

LIFE AND WORDS

OF

MASTER PHILIPPE

TESTIMONY OF ALFRED HAEHL

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Part I

Mr. Philippe

The moment I met Mr. Philippe he forever took a great place in my life, so much that I have yearned to highlight his words and actions by setting down all I have seen and heard.

As years went by, many of the Master's friends I knew have spontaneously provided me with genuine documents related to him, as well as all they have set down as to his life and interviews.

Out of that collaboration is born the present work.

Alfred HAEHL.

*** Warning : I am not a native speaker. I learned English as best I could to give you the opportunity to know Master Philippe of Lyon by translating "Vie et Paroles" into English. I left the French pagination by writing **END OF PAGE . . .** in bold. Feel free to send me any improvements of yours in the translation into English at contact@univers33.fr. May this work enlighten you about what happened more than a century ago. ***

L.P.

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Chapter 1

Introduction

In 1899, I read in the magazine "L' Initiation", under the signature of its manager Papus (Dr. Gérard Encausse), an article titled: "The Father of the poor". In these pages, the author rated Mr. Philippe's virtues very highly though in no way naming him. I immediately experienced a pressing desire to meet this being of such supra-human radiance. At once, I left Strasbourg to meet Papus in Paris. He showed me friendly hospitality and, not long after, brought me to Lyons to introduce me to Mr. Philippe.

We met at the Master's laboratory, 6, rue du Boeuf, at the foot of Fourvière Hill. Two rooms on the ground floor; one overlooking the street, the other one, the laboratory itself, overlooking an inner courtyard.

We had been waiting for a while in the room next to the laboratory when the door opened and through the light of the doorway a middle height man of fifty years of age showed up. It was Mr. Philippe. **END OF PAGE 7** This appearance aroused a deep excitement in me. My whole being was drawn towards him as if to answer an unexpressed call.

Immediately, he said to me, "ah! here you are! It's time for you to come in", with a fatherly voice which astounded me. The intimate Tu-form did not surprise me; on the contrary, it sounded so natural to me that I should have been saddened, I fancy, had it been otherwise.

Papus had invited him for lunch; he had accepted. At noon, I met him in a renowned restaurant of the city where I was introduced to four other guests one of them being Dr. Lalande; Mr. Philippe's son-in-law. We were served thrushes on toast, but Mr. Philippe at the head of the table did not have any, saying with a gentle voice, "man must not eat birds; they were not created to feed him". A lady then said to him, "you do eat beef!"

- If I eat some, it's for you to be allowed to do so", he answered.

A deep silence broke in the lively conversation. I was pondering. What happened to me was so new, so unexpected. And yet, his gentleness and his benevolent authority naturally imposed themselves upon me.

At two o'clock, we moved to the villa at No. 35 rue Tête-d'Or in which Mr. Philippe lived. There, the Master would hold daily sessions in a large room on the first floor. It was furnished with long, solid wooden benches where about eighty people could seat on, and with a table-desk set against the marble mantle-piece at the further end of the room.

The pale yellow curtains hung on the large windows softened the light. **END OF PAGE 8**

By the time we arrived, the room was crowded with people from all kind of social classes among which many sick and crippled. As Mr. Philippe came in, he was welcome by a respectful silence. He closed the door behind him so that the meeting should not be disturbed by any latecomers who were to wait for a second session in a room on the ground floor or in the yard. Without delay, he spoke to each of us successively. Everyone told him, either in a low voice or aloud, their worries or the worries of the afflicted for whom they came to consult him.

That day, I heard Mr. Philippe telling an old woman, "is your cat getting better?" and the latter replied, "yes and I came to thank you". Then Mr. Philippe said to everyone, "do you know what this lady was doing at ten last night? She was praying for her sick cat and the cat was cured." The old woman nodded, which set everyone in the room laughing. What this woman had done the night before in the secrecy of her dwelling; nobody knew but Mr. Philippe!

As he went on his consultation he halted before a middle-aged man. Before the latter had opened his mouth, he said to him, "Heaven grants you what you wish for" and turning back to us he added, "you want to know why this gentleman at once obtains what he asks for? Because he has been doing great efforts to mend his ways."

So, Mr. Philippe knew the life and the thoughts of that man who had at once obtained what he wished for because he was struggling to become a better one.

Going from one to the other he had a word with everyone. **END OF PAGE 9** He replied to questions as to sufferings and troubles in a benevolent way and an imposing authority for people understood he could see to the very back of their mind and heart without difficulty. Sick people outstretched their hands to him; he encouraged them and they were relieved or healed. He said to a lady, "your husband is getting better; give thanks to Heaven". To another one, "your child is cured; a payment is in order. It's not cash I'm asking for. I ask you not to bad-mouth your neighbour for a day". Then, pointing at a cripple, "would you mind praying for this cripple and promise me not to bad-mouth anyone for two hours?" Everyone agreed. After a moment of silence, he ordered the poor man to go around the room. He stood up and to everyone's great astonishment, he was walking around without crutches nor help. Exclamations and cries of joy gave voice to the emotion and the gratitude of the public; tears were rolling down faces.

One will understand me if, on the dusk of that ever memorable day, I decided not to go back with Papus to Paris and to stay in Lyons.

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The following day, at two, I hurried back to rue Tête-d'Or. Again I saw miraculous healings performed by the divine "Father of the poor". After the session, Mr. Philippe kindly proposed me to go up to the second floor where his flat was. **END OF PAGE 10** There, he looked after his voluminous mail and I was stupefied to see this man, whom I knew to be so charitable, who listened with such kindness to the complaints of the afflicted,

take up the letters and throw them one after the other into the fire without opening nor reading them. And, as if he had meant to convince me that indeed he knew everything, he suddenly quoted me without changing any word a conversation I had had three years before with my office manager in the factory yard of which I was a co-director at the time. I gave a cry, "how on earth could you know what I said and did three years ago whereas you didn't know me yet and while I was alone with Léon in the factory yard 300 miles off from here?"

He replied, most quietly, "I was present at your conversation".

After he set fire to the pile of letters in the fireplace, he got ready to stroll over to St. Paul Station, to take the train for L'Arbresle, where he used to live in summer; he asked me then, "do you feel like going to the station with me?" I accepted very eagerly and the stroll with the Master seemed to me pretty short. Before leaving, I warmly thanked him and confided to him how eager I was to stay close to him and to follow him.

The astonishments and the excitements aroused by all I had seen and heard during the last two days gave way to an unspeakable inner joy. This divine encounter suddenly gave a new direction to my life. After that, all was to arranged so that I could settle in Lyons **END OF PAGE 11**, and I was given the grace to live close to Mr. Philippe and share his private life almost daily until he passed away.

Not long after, the Master invited me for lunch at rue Tête-d'Or. After lunch he told me, "my family and I are going to take a train at East Station to go to Loisieux where my native house is". I was thinking how pretty glad I would have been to see it, and replying to my thought, he said, "I'll show you over it".

After a short while, Mr. Philippe and his kin got in car and departed. I was taking my leave of Mrs. Landar, his mother-in-law, when the maid, Félicie, ran down the stairs and cried out, "good Lord, Mr. Philippe has forgotten his pipe." I asked her for it and took a hansom to bring it to him. Before the station, I saw Mr. Philippe, and handed him the pipe in its case. "I already have two", said he. "Should I hand it back to Félicie? - No, go and greet my wife in the waiting room". Beside Mrs. Philippe was his daughter; she cried out on seeing me, "are you coming to Loisieux with us? - I'm not, I have just come to bring a pipe to Mr. Philippe". Then she ran away and came back with her husband, Dr. Lalande, who handed me a ticket for Savoie.

On getting off, we took a four-wheeled car and I sat next to the coachman. It was raining. I was saying in my head, "What a goddamn bronchitis I will have!" when at that instant, Mrs. Lalande hailed me and said, "my father has just said that none of us would catch a cold".

Up there, Mr. Philippe showed me around his little native house, inhabited by his brother August. **END OF PAGE 12** On the ground floor, a single room with a large fireplace and, set against the wall, an old clock. A stair led to the first floor where Mr. Philippe came to the world. He showed me around the garden, the stable, the spring, then the church he had been christened in and where later I was to get married in his presence.

* * *

Many faithful listeners, eager to record as much as possible Mr. Philippe's teachings, jotted down notes during the sessions or, once back home, set down what they had kept

in mind from the Master's words, and what they had seen. Likewise, the regulars set down his interviews and his life's events.

As I had been acquainted with everyone of them - the list runs below - these persons gradually committed to my care, as already said, the manuscripts set down between 1889 and 1905. To their testimonies, I added my own testimony, so as to rescue from oblivion the words and the acts echoing back the words and events which, twenty centuries ago, changed the face of the world.

However, a book like this one cannot contain all I was given to know about Mr. Philippe. Thus I was compelled to make a choice and I gathered the best I could the chosen texts according to a plan as logical as possible. The reader will thereby have an overview of the topics we tackled, but he must always kept in mind that the words said by the Master often applied to particular cases. **END OF PAGE 13** Besides he, himself, said, "during the session everyone hears what he is to hear". This means that many words were not grasped or beyond some listeners' wit. These various ways of understanding, these gaps, manifest themselves in the writings I was entrusted with.

The chosen words are necessarily fragmentary ones and none could claim that they constitute "Mr. Philippe's teaching"; for never did he set out a doctrine elaborated from our intellectual habits. He often said that our knowledges are but pictures and our mind but a mirror, adding, "He who loves his neighbours as himself knows everything".

What the reader finds in these pages, above all, are guidelines showing with a luminous simplicity the ways to fulfill the main precepts of the Gospel in everyday life; prayer, humility, love for neighbours and for every being, and acceptance of suffering.

But what the book cannot transcribe is the atmosphere of the meetings, the feeling of peace everyone would experience round him, the tune of his voice and the light shining out of him. What is inexpressible is the immense goodness he would radiate, this victorious energy springing out of his own self, this certitude he put into our hearts, stronger than any reasonings, giving us goodwill and courage; it is this communion with human suffering, this power of solace that everyone who has sent cries of anguish or despair will never forget. However, the Spirit of God also speaks **END OF PAGE 14** to our spirit through the book, and I make the wish that the reader feels, through the words I have transcribed here, what I, myself, felt when I heard them.

* * *

Those that noted down the words and the anecdotes making up this book are:

Auguste Philippe; Master's brother,
Victoire Lalande; Master's daughter, Dr. Lalande's first wife,
Doctor Emmanuel Lalande, Mr. Philippe's son-in-law,
Marie Lalande, Dr. Lalande's second wife,
Jean (John) Chapas, the Master's closest disciple,
Louise Chapas, wife of the latter,
Doctor Gerard Encausse (Papus),
Sédir, the mystic writer,
Benoit Grandjean, chartered accountant,
Laurent Bouttier,
Jean-Baptiste Ravier,
Jules Ravier, son of the latter,
Jacque Comte,
Condamin-Savarin,
Golfin de Murcia, secretary of the Cuban Legation,
Auguste Jacquot, engineer,
Marie Glotin,
Hausser,
René Philipon,
Raul Sainte-Marie,
Myself, Alfred Haehl.

END OF PAGE 15

* * *

Mr. Philippe was a middle height, plain-looking man, with black and quite long yet very thin hair. His eyes, whose color could change, were usually pretty light brown scattered with golden specks. He had a gentle piercing gaze; a keen and living one, which often went beyond the person or the object he was looking at and could grow imperious at times.

Sometimes he was serious and thoughtful, sometimes he straightened his chest and neck, his features and the color of his eyes became brighter; he was shining.

He would walk a good deal with an easy gait. Never in a hurry, he was never idle. Very clever with his hands, he could make his laboratory instruments on his own. He would smoke a lot and give himself very little sleep.

In the course of his tirelessly activity, he would take the time to have a game of cards at sunset with his family or at restaurants, or to go to the theatre with his kin. He would joke sometimes with a friendly way, most often to arouse a deep thought.

Never did he show any preference for any social class **END OF PAGE 17**; He spoke with a benevolent simplicity to everyone in an extremely polite manner. Yet, beyond this benevolence of his own, a transcendant authority and liberty sprang out of him. That is easy to understand on account of what Dr. Lalande said, "so vast was what he knew, so free was he, that none of our measures fitted him: Logic, morals, family feelings, all that was not to him what it is to us, since he regarded the entire life with the past and the future as bound together in one spiritual piece, whose nature, essence, reasons, laws he knew, whose cogs he mastered... And by his good deeds, by moral and physical treatments, by acts of science or by miracles (super-science for us that is) he gave proofs that his teaching was true."

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Chapter 2

Main Events in the Life of Mr. Philippe

Mr. Philippe was born at Rubathier, Loisieux Township, district of Yenne (Savoie), on Wednesday, 25th April 1849, at three in the morning. He was given the Christian names of Anthelme, Nizier.

At that time, Savoie was still Italian, but Mr. Philippe's parents were French. They lived in a very small house at the top of a hill, with one room on the ground floor and two on the first floor. They had a paddock, a small field and vineyards. There were 300 inhabitants in this district and a whole lot of Philippe among them.

When she was pregnant with him, his mother paid a visit to the Curé d'Ars, who told her that her son would be a very high being. As she was close to give birth, she sang with a branch of laurel in her hand. Out there was a dreadful storm; it was fancied, for a while, that the village was about to be swept away. Then a big star showed up. A very shiny one it was. The star showed up again on the day of his christening at the Church of Loisieux, and the priest was struck by it.

Mr. Philippe did his first communion in this very church on 31st May, 1862. **END OF PAGE 19** His father, Joseph, born in 1819, died in February, 1898; his mother, Marie (Mary) Vachod, born in 1823, died in December, 1899. They got married in June, 1848.

Mr. and Mrs. Joseph Philippe had five children: Mr. Philippe, Benoit, Joseph, Auguste and Clotilde.

His brother Benoit, born in Loisieux on 20th April, 1855, died of smallpox the fifth of February, 1881. He was a primary school teacher at Albens (Haute-Savoie). He was nicknamed: the Saint. Mr. Philippe said to his brother Auguste about him, "had he lived, we would have achieved great things".

* * *

Mr. Philippe came to Lyons when he was fourteen. Before he left, he had engraved a star above the door of the family house which still remains.

In Lyons, he was greeted by his uncle Vachod who was a butcher at No. 22 rue d'Austerlitz, at La Croix-Rousse. He would help him at work and study at Institution Sainte-Barbe where one of the priests became fond of him; he was invited later at L'Arbresle.

As he was working on a carcass, Mr. Philippe lopped off the sinews of the thumb and

the index of his left hand. A stiffness of a sort remained in his two fingers.

Mr. Vachod did not believe in God and Mr. Philippe said of him, "were he a believer, he would be a perfect man". He came round to see him on his deathbed and putting a finger on his forehead he said, "you have not believed, see now". **END OF PAGE 20**

During the 1870 war, he was enlisted into the "Légion de marche", but it did not stay long owing to his left hand injury. He was missed by his comrades. At that time, he had a room where the sick could see him at Perrache. After he was called up in the army, the sick handed a petition over to the Prefect to ask for his return. The Prefect summoned him and asked him for a proof of the powers he was credited with. When they met, a counsellor who was there, a tall and strong man, said to him, "I dare you to do anything to me"... and down the counsellor fell faint.

In his youth, Mr. Philippe held sessions at No. 117 rue Vendôme, then at No. 5 rue Massena, and later in rue Duquesne. In 1872, he set up at No. 4 Boulevard du Nord (now at No. 8 Boulevard des Belges) a practice in a flat he had since 1867. It was a small one-storey house which was heightened since then.

During the years 1874-1875, he took five enrolments for medical officer at École de Médecine et de Pharmacie de Lyon. The fifth one went back to November 11th, 1875, and bears the No. 9. The university register showed he lived at Croix-Paquet square where he had a small room he kept until the end of his life for some unfortunate fellows to settle in. I paid a visit to several of them.

At Hôtel-Dieu, he attended the clinical lectures of Professor Benedict Tessier in Saint-Roch hall. He often used to cure the sick and the doctors had taken notice of it.

END OF PAGE 21 One day, he saw a patient crying in his bed for his leg was to be cut off the next day. He assured him that he would not have any surgery" and had him promise not to say a word. The next day, the astounded surgeon realised that the patient was on the road to recovery and asked for an explanation. The patient answered, "it's the little brown-haired man over there".

Another day, he saw three soldiers struck down by typhoid fever to the last degree. They were expected to die at any moment. The Master, getting closer to their bed, told them, "you are said to be done for, don't believe it; all three of you are going to be cured. Tomorrow, you are being sent to Longchêne for your convalescing". One of the soldiers said to him, "oh! thank you sir; but are you sure of our recovering from that terrible disease?"

- " Yes, definitely; do not fear."

The next day, they were convalescing. They were sent to Longchêne and they completely recovered. You may fancy how furious the doctors were as they learned that the student Philippe had stepped in.

He was said to be a healer, and was dismissed from the staff by the house-physician Albert. He then was not allowed to attend lectures "owing to his practicing occult medicine and to his being a real quack". He had to write to the Minister to get his paper back and his leave.

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In 1877, Mr. Philippe married Miss Jeanne Julie Landar. Born in L'Arbresle on 18th September, 1859, she died there on 25th December, 1939. **END OF PAGE 22** In 1875, Mrs. Landard had brought her sick daughter to Mr. Philippe, Boulevard du Nord. He cured her and later on she attended the sessions. Afterwards, Mr. Philippe asked her mother's consent. The registry office wedding and the church wedding were officiated in L'Arbresle on 6th October. The marriage certificate shows that Mr. Philippe lived at No. 7 rue de Créqui in Lyons at that time.

Mrs. Philippe and the daughter she had afterwards always had a fragile health. Mr. Philippe told them that their state of health enabled mothers to work.

On 11th November, 1878, his daughter Jeanne Victoire (Joan Victory) was born at L'Arbresle. She was said to be a lovely creature, with a crystalline and all pure soul, her goodness and charity were extreme. She had an endless care for the unfortunate. She married Dr. Emmanuel Lalande on 2nd September, 1897.

Mr. Philippe also had a son, Albert, born on 11th February, 1881, who died of smallpox when he was three months old.

In 1881, the bey of Tunis summoned him. Being grateful to the care he received, he was appointed officer of the Nicham Iftikar on 22nd February of the same year.

On 6th March, 1884, he was appointed captain of the Firemen of L'Arbresle by decree of the Home secretary who was then Waldeck-Rousseau.

On 23rd October, 1884, a doctorate of medicine from the University Of Cincinnati (Ohio, U.S.A.) was conferred on him. **END OF PAGE 23** He had presented a thesis entitled, "Principes d'hygiène à appliquer dans la grossesse, l'accouchement et la durée des couches"¹ (54 pages. Jules Pailhès Press, No. 7 rue Lafayette, Toulouse).

On 24th December, 1884, he was appointed corresponding member by the Academie Christophe-Colomb in Marseille (School of Fine Arts, Science, Literature, Industry). The certificate delivered to him bears the number 395.

On 28th April, 1885, the city of Acri (Italy) conferred on him the title of Honorary Citizen "for his humanitarian and scientific merits".

On 15th January, 1886, He was inscribed in the French Red Cross Guestbook (No. 13 B) as Honour Officer.

On 20th April, 1886, he was appointed Protector Member of the Mont-Réal Academy in Toulouse (inscription No. 661 f. N).

On 12th May , 1886, the Royal Academy of Rome conferred on him the title of Honorary Doctor of medicine.

¹T.N. : Hygiene policies to be applied in pregnancy, in delivery, and in the duration of nappies.

It is in 1886 that he settled at No. 35 rue Tête-d'Or, where he held sessions until November, 1904.

He was found guilty of illegal practice of medicine on 3rd, November, 1887, and again in 1890. At last, after being brought twice before the magistrates' court in 1892, he was no longer harassed.

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In 1893, Hector Durville set up a School of Magnetism in association with Papus (Dr. Gerard Encausse) in Paris. At Papus' insistence, Mr. Philippe agreed to set up a similar School of Magnetism in Lyons in October, 1895.

The lectures which usually took place on Sundays were given from late 1895 to 1898. Dr. Lalande was often there and at times Dr. Encausse. Both of them lectured on physiology and on anatomy.

These lectures had only the remotest connection with fluidic magnetism such as it is understood and usually applied. Most of them were meant for regular listeners eager to attend the sick. The Master seemed to regard the regular curative magnetism technique, tricks in particular, as to be of secondary importance and never did he use them on his own. On and on, back he went over the teachings given in daily sessions, insisting on humility, prayer and love for neighbours, without which any attempt to heal the sick by magnetism would fail.

A few sick were there as well. They were taken care of and cured, in the presence of the students, like in the sessions, and the Master then emphasised the great difference between his way and the practice of magnetism. "To treat with the usual magnetism, said he one day, one has to be very strong; on the contrary, to practice our magnetism, one has to be very weak, charitable and humble-hearted that is, for he who would be very little could say, 'may this child be cured and it would be so' ".

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Lectures were illustrated by extraordinary experiments, without any connection to suggestion, as some students' notes showed. People, men for most of them, were used to demonstrate the facts. Those fellows were not "suggestioned", for orders were given straight to their mind without their being able to hear them. Their visions were so sharp that they could recollect them once awoken and what is more, they often bore physical marks from facts they experienced (marks of snake, stings, bites, strangulation and so on), for these experiments were real and material.

In the chapter related to medicine, I have set out a few paragraphs on the Master's main words about curative magnetism.

On 1st August, 1901, the Prince of Montenegro conferred on him the Order of Prince Danilo I (3rd class) "for exceptional services rendered to the people of Montenegro and to Us". It is of interest to point out that the Grande Chancellerie of the Legion of Honour delivered to "Mr. Philippe Nizer, Doctor of medicine in Russia" on 2nd August, 1902, under No. 25905, the permission to wear that decoration.

It was on 8th September, 1900, that Mr. Philippe was introduced to a few Russian grand-dukes by Dr. Encausse. Earl Mourawieff Amoursky, Russian military attaché in Paris, introduced Mr. Philippe to the grand-duke Pierre Nicolaiewitch, uncle of Tsar

Nicholas II, to his wife, grand-duchess Militza and to her sister, princess Anastasie Romanowsky, duchess of Leuchtenberg (both of them daughters of the King of Montenegro). **END OF PAGE 26** Afterwards, the grand-duke Wladimir came round Mr. Philippe in Lyons and, once back in his country, asked for his coming. Mr. Philippe departed for Russia on 29th December, 1900, and spent about two months there. After his departure, the emperor and the empress heard so many praises of the Master that they let him know, through the grand-duchess Militza, that they would like to see him during their trip to France. They met in Compiègne on 20th September, 1901. Mr. Philippe was introduced to the emperor and the empress by the grand-duchess Militza. After that interview, the sovereigns asked Mr. Philippe to come back to Russia and so did he not long after. His daughter and Dr. Lalande came along with him. They were provided with a house at Tsarskoie-Selo, which was one of the imperial residences.

During that stay, the Tsar developed a great admiration for Mr. Philippe, granting him his absolute trust so far as to consider him as a guide for any issue of importance. He meant to give him the diploma of doctor of medicine, but his ministers pointed out that Mr. Philippe should take the exam first. A jury was set up and was gathered at the imperial palace. Mr. Philippe asked to be given the bed numbers of a few patients treated at St. Petersburg hospital. With this single piece of information, he forthwith gave a diagnosis for each of them which proved to be true. And he claimed that, from then on, all these patients were cured. The professors, members of the jury, checked at the hospital that what he had said was correct and, **END OF PAGE 27** on 8th November, 1901, he was appointed doctor of medicine of the Imperial Academy of Military Medicine of St. Petersburg under the No. 27.

The grand-dukes gave him a Serpollet, a large steam-working car that is, that Dr. Lalande would drive. They sent to him in Lyons two greyhounds: Outechäi (consolation, distraction) and Ptitza (bird). The Tsar gave him a beautiful emerald he used to wear.

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In August, 1904, Mrs. Victoire Lalande fell ill. Her state swiftly grew worse and worse. Mr. Philippe then set an extraordinary example. His son-in-law, his mother-in-law, his wife, his daughter herself asked for recovery. Mr. Philippe answered, "she is to leave; Heaven wants it; however, to prove you Heaven can do anything she is going to be better for two days but on the third day she shall be back as she is now". Indeed, she sprang on her feet on Saturday and, during the night on the following Monday, she relapsed and died on 29th August, 1904.

The next day, I went to L'Arbresle. Mr. Philippe was weeping; he came to me and said, "when a soldier falls down, one must close ranks".

Many people attended the funeral. Mr. Philippe said that he had sacrificed his daughter, that he had taken the right to heal her away from himself and that she had left to make straight the path. "That death, said he, has crucified me alive".

END OF PAGE 28

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Well in advance, Mr. Philippe had prepared his friends for his departure. At the session of 18th March, 1901, he was asked never to leave. He replied, "on the contrary, I hope to

leave soon; but I shall not be away for a long time, I shall return".

In February, 1903, he bade his friends farewell, "you are not going to see me again; I am going where duty commands. Nobody will see me passing away. I am to go off, but I leave you the Corporal - Jean (John) Chapas, that is, his dearest disciple as he used to call him-. You will ask him and he will take it upon himself to grant you the things which I, myself, would refuse you, just like at school children ask assistants what the teacher would perhaps refuse them. You know well that I, too, will never abandon you".

Indeed, after his death, his servant Jean (John) Chapas continued the sessions in rue Tête d'Or and the regulars asserted that the spiritual atmosphere was similar. Until his death on 2nd September, 1932, Jean (John) Chapas nobly carried out the mission the Master had entrusted him with.

Lately before his death, Mr. Philippe suffered from suffocations and severe pains in the heart region. From February, 1905, he did not leave his home anymore, the "Clos Landar", at L'Arbresle. As he could no longer lay down, he spent his nights on an armchair.

On the morning of Wednesday, 2nd August, 1905, Mrs. Philippe and her mother, Mrs. Landar, as well as Doctor Lalande were round him at home. Mrs. Philippe had went out for a while, **END OF PAGE 29** at the very moment Dr. Lalande and Mrs. Landar's attention was diverted by something near the window, Mr. Philippe rose from his armchair, took a few steps forward and fell down. Everything was over.

That is everybody's account. However, Dr. Lalande, who often examined Mr. Philippe, has never found anything wrong with his physical condition. I, myself, strolled with him on the terrace of his home the day before his death; He was his normal self. He left when he was to leave.

On the morning of August 5th, his funeral took place in the Church of L'Arbresle and on the afternoon in the Church Saint-Paul in Lyons. His body rests in the Loyasse Cemetery in Lyons, in the family tomb.

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Chapter 3

A few of Mr. Philippe's Letters

Letter to Louise Grandjean (who later became Mrs. Jean (John) Chapas).

Dear Miss Grandjean,

Lyons, 7th January, 1888.

A thousand thanks for the wishes you have addressed to Heaven for me and my family. I shall not forget you in my prayers. May God condescend to protecting you, you and your relatives; I shall ask Him to grant you what you are requesting, should it not jeopardise your salvation.

Pray, keep on praying; don't forget the souls who surround you and who ask for your good deeds.

Yours sincerely devoted, Philippe.

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To a person who planned to intervene on behalf of the Master in the first lawsuit for illegal practice of medicine: **END OF PAGE 31**

"In reply to your letter of May 30th, '87, I wish to thank you for your good intentions. I, myself, have appealed no one to testify on my behalf; a few fellows came over to testify the truth; they were laughed at. Many of them were scoffed at for sure, but a day will come, and that day is at hand, when God rewards them.

What I am doing, again I will do it, for never have I done anything wrong; I have been accused wrongly, that is true, I have been offended, but I have the great satisfaction of having always rendered good for evil.

Should the court sentence me, the Court in Heaven shall pardon me, for He has given me a mission to carry out; a mission that human power cannot carry out in my place nor can this power prevent me from doing my duties.

The clock has rung and has given the signal to my ordeals. I shall be firm and shall not concede one hair's breadth of the territory my Father has entrusted to me".

* * *

To Mrs. Chapuis, cours Vitton, Miss N..., Mr. F ... 1887.

Dear Ladies and Sir,

I warmly thank you for your showing interest in me. Do you not recollect having heard a long time ago that soon I was to walk on thorns, you were told so, weren't you? Now the time of the ordeal has come and soon I shall show my powers. Nothing will be changed in the sessions. The next lecture is starting on Monday instead of Wednesday; there will be a session on Wednesday as well.

END OF PAGE 32 My father has sent me here to encourage and to take care of his children who are my brethren, to love them, to bless them, to deliver them from death, that is, to introduce them to Him by picking them out of trouble. I will cease my work once it is done.

Time is at hand when all can see the titles which have been entrusted to me.

God is watching over us; fear only one thing; to do evil things; I shall always have the victory when I ask my Father for it.

Thanks again.

Your friend, Philippe.

I shall comfort those that have wept and save those that are lost.
Human power is not so strong as to restrain me from accomplishing my task.
Philippe.

* * *

Dear Miss,

Yesterday, you were sad, do you feel better today? You know, you have troubles, but do keep in mind that everyone here has a burden on their shoulders; we all have a more or less heavy cross to bear. If you were not sensitive, if your heart did not feel torments, you would not be a child of Heaven. Do know, my dear friend, that there are children of God who suffer more than you will ever suffer. **END OF PAGE 33** Often you say, "but why am I alive"? Ah! Miss, that life, that very life, do you think you can rule it? No, you are mistaken, it belongs to God. Therefore, if it belongs to Him, it is not yours and you must do what He commands. When you have accomplished His will, you will no longer suffer. Until then, do not remonstrate yourself, it is useless.

Do not fancy that I am lecturing you, certainly not, you know more about morality than I do, but if I say these things to you, it is a relief for me because they are meant for me.

Your friend who also has a very heavy heart,
Philippe

* * *

To Messrs. Barbier, Champollion, Grandjean, Boudarel.

My friends and brethren,

Do not be worried; believe it, I have come to bring light into confusion and I have not come without weapons nor without good escort, but armed with the Truth and the Light. Mark my words, I shall triumph; if I could not endure the struggle, I would only have to wish for rest and I would have it at once. Have a little patience and all is going to change for the better. I have not required your testimony here for I would prefer to keep it for a latter stage, for I shall pass before a much higher court and there I shall need my own witnesses, for me, **END OF PAGE 34** for truth and for Heaven. Struggle also by praying for your wicked brethren by asking God to forgive anyone who spits in our faces saying, "if you are God, come down from the cross".

* * *

To Mrs. Gerard, from Lyons.

Dear Madam,

In reply to your letter, I cannot answer but this: Have courage and learn to forgive. Do not bear a grudge against those that made you suffer, and do believe that those in the wrong do not know what they do.

You know that no one wants to be slandered, bothered by their brethren - in a word, we do not want to face adversity; we prefer peace, quietness and happiness.

Heaven tells us, "enrich yourself by accepting all that is turned down by your brethren; these treasures will not be stolen and worms will not destroy them".

Yes, my child, be patient, I shall help you, forgive, God will forgive you first and then your brethren should you ask Him for forgiveness on their behalf.

Pray and accept ordeals because nothing, nothing happens to us without God's permission.

This God has promised to change war into peace, pride into modesty, adversity into contentment and joy, poverty into wealth.

Today, on September 9th, 1904, **END OF PAGE 35** I ask for the Blessing of Heaven for you and your family.

Kind regards, Philippe

Doctor of Medicine, St. Petersburg

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Chapter 4

Words of Mr. Philippe about Himself

I was there at the Creation, I will be there at the end.

I received the power to command. Should a storm at sea threaten, I may calm down the sea by telling her, in the name of Heaven, to calm down. (13/02/1897)

I declare to you that I have a rank that allows me to forgive sins. Criminal of any sort you might be, I may deliver you a pass and you will go throughout the length and the breadth of the world without your being asked for anything.

The Court in Heaven is a harsh court, a court-martial. Once in, ignorance of the law is no excuse. Putting forward ignorance as an excuse is useless. However, someone may come to your defense; some are authorized by this court and their garments are such that they don't need a gown. I am but one of them.

I am a lawyer in the Court of Heaven and the Curé d'Ars was an angel. Behold the difference. The Curé d'Ars was obliged to pray and to have people pray in order to cure them; as for myself, I have the right to command. (13/02/1897)

END OF PAGE 37

Even though what I will tell you would not stand, God will give you what I have told you. He will create it for you. And do you know why? He created it so as not to prove me wrong. If a manager has an employee and this employee gives you a rent receipt and leaves, and that the manager hails you later to collect your rent, you just have to show him the receipt of his employee and you are quits.

My guardian angel is God. That's why your guardian angels can't see mine. I am the only one to have no guardian angel.

No, I never told you that I had been any of the Christ's apostles. I was a poor sinner at the time of our Lord Jesus; I was with the apostles, that's all.

Many among you think that I am Jesus or akin to Himself. Don't believe it; I am the

Shepherd's dog and the least amidst you. Someone said, "why do you always say so?"

- Because I am indeed very little and it is for this reason that God grants me my prayers; but you, you are too grand and as a consequence God doesn't hear you. (21/07/1894)

Jesus came to establish the reign of charity and I have come to strengthen his laws. (19/02/1894)

I am older than you all; you have to believe what I say to you (15/01/1901). Why do you doubt? **END OF PAGE 38** I have the power to raise the curtain which separates this world from the other one and to show you proof of it.

When you are as old as I am, you will do the same. A long finger is required to touch. What I do, you too will do so if you love your neighbour as yourself.

I did not follow the same road as men, so I deserve no credit. Little am I, I am the least, I am the eldest of you all. None of you is as little as myself. (11/02/1902)

I am the least of you all, and should you have God grant you what you ask Him for, be as little as I am. Don't be proud, don't think you're worth much; an ugly bag full of rots, moulded by the seven cardinal sins, that is what we are.

My country is not here; I have come to inspect a property I am to buy in a near future. So, I don't regret to be here. I came on my own free will and what I see here is of interest to me as would be a property which is to become ours.

I say to you that I am not from Earth. I rarely came here; but I remember all my past lives. One day, I had a mind to see again the planet I had come from; then the genie of the planet showed himself before me and told me, "you know me then!" (13/02/1897)

END OF PAGE 39

If I tell you one day, on such a date (17th century) I saw this or that, that doesn't mean I was living then in such a country of the earthly life, but mind that from here I can gaze at Switzerland or Paris. I could gaze at Beijing and even farther. At that point, I could therefore watch this scene even without being in.

If I follow the thread of the discussion with difficulty, it is because I am sad, for I am compelled to fetch in truth the words I tell you. Were you in truth, it would be easier.

I have my Friend who is on my side, whom you can't see; He is hidden and, when he wishes something to be done, it has to be done (27/04/1898). He has a house and told me to watch the paths leading to it. At each entrance stands a guard that doesn't let anybody in.

That friend, who never parts company with me, doesn't want me to be insulted; if someone insults me, he doesn't forgive. Personally, I forgive, and there are some whom I forgave and who have crossed over to the other side without being forgiven by my Friend.

Our Lord Jesus-Christ said, "If you insult he who is with me, you will not be forgiven". (11/10/1896).

Those that bad-mouth me without knowing me shall be punished; those that bad-mouth me as they know me offend He who is often with me. For what would you say of a fellow that would be all smiles at another one and who would give his dog a kick? What would the master of that dog think about it? (21/01/1895).

END OF PAGE 40

I cannot forgive anyone acting foolishly towards me. Those that offended Jesus-Christ cannot be forgiven without the assent of God; personally, I cannot forgive unless Jesus-Christ wants it to be so. (13/02/1897)

Suppose I plead for a man and my plea is taken into account, and then the sister of that man blasphemes against me, then I can do no more for that family.

The knack is that I know all of you and you don't know me (15/07/1891). I know all of you very well and I've been knowing you for ages. I know what you are and the Friend who is there, the Friend whom you can't see, protects you. I lived in another country with you, not on Earth. I speak to all of you with a soothing voice; there are some to whom I spoke with severity. (03/07/1896; 07/01/1903).

You are under the obligation to do what I tell you because your lips say, "I trust in you". (17/05/1897)

You are franc tireurs and as for me, I am your corporal.

No one, I assure you, loves you more than me.

END OF PAGE 41

I don't mind you bear me a grudge; you may not be fond of me at all; I love you for two. What I ask you is but to love your neighbour as much as yourself. (10/06/1894)

Should you feel what I am feeling, you would feel we are but one.

I wholeheartedly forgave on your behalf, for have you been offended, I have been offended too.

I don't look for dignity within you, but humility. Your efforts are mine.

