

# THE Spiritist MAGAZINE

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**Handicapped Children**

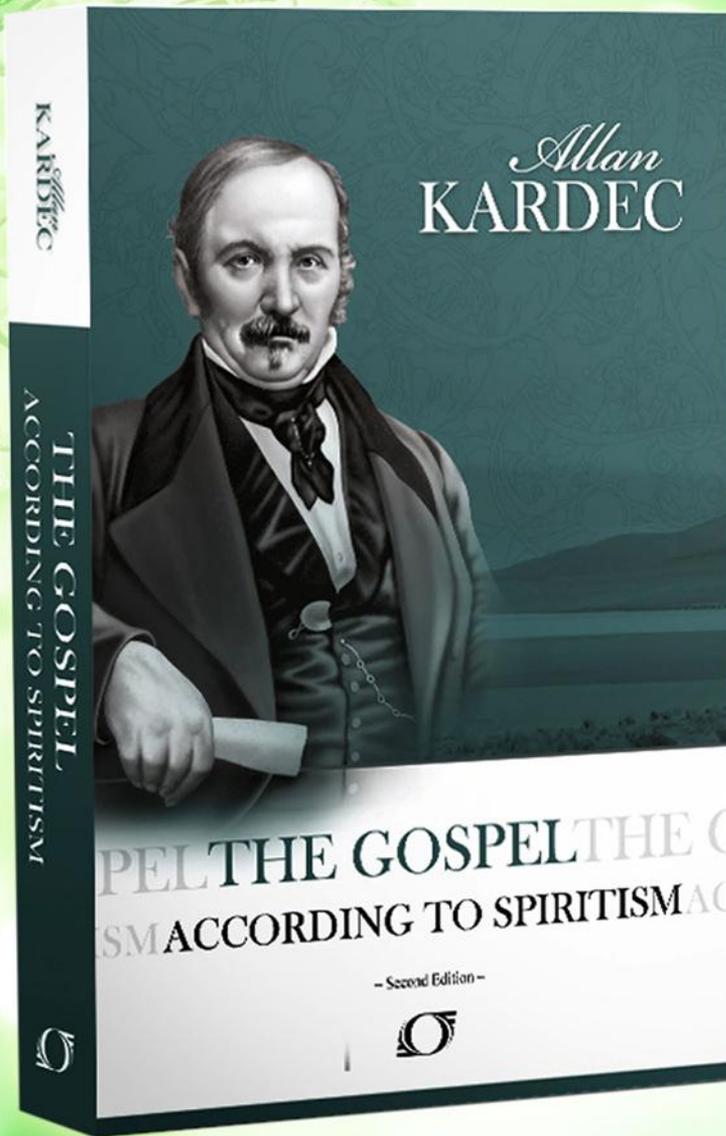
*by Emmanuel*

**End of Life Care**

*by Dr. Joyce Magalhaes and  
Dr. Marco Magalhaes*

**A New Approach to  
Matrimony**

*by S.J. Haddad*



## **150 Years of The Gospel According to Spiritism**

**by Charles Kempf**



## **25 Years of Spiritist Psychology** **by Divaldo Franco**

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# Inner Christmas

Joanna de Angelis (Spirit) / Divaldo Franco (Medium)

*"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

*Matthew 5:3.*

Hovering over the great moral night that covers humanity are Jesus' consoling promises announced at a time relatively like now, when profligacy and misery disputed for distinction and suffering, commanded by the Roman usurper power was reducing the world to a condition lesser than slave.

Conceited by conquests compelling individuals towards the exterior world, they twist in constrictions of anguish and suffer the rude effects of disbelief, which they surrendered themselves to, thereby overlooking God and their soul, while crowing about their body and dissolving passions in their adventures, which become obscene and fouled nightmares.

Nevertheless, while individuals propose demands for peace, they still spread wars. Even though they feed technological progress, they throw themselves to the wearing pleasure of championships, numbing their feelings and advancing themselves towards the cliffs of madness and suicide.

These days of opulence and meanness, exuberance and scarceness are demonstrating that only the ethics of the Gospel carries hope.

This crazy culture continues offending human conscience, because its ethics remain based on immediate material interests.



In the face of colliding paradoxes at the dawn of civilization, individuals find themselves compelled to use more respect when examining their lives and be extremely thoughtful about their own destiny.

Undeniably in their quest, they will discover they are an immortal being and will understand their current proposition is the same as that distilled from primitive\* Christian thought.

Within these creatures, who are candidates for renewal, Jesus is silently born thereby, beginning a new phase.

May this Christmas, such as the one that happened two thousand years ago, illuminate your life, May it conduct you toward fulfillment by making you look around and experience solidarity with those who suffer, sowing gifts of hope and mercy that make many happy, while changing the landscape where you find yourself. And motivated by angelic voices, you will repeat the unforgettable motto:

*"Glory to God in heaven, peace on Earth, and goodwill towards humankind."*

\* Primitive here means first Christians

Source: Book "Alegria de Viver" (Joy of Living) by Joanna de Angelis (Spirit) psychographed by Divaldo Franco (Medium). LEAL Editora.



# *The Promised Comforter of the Mind*

*“The Promised Comforter has not come to censure the pioneers of this or that way of believing in God. Spiritism is above all the liberating process of consciences, so that the human vision may reach higher horizons,”*<sup>1</sup> stated Emmanuel while explaining the mission of Spiritism. Such mission is bidirectional: to the inner and the outer worlds of individuals. To the inner being, the Spiritist thought proposes inner transformation, one in which there is a constant acquisition of virtue to immortality. To the outer being, Spiritism explains and encourages outreaching to the ones who are in need at all times.

Aligned with such proposal, Kardec published *The Gospel According to Spiritism* one hundred and fifty years ago. It took courage and reasoning for Kardec to publish the book in the context of a time filled with clashes between Science and Religion. In spite of it all, he compiled the book that gives clear guidance to immortality while comforting all, since it explains the Christ Consciousness in an unprecedented manner. Spiritism, then, has certainly come to shed light in the matters of the mind.

Synchronized with it, Joanna de Angelis, through the mediumship of Divaldo Franco, brought to the Earth sixteen books to develop such Spiritist thesis on the human mind. The venerated Joanna de Angelis develops it by masterfully blending the Spiritist teachings with Psychology. And we can foresee the day in which these immortal books will lead the transformation of the paradigm on the Sciences of the Mind and its implications on patient care and management.

In a world convulsing with depression, and many other mental disorders, there is urgency in understanding the true meaning of life, while courageously opening new doors of understanding humanity as a whole. Thus, dear reader, in this special issue of the Spiritist Magazine, we kindly invite you to join us in celebrating with gratitude and reverence the 150th anniversary of the publishing of *The Gospel According to Spiritism* by Allan Kardec and the 25th anniversary of the Psychological Series by Joanna de Angelis. Let us embrace our human nature with optimism and hope for the Good News is the Promised Comforter of Our Minds and Hearts!

Vanessa Anseloni, PsyD, PhD  
Editor-in-chief

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<sup>1</sup> Roteiro by Emmanuel (Spirit) / Chico Xavier (Medium), chapter 151, published by FEB.

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# End of Life Care: A Spiritist View

> Joyce Magalhaes, MD and Marco Magalhaes, DDS, PhD

Humanity has one certainty in life: death of the physical body. It sounds scary and definitely not very motivating to live with this principle. However, most religions agree that death does not necessarily mean “the end”. Spiritism goes even further, clarifying that actually death, as we understand, does not even exist, and what we understand by death is nothing more than a transition to a different state of existence. Our essence as Spirit never dies. In reality it temporarily acquires a physical body to go through learning experiences in the material world. When time comes and the planned incarnation has come to an end, it leaves that physical body to be recycled by Mother Nature while we, Spirits, continue the pathway of progress in the spiritual world, understanding that another experience on the physical world will come back at some point.

Although most people, regardless of being Spiritist or not, believe that there is something after death; this topic is still critical for us, far from being naturally perceived. This reality is frequently seen in hospitals, where discarnation is a daily routine, but still a very

difficult situation to be faced by the health care team and family members. The increasing predominance of chronic diseases in older adults, especially cancer, combined with an aging population, raise the question about how to provide a high quality end-of-life-care (in this context meaning end of this incarnation), and what exactly this means.

In technical terms, end-of-life care is understood as all the options of care that can be offered to a patient in the end stage of a disease. In other words, when there is no more chance for cure and the physical body is giving signs of failure. It is also known as hospice care, comfort care, supportive care, palliative care or symptom management. The most common and discussed options are:

- Euthanasia – the act of a third party, usually a physician, ending a patient’s life in response to severe pain or suffering. It can be voluntary, when the patient gives the consent for it; or involuntary, without the knowledge and consent of the patient. Netherlands and Belgium are currently the only countries that allow the practice of voluntary euthanasia. Involuntary euthanasia is not legal anywhere.
- Physician-assisted suicide – the act of a physician writing a prescription for a lethal dose of medication that the patient takes himself to cause death. The fundamental difference from euthanasia is that the *patient* must take the medication *himself*. This is currently legal in the United States in the states of Oregon and Washington, and in many other countries.
- Palliative sedation – sometimes referred as terminal sedation, is the progressive use of sedatives to achieve a desired level of comfort and sedation

in terminally ill patients experiencing unrelieved suffering. It is an option very used for patients with cancer who suffers excruciating pain, even under high doses of opioids, in the final stages of the disease. In contrast to euthanasia and physician-assisted suicide, the intent of palliative sedation is not to cause death, but to relieve suffering. Death may occur sometime after inducing sedation but it is often unclear if the terminal illness or the sedative medication actually caused it.

- Dysthanasia and Orthothanasia – Dysthanasia is the process of extending the dying process artificially and is not accepted by modern Medicine. Orthothanasia, by definition, is the natural death process, without extending it or shortening it.

Although it may sound obvious for those who have a solid understanding of Spiritism, euthanasia, physician-assisted suicide and dysthanasia are not the best choices. Many people do not feel well prepared to make a decision when facing the suffering of a loved one and there are many reasons for that. A study by doctors Jane Givens and Susan Mitchel from Hebrew Senior Life Institute for Aging Research in Boston, USA, published in the Journal of Pain and Symptom Management in 2009<sup>1</sup> investigated the association between end-of-life care concerns and the belief in the right to euthanasia. They found that individuals with concerns about the emotional and economic burden of end-of-life care and lack of health insurance were more likely to support euthanasia, and those with a belief in the helpfulness of their religious beliefs were less likely to do so. This study explains that many confounding factors interfere in the decision and lead people to support euthanasia. It is essential to have some sense of spirituality to support yourself in understanding the trials that your loved one is going through and the importance of that particular moment for the discarnating spirit.

In the book *O Consolador* by the Spirit Emmanuel through the mediumship of Chico Xavier, he answered the following question: “Can euthanasia be a good option in cases of incurable disease?” and the answer is clear, “Human beings have no right to practice euthanasia under any circumstance, even if the same is the apparent demonstration of a beneficent measure. Prolonged agony may have valuable purpose for the soul and the incurable disease can be as good as a single valve to drain the imperfections of the immortal Spirit. Furthermore, God’s purposes are unfathomable and human’s precarious Science cannot decide upon the transcendent issues of a needed Spirit.”

This question is also addressed in The Gospel According to Spiritism, chapter V, item 28. Saint Louis calls us to think about it by saying “I know very well that there are cases that with good reason may be considered

desperate; however, even if there is no basis for hope of a definite return to life and health, are there not countless examples in which at the moment of taking their final breath, patients rouse themselves and recover their faculties for a few moments? Well then, this time of grace that has been granted them may be of great importance to them because you may be unaware of the thoughts that the spirit may have in the death throes, or how much torment may be spared by the sudden flash of repentance. The materialist, who sees the body only and does not consider the soul, cannot comprehend these things, but the Spiritist, who knows what happens beyond the grave, know the value of one last thought. So mitigate final suffering as much as you can, but guard against shortening a life, even for only a minute, for that minute might save many tears in the future.”

Every choice carries a consequence, and this is true in every aspect of life. In The Spirits’ Book, question 953, the Spirits were asked if it is wrong to shorten suffering when death is inevitable. They clearly answered that this choice is nothing more than the lack of resignation and of submission to the will of the Creator, emphasizing the serious consequences that such a decision may lead. It is also important to remember that everyone has free will to make their own choices. Spiritism has not come to judge or condemn anyone. Spiritism is the Consoler that explains all human imperfections, understanding that everyone has the right to make their choices, as this is the only way to truly learn and evolve in the journey of life.

The Spiritist view on this matter is clear and in accordance with the Hippocratic Oath, which teach us to always defend and preserve life, in all circumstances, without prejudice. It is not always possible to heal, but to alleviate and to provide comfort is mandatory. Following this principle, Spiritism is an excellent tool when facing challenges of making end-of-life choices for a loved one because it reveals the secrets of life, rationalizing the previously obscure facts and giving hope and consolation through faith and knowledge. Spiritism solidifies the understanding that we are immortal Spirits in the pathway of progress that will inevitably reach perfection, and that God is all love, goodness and justice. Combining these two principles, we are able to accept that life is a true gift given by God to help us purify ourselves through pain and suffering, which may affect our physical body in the process of multiple incarnations. This comprehension is essential to look to a loved one at deathbed with different eyes, with love, with mercy and with compassion. This will strengthen everyone involved and will certainly be the most valuable remedy to the suffering spirit seeking for forgiveness, hope and love.

1. Givens JL, Mitchell SL. Concerns about end-of-life care and support for euthanasia. Journal of Pain and Symptom Management. 2009 Aug;38(2):167-73



# *A New Approach to Matrimony*

> by S.J. Haddad

**M**any single men and women in our society are trying hard to find their ideal wife or husband without success.

If you happen to be in the rank of this group, then cheer up, for there is hope for you through a method that works and, surprisingly, has yet to fail.

But, first, let me brief you on how I stumbled upon the few common sense rules which, if applied, are most powerful to induce an encounter between you and the long awaited life companion, and to know that you have found him or her.

As I was a bachelor myself in my mid-thirties, and still unable to “find” the one that was to become my spouse, I began to take a closer look into my personality and attitude. With humble resignation, I began to apply, in my personal life, a set of rules that I had been thinking about, more from a sense of better conscience than for the effect they should produce.

In my case, there was a lapse of two years before the encounter took place. We have been married for thirty years, and it is interesting to note that, before we met, my wife was going through a state of mind similar to my own...

The time element in regard to obtaining results, however, varies from individual to individual. In one instance there was about six months waiting period before a young girl, who applied the rules, saw and recognized her ideal prospect husband.

