

ENGLISH EDITION

THE SPIRITIST REVIEW

ESTABLISHED IN 1858 BY ALLAN KARDEC

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COUNCIL AND OF THE FRENCH AND FRANCOPHONE SPIRITIST UNION

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**Arguments Against
Abortion of an
Anencephalic Fetus**

**Marilyn Monroe
An Interview in
the Spirit World**

**Specular
(writing backwards)
Psychography in Paris**

Spiritual Guides

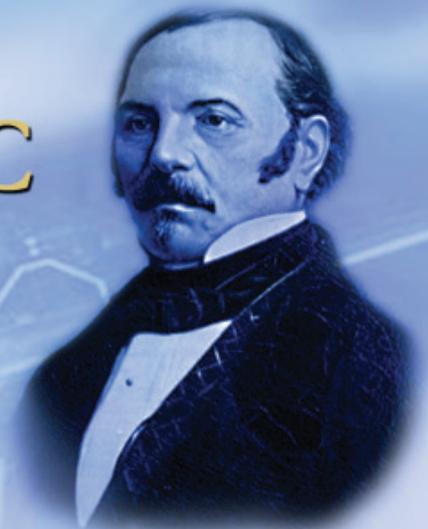
Prayer



Collective
Atonement

ALLAN KARDEC

ORIGIN, AUTHORSHIP AND OBJECTIVE OF THE SPIRITIST DOCTRINE



FUNDAMENTAL PROPOSITIONS

Allan Kardec, *Spiritist Review*, January 1859

▣ Beyond the visible physical world there are invisible beings which comprise the Spirits' World.

▣ In no way are spirits separate beings, but the souls of those who have lived on earth or on other worlds, and who have been freed from their material envelopes.

▣ Spirits display all levels of intellectual and moral development. As a result, there are good and evil, enlightened and ignorant, frivolous and deceitful, wicked and hypocritical spirits who seek to mislead and to induce to evil, as well as those who are highly evolved in all aspects and who seek to do good. Such distinction is of primary importance.

▣ Spirits surround us without our knowledge and, able to guide our thoughts and actions, they end up influencing humankind's events and destiny.

▣ They often manifest their presence by means of physical effects, which are not in any way supernatural — although they seem to be — because they rest on foundations that are outside known physical laws. However, once such foundations become known, the effects enter into the category of natural phenomena. Thus, spirits can act on inert bodies and can make them move without the help of any exterior agents. Denying the existence of unknown agents by the simple fact of not being able to comprehend them would be to set limits on the power of God and believe that nature has said its last word.

▣ Every effect has a cause: this is incontestable. It is illogical, therefore, to deny the cause just because it is unknown.

▣ Furthermore, if every effect has a cause, then every intelligent effect should have an intelligent cause. When we see the telegraph form symbols which respond to thoughts, we do not conclude that the machine is intelligent, but that some intelligence sets it in motion. The same happens with spirit phenomena. If the intelligence that produces them is not ours, it is obvious that it lies outside us.

▣ In the phenomena of natural sciences, inert matter can be acted upon and manipulated at will; in spirit

phenomena we are dealing with intelligences that have free will not subject to our own. Consequently, the basic principles of ordinary phenomena and spirit phenomena are fundamentally distinct, rendering common science incompetent to judge the latter.

▣ Incarnate spirits have two envelopes: one material, which is the body, and one semi-material and indestructible, which is the perispirit. Upon leaving the former, the spirit keeps the latter, which constitutes a type of body for it but whose properties are essentially different. In its normal state, the perispirit is invisible to us, but it can become momentarily visible and even tangible causing the phenomenon of apparitions.

▣ Spirits are therefore not abstract and indefinite, but real and circumscribed beings who have their own existence and who think and act according to their own free will. They are everywhere and all around us. They inhabit open space and travel at the speed of thought.

▣ Humans can communicate with spirits and receive direct messages from them through writing, speech or other means. Since spirits are next to us and can answer our call, it is possible to keep a continued exchange with them through certain intermediaries, as a blind person can do with the persons he cannot see.