The effort I've done will not be to be done anymore.

About newspaper articles. "because I've asked for all the worries I can bear so that the others have less of them". (27/11/1904)

I have come like a good doctor, not to heal the not sick, but to help those in suffer and

the goodwilled ones to do not only their best, but more than that. Doing one's best is not enough. (27/12/1894).

Whenever the burden is too heavy, ask God to lighten it or think of me and I promise you will be relieved if you are motivated by good intentions, otherwise I will not hear you.
END OF PAGE 42

You all belong to me and what might sound like a bold statement, time would also obey my will, and I assert that anyone loving their neighbours as themselves will always be heard and answered. (10/06/1894).

I am proud to save you.

One day, although the session was crowded with people, Mr. Philippe suddenly said, "Oh! P... the scoundrel, P... the thief, P... the rascal", and all sort of awful things of himself. "But, Mr. Philippe, what are you being so rude with yourself for? You are upsetting us; you do know how much we love you.

- Some of you here pronounced these words and I say them so that they should be forgiven".

Once, only once in my life, I remained without any ordeal for ten days; I had ten days of happiness. Then I wept and I prayed because I fancied God had forsaken me, and I besought Him to have ordeals.

Of my family, I only know those complying with what I tell them, those trying hard to love their neighbours.

You will be united with me if you help one another, by even anticipating the requests of those that would dare not make them to you.

If you mean to come with me, love your neighbours as yourself, otherwise you shall be left behind. (08/11/1894)

END OF PAGE 43

I have been all over the world to push those that didn't march. (07/01/1903).

You are in my grip and all, you shall march. Oh! you have been annoyed, you have been scoffed at! What does it matter? Christ also was scoffed at; but in His case, it doesn't matter, whereas in your case, it's another matter! Ah! How much they have suffered those that have come back after scoffing at him!

If you don't do what I'm telling you, Heaven shall punish you. If you do what I'm telling you, you shall have great ordeals but you shall come with me.

Don't fear losing me; I have one foot at the bottom of the sea and one on Earth, a hand out to you and the other out to Heaven. So you will always find me.

I shall always be with you, not ahead of you, but with you.

I have promised that I shall always be with you and I promise so again, and I swear that none of you shall be damned. (02/12/1902).

If you get lost, I shall fetch you wherever you will be, even into the jaws of great Hell.

God didn't create us to put us into eternal fire, to forfeit our souls. What is more, should any among you happen to get lost, I promise you, I protest to you that I, myself, shall fetch him wherever he is. (29/01/1902).

With God as my witness, you shall not enter Heaven without having seen me again. (1896)

END OF PAGE 44

You are in my grip, and I shall enter Heaven only when you come in, and in you shall all come. (26/12/1894).

Love one another, and I promise you that at your death a single thought from you will lead me to you. I'll be there! (10/11/1894).

I am the Gate; nobody can die without seeing me, without my seeing him.

I am at the doorstep of death that's why it's impossible for anyone not to see me on dying.

All of you must pass past me to go to Heaven for all of you must pass on the path where I stand.

END OF PAGE 45

Chapter 5

Anecdotes

One day, Mr. Philippe was in a train wagon with a bishop and an acquaintance who was a bishop's close friend. The conversation drifted into theological questions. "According to your saying, said the Bishop's friend to Mr. Philippe, prayer becomes useless?" He replied that, quite the contrary, prayer was necessary and even indispensable and he gave him obvious evidence. The bishop, understanding he was in the presence of a man endowed with a transcendent intelligence, then said, "since you can predict the future, could you bring to my mind a past event of mine?" Mr. Philippe then replied that, were one able to predict the future, one had to be able to know the past and since he wished to be recalled a past event of his, he was going to please him. "Several years ago, said he, a member of your family was found hung from the window bolt and everybody was convinced of the suicide. Your relative didn't commit suicide; he was first murdered, and then his body was hung to simulate a suicide".

END OF PAGE 47

Very surprised, the bishop said that it was the truth itself, but that he was astounded still, the more so since he thought to be the only one to know this family secret.

Late in the evening, Mr. Philippe often said things like, "your brother-in-law is reading such paper. - The German Emperor has just said this, and so on." And, taking notice of our amazement, he said, "do you know why my spirit can spread about like that, simultaneously and everywhere? Simply because I am the Shepherd's dog and I have the right to go about anywhere in the owner's lands".

One night, as we made our way back from his laboratory and crossed Morand Bridge, Mr. Philippe kindly requested me to wait here for a while. He lighted his pipe and went down to the banks of the Rhone river. There, he headed straight to three men who were hatching a plot. Seeing he was getting closer and alone, they fancied to be caught by the police and as he called out to them, they tried denying. "Stop denying," said he, and to one of them, "you gave the idea, did you not?".

They replied they had no job and were driven to poverty. Then Mr. Philippe promised to bring to them, at an appointment they set together, the necessary money to set their business up. He had to borrow the amount as he did not have it. Afterwards, these men set up their business and Mr. Philippe said that no merchant had ever been more honest.

One day, as I was with him, Mr. Philippe came close to a poor fellow sat on his heels begging **END OF PAGE 48** at an end of the Secondary school's footbridge. His legs, crushed by a car, were paralysed. He would be brought here and at sundown he would be brought back in a tiny car. Mr. Philippe said to him, "I know someone who could heal you. You should ask God and your legs shall work again. Will you promise to ask God? - I will", said he. And on leaving, the Master said to me, "he will ask for nothing at all; he has been spending already two lives as a cripple. He doesn't want to work".

At the session, an arrogant-looking man was saying spiteful comments aloud while Mr. Philippe was speaking, "you all must be stupid to believe such twaddles", and more of the same. As Mr. Philippe passed by him, he kindly requested him to come along with him in the next room. There he said, "why on such a day, at such a time, did you strangle that woman? I was beside you". The man fell on his knees, begging Mr. Philippe not to hand him over to the police. "On the condition, he was answered, that you change your life and that you follow your religion. - If I follow my religion, I should go to confession - You've confessed before me, that will do". And the man strode out in tears.

In L'Arbresle, there was a man known to remove burns. He failed in some cases. He accused Mr. Philippe of being responsible for them and spread slanderous rumors about him. Mr. Philippe summoned him. Then, dipping two fingers of his right hand into sulphuric acid, he asked his guest to heal the burn. For two hours, the latter tried his hardest while the acid was burning the skin **END OF PAGE 49** and damaging the flesh. As he humbly acknowledged his powerlessness, "well, said Mr. Philippe, in the future you will have more abilities to heal burns".

A sick man got no improvements. Mr. Philippe asked him, "do you repent of your faults?" Amazed, the sick man answered, "never have I done anything wrong; I have always given to the poor", and more of the same. Then, Mr. Philippe replied, "in that case, Heaven can do nothing for you".

One day, at the session, I saw a man coming in for the first time. He had a dreadful face which frightened me. When Mr. Philippe came in, he sent someone for a ball of rope and said, "today I want to hang you". He said to about twelve people to stand in a row, the man with the dreadful face first and me last. Then he passed the rope around the neck of the first man, then over the shoulders of the others, the two ends dangling over my shoulders across my back. He asked, "who wants to be the executioner?" - "I", cried a woman - "Then, tie the ends of the rope dangling across the back of that fellow (pointing at me) and you are going to tighten quite hard". At that point, the first man of the group fell down. He was looking dreadful with his contorted face and his tongue out, a tongue with a length beyond measure. The man did not realise what had been going on. I had the intimation, if not the certainty, that Mr. Philippe had saved him from the gallows.
END OF PAGE 50

We were driving back, Mr. Philippe and I, from Sathonay to Lyons, in an open carriage drawn by a horse. So strong was the wind that I was forced to hold my hat on my head for

it not to be blown off. The Master had filled up his pipe. So that he could light it despite the wind, I made to take my hat off; but he kindly told me to put it back on, without saying it was useless. Then, picking a match out, he struck it and, while talking, he let the flame exposed to the wind burn half of the matchstick; then, as if he had been in a room, he calmly lighted his pipe. I could not believe my eyes. The flame had withstood the wind as if the wind had not been there. I then understood that the Master had no need of my hat to protect this flame but that my hat needed my hand not to be blown off my head, so hard was the wind blowing.

One day, it was stifling in the session room. Someone said that the room should be transferred to Bellecour. "Indeed, replied Mr. Philippe, the room could be transferred to Bellecour; yet that would mean a whole lot of bother. But the air of Bellecour can be brought in here", and in came a whirl of light air full of sunshine.

One day, it was crowded with people, many was standing up. Mr. Philippe was listening to the complaints of a poor soul at the end of the room **END OF PAGE 51** when up a peasant rose and rushed to the door that Mr. Philippe had locked up. As he could not open it, he shook it with all his strength, so much that Mr. Philippe called out to him, "hey! you want to shake the house down!" - "No", said the man, "but I must go to the loo" - "In that case, just say to the door, Open up! and it shall open up" - "Door, open up!", cried out the peasant. In an instant, the two sides of the door flew open. Those by the door gave a good glance around to find who had opened up the door; no one was in the hall or in the staircase. Everyone gave a cry of wonder and laughed heartily. We all were filled with admiration for the Master's powers, who commanded inert matter but also for the peasant's faith in him.

In the past, an old man often used to accompany the Master in his journeys. He was called "the old Galland". One night, the Master and the old Galland had to cross through a very dark wood; they easily went through it though the path they had followed was badly marked out. The day after, the old Galland told an acquaintance of his about the trip, mentioning their crossing through the wood. That person told him how amazed he was to hear that they had been able to cross through the wood on so dark a night. The old Galland told him, "with Philippe, the darkest forests when nights are at their darkest are easily crossed through. So yesterday, as we were going through the woods, there was a beam of light upon us to ease our crossing".

END OF PAGE 52

Bou Amama was the soothsayer of the Arab village at the 1900 World Fair in Paris. He heard of Mr. Philippe by Papus and he wished to go down to Lyons to meet him. According to him, he had a good deal to tell him. My instructions were to welcome the old Arab, to pick him up, and to bring him to the session on the day fixed by Mr. Philippe. Once there, he stayed for a while before the Master and I was astounded to see that he did not say a word. Once the session over, we both descended the stair to have a seat on a bench in the yard where Mr. Philippe was to join us. There, we had a twenty minutes discussion together, then Mr. Philippe left us. And, on telling Bou Amama my surprise that he had not spoken with Mr. Philippe about the numerous questions he wanted to ask him, he replied, "I told him everything and he answered me". I asked him then, "what do

you think of Mr. Philippe?" Raising his right index finger he said "he's great, he's very great, he's the greatest".

One day, in the lounge at St. Paul Station, I was taking my leave of Mr. Philippe when in came a friend of him to inquire whether I had seen the Master. He said to be in dire need of talking to him. I was at a loss since Mr. Philippe was right there, standing next to me; I replied to that friend, "Usually, he is to take this train; you might meet him".

Back from Russia where he had accompanied Mr. Philippe, Dr. Lalande told me, "one day, the Master was sitting in a carriage next to the Tsarina during a parade. **END OF PAGE 53** One of the grand-dukes, having seen a civilian into the imperial horse-drawn carriage, rushed round on his horse. But, as he was getting closer, he was bewildered to see the Tsarina alone in the carriage. Twice had he to go back and forth to convince himself that Mr. Philippe could make himself invisible.

A man from Tarare, known to find lost properties with a rod, came one day to call upon the Master at L'Arbresle. The Master took up a stone, drew a mark on it with a pencil and asked the man whether he wished to be blindfolded. He answered that he did to be so. The Master, after blindfolding him, vigorously threw the stone away and, as he was about to remove the bandage from his eyes, the man said that he thought to be able to find the stone blindfolded. Taking up his rod, he walked towards the stone and found it. The Master then said, "observe there is no shadow of a cloud in the sky and nothing foreshadows a bad weather; it is my pleasure that, in quarter of an hour, a torrential rain is falling down on every inch of L'Arbresle and even on this property with no drop of water on the terrace we are on". Once the quarter of time had elapsed, the Master's wish was fulfilled in every respect and, as the rain at its peak was lashing down, the Master said, "now, if it pleases you, a ray of sunlight is going to light the house". But the man with the rod did not ask for more; as soon as the rain was over, he took his leave of the Master and never came back to see him again. Mrs. Landar's farmer was present as well as the Master's family.

END OF PAGE 54

For a long time I had seen an orange tree planted in a wooden box decorating the terrace of the "Clos Landar". That tree had died not long ago and the farmer had thrown it away over a heap of debris and rubbish. It had remained there for three years. One day, Mr. Philippe called it back to life and it began to grow green and to bloom again. It was placed back on the terrace where everyone admired it. Mr. Philippe gave me some of its leaves to prepare sleep easy infusions.

A man suffering from a stomach disease considered to be incurable by doctors came to the session for the first time. The Master asked a pharmacist in the session to name a plant which could be used as a remedy. As the latter did not know what to answer, he told him to name any plant. Then the name of "mint" was heard. The Master pointed out that there were three species of mint and chose the so-called peppered mint. "But as we don't have the tonic at hand, said he, we shall make some with God's permission". He asked a fellow to roll up a sheet of paper, cone-like, as a container, and to pour it over the head of the sick man. "Now", said he, speaking to everybody, "you ought to feel your

stomach better." The audience agreed. "From now on", added the Master, "the peppered mint has been given a new property in addition to those it already has. Do not overuse it, but whenever you take in that plant, you will feel a well-being from head to toe".

END OF PAGE 55

The three following anecdotes were related by Mr. Philippe:

One day, a tall agent, flaxen-headed, in civilian clothes came to the session. I asked people to stand up as usual but he remained sat with his hat on his head. He rolled a cigarette and smoked. At that moment, I saw an angel coming through the ceiling towards him and marking him on the Book of the Dead. Three days later, he was dead. There is a great difference between not being marked in the Book of Life and being marked in the Book of the Dead.

One day, the special police superintendent of the judicial delegation, whom I know, came and asked me to organize for a friend of his, down there for a short while, a special session in which, as he said to me, he asked me to invite only good people for his friend was a very important man. On the appointed day, he came along with his secretary and two other men who were agents. A troop of agents was in front of the door. I gave my session and I was warned not to perform any experiment. When I had finished, I said to that gentleman, "it's finished". - "Are you doing anything else?" - "No, sir." - "Then, please close the door; we are taking down the name of every person here. You in the next room watched by these two men. I have a warrant to search your house". Helped by his secretary, he took down names and seized some papers. Meanwhile, a search was made at L'Arbresle, where the shutters were broken open, and another one at my father's house in Savoie. **END OF PAGE 56** At sunset, Mr. Philippe said to Encausse, I was determined to punish that man. Forthwith, he was shown up to me, body and mind, facing me, and in my hand was put a sword. But I threw the sword away. After all, it wasn't worth it. I then kneeled down and prayed to God to forgive him. But I don't know whether he was forgiven. Of all those that helped him in the business, he and his secretary were the only survivors. On my advice, the latter tried to atone for the crime he had witnessed by helping all those I sent him. But as for him, he was delivered to the justice of God.

The doctor must act without expecting people to be grateful. One day, a sick came to find me. His face was suffering from horrible pains and he was ready to offer me 1000 francs to heal him. I asked 500 francs, then 250, then 100, and finally I told him that, were he to be cured, he would have to keep his promise and to give me 50 francs. I performed a "surgery" on him and he was cured at once. Eight days, a fortnight, six months went by; one day I went to call upon him. He did not recognize me. When I reminded him of his disease and of his promise, he said, "oh! between ourselves, you didn't do that much; and I went to the dentist who took care of me since". I then announced that I would undo what I had done and that he would bring me the 50 francs in two days. So did he come round with an enormous gumboil; but I refused the money and healed him all the same telling him it was a lesson. **END OF PAGE 57**

Chapter 6

The Sessions

During the sessions, Mr. Philippe would gather the sick coming round to him as well as the faithful listeners.

In my introduction I have sketched out the sessions but picturing the atmosphere of trust and faith the presence of the Master would bring around is quite difficult a task. To begin with, he would invite us to collect our thoughts, to pray and to unite with him to ask Heaven for relief and the recovery of the sick. The silence, the solemn wait afterwards would raise us for a while over the daily earthly contingencies. Then the liveliness aroused by the healings, the questions raised by them and the Master's answers did not fade the atmosphere of genuine spirituality and of friendly sympathy that would reign over the room.

I quote below the Master's words highlighting the major importance and the seriousness he would attach to these meetings; then, I recount some particular anecdotes to attempt to bring back to life the spiritual nature of these sessions.

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To be able to hold sessions, one has to live in the hereafter at the same time. (12/05/1901)

One day, a fellow asked Mr. Philippe why he took the trouble to say and do so many beautiful things for some mediocre listeners. He breathed to his ear, "all that is said and done here is echoing in the whole universe."

You're not bound to believe the things I have told you but what you are bound to believe and to do is love your neighbour. Those words were written before the beginning of the world. Often you say, "there are nice things to hear round there, let's go in"; I don't know whether or not they sound nice, but what I maintain is this : at the risk of being into darkness, you are bound to put them into practice; otherwise there is no coming round to hear them. (02/11/1894)

Here is what we should trust to be on the path of the Light: everything written in the Gospel. Then, whatever we are told here even if it sounds beyond the wit of man, do not doubt, nor even give a sneer smile, for anything can be done; nothing is impossible to God. Believe too that we all are brethren, that we all have the same Father and the same Master. (10/10/1895)

Few among those that have come here are not written down in the Book of Life. Since the first time you've come in, you have felt stronger once the sessions over. Well! your soul, without your knowing it, **END OF PAGE 60** has got a ray of the Light it has been seeking on and on to follow. And your ancestors as well as your descendants are also written down in the Book of Life, that I promise you. (02/05/1895)

Those that have attended sessions contribute to their results, even though they are away. Death for them shall be but a formality; an angel shall come to cover up their face and herd them; they shall be taken care of in the grave.

You are asking for my protection; but I cannot protect anyone more than you might do. You are coming here; you are being relieved. Some are coming for disease, some for moral afflictions but all are asking for a relief. You have been spending few hours with good feelings and the spirit turned towards good. (26/05/1903)

Sometimes you say to yourselves, let's not go round there, and against all odds you are pushed to come round. You have been pushed by your guardian angels; but shouldn't you think that you have been offloaded, that you feel stronger on leaving this place? (27/11/1894)

You all are going to be relieved a bit but you have to promise me to be good. Do you know what you have to do for that? Simply not to bad-mouth your neighbour. Well! I permit you to bad-mouth him... but in his hearing! (12/07/1897)

I gave you evidence of everything I told you and everything I have just said to you because the One who sent me here **END OF PAGE 61** gave me power to show you proof. Is there anyone here who might say that I haven't proved all that I have said? He was answered, "Master, you have proved all that you have said." (02/12/1902)

Diseases healed without sins being forgiven are only postponed. Here, we heal by forgiving sins and diseases are regarded as if they had been suffered.

It's for your personal satisfaction that we let you say what you have, for we know it. It's exactly as when you say how your hand is; you don't need to look at it; you know your hand it's yours. But, I say it once more, for your satisfaction we listen to what you tell us for a sick is always comforted by talking to his doctor, and at home you would be relieved in the same way if you asked God trustfully. And when you're asked to stand up, it's for you to collect your thoughts and to ask for a bit of relief should the burden be too heavy. You then get a little bit of that bread of the soul you daily ask for, and that bread helps you to bear your troubles. (12/07/1897)

I do nothing by myself to heal you; I speak to the Master who is God. Haven't you been

relieved, every time? Is there anyone that has not been so? You've seen here supernatural things, miracles. As of today's experiments, I am going to make you pay a lot. Oh! I do know you're ever ready to do so. But it's not that kind of payment I am asking for. **END OF PAGE 62** For fellows coming here for the first time, I ask them to try their best to love their neighbour as themselves. For those already here, I ask them to love their neighbour as themselves, and those that will not make this promise to me will not be allowed to stay in this room (in case of experiments). Every fellow involved in a lawsuit must also promise me to stop all legal proceedings because, I say it to you, if you cannot reach an agreement in this world it shall be very difficult to do so in the other one. (07/01/1894)

I can't do anything, I only ask God, and you can't feel any relief in this room, either from diseases, nor to lighten the burden that weights heavily upon this sad world except if you have done something for Heaven. Those that have not done any praiseworthy works have nothing to expect, and likewise, you can't be heard. (19/02/1894)

From my heart of hearts, I ask Heaven to send you as many adversities as you can bear, and for me forty thousand times more than you.

To a fellow, "you denied God. I forgive you".

To another one, "you said, "if I were God, I would have done things differently". Heaven forgives you".

Once came a very sick lady. I asked her to calm down one of her relatives **END OF PAGE 63** who was involved in a lawsuit so that the trial should abort; we have to be peaceful. She tried her best and she may ask for a grace that will be granted to her. If I take the liberty of speaking so, it's to point out that never is a good deed wasted. (26/02/1894)

When you are in trouble, may your mind turn to me, I shall ask God on your behalf. (03/07/1894)

Q. - The prayer we can say here as we stand up, can it be answered?

A. - Is there anyone that, suffering a lot or having a good deal of worries on entering this room may say, once out of it, that he has not been relieved? Everyone said, "oh! no". Eighteen centuries and a few years ago, Jesus healed the sick by saying, "go and do not sin any more!" And a few of them came back a few days later, sicker still. Today, when people are granted some relieves, they are only asked to make efforts to do good. Is there anyone that has kept his promise? Not one in this room has not failed to bad-mouth his neighbour, thinking, "come on! it was just a trifle!" That may hurt quite a lot. (16/11/1893)

Today you must make me the promise to try your best to do good and not to bad-mouth anyone. And now, since you all have promised me, my turn to ask for you all for peace of heart, for serenity and for strength when trouble, and you shall have them. (10/09/1893)
END OF PAGE 64

As of Friday, much will be asked to people coming round. The more they have spent time here, the more they will be asked for. For you must be rich in spirit to go to Heaven, and not an idiot nor a great scholar. (15/01/1895)

Until now, I've asked you to try your best not to bad-mouth anyone, to love your neighbour as yourselves. Now, I am asking you, not only to make more efforts, but to love your neighbour as yourselves and not to bad-mouth him. In doing so, many things are going to be disclosed to you, and as regards to the experiments Heaven has permitted to see here it worth your while to do something in return. You all here, I am glad of it, have intelligence, but those among you that might lack of it will have it from now on. (21/09/1893)

Mark the date of August 30th, 1900, in your mind for my Friend is enlisting you all today as his soldiers, and none shall enter Heaven without having defeated the foe. Do you know where the foe is? In ourselves.

Oh! I know, when asking God to heal somebody, you have enough trust at the time; yet, once the recovery occurred, you say, "oh! it was to happen that way". And next time, when asking again, you get nothing, Heaven doesn't answer you. Don't be proud, don't have a "self", observe the commandments of God by doing but what you would like to be done to you, and you will always get relief. **END OF PAGE 65** Keep in mind what I've just told you and, even though you would have done nothing of that, should you remember, I shall be there at the hour of your death. (03/12/1896)

* * *

At Monday's session, November 27th, 1893, a fellow suffering from eyes problems, thanked Mr. Philippe for improving his condition. He replied, "don't give thanks to me, I've done nothing".

- Then, who am I supposed to give thanks?

- Heaven.

- But you personify Heaven to me.

Mr. Philippe repeated, "I've done nothing but to ask on your behalf". And he added for the public, "do you know why this man shall not be getting blind? He once did, without being quite generous, something good, and that something draws upon him the protection of God. So I say it to you, "pull out all the stops, for if in your account book you don't have much on the credit side you will find nothing on the due side, for those that have not shall be dispossessed to give back to those that already have. To those that have much, more shall be given. It's quite simple a matter. I don't know whether you get the point. So, here is a baby – it was a young girl– she was quite sick and now she is much better; for that to be so she made me a promise.

- What if we don't keep promises?

- Anyone receiving them shoulders a responsibility and will have to sort it out with Heaven afterwards".

END OF PAGE 66

A countryside man whose wife was sick attended the session. Once the Master was in front of him he told him, "is it the first time you have been here?"

- Yes Sir.

- Is it for your wife you are here?

- Yes Sir.

- She is very sick and that is going to cost you dear, you know, to get her recovery.

- Name your price Sir.

- I want much more than your money. Do you want your wife to be healed?

- I do, Sir.

- You are involved in a lawsuit with a neighbour of yours.

- Yes, Sir, replied the peasant more and more surprised.

- For your wife to be healed, you must, once back home, go round to your neighbour and tell him, "if you need a piece of my land, I give it up to you; I don't want to be involved in a lawsuit with you; let's be friends".

- Why, if I tell him such things, he'll bother me again with another matter.

- It doesn't matter. Do you want your wife to recover?

The peasant paused for a short while then replied in a firm voice,

- I do, Sir.

- Do you promise to make it up with your neighbour and to tell him what I've said to you?

- Yes, Sir.

The Master added, "Once back home, your wife will be standing up, for she has been healed this instant. If what I am saying is not correct, **END OF PAGE 67** you will come back here to say, before everyone, that your wife hasn't been healed". (24/03/1903)

One day, a widower's misbehaving child was brought in by a woman. She used to look after him. She claimed that it was a burden and that she could not look after him anymore. Mr. Philippe inquired if someone would like to look after the baby. A sick woman without a job offered her services. The Master, moved by this devotion, said, "you will be his mother and I, his father and happiness will be in your home". (27/12/1894)

A person who had deliberately given the Master a wide berth came back with an internal erysipelas. It could have grown very serious and get down to the pharynx and the chest.

It has been asked, said Mr. Philippe, that the erysipelas turned into a slight toothache and afterwards turned into something good; then the person will recover.

- That's how you proceed with those playing silly things with you! said someone.

- If you were a shepherd and a sheep of yours got lost, wouldn't you do anything possible to have it back?

- Not if it's a black one.

- Why! Often in a flock all the sheeps are more or less sick; so all should be left behind!

One day, on ending a session crowded with people, Mr. Philippe said, "I'm going to give you an invaluable present. **END OF PAGE 68** God forgives you all the wrong you've done in the past so far". A choked sobbing sound from a man sitting nearby Mr. Philippe was heard. The Master went on, "from now on, I trust you will do whatever it takes to get better". An unanimous yes was heard. As we were going out in a more silent way than usual I happened to be next to the man who had sobbed. He confided to me,

"what has just happened to me, nobody knows about it. I live far over from here and for months I've been preparing my trip to Lyons to ask Mr. Philippe for the forgiveness of my entire past. But once in the room, making my request was impossible; I couldn't stand up as the Master walked past me. I was despairing at the thought of coming back without my confessing to him how anxious I was to be cleaned of my entire past. Yet when I heard him beside me cleaning everyone's past and granting me thereby what had been the purpose of my trip my heart broke into gratitude and love". **END OF PAGE 69**

Chapter 7

The Master's Name Day

Even though he was born on 25th April (St. Nizier), Mr. Philippe asked his friends to celebrate his name day on Palm Sunday.

Below run some accounts of these meetings followed by the name of the fellow who set it down.

27th April, 1898. - We offered our dear Master a golden medal in a Florentine frame. The room was decorated with flowers; camellias, azaleas, lilacs and roses. A young boy said a sonnet, then twenty-seven little children offered him a bouquet each.

The Master said, "when I lift this bouquet, you will say the 'Our Father' with me" and he said the prayer. He asked that we shouldn't know death, neither our forebears nor our descendants. Then he spoke to the Blessed Virgin, "Mary, I beg you, protect us; grant what you are asked for". He advised our guardian angel to be twice as vigilant.

The Master lifted a second bouquet and said the Ave Maria. Then everyone passed past him; he kissed the folk and handed out flowers (Laurent). **END OF PAGE 70**

April 1st, 1900. - The Master told us, "I grieve to see what you are doing for me. I am not what you think I am, nor yet a saint; I am less than you are. What I have more than you: I am confident about what is written down in the Gospel. What I know is that some beings have left the heavenly court". Then he asked a few kids to come around and he said the 'Our Father', urging us to chime in. Then he added, "My Lord, don't let us yield to temptation". And he said the Pater again. Then, "that bouquet, all these flowers and every petal of these flowers are related to the spirit of matter in you. Now, I set the spirit more in relation to matter; from now on, you will have more memory, you will understand better, you will have peace of mind, you will be stronger and will face ordeals with more resignation". (Chapas)

31st March, 1901. - The little town house in rue Tête-d'Or was crowded with respectful people, everyone with a bouquet. I had gone up with Encausse to the Master's bedroom. Mr. Philippe was pacing up and down, smoking. He said to us, "all those people downstairs, what am I going to tell them? I've done nothing for them!" When he came into the lounge, all the children offered him a bouquet, the little boys first, then the little girls. He said, "my little children, thank you; next time yet, don't buy so many flowers; give me

one and keep the money for the poor. I thank you and I ask God to give you his blessing **END OF PAGE 71** and his protection. Thanks again to all of you for the sympathy and the friendship from your heart of hearts you are showing to me. I can do nothing for you. But I will ask Heaven that when fights and ordeals show up - for we are going to meet fights and ordeals - I will ask Heaven to give you strength and courage to bear them". He lifted up a little boy, put him on the table, and had him say the Pater, raising his branch hold in his right hand. Everyone was weeping; mothers handed over their children for him to bless them. A short compliment in verse had been printed; I had brought a symbolical drawing to him: a dog defending his flock against snakes. Then the Ave Maria was said and he added, "when you have great sorrows, great worries, remind that very day and, I promise it to you, you shall be comforted and you shall bear more bravely". He had flowers hand out to all the assistants, after laying hands on the bouquets. On leaving the lounge, he said to the students, "I can't recommend strongly enough praying, on and on". (Sédir)

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Chapter 8

Healings

Over more than forty years devoted to ease human suffering, the Master performed innumerable healings. Many a testimony came to my knowledge; yet, what are they in comparison with those fallen into oblivion.

Below run a few of these miraculous interventions. Some took place before my eyes, others were told to me by the Master to glorify the Almightyness of God, others still were set down by several witnesses. Finally, I was given a file containing sixty-eight healing certificates, written down and signed by the patients themselves on stamped papers, with their names and addresses, and often along with the mayor's authentication. They declared that they had been cured by Mr. Philippe without any touch, without any remedy, either at the sessions or away from Mr. Philippe without his having seen them. Many are written down "to be of use for truth" or "to thank him"; one of them says, "I give that to Mr. Philippe as a token of my gratitude and as a credit, since he does not take any". Another one, "I write this to pay tribute to truth **END OF PAGE 73** and to pay my debt of gratitude to the humanitarian devotion of Mr. Philippe who cannot be praised enough and helped enough to carry out the heavy task he apparently set to himself".

These certificates bear dates ranging from March, 1869, through to September, 1871; the Master was thus between twenty and twenty-two years of age.

I have just bring to the reader's attention twelve healings from that file, concerning serious diseases, mentioning the initials of the involved persons and their address.

But there are other less visible pains: broken hearts, torments of the mind, all sorts of sufferings generated by misery, that the "Father of the poor" used to take care of with an infinite compassion and a boundless goodness. Those living around him did know his generosity, but none could list helps of any kind he used to lavish, as he knew so much how to wrap them with silence and discretion. Only after his death did we know about the numerous poor he paid the rent, about the widows and unmarried mothers he helped to live and to raise their children.

On 14th March, 1869. - Healing of an old deafness. Mrs. Ph B...., 9 rue des Quatre-Chapeaux, Lyons.

On 5th April, 1869. - Epileptic seizures. Mr. J. L...., 7 rue Sainte-Blandine, Lyons.

On 5th April, 1869. - Twelve years old chest disease. Mr. D...., 63 rue de Trion, Lyons.
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On 3rd May, 1869 - Heart disease. Mr. P...., 15 rue du Chariot d'Or, Lyons.

On 7th July, 1869 - Right foot palsy. Mme G. M...., 14 rue du Chariot d'Or, Lyons.

On 12th August, 1869 - Loss of blood during eleven months. Mme R. A...., Serrezin near Bourgoin (Isère).

On 13th August, 1869 - twenty years old deafness. Mme P. C...., 30 Chemin de l'Oratoire, Caluire.

On 20th August, 1869 - Healing of a fourteen years old goitre. Mr. P. A...., 19 rue du Belvédère, Caluire.

On 31st December, 1869 - Double hernia, blood-spitting, right eye loss of vision. Mr. C. F....., Duerne (Rhône).

On 15th November, 1870 - Eye troubles whose signatory's son had suffered over six years. Stomach-ache whose signatory's daughter had suffered over eight years. Mr. B... Place du Change, Lyons.

On 14th December, 1870 - Intermittent fever, legs swelling. Mr. L. K...., 88 Avenue de Saxe, Lyons.

On 18th December, 1870 - Liver disease. Mr. G...., rue Camille, Montchat.
END OF PAGE 75

I attended the session at 35 rue Tête-d'Or during which Professor Brouardel from the Faculté de Médecine de Paris had come to realise what Mr. Philippe used to do. In the lounge was a panting woman with a painful gait which drew the professor's attention; her belly and legs were badly swollen. Mr. Philippe asked the latter to examine the poor woman in a room next to the lounge, in the presence of several students, myself included, appointed by him. Before the session ended, he joined us in. "Well! he said to the professor, what do you think of this woman?" The professor explained that the person was suffering from generalised hydrops and that she probably had but a few days left to live. Once back into the lounge, helped by the students, the woman was walking with the utmost difficulty; her breathless respiration was causing pain to our ears. "Walk! said Master Philippe to her. "Why, I can't! - Walk faster!" Behold, after a while, her faltering steps were growing freer, then she cried out in a happy voice, "I'm going to dance now!" while holding her suddenly too large clothes. Off was the swelling of the belly and the legs; the joie de vivre had come again into her body which the Faculty had condemned just a while before. What is more, no trace of water was on the floor. Professor Brouardel came close to Mr. Philippe and I heard him say, "I take my hat off to you, yet science

can't understand what has just happened". Then, having said goodbye to Mr. Philippe and the witnesses, he retired.

One day, a young man whom I had seen regularly **END OF PAGE 76** at the session for a few months, came to me in the yard and said to me, "could you tell me why Mr. Philippe doesn't heal me; I've been here for three months and I've seen people around me healed everyday. - What disease have you got?" said I. "I was kicked by a horse at the bottom of the chest; this had made me suffer horribly. None of the four or five doctors I had visited had been even able to relieve me. The first time I came here, I felt so great a relief that I was able to walk and to work; yet still today, I'm not cured - What did you do to get kicked by a horse? I was fond of teasing horses, I pricked them to see them kicking out. - Should you be cured, would you keep having fun that way? - No, I couldn't anymore, I wouldn't find it amusing at all and seeing a horse suffering would upset me". "When you see Mr. Philippe again, repeat to him what you've just said to me".

At the session, I saw him getting up while the Master came near him; but before he was able to utter a word Mr. Philippe said, "you are cured".

A woman had come to the sessions for a long time on behalf of her husband, but she did not obtain his recovery. At the end of a session, I said it to Mr. Philippe whom I accompanied to St. Paul Station; he replied to me, "because during her whole life, she has never done anything for her neighbour".

On reaching Morand bridge, Mr. Philippe suddenly said, "the husband of the woman is cured". **END OF PAGE 77** As I was surprised, the Master added, "at this very moment, she has met a poor panting old woman who had just put down her bag laden with vegetables beside her on the pavement, to get her breath back before crossing the road. Without knowing her, she has asked her, "madam, are you going far? - No, replied the old woman, to that alley" she pointed thirty yards off from her. Without an extra word, the little woman grabbed her bag and carried it in the alley, up to the old woman's doorstep. This is the first good deed she has done in her entire life. That is enough and Heaven has been grateful to her for it. As for you, had you done the same, it would have been no use to you".

The Curé d'Ars, said Mr. Philippe to us one day, was a shepherd sent to protect the sheeps. One day, a mother came to see him along with her child who was suffering from a double infantile paralysis for a long time; he walked on crutches only. The Curé d'Ars examined him and said, "we can do nothing but to prevent the disease from getting worse, but soon you will meet a young man who will cure him". The woman went off, and afterwards in Lyons, it chanced that she came to see me. The child was sitting in a chair and I could see he was cured. I then told the woman to go to Fourvière with her son to suspend the crutches as an ex-voto. As the woman told me he could not, I said to the child to get up and walk, and so did he at once.