But before going to the method itself, let me point out an important fact in this whole new approach to marriage: because it is composed of the right persons; it carries with it a bond and a confidence rarely seen in other unions.

In the beginning I taught the method to single people as a mere personal theory that made sense and worked for my own case, not knowing that they would go and apply it to their own lives. Then, curiously enough, when I had completely forgotten about those casual conversation, the encounter occurred. They invariably came and told me, enthusiastically, that their ideal one was found “as a result “of the rules I had advised them to follow. Those unsolicited reports gave this method added value and motivation to make it known to more people so it could help them find the joys of a healthy companionship.

Another interesting point is the seeming indifference with which listeners appear to react to this method. Yet I keep hearing from the same “indifferent” listeners that the method has worked for them! The presumed indifference, evidently, was not real, for they must

have soon afterwards begun to think seriously about the whole matter.

To brief the reader a little on how this method came to exist, I must say that the method is something of an import from the South American country of Brazil. Brazilians are by nature very inquisitive people whose inquiries into life's secrets have been more than once the subject of world news.

While this theory about marriage did have a small beginning in Brazil, it was here [USA] that it matured to its present form and was applied in the lives of individuals. But like the math teacher who teaches you certain math procedures without telling you why these operations work, the approach to this theory is somewhat similar. The procedures are not to be clearly and perfectly understood except they will ring to your mind as true to the point that you will feel a strong desire to follow them with the deep hope that they can work.

Basically, the method is one of understanding, behavior and thought direction. By that magic it is going to work in your life, you need not know for now. Remember the math example just referred to.

Here, then, are the rules which may help you in the process of meeting your ideal companion. To the extent that they are applied, you will slowly attract into your life the person whom Divine Providence has originally provided to especially suit your personality:

### **RULE # 1 - STOP EAGERLY SEARCHING. YOU DO NOT NEED TO "SEARCH" BUT TO "PREPARE".**

**Commentary:** You must stop looking for your future spouse by thinking you want to find a husband or wife. Instead you will, from now on, begin to change this old concept. Remember that you are going to meet your companion who is at this very moment somewhere in the world. Try to mentally feel, even vaguely, his presence. If a man, he may be a little older than you are. If a woman, she may be a little younger than you are. Also remember, you may never be strangers to each other although you have not met face-to-face yet. What is needed are conditions to favor the encounter and recognition.

### **RULE #2 - THINK OF THIS PERSON TENDERLY AT LEAST ONCE A DAY AS THOUGH YOU KNEW EACH OTHER.**

**Commentary:** Your thinking of him or her should not be that of a vague and mysterious person. Rather you will want to think of him as your special companion existing somewhere at his very moment, and, yes, you may even want to speak to him or her briefly in thought.

The benefits of this practice are several: your thought will build a link between you both, which will eventually trigger the encounter. Besides, you also need to stop feeling frustrated, instead begin to feel a sort of advance companionship.

### **RULE #3 - KNOW THAT YOUR COMPANION IS AT THIS VERY MOMENT TRYING (EVEN IF UNCONSCIOUSLY) TO GRAVITATE TOWARDS YOU.**

**Commentary:** This method works both ways, for by practicing these exercises you will be causing your companion to feel some sort of rapport towards you. If you continue your good work, you will make easier the task of his finding you.

### **RULE #4 - YOU MUST LEAD A LIFE, AND BEHAVE IN A WAY AS IF YOU HAD ALREADY MET HIM OR HER, OF WICH HE/SHE WOULD APPROVE. (THIS IS IMPORTANT!)**

**Commentary:** The logic behind this rule is that the person of your dream is actually in existence now, and if you do not yet know this person, there is no reason why you should not act in a way that he or she would not approve. Faithfulness is a force that attracts.

### **RULE #5 - WATCH AGAINST TRAPS LAID IN YOUR WAY BY PSEUDO SUITORS.**

**Commentary:** Do not be misled by pseudo suitors, even those whom you think you are madly in love with. You will know your companion from the peace and tranquility and confidence that he or she will add to your life. Agitation and heart throbbing can, in fact, be an indication of counterfeit love usually ending in disappointment.

### **RULE #6 - PRAYER IS BENEFICIAL**

**Commentary:** If you are religious, when you pray, thank your Creator for having provided each of His lonely children a life-companion somewhere, much as He had provided, years past, these same children with a mother and a father to give them an existence.

**A final note:** The above simple, common sense rules have power only if the person who practice them is actually interested in getting married. If you have in mind any union that is less than an abiding, faithful, yes, and in a way holy union, you may as well forget about this whole article. But I trust your intentions are pure and, if so, you may look forward to a most rewarding future.



# *Illness by Fear*

> Allan Kardec



A physiological issue was directed to the Spirit St. Louis in the Parisian Society of Spiritist Studies in the session of September 14, 1858.

The newspaper "Moniteur" published on November 26, 1857 the news written bellow:

"The following fact was communicated to us confirming the influence of fear [in our health]:

"Yesterday Dr. F... returned home after having visited some of his patients. In one of those visits he was given a bottle of excellent rum, directly imported from Jamaica. The doctor forgot the precious bottle in the car. Once he noticed the fact a little bit later he went back to look for the gift, telling the parking lot manager that he had left a bottle with a powerful poison in one of the carriages so that he should advise the coachmen that they should take extreme care and not make use of that mortal liquid."

"As Dr. F... returned to his apartment, someone came in to let him know that three coachmen of the neighboring parking lot were under severe pain in their guts. It was with great difficulty that he was able to convince them that all they had drunk was excellent rum and that his unkindness could not bring any further punishment other than the one they already had."

1. St. Louis, could you give us a physiologic explanation about such transformation of the properties of an otherwise harmless substance? We know that such transformation can take place by the magnetic action but in this case there was no emission of magnetic fluid: it was only the action of imagination, not the will.

**St. Louis' reply** - Your thought is fair with respect to imagination. But the malevolent spirits that inspired those men to commit that unkind act, have induced in their blood, in their matter, the shivers of fear that you could call magnetic fear, which stretches the nerves and produces a cold feel in certain parts of the body. You know well that cold in the abdominal region may produce the cramps. It is then means of punishment that amuses the spirits who provoked the theft, making them laugh

at those who they led to misbehave. In any case it would not cause death.

It was nothing more than a simple punishment to the guilty ones and enjoyment to the frivolous spirits. They act like that whenever there is an opportunity or that they even seek for their own satisfaction.

I can assure you that we can avoid it by elevating ourselves to God through thoughts less material than the ones that occupied the minds of those men. The malevolent spirits like to have fun. Be careful with them! The one who judges to say something pleasant to a group of people and that entertains a society with jokes and actions is sometimes wrong and even many times wrong by thinking that it all comes from him. The frivolous spirits that surround him identify with him so much that they gradually trick him with respect to his thoughts, tricking also those who listen to him. In such a case you may think that you are dealing with a witty man when in fact he is nothing but an ignorant. Give some thought to that and you shall understand what I tell you. The superior spirits, however, are not enemies of joy. They sometimes like to laugh to become pleasant to you. But there is time for everything.

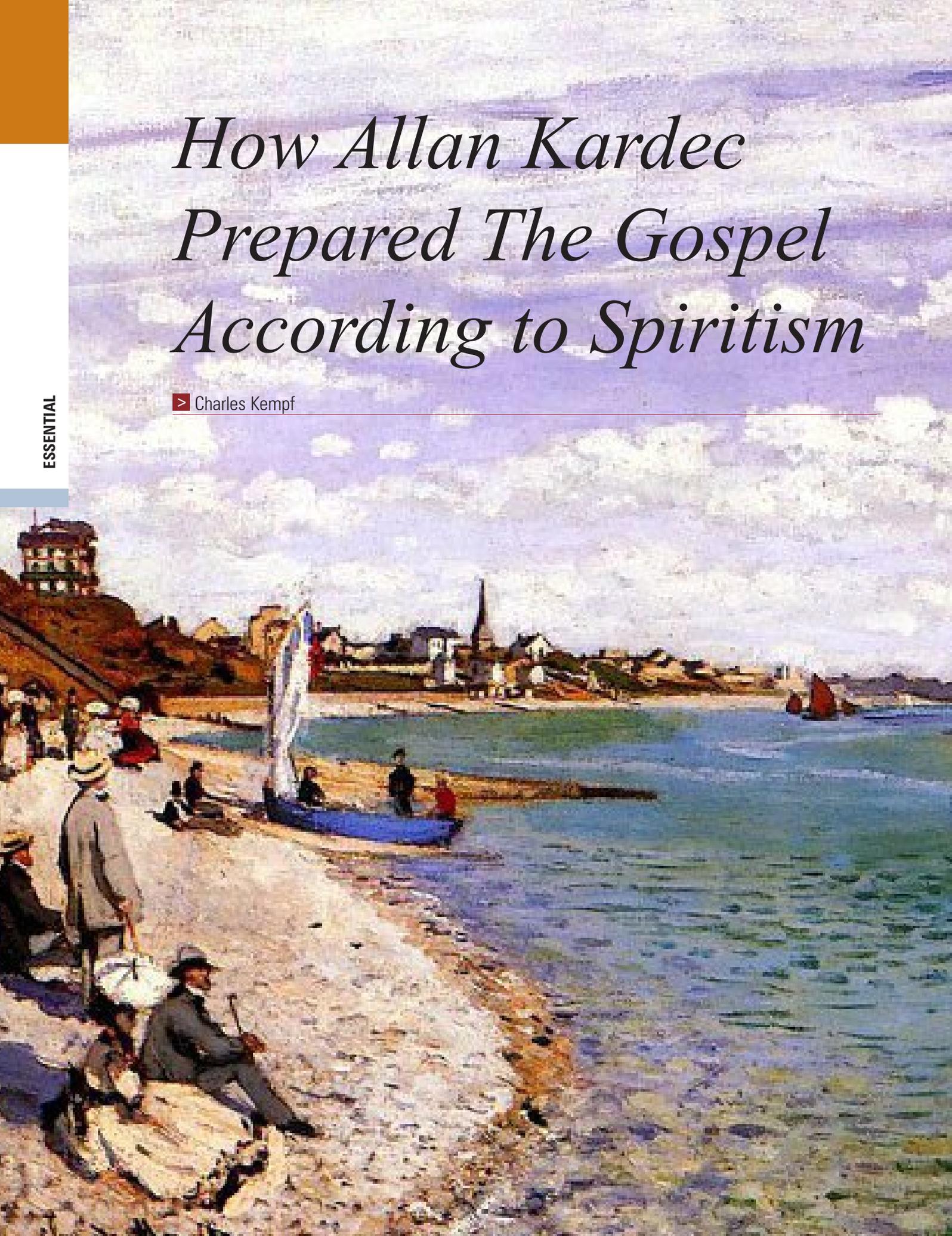
**Kardec's observation** - By saying that there was no emission of magnetic fluid in the reported case, we perhaps were not precise. We venture a hypothesis. As we said, it is known that the properties of matter may alter under the influence of the magnetic fluid led by thought. Well, wouldn't it be possible to admit that, by the thought of the doctor, who wanted to lead to believe in the existence of a toxic substance, to give the thieves the anguish of poisoning, there could have been a kind of magnetization of the liquid, at a distance, changing its properties, fact reinforced by the moral state of the individuals, who were impressed by fear? Such a theory would not destroy St. Louis' theory about the intervention of the frivolous spirits in similar situations. We know that the spirits act physically, by physical means; they can thus be served by those that they provoke, so as to achieve certain objectives that we inadvertently provide them.

Source: This message was received at the Spiritist Society of Paris in a meeting on September 14, 1858. This translation was published by IPEAK <http://www.ipeak.com.br/site/>.

# *How Allan Kardec Prepared The Gospel According to Spiritism*

> Charles Kempf

ESSENTIAL





In this article, we will examine the context in which Allan Kardec wrote *The Gospel According to Spiritism*. When Allan Kardec discarnated, numerous documents were found in his home. They were collected by Pierre-Gaëtan Leymarie and were published in 1890 under the title “Posthumous Work.” In the second part of that book there is a chapter titled *Imitation of the Gospel*, containing a mediumistic communication received in Segur, Paris, on August 9, 1863, by Mr. d’Ambel, while Allan Kardec was preparing for a retreat at Sainte-Adresse, near Havre. The communication mentioned the title of a work in preparation, which was a kept secret by the Codifier, even from the medium himself. Further ahead, the communication warned Kardec of the strong opposition that he would find by the clergy, but also it contained a message of encouragement.



Then, Kardec talks about his stay in Sainte-Adresse, where he received a second communication that explained to him the reason of this “sacred isolation”, “free from any other concern,” assisted by the Spirit of Truth and by numerous other elevated Spirits, during which the original text of the book had been considerably modified. These elements were ignored by the medium

as well. We refer readers to the mentioned work, containing the entire text. For now we will examine some of unpublished elements from the three letters we found, sent by Allan Kardec during his retreat in Sainte-Adresse, to his wife, Amélie Boudet, who was in Paris. The following was transcribed from those letters:



> Garden at Saint-Adresse by Claude Monet (1867)

*The same day I took your recommendations to the Honorable Ms. Foulon and Mrs. Mambarel, who thanked you.*

*I had lunch and, by the time I left, the heavy rain forced me to take a ride.*

*It was the presage of a terrible storm that still lasts. You cannot imagine the deafening noise that followed all day and night, noise that would wake the dead and, with stronger reason, the living ones.*

*I am beginning to get used to the shaking of my hut. It's a beautiful show to see it all from the window and be safe at the same time.*

*After lunch - still at Mrs. Foulon - Mrs. Mambarel flattered me with a communication about a pastoral of the Bishop of Algiers, whose analysis was done by Mrs. D'Ambel. It makes us think. The most interesting, however, is that, having mentioned that the archbishop of Lyon would probably follow his example, my presence in that city at the time would have been inopportune and would put me in a difficult situation; likely this was the reason I was advised not to be there. In summary, here is the answer:*

*"For many supporters, your presence would have been an opportunity for manifestation, because they feel bound by a matter of devotion. That would have been a pretext for exercising their persecution, which is important to be avoided at this time, because of the need to preserve energy for later time. For this reason the opponents were waiting for your arrival and the false brethren would take advantage of the situation.*

*Your absence has frustrated their plot. This is the reason why you should not go. In any case, we would have prevented it."*

*Show this response to Mr. d'Ambel and you shall say I would be very happy if Erastus, the Truth or another good Spirit would send me a communication in my retreat.*

*[...] With the exception of the good and the bad weather, the news are very limited regarding me. For this reason I close my letter telling you that I am in good health and always working.*

*The storm seems to calm down a little; the sun appears, but the horizon is still loaded clouds of foreboding.*

*Farewell, dear Amélie, I hug you with all my heart, beseeching that you write me often and recommending you to take care of yourself.*

*[signed] HLD Rivail.*

*Sainte-Adresse, Sunday, September 6, 1863.  
My dear Amélie, I am pleased with the promptness of your letter, though the many obligations you certainly had that day. I was not worried because I know that the Good Spirits protect us. I was glad to hear of your arrival without mishaps.*

*[...] I am Glad that Maria waited for you at the railway station; it shows a great deal of attention on*



> Taking a Walk on the Cliffs of Saint-Adresse by Claude Monet (1867)

her part for which I am thankful. [...] Do not forget to put in your letters the address I had forgotten: Rue de la Plage.