▣ Evolved Spirits only teach good things; their morality comes from the Gospel. They only proclaim union and charity and never deceive. Unevolved spirits say absurd things, tell lies and often even swear.

▣ A medium's competency does not consist in the ease of communications only, but especially in the nature of the communications he or she receives. A good medium is one who is attuned with Good Spirits and only receives wholesome messages.

▣ We all have a familiar spirit who is linked to us from birth, and who guides, counsels and protects us; this spirit is always good.

▣ Besides the familiar spirit, there are spirits who are attracted to us because they sympathize with our qualities and defects, or because they are old acquaintances. As a result, in every meeting there is a crowd of spirits who are good or bad, depending on the nature of the environment.

Observations of Allan Kardec and of
the Superior Spirits

EDITORIAL

COLLECTIVE TRIALS AND SOLIDARITY

F

rom the beginning of his studies after his first contact with spirit phenomena, Allan Kardec had displayed interest in issues «related to events capable of bringing forth social transformation.»

In one dialogue with Kardec on May 12, 1856*, the Spirit of Truth informed him that the Earth was already undergoing a period in which transformations would take place and that these would gradually occur by means of partial events. When consulted by Allan Kardec, he warned: «... you may be certain that there will be no floods or fires, or any such things for your planet, except those local disturbances which have always occurred, and which we cannot therefore call cataclysms. The cataclysm that has been announced is of a moral nature and all humankind will be the instrument of its fulfillment.»

As we may observe, the subject related to the transition phase in which we now find ourselves has been dealt with for a long time. We really are undergoing a period of transformation on Earth, from a World of Trials and Expiation, characterized by the manifestation of selfishness, pride and violence among humans, towards a World of Regeneration, in which men and women, despite being far from moral perfection, will be more aware of their condition as immortal, perfectible spirits in the process of evolution and, consequently, more involved in their own moral and spiritual advancement. As the Spirit of Truth highlights, such is the great change which is taking place in our planet.

The physical disturbances that occur on Earth will continue to take place as they always have, bringing forth necessary collective trials and submitting humankind to trials and expiations indispensable for the moral progress and spiritual freedom to which we are all destined.

When faced with such collective trials, humans feel the need to help their neighbors – individually and collectively – and to assist them with their material, moral and spiritual needs. Such are the manifestations of charity and solidarity that characterize the New World that humankind is building, and which we are experiencing during this current transition phase. 

* Allan Kardec, *Posthumous Works*, Part 2, *Events*, May 12, 1856, Ed. FEB



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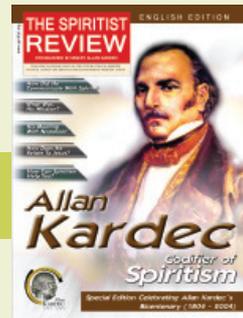
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Allan Kardec
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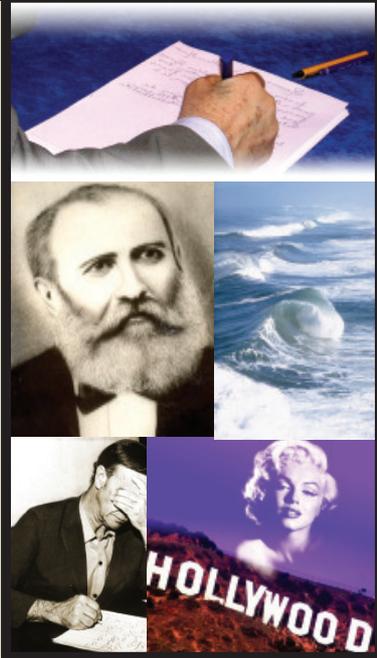
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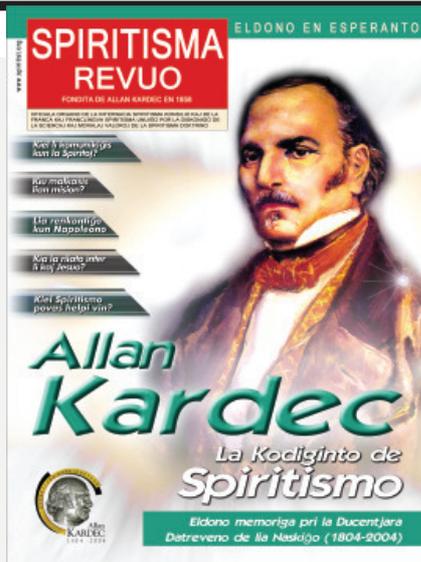
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Arguments Against Abortion of an Anencephalic Fetus

A

t first glance, it would seem that arguments against abortion should lie within the realm of religion. A more accurate assessment, however, will demonstrate that these arguments are deeply rooted in science itself.