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The Bey of Tunis was suffering a lot from a terrible disease. Realising that the Italian doctors looking after him could not bring him any relief, he told them, "wouldn't it be possible for you to do anything to relieve my intolerable sufferings?" One of them announced that he knew only one colleague who could relieve him, and he stated that his

name was Philippe and that he lived in Lyons. Immediately, the Bey ordered a telegram to be sent to him. Upon receipt, the Master got a passport from the Prefecture, on 7th January, 1881, and left to Tunis. On arriving, he was immediately introduced to the Bey who asked him to reveal the whole truth about his illness. Mr. Philippe announced to him that, from then on, his sufferings would stop, but that he could live only eighteen months. The Bey, surprised and glad to be suddenly relieved of his great pains, asked the Master what he wished; the Master replied that he asked nothing. The Bey then ordered that the name of Mr. Philippe should be inscribed into the annals and that, from that day on, four officers of his palace should be on duty to accompany Mr. Philippe into his States, into any place which might appeal to him; whenever he would in the future. What is more, the Master was awarded Officer in the Order of Nicham Iftikar on 24th February the same year.

Eighteen months later the Bey breathed his last.

Several times, Mr. Philippe was convicted of illegal practice of medicine.

On 27th August, 1898, during a meal with close friends where in particular Dr. Lalande, Papus, **END OF PAGE 79** Sédir, Mrs. Chestakoff and her daughter Mrs. Marshall were present, Mr. Philippe told the circumstances of his last trial. That time, the prosecutor had charged him, in addition with illegal practice of medicine, with having robbed women of her purses as they attended his sessions. The next day, the same prosecutor came to see him at home because his child had the croup and that the doctors believed he was lost. The magistrate said to Mr. Philippe, "I was hard on you, I made you condemn; yet, if you can, come and heal my son". Mr. Philippe replied, "you can go back home, your son is healed".

The Master at the post office saw a poor woman at the counter who wanted to send a telegram in reply to that she had received, telling that her child at the nanny's house was at a low ebb. Having not enough money she had to leave saying to be back later. The Master informed me of the sad situation of her and, shoving twenty-five francs in my hand, said to me, "bring that money to that poor woman and tell her that her child is no longer ill, that on arriving at the nanny's home she will find him in good health. Don't forget to tell her that should she be in need of anything, she should come and ask". The Master showed me a floating wash house where the woman used to work. On reaching it, I asked the owner to call the woman back from the post office. When she was there, I told her, "here is what Mr. Philippe has sent to you. He asked me to tell you that your child is no longer ill; at your arrival at the nanny's home you will find him in good health. **END OF PAGE 80** Should you be in need of anything, go to Mr. Philippe's home, at 35 rue Tête-d'Or, and he will give you what will be necessary for you". That poor woman who did not know Mr. Philippe was very surprised. Imagine her joy. Full of happiness, she begged me to give thanks to him until she could, once back, thank him herself. (Laurent)

A thirty-five year old man had got a horse kick on the left shoulder which had shattered the clavicle. He had undergone surgery and bone fragments had been removed. For a year, he had had a stiff arm. The Master said to him that something would be done and he added, "do you remember that sick at the session with a finger off he had put into his pocket?" Several replied affirmatively. "Do you remember that he came back later on

with his whole finger on and cured; well, the same is going to happen to this man, the bones of his shoulder will grow again and he will be able to use his arm". A short while later, Mr. Philippe asked the patient, "is your arm better? - Yes - Are you quite sure of that?" He replied again affirmatively. Indeed, we could all see that man moving his arm and his hand. (23/01/1903)

A young girl suffering from leg bone decay was able to stand up and then to walk before eighty people or so attending the session. (03/03/1895)

A sick old woman could not get cured. Mr. Philippe asked her, "is there anything upon your conscience? **END OF PAGE 81**

- No.

- Have you ever committed what people call a robbery?

- A long time ago, I took a dress out of a shop, and as it cost twenty francs, I would never have been able to pay for it though I would. I've just saved six francs.

- Right. Give me those six francs; I'm going to complete the sum and Heaven clears what you did.

The healing was instantaneous.

With these twenty francs, Mr. Philippe went to the shopkeeper in question. He was dead; his son had taken over the shop. Mr. Philippe told him that a few years ago a woman had robbed him of a twenty-franc dress and he handed him the amount with an extra provided that he should forgive the woman, which he did willingly.

A man was throwing firecrackers at No. 35 rue Tête d'Or. Mr. Philippe said to the scared ladies, "let him go for it, don't worry". The last firecracker injured the hand of the man in question. Nothing could cure that injury, the man was suffering horribly. He came to apologize and got the recovery.

A woman with a paralyzed arm for seven months came in. The Master ordered her to massage it with the other hand. After a few attempts, she lifted her finger up to her eyes. (25/11/1896)

Mr. Philippe went for a drive along with a friend around L'Arbresle. He saw a paralyzed man sat roadside. **END OF PAGE 82** He stopped and told him, "bring me that stone". The man paused, got up at last and brought the stone.

Quite a while ago, Mr. Philippe told me one day, a sick had come round to me; I had told him, "you are going to recover but on one condition; that you give up the lawsuit you are involved in and that you give back what is due to these persons". That man said to me, "oh! it's pretty easy, I give you my word." - "pay attention", I told him, "the commitment you've made, it is as if you've made it before God for I promise Him on your behalf". That man was cured. A few months later, his wife fetched me; her husband was very sick. I asked her whether he had kept his promise. "No", said she; "sometime ago, he has gone on trial again." - "I can then do nothing for him". Indeed, back home, she found her husband dead.

At a session, Mrs. J.... took a seat next to a man whose right arm was paralyzed. Mr. Philippe came round and asked what was wrong with him. "I cannot use my arm", replied the man. Mr. Philippe went on his round, then came back to the middle of the room. There, he paced up and down saying, "people come here to ask for their recovery; but can't these people remember, can they?" As we was strolling, he came back to the sick and asked him, "well, you really need your arm to be cured? - Oh! yes sir, my arm is bothering me a lot; I can't work. - Why, you did move it in in the past. **END OF PAGE 83** Don't you remember doing this move?" (And Mr. Philippe raised his arm). The man turned pale and, after a short while, without waiting for the end of the session, he went off. Six months later, Mr. Philippe told us, glancing at Mrs. J..., that one day, in came a man whose right arm was paralyzed for he had killed his brother; that man asked to be cured all the same.

- Why, said Mrs. J..., did Heaven cure him?

- Yes, replied Mr. Philippe, Heaven granted him the recovery.

In came a mother in tears to ask for her son's health to be recovered. Mr. Philippe refused to cure him. The woman then cried out and knelt down before him. Mr. Philippe replied, "he'll recover since you want it so".

A year later, the woman came back, in tears again, and before she uttered a word, Mr. Philippe told her, "well! you wanted his recovery, did you not?". The young man had just killed his father.

At a session, in November, 1903, I saw a young country girl with a black walnut-sized tumor close to her chin. She had been suffering from violent headaches for months. She had slept on a straw mat for a while in a house under repair, very humid with no windows. The doctors could not help her at all. There was a decay in the jawbone and they feared that the tumor once removed from the face might go into the stomach. I saw the young girl again two days later, the tumor had decreased and faded; after a few days it was almost off and so were the headaches too.

END OF PAGE 84

A grocer settled in a populous area, selling on credit came round to Mr. Philippe whom he already knew and told him that his son for whom he had asked sometime before – sick of diphtheria – had just died.

- Well! replied Mr. Philippe, I'll come round to you soon.

On arriving at the grocer's, Mr. Philippe asked him,

- Are there many people who owe you money?

- Why, have a look, of all the customers noted down on this big book barely are those that paid me back.

- Do you require these debts to be paid back?

- I don't and I'm throwing it into the fire.

And he tossed the book into the fireplace where a fire was burning fiercely.

The Master came into the dead's room, where several persons were already round praying beside him.

- Have you already asked a doctor to certify death?

- No, I first came round to you.

Then the Master called the young boy by his forename, and gave him back to his father alive. Then he advised people around him not to say a word about what they had seen "because", said he, "it's forbidden to perform miracles".

A young man, Fier was his name, had a goiter and had asked Mr. Philippe, through Mr. Laurent, for his recovery.

- What for? In a year he must go to the other side. **END OF PAGE 85** After this categorical answer, said Mr. Laurent, I dared to insist, saying to him, "still, I'm begging you, O Master, deign to cure Fier of his goitre". A few days later, I saw Fier coming towards me and thank me for having got his recovery. I pointed out to him that only the Master should be thanked.

A year later, the Master said to me, "Fier is quite sick; please go and see whether his mother needs anything in particular".

I came round to Fier; he was very ill. His mother told me in tears, "see how sad is my situation; not only my father over there is sick and has been confined to bed for a long time, but my son has been living his last moments. Tonight, I'll probably find myself all alone and I dread seeing him dying".

I tried my best to comfort that poor mother and, just as I was telling her that I was sent over to her by the Master, in the Master came, and going close to Fier's bed he said after a few seconds of silence, "Fier, behold".

And, raising his hand he showed him a place.

- Can you see what I'm showing to you?

- Oh! how beautiful it is!

- It's beautiful! You're going over there. Don't forget, once over there, those you're leaving here below.

Then, after a few seconds, the Master said to the young man, "Fier, give your soul back to me".

At that moment, Fier, turning on a broad smile, heaved a deep sigh and gave his soul back to he who asked for it.

Mrs. Boudarel, Miss Felicie, as well as Fier's mother were present.

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Chapter 9

Medicines

Mr. Philippe seldom gave himself a rest. He spent a whole lot of the time left by his sick to scientific researches of all kind mostly in order to create remedies.

For that purpose, he had several laboratories. One of them was settled in his property at L'Arbresle, out of the house; another one was situated at Place Colbert, in Lyons. Yet, the laboratory in which he used to work the most and which he kept until the end of his life was at 6 rue du Boeuf, on the ground floor. A woman, Miss Berthe Mathonet, was in charge and helped Mr. Philippe with his works. She was whole-hearted devoted to her master.

Among the remedies made by Mr. Philippe I can name:

"La Phillipine", lotion and cream preventing hair loss. Copyright Registration No. 1197, on July 21st, 1879, address: 12 rue du Plat, Lyons.

"The Philippe Toothpaste", powder and liquid. Copyright Registration No. 1209, September 1st, 1879.

END OF PAGE 87

"The Rubathier Elixir", a powerful depurative prepared by the chemist's Viravelle, 37 rue de Bourbon, Lyons.

"The Viperine Oil" against early cancers and tumors.

"The Brazilian Flour" written down on the last page of his doctoral thesis in medicine (1884). A tonic extracted from wheat flower and from other cereals whose active ingredients were due to the soil composition of the Brazil Sainte Croix area, where those cereals were harvested.

"The Héliosine", a serum resulting from the prolonged action of sodium chloride on a matter rich in keratin. That remedy actively acting against syphilis and various serious skin diseases (psoriasis, eczema, lupus) was presented by Dr. Lalande to the "Société de Biologie de Paris" on 12th October, 1898.

"The Salomon Eau de Toilette", a blue fluid for hair care, a yellow fluid for face skin care (1902).

"Hepar Martis" (Mars liver), brown pills for depuration and reconstitution of the nervous system, called "Pilules Biosatmiques" (1903). Distribution : Pharmacie Doublet, rue Bernard Palissy, Tours.

END OF PAGE 88

"The Guérit Tout", similar to the Rubathier Elixir, a golden yellow liquid with a Barège taste and with a Héliosine smell, alcoholic. (1903)

"The Philippe Pills" made with pancreatin.

"The Philippe Pills" made with pancreatin-secretin, special ferment for the intestine to promote digestion.

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Part II

The Gospel of Mr. Philippe

THE GOSPEL
OF
MR. PHILIPPE

I recall that the words making up the following chapters are drawn from notes taken during the sessions given by Mr. Philippe or on the occasion of private talks.

Chapter 10

God

God is everywhere. He is in front of us, behind us and beside us and we can't see him. But he sees us. So never should it be said, "God has abandoned me". We may grow away from Him but God is always with us. When we say, "God has abandoned me", we insult God who is our Father, who meets all our needs in life. He ministered to anyone's needs, He marked out the path we have to make and put on our road everything useful to us. Such is his infinite goodness; everything God has made is perfect. (24/01/1896)

Who, among you, hasn't said at some point, "God is not fair; were I in his place, I would never have done things like that?" How dare judge the works of God? He, yet, doesn't judge us when we are unable to understand Him. No one has an intelligence developed enough, a mind subtle enough as to get an idea of what God is. (21/11/1894)

He is perfection itself; everything He has done is perfect. He has forgotten nothing; everything has its place **END OF PAGE 93** marked since the beginning. Everything happens when it has to be; protesting is a proof of our injustice for we are judging the works of God.

Providence is everywhere. Man finds it in the wrong path as in the right one. (18/02/1902)

God hasn't punished nor judged anyone yet. He doesn't judge; it's us who judge ourselves. (12/01/1901)

The mercy of God knows no bounds. He loves the sinner.

The Father doesn't share His kingdom; He doesn't need it. He gives it to his children.

There is a room higher than all the others. That one, I cannot even say whether it will be given to us to go in one day. It's, so to speak, the lounge of God. He'll perhaps widen it to greet us but He has never modify it yet. A few centuries ago, he did narrow a part of His rooms but the lounge... not likely. **END OF PAGE 94**

Chapter 11

Christ

11.1 His Divinity.

He who came two thousand years ago is the first and the last but he must not be mixed up with men. (29/01/1902)

When you endeavour to create or perfect something that doesn't exist here you think over your work before making it. That thought, not performed yet, is the shape of what your work will be. Likewise, God, before creating the lot thought over his work; that thought was someone and it was Christ, the Life, the Word of God, the Thought of all things. For God created all things in pictures and then, as time goes by, all turned into reality. Christ, the first-born before all things, was the last to be created but not like us.

He was the very Son of the Father and, as such, He possessed the knowledge of all things before ever they were created. (17/02/1902)

END OF PAGE 95

Some say that Christ was of the same essence as the others since it is said that He grew in age and in wisdom. What a mistake! Christ was never a man like the others; but, having taken a body, was it not necessary that his body should be ruled by the laws of matter and that the brain should have the time to gain the necessary strength? And what's more, had it been otherwise, what would have been arisen from? Would people have believed more? No, of course not.

Spiritism also believes that Jesus is a wise man, a scholar who had, through his work, climbed to the top of the ladder, and that we, too, will be able to make it by working. This is a serious mistake. We will never make it for our Lord Jesus-Christ has never ceased to be God. (28/01/1896)

He who says, "within me lies the power", belittles Christ and negates his divinity; that one is a false prophet. Christ was definitely the Son of God. God into man, and nothing is known of his earthly life.

Believe that Christ is God and that He is resuscitated. Don't follow those saying the opposite.

I highly state that He is God and that, in truth, whatever the Father who is God wants, the Son who is God wants it as well because whatever the Son wants is what the Father wants. (16/07/1896)

11.2 His Body.

Christ is the first of all creatures; the Virgin is the second one. **END OF PAGE 96**
Jesus-Christ had two natures. He was man and he was also the Son of God, the only Son, the favorite Son. As a man, his body was made up with the purest things from matter. He was formed without the help of any man.

The material body of Christ was the very Word of God. So He wasn't from earth. God had said, "I shall send you a Messiah". It had to be so, and thus, those saying Jesus was a man and had passed through intermediate stages of development are in the wrong.

11.3 The Body of Christ is Universal.

Jesus was a quite tall and strongly built man, the bones as hard as diamond, the feet as someone who walks a lot, the hands nice yet shaped by a lot of work. He didn't have blue eyes as he is often pictured; they were brown; his hair had indefinable tints; it was curly.

11.4 His Universal Incarnation.

There are thousands of worlds like the Earth and what occurred here two thousand years ago Christ achieved it everywhere at the same time. (03/03/1902)

When our Lord Jesus-Christ moves to another dwelling He also changes his features and takes a body and a face matching people's He visits in that dwelling. (02/05/1895)

END OF PAGE 97

11.5 His Mission.

At twelve years of age Christ knew everything and didn't need to learn anything.

There is no possible parallel between Christ and the others (Orpheus, Krishna, Odin...), absolutely nothing in common.

Christ came down to Earth so that our prayers, through Him, reach God, for Heaven had been closed for 6000 years; No one opened It but He did. (23/04/1902)

Christ compared Himself with a shepherd because He drew the men seeking the Light to Him as a shepherd drew his ewes. He gives courage to the men whom the wolves are going to devour and protects them. There are shepherds behaving like this; they put our souls out to graze, but we cannot see them for they are not on this side.

The path to Heaven is full of thorns and brambles. We must make straight that path so that those passing on it find it less dry, so that it be less hard for them, so that their feet be able to support their bodies. Jesus shows us that path; He was the first to pass on it; He made the passage before His coming; none of us could have stepped across the path. He came to smooth the difficulties and to open the Heaven's gate for us. Let's follow that path. Should we meet adversity there, let's not mutter, let's bear it bravely so as to set an example to those behind us. If we stumble at every step; **END OF PAGE 98** if we don't resign ourselves to the will of He who has sent us into this world, we upset our predecessors. (04/06/1896)

11.6 His Suffering

Jesus has been suffering since the beginning of time and he will suffer until the end of time. (13/05/1902)

Jesus physically suffered in his body and in his heart as a man though his body wasn't from Earth.

He didn't come deliberately to suffer but to show us the path.

Jesus fell down on the way to Calvary only to show to man that the strongest may fall down and even fall down three times. As for Him, He could not fall down and He didn't have to do so.

The passage from the Gospel where it's said that Jesus was desperate is misinterpreted. Sadness might have entered His soul at some point, as it takes all the great souls that come down here but he never got despaired. Had there been despair, there would have been

doubt and Christ could not doubt. He never prayed for that cup to be taken away from Him, but He asked that the blood He shedded be of use to all mankind. If criminals can have enough fortitude as to walk to torture without weakening, the more so had Christ not to hesitate before death.

END OF PAGE 99

11.7 The Last Supper.

The wine and the bread of the Last supper are symbols and realities. As symbols, there is a point misapplied by us. If we got trouble with someone, let's go and see that person, let's reach an agreement with him, let's make concessions, and let's be at one by drinking and by eating in memory of that new agreement. As realities, in the essence of the word, remember, know that no one shall enter Heaven if he doesn't drink Jesus' blood and don't eat his body, that is, if he doesn't follow the path of suffering and pain. (03/02/1896)

Our suffering is nothing for it's divided and spread over the lot. Jesus suffered all the existing suffering for it was entirely focused on Him. (13/05/1902)

11.8 His Sacrifice.

All that happened to Christ had its *raison d'être*. Pontius Pilate came on Earth to pronounce his sentence for he did sentence Him with his hands and his heart. The two thieves came down to bear witness to what He said on the Cross. Likewise Judas had to betray Christ. He was driven to it and no one can vouch for himself. All that happened to Jesus are to happen to us before being allowed to enter Heaven. We shall be betrayed, and we shall not have to take revenge. You will find all you need in Jesus' life. **END OF PAGE 100**

We mustn't judge those that crucified him for we make him suffer more each day. (13/05/1902)

11.9 His Death.

When Jesus died, all the veils of the Temple were torn. The crowd moved towards the cross and the soldiers stopped the crowd from getting closer lest they should free Jesus. For people didn't want Jesus' death but Pontius Pilate did.

When the two thieves had breathed their last, the bones of their legs were broken to make sure they were dead. It was the law and the same thing was about to be done to Jesus but the man didn't feel up to doing it; a soldier settled for the Jesus' side and pierced it with a spear up to the shoulder blade. Out went a bit of blood mixed with

water. Jesus' bones were not broken because it was said, "not one of his bones will be broken".

11.10 His Resurrection.

Jesus said, "destroy this temple, and I will raise it again in three days". He spoke of Himself. Should he have been burned or put at the bottom of the sea, He would still have risen after three days.

END OF PAGE 101

What was written about the raising of Jesus is true. I have often told you that the Earth takes nothing back but what it has given. Jesus was not born from flesh therefore He could not stay long on Earth since He didn't belong to it. He was buried but He rose from the dead as it was announced in the Scriptures. His body, His clothes, the cross on which He was crucified; none of that remains. (12/09/1893)

The Earth cannot destroy what belongs to it, nor can it hoard what doesn't belong to it. (27/06/1895)

Christ didn't show himself much to his apostles after his resurrection; the longest interview didn't exceed one hour and a half. He also showed himself to poor people who didn't recognize Him.

11.11 The Ascension.

When Christ was ascending to Heaven before his apostles, He was sitting sideways on a throne. Angels were surrounding him and he was being carried on white, red and blackish clouds due to the thickness. He has a hand up, three fingers in the air.

11.12 The Number of Christ.

Christ had the number three: the Father, the Son and the Holy Spirit. He was born on the third day of the week. He was put in jail for three days. He was beaten for three hours by soldiers insulting Him. **END OF PAGE 102** He lived three decades and three years. He was crucified at noon and remained on the cross for three hours before breathing his last. Three hours later, his friends took Him down. He remained in the grave for three days. He was pinned with three nails without having been previously tied; the operation was made on the ground. On ascending before His apostles and other people, it took him three hours to reach his Heaven but He disappeared from His friends' sight before. It's not the right side of Christ which was pierced but the left side; the heart was pierced

three minutes after his last breath. (August, 1902)

11.13 Anecdotes about His Life.

During the escape in Egypt, the Child Jesus as well as the Virgin and St. Joseph being tired were resting in the desert near a date palm bearing fruit. As they were hungry St. Joseph tried in vain to reach the fruits of that tree with his stick but he could not make it. Jesus said to the tree, "come closer!". And the date palm bent downward so low that St. Joseph should be able to remove all the fruits he needed from the branches. Were Christ not God, do you think He could have act like this? Certainly not. That is the sign by which you shall recognise a Christ.

One day, in Jesus' time, there was a fishmonger. She had fishes in a half keg-like carved into a piece of wood. A man came close to her and asked, "how much for the four fishes? - So much per fish", said the woman. **END OF PAGE 103** The man bargained and offered her half the price. Then Jesus, too, came closer and said to the woman, "give him all your fishes for that price". She did so. But the man was surprised, paused and turned them down, taking only the fishes he had asked for. Thereby the man won for he was cured of his greed and the woman received much for her obedience. Do the same; when you are asked in a greedy way, give twice as much.

Christ had the right to curse the fig tree. Since He gives life, He can take it back. In Him there is no evil. And from that point on those killing trees are less reprehensible.

11.14 Catherine Emmerich's Visions.

Catherine Emmerich: how rich she is! The narrations she made about the Passion are absolutely truthful. She didn't see the very life of Christ, but the path of the Saviour, the succession of photographic negatives¹ decided by the Father since the beginning. That path exists and constitutes around the Earth a protection which could stop the infernal armies from taking over the Earth if they wanted to. (09/12/1895)

11.15 The Divine Nature of Christ's Healings.

Our Lord Jesus-Christ didn't heal as some people say and think with the help of some spirits: no, **END OF PAGE 104** He needed no one for He was not a superior man; He was God. (07/01/1894)

¹T.N. : Photographic negatives... see chapter 20.

Some ancient authors said about miracles performed by Jesus-Christ that they belong to magnetism, even to magic. There are different sorts of magnetism and, as I've told you sometimes, the magnetizer must have clean hands and a pure conscience to obtain an effect on a patient. Jesus and even the apostles didn't use magnetism to heal the sick. They had the power to heal and they didn't need magnetism or any thing of the sort to carry out their mission. Seeds were given to them to be sown in a ground they were to choose and in which they knew they were to grow. (09/12/1895).

11.16 The Problem of Evil.

Jesus-Christ alone knew the mystery of the problem of evil. All the sages get no hunch of it; they halted at the foot of that wall limiting their horizon feeling something was over yonder but they couldn't say a word of it.

11.17 The Cross.

You want to know what good and evil are; only one book in the world teaches that to us; this book is called the Cross and the path to fetch it is called Calvary road. (30/01/1900)
END OF PAGE 105

The Cross is a symbol. It has been existing since the beginning of time.

The Cross is here to say, "you shall have trouble, march!"

The Cross is alive.

Science is at the foot of the Cross.

Solace is at the foot of the Cross. (05/03/1902)

11.18 The Comforter.

Jesus will send a Comforter and you will all see him; but how many splits before he comes! For Jesus shall return but it shall be too late for those not following the path of good. Have you not read in the Gospel that there will be weeping there and gnashing of teeth? That time has not quite come yet but it's not very far-off. (26/12/1893)

11.19 The Apostles.

The apostles didn't all belong to the same family; they had been chosen to be the witnesses among all the races.

The apostles were the prophets of the Old Testament; they came along with the Messiah but they didn't have the same gifts as they used to have. They had the knowledge of the ancient law but not of the new law.

Though great they are, Christ gave peace to his apostles **END OF PAGE 106** to have them think they are nothing; otherwise they would have thought they were too strong and pride would have lured them.

11.20 The Gospel.

Nothing gets lost; all that is said, done or thought is written in Heaven. A few people were given to see in Heaven what Jesus had said. (12/09/1893)

Christ told his apostles words they didn't understand; therefore, the Gospel might be interpreted in a hundred ways.

When Jesus spoke to His disciples He said to them, "I speak in this way so that you should not understand me". Jesus didn't tell all to His disciples, and they didn't fully grasp his word. However, the Gospels have been passed on with a few minor alterations without the meaning being distorted. God would not have permitted it. Once Jesus gave his disciples the gift of tongues, they started to grasp what their Master's words meant and the natural signatures as well. They saw the virtues of plants and animals through their shapes, the Master's teaching partly through the words. If, indeed, everything were revealed to everyone people would do nothing at all, or rather, everyone would try finding out the shortcut to run away when someone would be needed.

Since Christ's time, a whole lot of people reading the Gospel have thought, **END OF PAGE 107** "had I been there, I would have understood the ancient prophecies" Well! the same goes for now. In the near future people will say, "blind have we been not to understand and not to see how simple the teachings of the Gospel are".

For two thousand years, the Gospel has been illuminating the world. People understand it differently at different times. It has but one meaning. The ancient holy books had several ones.

The Gospel is a table with food for every guest, everyone finds the food he needs according to his appetite and his temperament. (03/01/1895)

Don't think I've come down to teach you something new. All I say is written in the Gospel but veiled in a deliberate way.

You should read the Gospel. Everyone will understand it in his own way. In a year, you will understand it differently than today.

I tell you nothing against the Gospel. I may tell you the same thing but sometimes I will tell you things omitted in the Gospel. But not a word of my teaching shall be in contradiction with the Gospel.

11.21 The Apocalypse.

The Book of Revelation is a prophetic book **END OF PAGE 108**; all the events described in have come true; yet it was written only for a few that realized and they were confirmed in their views by this book.

11.22 The Antichrist.

The Antichrist will come soon. He'll be so handsome that he will lure a whole lot of people. Those that perform healings, extraordinary things and claim they do that on their own, those ones are on the Antichrist's side. Those that say God did them, they are but a tool, are not on the Antichrist's side.

The Antichrist's soldiers are those that say about Christ, the incarnate Father's Word, the Word of God, human judgements. They say that Christ is an evolved man, that He studied in such a temple, in such a sanctuary, that His initiation raised Him to the rank He occupied. (17/02/1902)

Never trust those wonder makers claiming that they are the incarnate Christ, the risen Christ. (28/03/1895)

Who is anti-Christian? Anyone developing his brain to the detriment of his heart. (06/03/1902)

You had better to love your neighbour as yourself for who is anti-Christian? Anyone that abandons his brothers in adversity. (17/02/1902)

END OF PAGE 109

11.23 The Old Testament.

The Old Testament is more difficult to fathom; struggle is required; wage war on and on and blood must be shed. Well, let's make it clear : when we fight against evil, when we try to claw someone out of vice, a fierce war is inevitable and, if we defeat, we are indeed victorious, even if blood have been shed. When a branch is cut off a tree to be planted elsewhere, the sap runs down, the branch bleeds. Likewise, when a man is clawed out of his family to be put in another one, the blood of the family runs down and his as well. Behold how God could have commanded to shed blood.

11.24 Religions.

The Christ's clothes share. There are three religions coming from the early teaching. They have been drifting away from the true religion forming the three angles of a triangle whose center is the true belief.

Respect all religions for all believers of all religions must eat the flesh and drink the blood of the Master, and no one may eat Jesus' body if humility, love for his neighbour and forgiveness of insults are not within him.

No religion brings salvation if you don't love your neighbour as yourself. (30/04/1903)
END OF PAGE 110

Chapter 12

The Holy Spirit

It's a good thing we don't know the Holy Spirit otherwise we would rebel and blaspheme which would cause our total death.

Should some speak against the Son of Man they might be forgiven but anyone speaking against the Holy Spirit will not obtain forgiveness neither in this century nor in the one to come.

To gain the seven gifts of the Holy Spirit we have to clear ourselves from the seven deadly sins. (22/01/1902)

Others than the apostles got the Light. Joan of Arc was one of them. She paid dearly for the knowledges she had got. The same goes for all those that have received the Holy Spirit and have shed their blood to pay for us.

Everyone shall meet one day the one who will baptise him in the Holy Spirit; he will then be allowed to enter Heaven, cleared, with no recollection of the past.

END OF PAGE 111

Chapter 13

The Virgin

The highest being of all is the Virgin. She is the highest spirit of mankind.
You cannot understand the Virgin.
If you could understand the Virgin, you could understand the Spirit.

Some say the Virgin is the Wisdom of the World. Definitely, but that needs to be worked out. (12/02/1902)

In the Gospel, Christ said to his mother, "what do we have in common, you and me, woman?" What does it mean?

Many could have blamed Christ and thought He was disrespectful to his mother when, instead, He preached respect. Yet, in saying He had nothing in common with his mother He told the truth. There was not, nor could there be anything in common between them. She didn't believe in Him; the miracles performed by her Son, as He was still a little one, hadn't opened up her eyes, nor those did He perform as He grew up. He was to become incarnate in a family; **END OF PAGE 112** His mother consented it to be in hers but she wasn't at all in the same dwelling as her Son. Jesus' mother must be regarded, to say the least, as one of the privileged beings of the Creation.

Virgin's body was from Earth and it went back to Earth. (12/06/1904)
END OF PAGE 113

Chapter 14

The Creation

We can understand neither the Son - for we would understand the Father - nor the Creation. Don't seek the mysteries of life.

Since your earliest childhood you have been trying to fathom the mystery of the Creation. Suppose you find it out and get this knowledge, you will be deprived of it on leaving and you will not know that much when back for it's given to no one on this planet to fathom the mystery. (30/08/1898)

If we were given the knowledge of the mystery of the Creation, it would be a foolish thing for us because we would no longer progress. (28/12/1894)

God created photographic negatives¹ of all that was to exist. Everything comes step by step. That is why the Creation was slow and has still been going on. (05/12/1902)

All was created before man.
END OF PAGE 114

Man was created after animals but he was at the conception stage before what is around us was created. (29/01/1902)

In the Creation, all goes by pairs.

Equality doesn't exist in Nature; there is hierarchy.

When all the beings of the Creation have returned to God, the work being over, there shall be another creation.

¹T.N : Photographic negatives : see chapter 20.

14.1 Beauty of God's Works.

Nothing is ugly in Nature.

You will be able to admire each and every work of God when you have had, through charity, the means of recognising them whereas until now you have been using God's works to fight against them and to rebel. (23/12/1896)

END OF PAGE 115

Chapter 15

Guardian Angels

On Earth, we all progress towards good and at each period our soul improves and takes a step forward for our advancement; we change guide and the one coming round is, in turn, more advanced than the previous one. (April 1893)

Do you think that, when God sent you into this world, He sent you alone? Definitely not. When God created man He created him simple, with no knowledge. We have been accompanied from our earliest childhood to the grave and beyond. (19/07/1897)

For never are we on our own; we always have along with us our guide, our guardian angel. He is our adviser. Whenever we are tempted by the devil he uses all possible means to divert us from him; it's the voice saying, "don't do that, it's wrong". All he requires from us is a bit of goodwill. Should we yield to temptation we upset him and he weeps.

That angel presides over our birth, is at our bedside and accompany us during our life until we die. There, another one comes to us. (12/07/1897)

END OF PAGE 116

The soul is judged before a prosecutor, our bad angel that is, and before a counsel for the defense; our guardian angel.

You are surprised that despite the existence and the protection of our guardian angel we still make mistakes. Suppose you are a very little child and you are handed over to a nanny; she takes you for a walk on an uneven ground full of stones and brambles. Although she holds your hand you will stumble at times, you will fall down and will be stung but will that not be the only way for you to reflect, to learn walking and to get stronger. (13/06/1896).

If you don't want to have any guardian angel, make progress and he'll be removed from you. (April 1897)

END OF PAGE 117

Chapter 16

Spirits

The Father created the spirits. Every spirit is individualised and, although they are all in the image of God, although they can't distinguish one another, God all recognises them one by one.

Life is a universal contact; everything up in the air is full of spirits.

There are beings that hear us and can't see us. They listen to us as if we were gods. Other beings exist : they work, but not like us, without knowing evil.

We know nothing. Whenever we make a move we think it is made by our own will. Quite the contrary; if we were not helped, we would be unable to make the slightest move. Invisible beings surround us and help us. All these beings we can't see work for us. (13/04/1898)

The spirits of underground kingdoms, those from the moon, match us in every respect. **END OF PAGE 118** These spirits are surrounded by magnetic fluid. Only, they don't see us and we don't see them because we are not in the same dwelling; a veil parts us.

A spirit can show up to us only by piercing a thick layer surrounding us and by revealing itself so as to be perceptible to our senses. Just as the sun at dawn shows up; by breaking through the mist and dispersing it.

Genies are spirits whose sphere of action is very vast. They can act and show up to several human spirits at the same time because these ones are confined to and trapped in their bodies. For the genies, space doesn't exist. Speaking to several spirits at the same time is therefore pretty easy for them. The spirit of man can also develop its sphere of action but gradually and slowly.

All is spirit and many a time while we are making a plan of any sort we have, at the same time, someone beside us drawing the picture, and that very someone is guided as

well.

- So, a poet only follows inspirations and is nothing on his own?
- Definitely; it shall be so until we've got our freedom. (03/01/1897)

Spiritists too readily think lofty spirits can come close to us and even touch us. I don't say it's impossible but it's quite rare. You have to pray for it to happen, to be very pure, and even there, the spirit coming to us **END OF PAGE 119** may be severely rebuked to do so. When we ask God for a vision of one of us by this way, it might happen that another person show up to us; in that case, you must not push his picture back and eagerly ask for something else because, often, the spirit we have asked for has not got the leave to come and God, who knows what He is doing, sends us the more qualified spirit to speak and enlighten us; we must therefore speak to the spirit we see.

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Chapter 17

Invisible Beings

Science thinks it knows and it knows nothing; those that think they know something are, by their knowledge, but to lead to negation. We think we know and we know nothing, we think we see and we see nothing.

We think we are one and there are several beings within us; we think we have our free will and we don't have it; we think we have a thought, we think we act on our own and we are influenced by all the beings that are with us. We think we own a thing and that thing is also the property of other beings we don't see. (May 1895)

A owner of a property says to his wife, "on such and such a day, we are going to have our wheat harvest"; his wife says it to a servant, and the ears of the invisible beings farming the same property hear these words; they don't want their possession to be removed from them and, before the harvest, all is ravaged by hail. (May 1895)

Hail is an army of workers; they come to take up the harvest. As, in most cases, we pick up the harvest before it's ripe; well, they pass before us. **END OF PAGE 121**

Wind, rain, hail and all that might happen is represented by beings who, they too, have work to do. When we hurt these beings they, too, can rebel against us at some point.

When hail comes over our lands, damaging our harvests; these harvests are neither damaged nor lost; other beings we don't see also think they are harvesting; when ours is good, theirs is bad.

The same goes for plants; for my part, these beings are the painters of nature placed by the Creator. They have great difficulties. To give you a picture, try to imagine one of these beings fetching a dewdrop at a great distance, which is as heavy for it as a bucket of water is for us. Some shape leaves, bring them together, and ensure that leaves are not too thick. The little one has as much difficulty in doing a bit as the strong one has in doing more. Everyone acts according to its strength.