At all points, the contents of this first letter confirm what we find in Posthumous Works, especially that Allan Kardec had requested a [Spirit] communication. It also adds numerous details, for instance, the fact that Amélie had accompanied her husband and returned to Paris; that Kardec lived in a hut by the beach, as well as the people who they met in that region, including Mrs. Foulon, whom we find in the book Heaven and Hell.

Now to the second letter:

Sainte-Adresse, September 11, 1863.

My dear Amélie, I received your letter yesterday, which gave me great pleasure since I waited impatiently for it. I was surprised by not having received it earlier. I see with satisfaction that all is well.

As for me, as I said, the uniformity of my life does not rise any incident worthy of being mentioned. I am limited, therefore, to tell you that I am in good health, even better than when I arrived

here. It is only over time that the influence of the air change is felt; in the beginning we suffer a bit.

Only two days ago the weather got better, since we had big storms. I had lunch once at Mrs. Foulon, and Wednesday afternoon, returning there again, those ladies did retain me for dinner. Mrs. Lombard prepared me a delicious plum pie. I have not seen them since your letter and could not tell them about the incident which happened to two little cooks.

Next time you write, tell me if you know the name of that lady from Bourg who came here. I am delighted to finally see a germ of the doctrine in this region. Tell Mr. d'Ambel that I was seized by the very natural sorrow he experienced; however, I think, as true Spiritist he is, he will be able to handle it all with resignation.

Last Sunday I made a trip to the Lighthouse, and there was a storm followed by good weather. I had lunch at the restaurant. It has a wonderful view, but slightly different of the signals.

[...] Goodbye, dear Amélie; the time of my retreat is ending and soon I will be able to hold you.

All yours.

[Signed] A. K.

Do not forget me next to anyone.

In this letter, Kardec mentions the beneficial effect of “change of airs”, which suggests that his retreat was motivated by a health problem as well, besides the insulation to the writing of the Gospel.

Mr. d’Ambel, medium of the Society of Paris, who was then his secretary, had apparently lost a loved one. It also noted the brief mention about a “lady of Bourg,” indicating that Kardec was connected to that region, where he had spent his childhood [Bourg-en-Bresse, near Lyon, where he was born].

Below, the complete third letter:

*Tuesday, September 15, 1863.*

*My good Amélie, I received your letter this morning and although I have nothing particular to say to you, I hasten to thank Mrs. d’Ambel and Canu for what they did to Mr. Cousteau. They acted as true Spiritists. His eloquence is admirable; they acted with their hearts, which doesn’t surprise me since their faith is sincere. Mr. Vezy should also receive his share of congratulations. About the widow, you know that Mr. Prévert gave me 200 francs for good deeds; You may, therefore, use some of it to help her. This money cannot have a better use.*

*I am amazed with the glad tidings you give me; the Spirits had reason when they told me that, upon returning, I would find satisfactory progress. The communication that Erastus gave me through Mr.d’Ambel, is very encouraging and I thank him; it agrees with the message of Truth, transmitted to me through Mrs. Judith.*

*You do not speak of your health, which makes me assume that you are well. However, I would be happier if I had certainty of it. As for me, I’m fine. The last baths I took gave me strength in a remarkable manner. I do not have that weakness in the legs that I felt for long time and I could prove it Sunday. The weather was magnificent and I was overcome by laziness and worked very little. After showering I was for long time in a small sailing boat; although the sea was calm, I thought you would not have accompanied me in that nut shell swinging with the waves.*

*In the afternoon I made an excursion to the sea by the collapsed cliffs forming a promontory situated below signs and lights; then I climbed from sea level to the small valley that precedes the signs, climbing the rocks and cliffs. Extraordinary thing! In no way I felt breathless or suffocated, as often happens when I go up a simple ladder. I returned through the chapel of Our Lady Wave*

*and went down again to the seashore for dinner in the oysters park. I got home at 19:30. I was a bit tired and laid down. I slept until 8 o’clock in the morning.*

*For few days now the weather is admirable. No clouds in the sky, a shining sun, sea calm as a lake, dotted with ships and boats of all sizes; it is an enchanting spectacle. The endless sea is a great distraction for me; every day I notice its beauty. There is not a single point on the horizon that I did not explore, hence leaving interesting and instructive observation that lead me to meditate, because everything is reason for those who want to reflect.*

*This Sunday will be my last day here. I will have a small Spiritist meeting at Mr. Bodier who is very pleased to receive me. Then I will prepare for departure. The day is still not certain, but I think it will be Tuesday or, at most, Wednesday; I have to let you know.*

*I am taking the train at 10:30 am, which means it will arrive at 6:30 at night, convenient for all. Farewell, dear Amélie, your most devoted,*

*[Signed] A. K.*

*P.S. - When you write to me, make sure that your letter reaches my hands by Sunday morning, adding, if possible, the communication of Cousteau<sup>1</sup>.*

This complete letter is extremely touching and allows us to fluidly dive into the context of the time it was written the Imitation of the Gospel According to Spiritism: by the beautiful seaside landscapes of Normandy.

Here we also find a note of the discarnation of Mr. Cousteau, who was very poor. The help given to his widow, besides the reference to Erastus’ message were already cited. Other numerous details were also given about the second reason for his retreat, which was also tied to health reasons, much improved it seems like, thanks, of course to the combined action of the Spirits who assisted him in the writing of the work. Finally, Kardec mentions his return to Paris.

We hope this new information not only enables readers to draw inspiration from the extraordinary elements in The Gospel According to Spiritism, but also from the examples of devotion of Allan Kardec’s life.

Source: This article was originally published in the Revue Spirite 2014, followed by its Portuguese version in the Brazilian Spiritist magazine O Reformador published by the Brazilian Spiritist Federation.

1 See Heaven and Hell, FEB Publisher, second part, Happy Spirits.

GOSPEL

# *Young and Old*

> Humberto de Campos (Spirit) / Chico Xavier (Medium)

In the small community of Jesus' disciples, it was not uncommon to observe the clash of opinion among the idealistic young ones. Often the humble discipleship found itself divided in discussions in regard to the projects of the future.

While Peter and Andrew were listening to their fellows with the ingenuity of their simple and sincere hearts, John was talking about the plans for the future; James, his brother, was talking about the good use of his youth, while young Thaddeus was making wonderful promises.

"We are young!" they used to say. "We will visit the whole earth. We will preach the Gospel to the nations, we will renew the world!"

They would leave Galilee as soon as the Master allowed them. They would preach the truths of the Kingdom of God in Jerusalem, which was a place crammed with prejudices and false interpreters of the divine thought. They were feeling strong and well prepared. They were breathing in long gasps and they considered themselves the only disciples who were able to faithfully translate the new teachings. For long hours they questioned about their possibilities. They presented their advantages; they debated about their immense projects. And they discussed among themselves: what could be accomplished by Simon Peter who was the head of a family and who was imprisoned to his little duties? Was not Matthew also ensnared by unavoidable daily duties? Andrew and his brother were listening to them without any concern, so that they could meditate only about the lessons presented by the Messiah. Meanwhile, Simon, who later was called the "Zealot", the former fisherman's lake, listened to the conversations feeling humiliated. For being older than his companions, his energies - from his point of view - no longer conformed to the necessary services to dissipate the Gospel of the Kingdom. Listening to the strong words of youth coming from the sons of Zebedee, he was asking himself what would be of his simple effort along with Jesus. He strongly started feeling the decline of his vital forces. His energy seemed to come down from a big mountain, but his spirit remained firm and vigilant following the rhythm of life.

Permitting himself to be strongly impressed with everything, Simon looked for the Master to ask for help regarding the doubts that were gnawed in his heart.

After exposing his fears and hesitations, Simon noticed that Jesus was looking at him without being surprised; as if he had full knowledge of his emotions. "Simon," said the Master with unveiled affection. "Would it be possible for us to ask the age of our Father? And if we were to count the time in an hourglass of the human concerns, which would be the oldest of all of us? Life in its earthly expression is like a grand tree. Childhood is its green branches. Youth is formed by its beautiful and fragrant flowers. Old age is the fruit of experience and wisdom. There are branches that die after the first kiss of the sun, and flowers that fall at the first breath of spring. The result, however, is always a blessing of the Almighty Father. The foliage is hope; the flower is a promise; and the fruit is the result achieved. Only the fruit has the sweet mystery of life, whose source gets lost in the infinite of the divinity!"

With sincere admiration, the disciple meditated about all the concepts, while Jesus continued clarifying:

"This image can also be the light of the Spirit in its radiant eternity; the only difference here is that the branches and the flowers never die; they keep moving ahead to the fruit of edification. Given the spiritual greatness of life, human existence is time for learning in the endless path of time; this tiny time closes what exists entirely. That is why sometimes we see young people speaking like they have a millennial experience and the old ones talking without reflection and without hope."

"So Lord, is old age the goal of the Spirit?" asked the disciple, thrilled.

"Not the sick and embittered old age that is known on earth, but the old age with experience that builds love and wisdom. Here again we must remember the symbol of the tree in order to recognize that the perfect fruit is the freshness of the branches and the beauty of the flower, which ends the divine content of honey and seed."

Realizing that the Master extended his concepts in broad and symbolic images, the apostle started to think again about his particular case and said, "Lord, the truth is that I feel depleted and old. I am afraid that I will not be strong enough to resist to the necessary efforts, which will be required to have in order to disseminate the word of your holy doctrine."

"Listen, Simon," said Jesus with energetic serenity: "Do you think that the youth of tomorrow will be able to do anything without the work of those who are now aging?! Would the tree be able to live without the root,

the soul without God?! Keep in mind the part of your effort and do not worry about the work that belongs to the Almighty God. Especially, do not forget that our task should not be transferable so we can achieve perfect dignity in our souls. John will also be old and the white hair of his forehead will count profound experiences.

“Do not get hurt over the talk of youth on the Earth. In the world, the flower can be the beginning of the fruit, but it can also adorn the cortege of illusions. When you are surrounded by the noise of the youth, love those who show interest in work and reflection. But also, do not stop smiling in the same way to the frivolous and careless because they are children who ask for care; they are bees who do not know how to make honey.

“Forgive their random enthusiasm as if we should forget the impulses of a child in the unawareness of their first days of life. Simon, let us clarify things to them. Do not think that someone else would be able to do your divine work. The effort shall be yours. Go and cheer up! An old person without hope in God is a sad brother of the night; and I bring to the world the clarities of a perennial day.”

Understanding that Jesus had finished his explanation, Simon, the Zealot, left satisfied as if his heart had received new energy.

Returning to his poor house, he found James, the son of Cleophas, by the lakeshore speaking to some young people. He was passionately appealing to his fulfilling forces. Sighting the old fellow, the youngest apostle did not offend him, but he briefly mentioned about his age in order to highlight the words of his exhortation to his fellow fishermen. Simon, however, without experiencing any hint of jealousy, recalled the teachings of the Master, and, as soon things got quiet and he noticed that James was alone, he told him gently:

“James, my brother, do you think that spirit has any age? If God was to count time as we count, would not he be the oldest of the whole Creation? Which man of the world will try to be like the Almighty God? A youngster would not be able to accomplish his task on earth if he did not have the experiences of his parents behind him. Let us not detain ourselves in age. Let us forget the circumstances and only remember the sacred purposes of our lives, which must be the edification of the Kingdom in the depths of our souls.”

The son of Alpheus heard Simon’s friendly remarks and he acknowledged that they were said with such pure fraternity that they did not even slightly hurt his heart. Admiring the serene tenderness of his fellow and without forgetting the standard of humility that the Master always presented, he meditated for a moment and, deeply touched, he replied, “You are right!”

The old apostle did not wait for any justification from him and gave James a hug and smiled to him, making

them both understanding that they should forget for good about that that minute of divergence in order to unite themselves even more to Jesus Christ.

That afternoon, when the Messiah started to teach about the wisdom of the Kingdom of God, Simon, the Zealot, noted that there were two little kids who were unconscious at the beach. Enveloped by the new light that flowed from the teachings of the Master, their mother had not noticed that the children were getting distant over the first waves of the shallow waters. The old fisherman paid attention to the preaching and to the other needs of the ongoing hour, he also watched the two little ones and followed them. Kindly talking to them, Simon took the kids and sat them on a rock. When the meeting was over, Simon returned them back to their mother feeling soft joy and sincere appreciation. Inspired by a strange force onto his soul, the disciple realized that the joy of that afternoon would not have been complete if the two children had vanished in the boundless waters, which would separate them forever from their mother’s loving arms. There was sincere joy at the core of his spirit. With Christ he understood the pleasure of serving, the joy of being useful.

That night, Simon, the Zealot, had a glorious dream for his simple soul. Falling asleep in happy conscience, Simon dreamt that he was meeting with the Messiah on the top of a mountain, which was rising in strange fulgurations. Jesus hugged him with kindness and thanked him for the brotherly clarification that he provided to James, in his memory. Jesus also expressed his appreciation for his tender care with the two unknown children for the love of his name.

The disciple felt fortunate during that sublime moment. Jesus showed him the entire world from the top of that prodigious mountain. There were cities and fields, seas and mountains. Then, suddenly, the old fisherman realized that his confused eyes were seeing the landscapes of the future. The immense human family was passing before his amazed eyes. Everyone was staring at the Master with grateful and glittering eyes full of love. Children were calling him “faithful friend”; youth was calling him “Heavenly truth;” and the elderly were calling him “holy hope.”

Simon woke up experiencing indefinable joy. In the immediately morning, before going to work, Simon looked for the Lord and kissed the hem of his humble tunic jubilantly exclaiming, “Master, now I understand you!”

Jesus looked at him with love and said, “Simon, in fact, it does not matter being young or old in the world! Before anything else, the most important thing is to be of God!”

Source: Book “Boa Nova” (Good News) by Humberto de Campos (Spirit) through the psychography of Chico Xavier, chapter 9, 1941, published by FEB.

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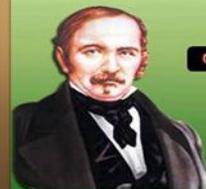
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*Spiritist Conduct  
Regarding  
Political Issues*

> Andre Luiz (Spirit) / Waldo Vieira (Medium)

**H**ave a defined and clear position of your social aspirations and the Cristian Spiritist ideals without mistaking the interests of Caesar with the duties to the Lord.

Only Spirit is eternal.



Distance yourself from extreme partisanship. Passion on the field, shadow around.



In no circumstance transform the Spiritist tribune in a podium of political propaganda, not even with touching subtleties in the name of charity.

Deception favors the domination of evil.



Fulfill your duties of citizen and voter, choosing the candidates of the elective posts according to the principles of your own conscience, however, without tangling yourself in the mesh of party fanaticism.

Discernment is the pathway to do right.



Repel political agreements that, with the commitment of the individual conscience, claim to defend the doctrinal principles or attract social prestige to the

Doctrine in exchange for votes or solidarity to parties and candidates.

Spiritism doesn't make pacts with purely earthly bounded interests.



Do not make trades with the votes of companions of Ideal, in who your words or cooperation can have any influence.

Faith will never be product in the human market.



In no circumstance, condemn those who find themselves invested with administrative responsibilities of public interest. Instead, pray in their favor, so that they can release themselves with satisfaction from the commitments they took.

In order to do the good, it is necessary that the assistance of the prayer opposes to the whip of criticism.



Prohibit talks and discussions of political order in the headquarters of Doctrinal organizations. Do not forget that the service of the Gospel is the essential task.

Strictly speaking, there are no official representatives of Spiritism in any field of human politics.

*"No servant is able to serve two masters."  
Jesus (Luke 16:13)*

Source: Spiritual message received by Andre Luiz (Spirit) through the medium Dr. Waldo Vieira from the book *Conduta Espirita*, published by the Brazilian Spiritist Federation.

*Violets on the  
Window:  
Violets, and much  
more*

It is not the first time I 'learned' it and I am certain it will not be the last: do not judge a book by its first reading.

We were looking for a book to prepare a lesson for our Sunday Study. It was Summer and we wanted something light. Violets on the Window seemed close to ideal. It is short and happy and, well, 'of the best of those precious teenage years'.

It is all that indeed. Patricia both as an incarnate and later, now, as a discarnate inspires by her positive, wholesome outlook. It was after the second reading my real 'learning' began. I will try to cite a few examples that will also surprise those who go for that second reading.

No, these sentences were added. Then, I just did not 'see' them.

"Will you leave your work to stay with me?... Grandma smiled and said good-bye. 'Don't be afraid of the unknown. God is everywhere, so be aware of Him'.

"The energy is solar and of another kind, which incarnate people cannot even imagine yet. ... People control it according to their needs."

"Grandma, why do you say my terrestrial home?"  
"We may have several homes. Each heart that loves us is like a home to comfort us."

"What are bonus hours?... incentives... later on they'll do for a greater reason, for love." "Are there people in the Colony who don't work...? Yes, but the length of stay for these spirits is not long... Unfortunately, they reincarnate at the first opportunity among lazy Spirits like themselves, and only then they miss the comfort they had failed to appreciate."

"Patricia", he said, "in order to work at the Learning Centre one has to be exceedingly learned and dedicated. ... To be useful wisely one also has to possess knowledge."

"Note that the residents of the Colony are not all equal. There are those in need, those who want to be served, and those who although redeemed, only work out of obligation. There are those who serve willingly but get comfortable, feeling fine the way they are. To many, this is already the paradise of their dreams. ... You can use your free will to stagnate, staying the way you are ... What our great Master taught very clearly was that we have to be better, to become good in the present."

"Whenever incarnates feel pity and think of

discarnates as sick and suffering, these Spirits feel the same way and have more difficulty freeing themselves ... of their illnesses and of the suffering which caused their passing. Incarnate people should think of discarnate ones as healthy and happy, wishing them well. Whenever incarnates don't cooperate... the discarnates require a lot of assistance... They hear people calling them as if their families' voices were coming from inside them."

"My grandmother had told me that I would be able to visit my family... Even if you feel like staying, you can't. You're only visiting, your place is here. ... These - in order to visit Earth - need to be conscious of their own passing over and of the nature of their family problems. The family being visited must be resigned to their loss, meaning there is no risk of them trying 'to hold onto' the visiting discarnates."

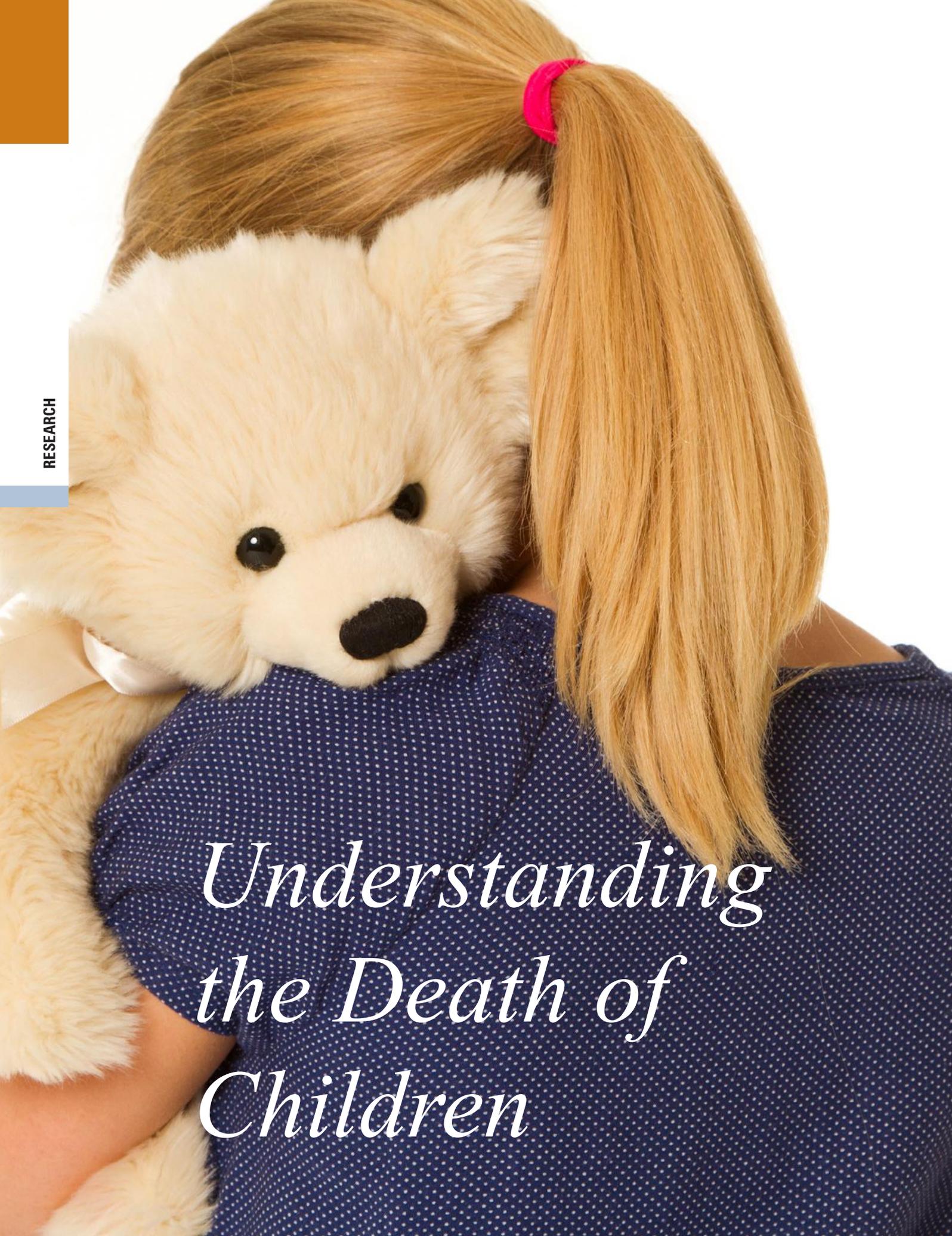
"The needs of incarnate men follow them in the afterlife, much as the reflexes of their illnesses. There are few, extremely few souls who, after passing over, understand what happened and then free themselves immediately from those reflexes and needs. The majority do it very slowly."

"Why is passing over so sad for most people?' ... They don't prepare themselves for the continuation of life. ... But those who were good while incarnates, the ones who served the Father and lived the teachings of Jesus, these fear nothing and their passing over is joyful."

"There are those who, by their own efforts, become self-sufficient or useful servants and there are the needy. ... Most are needy because they want to be. They don't take advantage of the opportunities to change from needy to self-sufficient. ... We must be, now, in the present. The future is a living consequence of the present and not the result of the aspirations of an idle mind."

"The workers in the Vineyard (Matthew XX: 1-16): The Vineyard symbolizes the Cosmos, and the Cosmos is God's house. We are all called to participate freely in this communal life - not in a narrow and selfish way - but in a complete and unconditional manner. The fact is that we are all children of this Cosmos, and as such we should behave accordingly."

As our thanks to Patricia, we will borrow her last few words. "Mauricio, I know you don't like 'thank you's'. Still, I tell you from the bottom of my heart: Thank You! ... We became good friends and we will continue being good friends forever."



*Understanding  
the Death of  
Children*

## Would the discarnation of the soul during childhood be a punishment of the Divine Laws?

Divine Law does not frustrate many reincarnations in the cradle. But Divine Law works in all of us provided that we all exist in the breath of the Creator.

Often we bring upon our souls imbalances like hidden storms which we let loose by stubbornness in the field of our inner nature either by full bloom suicide or through our own lawlessness.

There are individuals who either ruined their own body or annihilated them, imposing premature death with full disapproval of their conscience by ingestion of poisonous substances, by using sharp instruments and harmful projectiles, by drowning, by hanging, by calculated fall of great height or by a diversity of addictions. Thus, they determine their own degenerative processes and imbalances in key centers of the psychosoma, especially those that govern the encephalic cortex, the glands of internal secretion, the emotional organization and the hematopoietic system.

Before the impact of induced-discarnation, parallel resources of the soul enter dreadful collapse since they are under trauma for which there is no term in the terrestrial diagnosis.

These tortured minds undergo indescribable flagellations ranging from discontinuous unconsciousness to complete madness for variable period of time.

It all depends on the mitigating or aggravating guilt. Superior authorities may then decide to re-intern them in the carnal body as seriously ill patients inside physical cells of brief duration, in order to gradually rehabilitate them with the proper cooperation of the reincarnated spirits with whom their debts are attuned.

That is why a suicidal strike in the heart, accompanied by remorse, commonly causes bleeding diathesis, with considerable loss of prothrombin in the blood, in those who are reborn for treatment to recover the dystonic spiritual body.

In the same conditions, self-poisoning will result in deplorable disharmony of the corresponding psychosomatic regions to the red marrow, thereby impeding the birth of red blood cells, both in its intravascular evolution within the sinusoids, as well as its extravascular constitution in the reticulum generating the congenital dystrophies of the erythrocyte in various hematopathologies.

In identical circumstances, drownings and hangings impose on those that cause them the phenomena of mother-fetus incompatibility. After the first pregnancy, the so-called Rh factors allow hemolysin to reach the placenta, which attuned with the morbid state of the reincarnating entity, thus triggering erythroblastosis fetalis in its various expressions.

The voluntary disruption of the skull, the falling from a great height, and addictions of feeling and reasoning generate in the spiritual vehicle multiple occurrences of cerebral arrhythmia in newborn patients by eclampsia and tetany in the lactating babies, hydrocephaly, encephalitis lethargica, chronic encephalopathy, epileptic psychosis, idiocy, Down syndrome and various morbid states caused by glandular insufficiency.

Certainly, in this succinct appraisal, we are not mentioning the problems of suicide associated to homicide, which often are followed up in subsequent reincarnation of the unfortunate individual by lamentable reactions in accidental or violent death in childhood, translating unavoidable stop in the cycle of redemption.

However, in regard to the above mentioned diseases, they may appear in many different periods of life searing the existence of the physical vehicle. Usually they happen between life "in utero" to the eighteen or twenty years of age in a reincarnation. As we can see, these are secondary diseases, since their etiology is in the complex structure of the soul.

We are also compelled to consider that all infirm of this type are conducted to live with other spiritual infirm souls - men and women who have corrupted their own reproductive centers due to emotional delinquency or repeated criminal abortions in previous existences. They will serve in the condition of assistants and guardians of members who had also corrupted themselves before Eternal Justice in order to recover in their turn and regenerate themselves by loving devotion through sweat and tears in support to the little children condemned to death or harassed since the cradle.

Therefore, according to our observations, interrupted reincarnations at the dawn of the dense body rarely represent indispensable trial in the human path. In most cases, they represent short course of relief or treatment of the spiritual body imbalanced by excesses and inconsequences. Now they compel us to recognize with the Apostle Paul<sup>1</sup> that our instrument of manifestation, wherever we are, is a temple of the Divine Force that combines body and soul. Thus, it is our obligation to improve ourselves, improving life in constant elation to God.

Source: Book *Evolução em Dois Mundos* by Andre Luiz (Spirit) through the mediumship of Chico Xavier and Waldo Vieira (mediums), published by the Brazilian Spiritist Federation.

1 First Epistle to the Corinthians, chapter 6, verses 19-20. (Note of the Spiritual Author)

DISCOVERING THE REAL WORLD  
WITH DIVALDO FRANCO

# *25 Years of Spiritist Psychology*

> Divaldo P. Franco

Image by Claudio Urpia

**1. IN SPIRITISM, WE UNDERSTAND THAT THERE ARE NO COINCIDENCES UNDER THE LAWS OF LIFE. THUS, WE CAN INFER THAT THERE ARE NO COINCIDENCES IN THE FACT THAT WE ARE CURRENTLY COMMEMORATING 150 YEARS OF THE GOSPEL ACCORDING TO SPIRITISM AND THE 25 YEARS OF THE PSYCHOLOGICAL SERIES BY JOANNA DE ANGELIS, YOUR SPIRIT-MENTOR. HOW CAN WE THEN COMPREHEND THIS FACT?**

I am in complete agreement with the affirmation that coincidences do not exist, even though according to Jung's synchronicity concept, Spiritism affirms that for every effect there is a cause, and that the intelligent being is also a generating cause. I realize that the Benefactor Joana de Angelis, who was also one of the Spirits of the Spiritist Codification, started to elaborate the psychological studies of the Spiritist Thought in a way that one fourth of a century after, during the occasion of the sesquicentennial publication of The Gospel According to Spiritism, it could still serve as a cultural instrument to understand its remarkable contents.