Everyone's work is useful to us and to others we don't see and whose existence we are far from being aware of. (13/04/1898)

At every point in a plant there are beings with a mouth and a stomach and it's a constant in and out of spirits to bring these beings all they need for their existence. These spirits watch and protect the plant; they fetch microbes as food for these beings; they protect them from the rain or the sun. We can see a drop of liquid covering and gliding over two or three of those cells because the green protects from sunrays. **END OF PAGE 122**

We think it's a mechanical action, an non clever one. Not at all! Some spirits have pulled a veil over these beings to protect them... so well is it done that the plant you regard as small, smaller still for others, is for me and anyone seeing the spiritual world bigger than a harvest. These spirits love plants that they take care of and protect; they protect anyone doing good to plants and punish anyone destroying them needlessly. Some of them sketch out leaves and that sketch is no different than a designer's sitting at his table, working; the photographic negative¹ passes; they take it and carry it out on a leaf.

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¹T.N. : Photographic negatives; see chapter 20.

Chapter 18

Demons

God, as He created the world, created harmless beings; He also created infernal beings. He created them deliberately. All that God did, He did it in full knowledge of the facts. (13/12/1894)

The demon exists, for sure, and we shouldn't deny the existence of infernal spirits, it would entail the denial of beneficial spirits. But don't be superstitious yet. (20/02/1895)

There are demons connected to matter, others to the air, these ones are quite wicked enough; they produce storms, and so on.... Others are into the mind; they attack quite strong men, the saints, by temptations.

The hideous or misshapen beings depicted in drawings or in paintings exist, for our brain is too weak, we invent nothing. A painter sketches out these beings because he is inspired; his more lucid brain may perceive them and reproduces their image. Those hideous beings, those infernal spirits, wander about in the vastness; **END OF PAGE 124** it's a good thing they cannot see us otherwise they would bear down upon us. However, some of them are allowed to see some people; they then come and take possession of the fellow; he is in an awful state, he is mad and no longer knows what he is doing.

When the soul is to take possession of a body and that this being coming into the world, for some reason, is to be possessed by an infernal spirit, the spirit lifts up a corner of the curtain hiding him from demons; however, they will not take over the fellow's organs straight away; the struggle will begin at 20 or 30 years old. (28/04/1891)

We have good and evil in us. Evil is nothing but the demon and as for us, we are nothing but fallen angels. (25/06/1897)

The evil thoughts we have are the demon's indeed; but all we have to do is do good. (1902)

What shudders us in dread at the sight of a demon, even a few steps off, is our evil part;

for evil is under the sway of the devil. As what is good in us thrills at the sight of a great soul, a saint. Thereby, the evil in us tries to become better. (20/02/1895)

When Satan tempted the Lord he didn't know him; he didn't know it was Him. (12/02/1901)
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Chapter 19

Veils

The brain isn't so lucid as to perceive things as they are transmitted by the spirit.

We all have a veil before the eyes preventing our seeing what is ahead of us. (13/01/1895)

No one sees things in the same way; only he whose eyes of the spirit are open sees things as they are. Even in the world of spirits they don't see reality. Where we see a coffeepot, others see a container, a lake, a shelter but all see something different.

There are different heavens according to the different dwellings, and veils are drawn over our eyes; we only see what we are allowed to see. Each of these heavens has a veil. Should we be allowed to lift up one of these veils we could see what is going on in this world. (November 1895 - 22/11/1900) **END OF PAGE 127**

Man has the power to vanish, to be in the place he wants, and to return when it suits him. For that purpose, he has just to ask for the veil to be lifted up; two steps forward and there he is. There he stays until he asks God for his return, and back he will be again. But for that to be so, don't think you are something for you wouldn't go far.

I have never seen on Earth anyone before whom the veil was lifted up; some have seen as through an eye of a needle, others across a small raised corner, but never more than that. (31/01/1897)

When our Lord Jesus-Christ came down to this world, had He not cared to put his dazzling light behind the veil that separates this world from the other, no man from Earth could have come close to Him. There are seven veils; behind the first are more advanced people who once lived in this world. (16/07/1895)

There is not just one veil separating us from things; there is a great deal of veils. They can be lifted up separately and successively but there are veils that cannot be so because, on lifting some up myself, I lose my voice and feel as if I was absorbed. You, you couldn't

stand that.

19.1 Visions.

As to visionaries, no doubt there are very lofty beings who, willing to communicate with you, obtain that favour; **END OF PAGE 128** but how much do those that are answered by Heaven have to give for that! Believe me! Few have enough. (10/05/1897)

A robust being cannot get the clairvoyance gift. Joan of Arc, whose physical strength was to be granted for her mission, could hear voices only. Had she seen the astral images of her life, she wouldn't have wanted to live it; she brought war and death. She would have seen skeletons hunting her, and she would have recoiled from committing murders.

There are different kinds of visions. The prophetic vision is the most beautiful one. You are in your bed, quite calm, during the night. Then comes an angel; he picks up your spirit and go either where he wants to or where you want to. You are then crossing countries and you are told what they are; you are shown and explained paintings of the past or of the future by which time the body is free and quiet.

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Chapter 20

Photographic Negatives

Nothing may be born here or nothing we plant comes here unless it already exists on the other side. We plant a tree; should it die, it's because the photographic negative¹ of the tree was not there when we planted it.

All that is done, all that happens was created since the beginning. Every thing is represented by a picture; when it stops, the thing happens; then it goes on farther, and the same thing happens again for there are many Earths like ours. A man that could go as fast as light and would live billions of centuries could not count them, and should we could go as fast as light we would always see the same things happen. For example, a man is in a meadow; he has been working ten hours to mow it. These ten hours were inscribed since the beginning; once elapsed here; they go farther to an Earth like ours where there will be a man mowing a meadow during the same number of hours. (19/11/1894)

These pictures can be called photographic negatives.

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All around us exists in a photographic state. When an event is to occur, there comes from the whole vastness molecules to constitute a photographic negative. A few persons may have a gift to perceive photographic negatives. These ones will see more or less sharp photographic negatives before them, and depending on their sharpness they will conclude that such an event is to occur in such a time. Photographic negatives are alive; they can be summoned up and be perceptible to our intelligence. (24/02/1902)

To know what happened, some souls were granted the ability to look backward; the painting or the photographic negative of the past was put before their eyes; they reproduced it allegorically. So was the Biblical History which, yet definitely true, sounds unbelievable; but it was written to be within everyone's grasp and cannot be definitely explained as it is. (28/03/1895)

You have just experienced what the photographic negatives of the Battle of Waterloo were as if that memorable day had been passing with you in, before your very eyes. Have some of you not seen; have all of you not perfectly heard? Are you recollecting the cries,

¹In French, the word "cliché" was used. It means photographic negative.

the gnashing teeth of the unfortunate wounded soldiers? Have you not smelled the burned gunpowder and seen its smoke? All of you here in the session, have you not heard the drum rolls, the gunshots, the shooting? You ask me whether the wounded have been suffering since then. Well, it's your right; but I must not go so far. Do know that, here below, as well as in the other worlds or other Earths, all has a life **END OF PAGE 132** and that death is just apparent and, in fact, is but a metamorphosis. The photographic negative of Waterloo is not dead; it was made at the beginning and will forever last, modifying itself, true, but it is alive and wasn't created only for us but also for other nations, other worlds and other Earths. Once the battle over, the photographic negative went on to another planet where another war broke out with the same gunshots. The same weapons made the same wounds. The same cries of pain were heard. (08/12/1902)

The photographic negatives come, act and go on their way in order to set similar actions in other planets. For example, a photographic negative can be called back and one can make an event of the past revive. All is photographic negative, and photographic negative is life itself. Photographic negatives are full-scale in every respect.

Photographic negatives can circulate, travel, meet, pass through one another without seeing one other, without standing in the way of the other; don't you know that there are several dwellings within the same dwelling? But should you go for a drive and meet the photographic negative of a crash, your car will turn over. Should that photographic negative meet a train, it will be a derailment; two tramways, a collision. All depends upon the place we are.

The slightest deed to be carried out is presented to us in the form of a photographic negative which is used by other beings as well. You could not even speak should the photographic negative of your words be not behind your head.

Sometimes an idea makes us go for something and farther on the way the idea vanished. **END OF PAGE 133.** We don't know what we planned to do. It's because the photographic negative that made us move has not accompanied us. Then, back to our initial place and in the same conditions we were the photographic negative, if not gone yet, may be remeet and the idea recovered.

Any being, whose brain meets pictures cannot escape on its own from the obligation to think and to act whereas those for whom these pictures are like hanging in the air are unable to act even to think.

This is how a good clairvoyant proceeds to tell you that a house is going to be built there or elsewhere. Because the photographic negative has been already there waiting until it sticks in an architect's mind that will be able to seize it. The architect will be proud of the idea he will think to be his unaware that he is but a tool. (24/02/1902)

Man creates nothing; he finds or finds what was already found. An inventor is a person that finds an idea already found; another one may seek throughout his entire life and find nothing; but his work hasn't been lost neither for himself nor for humanity, and should someone come across the idea he has so long been seeking, it might be that he had previously got the idea or the invention of another unknown worker.

Nothing can be imagined or done without God's will. All is photographic negative. Photographic negatives print the soul, whatever its position, full-face, sideways or in its back; and by their marks left on the nerve centres **END OF PAGE 134** of the head, we think and act. All that happens is photographic negative. It shows up and immediately all contribute to its realisation into the matter. A man aware of it could have it summon, send it back, bring it forward or delay it and by standing in its way, would thus lighten or put an end to misfortunes. (24/04/1898)

The fibres in our brain, the crossed ones, play the role of a lens. In every cell too, there is a lens allowing the light of the photographic negative to be collected and fixed. Therein lies a secret that physiology doesn't know. As man works and gradually makes progress, his organs improve themselves and get fitted for more and more perfect photographic negatives. For example, a man with some molten glass in the hand will not make a perfect carafe looking like the model he has been shown; yet with enough work, his organs will grow to perceive the photographic negatives of the carafe and matter, always doing what it is told, will organise itself to become that carafe, perhaps an even more perfect one. Those that have the right to command photographic negatives definitely don't need that. Even without glass, even in a place where the elements are opposed to their work (where glass wouldn't melt), they shall command and the carafe will be made. But that is not on the way of any man and quite a few of them can do so.

A photographic negative is intelligent. Thought is everywhere; but a photographic negative doesn't hear human voice because man is not in the same dwelling as it. **END OF PAGE 135** Never does a photographic negative stop. It first comes behind a man's head near his cerebellum and the man, unquiet, tries to find; often, he can't find. The photographic negative leaves then and that of discouragement comes around. Should the man reject it, the initial photographic negative comes back and the man finds. Sometimes many existences are necessary for that to be so. Never have I seen a photographic negative stop except once; it had been remaining for three quarters of an hour near a man because the fellow in the photographic negative, a murderer, was to endure the words spoken by the man. But few arriving into this world will be permitted to be heard by photographic negatives. To be so, time and love for neighbour are required; in a nutshell: Heaven requires but to be trusted. Should someone be given to see and hear them, he has to pay, to pay more than he can.

If the spirit and the brain got a photographic negative at the same time, they would be in the same dwelling; that is not. Were that so, we would have no alternative but to act and think at the same time. Reflection would not exist. Intuition falls within the area of spirit and both lie in the same dwelling; reflexion falls within the area of brain.

Photographic negative first prints the beings who are in us; they have every intention to springing into action and, thinking they are free, think they have taken a deliberate decision; besides, they spring into action before we have the intention to take action, before the act occurs. Better still, they may have already acted two or three days before we take action. **END OF PAGE 136**

The same goes for any action of our existence. When we have a mind to do wrong, it's

a picture, a photographic negative instead, which halts behind our cerebellum. Should we fight against it and not commit bad acts, then off the photographic negative goes and meet another fellow. Yet, as we have struggled against it, it has lost strength and is already less strong on reaching him and should the fellow do the same and so on, evil is getting better; it is turned into good. See how much good we would do if we struggled against evil before us. (19/11/1894)

Suppose a man is not sure of doing right and suppose he refrains from taking action then he is right and the photographic negative goes off. Now, suppose he thinks he would do right but doesn't take action then he is wrong.

A photographic negative has come around you. You have thought it was wrong and you have rejected it. Yet, that was not wrong. It comes around a second time in a keener way. You resist still. Then, a third time again. Pay close attention because, should you reject it, it will no longer come back and by the time you wish for it, you will not have it anymore.

Man is free to accept or reject a photographic negative. But that freedom is relative and the final result can't be avoided. Should he refuse a photographic negative from evil, he will still endure the suffering as if he had accepted it. It isn't true freedom. Only he who can do all he wants without being answerable to anyone is free. **END OF PAGE 137**

Yet, the reward for the work done by this very relative freedom is so great, God so generously gives for this bit of effort that, instead of revolting, we should be overwhelmed with gratitude.

Everything is and everything was; as to the "shall ever be" side, I wouldn't put it in that way; let's say it shall not be forever at the same place.

All must endure photographic negatives except free beings.

All is written and however all may be changed; yet, to get a change, that must be useful. **END OF PAGE 138**

Chapter 21

Numbers

Nature often grants some beings exceptional qualities, independently of any study and of any work. But these qualities are limited. For example, no one can know the life of numbers as to decipher, through them, the secrets of universal life. Wronski was one of these favoured ones. The machine he wanted to build could not obey him for, here below, no body is so perfect as to convey the inscription (the registration) of spiritual laws to man. (November 1899)

1 is the number of God; 7 is Mary's. It has two children: 3 and 5. The number of man is 9. As for the limit of the material sphere, it is 72.

Christ had the numbers 7 - 3 - 72 - and 33 within him.

Here, we depend on the number 7 (the seven colors) and much is to be done before getting out of it. (29/11/1903)

There are seven suns in a sun, seven planets in a planet, seven bodies in a body, seven **END OF PAGE 139** persons in a person, seven generations in a generation. (April 1897)

Wheat harvest is done in the seventh month; human harvest every 7000 years for we have the number 7 within us.

Man is but a collection of millions of beings. All these beings have, like us, the numbers 3 and 7.

3: soul, spirit and body.

7: the same senses as the whole: sight, hearing, taste, smell, touch, intuition and attraction.

3 and 7 and 3 times 7 and their multiples are man's numbers. 8 is the Earth's guiding number.

Nine plants together contain the curative properties of any plant, because the number

9 corresponds to the virtue of plants in nature. In man, it has its correspondence as well.

Christ remained forty days on Earth after his resurrection; this had a meaning and the tradition has been unconsciously perpetuated in the Church.

Number 40 still remains in humanity. Quarantine exists for us. Usually, you have forty days of sleep after dying; during forty days peace is upon you.

Every being has 72 rays of light. One ray gives three ones. Three give seven ones. Seven gives seventy-two ones; each with a different color.

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When a number is chosen at random, it is possible to know which is to come back for a number calls another one of its family. Six generation of numbers (and these generations are times) cannot pass before the new member of its family comes back. The first one comes back at last.

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Chapter 22

Time and Space

22.1 Time.

It's man who makes time.

Time doesn't exist on the other side and is not one and the same in every world. In some, an hour lasts years and in others, years last an hour. (10/01/1894)

In other planets time is different from ours. Neither time nor space are absolute; they are different from a world to another. For example, in some planets I've been, a night lasts a century of our earthly time; all lasts longer : man's life, duration of respiration and so on. A log for the fire burns up in twenty five years. Woods are of fir or akin to fir; houses scattered in the woods; cities don't exist. Three logs last a night or a century. So, beings of these planets can, in certain cases, come here and experience an earthly human life during their sleep. Should the sleep be short, should time over there be shorter, **END OF PAGE 142** this explains lives severed in a sudden way, children abruptly called back from Earth.

The time we spend on this Earth is extremely short; it's a second or so in comparison with our lifetime on other planets. There are planets in which lifetime lasts thousands of years, and others in which the more we live the younger we grow. That accounts for what has been said: there are several dwellings in the house of God. (11/06/1894)

There are fifty people here and time has a value different for each of you.

The words "a time, a day" in the Scriptures have several different meanings. For some prophets a day is equal to 1000 years and so too for a time; for others a time is equal to 7 generations; sometimes 14. Finally, some means 24 and beyond and then it's a very long time, an indeterminate one, meaning the consummation of the centuries.

22.2 Space.

All the souls could stand on the head of a pin and the same goes for all in the universe.
(19/01/1897)

All is in the same location.

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There is no distance; there is just a veil and no one but Heaven can lift up that veil.

Space is not empty; it's full. Plans and elementals are in us; Heaven is also in us; it's we who are not in Heaven. All is in us, we are as if in the embryonic stage. (21/05/1902)

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Chapter 23

Worlds

The world is a sphere and the periphery the ring of the guards; planets move in that sphere. As in a full egg in which free cells may go about without seeing one other for they don't belong to the same dwelling so is it in the universe. In are series of beings who think that others cannot exist, because they don't see one other. Guards are in the Light and their line is impossible to cross. I've been over there and I've seen them.

The material world we are in is limited. That circle constitutes the kingdom. A narrow belt, yet as broad as millions of miles, keeps it off the dark world where there are no longer any gods. None but the chosen ones very close to God may enter that "break-up zone", for were a soul allowed to gaze at the abyss of the Hereafter, he would recoil in mortal dread. Besides, the kingdom is immense and, at the speed of light, it would take centuries to reach its boundary. Yet it exists. Its number is a multiple of 72.

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There is an infinite number of worlds apart from ours in which creatures have animals shapes of our world. Yet, these animals are much more high-ranking, much more intelligent than most of men nowadays. They have a soul identical to ours and are made, as we are, in soul, mind and body, in the image of God. They know things we are unaware of and we know things they are unaware of. However, if they are said to be more high-ranking in the scale of beings than we are, it should be noticed that we are very well-proportioned, perhaps the best proportioned ones. Should a man could speak with these beings; he would have things to learn and to teach. Our soul can pass into them and theirs into us; but usually, it's in the world we have incurred debts that we go to pay them off. Only free souls may go as they please, in these worlds as in ours, spend an incarnation to accomplish a mission or to set an example.

We are in a very backward world; there are worlds where the last inhabitant is more advanced than the first one of our planet. (04/01/1895)

There are worlds where no one speaks.

In higher worlds, laugh and tears don't exist; there is but smile.

Everywhere, there are good beings mixed with bad ones, everywhere a unique Being as the creator of all things is acknowledged.

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Chapter 24

Suns - Stars

24.1 The Sun.

Our sun can be compared with a lens whose main focus would be for our Earth near the equator, but in the sea, not on the ground.

It isn't dazzling and burning as we imagine. As we go up in the atmosphere, its dazzling light and its heat decrease; its color turns red and darker. Well actually, it is but the reflection of another light source located beyond. Only a veil prevents us from seeing it as it is and from being on it. Likewise, a veil keeps us apart from the lunar world. It would be enough to lift up these veils for us to be aware of the life and the lunar or solar nature.

Dazzling light and heat are due only to the condensing action of the Earth's atmosphere which acts as a lens. Seen from the sun itself, the sun has a pale white hue; it is, itself, but the reflexion of another sun. As to planets, light and heat **END OF PAGE 147** are the result of their own nature (poles, own magnetism, attraction).

The sun gives not only its light to us but it also reflects the light of stars and the light of other suns. Yet, as that light is reflected only by a point of a ball, it will therefore hit a certain point (for example : an area of the Earth). There will grow plants in need of that nourishment and the light will nourish some minerals as well. Once the plants and the metals or minerals nourished by the same light are known, to find the metals or minerals is easy, for they will be found where these plants are. (14/02/1903)

Our sun is inhabited by beings who are not organised as we are.

The sun gives asylum to souls of great men whatever the planet, to any man who has been great in goodness.

24.2 The Sun of the Dead.

By day, the sun gives life and strength to matter and to organs which work at night. By night, there is another sun; it also gives light and strength to matter and organs which work during the day. It's the sun of the dead, that is to say, of those, yet alive, that cannot see the other light. It emits invisible rays going through all things. **END OF PAGE 148**

Whatever the Hindus say, that sun is not black; it is luminous as the other one. It shines in the darkness and we don't know it.

The sun of the dead is the sun of the world of shapes. It is very different from Christ who is the sun of the soul. It's the principle of life of every thing. It rules over vegetation, over the development of the human body, over its transformation.

In no way does the Earth give flowers their colors and their scents. Plants are under the influence of that sun which gives them their shapes, their volume, their colors, their scents.

It will be visible to men at the renewal of all things. As of now, it stands on the horizon, at an angle of about 35 degrees. It rises at 2 o'clock and sets at 5. It's the real light.

The two suns will exist together, then the white one will ebb away. The sun of the dead will rule over the Earth when the other has died out. At that time, there shall be less inhabitants but they shall be closer; there shall be not wars anymore, folks shall fraternise, peace shall reign among us; it shall be the reign of God.

24.3 Stars.

Stars are like us; organised in villages and cities. Some are lonely. All yellow stars depend on our sun. The red ones, the blue ones, the green ones and so on, belong to other suns.

The universal magnet has two poles: one at the Pole star we can see and one at another star invisible to us and opposite to that we see. **END OF PAGE 149** Mountains and stones are there because of that big magnet. Magnet stones are stones in which metal is very condensed.

The two Pole stars are two halves of the same sphere. As a surveyor proceeds when marking a field; a landmark is taken up, split it into two and one of the halves is placed on one side and the other on the other side.

Chapter 25

Planets

Seven main planets exert, by their radiation, an influence on Earth. Yet, in our system, there are more than seven planets. There are seventy-two.

Planets, like all beings, are male and female. (16/02/1896)

Close to us exists a world, another planet that cannot be seen; our eyes cannot see that world yet and yet it is very close to us. (02/05/1895)

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25.1 The Earth

The Earth was formed by the junction of two planets and two planetary pieces. That is why races, civilizations, traditions are different.

The complete revolution of the Earth, from pole to pole, lasts 24000 years by which time any point is at some point covered with waters while another one is not; shells and stones formed by shellfishes and fish excretions can be found everywhere giving a proof that water has passed and stayed in these places.

For example, the Earth takes four years to revolve around itself. Revolutions in 24000 years are somewhat different, yet similar, because of the regular development of the universe.

For us, fire is at the centre of the Earth; yet, here as elsewhere, there are planets and worlds.

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The Earth gives man as much as possible and takes from him all he needs not.

25.2 The Moon

The moon is older than the Earth. It has an atmosphere on which light acts with a pressure of four kilograms per square meter. Without that atmosphere, the surface of the moon would not be enough for it to remain in equilibrium.

25.3 The Zodiac

There are 24 and not 12 signs of the Zodiac. All is renewed every 24000 years, and, from this point of view, astrology is true. But that renewal is done with modifications; just like a child who is liable, when young, to some malaises: convulsions, measles and so on, which disappear as soon as he grows up. (22/02/1895)

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25.4 Seasons.

The irregularity of the seasons comes from our taking for our personal use what is necessary for the common good. **END OF PAGE 153**

Chapter 26

Comets

God gave the Great Whole rules and laws. When any of these laws is broken in the universe, when a planet endure an axis shift, a regulator, a righter of wrongs then comes and that one is a comet.

It carries out that regulating function by its own light which, by driving back the light of suns or planets, imparts a movement to them.

It only takes hold of inhabited planets but cannot bring about the cataclysms heralded by scholars. At the very most, it can modify air and life of some plants.

Wine is said to be better during the years it was seen. That is true; its white light drives back the solar light, and goes through the opacity of the Earth down to its centre; it increases the Earth's light, hence its virtue, because the light is perfectly good.

Comets is also in charge of the circulation between various specific points. For example, a traveller may go from Lyons to Saint-Etienne and from Saint-Etienne to Paris by which time another one leaves Paris to Geneva, **END OF PAGE 154** and another one from Geneva to elsewhere. The circuit is a complete and regular one of its own; and that circuit was determined as soon as the principle was for works of justice and regeneration. Once a comet has grown old, it may settle or disappear; but its path, as every path, remains immutable. It has still another role. It should be known that the Earth, too, is intelligent. If nothing ever changed in the sky, if the sun, the stars were identical to themselves, that would be a hopeless monotony. Comets, eclipses, great phenomena of that kind act as a scenery; they are in charge of giving entertainment or, better still, hope to the Earth. That hope will not be there forever.

In human races as in the universe, beings may bring a hope or set an example, may come and act as comets.

Around the comet nucleus lies a phosphorescent atmosphere not at all on fire. Its luminous trail due to that phosphorescence is the same whatever the side is, but the sun hits on one side and it's only from the shadow side that that tail, with a rounded shape, is visible, because nothing in the universe moves in a straight line.

Comets follow a specific circuit in space; they never come back by the same way. Some form a figure of eight over the world of stars; the others, one or more figures of eight; others still, make an overall patrol all over the planetary world. The latter have a 24000 years' journey they accomplish 72 times; then they die while newborn ones take the same paths at the point where the others had left them. **END OF PAGE 155** The great comet which, in the year one thousand, frightened the Earth so much was of that sort; it will come again in 23000 years.

Comets are inhabited by beings at least as intelligent as we are but who have not the same structure.

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Chapter 27

Colors and Sounds

There are seven colors as there are seven suns we can't see and each of these suns has seven domains, or rather rules over seven planets. The sun we are under, or rather the color it gives to us is the white. That is why we see that clear light. (03/05/1897)

The color of thunderstorm is red. Wind is greyish. Air has no color, it borrows the color of the place it passes by. Speech, too, has a color and that color is formed by the mouth as it is more or less open. Likewise, air enters different organs which, they too, form different sounds caused by the air they have called for and are echoed with more or less strength. Therefore, the air borrows the color of these organs and make the words, on going out of the mouth, have a different color. Every word has therefore a specific color. Fire must be blue. (05/07/1896)

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The color of air comes from planets influences (light rays); two glasses of water distilled in Paris and in the Alps will have two different colors.

Should you use the same color to evenly paint an apartment, and should you close that apartment so that no light might enter it, by looking carefully around later on, you will perceive that some components of the color have faded and not the others. That is due to another sun than that we see (the sun of the dead).

Music has a color.

The seven notes of music correspond to the seven colors: red, orangey, yellow, green, blue, indigo, violet.

Sounds, as light, are formed by colors which have a great influence on the organism.

C: red. It excites the brain and acts on the plexus of the stomach and on the bowels.

D: orangey. It acts on the stomach, the abdomen, the bowels in an active way, specially on the left hand side.

E: yellow. Effects are weak. Acts on the heart, the cardiac region, the spleen, but in a weak way.

F: green. Acts in depth. Contracts the diaphragm.

G: blue. Is cool. It mainly acts on the upper part of the organs and on the arms.

A: indigo. Causes shakings on or in the heart and tends to separate the nervous fibres.

B: violet. That note is stronger. It acts directly on the heart.

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The higher note has weaker effects than the lower one.

If sound produces effects on the human organism, it's because it has weight. (22/03/1896)

Light, as noise, fills the space; it has weight just as music has color. Therefore all has weight - light as well as sound. (02/04/1895; 01/03/1896)

Later, it will be possible to recognize diseases by sounds; people will know which sound corresponding to such color must be used to cure them. It will be pretty easy. (03/05/1897)

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Chapter 28

Matter

God created spirit and matter. Spirit is a particle of God; matter has its own reality because it's impossible for man to make matter back to nothingness.

To find, between two molecules, a place where there is nothing is impossible.

God created matter as man makes an object. Here is a walking stick. The man who made it has put something of himself in it and here is the proof: from the stick a network can be traced back to he who made it. As a result, all is alive. But the life this stick has is not the life of the spirit; the wood was experiencing that life only when it was a part of a tree. The life left is the dormant life of matter. This stick is formed by a multitude of beings unaware of their being a part of the stick. They don't know why they are in, but in they are and in they live.

Whatever the tree there is wood of all other trees in it; the same goes for stones and metals; **END OF PAGE 160** there are atoms belonging to other beings of the same kind. Metals grow and improve themselves. Glasses of a sort are formed and tend to give them crystalline shapes. Man may step in and speed up that formation; but then it's at the very expense of the real root. Just as a tree grown in a greenhouse whose fruits are prematurely ripe withers away. There is a time for everything.

Matter is animated and even the heaviest bodies can move. (07/01/1897)

Matter is alive; it can see, it can hear, it can feel, it can remember. It is intelligent. The intelligence of matter is always attracted by the Light. (29/01/1902)

Matter always tends to go down and the spirit to go up. (03/01/1897)

It's the spirit that commands all matter. (06/02/1895)

When God the Father created matter, He first created a purer, a more subtle essence than what we call matter. It was used to form the body of holy men.

28.1 Chemical Notes.

There are no simple bodies. **END OF PAGE 161** Those that are called simple; it's because nobody hasn't been able to decompose them yet. (15/03/1896)

Any important chemical or physiological action must be performed in the dark; for example, should you plant a tree, do it during the night, it's better; it will better take root. Likewise, a delicate chemical preparation must be performed in the dark. Indeed, if a body is decomposed under light, it gives back to light what light had given to it; if the action is performed in the dark, light stays in.

What is more, a body prepared in the dark is a better one because all the beings in it are sleeping; light and heat wake them up. Therefore, every medicine has a better activity if prepared in a cold and dark place.

Carbonate of lime¹ decomposes upon heating to 700 degrees; its acid goes up in the air and, instead of that acid, the lime gets a certain calorific value which sets it akin to the primitive virginal earth. It is then to earth what marrow is to bone; its raw material. The lime is then apt to have all kinds of properties, to absorb all that decomposes elsewhere. That is why lime as well as primitive earth (virginal, soil of rocks and moss) absorb morbid products and decomposition products. Crushed crystal salt and hot water have a high absorption property as well. It's optimal for boiled water and distilled water. But that property concerns vital strength only (fever, congestion).

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28.2 Diamond.

Diamond differs from other similar stones for it had got something from above.

¹T.N. : Former name of calcium carbonate.

Chapter 29

Universal Life

In the ambient air exists what is in us and, in us, what is in nature. (14/02/1901)

In water, in air and in earth there exists the same number of creatures, the same successive series; firstly beings akin to plants, then the same beings gathered in colonies, worms, primitive animals and so on. The intermediate series have been best preserved in the sea.

If you had a powerful enough microscope, you could see everything in a drop of water: monsters, sirens, a whole universe.

All that exists is alive, included what seems inert. (09/07/1894)

Any body is alive and mobile. Those that fully believe in life in all things, **END OF PAGE 163** feel the presence of all these living beings; when walking on the ground, they feel gold should there be some. Likewise, those that fully believe in God, feel God and His presence. But that belief in life in all things must be a profound, inborn one not a half-hearted one nor the result of a reasoning; it must be entire and profound.

All has life in, a limb whatever it is, even a hair falling down, they have life in and don't die for they remain connected with the spring of life.

All in nature has a fulcrum. (28/03/1895)

As everything is a being, it has a head, a body and feet.

The hardest rock, the minerals buried in the bowels of the Earth are alive and have a family. When we enter their domain, take up a sample of stone on the rock and work on it, we say, "that stone doesn't suffer", because we see nothing. Of course it does, and if we could perceive its suffering, we could compare it to ours. Iron on which the blacksmith is working is suffering. Whatever the scholars say, the mineral kingdom is alive just as the

animal and the plant kingdoms are. Its lifetime is longer but it also dies for time respects nothing save the Word of God.

Matter also suffers from separation. When a mineworker enters its dwelling, the pickaxe hits or the blasts he uses to break it up are as much as pains for it. **END OF PAGE 164** Matter roughly follows in its lifetime the same stages as we do in ours. (October 1897)

Should you take a glass of water from a pond and a second glass of water from a river, and should you leave them in the open air, after eight days, nothing will be left in your glasses; the water molecules will have returned, the ones to the river, the others to the pond and all you will have done is slow them down. But should you whip the water in your glasses and should you shake it, then the molecules will return not to the place from where you have taken the water but to the place where they should normally be in the pond or in the river had you not taken the water, because they have carried out a work equal to that they would have carried out, beaten by the fishes, the stones and the cascades. (27/05/1897)

Molecule of matter must rise, purify itself by fire, cold, air and water until it becomes a human cell. For example, if you were told to make a hand with some metal and a forge, guess how much time, work and suffering the metal needs to endure to become so; behold then what a molecule of metal must have suffered to become a human cell.

29.1 Immutability of Species.

Species are immutable; with some iron it would be impossible to make silver or gold or, let's say, if iron molecule were subjected to the series of evolutions through the plant and animal kingdoms until it reaches the highest stage iron could get **END OF PAGE 165** (iron in human blood), however much we managed to make it go artificially through the series of its evolutions until it should turn into a silver molecule, that transformation could not last; it would not be stable. The body would return to its primitive stage of iron, and what is more, we would have slow it down in its actual march by forcing laws of nature and the order of times. A species cannot improve itself except within its own species.

29.2 Human Geography.

Human geography is a science based on this fact: in man, any fibre corresponds to some being, man, country, society, home, river or mountain and there exists a reciprocity of action from that being to the fibre and from the fibre to the being.

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Chapter 30

Animals

All animals were created, like man, according to their species with a mission to carry out, and there is a progression relationship between bodies of animals and man's.

God provided with intelligence the smallest animal as the biggest one.

Animal is on the path of man; it has an instinct and this instinct, like human soul, will never die. (04/02/1902)

Man is the light of animal; animal is the light of plant; plant is the light of mineral. So, a good and peaceful man will have gentle and obedient animals. (22/01/1902)

Animals make progress like man and have the self-preservation instinct. They were not put on Earth just for man's satisfaction. (31/07/1893)

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A dog has, in itself, all vices and all crimes. The naïve, when seeing it sick and suffering, say: "whatever did that poor innocent animal do to deserve such a fate?" And yet, its suffering is invaluable to it and has it get the greatest promotions for the future.

Animals are sorted by classes and into each class by families. And if one of these classes of animals didn't want to march forward, another one would push at it. The same goes for all classes even for us. If a family would get into a rut, another one would push at it for we must march forward. (05/11/1894)

For ants, work is encouraged and rewarded and idleness is punished with harshness that may go so far as to be excluded from the anthill. If, to tease them, you slow the work of some of them down you might be the cause of an undeserved punishment for them. It might happen then that a more powerful being than man should give you trouble in your work. Conversely, we may receive assistance if we ease the work of inferior beings. (23/12/1896)

The infinitely small you only see through a microscope do work as well; they have their laws governing them, their troubles and their punishments.

Animals are guarded, like humans, by beings in charge of their formation, of their birth; they are their defenders and we offend them whenever we ill-treat them. (23/12/1896)

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Animals suffer continually and often in an intolerable way; Should we be aware of that, we would feel pity for them more than we do.

We must be kind to animals and to plants. Those that have never harmed an animal, that never destroy or hurt a plant without a useful reason are, in turn, protected by animals or plants. Should they be on the edge of an abyss and fall, suddenly will come up a root to hold them back; should a fierce animal roam the countryside and should they come across it, the animal will come and caress them or will not see them.

There is a special domain for animals; but they that ill-treat them are no longer in the domain and no longer find animals. If, on the contrary, you have never harmed any animal and you are lost somewhere in the countryside, you will meet a spider or any other animal showing you the way.

If you ill-treat an animal, it will befall you, when you have one you will be fond of, to see it ill-treated without your being able to rescue it. The same goes for everything else for we must learn to love everything and we must respect everything because everything was created by God. (21/11/1894)

Three farmers have a sick horse each. Suppose it cost them some money, the horse helped them out. **END OF PAGE 169**

The first one seeing the horse no longer carries out its job beats it into working.

The second one sends it to the slaughterhouse since out of service.

The third one says, "oh! poor thing, the least I can do is to take care of you until you die and to leave you in the stable; God will certainly make something more grow in my field".

Don't you think that the latter, once he will return to Earth, will not have the whole family of animals at his service? He will; he will have as many horses as he wishes; and that goes very far; over all things.

I feel sorry for those that would harm an animal for do you think this animal is not also animated by something else than by matter? Mark my word : do know that on a higher planet we shall be, in turn, the animals of that planet but unlike the animals of ours we will be able to speak. (06/05/1897)

If you hit a bull as it intends to kill you, I declare that you will not enter Heaven before you have been killed by a bull.

Animals must never be killed; the same also goes for those considered as dangerous. A snake may be moved away from our way or from the way of a child the snake might threaten but it must not be killed. In general, a snake doesn't harm us; and should it harm it will be the last time; never more will we have to fear anything from snakes.

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It was written long before the Creation (I don't mean this world) : He who was marked by Heaven shall in no way be torn to pieces by fierce animals. (27/11/1894)

Adders must not be destroyed; they are very fond of stable flies¹, of all sorts of insects and unhealthy animals. A farmer may kill an adder which, five minutes earlier, has saved his life by catching a stable fly short of stinging him. (03/05/1896)

30.1 Mission of Animals - Toad

Toad is patient. No move; it just wants a fly, a stable fly to come round and to eat it. It waits and by a magnetism of a sort draws all around it: bad influences, diseases, fishes above all but the fly as well. As a consequence, it holds back all impurities and possible poisons. It eats all that is most venomous; adder eats it and so its poison is formed. Toad may be useful for many a thing: its oil cures eczema. There is no way it attracts good influences; the organ is lacking; it's not in its nature to do so. Psychically, man does as toad; he has that receptor organ and that keen desire; just as toad he must attract evil. What should be known in man is this organ so as to be able to cure and to purify.