**2. KARDEC MENTIONED THAT THE SPIRITIST PHENOMENA WOULD SHED LIGHT TOWARDS QUESTIONS OF THE MIND. COULD WE THEN SAY THAT JOANNA DE ANGELIS BECAME RESPONSIBLE FOR DEVELOPING THIS KARDECIAN THESIS?**

By reflecting upon the subject, I completely agree with it, having in sight that the noble Spirit Emmanuel, through the psychography of the venerated mediumship of the apostle Chico Xavier - who was in charge of spreading the Gospel-related aspect of Spiritism, which, by the way, he fulfilled in a remarkable way. The same happened with the Spirit Andre Luiz, who was in charge of developing the scientific features of Spiritism. I believe that, as a result, Joanna de Angelis was given the task of developing the psychological view of the liberating Spiritist Codification.

**3. ON AUGUST 14TH THROUGH THE 17TH, IN AN EVENT ORGANIZED BY YOU, THE ENCOUNTER WITH DIVALDO FRANCO (BAHIA, BRAZIL), DEDICATED TO THE 25 YEARS OF THE PSYCHOLOGICAL SERIES BY JOANNA DE ANGELIS, COLLEAGUES FROM MANY PARTS OF THE WORLD WERE PRESENT TO DISCUSS THE PROPOSAL BY THE PSYCHOLOGICAL SERIES. COULD YOU TELL US MORE ABOUT THAT?**

When we reflected with friends on the realization that the anniversary of the psychological series coincided with the sesquicentennial publication of The Gospel According to Spiritism, there came the idea of organizing

a celebration, where psychotherapists, who had deepened their studies in the Benefactor's thesis, could decode such concepts bridging them up with the foundation of Spiritism. We also had the idea of publishing a special edition of the sixteen books that compose the Psychological Series in a deluxe kit and offer it to Brazilian public libraries, universities, and educational institutions. The event was highly publicized. At the same time we intensified the translation into English and Spanish that soon will also be presented in a special edition.

**4. THERE ARE PEOPLE WHO HAVE READ THE BOOK SERIES AND COMMENTED THAT ITS READING IS CHALLENGING DUE TO THE ELEVATED LINGUISTIC STYLE USED BY THE SPIRIT-AUTHOR JOANNA DE ANGELIS. WHAT IS THE POSSIBLE EXPLANATION TO THAT?**

In regards to a Science such as Spiritism, its study should be serious and meticulous, in its own language compatible to the vastness and depth of its contents. On the other hand, Psychology, especially Jung's Psychology carries a specific vocabulary that cannot be altered due to the possibility of harming its meaning. Furthermore, a Doctrine that is always up-to-date in its contents, requires specific study. Then, it does not allow vulgar and trivial expressions, which would push away from its analysis more culturally informed people who are knowledgeable of human problems.

**5. WE CAN FIND SEVERAL STUDY GROUPS OF JOANNA DE ANGELIS' PSYCHOLOGICAL SERIES ALL OVER THE WORLD. ARE THERE ALSO UNIVERSITIES THAT ALREADY ADOPT THE MATERIALS AS SOURCE OF STUDIES? IS THAT POSSIBLE THAT IN THE FUTURE THE SPIRITIST PSYCHOLOGY WOULD GIVE BE ADOPTED TO A LARGER EXTENT TO HELP IN THE COMPREHENSION OF THE HUMAN MIND REVOLUTIONIZING THE PSYCHOLOGICAL-PSYCHIATRIC TREATMENT ON THE EARTH?**

All new ideas always find some resistance in the cultural comfort it appears. It is natural that there is certain silence around the Benefactor's work, and even real oppositions. However, the specialized study groups of Joanna de Angelis' Psychological Series are multiplying in Brazil, as well as in other countries. Officially, there aren't yet groups studying the Series in Universities. However, we have been informed that there are efforts emerging to introduce it in universities in order to contribute with the emotional and mental health of others, as well as their wellbeing.



# *Metempsychosis and Reincarnation*

> Vanessa Anseloni, PsyD, PhD

Peter used to avoid killing or eating any animal, even flies and cockroaches, because he believed that if he did it, he would be punished having to reincarnate as one of them. Whenever he would eat, he would think that in another life he could be one of those animals too.

Alana, one of Peter's Spiritist friends, decided to help him. One afternoon, sitting in a cafe, Alana mentioned that Peter's fears went back to an old question in human history regarding the belief of metempsychosis. Immediately, Peter raised his eyebrows and questioned about the meaning of the word, which was very new to him. Alana, then with kindness in her words, explained that the word metempsychosis refers to the belief that the spirit of a living being can reincarnate into other bodies, including animals and plants, even the possibility that the soul of a human body can reincarnate into that of an animal. Peter, understanding the new concept, said he believed it so much that he avoids killing any animal. Alana kindly offered Peter a special book: *The Spirits' Book* by Allan Kardec.

Peter accepted the gift without offering resistance and was grateful for the friendly gesture. However, Peter did not know where to begin with his studies. Alana suggested that he read some of its questions (222; 611-613). At the same time, he opened the book and started reading aloud to Alana. Since she was an expert in the Teachings of the Spirits, he was hoping she could explain in greater depth the meaning to him.

Peter read from the book, "*From the moment when the intelligent principle reaches the necessary degree for becoming a spirit and for entering the period of humanness, it has no more relationship with its primitive state. It is no longer the soul of the animal like the tree is no longer a seed. In humans, there is only the animal-like body [...].*" Consequently, metempsychosis, as they understand it, is not true."<sup>1</sup>

Peter was instantly amazed at the revelation, which after reflecting, he realized that he needed further explanation. So his friend explained, "Peter, you know that currently, many people have an iPhone, right? Do you think the current iPhone 6 works with the same effectiveness as the previous model, the iPhone 5S? Imagine you are software programmed to run on a next-generation computer, could you work on it in an earlier generation computer?" Peter reflected and concluded that he could not operate it on the old computer system. Agreeing with Peter's answer, Alana concluded by reading the following, "It would be a regression of the human spirit to reincarnate in the body of animal."

To understand even better, Peter continued reading and discussing new ideas that, incidentally, he absorbed with

great interest. "*Metempsychosis would be correct if one understood it to mean the progression of the soul from a lower to a higher state, accomplishing the developments that will transform its nature. [...] Reincarnation taught by the Spirits is founded upon the evolutionary march of nature and the progression of humans within their own species, which in no way diminishes their own species.*"<sup>2</sup> Alana, mentioned that there is an evolutionary hierarchy when the spiritual principle begins its first evolutionary stages in more 'simple' kingdoms of nature to go after ascending to the more 'complex' ones.

"Interesting", Peter commented. "This then means that my fears have no foundation!"

Alana replied, "Exactly. They do not make sense, because we were created simple and ignorant, but we evolve from every experience and lesson, never regressing. Think of the constant expansion of our intellectual and physical capabilities."

Delighted with the new concept presented to him, Peter knew it was up to him now to read more about, study, and share with his family members the knowledge he had just begun to learn. Arriving home, he proposed a family gathering with coffee and biscuits. In this informal family gathering, he presented to them Allan Kardec's book. Little by little, he read and explained each of the Spiritist passages. At the end he concluded, "Dear family, at this moment, let us continue to respect animals, who are also our brothers in God, but let us not fear that under any circumstances will we reincarnate into the body of one of them. With this in mind, let's continue on with our lives. "



Dear readers, in this reflection, we discovered an evolutionary paradigm that tells us: We progress always! While we're still made up of animal experiences, let's take advantage of this reincarnation, with the knowledge of our animal instinct and continue to evolve from it without the fear of returning as one. And, as Kardec says, "*metempsychosis, as they call it, is not true.*"<sup>3</sup>

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- 1 Kardec, Allan. *The Spirits' Book*. Question 611 Online Edition. FEB.
- 2 Kardec, Allan. *The Spirits' Book*. Question 613 Online Edition. FEB.
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Vanessa Anseloni, PsyD, PhD is a neuroscientist, psychologist and assistant professor at the University of Maryland. Fifth generation Spiritist, Dr. Anseloni is the founder and former president (1998-2012) of the Spiritist Society of Baltimore. She also founded and is the president of the Spiritist Society of Virginia. Vanessa Anseloni is a Spiritist medium, fraternal counselor and coordinates spiritual treatments and workshops in the U.S. and worldwide. She is also the co-author of the book *The New Generation* with Divaldo Franco and the editor-in-chief of *The Spiritist Magazine*. Dr. Anseloni is the founder of Kardec Radio.



# *Tone of Voice*

> Bernadete Leal, M.Ed.

**D**o parents and educators' tone of voice affect children's behavior?

Voice is a beautiful gift from God that we may take for granted. Voice is very powerful. Voice can sing songs; voice can express feelings; voice can say words of love; voice can bring healing. But sadly it can also be a voice of sadness, and a voice that puts someone down. The world has many voices that come from different directions. They are voices that cry for help, for love, for understanding, for action.

So, at this moment, we invite you to think about your

voice. How are you choosing to use your voice today? Is your voice of hope, of encouragement, or of anger, or of hate? How's your tone of voice when you speak with people around you? And with that in mind, let us reflect on how we use our voice at home; when we speak with our spouse, children, and relatives.

It is easier to be cordial and use a gentle and kind voice with a stranger than extending the same kindness to the people who we live together. There are homes where respect is a distant word and the voices heard are negative and loud; they are voices that yell, voices used for name calling, voices that intimidate, voices with words that cut like a knife; deep in the heart, deep in the soul. Dear friends, we usually say what we think, but

not always think about what we say. And when someone lives in a home where there is little consideration about what is said and how is said, it can be very challenging, and mainly for a child. A child is a spirit that is still in formation and is also absorbing all the experiences that the environment can offer. Question 383 of The Spirits' Book says that *"The aim of incarnation is the improvement of the spirit subjected to it; and a spirit is more accessible during childhood to the impressions he receives, and which may conduce to his advancement—the end to which all those who are entrusted with his education should contribute."* Therefore, it is very important to provide a home for a child where there is love and respect; that's what they will learn and share with the world.

If a child is being disrespectful when speaking to a parent, before labeling or judging this child's behavior, stop, think, and ask yourself: Do I usually raise my voice at home or at people? Are my words more positive or negative? Do I take the time to truly listen to my child? Do I respect my child's opinion? As you answer these questions, keep in mind that children usually imitate what they see and what they hear.

Children want their parents' approval, their recognition, and to please them. When a child hears a parent saying a negative remark about them, it has a serious effect on the child. It may stay on a child's soul for a long time carrying a sad and angry feeling. There are adults that till today do not have a good relationship with their parents because they hold grudges about what they heard and experienced when growing up. Some of them struggle to forgive and understand their parents because of what happened in the past and just can't let go.

As immortal spirits, we have to be more careful with our actions, and nurture the relationship between a parent and a child because whatever we do and say can have deep repercussions on a future life. No matter how painful or hard the relationship may be in your family, love and forgiveness are always the answer. And God's love is so amazing that parent and child (probably in different roles) will meet again and again, as many reincarnations needed till they truly learn to love each other.

At home, be the first one to silence, to listen, to lower your voice, to say words of love. Do not join the voices

that are loud and threatening; they reflect a coward voice that wants to control by fear. This type of voice is the product of a soul that is still lost and needs guidance. So be the example. Your child will learn with you. Chapter 8 item 4 of The Gospel According to Spiritism reminds us that *"During this period of dormancy, in which the instincts are also latent, the Spirit is more malleable, more accessible to impressions which can modify the character and which helps the Spirit progress. All of which makes it easier for the parents to educate the child at this stage."*

If you really want to help your child, say positive words, words of encouragement and appreciation. Some parents use putting downs, believing that it will make their child stronger.

Dear friends, nobody likes to be treated badly, nobody wants to hear that he is a failure or that he can't do anything right. Children have feelings like everyone else. Also, avoid comparing your child to others - to his little brother, or his friend Jonny. Your child is a unique spirit and he will never be exactly like someone else.

As we grow spiritually, our tone of voice also changes because we become more aware of our actions, our responsibility, and our relationship with others. And when there is true change in our soul, our voice speaks with kindness and compassion as we begin to treat others the way we want to be treated. We pay more attention to our words, we become better listeners, and there is a shift in our way of living.

We start practicing love at home. The poet E.E. Cummings said *"Love is the voice under all silences, the hope which has no opposite in fear; the strength so strong mere force is feebleness: the truth more first than sun, more last than star..."* In Spiritism, we learned so much with the voices of the Spirits. Jesus used his voice to bring light to this planet; teachers use their voices to educate and bring awareness; parents use their voices to guide their children. What about you, are you ready to consciously use your voice to transform this world?

Bernadete Leal, M.Ed., has been a Spiritist educator devoting her time to compiling materials and resources to educate children and youth in Spiritism in the United States. She is the coordinator of the Education for Youth and Children with the United States Spiritist Council. Leal is also a great collaborator of Kardec Radio team. This article has been featured at Kardec Radio through its weekly segment YES with Bernadete Leal.



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WISDOM

# *Handicapped Children*

> Emmanuel (Spirit) / Chico Xavier (Medium)



All parents naturally want to have normal and healthy children who are able to fulfill their hopes and ideals and become a success in life.

But sometimes this is not possible when children are handicapped, especially the mentally impaired who will need a great deal of understanding, support, and most of all patience. You should never think of them as failures or delinquents.

They are in fact companions of past lives whom you invited, through an act of love, to share your present life and rehabilitate themselves.

In previous incarnations, many of them shared your struggles, but in other incarnations they went astray, directly or indirectly because of you.

In the invisible plane, after nightmarish periods of insanity, and tears of remorse, when they were desperately pleading for shelter, you offered them your home and care as members of your family.

You may enlist medical help for them, if necessary, knowing that Science in the world is also an instrument of Divine Providence. But let us not forget that love is the best therapy to be expressed in your tolerance and tender care. Love is the only effective treatment that can heal disharmonies in the soul.

These children may often seriously challenge your devotion to them and in many ways try your patience. But you must remember the favors of Heaven entrusting your ability to bless and transform them that the good in them may emerge and have the final victory.

Children come to your life always as teacher to foster progress in your soul. But handicapped children are the messengers of love whom God gives you to remove from you all traces of selfishness; to purify your love and make it shine in spiritual splendor.



*The Drama  
between Having  
and Being*

> Cláudio Sinoti, PsyD, and Iris Sinoti, PsyD



**G**reek mythology tells that Sileno, one of the masters of Dionisio, lived drunk and wasted through the streets. One day, after having been found by the soldiers of Midas, King of Frigia, Sileno was taken to the sovereign. After recognizing Sileno, the King generously welcomed him in his palace, allowing Sileno to recover himself. In gratitude to Midas, Dionisio offered the King the possibility of making a wish. After thinking a bit, the sovereign of Frigia made his choice:

*- I want that everything that I touch turns into gold...*

Dionisio didn't think that was a good choice but, as son of Zeus, he kept his promise. The King of Midas thought that in that way he would be free of all misery and difficulties in his personal life and in his kingdom. Soon after being granted his wish, he ordered a big celebration to the era of prosperity in his kingdom. But his happiness lasted only a short time, because when he touched the food he was about to eat as well as his own daughter's, both were transformed into gold. Desperate, he implored Dionisio to undo the wish...

Remembering these pages we ask ourselves if we are free of the illusion that took over King Midas, when he thought that he would find unending fountain of external resources would be the solution to all problems. A brief observation is enough to realize that many illude themselves thinking that if only they had abundant resources the biggest

part, if not all their problems, would be solved. They don't realize that even those who have abundant resources experience serious conflicts that are often intensified due to the possessions and the fear to lose them.

The Psychology by Joanna de Ângelis teaches us: *"No one lives well without security of themselves. When this does not result from the freeing self-encounter, it is searched through external means that involve the individual in worries to increase them, to fear losing them and the distress to ensure its retention."*<sup>1</sup>

The poor idea of their own value makes human beings transfer it to things, which they try to insatiably possess, because, due to their own provisional condition, they bring their own amount of anguish to those who attach themselves to them, making themselves slaves of the things they think they possess. While ignoring themselves, individuals search for their value through the brand they wear, the car they drive, or through the status that they attain. And they get desperate with all the things they cannot have...

This 'neurosis of having' finds its escape valve in excessive consumerism, which has been instilled in our culture. From early childhood, they are skilled to shop through children's tv programs and through the behavior of their parents. Creativity and spontaneity are being substituted by high technology games, which, evolving rapidly, produces many disposable products that are being accumulated in the rooms and drawers or in the rubbish of the cities.

Furthermore, one of the symptoms of modern society, the absence of the parents at home, makes this question even graver, because it became a habit to compensate the lack of time with excessive things. And such fact doubled the disaster because it teaches young minds consumerist behavior, since





they perceive objects as a substitute for the lack of affection.

Adolescents who are already living their natural crisis due to their age are a target of this illusory dynamic as well, because they are always finds the necessary support to base the structuring of their personality on healthy grounds. This stimulus is verified through the fact that they look for well-paid and safe professions in detriment to their often neglected and forgotten vocation. The underlying idea is to be someone of distinction; to be admired, whereas the message should be to construct inner values and to form noble citizens.

In this unconsciousness that gravitates around 'having', other problems arise too. Nature is one of the big ones affected because unconscious consumerism causes irreversible damage. The devastation and inconsequent exploration of minerals, plants and vegetables, as well as animals in the condition of raw materials of products for consumption, is being intensified in a frightening velocity. Because nature's natural cycle and her own capacity for regeneration is not being respected she is threatened immensely. This is without mentioning production forms that use slavery in service of the sleep state in which we find ourselves collectively.

Since we are distanced from our *Being* due to the focus on *Having*, we do not feel part of the big universal web. The result is that nature itself is turning against humanity, not as divine vengeance, but as reply to our form of establishing ourselves and living in the world. Climatic changes and natural catastrophes show it as they occur more frequently and more intensely.

Through time habits are being affected too. In the past, Sunday was a day dedicated to the integration of family, religious services, and leisure time. In many places in the world, all of it is being substituted by strolls through shopping centers, which are more modern and sophisticated, and some even open 24 hours. The problem is neither the existence of shopping centers nor going there, because they have their usability and value in today's society. However, we need to reflect about the energy that is dedicated to the temples of consumerism while the Being that we are is still asleep.

Of course we cannot stay stagnant in time. Things change and we need to keep up with the advancements. But this cannot be used to free us from a more profound reflection about our habits. Are they serving the soul of the Being that we are, or the person that we build who does not have a notion of its own value?

And the serious question remains: how can we free ourselves from the dynamic of Having and enter the reality of Being?

Among its many teachings, the proposal Joanna de Angelis' Psychology guides us to:

- **Make an evaluation of our true treasures:** What are the treasures that deserve our attention and investment? Are they the ones that can lead us to a fulfilled and significant

life – of inner order – or those that bring external realizations? It is not necessary to deny the world, not even to isolate from it, but we need to bear in mind what really deserves the channeling of our energies.

- **Reserve time to get to know ourselves:** Knowing oneself demands regular discipline in which the individual observes themselves. From that observation they need to make an effort to modify what does not adapt to their goal to conquer fullness.
- **Persevere:** This word is of Latin origin. *Perseverare* means 'to maintain oneself upright', that is, to destine energy all the way through. Many candidates of the conquest of themselves give up when the first difficulties arise, demonstrating that, despite the truthfulness of their will, they do not yet possess a strong base of support to deal with the natural challenges that appear on the way of all those that yearn to turn themselves conscious.
- **Appreciate the beauty of each moment in your pathway:** The whole path of transformation possesses inherent wonders at all stages. Trying to speed up the pace often means to lose sight of the necessary learning, through which we add important conquests for future stages.

Complementing it all, the Benefactress teaches us: 'Such identification – of what we need to do and how to achieve it, overcoming the consequences of the past – opens mental and emotional spaces to be happy. In this conscious labor, rational and objective, individuality increases and develops, allowing the appearance of other values that were not considered before and that constitute superior elements for an existence with noble sentiments.'

When Midas noticed that his wish was a curse, he asked Dionisio to undo the wish. Dionisio told him to go to the fountain of the Pactolo river and immerse his whole body, after which he could go back to his normal life.

Taking advantage of the ending of the myth, maybe we should go back to our own roots, delving deeply into our unconscious and explore our own riches. Acknowledging our divine affiliation and the sublime purpose of our existence, the Being will certainly have priority over the Having because, as the sublime Master already taught us, what good will it be for someone to gain the whole world, yet forfeit their soul?<sup>2</sup>

1 Book "O Ser Consciente" by Joanna de Angelis (Spirit) / Divaldo Franco (Medium), published by LEAL Editora.

2 Matthew 16:26) New International Version of the Bible.

Drs. Claudio Sinotti and Iris Sinotti are clinical psychologists in Brazil. As Spiritists they have been leading the psychological studies of the works by Joanna de Angelis through the books psychographed by Divaldo Franco. They are also devoted volunteers at the Mansion of the Way ([www.mansionoftheway.com](http://www.mansionoftheway.com)).



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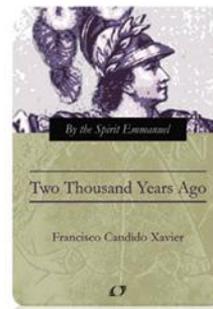
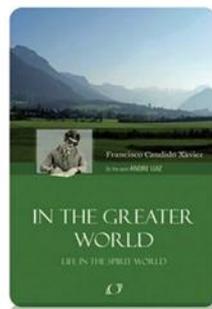
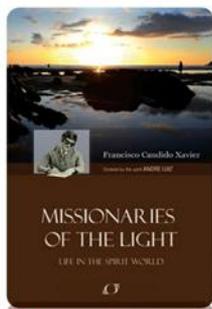
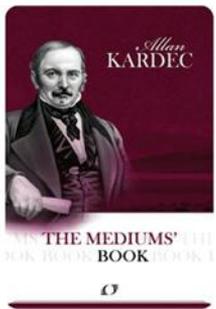
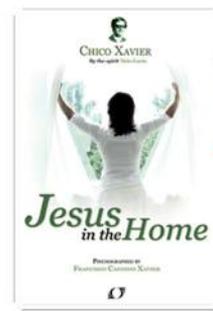
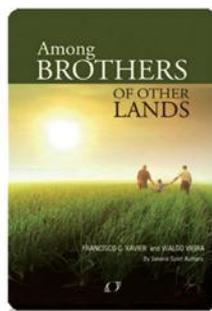
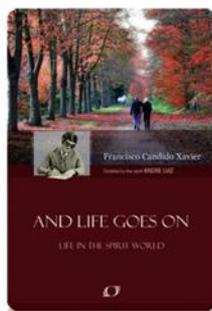
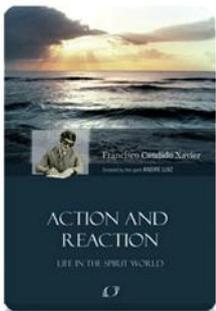
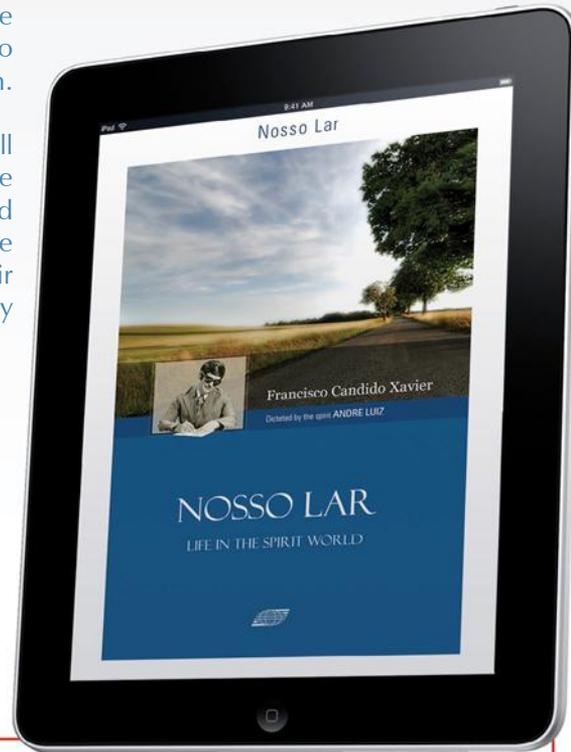
The International Spiritist Council (ISC) and the Brazilian Spiritist Federation (BSF) established a collaboration to consolidate pioneering efforts in the world market to launch the Spiritist books in digital format (eBook). This year we plan convert more than 500 titles copyrighted by The BSF. Amongst them are authors such as Allan Kardec, Francisco Cândido Xavier and Yvonne Pereira, and many others. Every month, we are negotiating new agreements to broaden the commercialization of them.

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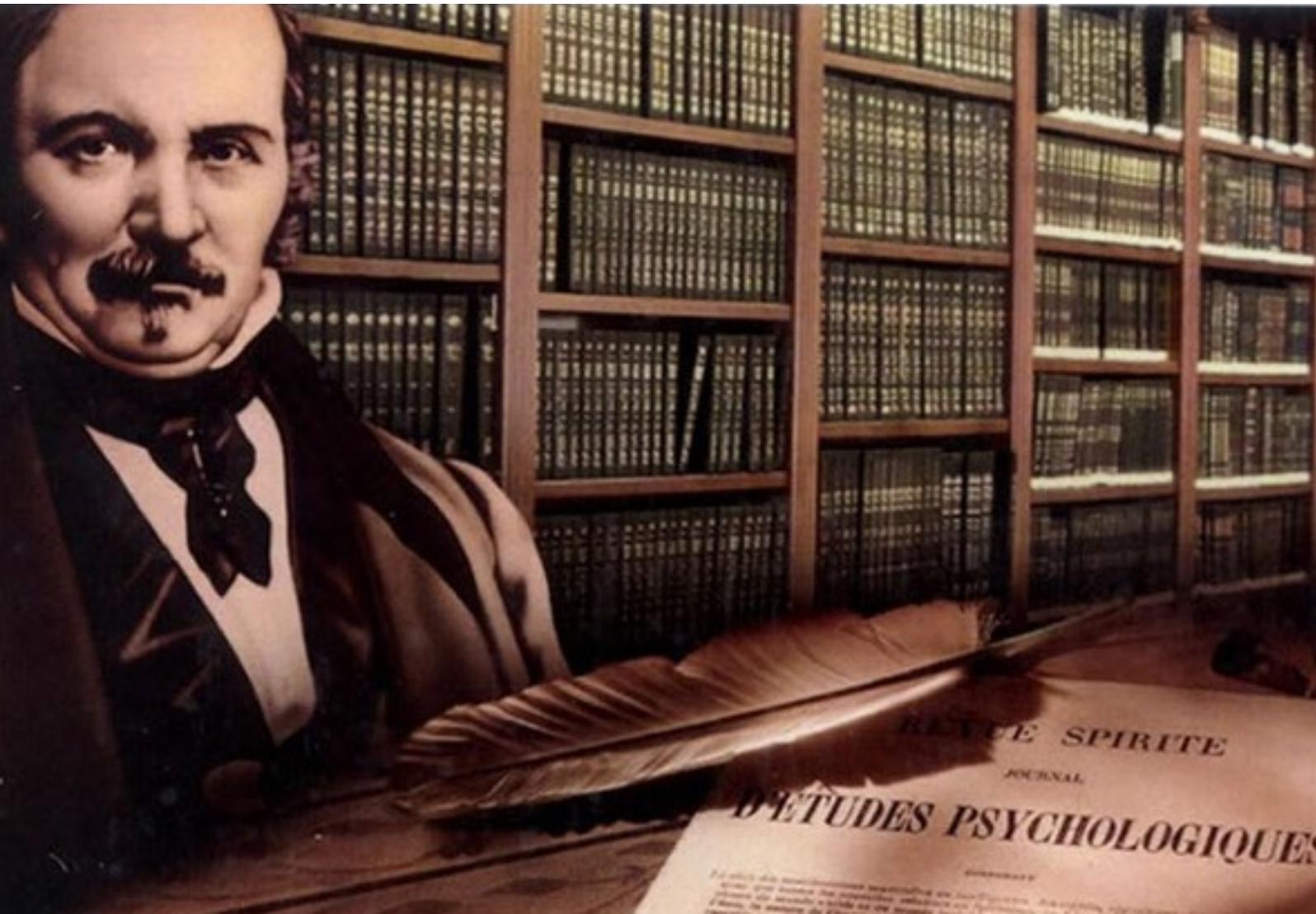
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# *Historical and Social Context of the Revue Spirite 1860 by Allan Kardec*

> Enrique Eliseo Baldovino



A s timely Commemorative Edition of the Spiritist Magazine<sup>1</sup>, its editor-in-chief, Vanessa Anseloni, pointed out in her editorial the extraordinary value of each of the 12 volumes of the **Revue Spirite - Journal d'Études Psychologiques**, which were published and wisely directed by the master of Lyon between 1858 and 1869.