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¹T.N. : Stomoxys calcitrans.

Chapter 31

Plants

All coexists. Suppose there is a house with trees around and the house is destroyed, the trees are sad and wither away.

Should we put a plant into the ground, we must do it preferably after sunset; better still, at night. The plant being put into a new soil, in a new dwelling while the others and matter are sleeping, on waking, the newcomer is taken as an old one and is given all it needs. Should it be put into the ground by day, the others consider it as a stranger and refuse to share until the next day.

Suppose a hole, big as a few cubic yards, is dug near a tree, filled up with good earth and, in doing it, suppose some roots are cut off, well, the tree will inch by inch come back to the good earth. Indeed, it will say to itself, "there is a good place there; let's go", just as we take a few steps forward to go to a well-garnished table. The roots go from the tree to the earth to fetch key nutriment. **END OF PAGE 172**

"Vineyard is being exhausted", wine growers say. Indeed, in the past, wine growers used to sow pips and had a nursery for his vines. The soil was then treated as it should be and the wild vine produced was strong, having grown as expected. Now, a cut vine stock, already grown without roots, is planted in soil. The soil, as a good nanny, tries its best to make up for that, and between the plug plant and the roots comes something it provides but the soil wears itself out and so does the vine.

Virtues of plants are in cipher on their trunk, leaves and flowers except for those that can read. They have lost some of their virtues since man has given himself over to inorganic therapy.

Any man may have the power to distinguish, on seeing a plant, its properties from the signs on the leaves, the stems, the roots. For Heaven to grant us that gift, He asks us to try our best to become better. (24/02/1902)

(Curative virtues of plants appear in the chapter: "Diseases. Their Cure".) **END OF PAGE 173**

Chapter 32

Man

Man was created on Earth and on many other Earths for it must not be fancied that the Earth stands alone; just as there are several heavens and that has been so since before the Creation. (21/11/1894)

After the arrival of various plants, animals and so on, put on our planet at the vibrio stage, man was placed on it. He came from another planet; a very close one we are unaware of for our eyes haven't been made to pierce the veil that stands between the two. Man was therefore placed when all had been prepared for him. (30/01/1900)

When man had been put on Earth, a veil was lifted and he found himself on Earth as if by magic.

Man was created as he is; never will he be told the path he has to go through because he would get discouraged and he would no longer want to move on.

God created man apparently perfect but he had the seven deadly sins in him. (04/02/1902)
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We are on Earth for a very short time for we have a good deal of dwellings to live in. Life on each planet is proportional to the size of the planet. The bigger the planet is, the longer we live. The body is then stronger, better organised so to speak, in order to withstand longer. If the planet is small, life is shorter. (05/11/1889)

Our race is sick because we bear too heavy a burden of science for us. We have taken a shortcut. Had we waited, perhaps Heaven would have given us a good deal more than we now know about. (07/06/1904)
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Chapter 33

Spirit

I would rather call spirit what is above and soul what is in-between (in man).

Spirit knows everything but encompassed by matter, he has no remembrance. (08/03/1896)

Spirit doesn't know where he goes to, if he knows, he would no longer want to move forward. As long as a spirit is able to recoil from what the future holds for him, the future remains hidden from him.

As spirit is advanced enough as to form the body, he forms it and the soul is the spirit's life. (31/01/1897)

In growing up, spirit knows neither time nor distance. (10/05/1896)

The spirit of a fellow can answer another fellow enquiring, whatever the distance, without the first fellow realizing it, without his being interrupted in his business. (12/02/1895)

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Many a time, one spirit animates two bodies particularly for very advanced beings. So, when the brain of one of them is working a lot it overflows while the other one is filling. Then, while the first one is pondering, the other one may send ideas to it. That was how the spirit of John animated John the Baptist, that was how this very spirit came before John as Elijah in a body of light.

He, whose eyes are open, may see by his spirit whatever the distance. But even then does he see by means of special symbols to him long before he has the clear and absolute vision of spirits.

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Chapter 34

Soul

Souls were all created at the same time but they haven't all come down at the same time. (1902)

Each soul is separate one from the other and always keeps its individuality.

Soul is a breath of God. We cannot know what it is because even angels don't know. (09/01/1895)

If, living as we do, we knew what soul is, that is to say the path we shall have to go through, we would lay ourselves open to a much greater blame; a blame to which retribution would be a terrible one. Do you know why no one is damned among you? Because no one knows what soul is.

We are denied the knowledge of soul. It's the secret of Heaven. If man knew what soul is, he would do nothing more. He would say, lazily, "I have heaps of time", or else he would take shortcuts. **END OF PAGE 179** That shouldn't be so; the way has to be made straight, followed and cleared up. Because if you make straight the way those that will be behind you will find it all straight; instead of being used to make it straight they will be used to do something else; and behind you then, on that straight way, the Lord shall walk. That is why it is written, "make straight the way for the Lord".

You should absolutely believe in the immortality of soul; that God hasn't left us on our own; that all that happens is due to his will; that He has given us a soul which goes from Him and which is in us. (25/03/1895)

Soul is the life of spirit, the bread of spirit, it's a divine spark; we must make it grow. It must become a sun in us. Our soul grows as we make progress on the way of good and conversely on the way of evil. (10/07/1896)

Before going down into matter, souls were in Heaven, at the innocence stage and conse-

quently at a no-knowledge stage. They used to play like children or like angels and used to savour fruits of Heaven. God have them try good and evil by sending them into evil under the influence of demons, into selfishness so that ordeals and pain made them grow along the imposed ways. Had man not fallen, he would know nothing. Fallen, then risen, he is above angels.

When God threw souls into matter, **END OF PAGE 180** He gave each a path to go through and said to them, "here is the path you must follow; prepare this way, make this path straight for the Lord must go on it". If we knew what these words mean, we would feel a burst of immense pride. That path is, at each step, full of ordeals imposed by God upon souls; ordeals being different according to the paths.

Every day, soul is getting closer to God and, when ready, it will appear before Him. For that purpose it must be brighter than the sun otherwise it could not stand before Him. We have thus to suffer; only suffering can make soul grow, it's the only way to move forward. Our soul is judged according to the evil it has committed, for all we have done must be returned to us. We must pay off our debts because a debt contracted in a world can only be removed in that world. Whatever has been bound in this world cannot be loosed in the other one. Let us then bear our ordeals with calm and resignation since we don't know why we are suffering. God is fair and infinitely good; he cannot be wrong; if He sends us ordeals, it's because we have deserved them. We don't know the past so we cannot know why we are suffering. We might not harm much in this lifetime; but as our soul has been existing for a long time, it might have harmed a lot since. We don't know the past because, if God allowed us to see what we had done, we would take fright. Hence we have been suffering without knowing why. **END OF PAGE 181** Later when we may see the past we will know where our ordeals come from. (12/04/1891)

A soul which would be pure into an appropriate body wouldn't harm even though it would be ordered to do so. (26/11/1896)

The soul acts whatever the distance.

A soul can command another soul as a boss commands his workers and the soul which has the power to command is obeyed. (10/11/1896)

An old soul is a soul which has covered a large part of the path; a young soul, the opposite. But it cannot be said that an old soul is more advanced than a young one; it depends on the sights God has set on that soul.

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Chapter 35

Heart

As heart is our most sensitive organ, it must become the temple of the inner self. For that purpose it must be hammered and forged; hence we must bear miseries. It must also become the temple of God; that is true joy and true happiness. (04/02/1895; 04/02/1902)

Our heart is as a little cottage on a bad soil. We must, by transformations, by successive embellishments, turn it into a palace. We must improve the soil around so that it should be worthy of the materials used to erect the palace the Lord will live in. (05/05/1902)

It's within this spiritual heart that God's spark is laid down and we have to make it grow. (11/02/1902)

Heart belongs to spirit.

We have Heaven in us; it's up to us to develop it. (03/01/1897)

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Heaven is in your heart. Hence what was written, "you shall build your temple for the Lord to enter in". Because in us lies a spark of soul : the Light, and this Light is God. For the Light to enlighten us entirely, the self must be given up. (02/05/1895)

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Chapter 36

The Light

The Light is but in truth.

Soul may give the Light and therein is its life; but for that purpose, soul must yet have It. (09/12/1895)

Anyone in the Light doesn't see evil; he is as a little child, he has forgotten everything.

Don't deny the Light. Every now and then, messengers from Heaven have been sent to many points of the globe in charge of bringing the Light and, should you deny It, you shall be plunged into darkness thicker than that you're in. (29/11/1894)

If God sends you the Light, don't turn It down, don't judge he who brings It to you. Don't try to please your neighbours rather than God. (13/12/1894)

The Light is the way to Heaven. Once we are upon this way, **END OF PAGE 185** we feel that all we have done until now is nothing compared with what remains to be done. Should we just rely on God's protection we will go a long way for God helps the weak and not the strong. (24/01/1896)

We shouldn't offer resistance to the Light but on the contrary try being upon Its way. For that purpose, we must have charity. (19/02/1894)

The Light is the science; whoever has charity has the Light. (30/11/1893)
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Chapter 37

Darkness

While growing, plant branches spread to the sky and at the same time their roots plunge into the soil. They have much trouble to force their way through stones and obstacles, and they bring to light a small part they have met during their passage into darkness. The same goes for us; as we progress so do we plunge further into darkness, into matter, for all must move forward. We must keep working hard to manage to break the chain around our forehead.

It's sufferings and ordeals that broaden the mind. (30/08/1900)

We have come into darkness and on dying we go into the Light and, we will be granted once into the Light as much as we have gained by the time we have been into darkness. Our future life will thus depend on that one. Not only shall we be given as much as we have gained, but God gives us the same amount for free when back.

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Our duty consists in doing as a good gardener who wants his land to yield much. As soon as the seeds he has sown begin to grow and come out, he takes care of them, he roots out weeds so that the good grain may develop. The good grain sown in us is the words of Our Lord Jesus Christ. It's necessary that each of these words may be engraved in our heart so that evil should be chased off it. The words of Jesus are the divine Light and, as evil seeks the dark it flees the Light.

Should we do evil, let us do it into the Light; it will not be able to live in and it will be stifled. On the other hand, let us do good in the dark, and as it cannot remain in the dark, inevitably, it will come back to the Light. While coming out of the dark to the Light, the good sweeps along with it what is on its way.

I have told you that anyone denying God and the soul would be cast into the depth of Darkness. Behold: God has put into man's heart a spark of the Light; it's the spirit which marks out our path. God has placed the spirit in us to give us courage and strength to fight against evil and thereby to gain faith and hope. That spark is stifled by selfishness and, as it no longer shines, evil grows. That is how the depth of Darkness must be understood. (17/02/1902) **END OF PAGE 188**

Chapter 38

Knowledge

38.1 Requirements for Knowledge.

Beings were created with the need to learn for they knew nothing. (05/03/1902)

God has concealed nothing from his children. Even as they would know nothing, they would know all that is useful for them to know without having studied. He gives them lights and knowledges as they strive to live in accordance with His law. (09/06/1895)

No one can go to Heaven unless he knows everything. We must therefore know everything; the worlds lost in space as well as ours. We will therefore have to go there unless God frees us from that burden. Our spirit, in developing itself, will be able to stretch to those worlds and to live in.

To know by intuition how to behave through things, ideas and theories, and thereby get at the truth is one of the most beautiful qualities that may be found in man.

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We need no one to teach us for we have in us all that is necessary to make the little divine plant in our heart grow. It's just pride, selfishness, wickedness which smother it and prevent it from blooming. (13/05/1902)

Spirit knows everything and has nothing to learn but each organ must work and develop to be commensurate with spirit and yet, never will we be able to know everything thoroughly. (08/03/1896)

To become worthy of the true science we must fight pride and ask God whether he condescends, in accordance with his holy will, to grant us humility. Only by humility and by prayer do we gain the Light and the true science. (11/02/1905)

We will have the tangible knowledge of the Word lying at the bottom of our heart when

we are nothing, when we are at the beginning. (06/05/1902)

The more we will go forwards in time, the more we will know we are nothing. (06/02/1902)

The more man grows, the less he knows what he is. Man must descend and be nothing at all and, when he is nothing at all he shall be all and shall have all knowledge.

All knowledge shall be given to us when we have succeeded in loving our neighbour as ourselves. (22/11/1900)

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One may have powers and even great powers without having the knowledge. In that case, these powers might be used to do evil. But those that have knowledge cannot do evil. Anyone in the light is not going to shut himself off in a cellar for fun; consequently those really in the Light can no longer turn their back on It.

38.2 Man Unfit to Know, as it is, the Mysteries of Human Being.

It's impossible to either say or guess whatever about the hereafter. We don't know where man comes from nor where he goes to; we don't know what the spirit is; how may we discourse on what he becomes?

You would like me to tell you what the Creation is, what you will be after dying, how many years to live you still have, don't you? I am not talking about those that remember thirty or forty years of their life, but about those believing in successive lives. You would like to know what this life is, why we are on Earth. And once you know all this, will you be better? (28/12/1894)

You would spend your entire life studying mysteries in an ear that you would not fathom them out. Don't therefore try going deeper into things; you would, thereby, just increase your responsibility. Instead of rebelling against error, bless Heaven for having given it to you as an example.

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Do not tire yourself out seeking because you can but to get confused and even fall in doubt and in despair; nothing then can hold human mind back. (22/05/1898)

When you seek without permission and beyond your strength, here is what happens: you explore unknown lands and therein, natives you cannot see or beings on the same way as you and that you cannot see assault you and take you prisoner. Then you get mad or sick, and at the same time members of your family are taken and tortured.

Many ask to see the invisible. They don't know what they ask. It's not all pretty sight and they might not put up with it.

God hasn't wanted us, whatever our searches are, to find all that we would like to know because all is not within our reach, and if some fellows fancy they are in advance because they have some communications from other beings, they are wrong. Pride prevents them from advancing as well as lack of charity because without charity, even with faith... no salvation. (12/09/1893)

Nobody here below is not so pure as to have communications from Heaven. It is vain to know by those means for once you succeed in loving your neighbour as yourself you will be given to know everything.

END OF PAGE 192

The non numbered page between page 192 and 193 of the French version shows a copy of the Diploma of Medicine delivered by the Imperial Academy of St. Petersburg to Nizier Philippe. Here runs the text translated into English :

On 8th November, 1901, the Assembly of Imperial Military Academy of Medicine granted Nizier Philippe (French citizen) the rank of "Lietrar" (Doctor of Medicine) as a result of which the Assembly delivered him the present diploma along with the necessary signatures and the seal.

St. Petersburg, on eighth (8) November, nineteen hundred and one (1901).

The President of the Academy, Professor Emeritus, Academician and Private Counsellor (signed) Tasiemski
The Scientific Secretary, Ordinary Professor, Present State Counsellor (signed) Diamius

Journal of the outgoing documents No. 176
Book of Diplomas No. 57¹.

38.3 Divination.

Some beings are given, according to the plane they are, to be able to see not only the past but also the future, although they cannot see exactly as it is, for time and dates are not like ours; that is what deceives us, what we cannot understand. (21/05/1902)

¹T.N. : seems to be 57.

But the foretelling of atmospheric or social events, the divination using astrology or signatures are illusory and only lead to pride. Three times prognostics are true, and the fourth time when man fancies he is now sure of his science the prognostic will be wrong. No doubt a sign has acted as a warning of something but the date the event will come up is absolutely unsettled. They calculate according to planets and express an opinion but the moon keeps her dwelling under control and thwarts the projects.

There is, however, a certain conformity between the state of the sky and planets at the time of birth and the light, the fate of the newly born. Should all the stars be really in harmony with the time of birth, it is probable that the life of the new born man might be calm and harmonious. But prognoses cannot be drawn from it. In the time of old, before Christ, the seven planets used to have a more active part they used to visit the Earth more often; men could then cast horoscopes, and from interpretation of dreams draw truths, and thereby know their future fate. Now, things are no longer the same as they used to be because Christ threw Light into darkness and He made what had been used to work in one way work in the opposite way.

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Before Christ, clairvoyants and those whose mind had probed about the invisible world had perceived shapes. By fixing these shapes, they had also attached some of the powers, of the forces from the other side to them (pentacles). But, when Jesus-Christ came, He changed all things, not that in particular, but the whole was changed and those signs have lost their strength from then on. (The same goes for astrology).

To want to know the future is to lack confidence in God. So, I condemn any process to try guessing the future.

Let us not insult the future in trying to question it for that would mean to insult God. If we were so strong as to be able to see beforehand the ordeals we are to face, we would know the future, but God put a veil before our eyes as He created us and He told us, "march, work, earn your living by the sweat of your brow; be offended, have great troubles; do evil ignorantly so that you should know everything and bear the consequences of your acts and, once your soul is cleared after crossing many pitfalls you will return to me".

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Chapter 39

Human Body

The body is the spirit's coat and is used to veil it. (07/08/1900)

Everything is marked on our features. We bear the mark of what we are. (06/03/1902)

Each sin is particularly connected with an organ of ours. (31/05/1899)

You will have a decent physical appearance if you do good; it's you who will make it on your own. (15/11/1896)

A man fighting with courage against his passions may, in three or four years, change his features even if he is old.

Our body is made up of an infinity of molecules. Every one of these molecules has its own life and consequently follows a path. What is more, a molecule may split into an infinite number of parts; As a consequence everything is ad infinitum. (13/04/1896)

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The remotest molecules from the soul's centre come and take, in turn, the place of those that are leaving. (12/02/1902)

All the molecules of our body must become as precious as the optic nerve's or the heart's. (27/11/1900)

All these molecules must purify themselves by suffering. We suffer for them to progress; but we don't know what we are just as we know nothing of what surrounds us for we are not worthy of it. When we regard the first to come in need of help as a brother and we do for him what we would like to be done for us, nothing will remain concealed from us. (21/11/1894)

In man the most advanced molecules are in the brain. Each of them works. If one of these molecules once got the perfection state were to leave our body, where would

it go to? Well, to a place in which similar molecules are and it would wait there until enough of them come to form a body. What is that place? Nobody knows; God has revealed it to nobody. However the molecule doesn't go far for a mere curtain separates this world from the other one and our eyes cannot see behind the curtain; matter stops us.

All the molecules making up our body don't remain the same time; some stay one day, others longer. That is why our features change.

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Suppose within a few months we cure ourself of several of our defects; since all is marked on our face as soon as we erase the evil marked on it our features change. (October 1897)

Cells of the human body get the Light in the brain then return in the body to bring the Light. After three comings and goings, they change and go to get the next dwelling ready. Those that only think about Earth have nothing ready on the other side. (26/06/1900)

The molecules in your brain leave after seven years; they are replaced by others. One is coming and you have courage; then another one and you are discouraged. Step by step, the molecules of your foot will be as perfect as your brain's and you will be able to be soldier of Heaven.

39.1 Sleep.

Sleep is the rest of the spirit's organs.

When it's windy, plant suffers; it rests at night as we do. If there were no night, man would suffer too much.

Night is made for sleeping; under that condition, we are fine, because our body must have a rest; but keeping vigil over someone is another matter.

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Jerks before sleep and when dreaming you are falling often arise when your spirit is away and comes back suddenly.

Dreaming is an illusion, and yet it's real. A plane will come in which everything will be real, in which the whole reality will vanish, and we will fancy we have dreamt. (10/05/1904)

In our dreams we take responsibility; the acts we commit in some countries will have to be paid off in these very countries. But the sufferings we feel therein are taken into account as well. Recollect what has been written: whatever has been bound here has to be loosed here.

To have pure dreams and sometimes have communications with our guardian angel we should never be angry, we should be moderate in all things, in drinking, in eating, in working, in keeping vigil, and have nothing but good thoughts. (08/12/1902)

We are not so pure as to interpret our dreams. (May 1904)
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Chapter 40

Families

"There are several dwellings in the House of the Father." What is called dwelling may also be called family. (1895)

On this Earth, we all are brothers but not of the same family. (08/11/1894)

Men all have families and everyone of the same family bears the same features.

By family we mean all those following the same path. In that path, every fellow follows his path and may change at some point.

In a grain of wheat all can be found: the wheat germ, the straw, the ear which holds several grains. At harvest time, the grain which has germinated and produced the straw has been already separated from the straw; then everything around the grain is separated from it again. They all have contributed to make up that family but they are separated! The eldest walks ahead and everyone of his family follows him. (13/04/1898)

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So, in the same path there are several paths; in the same family there are several families; in a house several apartments; but there is only one temple and one and only God.

A family sometimes sends one of its own away. Then it has to wait for he to return and is sad until he comes back.

When we come into this world, none of us knows where he comes from. Before being here, we already existed therefore we had a family we have just left to come here. That family has lost one of its own and is waiting for him. If he who was gone is the eldest of the family, he has gone to mark out the path the others of the family shall go through. He is in charge of preparing the ground.

God sent us his beloved Son to show us the path leading to the great Family. But the path is dry and hard so we do nothing to follow it; we settle for the adversities Heaven sends us and yet, only do we agree with them in muttering sounds. That proves how far we are from the true path Jesus shows to us. (15/02/1897)

Those that don't live together may remain as one forever, whereas those that are always together are often so only in appearance.

We must help our parents; it's a commandment of God: Honor thy father and thy mother. But there is a nuance. **END OF PAGE 200** For example your mother needs money; you may give to her. A stranger comes and asks you for it. Which of the two will you give? We may give to our mother; but if we want to do God's will, we must preferably give to the unknown. He is unknown to us now, but he may be closer than our mother. In so doing, the tree we are will grow; its roots are in the ground from which it draws the sap which is the good we do and which helps the tree to grow and to yield fruit. In following that path, we may become such trees and have a greater family than that we have now; a family not unknown to us but new to us. (04/06/1896)

Mark my word: there are several farms in the same farm and this big farm is endless for it includes all we see and all we can't see. It is headed by the same Master, and every person is graded in the dwelling proper to him.

Families are more or less advanced and thereby more or less crowded. The more the families move forward, the less their members; some disappear, others take their place.

It is necessary that, by dint of seeking difficult paths, the members of your family gradually abandon you and take other ways. Some go faster, others go slower.

The more we move forward, the smaller our family becomes. Some are alone in their family.

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In some families, three generations are actually one generation; in other families, two generations are actually three generations. If your body have been worn out too much, if you die at sixty whereas you could live to eighty, there is a twenty years deficit; those years which must be lived are part of the same life. (27/03/1895)

Several beings of the same family, all the beings of the same family may, at some point, be on the same side. In any case, there are often several members of the same family together on the same side.

If many fellows are in the same family, everyone pays for himself or, in any case, pays little for the others. If there are few in, sufferings and efforts to endure are more numerous and heavier for the benefit of the others of the family and those of the inferior families. Should we be alone, we pay for everyone (Our Lord Jesus-Christ).

A father has three children; he is fond of the eldest, and that one takes advantage of it to obtain more than the other two by saying to the father, "should they need, I will

give to them later". The father dies; the elder son, because of this donation, is from the father's family. At that point, the second might say, "it's not fair". As soon as he says it, he judges; thereby he is from the family. The third says nothing. Often that thought comes to him, he stifles it. That one is not from the family, he is released, whereas the father and the first two sons are from the same family. (05/11/1894)

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You may devote yourself to a member of your family (or an inferior one) and take upon yourself either all or part of the ordeals he is to endure. But, it's very unusual; people already have a lot of trouble to follow their own path. A grace, a special authorisation of God is required.

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Chapter 41

Paths

Every being has his own path, and his path is not the other's but all paths are in the Path.

Paths are what is fixed in the universe. Every family has its path and all the members of the family follow the same path; but a member may replace another one in that path.

On the same path are the ancestors, oneself, then in descending order animals, plants, minerals.

Everyone thinks he is free and is the master of those following him. But everyone is also led by those that precede him.

We may not be of the same family, of the same country, and follow the same path. On that path are the ancestors and the descendants.

Any man when acting **END OF PAGE 205** binds the series of beings which are on his path to his action and to the consequences of his action. If a man, for an act he has committed, deserves to be born with a missing leg all the animals that are with him will be born mutilated, all the trees will have bent branches, all the minerals of his family will be impure. If that goes for chastisement, the same also goes for good.

Whenever we bring a cup up to our mouth to drink, there are, at the same time, people drinking out of a glass, others out of their hands, an animal goes to the drinking trough; a plant gets dew, and so on down to the very heart of matter. And we can make the gesture of drinking only because matter helps us to do so as well. Otherwise, our arm would fall down inert without being able to drink. It's necessary that matter gives us strength. At the same time a photographic negative comes before our spirit and we are, thereby, the meeting place between that photographic negative and the series of these beings which is the path.

I don't contemplate destiny as you do; I consider it as a path many beings must go on and on which obstacles may be found. Anyone who doesn't recoil from an obstacle frightens it and that obstacle becomes a less important one as it meets other persons. So the good we can do may be of use to many. (31/07/1893)

Our destiny is written. We follow paths marked out beforehand here below and a soul of a dwelling enters one of these paths at its own request, at a set time. Hence astrology.
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You are on a path: you must go on it; it's Heaven who marked out that path. Water might carry stones, thorns, trees might grow on it; I tell you that you will go on that path until it has been made straight. To make it straight, you need to be overloaded and to have large shoes on. If you don't make it straight the first time, you will go on again. But if thorns have become as big as arm, how will you make it when by the time the path wasn't so hard you were unable to remove just one thorn?

There are folks - many - who were about to fall into a precipice; they are diverted, they are placed on another road; there they meet stones, get angry and say, "why have I not been left at the place I felt so good?"

There are some also, blind, who once fallen into the precipice meet someone who holds their hand and leads them more or less quickly to the first step of a staircase, and they say, "for far too long have we been walking and you say the same thing on and on, and I see nothing!" They don't suspect that, had they been left to themselves, they would never have made it.

If, on the path marked out for us we do evil, and if we don't make it straight, seven generations will not pass before we should be back to make it straight. (05/02/1895)

Suppose two men are on the same path. One of them doesn't recoil from ordeals, **END OF PAGE 207** whereas the other one has pride preventing him from accepting them. Then the two are not on the same path any longer. A time will come when all is revealed to the first one and he will not need any guardian angel since he will know how to behave. (27/11/1900)

There are paths on which beings go only every two thousand years. These paths are not akin to the others' path; They go on these paths alone.
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Chapter 42

Death

We must not fear death nor wish for death. Anyone who would not fear death would know what is in store the next day for him. (29/01/1902)

It would be better to stay in this very lifetime as long as possible. A minute is precious. What is cut off will have to be redone. (1899)

We must make efforts on this side to do good; our efforts count for the after death. The more a fellow will make efforts in this world, the more aware he will be on the other side.

We must not wish for death. We must live for our parents, our friends, our neighbours. (11/02/1902)

We fear death because some cells of ours care a lot about things around us; it's a wrenching experience. (22/09/1904)

Death for us is but a transformation so we must not fear it. (04/02/1895)

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God doesn't undo the handiwork with his hands. Anyone knowing from the bottom of the heart and not in a superficial way that all is the work of God doesn't fear a total destruction; he knows that death can do nothing to him.

We don't suffer when dying. What sets us suffering is our fear of death. And why that fear? Death doesn't exist and it's a lack of confidence in God should you fear it. Often those that seem suffering, whose organs shrink, feel absolutely nothing and sing when you think they suffer. They know neither where they are going, nor where they are, nor where they have come from. Likewise, we know neither where we have come from, nor where we are, nor where we are going. Those that don't believe in the existence of the soul and keep for themselves their beliefs will be latecomers. Yet, they will be in darkness less thick than those saying aloud, "there is no soul, nothing remains of our body nor of ourselves; on dying, all is over". Just as a fellow with an arm or a leg off still feels his

limb as if it existed, some fellows can't believe they are dead and keep feeling their body. Those having cried out, before everybody, that all was over and that nothing of ourselves remains after death seek their limbs and cannot find them. (27/06/1893)

On dying, we see all our acts passing before us and, forgetting our relatives and our usual feelings, we think of nothing but to ask for God's forgiveness.

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Death just exists in appearance; our body doesn't die, there is metamorphosis. The soul separates from the body, breaks the links fencing it in and becomes free. Well, we say it is free but it returns in a family we already know, a family we have had to let behind to come down here. And that family is glad to see us again for it welcomes one of its children whom was thought to be lost.

On dying, there is no intermediate phenomena between our departure and our arrival elsewhere. We are with our spiritual friends immediately.

On dying, the soul may go up and away from the body but it remains what is called the life of the body which accompanies the body until we recover it; because, I attest it to you, our body is forever eternal and we will resuscitate. (10/09/1901)

It is written: "there are some standing here who will not taste death until they see the kingdom of God arrive with power". With power, indeed; but not with splendour. It should be known to whom this was said. This was said to casual beings, to beings who, having no attachments to the Earth, were to go to the other side without taking notice of their leaving this one. (27/01/1897)

- But this side and the other one, is it not always the same side?
- Indeed, with veils that partition off.

Man is not allowed to have his body burnt after his death. We must give back to the Earth what the Earth has lent to us; **END OF PAGE 211** it's up to the Earth to transform the corpse as it pleases. Two meters of earth are enough as to purify the emanations of the corpse. If one burns accidentally, it's another matter. The Earth will lend a body to those that need one but those that have had their body burnt will wait for a very long time before they may return.

A grain of wheat comes back immediately whereas a burnt grain will be able to come back after an immense time. (October 1904)

42.1 Peace on the Dead.

Do not live with the dead; do not always talk about the dead for they are absentees who cannot defend themselves. (08/12/1902)

Never recall the wrong things a dead might have said or done; you would put him under torture by bringing to light what was put into darkness. That is why the Scriptures tell you to leave the dead in peace. (21/01/1895)

You work more for Heaven in curing yourself of your defects than in praying for the dead. (08/12/1902)

The living need more prayers than the dead. (02/04/1903)

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42.2 Suicide.

Death doesn't break the chains we have around our legs. Death doesn't release.

Anyone committing suicide to put an end to his misfortunes deceives himself for he will have to come back to expiate his fault and to live the time he cuts off. We must not cast a stone at him, for we don't know what his suffering was. (21/06/1899)

Most of suicides are the inexorable punishment for people having committed a murder. Suicide is given to them as a way to pay their debt.

If you drive someone to suicide by getting him into trouble, you shall be subjected to the same suffering. (12/02/1901)

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Chapter 43

Reincarnation

I don't know whether you believe in reincarnation. You are free to believe in it. What I know is I remember that I have existed, that I have been away and that I have been back, and I know when I set out again. But is there anything else that better shows the Justice of God than that time He gives us to redeem our faults ? And why, without that justice, should a person be happier, be more intelligent or be more disgraced than another one? (27/11/1895)

I know that we come back; I have given you irrefutable proof that after death all is not dead. The soul is far much older than the body; as a consequence we return to this world to pay our debts since all must be paid off. I wish some here to be able to prove me wrong. I am telling you that we come back; trust me, what I am telling you is the truth. (September 1898)

The genuine and only resurrection of the flesh is reincarnation; it explains everything.
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If you don't believe in reincarnation, it's impossible to explain these two words of Christ, "-The seventh generation will not pass until you have paid your debts down to the last iota."

-"You will not pull a hair out of your brother's head without that being turned on you".

Through the plurality of existences, God gives us the time to get better.

The good we have done spreads over our descendants and over our ancestors too because they are to rebirth. In so doing, they will get the benefit of the good deeds we have done since it's written that grandchildren will pay for their grandparents' faults. That accounts for the children born either well-formed or sick and crippled having most of the time extraordinary qualities or deformities.

What I am saying here must bother many of you but I am speaking to the oldest although they might be the youngest. You would not understand me if I told you that one of you may be the father of his grandfather and yet, if you think you are the children of God, it's easy to understand. (19/11/1894)

Our spirit already has thousands and thousands of successive lifetimes. Pains, sufferings we have are debts we have contracted in past lives. We may get relief either by praying or by becoming better; but as to obtain the remission of our debt; forget it for it's said, "the child shall pay the grandfather's debts".

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You will not go to Heaven without having paid all your debts. (22/01/1902)

Whenever we commit an evil thing, it remains behind or beside us. In doing so, we are compelled to go on the same way again. Therefore, we meet it again as we go on that way. It has grown bigger as we have failed the first time and is then more difficult to overcome.

It is said in the Gospel that no one will enter Heaven unless he is born again and is as pure as the newborn child. Here are two children, one is a daredevil, the other one is a good man. The first one will do many silly things and, despite all the reprimands he will receive and the pardons he will ask for, he will keep relapsing into his sin until he comes again and again, on and on to be a good man. I claim it to you that the newborn child is guiltier than when he dies because during his life he has been paying for the debts he was born with. But the Gospel says that we must be as pure as the newborn child because you all think that the newborn child is pure. The Gospel then speaks with pictures you believe in and you can understand. (13/02/1897)

When a child dies after being baptized, he is said to go to Heaven. Well, no! It would be much better for him to live until he is eighty for he would have time to suffer, to have troubles, adversities and then he would pay a few of his debts. (02/04/1903)

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Anyone is purer after dying than at birth, whatever good or evil things he has done. At birth, the child bears a thousand crimes; his life is a purification; good or wrong are useful and once his lifetime over, he dies better than he was.

There are beings, angels in fact, not created yet. They have not fallen yet but they will. Well ! They are less advanced than any man provided he has lived a lifetime. (22/01/1901)

Progress goes in cycles; it reproduces an upward spiral. Man wanders from the straight and narrow, then, when he has suffered from his escapades, he returns to his starting point to rise higher.

Any light a soul has gained during an incarnation is its for the next incarnation. Only faults and false opinions vanished for truth or the Light is the soul's bread; the soul lives on that bread and what it has gained cannot be removed. (16/05/1897)

We never go backwards; we take another road, that's all.

An advanced spirit may return into a backward body. The more advanced the spirit is, the better he will know what he has to do and the more he will have to do. (01/01/1897)

We return along with the passions we have not fought. When back, we have the same face as in the previous incarnation; we can change ourselves only on Earth.

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The personality we have had matters in the sense that if a man has, during an incarnation, committed a crime against a woman for example he will return as a woman to suffer the same affront and the same crime he committed in the past. There is therefore a strong connection between our successive personalities.

We always have the same body in the sense that, when back, we take our body at the very point we had left it; if it belonged to X, we take it back from X and not from X'.

A birth requires a death. However, there are fellows, considered as alive, who are already dead; some old people in their second childhood for example. Their souls are already used elsewhere.

There are fellows who haven't entirely left this Earth; only their faculties are weakened as they reach the end of their life and as a matter of fact they are reincarnated. So much so that when the fellow dies, his new incarnation is already in his teens. That is called: incarnation in advance. That is not for everyone; others stay on the other side for a more or less long time. (28/03/1895)

There are fellows who live imprudently and shorten their life. They are then compelled to return and do an end of life.

During a war, a man has lost his two arms and his two legs. **END OF PAGE 219** That man is twenty-one when he is deprived of his limbs and he has to live in this condition until he is fifty-one. But at thirty, his sufferings are a little heavy and he does away with himself. Here is what happens: the time he spends on the other side is not credited to him; as a consequence, he returns here and, in his early childhood, he suffers the same disability he had in his past life and he lives on with it until he is twenty-one in his current life. (08/07/1893)

It happens sometimes that the ancestors who are very fond of their children remain around them; so a mother often accompanies her son and, if he gets married, if his wife has a child, unwittingly and imperceptibly it happens that the mother is reincarnated and it is she who comes back in the child of her son.

It's because some have achieved praiseworthy works that they are back on this Earth. (20/02/1895)

The soul, that is the most elevated part of ourselves, the Light itself, already knows five or six years before its incarnation the place where it will dwell and the time it will have to spend on Earth. It slowly joins the body. It begins to join the body at the first breath, then when the eyes open. The union is perfect only at about seven, eight or nine years of age. But the personality, the self, is there long before the conception. The photographic negative of the house, the room, the molecules of matter come to step in; that accounts for decrepitude.