Taking into consideration that the historical context of each of the current years are different from Kardec's time we here summarize research conducted over several months while working on our translation<sup>2</sup> from French into Spanish of the *Revue Spirite* published in 1860, as we have already done to the translation of the *Revue* of 1858<sup>3</sup> and the one of 1859<sup>4</sup>.

The publication of the *Revue Spirite in 1860* represents the third year of spiritual success of national and international circulation of this pearl of Spiritist literature and journalism, where its illustrious Author continues to record for the annals of Spiritism. With his usual clarity, discretion and wisdom, Kardec reported the various events that occurred at that time and the general state of Spiritism in that year (see **SM Jan 1860-I: Spiritism in 1860**, pages 1-6).

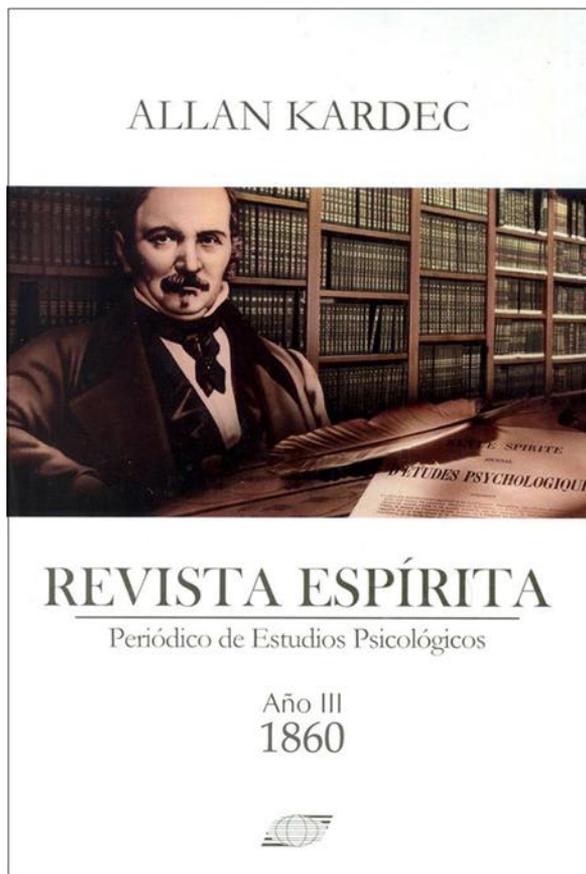
## MAGNETISM ENTERS THE ACADEMY

One of the greatest events in 1860 was the entry of Magnetism in the Academy of Sciences under the name of Hypnotism (**SM Jan 1860-II: Magnetism before the Academy**, pp 6-11), thanks, among others, to the French doctor Pierre-Paul Broca (1824-1880), who popularized and experimented at University such a discovery by Dr. James Braid (1795-1860) for therapeutic purposes. This Scottish neurosurgeon coined the terms *hypnosis*, *hypnotism*, *hypnotist* and *hypnotized*. According to Kardec, Spiritism and Magnetism are closely related.

## MAGAZINE ARTICLES IN THE CODIFICATION

For its historical relevance we quote some of the magazine articles that became foundation for several chapters and evocations in **Heaven and Hell** (released on August 1, 1865), materials that were prepared in earlier years, primarily in the great doctrinal laboratory of the **Revue Spirite (RS)**. Some of these items are as follows:

**RS February 1860-V:** History of a convict, pages 51-60 (there are no less than 126 questions and answers developed during 10 sessions), very moving subject.



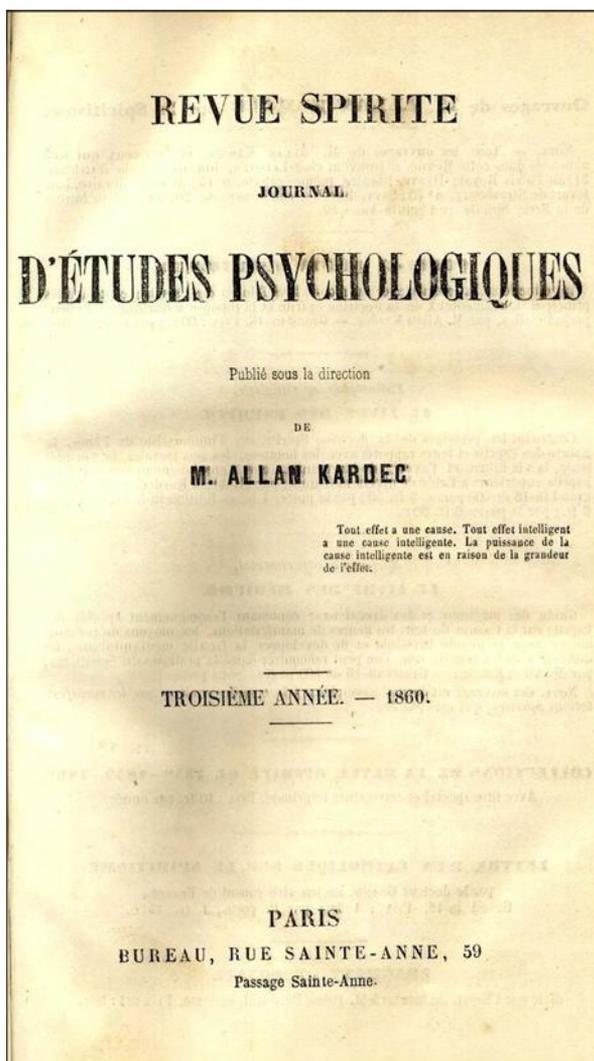
> Cover of the *Revue Spirite* of 1860 by Allan Kardec (Year III, EDICEI, 2012), whose words of the translator we extracted the general context of this article.

It was published briefly in the book mentioned above (Chapter VI: Repentant Criminals) with the name of the Spirit of Castelnaudary;

**RS March 1860-V:** *Studies on the Spirit of living people* - Dr. Vignal, pages 81-88, very important studies that were later published in the **RS in May 1865-III: Conversations from Beyond the Grave – Dr. Vignal** (Society of Paris, March 31, 1865 - *Medium: Mr. Desliens*), pages 137-140, and then reprinted in the above mentioned book with the name Dr. Vignal (Chapter II: Happy Spirits);

**RS in August 1860-V:** *The Suicide of Quincampoix Street* (Invoked at the Society of Paris in 1860), pages 247-248, touching article that will change the title later in the aforementioned 4th Work of Codification, under the name: *The father and the conscript* (Chapter V: Suicides). Here Allan Kardec wisely introduces very current concept of indirect or unconscious suicide;

**RS February 1860-VI b:** *Spontaneous Communications – The present time* (Society, January 20, 1860), by the Spirit of Chateaubriand, pages 62-63, historic communication that shortly after would be transcribed almost literally in **The Mediums' Book** (cap. XXXI, section II), 2<sup>nd</sup> Work of Codification to be launched soon after in January 15,



> Original French Revue Spirite of 1860, by Allan Kardec.

1861, whose large core was developed, elaborated and unfolded in 1859-1860, as shown and quoted above in our article also published in this Journal<sup>1</sup>.

### FINAL EDITION OF THE SPIRITS' BOOK IN 1860

**RS in March 1860-VIII:** The Spirits' Book - Note about the 2<sup>nd</sup> edition, page 96. It takes place the very important record of the launching of the second and final edition, entirely recast and considerably increased from the first edition of *The Spirits' Book* (Paris, Didier and Co., and Ledoyen), with 1019 questions, as we know it today, with a rare note on *this new edition*, released on Tuesday, March 20, 1860. The historical 1<sup>st</sup> edition had been published on Saturday, April 18, 1857 with 501 questions and answers.

For those reasons and by profoundly studying the historical pages of the *Revue Spirite*, we further understand the entire content of Kardec's Codification,

the foundation of the Spiritist Doctrine. Therefore, the reading and the experience of such luminiferous pages will greatly contribute in the improvement of humanity, as well foreseen by the imminent Systematizer of Spiritism.

### BURNED WORKS IN THE ACT OF FAITH IN BARCELONA

Kardec's works published in 1860 were burned in the infamous Act of Faith in Barcelona (October 9, 1861): the *Revue Spirite of 1860* itself, by Allan Kardec, was arbitrarily thrown into the fire, as well as Magazines of 1858 and 1859, and eight other titles, totaling 300 volumes.

Another work announced in the *Revue Spirite of 1860 (Nov. 1860-SM II)*: Bibliography - Letter from a Catholic about Spiritism by Dr. Grand, former vice-consul of France, pages 334-335), was also burned in this Act-of-Faith, book by Dr. Alphonse de Grand-Boulogne (1810-1874), humanitarian physician and knight of the Legion of Honor, known as Dr. Grand, corresponding member of the *Parisian Society of Spiritist Studies (PSSS)*, and from whom Kardec had already published in the *Revue Spirite* of 1860 an interesting magazine article entitled: **RS August 1860-II: Christian and Spiritist Concordance**, by Dr. Grand-Boulogne, former vice-consul of France, pages 232-235.

### FIRST SPIRITIST TRIP IN 1860

Kardec had enormous doctrinal work in preparing the books, but also in the directing the PSSS, as reelected president, in developing the *Revue Spirite*, in assisting the needy. After repeated invitations to take the Doctrine out of Paris, the tireless Codifier scheduled his 1<sup>st</sup> *Spiritist Trip in 1860*, traveling long distances on carriages and other scarce transports of the time, doctrinally visiting the towns of Sens, Mâcon, Lyon and Saint-Étienne (the distance from Paris to Lyon is 400 km) and guiding the first Spiritist Groups that had been formed. The Spirits told Kardec: "If Paris is the head, Lyon is the heart." Some articles in the *Revue Spirite* of 1860 are the resulting and the record of this first historical trip, among several ones carried out with so much sacrifice for him:

**RS October 1860-I b:** Answer given by Mr. Allan Kardec to Mr. Editor of the *Gazette de Lyon*, pages 292-298, article in which the Systematizer supports worthy and simple workers from Lyon before the cowardly attack of the writer, who did not see with good eyes that these workers were Spiritists, resulting in such brilliant defense the publishing of an extremely rare booklet by Kardec, entitled *Letter about Spiritism, in response to the Gazette*

de Lyon from August 2, 1860 (Lyon, September 16, 1860: typography by Chanoine, with 57 pages);

**RS October 1860-II:** *Banquet offered to Mr. Allan Kardec by Spiritists from Lyon, on September 19, 1860*, pages 298-299. In Brotteaux, Lyon adjacencies - his hometown – it's held the historical and first Meeting of Spiritist Leaders, under the coordination of the Emeritus Codifier with Mr. Dijoud and wife.

## INSTRUCTIVE COMMUNICATIONS

Instructional communication, remarkable invocations and very interesting dissertations happened in the *Revue Spirite* of 1860, several of them marked in the historical PSSS newsletter (where the minutes of each session were transcribed and their record was the highest in this year of 1860), communications that were dictated by several Spirits: Lamennais, Massillon, Madame de Staël, St. Benedict, Channing, St. of Sales, Chateaubriand, Joan of Arc, Georges, Homer, Santa Teresa, Lazarus, Melanchthon, Socrates, Joinville, Sister Marta, Nodier, St. Augustine, Fourier, Musset, Riquier, Saint Luke, Lenormand, Adam Smith, Nerval, St. Louis, Charlet, John Brown, Grandier, St. Vincent of Paul, Fenelon, The Spirit of Truth, amongst others.

## THE REVUE SPIRITE OFFICE CHANGES LOCATION IN 1860

To center the massive doctrinal works under his responsibility, and devote himself even more to the various tasks, Kardec changes his private home and the writing office (bureau) of the *Revue Spirite* to 59 Sainte-Anne Street and Passage Sainte-Anne, doing the same with the address of the PSSS (in April 1860), according to his timely warning in the **RS June 1860-I:** *Warning - From July 15, 1860, the office of the Revue Spirite and Allan Kardec's private dwellings will be transferred to the Rue Sainte-Anne, 59, Passage Sainte-Anne*, p. 161.

Despite having a very large house at the 39 Avenue de Ségur (Village of Ségur), a noble region of Paris (behind the famous Palais des Invalides), the Systematizer decides to focus all his work in an apartment, on that address, seconded by his selfless wife and companion Amélie Gabrielle Boudet-(1795-1883), which will help greatly in all the circumstances of his mission.

## GENERAL CONTEXT

Noting the importance of the overall context (socio-cultural, political, scientific and historical) of the appearance of the *Revue Spirite of 1860*, and building a brief timeline, these important personalities

were born in the same year, namely, the Spanish musician Isaac Albéniz, the Argentine politician Carlos Torcuato de Alvear, the Russian painter Marianne von Werefkin the Nobel prize in Chemistry Eduard Buchner (German), the French journalist Jules Guerin, the German pianist Daniela von Bülow, the Latvian botanist Wolfgang von Bock, the bohemian-Austrian composer Gustav Mahler, the Russian writer Anton Chekhov etc.

In 1860 France patents the first internal combustion engine. Baudelaire is rejected in the French Academy. By the Treaty of Turin, Piedmont gives Savoy and Nice to France. Garibaldi defeats the Bourbons in Volturno and enters in Naples. France and Britain sign an important trade agreement. Lincoln is elected president of the United States in 1860. The following renowned people passed away this year: the German philosopher Arthur Schopenhauer, King Jerome Bonaparte - younger brother of Napoleon I -, the Tsarina Alexandra Feodorowna, the Brazilian writer Casimiro de Abreu, the German biologist Alexander von Eversmann, the said neurosurgeon Braid, the British writer Anna Brownell Jameson, Leopoldo de Bourbon - prince of the Two Sicilies - and the French painter Alexandre-Gabriel Decamps, among others.

## CONCLUSION

Therefore, the twelve volumes of the *Revue Spirite* are an indispensable complement to the Codification by Allan Kardec, like precious jewels that urge to be discovered in order to better assess the immeasurable doctrinal value that they contain.