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When a fellow comes into the world, his nourishment has been ready for a long time. Everything is measured and credited for him, and Nature has put on his way all he will need. (24/02/1902)

At birth, the veil remains half-drawn until he is three or four years of age. Then it closes up. (May 1904)

The spirit doesn't take notice of his incarnation; he is in a confusion of a sort, near the body he has prepared himself for a long time. Only a veil parts them; all of a sudden he is into matter. A child he is and yet he thinks he is a grown-up.

Birth is as death; nothing but a mere appearance, yet more painful perhaps. The soul, unaware, comes around. The child is there; he seems to be unconscious, but feels everything spiritually; the suffering he then feels from being misunderstood and badly nursed are very great. He thinks he is a big one. As the body grows, the spirit darkens.

Anyone coming into the world has approximately the intelligence of a twelve year old child; he doesn't hear, he cannot speak, because his brain hasn't yet the strength to give the limbs what they need, but the intellectual functions match the ones of that age. For that intelligence to show itself, we must wait until the spirit should be in harmony with the laws of the Earth, then he can enjoy **END OF PAGE 221** the full extent of his remembrance. Does the proverb not go as all things come to those who wait? That explains to us why too much work or too much light can cause a child a meningitis.

Among you, there are very few who, even by egoism, try being great for another lifetime in being little this time round. They want to be great right now and don't search in ordeals the future greatness.

When we are on the other side, we accept the ordeals to undergo for a new life with peace, even with joy; we don't suspect what they are, and we receive them as a gift, in a cheerful way; never do we have enough. Then, when the time has come to pay, and we realize what we are in for, then we look pitiful; we complain and we would rather have asked for nothing.

You will have to come back to Earth until you love your neighbour as yourself.

We must always keep marching. When we arrive on the other side, we may stay for a more or less long time, live with our family and friends and in accordance with our ideal. But the best thing is to shake hands with our friends, then to set out again, telling them to come with us.

Once you have done the road, you will not have to go again on where you have been before, but you might ask to come back in order to help the others. (03/03/1902)

END OF PAGE 222

In man, there is the soul, the spirit and the material or calcareous body. That calcareous body will vanish and only will we remain dressed in our spirit, but with the appearance of the whole material shape we now have. We will then be free to move wherever we want and even not to live materially. But, for some reason or other, we may ask for a material reincarnation and be granted.

To some men, Heaven doesn't matter. They return on and on to push their brothers on the way.

- Are there any fellows who can remember the past?

- Why put God to the test? He drew a veil over the past, the present and the future; so we know nothing and we cannot therefore avoid a change of destiny.

God does well to remove the memory from you; and it would be in my power to let you remember what you might have done that I wouldn't do it. The same goes for knowing the future for I do know that, if we could see the future, not one of you would go on the path he is to face troubles and yet, you need many of them to enter Heaven.

We don't know our past lives because we would then know that such a worry, a sickness or an accident is to befall; we would do whatever it takes to steer clear of them and that would be to our detriment.

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One hundred and forty-three years ago, I witnessed the following story: One night, two servants, two brothers they were, had murdered their master, an old man, and their mistress, then they ran off. The murder had been committed in a wood next to the house. One of the two men ran away to a foreign country, the other was caught and had his head cut off; he paid his debt in this way. The one who had fled returned on Earth, and he was killed twenty years ago; he left three daughters and two sons behind as did the two murdered old people, and his wife was killed too. So, here is a crime that has been paid off in one hundred and twenty years. Often it takes a much longer time since it is necessary that all the conditions should be exactly fulfilled. Hundreds and hundreds of years may go by. (13/01/1897)

The Master explained to a young man the cause of his illness. He said to him, "in 1638, you were a guard for a lord in the neighbourhood of Saint - Marcellin. A poor young man sometimes stole potatoes or turnips for his sick mother in need. Because of that, you nursed a grudge against him and made your mind up to nab him. You caught him stealing apples; you arrested him and led him before the lord who told you that such a

deed did not deserve an arrest. On releasing him, the young man thumbed his nose at you as he was leaving and well, that made you angry. You had a cudgel and you gave him a vigorous blow to his lower back. He had then his two legs paralysed for the rest of his life. His mother and he were plunged into utter destitution. God had mercy on you, **END OF PAGE 224** you have not faced starvation but you have got your lower back and your two legs paralysed". Then, the Master gave him various explanations about his parents so that he should be absolutely sure of what he was told was the truth, so that no doubt should remain. (02/07/1896)

Within 120 years, another man have been committing the crime of cutting off someone's nose and suffering the same fate in being born without a nose when back; he had a child with no nose facing the same punishment for the children born in these families have to expiate punishments of the same sort. That is why they are in these families.

END OF PAGE 225

The non numbered page between page 224 and page 225 of the French version shows a copy of the Diploma of Honorary Doctor delivered by the Royal Academy of Rome to Mr. Philippe.

Here runs the text into English:

KINGDOM OF ITALY

Royal Academy of Medicine of Rome.

The Director, in view of the rules of the Faculty of Medicine approved after deliberation of the Steering Committee on 9th November 1865, and besides in view of the minutes of the Commission of Judges (that is to say the Jury) on 10th April, 1886,

Confer to Mister the Chevalier, Dr. Philippe Nizier Anthelme, the honorary title of Doctor.

Delivered at the seat of the Academy on 12th May 1886.

The Director of the Academy,

(signed) Dr. C. Maestrelli.

The Secretary of the Faculty (signed) Dr.E...¹

¹T.N. : The name is hardly visible.

Chapter 44

Work

44.1 Redeeming Work.

When God put man on the Earth, he told him, "go and keep working, progress is ad infinitum". (24/01/1896)

We are on the Earth to work and to be worked by troubles and adversities. We must leave pride, envy and selfishness on the Earth. (05/12/1902)

God gave us a kingdom which is ours; sure enough He did. We therefore work for our sake although it's for His.

If you do a penny's work for God, you are paid three times as much, because:

- 1) the work remains your own,
- 2) you are paid twice; two pennies if it's worth one.
- 3) Heaven takes one step toward you when you take one towards Him.

Gone off to work one after the other, we will all get at the goal at the same time.

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44.2 Acts : What for?

We will not be asked about what we have believed, we will be asked about what we have done.

God wants to be thanked with acts. (26/05/1897)

Any work is useful in a certain plane.

We work more here than on the other side.

In dodging working for one day, we may lose twenty years in the future.

In developing our activity, we gain some knowledges. In no way we could postpone the upcoming ordeal, that is not given to us, but we can modify it. It will come before us in a different way, if a harder one perhaps. Never mind, we will have gained strength as well.

There is a good deal of things to do but few things to know.

What comes your way to be done is exactly what needs to be done. (1898)

God helps those that help themselves. To help oneself is to do what needs to be done.

Everything must be done to the full, the best we can. **END OF PAGE 228**

We must march without looking back; we must act even though we are sure of missing the point or of doing a useless thing. (12/09/1893)

Because a fellow will have worked a lot to find something in vain, another one will find without much work nor difficulty. (08/03/1896)

44.3 Fighting Laziness.

The only path to achieve the goal is to love one's neighbour as oneself. If you cannot do it, it's because you haven't tried enough. Use your strengths and don't be lazy otherwise the strengths God has given to you will be taken away from you. If you recoil, it will be twice as difficult for you to move forward, and every efforts of yours will remain fruitless for a very long time. (13/12/1894)

What I know, what I claim, is that we must not be lazy. To enter Heaven, only work matters and, as no one looks for it, Heaven has no choice but to force us into working. It's necessary for us to suffer, Heaven has to send us troubles since nobody asks for them. (14/11/1894)

Don't treat others in ways that you would not like to be treated. If you want to be in joy, look for affliction and, if you want peace, look for struggle, because you shall not enter Heaven if you are not victorious in everything. Earth is a place of purification and not of expiation. **END OF PAGE 229** If you want rest, look for work, and work will be a rest for you later on. (28/03/1897)

The lazy are those that work to gain wealth in order to live without doing anything.

44.4 Inspiration at Work.

Whatever job we have, a thought often crossed your mind in order to help us at work, either to do it faster, or to carry it out in a more perfect way. That proves that God comes to our assistance by all possible means should we make efforts. But unaware, we regard a godsend as this something were ours alone while we are just executive agents. Pride sets us claiming what is not ours.

44.5 Boundless Zeal.

We all are liars because we all say we do as much as possible and it's not true. If we don't do more than the "as much as possible", never will we get strengths.

True merit consists in doing more than we can.

If you admit you have done **END OF PAGE 230** a good job in the course of the day, there is a proof that you could have tried harder. (15/11/1897)

44.6 Bosses and Workers - Mutual Duties.

We must work even to make our bosses richer; as long as we are paid for a job, we must do it conscientiously. (24/05/1903)

A man works for his boss. While he is away, he has fun. That man will be a boss only when he has done for his boss, while away, more than if he had been in. Then God will make him boss. Otherwise, he can be a boss but will not get on because his time hasn't come yet. He couldn't remain with the other bosses; he is not of their family. (14/11/1900)

If there were no bosses, there would be no workers. There must be a head, second-in-commands and workers. One must work for one's bosses with all one's strengths.

The supervisor's duty is to help the clumsy worker and pay for the loss he causes or to tell the bosses to help the clumsy guy out.

The boss must pay workers who are late as those on time in the hope that the late ones will feel ashamed and will be in a better frame of mind. (27/04/1903)

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A wicked boss is to be pitied, for a time will come when not only will he no longer be a boss but there will be no work for him. (26/02/1902)

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Chapter 45

Family

45.1 Filial Love.

Promise me to speak to your parents only with the utmost respect and thank Heaven everyday to keep them alive for you. Otherwise, one day you shall be an orphan, obliged to owe everything to strangers. (05/12/1902)

45.2 Remaining Single.

For us, remaining single has not its *raison d'être* since we must live a life of suffering for the mutual advancement of both men and women.

45.3 Marriage.

The Earth lent us a body, therefore we must give it back to her to be free from her; free is not a suitable word but let us say so for the moment. I mean, as the Earth lent us a body, we must give it back by entering into a marriage, and help the souls to rebirth **END OF PAGE 233** by having offspring. If we cannot do so, we must adopt one or more abandoned children. In doing so, we give back what was lent to us.

We don't get married to be happy. Heaven doesn't send two angels to get married. Once we are at the end of the path, we no longer need to get married, unless we should return. We have the wife we deserve; we are free to choose only in appearance. We are deceived if we deserve it; we may be a devoted couple if we deserve it. (31/05/1904)

In getting married, a girl embraces both the defects and the personal qualities of her husband, and one day God will ask her to account for them as for her own faults. The

same goes for man. (28/05/1902)

We need to love one another a lot to be able to keep quiet. The more souls love one other, the shorter the talk.

45.4 Children.

May we refuse to have children ? - No !

- What if we have a disease?

- Heaven admits no excuse; He who has sent the disease will remove it in due course. And, if you have many children, Heaven also gives what you need to bring them up. Heaven has put his teachings in the bottom of man's heart since the beginning and He admits no excuse. (14/11/1900)

END OF PAGE 234

If you have bad-tempered children, don't beat to punish them for blows embitter their nature. After explaining where their behaviour will lead them and having shown the dangers of the path they are going on, tell them, "March!" And then start to become a better one because, by doing so, you help those around you to become better. One day they will return to you what you have done to them. (05/07/1903)

Whether father or husband, only do we have the children or the wife we are to have, however good or bad. We must set a good example, try to change by persuasion, by reason and so on, but never punish with brutal punishments, blows, violence. Between tolerating what is personally painful to you and tolerating that evil grows in the person, there is a confusion as to the words and contradiction in terms. The first position must be tolerated and all must be done, except brutality, to prevent evil from growing. (10/01/1904)

45.5 Divorce.

Remember that you are joined in marriage and that this relationship remains beyond death. Never part, whatever happens.

On no account are we allowed to divorce, even by mutual agreement, for what is bound on the Earth is also bound in Heaven. Nothing can break that union. **END OF PAGE 235** It doesn't matter whether the judge gives his consent for the Master doesn't give his and, thereby, nothing can be loosed. (31/01/1895; 23/05/1897)

God's laws reject divorce and you will have to suffer until you meet the partner from whom you have parted, until you should have forgiven her or him. (20/07/1893)

Another reason for not divorcing is that God has always put together a less wicked person with a more wicked one so that one makes the other move forward and vice et versa. The self, which is but pride, must be trampled underfoot. May one give in to the other, ever. (31/01/1895)

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Chapter 46

Social Life

Solitude doesn't exist in nature. Man isn't meant for living alone but for living in society.

We must therefore bow to civic laws; but do believe that from the day we love each other and don't try to harm our neighbour, no need for countryside ranger to protect that neighbour; we will not need anyone to govern us, we will know how to govern ourselves alone. (09/07/1894)

We must obey the law as God, for God permitted the law and gave us a government in accordance with our state. To imperfect men, perfect laws couldn't be given. (18/02/1902)

When a culprit is judged in accordance with civil laws and the sentence is served, he is exempted from being judged by the laws of Heaven. Those that judge will be judged in turns. But, above all, what you must not do is denounce a culprit; anyone accomplishing that meritorious act as to not denounce a culprit is sure of being one day the guardian angel of a culprit **END OF PAGE 237** for whom he will be able to obtain forgiveness from Heaven, or sure of having in his family, up to the seventh generation, a culprit who will be forgiven due to his meritorious act and who will thereby escape from chastisement. (10/01/1894)

We will be able to govern ourselves alone when we have charity and, for that purpose, we must forget our grievances and not dig the dead up, that is to say, not to reproach someone for the same things for years on end. (27/07/1893)

When we are slapped by a fellow in the street, if we are able to go to him and to kiss him, then the laws of the country cannot bother us any more.
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Chapter 47

War

Nations have debts to pay as men have and, as we are attached to the soil, we must also pay our share of the debts' nations.

We may remain for a long time without moving forward. But a time comes when we are pushed by adversities or illnesses; we have then to move forward despite ourselves; the time has come, it's God who wants it. (15/03/1896)

What happens when a government falls into complete apathy? The neighbouring nations declare war on her and are sometimes victorious. That is the spur God uses to wake up men when they fall into laziness. In doing so, war, although it leaves ruins behind, has its good side, since it wakes up man and forces him to keep a close eye on his country. For us, the country we have to guard is our heart. We must defend it from the spirit of evil. If we fall into laziness, evil enters our heart and later we will have to suffer a lot to extirpate it. We will sink so low, very low and then poverty, starvation perhaps, will force us to get out of it. (15/03/1896)

END OF PAGE 239

War is a necessary condition of the human state. If, artificially, frontiers were to be removed, war would rise again between families. The general peace cannot exist except if, after a universal war, a time would come when a handful of men on the Earth would remain, let's say 100000 in Europe. These men, far from waging war, would then knit together but still would struggle against animals.

War sheds blood, heads fall down, but what does it matter? Do you see heads falling down, are you sure of that? And while these heads are falling down, on another planet there are men who are harvesting corn.

Don't you remember my having explained to you that death looks frightful only to those around the person about to disappear from the mortal; did you not ask me for a proof of what I was saying? Did I not tell you that a photographic negative came your way and that you, like an automatic machine, fulfilled the photographic negative, that is to say, the decrees of God. (12/02/1901)

Anyone in a war must ask God, every morning, not to offend Him, either willingly or not, and then Heaven will lead his weapons so that they do no harm.

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Chapter 48

Struggling to Move the Soul Forward

48.1 Self-Knowledge.

To see into us, we must wait until we get eyes, until the understanding comes. (18/02/1902)

To know ourselves, let's see how we criticize our neighbour. (1901)

48.2 Responsibility.

Every meritorious act, as everything else, is marked on our forehead and no one is allowed to judge us since God, Himself, doesn't judge. It's we who will judge us. (26/02/1894)

We have a guard who is recording all our thoughts, all our acts. All is printed and as we die we read everything we have done. (08/11/1894)

We are always responsible **END OF PAGE 241** for we must always think before acting. In us, reflexion as wisdom must grow.

When a spirit is united with a body, both give consent to the acts committed by the fellow.

When you cut something away from a body, the very tool you have used is responsible and is punished as such. A kid who, while passing by, has fun with cutting flowers with his stick is not only reprehensible himself but his stick will be judge. Works of God must be respected. For example, an owner whose ground would be shaded by a neighbour's tree must not have that tree cut down because the sun that doesn't go on that place accomplishes its beneficent work further away. (13/01/1897)

Heaven admits neither ignorance nor extenuating circumstances; we all are left on our own. If we think we are strong, we are treated as such; we are given the work of a strong one to do. If on the contrary we feel how weak we are, Heaven has mercy on us; it doesn't overburden us and better still, He helps us. But that feeling of weakness must be at the bottom of our heart to be so.

When a bad deed has been committed and has not been neutralized at once between the living people, seven generations will not pass unless the culprit should return in a new incarnation to annihilate his bad deed.

END OF PAGE 242

48.3 Goodwill.

In the world, those that come once time is up have nothing. God takes goodwill into account, and that is why He gives to the last as well as to the first since He is impartial. (21/05/1901)

48.4 Intention.

Only intentions are taken into account; those that give so as to be thanked or congratulated have already had their reward.

Good cannot be turned into evil again in the real sense of the word; but it may sometimes, in material facts, look like evil. (19/02/1894)

It is intention that does either good or evil. Don't ponder over it too much, you would be a much more responsible man. (21/04/1903).

If you do wrong things thinking of doing right, you are judged less severely than if you do wrong knowingly.

If sometimes I blame you before a few people, be sure that at the time of judgement, for no one has ever been judged yet, you will not be blamed again. (21/11/1894)

48.5 Temptation.

Don't flee from temptations otherwise they **END OF PAGE 243** pile up in a certain place and will overwhelm us one day the more so if we have not trained for rejecting them.

Temptation comes your way three times. We may resist the first time; it then comes round again, then a third time stronger than the first two, and should we resist it will no longer come back, it's over.

We are tested only in accordance with our strengths that is to say, in accordance with what we can bear. (12/09/1894)

The demon does whatever it takes to hold us at his place, in his dwelling. He uses invisible beings as well as visible ones. If someone comes round, with no reason sometimes, we tell him our troubles and he advises us to get rid of our worries by harming our brother or even our enemy. That person gives us a bad advice, he is in the demon's dwelling; it's he who has sent him over to tempt us.

Every being has a being matching his degree of progress in order to tempt him and when very ironclad, there comes a demon to tell us, "well, let's see; do such a miracle!" And you answer, "no, I can't". Because, whatever the strength you have you must do nothing for the nosy. So, he replies to you, "well! here is what you need; it's yours if you want to". And he shows you **END OF PAGE 244** he can do it. That is the great and ever growing temptation which you have to resist.

Heaven will not take temptations into account, you will be judged on your words, on your acts and on your intentions. (22/01/1902)

48.6 Human Judgments.

Paths marked by Nature are numerous and various; they must all be followed by different beings; the unattractive roles as the beautiful ones. Then, don't judge anyone.

If the creature is not perfect, it's because God has willed it so. It has been said, "you shall not judge the Lord your Master". To judge the creature is to Judge the Lord. (18/02/1902)

We don't know ourselves, how would we intend to judge the others?

We must know ourselves before trying knowing the others. When you know yourself, you no longer feel like judging the others.

We are not allowed to say someone is crazy. (08/01/1895)

If you don't judge others, you don't expose yourself to do as they did. If a lad commits a faux pas and asks for your help, and if you judge him and turn him down, the same fault will have to be committed by your grandchildren. But if, you hold back what you think bad of him, **END OF PAGE 245** and help him as you would help a brother of yours, that will be taken into account as if you have relieved that brother without judging him.

We ask to grow up and if we make no effort to chase evil out of us as we grow, evil will grow as well. For that reason, if we see a great culprit and say, "he is a great culprit", we judge him and we shall not go to Heaven unless we have experienced the same situation and we have been told the same thing. He deserves mercy rather than a blame. (14/03/1895)

48.7 Gossip.

We must not gossip; that offends God for our neighbour has in him, like us, a spark of God. On the contrary, we must try our best to get back on the straight and narrow those lagging behind. (28/01/1895)

With some people around us, we sometimes felt something which makes us uneasy. These people, most of the time, have just bad-mouthered their neighbour or have let someone else bad-mouthered him without defending him; that is why we feel uneasy.

You must never cast a stone at anyone, whatever the reason. (18/06/1895)

Anyone casting a stone at someone casts it at himself.

END OF PAGE 246

It would be better to take a dagger than to use the tongue to harm. (20/03/1901)

We can bad-mouth someone only in his hearing. But as we are not courageous enough we will not do so. (04/01/1895)

Words go to those they are connected with and act on them. The human word has thereby a great power. But, at the same time what is alive in words, as if by attraction, tends to return to those that have let them out. So, a word about someone acts on him and creates a connection with him. That shows how necessary it is to bring together the two persons, the in-between beings and the witnesses to right the wrongs done.

For example when you say that man is a miser, you put a foot on his path.

Every being is more or less intelligent; anyone who doesn't understand well, who bad-mouths the others is like a half-deaf. (22/11/1900)

Everything we have done will be turned back on us; a hair for a hair. If you have bad thoughts about your neighbour, you, yourself, create an obstacle and if you tell of your thoughts, you will just make the obstacle grow bigger.

Be a well for others' faults.

Bit by bit, begin not to bad-mouthe the absent people. A time will come **END OF PAGE 247** when you no longer have the opportunity to do so and when you no longer judge anyone because your will know that it's a sin. (14/08/1903)

In truth, I am telling you, "if you make efforts not to bad-mouth your brother, Heaven will refuse you nothing".

48.8 Indulgence.

Indulgence is a gift God gave to the soul. It's a weapon to fight; but we use it against ourselves as we are indulgent towards to no one but ourselves. (10/05/1893)

If we really grasp that the fellow bearing a different name is our brother, we would be less wicked and more indulgent towards him. (14/11/1894)

Indulgence is a feeling that cannot be shared. If we show indulgence towards us, we cannot show indulgence towards others. We must be all indulgence towards others' faults and in no way towards us. (24/07/1903)

That is why the Gospel says, "you look at the speck in your brother's eye, but fail to notice the beam in your own eye." Anyone saying his brother is stupid is himself stupid for, were he not stupid, how would he know that his brother is stupid? Never must we judge if we don't want to be judged. Those that judge shall be judged.

If someone has bad-mouthed you and if you complain to a friend, you thereby prove that you would have done exactly the same, only you didn't have the opportunity to do so.

END OF PAGE 248

If a friend tells you that your neighbour has bad-mouthed you, instead of asking him, "ah! what did he say?", which is a bad, a very bad move, answer that person, "well! tell him to come round and to repeat what he has said before me." (08/11/1893)

48.9 Attachment To Earthly Wealth.

When the Father sent us over here, He put within us the yen to have; from it are born the seven deadly sins. (21/01/1901)

We are in the illusion that something is ours, but it's not. Everything belongs to God. Why ever keep anything for us, then?

No one owns nothing; anyway, matter itself doesn't exist. We don't even own our clothes. Everything has been lent to us. (22/11/1900)

You regard wealth as something good and often God sends it just to put you to the test. (22/05/1902)

It has been written that it is easier for a camel to pass through the eye of a needle than for the rich to enter the kingdom of God. True, but do understand that "rich" means "miser"; those that loves gold for it is also written, "the heart remains to where it has become attached; he who has a god which is gold doesn't go to the Kingdom of God".

END OF PAGE 249

Anyone making gold his god and kneels before his safe breaks a commandment of the Old Testament: You shall have no other gods before me. For that commandment is not related to idols or to the worship of pagan divinities; it means that we cannot love both God and gold. You will remain attached to where your heart is, believe me.

The Gospel says: don't attach your heart to the Earth. Here is a little comparison which may fit everything: A rich landowner has immense lands and several farmers. He is calling on the one with the largest land who yet don't give much to the owner. Other farmers with much smaller lands give almost as much as the first one. At the first one's place, the owner, as he is alone, glances at nice pears and says, "nobody is looking at me, I'll take one of them". He takes one and eats. From then on, his heart is attached to the Earth as he has covered up the taking. (03/01/1895)

"Blessed are the meek". Do not bury your wealth in safes; but use it to provide for men, for children and for animals: dogs, cats, birds, if you can.

If we are passed down a heirloom, we can use it to benefit our heirs. However, we must not frustrate the "octopus" (Tax Authorities) and if, for example, we give cash in hand, we frustrate the octopus. **END OF PAGE 250** Those that have got their fortune from another family must, at their death, benefit another family. (29/01/1902)

You have read in the Scriptures, "let he who loves me, leave his father, his mother, his sisters, and the husband his wife to follow me". Have you understood what that meant? Certainly not to take refuge in convents and to spend the rest of your life in (I don't mean to say anything wrong against convents, they exist, they must be respected), but for example: A father dies and leaves his heirloom to be shared between two brothers; immediately, each of them will want to get his half. Well! If one of them wants more than his share, the other must give it to him and even more until he has nothing left. For sure, his family will call him crazy. Later his children will curse him for having been dispossessed. It doesn't matter; this is how he can follow me by leaving his beloved ones

behind and, as nothing is ever lost, the wealth he has given will be, one day, returned to his children. (07/11/1893)

I am starving, there comes a man; he is not hungry but feels like eating my meal; I must give it to him; he will not show gratitude, but does it matter? That will set an example for that soul; and yet, how could that soul be ungrateful since it is a ray of God? God might have given me that meal just for me to give it to him. Then, when we have wiped out that cupidity, that self in us, and when we are convinced once and for all that we are to stick together, then we will be able to enter Heaven, and we will feel ever so good there **END OF PAGE 251** as not to stay in. At the cost of ever harder ordeals than those we went through, we will want to move forward on and on. (May 1895)

48.10 Jealousy.

When a happy thing happens to your neighbour, you would like to be in his shoes, wouldn't you? You shouldn't be jealous for jealousy doesn't enter Heaven. (22/01/1894)

If spirits around you are being jealous, this shows that you still have jealousy in you.

48.11 Kleptomania.

Kleptomaniacs are people whose molecules have got into the habit of stealing, for God wants us to persevere in evil as in good. They haven't known how to resist their sins; they haven't struggled for that. Heaven will stop them one day for evil doesn't enter Heaven.

48.12 Lie.

The spirit can speak to liars and to those that don't seek the truth. The spirit will tell them the truth but it will be impossible for them to grasp it for they will understand but lies. Therefore, never must we lie whatever the reason.

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Lying prevents us later from grasping the truth.

Anyone saying he is frank is a chatterbox. (23/04/1902)

48.13 Promises.

Only promise what you can keep.

If we have promised something we must do it. Say on promising: Should Heaven permit it. Then if Heaven doesn't want that to happen, an event comes up. Otherwise, I can see nothing that might prevent us from keeping a promise. (October 1904)

48.14 Anger.

Anger degrades man, demeans him and puts him to the rank of the inferior. Don't demean yourself otherwise you will be with demeaned people. (10/06/1903)

What makes us lose our temper is pride for we think everything we say is true, that only we hit the nail on the head. In this world, if we try to get a grip on ourselves, we do well. Otherwise, how will we keep our self-control when with unpleasant people? (29/01/1902)

We should avoid losing our temper, **END OF PAGE 253** we should keep our self-control for beings around us we can't see are judging us. (07/01/1903)

48.15 Drunkenness.

Drunkenness is a greedy thing. People indulging in drinking alcohol commit a homicide. These people will be punished as such. God gave us a body; we must take care of it and not damage it by being greedy or by any defect whatsoever. (20/07/1903)

The drunkard who does nothing to cure himself and who goes ever down the social ladder to match the brute's level thinks, as he is the worse for drink, that the world is his, that he has the right to do whatever he wants. Many a time, he beats his wife and his children should they rebuke him. Mark my word and this goes for this defect as for the others that if this drunkard doesn't make any effort to cure himself, a time will come when God sets him straight. (27/11/1894)

48.16 Curiosity.

Curiosity is not allowed; if a man casts a glance at something he must not see, it would be better for him to scratch his eyes out. (04/02/1902)

If we want to see and to hear, let's not make our eyes see what they must not see and our ears hear what they must not hear. (19/11/1894)

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Anyone who tries hearing what is not of his business, anyone who tries getting something in a conversation so as to take advantage of it, anyone who tries hearing behind a door what is being said, shall become deaf. In truth, I tell you, I know no man on Earth able to cure him. The same goes for anyone who tries seeing what he must not see. (07/08/1900)

We must never try prying into someone's life and past or into his family. We must never try seeing or knowing what is hidden from us otherwise our eyes get burnt, we bring troubles on ourself and on our family and then we wonder what on earth we may have done to have adversities.

48.17 Fighting against Faults.

Of a defect; only can we get rid of it by suffering the consequences of it. (26/04/1903)

When someone feels in him the seven deadly sins and doggedly fights against them all so as to choke them, a time comes when this bad seed absolutely wants to lift up that earth covering it; he manages to defeat. Do you know what God gives to reward him? Well ! To go through the same troubles as if he had committed all these faults.

- Why, does he endure for others?

- Yes.

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48.18 Darkness and the Light.

Do nothing except what can be brought into broad daylight.

If you intend to conceal something from your brothers in this lifetime, be certain when dying that that thing will be the first one your brothers will know of. Hasn't it been said that what have been put in darkness will have to be brought into light so as to be removed from the Light? (21/11/1894)

Evil must never be done in darkness; it must be done in broad light; for if we do evil in darkness and should we be in the Light one day, we will have to leave the Light behind to fetch what we have put in darkness. (08/11/1894)

Should you do any action in darkness which must be done in light, you will have to fetch that action in darkness to bring it into light for everything done in light cannot be darkness. (22/11/1900)

After committing a fault, when inside us we feel something like a reproach, a sense of unease, of anxiety, it's the spirit who is looking for the truth or rather the Light which is entering darkness and, in case of resistance, there is suffering.

Remorse is a beginning of the knowledge the spirit has of what he is. (April 1897) **END OF PAGE 256**

48.19 Thoughts.

Into the heart is thought, into the brain is the reflection on thought. Thought is distinct from reasoning; thought is a direct penetration into the Light.

All in nature is bound together. Every thought of ours echoes and goes to the beings we are thinking of, whatever the distance, whatever good or evil it is. Hence joys or lassitudes we feel without any explanation.

Wherever thought goes, it leaves a trace along its way.

Our littlest thoughts are marked and it's given to a few children of God to be aware of them. (10/09/1893)

We must struggle with our thought and should bad thoughts spring to our mind about someone we must not focus on them complacently. (06/03/1902)

When a bad thought besets our brain, try to choke it, don't let it grow. We don't know or at least we cannot know how far that thought may go in if we let that bad seed sprout in our heart. God takes account of the willing we show to do well.

God forbids us to try penetrating **END OF PAGE 257** our neighbour's mind because of our subversive nature inclined to evil rather than to good. He wanted us to be able to convey our thoughts, but we will be given the direct knowledge of people's thoughts only when we use them to do good.

In the course of time, man will be permitted to know his neighbours' thoughts and even to communicate with higher spirits than him, which is difficult enough. (10/05/1896)

48.20 Words.

Nothing was created by man; word as all else was beforehand and was created while all else was; the human word is akin to music; there are beings who speak only by singing.

As words coming out of our mouth have life, we must not say pointless words because we will be held responsible for them. (13/02/1897)

Man is responsible for his words even though he doesn't know what he says and later these pointless words will be hindrances to him. (11/02/1902)

Pointless words generate absent-mindedness when, later on, we want to be mindful.

We can teach only what we know. **END OF PAGE 258** We are even responsible for the time others waste by listening to us.

In days of old, men kept their word more. They kept their promises; a word from them and it was done. It was better but they were also more selfish. Now, men have more the sense of brotherhood; they differ as to the light they receive but, on the other hand, they break their word more often than they used to.

48.21 Writings.

Our ideas have something alive and afterwards all pointless ideas will be hindrances. (29/01/1902)

We are responsible for our writings as long as they last.

Those that, by writing books, have done evil things and have sinned against the Spirit will be very punished. Even the printer, even those that have sold the papers, even the letters which have been used to print these books will be punished, because at the Supreme Court ignorance is not an excuse. If these beings had prayed that no evil things unconsciously come out of them, they would not have been used to do this work and would thereby have avoided the fault and its punishment.

When we read books, no matter how learned they are, we draw both right and wrong things, and we simultaneously make progress **END OF PAGE 259** either way; everything is to grow; but as good always wins, at the end it remains one.

Good writings are those that teach patience.

48.22 Secrets.

Secret societies are worthless. Never have they benefit anyone but their own. They all are going to despotism. That must not be so. We all are brothers, we must help one another and have no secrets, everything must be in light. One must not have one's likes and dislikes. (23/04/1902)

48.23 About Useful Discoveries Held Back.

If Heaven lets you have a secret, you have the right to use it for others' good even though he who held it back, when alive, would have sell it to you at a very high price.

There must be no secrets. A man finding something and holding it back commits a fault; nature punishes him.

The one secret must be our neighbours' faults for which our heart must be a tomb.
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48.24 The Lukewarm.

We must not live in seclusion, not withdraw from society so as not to sin. If you had a field, would you cover it with sand and ashes so that nothing might grow, so that you should not have to pull weeds out? Of course not; Heaven forbids it; on the contrary what Heaven wants is that we put our sandals on, that we take up a stick if we are weak or a sword if we are strong, and that we march forward. But have a sword instead: Ah! you see, on saying that, I am all thrills.

We must face temptation and not be lukewarm. (11/02/1902)

A lukewarm is someone doing neither bad nor good. (02/11/1902)

Suppose two men, one of whom living in seclusion or almost in seclusion and says, "ah! I am alone; all I have to do is lead a tranquil life without harming anyone, without being worried about anything". The other one is in the struggle of life as he is to choose between doing good and evil things. He thinks he does good things and sometimes he does bad ones. Which of the two is in the right? The last one; because the other remains stationary. Hence, being lukewarm, he is disowned by Heaven and by Hell. (10/04/1895)

Man comes into the world with good and evil in him; it is up to him to see which side he wants to go to. At any rate, it would be better for him to go to the evil side than to remain what the Scriptures calls lukewarm, because **END OF PAGE 261** in that case he shall be vomited by Heaven as being useless. On the other hand if he goes to the evil side, he will do a lot of harm; will grow stronger and that will be a great help when back to the good side. For back he is to come; as God hasn't bargained the time he needs, he will have then more energy to carry out his task. (20/03/1895).

Heaven loves the wicked because they work; they will pay as well. It is better to be good indeed, but it is better to be wicked than to be lukewarm.

First, it is necessary to fight against God until you are defeated. You then become a soldier and you fight under His banner. Then once a chief and free to act you are allowed to rest but usually people return to fight.

A half materialistic, half idealistic person is as a plant living in a greenhouse; put in the middle of a field, it will perish; in other words, flesh will always gain the upper hand; moralizing has nothing to do with that. (23/03/1895)

Philosophers, in the everyday sense of the term, are men who retire to their home, withdrawn from society, and who build for themselves and at their place castles and systems. They haven't harmed anyone yet, at least for the moment; they don't do good of any kind, they don't want to be charitable and they judge, they sometimes leave behind books which are bad for those that read them. These are the lukewarm the Scriptures speak about and who spend their lifetime without acting.

Anyone with no enemies is but a lukewarm inasmuch as he has never done good of any kind, because **END OF PAGE 262** in doing good, we usually get ingratitude about which we need not to worry. (25/03/1895)

If good deeds didn't get us into trouble, they would be pointless.

Be happy! I know, I know, everyone wants to be happy. But to be happy we must ask for adversities and never complain about. So, when praying you say, "Your will be done", you say what you don't mean for God wants us to be put to the test. (08/01/1894)

It had been written before ever the Creation was: Seek adversity if you want to be happy; seek struggle if you want to be quiet. (29/11/1894)

48.25 Hell.

We can make progress in evil as in good, that is to say in going down instead of fighting to go up, but no being remains forever in darkness, in what you call hell.

Hell is here below on this Earth; therefore, we should suffer on and on. If we have some good times, we must give thanks to God and, as the time goes by, we are in the earthly paradise. (18/11/1896)

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48.26 The Book of Life.

Every meritorious act is, as all else, marked on our forehead and none is allowed to judge us since God himself doesn't judge. Do you not believe that we have come to live and not to die? I don't mean that we will always live on this Earth, but those believing in God are marked in the Book of Life. (26/02/1894)

When we believe that our name is inscribed in Heaven, it's highly likely that it's not so. And yet, that may be felt when very humble. (10/05/1904)

Those that, in some place, believe they have already been there before, are people marked in the Book of Life. They must not lose their light, ever. It's their spirit who has beforehand seen the path they were to follow and has kept a memory of it.

The book of Life is closed but if someone does good, I shall open it to put his name on. (07/08/1900)

Man is nothing by himself until he has gained his freedom. (13/01/1897)

He can then command his body and give orders to the whole universe. He is at the right of Christ, at the head of a dwelling, and he can do what he wants; but only does he do the Father's wills.

What the free man does is not written down that is why he may write on the Book of Life.

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Chapter 49

The Self

49.1 Self Respect.

As long as you say: you're not me and I'm not you, you will have a long way to go. (27/11/1900)

Self-respect must be trampled underfoot; those that haven't been laughed at may not go to Heaven. (1901)

The more self-respect we have, the more we suffer because self-respect is nothing but pride. (09/06/1895)

49.2 Pride.

Pride consists in bringing glory upon yourself, in fancying you are greater than your brother, in giving him the cold shouder to put it crudely; and yet, don't we all have the same father who is God, aren't we all his children? God is fair; He created all of us equal. And isn't it said **END OF PAGE 265** in the Gospel: the first will be last and the last will be first? (1895)

We are in the dwelling of pride and we have to deceive the keeper to get out; it's we who lead us astray.

Man is all pride, he lets pride grow on and on. He is as a tree whose branches are drying off, falling down and mixing with healthy branches, and that is getting thicker and thicker, dryer and dryer, jumbled together, and the Light can no longer pass through and nothing remains but pride. (14/11/1900)

Pride is man himself. It's everywhere into the organism; we cannot get rid of it for we ought to get changed entirely; that's why Heaven only asks us to make efforts and to love our neighbour. (06/03/1902)

Loving our neighbour is not so difficult a thing; it would be enough to make real efforts to want it so; efforts are missing and what paralyzes them is pride. (26/12/1893)

Pride is the root of all our troubles; it makes us favour us before giving priority to our brothers. It is called the self, our self. But if we want to enter Heaven, we will have to leave our self behind. Indeed, isn't our brother more than we are? If we have something and if our brother fancies it, even if he has nothing, we must give it to him. Whether it's we or our brother the owner, isn't it the same thing? **END OF PAGE 266** We must give to anyone who asks for. When we give priority to our brother before us, we will be on the path to Heaven. (1895)

We still are at the embryonic stage, that is why we must not be so conceited. (17/05/1897)

We must boast of nothing. When living in pride, we don't move forward much whatever we do; we march on a horizontal or downward line.

Selfishness is the root of all vices; pride is a branch of it. When pride grows, a time comes when the fellow becomes stupid. (18/02/1902).

Sometimes we go up, sometimes down; put it differently, we are driven by pride which grows, makes us tough, and makes us sink very low shouldn't God stop us. (27/12/1894)

If you are too proud, your guardian angels get away from you: you are so strong as to do without them. (19/01/1897)

Heaven leaves us to our own if we believe in our strength; and pride kills. (11/02/1901)

Pride ebbs away when our social status is low in the world and flows when high; hence the necessity for the proud to have a low social status **END OF PAGE 267** and the danger of pride for those getting a high one. We must never say, "I will not sin again".

There are beings who, after serving God for a long time, after deserving to become heads of a large army, become all pride, become traitors and change master and fight against God. But those ones shall be set straight one day. Their power is great but not absolute. They don't know what soul is. Those that have been told what soul is no longer desert.

To succeed in fighting against pride within us, there is no way but to give up and forget our self, to get rid of the word "self". The word "self" slows us down; it stops us from

doing good because we say: if I give all I have what will I, my self, do then? I would willingly give this but not all I have. (19/11/1894)

We all can become children of Heaven; for that to be so, Heaven asks us to trample underfoot our pride.

Those that have charity have no pride. (30/11/1893)

The Master drew a circle on the ground with his walking stick and said, "can you see this circle ? Well, you are just that grain of sand at the edge of the circle, mark my word. To make it, you must conquer the whole circle so as to hold the centre. You would like to get at the centre without going through every ordeal of conquest. **END OF PAGE 268** I say it to you once more, love your neighbour as yourself; it's not just a question of uprooting pride, you have yet to go all out to turn it into humility".
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Chapter 50

Self-Effacement

50.1 Humility.

Whatever mission Heaven entrusts to you, be always humble.

The prophets, the apostles and the disciples of Christ did miracles only by the will of God but they didn't claim them as their own. (22/04/1902)

Keep in mind that, if you can do something, it doesn't come from you but from Heaven.

Keep off pride and selfishness otherwise you have had it. Keep in mind that you are nothing, that you can do nothing, that you are less than the others.

Whenever you are flattered, you must immediately ask God to stop that. We don't deserve to be flattered, let alone to be complimented. (22/04/1902)

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If we know that we are not good fellows, Heaven will grant us what we ask for. (18/02/1902)

You would like to know what should be done to make it quickly. Nothing is easier; remember that man is nothing and everything. Anyone thinking he knows or is something is nothing. (12/02/1902; April 1903)

It's time to think you are nothing, it's high time. The time has come when you must be submitted to Heaven's will, please and help your brother.

50.2 Realizing our Weakness.

When we think we are something, we can't do anything because Heaven only helps the weak who needs help and assistance. (24/02/1902)

In Heaven's laws it's written in full, "God is on the side of the weak". That is why they can do more than the strong because God is on their side. (20/11/1895)

I call strong those that keep their own self, that use the word "self"; those are the strong but their power doesn't widen much whereas the weak shall be able to do everything, they shall grow. Whoever humbles himself will be exalted. (17/11/1895)

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Those that are great need no assistance for they are strong. They need to fall down, to humble themselves; their pride must be knocked down.

Only the weak will enter Heaven.

Be weak if you want to be strong. How glad I would be if you were as little as I am! God refuses nothing to the littlest among us. (15/11/1896)

If a farmer goes to the market and tells his servant to take the ewes in the field. Suppose the servant lets them go about and graze in the vineyard for example, what will the farmer do once back? If his servant is a child, he will forgive saying to himself: he will grow up and become a good guy. If he is a grown-up, he will be dismissed and as everybody around will do so the servant will find no job. This is condemnation. So let us be glad to be very small, to be very young children, otherwise we would be guilty and condemned.

When we are little enough, if we meet inert matter, a wonderful thing will happen: we will perceive the inscription telling us what it is, where it comes from and where it goes to and how long it will be to last. The same goes for people, a voice will tell us everything they have been, everything they are and everything they will be. (24/02/1902)

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Chapter 51

Prayer

About two thousand years ago, our Lord Jesus-Christ told those that were around him, "watch and pray". Today, I tell you the same thing; "watch and pray, harvest time is near".

(To explain 1 Thessalonians, V:2) An apple tree in an orchard bears apples; some are riper, others are unripe, still others are rotten. The ripest ones should stay on and the bad ones should leave. That is not; the ripest ones (I mean the spirits who have a more religious fervor) say: we are going away and leave the others on. Then there comes a wind. Do you think it comes by chance ? No. It was due. It makes some fall down to the ground. Finally the owner comes and what is he going to pick up? The ripe apples for it is said: no one knows his time. Watch and pray. And that must be said three times because we must keep watching over our soul, our spirit and our body.

It is said that Christ will come like a thief. On the tree all the apples think they are good; but the first ripe ones devote themselves to the others **END OF PAGE 275** because they belongs to the family of the owner.

When blackness tries to take hold of you, you must make efforts to defeat it for blackness is nothing else but pride, laziness and wickedness. (06/09/1900)

It's pride, laziness or the great leniency we have for ourselves which stop us from doing good. We would willingly do that, but we are weary, we will do it the day after. Meanwhile, evil takes over our organs, rules over our place and chases good out. That is why Jesus said: watch and pray so that the demon doesn't enter you. (03/06/1897)

When someone sees more and more obstacles around him that means he is left to himself. But let him pray and he will find strength and consolation in praying. God never forsakes his children. He only asks us to make efforts to become better and still, He doesn't forsake those that refuse to become better.

Prayers of men have been heard and gone beyond matter since the Word became flesh (27/09/1901), for Christ came so that we can speak to the Father. (05/03/1902)

Praying is not uttering many words, rather all our senses should be deeply soaked up into God. You first have to spend a while in silence so that your whole being, your whole

spirit, be fully aware and prays with you. The divine spark must pray in us.

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We must pray to learn how to pray. A kid is taught his prayer; when very old, he still remembers that prayer his parents taught him as he was two or three, and that might be the only thing he will remember of his early years. And that prayer, each time the child will say it, will be credited to his parents. (13/12/1894)

Anyone saying the Pater Noster is still on the path because he shows a gesture of humility to matter; this humility is necessary for our prayer to be heard.

We must first ask God, then our guardian angel.

Don't speak to a spirit, speak to God.

Pray to God. Whether a former apostle or a saint who is standing on the other side to help your prayer to be heard is not your business. (21/04/1903)

Prayer alone cannot save us, but it provides a foothold for our guardian angel to lead us. We must often pray, before sleeping, on waking, and finally keep raising our soul to God on and on. (23/02/1895)

The further we go, the frailer we become and the more we need to pray because the attacks of the enemy are more numerous. **END OF PAGE 277**

Praying is useful, not to relieve your troubles, your sufferings, but for asking for strength and courage. Our prayer is not always heard and it's a good thing because if God heard our prayers, they would offend Him many a time. But praying is useful for keeping us on tenterhooks. To cease praying is to run the risk of not being able to pray one day.

Let's pray from the bottom of the heart for within us there are insatiable beings whose food is prayer. (05/05/1902)

If from the bottom of the heart there goes a prayer out, it can be heard by some beings. That is like the sun to them and to the entire organism. If a bad thought prevents us from praying, it is a scandal to these beings. (11/02/1902)

Prayer raises the soul and we must pray not only for us but for those that cannot pray, for those that are in darkness. (21/11/1894)

We must pray for those that don't know how to pray or cannot pray. It's not necessary to pray for the dead; let us leave them where they are and let us remain where we are. Take my word for it, by asking for those that cannot do so, by asking to bear their troubles, you then give them the example of bearing, in turn, that of their brothers. That is

the only way to enter Heaven. (20/09/1894)

The Lord's Prayer, passed on to us by Heaven through the Son, cannot be said unless **END OF PAGE 278** he, who says it from the bottom of the heart, should be united in spirit and in heart with Our Lord. It was given to a few, those that were spoken to in order to encourage them. It's still the prayer of the majority and that is so because around men there are beings we cannot see and this word make them ponder. These beings are those that lead us into temptation. While praying and saying that sentence they, who were tormenting us as we would tease a child, pull themselves together and wonder, "why should we hurt this child for the fun of it?" But the genuine soldier who wants to march forward doesn't say: "lead us not into temptation".

These words indeed were never said but these words were, "don't let us yield to temptation". God cannot be the author of our temptations but He allows Satan to tempt us so that we acknowledge that we are nothing without Him. The temptation we stand against is our best working tool.

Prayer is useless if it isn't said properly. He who puts us on the Earth knows what we need and we have to ask for His assistance only when we are at the end of our tether whereas we ask for His help, again and again, even though we don't go short of anything.

What do you do while praying? You ask not to have any tribulations, to have everything you need. Well ! Permit me to tell you I call these prayers laziness and laziness doesn't enter Heaven. (03/07/1894).

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What people wish is not always what is good for them. You say: Your will be done, but you think: mine first.

While praying, ask for alleviation of your sufferings only when the burden that has been entrusted to you seems too heavy. (20/09/1894)

If we say, "My God, I have a lot of troubles; grant me peace and quietness", we will be given courage, the troubles will get a bit better, but we are forced to live through because on Earth happiness doesn't exist, quite the opposite, we have to fight, fight on and on so as to grow up. (04/06/1896)

It is in great adversities, when we think we are lost, that great helps come to us; therefore we must never get desperate but fight resignedly, with courage, so as to overcome small obstacles because greater ones shall cross our way; but they will be less hard because we will have got more Light and therefore more strength. (04/02/1895)

What makes God not hear the prayers of all those that pray is not that He is far from them but that they are far from Him; for He is everywhere.

Pray; but while praying, be careful to chase grudge far away from you, and when you say, "Forgive us our sins, for we ourselves forgive", go into yourself, **END OF PAGE 280** bear no grudge against no one, because those you cannot see in charge of carrying your prayer would be scandalized. Wash your hands before praying, not with water and soap, but wash off all impurities and then your prayer will be answered; and, if it is not so in full, God who knows what we need, will give you something else in surplus. (27/13/1893)

Praying properly is difficult, that is why we are not always answered.

To be answered, one must:

Love one's parents,

Be the Father's slave, submit oneself to His will.

Know that we all are the Father's children, that we are not born of the flesh, nor of the will of man, but that it is God who has sent us.

Love one's neighbour more than oneself.

Not judge one's brother. (14/11/1900)

We must also take care to improve everything in us we are capable of spitting at our brothers. Only then will Heaven hear our voice.

If you want God to hear your prayer, don't be your normal self, don't be proud, be the servant of the servants.

If we sometimes ponder on these words, though we don't put them into practice, at the hour of death we shall see someone who will lead us and we will be glad. (03/12/1896)

If you spent only half a day without having bad thoughts, bad words, **END OF PAGE 281** without talking about the absentees, without judging anyone, the prayer you would then say would be heard by Heaven. I have said it many a time, "it's better not to pray than to pray not properly", for should you pray after hurting someone and should you say, "I love my neighbour", you lie and lies are strictly forbidden by the law of Heaven. But pray, even though you might not be heard, should you have just lost your temper or committed another sin, because by praying you turn the evil thing you've just done into a better one. All your bad thoughts, all your pointless words will be as many obstacles as you shall meet one day on the path to Heaven. (14/04/1903)

For a prayer to be heard, it must come from the bottom of the heart. For that to be so, we must have endured sufferings because suffering elevates the soul. We must not avoid troubles, we must submit ourselves to the will of Him who has sent us and love one's neighbour. (03/01/1895; 06/03/1902)

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Chapter 52

Suffering

52.1 Necessity of Suffering.

When we say: give us this day our daily bread, that means: Father, give us the soul's bread which is suffering. Suffering is the soul's nourishment as wheat is the body's nourishment. If we eat, it's to live on and the soul's life is the communion with Our Lord. How to commune with Him? By giving our brothers a part of our happiness as Christ gave his life for us to take part in eternal life until the smallest of us has reached the Kingdom of Heaven in which suffering is transmuted into divine sheer joy. Earthly interests mustn't be taken into account in the Pater as God provides for all our earthly needs. The little bird which doesn't say the Pater doesn't it receive life as well? (07/01/1903)

Heaven grants us the soul's bread, even if we don't ask for it.

There are several ways of suffering. **END OF PAGE 283** Some people suffer to expiate what they did, others what their family did, others on assignment for their brothers' sake. (31/07/1893)

Everyone exactly has the amount of suffering he can bear. When a suffering happens, it's a sign that Heaven doesn't forget us. But, when we suffer too much, it's a duty to try to alleviate pain in order to live as long as possible so as to suffer as long as possible. (05/11/1889)

When pain reaches a climax, suffering no longer exists. Inquisitors didn't know that.

We are in the path of suffering.

We must suffer physically and morally: is it not written : Blessed is he who weeps for he will be comforted?

Blessed are those who weep; but we don't like to weep.

"Whoever eats my flesh and drinks my blood will have eternal life". No one can go to Heaven without enduring Christ's sufferings and loving his neighbour as himself.

We move forward only by suffering and not by thinking and reasoning.

If we wanted to build a temple in a field, **END OF PAGE 284** we would have to turn the field over, and if the field could speak to us, it would say, "you are hurting me while working at me".

God entrusted us with good and evil; it's our job to make good triumph. As for diseases and tribulations, they are an absolute necessity for matter. Only they can move things forward. (02/10/1905)

Must we not go through all sufferings to understand our brothers' and sympathize with them? (10/04/1895)

What does suffering matter to us? While we are suffering, others are not. Therefore we are moving forward and those for whom we are suffering move forward as well. There are several beings in us; you know that. As soon as one of these beings go away, harmony is broken and suffering breaks in. To make up for this absent being, we need a guard to be sent over and quiet would come. But then, there would be no suffering at all and no one would move forward. (May 1895)

If we knew why we are suffering, if we knew what our sufferings are for, what is in store for us as a reward for all our efforts, we would be so happy as to no longer feel our sufferings; suffering would no longer exist. (21/11/1894)

Physical sufferings make the soul move forward and understand others'. To be a good soldier, **END OF PAGE 285** you must go into action; to understand your brother's suffering, you must feel it in your own self. Are we not condemned to penal servitude for life? And how much suffering must we endure to purify the soul and the body, for the body needs to be purified as well. (26/12/1893)

The body must be burnt fibre after fibre, be purified by fire so that the soul should be able to take all the souls of these fibres in order to make one. That is how Christ, whose whole body had come before the Light, could shape a body the instant He wanted it; what was left into the tomb was the food He had taken from Earth, only.

What can lead us to perfection is fire. No one here below is perfect. Only fire can purify us. (21/01/1895)

Since men have been on Earth, I can assure you that not a man, on the other side, has not been satisfied as to the idea of the sufferings he had had to endure.

Those that will have suffered a lot, when on the other side, will immediately be able to relieve and, even on this side, a fellow who has suffered a lot resignedly may command evil and, on coming closer to a sick person, say, "I command evil to go away", and away it shall go. (07/01/1894)

To command animals, plants and matter, **END OF PAGE 286** only one way exists; that of suffering; but to make it, long is the path and immense is the suffering to bear.

52.2 Ordeals.

God created wind to lash at trees on mountain, and the stronger the tree, the more it shall be shaken.

Wind can knock small plants down and not knock an oak down; but if it becomes stronger, it shall knock the oak down too. The same goes for us.

If there were no woes in the world, how short life would seem to be and how long it would seem to be!

Matter rebels against woes but spirit still asks for more.

Ordeals we endure and against which we rebel are not taken into account.

Get yourself rich with what your brothers turn down, that is to say with adversities, miseries and ordeals. (21/01/1901)

No one enters Heaven unless he knows misery from top to bottom, unless he drinks and eats the body and the blood of Jesus, that is to say unless he follows the path of suffering and pain. (03/02/1896)

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If you want to come with me, you have to go on the difficult paths, to cross over bridges with rotten planks and you will not have the right to refuse, not even the right to say of this plank: it is rotten; for you must rely on God who tells you to cross and, if you have faith, you shall cross. You mustn't say the plank is rotten because it would take that as an offense as you would, had someone said such a thing to you when aged.

We have to ask for ordeals should we have not, because they shall come stronger af-

terwards: once we get used to the small ones, we will have slightly bigger ones and we will bear them with a little more courage. No one shall enter Heaven if he doesn't know everything, if he hasn't learnt everything over time and at his expense. (05/11/1889)
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Chapter 53

Diseases

53.1 Their Causes.

To know the cause of diseases, it would be necessary to know our own self, that is to say to know where we come from, where we are and where we go to, which we don't know at all for the moment. It's only much later on, when our soul have worked enough that we will be able to know that. (31/12/1894)

Diseases are not punishments. God doesn't punish. What we call chastisement or punishment is just a difficulty logically bound to our previous acts.

If our soul were not ill, our body would not be ill either. (04/12/1893)

53.2 Their Duration.

A disease may last several lifetimes and not be over at man's death. Evil must be turned into good.

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If a sick person dies during a surgery, he shall be crippled when he returns. Evil will persist in a latent form. (Leg: coxalgia; arm: too short or atrophied; kidney: he will rebirth hunchback or will become so, and so on.) But if we ask Heaven before the surgery and the sick man dies all the same, he will die cured, that means on returning he will not have that disease any longer. (06/02/1904)

Sometimes the spirit may ask that the body should not be cured, so as to suffer still.

53.3 Heredity.

Sometimes all the children from the same family suffer from the same disease. It's a way to pay debts. The Gospel indeed says that grandchildren will pay for grandparents' debts until the fifth generation and sometimes until the seventh. (16/04/1896)

It's a mistake to believe that diseases run in the family. What is running is the moral harm committed by a family member who is forced to return in order to pay his debt or expiate his fault. But for that purpose, those that witnessed his fault must be present otherwise the very act of forgiving the fault would be of no value. He who comes to expiate a fault obeys an irresistible force, nothing can stop him.

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53.4 Madness.

Most cases of madness are but cases of possession. I'm giving you a comparison. Suppose a house that has just been built; it looks empty, but in reality spirits make it their place and should you go there one night around midnight, you might perceive them. There comes a tenant, he settles in. If the house could speak, it would say, "what a turnover; the previous inhabitant was better"; and what should we think of the house? It must be mad. Likewise, the madman is sincere and tells what he knows. He tells everything, one after another, everything he thinks, feels and sees, but he forgets at once and switches to another subject. As we see nothing, we call that madness.

53.5 Exorcism.

Anyone who wants to exorcise a person possessed, to cure a person possessed by bad spirits by ordering them to get out looks like a soldier who, in barracks, would like to command his comrades. If he gave an order, they would laugh at him, if he kept on, his comrades would try to get him and bully him, whereas if an officer gave the same order, everything would be fulfilled at once. The same goes for spirits' world.

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53.6 Medicine from God.

Only Heaven grants relief. Every relief obtained by other means than by Heaven shall be paid either by diseases, or by suffering or by disorganization. (22/01/1902)

To cure the sick; we must know them for several centuries, read on their forehead and in their heart and be able to say, "go, your sins are forgiven". For that purpose, you mustn't

be afraid of going down, as the roots of a tree do, and you will have one side in Heaven and the other one in the inmost depths. As Life, Love and the Light will be in you, you will know everything and act as you think best. (24/03/1903)

We proceed that way here (sessions). It's the simplest and the most difficult one.

I don't act neither by magnetism nor by tricks.

I walk past you, you tell me what's wrong with you; the moment you tell your woes a supernatural thing happens in you and should my soul hear your words, you are cured at once. (05/07/1896)

If you had charity, you would obtain the relief and the healing of those that suffer. Just ask God. With trust and faith you would move mountains. Have you not read that in the Gospel as well? (30/11/1893) **END OF PAGE 292**

To relieve the sick, you must ask God to forgive their faults and immediately the soul gets comforted and the body eventually gets relief. If we had faith we would relieve one another. (05/11/1889)

When asking for the sake of a sick, Heaven grants in proportion to his merit and to the go-between's. The sick man will be cured or relieved, or he will be given courage to bear his disease.

It's impossible for Heaven to cure without clearing, without forgiving and without washing faults away. (06/02/1904)

Diseases can be cured provided that the sick want it to be so; but many a time they refuse to acknowledge they have went wrong and to apologize. They think they are pure, perfect, blameless. You will object to me that the bad thoughts are inspired by those around them. Never mind. If they had tried to have good thoughts, they would not get bad ones.

The soul which has got the Light may, by going round the sick, relieve him for evil hates the Light and then flees for a while. You may forbid evil to return, it's easy. It's pointless to try knowing why a sick person has such and such disease; the main thing is to march in loving your neighbours; that is all God requests. (16/11/1893)

A person who would trust in God could say to a fellow who suffers, **END OF PAGE 293** "Your arm, your leg be cured" and they would be cured. (12/02/1902)

We may go without eating in order to relieve someone but we must do so before and not after Heaven has answered our request.

The genuine fast is to go without the very basic essentials to give to those that have

nothing. (21/02/1895)

A very simple thing, water for instance, will do good to the sick should the intention is to do good. (05/02/1902)

Forgetting is a kind of forgiveness; the easiest one. When one of our organs forgets its pain, it is the beginning of every healing.

Be entirely selfless. If you are sick and ask to be healed in your prayers, don't do that to take advantage of it nor to gain a personal satisfaction, but do it so that others might take advantage of it. (14/04/1903)

If we are cured of a disease whatever it may be, that means that our soul is released; it's a great grace which has been granted. You must firmly set in your mind that someone else has taken on this burden. (15/01/1895)

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53.7 Medicines.

While walking, a man leaves a magnetic discharge behind on his right and left hand sides, positive on one side, negative on the other. Each of them splits into two as they are attracted by the ground so that the track is printed on the ground by two parallel lines with opposite fluids. That is how dog, by its sense of smell, scents man and follows his track; that is why dog goes from right to left to identify these tracks.

Relief of diseases by natural magnetism, by using fluids that every man has, exists and it has been known from the earliest times.

To cure sick people, magnetism can do a lot of good, but you must have excessively clean hands to perform it. (24/03/1903)

Magnetizer must know what suffering from body and spirit means; that is why there are persons with so much magnetic power. (18/07/1897)

There are a whole lot of magnetizers and spiritists who, knowingly or not, act by taking evil out of a person to put it in another one; evil is indeed clever like you and, when speaking to it, it hears you. Some do so because of personal interest, others because of ignorance. **END OF PAGE 295** But here, you have seen it, evil's nature has been changed by passing through our hands. Our aim was to make magnetizers with hands clean enough and with a pure conscience so that, by passing through their hands, evil should not remain evil but should turn into good.

All of you, you can relieve one another, even cure one another by performing magnetism upon sick parts and by asking God. But to be answered, you must bear no grudge against no one, love your neighbour as yourself, and not rely on your strengths which are nothing, but on God. (07/01/1894)

Once you no longer have pride and once you know that you are nothing, you shall obtain by using magnetism as good results on yourself as on the others. (22/01/1902)

There are cases where spiritual medicine might not work; when no works have been carried out for Heaven's sake. In these cases, material medicine (homeopathy, allopathy) may act because matter always tries to take over and it may have deserved to do so.

A doctor is allowed to operate on someone by using surgery or even to give some medical treatments only if he obtains from him a promise of any moral improvement. Otherwise, the sick man and the doctor are both guilty and responsible. If, on the contrary, the doctor does so, then treating his patient is sufficient for him to recover. A doctor never heals; he is only the instrument of the healing.

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Patient's fever should never be stopped too early because it feeds him and he may remain like this for a long time without any danger. By breaking a fever too early, you may prevent a disease from breaking out and spreading; the patient may die or, often, an organ remains hit for the rest of its life. (09/06/1895)

In the photographic negative, fever is a defender of the patient. Around the patient there are three fighters : the patient, the spirits of fever and the doctor. If the doctor is an ordinary doctor who materially carries out his task, spirits don't see him or see a servant, a patient's friend bringing water and strips of cloth; they find nothing wrong in it. If, on the contrary, the doctor command evil to go out, they see him. And then two cases may happen. Either the doctor will be the strongest one and he will be obeyed because his title and his power will be acknowledged or he will be the weakest one and will have no title to command. Then, it will happen what would happen to a cobbler jumping over a patient with his leather knife determining to chase away doctors around him: he will be arrested.

A medicine, to be as effective as possible, must be yearned and asked by the sick organ.

Doctors think they have but to write the same formula, ever. They forget that, within one century, seasons, diseases, temperature, remedies, earthly life, vegetal virtues are changing, in animals as in plants. (30/04/1903)

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Nothing is dead, everything is intelligent. That is what scientists don't know and what baffles them. For instance, a scientist finds the properties of a medicine. He has treated his patients with it for five or six months, and the patients have recovered. Then, over time, the virtue has been fading away. That is because Nature likes simplicity and loathes

pride. The virtue has been fading away as the greed of the pharmacist or of the drug manufacturer have been growing since they have drawn, without Heaven's permission and for their own glory or for their own satisfaction, an unreasonable profit on the remedy. (05/02/1902)

53.8 Remedies - Plants.

Simples, plants, each of them has its own way of acting on a disease.

The plant which is to cure is in the vicinity of the very place where the disease or the accident may happen. Nature always put remedy beside disease. For instance, plants which grow on steep rocks are suitable to cure falls or contusions.

Plants which are medically of use are, in order of power: wild thyme, absinth, juniper, holly from which a medicine for the stomach can be drawn, mistletoe which may supply the best anaesthetic, and lily of the valley. Lily is a softener. Holly may cure acute congestions, sore throats, limb stiffnesses, exostoses. It's a very powerful medicine. **END OF PAGE 298** Of all the other plants, honey contains the quintessence. Honey can be used in any sore throats but it must not be broken down.

In general, plants with a weak, soft and sweet fragrance are more active. The fragrance, the scent is indeed a virtue of the plant which doesn't remain; and, as a plant cannot have everything, if it has a strong scent, it has little medicinal action.

Moss has in itself a vivifying power. Put moss in water, it will become more active. Put some in an arid earth, and that earth, after a while, will be able to feed vine. Moss is a real virgin earth. That at the foot of rocks is particularly active; Indeed, it gets rock dust the moment it is formed and enables the ever-virgin earth to appear.

Tobacco, soaked in alcohol or not, put on the skin is a remedy for scrofulous ganglionic engorgements.

Plants rough to the touch have an action on skin diseases.

Plants must be prepared in hot salted water (maceration in a closed jar). Vegetal portions must be mashed. The (mineral) salt is indeed more inclined to receive vegetal **END OF PAGE 299** and animal properties than alcohol which, active on its own (for external use only), has a vegetal origin.

To make hay oil, hay must be dry (sun-dried on a sloping surface) and put in a retort with no air in. Perform then distillation to dryness. A long tube (20 meters) ends in a

box or drier whose temperature can be set. Fumigations are excellent for skin diseases. If not, apply essential oil.

The best way of making tincture runs as follows: the plant must be picked fresh, after sunrise; barely rinsed; macerate it for twenty-four hours in cold distilled water. Water must be distilled because, as salts are removed, water will be eager to gather some. The macerating water is put aside. The plant is then treated with boiling distilled water, in decoction. The decoction water is put aside. If the two waters are then distilled and mingled, the best tincture of the plant is obtained; all the essential oils have been extracted and filtered.

Filtering a solution of vegetal or animal bodies ages it and it deteriorates faster.

To get wine and then brandy without danger to drink: just pick grapes during the night and let them ferment, next let them settle away from daylight; next distil them away from natural light **END OF PAGE 300** in order to turn them into brandy which has then no harmful active ingredient nor toxic action.

53.9 A Few Therapeutic Indications.

There are three useful prescriptions: purgative, vermifuge and sudorific. The latter stands alone to cure chill.

Used in intravenous injections, in compresses, in drinks, salt has a great medicinal virtue. In an infected body, salt will neutralize and carry away morbid products, it will reduce fever.

With some linen lint, even a new one, prepared with the down garment technique and oil at 500 degrees, one makes a precious pomade for king's evil and scrofula.

One should seek for lactic acid in milk; lactic acid is a weak acid because in it, there is a principle that chemistry has not discovered and that one is an alkali. It is this alkali which, once separated, will be powerful against cancers and skin diseases. The action of this acid should also be tested clinically.

Viper has in itself the antidote to its bite: it's its fat and its blood. If we had the courage to tear that viper which is biting you and to rub the wounds with its fat, there would be no poisoning.

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A day will come when one can cure patients by projecting light rays with various hues on various parts of the body. For instance, green is the hue suitable for biliary colics. (23/03/1894)

When vaccination is ordered by the law, you must be vaccinated. But, if you want your child to be vaccinated for fear that he should catch smallpox, it's a lack of confidence in God who knows how to protect him if He wants to. And, should your child catch smallpox, it's because he was put a mark to have it. Must we not go through all sufferings to understand our brothers's and sympathize with them. (10/04/1895)

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Chapter 54

Courage

We are never happy, we are always complaining. God does know what we need; so, He treats us as we are, like little kids. (22/08/1897)

God loves us. He would like to see us moving forward; but we move so slowly! During a lifetime, we take a step a hair's width or so ahead and to be so, we must yet be pushed, be forced into moving forward by adversities. Without that, we would move backward. But God, in His infinite goodness for us, wants us to move forward and not lag behind. Along with adversities, there is courage to bear what has been sent to us and, should we not feel strong enough, let's ask God and He shall give us what we need. (14/11/1894)

We should never complain when adversities comes our way for all was created by God, and He knows much better than we what we need; we only have things we can bear, ever; we would never complain **END OF PAGE 303** if we knew how we upset the angel in charge of leading us when saying: "Oh! enough, too heavy for me, I can't bear it any longer". (19/11/1894)

When meeting an acquaintance of yours, instead of telling this, say rather, "Yes indeed, I had worries but it's over now", that would cheer him up for he would say, "if his worries are over, mine will also pass, they will not last forever". With these words you would comfort that person. His guardian angel and yours would be happy.

Don't complain, don't let yourself go, march even if it hurts.

Discouragement is a faux pas, don't let it become a fall.

What prevents us from marching is pride, selfishness and doubt. All we have to do now is make efforts to love our neighbour as ourselves. If we could make it, we would advance in leaps and bounds. **END OF PAGE 304**

Chapter 55

Patience

We are here only to struggle; without struggles and sufferings we cannot move forward. We must make efforts to bear everything with patience and resignation; in so doing, the Master will come to our rescue. You must plough a barren field, build a temple on it in three days. (12/02/1895)

It is almost as difficult to gain patience as to gain brothers' friendship and to love one's neighbour. (24/03/1902)

It would be easier for us to be patient if we lived alone but Heaven doesn't want so and He makes us live in society so that we should know that we are not perfect. (05/03/1902)

Just mind the next step, do not trouble yourself with more distant horizons.

You all want to march as quick as a flash and you are not ready; believe me, **END OF PAGE 305** your head does not not move faster than your feet, your feet do not move faster than your ribs, your ribs faster than your hair.

If you make a tree bloom before its time, you damage it. Let's not go faster than time, let's just go as fast as it pushes us. (27/05/1897)

Even when things come at their time, you must pay for them and the more so if you want them to come before their time. So, let things happen at their time, it's better.

Let's not have the ambition of going fast, let's not promise more than we can keep. (April 1897)

If we are impatient, it's a proof that we have to work to chase that impatience away from ourselves. **END OF PAGE 306**

Chapter 56

Submissiveness

Submissiveness to Heaven's laws is the stumbling block, this is the front door. (23/04/1902)

God knows what we need. Heaven doesn't abandon us and if misfortune overwhelms us, it is because it is useful. (10/02/1902)

The gardener knows better than the tree itself what the tree needs. (April 1897)

Heaven is protecting us and watching over us on and on. What we need to do well is submissiveness in everything. (05/03/1893)

All those that brought the word of God told you that He is fair and kind; they forbade you to judge His works; and you, once you are fair, you will understand that you don't have to judge his works, for you will think they are fair. If you are fairer still, you will live through Him and for Him. (05/12/1895)

Each time adversity **END OF PAGE 307** strikes us, we go farther. Sometimes we say, "God is not fair". We commit a great crime for we are judging Him who is justice itself, who is our Father; the fault is ours, only we are guilty. Yet, our great indulgence for us prevents us from seeing that the wrong comes from us, that is why we put it down to our neighbour or even to God. (05/07/1896)

Sometimes, we complain although we have a moment of peace. How many are those that have not, and what have we done to even enjoy that moment of peace? Is it not written, "Look for tribulation"? What about the Earth which is tormented, sometimes frozen, sometimes hungry or thirsty, does it not set an example of what life is?

Which of you would be able to bear the burden of a poorer soul than his? Don't then complain and don't judge the destitute.

You must never harden yourself against good. If you want to go to the Light, to He who sent you on Earth, you must undergo with calm and resignation every adversity, every worry, every torment He sends. (13/12/1894)

You have worries; if you could understand what worries are, you would not complain about them, they shed light on life. (02/12/1902)

Smiling in troubles **END OF PAGE 308** is the beginning of the path leading to faith. Never show your sorrow; weep inside, smile outside. (06/02/1895)

It's written in the Gospel, "If you fast, don't show it so that people should not say: Here is a man who is fasting". Those words have several meanings. If you have troubles, don't show them; if you are upset, don't show you are, look always happy.

When something bothers you and you ask God to take the trouble away, you don't fulfill the Father's will. You must always confide in God who will meet your needs. Do God's will and whatever the world you will go to, you will meet people who have knowledge. Never mind the struggle since you will be victorious.

Often a burning desire may bring what we are yearning for, but this is acting against Heaven's laws. Do not yearn for anything, it's better. (10/05/1896)

The most deserving ones are those that work to do God's will.

We shall no longer have troubles the moment we will submit ourselves to Heaven's will. To submit oneself, one must be nothing at all. (06/02/1902)
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Chapter 57

The Path of Faith

57.1 Dread.

What about dread? it is a lack of confidence in Him who sent us in this world. You do know that Heaven gives us all we need. Why do you dread then? (27/11/1900)

You must never dread. What do you dread? To be wounded, killed, humiliated? What can you dread since you don't die? You must dread nothing. (12/11/1894)

To dread nothing, just abandon yourself to God.