We hope we were able to register the general context of the launching of the *Revue Spirite* in 1860, thanking Christ and Kardec for allowing us the high honor of translating those immortal pages.

1. THE SPIRITIST MAGAZINE. 150 years of The Spiritist Magazine. Commemorative Edition 1858 - 2008 Editorial (Vanessa Anseloni, Editor-in-Chief). Quarter: October-December 2008, page 3 Issue No. 5 Baltimore, MD - USA.
2. KARDEC, Allan. Revista Espírita – Periódico de Estudos Psicológicos. Palabras del traductor sobre el contexto general de la Revista Espírita ([www.feeditora.com.br](http://www.feeditora.com.br) - [www.ceanet.com.ar/libreria-spiritualist](http://www.ceanet.com.ar/libreria-spiritualist)). Translation from French into Spanish by Enrique Eliseo Baldovino, Year III. Brasília, DF: EDICEI, 2012.
3. MAGAZINE SPIRITIST PRESENCE. Tribute to the Spiritist Magazine. Commemorative article by Enrique Baldovino. Year XXXIII, No. 264 Bimonthly: January-February 2008 Special Booklet for the 150th anniversary of the launch of the *Revue Spirite* (1858), pages 1-4. Salvador: LEAL, 2008.
4. WORLD SPIRITIST. 1859 - 2009: Sesquicentennial of the 2<sup>nd</sup> volume of the Spiritist Magazine, Allan Kardec. Commemorative article BSE October 2009, pages 6 and 7 Brazil, Curitiba, PR: FEP - Spiritualist Federation of Paran.





# *Diabetes*

**A**pproximately at 8 pm on May 14, 1935, Chico Xavier received a question by Dr. Mauricio de Oliveira, written at the top of a blank sheet given to the reporter of the daily newspaper "O Globo". Chico Xavier's response was delivered at 10:30 pm at Dr. Oliveira's hotel.

The following was the question asked by the doctor: "Is diabetes a microbial disease? Otherwise, explain the possible causes of the disease."

The following answer was psychographed by Chico Xavier and written by his Spirit mentor Emmanuel.

"Diabetes is not yet well defined by science, which is considered a derivation of organic weakening. Marked by irregularity of the burning of carbohydrates and related to the processing of sugary substances to the blood. Small changes in the glycoregulator device can produce it, such as changes in the functioning of the abdominal function [pancreatic function], the liver or the pituitary, resulting in the absence of endocrine balance.\*

All diseases have their cause in microbial factors. Gradually, Science will be able to intensify the work that Pasteur began as the exponent of studying the complexity of single-celled organisms and creating microbicidal substances. But this will happen according to the spiritualization of humanity.

Diabetes is largely caused by the vices of overeating. And it can be healed when patients are willing to forego all the elements of meat, entering a plant-based diet, exclusively to natural food, albeit with sacrifice. Although advisable as imparting good results, insulin is not sufficient to make that improvement of the treatment of the diabetic person. It then demands patience and perseverance from the patient.

Through suffering, humanity will gradually acquire the experience that will lead to the regeneration of impaired health from time immemorial by their vices and deviations, obtained in large part from their ancestors.

Source: From the book "Notáveis Reportagens com Chico Xavier," articles from the newspaper "O Globo", Rio de Janeiro in 1935, organized by Marcos Cintra Hércio Arantes.

## 5<sup>TH</sup> U.S. SPIRITIST MEDICAL CONGRESS

On September 20-21, the U.S. Spiritist Medical Association led by Dr. Sonia Doi, together with the International Spiritist Medical Association led by Dr. Marlene Nobre, organized the 5<sup>th</sup> U.S. Spiritist Medical Congress in Washington, DC. The two-day event counted on almost two hundred participants with many health-care professionals from the United States. Renowned speakers such as Dr. Gary Schwartz and Dr. Mario Beauregard, and many others, delighted the audience with their bridging of spirituality and Science. Spiritist physicians such as Dr. Luchetti and Dr. Daher presented the Spiritist medical view in topics that are frontier nowadays. More information on the event, including the DVDs of the talks, please go to [www.sma-us.org](http://www.sma-us.org).

## MR. NESTOR MASOTTI GOES BACK TO THE SPIRITUAL REALM

During the afternoon on September 3<sup>rd</sup>, at the Santa Lucia Hospital in Brasilia, Brazil, our very dear friend Nestor Joao Masotti returned to the spiritual homeland.

The funeral service was held on September 4<sup>th</sup> at 11:30 am in the Seventh Chapel at The Field of Hope Cemetery and the burial occurred on the same day at 4:30 pm.

Nestor Joao Masotti was the 15<sup>th</sup> president of the Brazilian Spiritist Federation. Born in Pindorama in the State of Sao Paulo, Brazil, on June 21, 1937, he is the son of Damiano Henrique Venancio Masottu and Eloyda G. Masotti, both parents were Spiritist.

He graduated in Dentistry in Araraquara and practiced his profession for less than a year in Tupa, Sao Paulo. Professionally he worked as a Civil Servant in Government Treasury Departments in Fernandopolis and Sao Paulo. Nestor was always very active in the Spiritist Movement in both of those towns, where he integrated the work of Spiritism right from the Spiritist Youth up to Directing a Spiritist Center. He took part in Spiritist Youth events on a regional, inter-state and national level. He was President of the Union of Spiritist Societies for the State of Sao Paulo (1974-1982) and Vice-President (from 1982-1986), integrating together with the national Federative Council (CFN) of the Brazilian Spiritist Federation (FEB). At the invitation of Francisco Thiesen, the President of FEB in Brasilia, he became its Director from 1986-1990 and then the Secretary-General of the National Federative Council. Later he became Vice-President and finally President of FEB. Nestor also took a very active part in the setting-up of the regional Commissions of the CFN of FEB.

At the beginning of his period as President, Nestor began the reform and modernization of the FEB printing department. Together with ideas for new designs for book covers and new formats for books. During the period of his mandate, there were two Brazilian Spiritist Congresses (2007 and 2010); commemorations for the Bicentenary of the birth of Allan Kardec, with the release of a commemorative stamp by the Postal Office;

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# 5th U.S. Spiritist Medical Congress

## "Consciousness: From Beginning to End of Life and Beyond"

Jack Morton Auditorium  
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September 20-21, 2014

### **SATURDAY – SEPTEMBER 20th**

#### **Opening Ceremony**

9:00 – 9:05AM Greetings and opening prayer  
9:05 – 9:15 AM Short video – The History of Medicine  
9:15 – 9:40 AM Opening remarks: Drs. Marlene Nobre and Sonia Doi

#### **Tribute to Dr. Candace Pert**

9:40 – 9:45 AM Introduction  
9:45 – 10:30AM The Legacy of Dr. Candace Pert, Beyond the 'Molecules of Emotion' - Michael Ruff, PhD  
10:30 – 11:05 AM My Friend Candace: Our Adventures Together in the Mind-body Revolution – Nancy Marriott  
11:05 – 11:15 AM Q&A

#### **Bridging Science and Spirituality**

11:15 – 12:15 AM The Greater Spiritual Reality - Gary Schwartz, PhD  
12:15 – 2:00 PM LUNCH

#### **Prenatal Consciousness and the Incarnating Spirit**

2:00 – 3:30 pm Consciousness at the Beginning of Life – Wendy Anne McCarty, PhD, RN, DCEP  
3:30 – 4:00 pm The Re-incarnating Spirit - Sonia Doi, MD, PhD  
4:00 – 4:20 pm Coffee break  
4:20 – 4:50 pm Parental Preparation for the Incarnating Soul - Lakshmi Landa  
4:50 – 5:40 PM Interaction between Spirit and Body: The Mental Body and the Perispirit - Marlene Nobre, MD  
5:40 – 6:00 PM Q&A - Final Comments

### **SUNDAY – SEPTEMBER 21st**

9:00 AM Greetings

#### **Spirit-Brain-Body Interaction**

9:10 – 10:00 AM The Primordial Psyche: A Post-Materialist Perspective - Mario Beauregard, PhD  
10:00 – 10:50 AM The Pineal Gland: A Chronological Study Across Time and Cultures - Giancarlo Lucchetti, MD  
10:50 – 11:40 AM Interaction Mind-Brain-Cell at the Molecular Biology Level - Carlos Roberto de Oliveira, MD  
11:40 – 12:00 AM Q&A  
12:00 – 1:30 PM LUNCH

#### **Survival of the Consciousness**

1:30 - 2:20 PM Investigating Mediums' Brainwaves - Arnaud Delorme, PhD  
2:20 – 3:10 PM Current Evidence of Consciousness Survival after Death - Jorge Daher Jr., MD  
3:10 – 3:20 PM Q&A  
3:20 – 3:40 PM Coffee break

#### **Acknowledging the Spirit (Round Table)**

3:40 – 4:20 PM Round table: Recognizing the Spirit in the Human Being – Willow Moore, ND & Kirsten DeMelo, RN  
4:20 – 4:40 PM Q&A  
4:40 – 5:20 PM Acknowledging the Spirit - A turning point in Research - Gary Schwartz, PhD  
5:20 – 5:30 PM Final Comments and Closing Remarks



Organized and sponsored by the U.S. Spiritist Medical Association (SMA-US)

[www.sma-us.org](http://www.sma-us.org)



the Hundred and Fiftieth anniversary of *The Spirits' Book* with a commemorative stamp by the Postal Office; and the "Centenary Project for Chico Xavier" 2010; the Hundred and Fiftieth anniversary of *The Mediums' Book* (2011); Centenary of the Historical Headquarters in Rio (2011). Also during Nestor's mandate, the CFN of FEB approved the "Activity for the Preparation of Spiritist Workers" (2002), which brought about a Course for Administrative Capacity of the Spiritist Center" and the campaign "Constructing Peace by Promoting Goodness" (2002). Then came a "Work Plan for the Brazilian Spiritist Movement" (2007-2012); a campaign for "The Gospel in the Home and in the Heart" (2008); Guidance for Unification (2009) and Internal Regulations for the National Federative Council of FEB (2011).

FEB also upheld the creation of the "National Movement in Defense of Life – Brazil Without Abortion"; the reforming of installations of the Model Farm and the construction of the C.R. Memorial Luiz Gonzaga from Pedro Leopoldo (Minas Gerais); backing for the movies "Chico Xavier", "Nosso Lar", "And Life Goes On", simultaneously with the many other tasks he had within the Brazilian Spiritist Federation.

Together with the ex-presidents Francisco Thiesen and Juvanir Borges de Souza, Nestor worked ardently for the foundation of the International Spiritist Council, which became effective in 1992. He then carried out the position of first Secretary-General to the International Spiritist Council (ISC). Within this final task, Nestor Masotti then created TVCEI and EDICEI with books translated into various languages; the Administrative Center of the ISC in Brasilia; he promoted the World Congresses in Guatemala (2001), Paris (2004), Cartagena das Indias (2007), Valencia (2010). Nestor also participated in two events organized by the United Nations in New York: the Millennium World Peace Summit (2000) and the homage for the Centenary of Chico Xavier (2010). He also continued to take part in talks, seminars, and many other events in various countries in the Americas, Europe and Asia. Towards the end of his mandate at the Brazilian Spiritist Federation, there was the deactivation of the outdated printing system and initiation of outsourcing. Furthermore, he carried out the 21st mandate as president of the Brazilian Spiritist Federation from 2001-2013, but had to take a furlough in 2012.

In May 2012, he had to withdraw from the Presidency due to health-related treatments. However, he only resigned in March 2013. On returning to Brasilia in August 2013, after more than a year in Sao Paulo, where he was undergoing treatment, Nestor returned to some of the mediumship meetings and gave lectures at the Brazilian Spiritist Federation. On a variety of occasions, the current president of the FEB paid homage to Nestor Masotti. During the meeting of the National Federative Council in 2012, after the beginning of his medical treatment, he was presented with a collection of signatures in book format and a silver plaque. Then, during his first public appearance at the Spiritist Museum in Sao Paulo (April 2013). He was also present at the inauguration of his photo in the Gallery of Ex-Presidents in the Cultural Space at FEB. Finally, at the opening for the Extraordinary meeting of the National Federative Council, Nestor gave the opening prayer on August 23, 2014. That was Masotti's last public appearance and his last visit to FEB.

Married to Maria Euni, they had three children, Miriam, Maria and Mariane. Together with his son-in-law Rubens and daughter-in-law Sibeli and several grandchildren, all of the family members have been linked to Spiritist activities within FEB.

I got to know Nestor while he was still single, during the 1970's. Ever since then I have accompanied his pathway through life, and most especially during his period at the Spiritist Union of Spiritist Societies in the State of Sao Paulo and his journey through the Brazilian

Spiritist Federation and the International Spiritist Council. I have always appreciated his positioning within the Spiritist teachings regarding Unification and Dissemination of Spiritism. It is interesting to note that my family and I moved to Brasilia coincidentally two months before he became the President of the Brazilian Spiritist Federation. Our dear friend opened many pathways and contributed enormously to the spreading of the Spiritist message.

This text was written by Antonio Cesar Perri de Carvalho, the current President of the Brazilian Spiritist Federation. Translation provided by Janet Duncan, BUSS, London, UK.



## SPIRITIST MAGAZINE IN ENGLISH

IPEAK, Instituto de Pesquisas Espiritas Allan Kardec, in Brazil, has recently released their translation of the first volume of the Revue Spirite by Allan Kardec published in 1858. The efforts by Cosme Massi and Dr. Luiz Cheim are commendable. To find the pdf of the mentioned translation, please go to:

[http://www.ipeak.com.br/site/upload/midia/pdf/spiritist\\_magazine\\_1858\\_-\\_diagramada.pdf](http://www.ipeak.com.br/site/upload/midia/pdf/spiritist_magazine_1858_-_diagramada.pdf)



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**30 – SPAIN**

Federación Espírita Española  
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Tel: (34) 626311881  
info@espiritismo.cc  
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**31 – SWEDEN**

Svenska Spiritistiska Förbundet  
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spiritismen@hotmail.com

**32 – SWITZERLAND**

Union des Centres d'Études Spiritiques en Suisse  
Postfach: 731, Zollikofen  
Tel: 41 77 4303136 / 41 31 9114145  
41 76 3904245 / 41 52 6814286  
www.ucess.ch  
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**33 – UNITED KINGDOM**

British Union of Spiritist Societies-BUSS  
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**34 – UNITED STATES**

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**35 – URUGUAY**

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