If one wants to devour us, what does it matter? If we have to be devoured, it may as well be us as any other man. (06/03/1902)

Once we are incapable of fleeing from danger, danger will not be able to do anything to us any longer. (02/12/1902)

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57.2 Fear.

Everyone fears the next day. All, we fear that the following day will not bring us what we need, from man down to plants living on sea floor. These very plants wait impatiently for God to command molecules they need for their lifetime to come around. All, we fear the next day, from man down to the infinitely small. Plants and minerals fear, like us, that the next day should not bring them what they need. We all doubt. (02/07/1896)

If we think about life, we realize that we live from day to day; why should we worry about the two days of life we are to spend here and which may suddenly be stopped by a disease? God always sends us what we need.

Everyday you say, "what will we do next year? And in ten years' time? And if the sky fell what would become of us?" Why all this puzzles you? Some say, "because we haven't faith".

-Indeed, and if one of you had faith, everything would be possible for him! Making rain when drought occurs, stopping a strong wind three hours after asking so and even at once, if needed. (20/09/1894)

Do you know whether you will wake up tomorrow? So, why do you bother **END OF PAGE 312** about what you will be doing tomorrow or in ten years' time? What a lack of confidence in God! Have you not seen God protecting you until now?

Do you know where you are going, or what you want? No! You know nothing, you don't even know what you want; let God give you what you need then.

You needn't know anything. Do God's will. Don't try knowing what threatens you, the accidents nature around you might cause. If God has someone being subject to that, it's because it's fair that he should be subject to such a thing.

Heaven is not as demanding as you think; He is indulgent. God does know that He created us simple and as we advance blindly; much shall be credited to those that will have believed without knowing anything. (21/11/1894)

Promise never to say, "how bad was the weather yesterday !" For we must not offend the weather. We don't know what the weather is. If today or the next day heard the way we are speaking of yesterday, that would upset them. We don't know what we need and the bad weather may be better for us than the good weather for a time. Let's not judge then. Let's not bad-mouth today either, nor the next day. And above all, let's have confidence in the next day.

Everything has its raison d'être, even rain, even drought. If it rains, there are beings **END OF PAGE 313** whose births are expected. When there is a drought, births of other beings are expected. After a drought, you will always see forests and plants recover very quickly, save the plants man is in charge of, for he has the duty to water them.

You have a whole lot of faith when nothing upsets you; but no trace of it remains as soon as something disturbs your sweet quietude. (21/01/1895)

57.3 Doubt.

Heaven must not be tempted. To ask for a miracle in order to believe is to tempt Heaven.

You ask for something to be convinced, but should you see dead people resuscitate you would be baffled for three days, then you would say, "it was a vision", or "that was to happen". Therefore what you ask to see cannot absolutely convince you. All comes in due time. (11/03/1902)

It is doubt that makes man fall into darkness again. (20/03/1895)

There are beings much more advanced than we are who doubt. God doesn't blame us for doubting.

There are people who know from the bottom of the heart, others superficially and who doubt at times, **END OF PAGE 314** others, finally, who negate. The first ones go on their own and straight are their path, the others are helped, the last ones have time.

57.4 Confidence in God.

You must believe and have faith, but no one believes. The apostles themselves didn't believe since they doubted the miracle of feeding the multitude. (24/01/1894)

By the time our Lord healed the sick sometimes two or three days later the disease returned, and they came to ask him again. He told them, "O! People of little faith!" You, also, are still afraid that the disease might return when you are granted a healing. Know that your lack of faith paralyses every goodness of Heaven. (05/12/1902)

We willingly promise that we will do such and such a thing but once Heaven has granted our asking. And yet, if we made the sacrifice before God should grant us, quite often what was not to be granted would be granted all the same but we don't want to give before receiving. That proves how little is the confidence we have in God. (26/02/1894)

When we have confidence, the Almighty puts in our dwelling all we need. (24/09/1903)
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Confidence can only be gained; it cannot be given. To want it is not enough to have it, it will come on its own if you do good, if you have no jealousy, if you don't envy what your brother has. (19/11/1894)

To have confidence in God, you must have suffered a whole lot, have suffered tremendously and then confidence comes naturally whether we ask for it or not, whether we pray or not. (10/06/1894)

In great pains, one delves deeply into oneself and there comes up the great confidence.

We shall enter Heaven only when we have gone through the channel and when we have faith, hope and charity. And we will have faith only when we are faith itself.

57.5 Faith : Daughter of Charity.

We don't have faith but only a germ of faith. It's a tree that grows in the garden of charity, helped by humility.

You all seek to have confidence, faith. You should not seek so. Ask as you might; there is no finding if you don't have charity in your heart. You have to sow the seed of charity and you will reap faith. Charity doesn't consist in giving everything you have, **END OF PAGE 316** it consists, whatever the act, in not doing to others what you wouldn't want them to do to you. In every act of yours, ask yourself if you would want others to do so to you. (28/12/1894)

Faith is the fruit of charity. For example, I make peace with my enemy; instead of shaking hands, he beats me with a stick. If I retaliate, I have no faith; but if I give him what he has asked for and even more, then I have faith. (13/02/1902)

57.6 The Power of Faith.

The most advanced men have had no power but this one: so strong a faith that they knew beforehand they would be answered. Thereby, they got by praying all that they asked for: the cure of a disease, the extinction of a fire. The curé d'Ars was one of these men.

A man has faith if, when quiet in his room and praying to God to introduce him his guardian angel or a genie, that genie or that angel come at once. On seeing them, he can speak with them. Otherwise, he has no faith.

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Chapter 58

Charity - Love of Neighbours.

58.1 Loving God is loving the neighbours.

The love of God is in us; that is why we have to love our neighbours and then we will love God from the bottom of the heart. (25/09/1903)

Don't say you love God; that is not true. God is in front of you, among you and you don't see him; He is even in your heart, since you have a divine spark in you. How is it that you love God whom you don't see since the neighbour of yours whom you know, you don't love him ? Don't say: "O my God, I love you above all things and my neighbour as myself for the love of you". That is not true. When you love your neighbour, you will love God. (01/05/1901)

No one loves God if he doesn't love his neighbour. If someone comes and asks you for a pair of shoes, whatever he looks like, give it to him, give him a hat too, a coat and trousers because it might be God Himself. (23/04/1902)

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I have often told you one thing is enough to be listened by God: charity. (10/09/1893)

58.2 Love for Neighbours.

Whatever the path you take, never shall you get out of that iron circle: Love your neighbour as yourself. (28/12/1894)

Loving your neighbour; is it impossible to you? Then, do as if you loved him.

It's difficult to love your neighbour as yourself and yet it's easy: love yourself less. (18/06/1894)

Do what the Gospel at great length recommends you: practise charity. It doesn't consist only in giving what you have. Preventing a person's sins from being disclosed, that is also charity; standing those that are not to your liking, that is still charity; doing someone a service, anticipating someone's wishes is being charitable also. (14/03/1895)

Never ridicule your brother if you want Heaven to grant you his favours. (24/02/1902)

To be not misled, you must love your neighbour as yourself. You must love him with an entire selflessness. (11/03/1902)

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Loving one's neighbour, to look at the question from all angles, consists in loving everyone, your family and friends as well as strangers, without distinction. We don't know whether that family we think to be a foreign one is not ours. (30/04/1895)

You must be like Providence for all those that come to you. (31/03/1903)

Mark my word, when you do a good thing to someone or when you do him a service, you do that for him but above all you do that for you, because what you have done will be given back to you a hundred times as much. (09/12/1895)

The strength coming from God is given to those that practice charity. (13/02/1902)

58.3 Human Solidarity.

We are not on Earth to be happy; if we have some happiness, it's to make others benefit from it. (03/02/1895)

We feel joy when we help others to bear a burden. (26/02/1902)

Do you know why some sacrifice themselves? Because others have sacrificed themselves for them before.

We cannot be happy as long as one of our brother is not.

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We must not enter Heaven one without the other. Take my word for it, you shall not enter Heaven as long as all the latecomers will not have been brought into the Light, as long as one of us still suffers into the darkness. (14/11/1900)

No one may enter Heaven if he doesn't love his enemy as himself. And if that enemy doesn't enter Heaven, you shall not enter Heaven either. (14/11/1900)

58.4 Brotherly love - Causes of Antipathy.

We must go and see the most repellent beings and despise no one. That would offend God since his breath is in every being. (25/03/1895)

I love a thief as much as an honest man for none among you may shout: Stop thief! There isn't anyone who hasn't done more or less wrong to someone else, nor is there any who has ever done anything to others. (28/05/1902)

It's pride that generates antipathy. Two people are not antipathetic at the same level; it's the less advanced one who has antipathy to the more advanced one. If the moral advancement level of these people were the same, there would be no antipathy, but sympathy between them. Often, it's matter and not spirit which is antipathetic, therefore the more advanced one must be charitable to the less advanced one. (18/06/1895)

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You must overcome antipathy and fight against the feeling that takes you away from someone.

Don't avoid low society. Help them to become good. (03/03/1902)

One mustn't fear to meet people more wicked than one is. We often say the proverb: tell me your company and I will tell you what you are. This proverb is not quite right for only he who has the germ of evil in his heart shall become wicked; by going along with the wicked, this evil grows. But if the fellow had no evil in his heart, he would never harm. It's better to offer a helping hand to someone who has fallen into a quagmire and help him to get out of it than to kick him in order to drag him further down. (16/11/1893)

58.5 Compassion - Pity.

If a murderer, in a moment of compassion, stops short of committing a crime, his crime is forgiven and the victim needn't be murdered any longer.

If a six-year old child, born with the germ of crime in his heart, did a good deed unknowingly, for example saving a dog, this one deed would prevent him from committing a crime. When about to commit his crime or to hit his victim, dogs belonging to the same race as that he has saved would leap over him without **END OF PAGE 323** his seeing them. At this point, he would be seized by a sort of dread and he would renounce

his crime. In the next life, he will feel less like killing; if he stifles this tendency again, in another life it will be less strong and finally the third time the tendency will not return any longer. Behold, the least good deed is rewarded a hundred times as much.

58.6 Helpful Goodness.

It's the rich's duty to give much to the poor and the poor's not to envy the rich, for both of them would fail charity, and no one shall enter the kingdom of God if he hasn't charity. Faith is nothing, hope is nothing without charity. (07/05/1893).

It's often said, "oh ! Such a fellow is a good one, he gave away such an amount after he died, and more of the same." Of course, he did! He did so because he couldn't have taken it along with him; it would have been better to give it away in his time. (07/05/1893)

If we have the slightest bit of wealth, it is an extra. God said, "the wealth I give you, you shall share it with poverty".

You must not worry about the next meal but rather whether your neighbour has something to eat. (12/03/1902)

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58.7 Beneficent Economy

God has put everything we need beside us for the earthly life; but let's not waste anything. In rich families, when the servants waste goods on the pretext that the masters are rich enough, they are wrong, for one day they, too, shall be hungry but they shall have nothing to eat. The masters are also punished for not having paid attention to what was going on in their place and for not having used the surplus of what they need for charity. We must be at the same time thrifty and generous. (28/05/1902)

We must throw nothing away nor let it spoil. If we let fruits spoil, we are responsible for them. We must pick only what we can eat otherwise we must leave it on the tree so that it may feed the birds for we are responsible for everything we do. (15/06/1895)

If God has put food for birds in your garden and should you kill those birds, someone shall come in to rob you.

We are responsible for throwing away breadcrumbs on our table, for putting a piece of bread on the pavement into the mud. We must place them in such a way that either a bird or a hungry dog find them clean and tidy. But pride holds us back from doing so.

You must never push a piece of bread away **END OF PAGE 325** with the foot. If you see some in the household rubbish, it's your duty to pick it up and put it on the next doorstep under penalty of being forced one day to fetch some in the household rubbish to feed yourself. And if someone who knows nothing, seeing you picking up that piece of bread laughs at you, another one, more advanced, will think it's for your pets, another one still more advanced will say, "ah! There is a man who knows the weight and the value of what he does". (23/12/1896)

58.8 Enlightened Prodigality.

- How to recognize the Light in heart ?
- Whenever there is indulgence; whenever you give, with all your heart, to those that ask you, without worrying about what they are.

A father has three children. One of them is smart, intelligent; he brightly leads his business, everybody holds him in high esteem and envies him. The second one also works, but at times he drinks and spends a little money; his brother, his parents and his friends take notice of it and bad-mouth him because of that. Finally, the third one is very generous, all he earns he gives it away, he spends it. If someone needs something, for sure he will not speak to the first one; he would refuse for the sake of his children and his, saying, "do as I do, have a job!" He might obtain something from the second one but it's not sure, because thinking of his kith and kin will hold him back even in a generous mood. But the third one will give everything is asked, willingly. **END OF PAGE 326** Which of them is the richest? I assure you that it's the very generous one for he has broken the golden calf to sow its fragments in a field of his, where it shall germinate and be fruitful. But let us be plain, the very generous one might be so because he does nonsense or because he is weak; it's not about that one I'm talking. I'm talking about the very generous one who has the knowledge, who knows what he does, what he gives away and why he gives so. Finally there is another objection to be refuted. The man who asks might not be a deserving one, but that is not our business; we give for our sake and not for his; why should we judge and by what right?

58.9 The Spontaneous Alm.

Oh ! I know, we do everything we can at the required time and we suddenly realize we could have done more, because charity consists in divesting oneself. After doing an act of charity, should the next moment a man come round and doesn't make good use of what he was given, we close our door and turn him down, saying, "oh! look at him, he's just not worth it." In doing so, we commit two reprehensible acts one against charity, another one against God's commandments who forbid us from judging our neighbours. (10/06/1897)

Should someone come to ask us and should we know that this person has no need of it, we must give him since he asks us; we must give without paying attention, without worrying whether he deserves it or not; he asks us, it's enough for us. **END OF PAGE 327** If he doesn't make good use of what he has been given, he seizes the property which is not to be his, which would have been planned for someone else in need and later on this person shall go on the same path as that of the people in need. (20/03/1895)

The beggar who makes bad use of the alms is responsible for the wrong he does to the true poor, and for other things still, for which he cannot pay. But the donor is released. (21/04/1903)

58.10 Charity in Secret.

Whenever you give to the needy, do so in the shade and without expecting a reward from Heaven, for should you have this thought, you have already your reward. Just give to the needy with kindness, as a thing due to a brother. (29/03/1003)

The right hand must not know what the left hand does; that is, if we have done something good, it's not worth yelling it from the rooftops. (10/05/1893)

Do good, but in such a way that everyone doesn't know about it. If a ploughman sows seeds, he must cover them with earth to have them sprout. (27/04/1893)

Good must be done in the shade. If we work so that our brother knows it, sees it, we are rewarded enough as it is. (28/03/1895)

- What do these words mean: pile up treasures with unfair wealths?
END OF PAGE 328 - When someone we know does a silly thing to us, we could take him by surprise as he wrongs us. But if we let him do so without saying anything to anyone, keeping it for ourselves, that is a treasure gained from unfair wealths. Good must be done in the shade for it to be credited to us. (13/04/1898)

Good done in secret and put in the shade becomes hereditary. (20/02/1895)

58.11 Set a Good Example.

We impress no one by speaking; it's better to set a good example.

We shall respond to violence with gentleness and, whenever we can, we shall try, by our

advice, and most importantly by our examples, to bring to their senses those that lose their temper. (09/07/1894)

If your neighbour is violent and hurts you, let him know that you will not avenge yourself, that you forgive him, and in so doing, you will disarm him; do whatever you can to bring him back to good. (09/06/1895)

Suppose we host a dinner party. A lot of guests are expected and two of them haven't come. They let us know before dining not to wait for them. The table is already laid. At that moment, two poor souls show themselves and ask for something to eat. **END OF PAGE 329** To be on the straight and narrow, we should invite these two fellows to eat, give them the two seats left free and say, "it's God who has sent you; be welcome". Some guests might get angry but so long as we please God; that's all. Good can be done by setting an example. Provided that one or two of the guests might make the most of what they have been shown, that's enough. The others will have time to do so afterwards for what they have been shown cannot get lost. There is always someone who makes the most of good examples. (09/03/1896)

Tell me what is at the bottom of the heart and I shall tell you whether that man must go on this path or not. For example; a man finds drunkenness on his path and doesn't want to drink, either for fear of people's gossip, or for fear of harming his health, or finally not to set a bad example. Well! In the last case; he will not have to go on that path any longer.

58.12 Being all Mercy.

Let's always return good for evil; let's not hold it against those that harm us for they are quite miserable, they don't know what they do and we don't know what we have been. (05/11/1889)

If an enemy of ours needs to be helped, we must help him out in preference to anyone else because, **END OF PAGE 330** if we help a friend, it's likely that he is grateful to us, whereas if it's someone who has hurt us, he will be amazed that we could help him because, as he has wronged us, he doesn't count on us; it's thereby the only means of bringing him back to good.

If you are attacked in the street, protect yourself, parry the blows, never must you hit back or kill. Never is one attacked unless one should deserve it.

If your neighbour encroaches on your property, don't bring him to court. For sure, Heaven shall compensate and shall make your soil bear the difference of what you have lost.

He, who sues one of his brothers and wins, bears from that moment on the mark of the Beast for he has given grist to the mill of the Beast; he has fed it. The same goes for all those that have given evidence for his sake. And later on, if that man walks round the house of the man who has lost the lawsuit and openly boasts saying, "I have won". Oh! take my word for it, he shall enter Heaven only when he has go on the same path. (05/12/1894)

If someone is robbing you, give him much more than what he is taking from you. If you are wronged, forgive him and I say that God shall give you through the door what has gone out through the window. (08/11/1894)

A thief has entered your place and you are coming upon him as he is robbing something. **END OF PAGE 331** Instead of reporting him to the police, tell him, "my friend, this thing is yours, take it with you then", that man will be struck by your attitude and perhaps he will convert. Should there be but one in a hundred chance that he converts or but one out of a hundred thieves who gets better, that such an attitude would be justified.

Marauders must neither be killed nor punished. We are not allowed to kill a hare eating our cabbages, a bird eating our wheat, a thief taking our grapes. Perhaps God wanted those grapes to be for this man and this wheat to be for those birds. We can kill them but a time will come when we no longer have neither cabbages, nor wheat.

If an employee steals and his foreman or his manager take notice of the theft he has committed to the detriment of the firm, he must summon his employee and once alone with him, he points he has taken something out, then he puts in the till the value amounting to the theft. Whenever the employee steals, he summons him and put the amount until the employee mends his ways. (14/11/1900)

58.13 Forgiving Trespasses.

No one shall be allowed to enter Heaven unless he has been forgiven by those he will have offended and, I attest it before God, no one shall be allowed to meet on his way one of those who has the power to loose what has been bound unless he has shed a lot of tears, unless he has made amends. **END OF PAGE 332** To put it plainly, a sieve must be use to reach the other side. The same goes for coming to this side. But on leaving the other side, we cannot always bring here all we would want to bring. But I swear it to you that, to go from this world to the other one, we must leave everything behind; only the good we have done will be taken. (30/11/1893)

I claim that absolution is valid only if those you have offended have forgiven you; if a man, alone with a child, said to this child, "you are a liar", it would be an insult were it true; but if not, he would have to obtain the child's forgiveness to be allowed to enter Heaven as well as the witnesses' forgiveness. But there were none you're going to say.

Prove you wrong; there stood about two hundred invisible persons before whom forgiveness must be pronounced. Never are we alone. (12/09/1893)

Suppose two persons are joined, are linked by a deep friendship. A third one comes up and separates them abruptly. That is how a knife, a scythe, acts on the flesh. Why do the two parts of the wound not join again at once? Because the molecules still have before their eyes that hideous being, that individual, who came to tear them away from one another. Put the knife again into the wound; this time round, the molecules will see it as a fighter, as a helper coming to chase away the cause of their suffering. Without that surgery, the first picture would have remained until the cells' death. Now, it is fading away; the flesh are recovering, the wound is going to heal. The same goes for life.

There is no better example than **END OF PAGE 333** the one given by Our-Lord Jesus-Christ when he forgave the executioners, He who did nothing but good and who suffered from all the possible ignominious acts.

God only asks us one thing: love our neighbour, bear no grudge against no one, nor think of avenging. Why unearth the dead and dwell at length on the bygone pains? We must go forward without looking backwards. (12/09/1893)

To love our neighbours as ourselves, we must not bad-mouth, whatever the wrong which has been done to us, then we must forget the offense, that is to say, we must draw a veil over the past. Suppose that the wrong should be a wound someone has done to you; if we want it to heal quickly, we must treat it; yet, the treatment consists in not thinking over it and oblivion makes the wound heal on its own. (12/09/1894)

Oblivion is a kind of forgiveness. To forgive those that have hurt us is to sow the germ into them which, one day, will produce remorse and the return to good.

On Earth, we make progress on and on, and the more we make progress the more we change guides; hence the necessity to make peace at once with your enemies because by offending your enemy you offend his guide, and peace can be made only between the four. If not, it would be necessary to wait, as the succession of reincarnations goes by, until the same phase shows up again before forgiveness should be granted. The offended must even pray for the offender.

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If we have offended someone, we must take a witness along with us and ask him to forgive us. If we are turned down, take two witnesses along, then three. At that point, we are released and he who has refused has to seek the one who came to beg him for centuries. Often they happen to be reincarnated one close to the other and don't recognize each other.

Forgiveness of Heaven is not enough; we must pay our debt also. Absolution is but a satisfaction, we shall be forgiven only after paying. (29/01/1902)

It's on this side that we must pay for what is bound in Heaven shall be loosed in Heaven, and what is bound on Earth shall be loosed on Earth. For example, you are involved in a lawsuit with somebody. Your neighbour loses and you win. Do you think that, should you die, your quarrel would be over? No. You will have to return until you have made peace with your brother and do so in the presence of as many as witnesses there will have been at the time of the quarrel. That is why I am telling you, "make peace in this world, for it's very hard to make peace in the other one, unless you meet on the path one of those who have the power to bound and to loose". But if you bear a grudge against someone, even if you are right, you must do whatever it takes to make things easier for this person to come and apologize, not for your sake, but to spare him troubles. Go and hold out your hand to him; it is a duty of charity.

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Those that have offended you, although you have forgiven the wrong they have done to you, must suffer unless you should ask for his sake. (April 1893).

It's very easy to get what you ask, you can do it like me; just promise to have charity and to bear no grudge against no one. Often you harbour a grudge against someone for an endless time, almost always you are cross with him and say, "some did that to me." Why not leave aside what is bygone and why come back, on and on, to a buried thing? We don't wake up the dead. If you can't, don't tell anyone these grudges you harbour and try to forget by forgiving. (20/07/1893)

Our hell will be remorse; we will regret not to have done things properly, to have done such and such a thing to our neighbour and we shall rest only when we have expiated our faults. And, to expiate them, we must be forgiven by those we have offended, no fault can be expiated unless it should be forgiven. (05/11/1889)

58.14 Self-Denial.

You must not defend yourself against slander. (26/04/1903)

If your neighbours feel like bad-mouthing someone, what does it matter if they bad-mouth you and if you bear for others. (27/11/1894)

Anyone smearing us clears us; he who casts the first stone at us gets us stronger.

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There are two things we close the door on; it's wrongdoing and poverty. Indeed, we are never wrong, but if someone wrongs us, we willingly protest and say, "I fail to understand why I have been wronged, I have done nothing to deserve it!" And yet, isn't it better for you to be wronged? If I accept it without grumbling, that proves I have something good in me, and should there be something good in me, inevitably the wrong shall be-

come better. The same goes for poverty. If we take on poverty, if we keep it at home, it is not at our neighbour's home. It's better for us to be in poverty, if only to set an example.

Don't try exonerating yourself. Those that drag your name through the mud need to drag someone's name; it's better to be you. Be glad!

Being sentenced unfairly, what does it matter? Two thousand years ago the Lord was unfairly sentenced, was He not?

58.15 Sacrifice.

It's said, "many sacrifices shall be offered but few shall be accepted". It depends on the heart with which we offer. For example, a rich man, by giving a lot, might give less than the poor one who will give less but with his whole heart. We shall enter Heaven only, when giving, we will not find it hard to offer. (03/02/1896) **END OF PAGE 337**

We must not deliberately cut a finger off, nor must we hurt ourselves in any way whatsoever otherwise we shall have to pay for that. But should a man give his life to save another one, it's a good thing and the good born out of the sacrifice will be spread over both, that is to say, their two guardian angels will get in touch and will share the good that has been done.

What a lot of sufferings is needed to enter Heaven! How many of them are required to make it, and how many of them are pointless! We have to work and train our legs if we want to overcome obstacles. How will you overcome the big ones if you are not able to overcome the small ones! We must conquer our will and become independent, and we will not become so unless we love our neighbour as ourselves. For example, before you is death who are about to strike your enemy down; you say to yourself, "oh! I would do nothing for stopping death mowing down", but deep down, you don't mind if your enemy is being mowed down. If you were told to give one of your loved ones in exchange, would you do it? Well, I know a friend of mine who did so. To love one's neighbour, we are to sacrifice everything for him. (21/09/1893)

58.16 Charity - The Universal Church.

It was said, "out of the Church, no salvation". That is true. But the Church is universal; the Church is charity. Out of charity, no salvation. (17/02/1902)

All religions will merge into one; that of charity. (13/01/1897) **END OF PAGE 338**

Chapter 59

The Good

59.1 Constant Effort Towards Good.

God asks us to make efforts to love our neighbour as ourselves, to pacify our brothers, to bring calmness in families where discord reigns, in a nutshell: to do good.

You have a trustworthy reference point to distinguish between good and evil: ten commandments were written on stone, the ten commandments of God. It's true that the two main ones are to love God and to love our neighbour as ourselves, but the other eight can serve as a rule.

Believe me, do good and don't worry about anything else; preach by example and only do to others what you would like to be done to you. God pays you back a hundredfold for the good you will have done. (27/11/1895)

Do good. Those you throw out of the window come back through the door.
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Do good, and your ancestors will benefit from what you have done. Never stiffen against good if you want to go towards the Light, towards He who sent you on Earth. (13/12/1894)

Often we think about good actions to take, but we give ourselves time: Tomorrow I will do that. And what for? Haven't you read never put off to tomorrow what can be done today? (30/11/1893)

We should not put off to tomorrow for the beings who are here to help us may have gone to others.

Ah! So much would we like to go away to rest! Do know that there is no rest on the other side. Here matter is resting, the spirit never rests.

Don't seek rest, seek war; seek incredulous people, the bad ones, the sick, the ignorant, and cure them by giving of yourself, despite the trouble and the discomfort it will cause for you. If you get back drained, tired, exhausted, even in doubt because of their arguments, retire to your bedroom alone and pray. Strength and vigour shall come back to you.

59.2 Victorious Perseverance

Only through perseverance do we achieve the goal.

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It may be long and difficult but Heaven may sometimes grant it suddenly. (19-11-1904)

God gradually gives all the necessary light to overcome obstacles as the schoolmaster begins with the ABC to educate his children. However, if you cannot or do not want to overcome small obstacles, how will you overcome the big ones? (10/05/1893)

If, in spite of the will and the efforts made to do better, we are attracted as would do a magnet to the same nonsense and the same defects, it is because our spirit and our matter have not worked enough, and as a consequence, are not flexible enough yet to submit themselves to the will and the inspirations of the soul. This is why God has not bargained the time to imperceptibly achieve perfection. (31/12/1894)

God will remove obstacles only when they don't stop us any longer; He will give us knowledge only when we have gained strength enough so that this early knowledge of events doesn't prevent us from experiencing them nor from bringing them about.

59.3 Wisdom

Wisdom is not what your neighbour or your friend often think of when complaining about their son's or daughter's behaviour. True wisdom consists in always **END OF PAGE 341** striving to do good by not avenging oneself, by not judging, by loving others as oneself. (13/06/1894)

Seek peace and you shall meet adversity.

Seek gold and you shall meet misery.

Seek life and you shall meet death.

(October 1897)

The easiest way is to cultivate the field of charity: not to bad-mouth others, to know we are here by God's will, that is the main thing; faith grows bigger and in the field grow all the things useful for us to move forward.

As we are the soldiers of a good and fair master, we don't need to worry, nor yet to hope. We just have to march head-on.

59.4 Turning Evil into Good

If you have a brother who is going wrong, love him, go along with him and should you give in, so be it, you will have the reward later.

How would evil make progress if it didn't go into anybody? Indeed, evil is not to be destroyed but turned into good. (30/07/1903)

If we have children, we must not tell them to keep away from bad ones. They have to socialize with everybody and if they have good in them, they will bring back the worst towards good. If they don't socialize with **END OF PAGE 342** bad ones, how will better ones socialize with them who are already good? (29/01/1902)

With bad plants, we must make good ones. (18/02/1902)

Evil exists to give us the means to fight in order to become good soldiers and to gain strength for future struggles, for everything doesn't end with this lifetime. (15/01/1895)

Demons are within us and, as we are growing better, they are changing and becoming different ones and can get out of the demons' world. A backward man is a demon. Finally he becomes a better one and the demon within him disappears for him to become a greater one. There are so many beings within us!

If there was no saint among demons, demons would not become saints.

If we see the demon, whatever form he might take, never harm him. Instead, we must ask God for him to become better. Our soul is a divine spark; the demon can only live through the pale reflection of the soul. We must set an example to him so that later he might also be better, because he, as we are, is a child of God. (14/03/1895)

Dark spirits shall become Light spirits someday. (04/02/1902)

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59.5 The Path of Perfection

As regard perfection, no top rung exists for there is neither beginning nor end. The first rung is not to be vindictive but vindictiveness goes a long way.

As long as you make efforts to do good, it's better than doing wrong; but for it to be the real good, you should not realise that you are doing it.

We must do good in a natural way. If we do good and our soul feels a contentment, it's because our heart is not good yet. (06/03/1895)

You shall reach Heaven when charity doesn't cost you, when you give your strength without your noticing it. But let us start by standing on our legs before wanting to march.

When you give your brother twice what he asks you without that to be hard for you, the reign of God will be at hand.

Don't believe we can change from one day to the next. For kindness to be in a man, everything in himself needs to be in harmony, everything up to the hair. So we must work and work a good deal until the foot becomes as good as the head, otherwise we would not be allowed to enter Heaven.

If a hand commits a crime, it thereby stops the whole being. It's therefore better to cut off our arm than give in, should we intend to do wrong.

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We must always look for the greatest trouble. (11/02/1902)

We must not flee from danger; instead, we must be where great difficulties are so that, if the opportunity arises, we might act and in cold blood, with a few words only, sometimes prevent great miseries from happening. (February 1903)

As we rise, we learn to like suffering to the length of begging for it as a way of relaxing. (03/01/1897)

One is done with one's troubles when one is pleased about one's troubles. (13/01/1897)

When adversities pass on us without leaving any mark, Heaven shall not put us to the test anymore. (05/03/1893)

When an act of virtue costs us, it's a sign that we don't possess this virtue yet. For that to be effortlessly and spontaneously, it has to become an integral part of ourselves.

To be as a new born child is to do good effortlessly, unconsciously, to see evil nowhere.

The "poor in spirit" are those that have learned everything, known everything and forgotten everything, even that they are suffering.

All precepts resolve into one: No one shall enter Heaven until the day nothing costs him.
END OF PAGE 345 As long as an action to do causes some troubles for you, you will not be ready.

59.6 Detachment

To live, to look at everything as if foreign and not to see any foreigner, to receive everything. (28/06/1896)

To become attached to the Earth without becoming attached to it; to love things as if they were not ours.

Everything which seems so useful to us will pass away. Only good will be found again one day. The more we get attached to futile things which hinder us, the more trouble we will have to get rid of them and all the more so if God makes us get rid of them should we not do so. (09/12/1905) **END OF PAGE 346**

Chapter 60

Children of God

There are children of God born of God's will without the help of the flesh, that is to say without a gardener intending to have them come out of earth, whereas others are born of the flesh and are the children of Earth. There are even two categories in the children of God: the soldiers and the officers. The children of the flesh inevitably return, the children of God return by their own will.

Only the soldiers will always be everywhere, in darkness as in the Light, in charge of bringing back those lagging behind. (18/02/1902)

To be a little soldier one needs to abandon one's self. (04/01/1895)

If you want to be a soldier, love your neighbour as yourself, then you will have the right to claim that you have been on the battlefield and to count yourself one of the soldiers. (08/11/1894)

There are souls who feel good somewhere, content themselves with what they have and want to stay there; **END OF PAGE 347** others are more ambitious and go farther; others never stop, insatiable, and give their reward to others in darkness and who cannot claw out of it. To them, Heaven is not. Those are the souls of soldiers and their chiefs. Is there in fact a need of Heaven for those that have the consciousness to fight for their emperor and father? Never do they stop, always there are fighters. But the chiefs may choose and gather fighters only at certain times. The fighters belong to their chiefs and cannot desert. Should they do so, it barely lasts a few centuries, a thousand years, then their remorse is so great that they come back on their own and beg for their forgiveness.

60.1 Mission and Powers of God's Children

If we do good and God chooses us to be among his soldiers, it's a great favour, for a soldier may be promoted. And if this soldier shows courage and his chief, to reward him, entrusts a new position to him, it is again a great favour, but he has to report to his superior, and his superior to another one higher than him and so on. Likewise, God

may have tenant farmers; if He is pleased with one of them, He shall not ask for his rent, He shall leave it to him. If this tenant farmer continues to satisfy the Master, He shall give him a bigger farm and eventually He shall appoint him tax farmers-general. He shall ask him nothing and shall visit him from time to time. **END OF PAGE 348** On this path, you become so strong that, at some point, you are scared of yourself, for everything you command is to happen. For example, if we said to a glass to break itself, at once, in three seconds or three hours, this glass would break as well as all those akin to it. And if we think we can act on everything in the same way, we can see from here how scary this is.

But God knows well that if He gave such a power to one of his own, this one would not do evil things and would only use it for the good of all his brothers.

As to the farmers, do know that there are several farms in the same farm and that this big farm stretches out endlessly for it covers all we see and all we do not see. It is ruled by the same Master and each person is ranked in the dwelling which suits him. (15/06/1895)

A man has a son he tells off in vain, he doesn't want to obey him. He refuses to unburden his father who, getting older, instead of loving this lad, will not trust him and will not be able to give him his secrets. Another man has a son as well. The later does not act as the precedent one. He is respectful to the oldster. Consequently, when the father feels his son is apt, he will confide his secrets to him. The same goes for God. Don't refuse God anything and He will not refuse you anything. Man holds all the powers in his hand. To have power, do what God wants and He will do what we want. (03/02/1896)

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God's child may read the inscription that matter bears; he may also command it. It obeys him and serves him. A pure being may know everything. If we ask him what exists at a certain place, however far away it may be, he answers correctly.

No one may go to Heaven without knowing everything; but, as we move forward, this knowledge will be given to us, when we have come so far as to love our neighbours as ourselves. (03/03/1895)

If you wanted to stop the flow of time, you could do it. If you did what Heaven commands you, all things would be given to you. You wouldn't need to struggle and to tire out your brain learning in books. For that, it's enough not to be proud and to love your neighbour as yourself. (30/08/1900)

No one is so strong as to resist the commandment of the spirit; science cannot get at this point, because it is only for those that are not born from the flesh, nor from man's will. (28/12/1894)

Heaven would spare a whole planet of bad people for a single one who would be good.
END OF PAGE 350

*** * * The End * * ***

BACK COVER

- April, 25th 1849: Birth of Anthelme Nizier Philippe in Savoie. As she was pregnant, his mother called upon the Curé d'Ars who revealed to her that his son will be a very high being.
- 1874 - 75: He enrolled as a health officer in Lyons. But his exceptional gifts caused him some hostilities after curing some sick people in a mysterious way at the Hôtel-Dieu.
- 1895: He opened a special School of Magnetism in Lyons: "To treat with the usual magnetism, one has to be very strong; on the contrary, to practice our magnetism, one has to be very weak, charitable and humble-hearted".
- His reputation as a thaumaturge became international and he received numerous distinctions and titles of doctor: in United States, in Italy and in Russia, for the healings and miracles he had performed.
- On August, 2nd 1905: Death of Mister Philippe in his house at L'Arbresle near Lyons.

Notes of his close friends were gathered and in order to preserve his word, this book was written.

"Father of the poor" or "friend of God", by all accounts Mr. Philippe was radiant with generosity, courage and energy.

Anyone reading Life and Words will feel that generosity, that courage and that energy through directives offering, with a great simplicity, the ways to fulfill himself in his daily life as in his spiritual life.

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