Therefore, if we wish to be faithful to truth and to discuss the complex and multi-faceted question of the rights of the embryo without the fetters of prejudice, it is indispensable to analyze scientific arguments contrary to abortion.

The first step in this search would be the discovery of the true definition of the zygote as understood from the field of life science.

To Moore and Persaud (2000, p. 2), «Human development is a continuous process that begins when an oocyte (ovum) from a female is fertilized by a sperm (spermatozoon) from a male. Development involves many changes that transform a single cell, the zygote (fertilized ovum), into a multicellular human being.» Furthermore, according to those renowned embryologists, the zygote and the developing embryo are living human organisms into which the basis of the adult individual is already imprinted. Therefore, it is not possible to interrupt any segment of the *continuum* - the zygote, the fetus, the child, the adult, the elderly - without causing irreversible harm to the highest gift, which is life itself.

However, there is so much more than this about the zygote. It is

impossible not to recognize that it is an extremely specialized cell, which has been chiseled by time and is the heiress of billions of years of evolution. From mineral crystals to human beings, the primitive cells have gone through a long and extraordinary journey, from procaryote to eucaryote, from simple to more complex beings, until emerging magnificently in the multiple specific functions of human organs. To that effect, the fertilized egg is one of the most admirable examples of this because it encompasses in itself all the plans of a new human being, unique and irreplaceable.

In this sense, the investigation on the structure of the zygote takes us inevitably to the discussion of the origin of life and the scientific meaning of life, with all its consequences in bio-ethical, moral, political and religious discussions. It is not possible to revisit here the entirety of the arguments I proposed in the *O Clamor da Vida* [The Clamor of Life] (NOBRE, 2000), thus I will only present a few of its central points.

We recognize the great value of the Neo-Darwinian Theory and its basic assertions - the evolution of species, mutation and natural selection - already proven by scientific investigation. However, the Neo-Darwinian theory has not been sufficient to explain evolution as a whole, since randomness is one of its pillars. The same deficiency occurs with all other complementary theories built on a similar basis, such as

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those from Orgel, Eigen, Gilbert, Monod, Dawkins, Kimura, Gould, and Kauffman. Through mathematical calculation, it has been demonstrated the statistical improbability (10^{1000} to one) of joining by chance alone the one thousand enzymes of the two thousand necessary for the functioning of a single cell. Moreover, it was verified that chance is insufficient to explain step by step, in detail, the emergence of complex structures like the eye, the eyelash or flagellum, or blood coagulation.

That's why we believe that the Theory of Intelligent Design, which does not have randomness as its basis, and is defended by competent scientists such as the biochemist Michael Behe, biologist Lynn Margulis, and physicists Ígor and Grischka Bogdanov, possesses more solid scientific arguments to explain the evolution of living beings. Behe, in his book *Darwin's Black Box: The Biochemical Challenge to Evolution* affirms that no matter the name it is given, undoubtedly, Life has a Planner. This same conclusion is found in *Dieu et la Science* [God and Science], by J. Guitton and the Bogdanov brothers. In the same line of thinking, Margulis and Sagan (2002, p. 289) affirm: «Neither DNA nor any other type of molecule, by itself, is capable of explaining life.»

These authors sought affirmation of their scientific argument in the study of the extraordinary cellular machinery, in the game of inexplicable rules such as covalent bonds, topologic stabilization of charges, gene-protein binding, the left chirality of aminoacids and right chirality of sugars; as well as the mathematical calculations of cell enzymes and the analysis of complex structures referred to previously. This means a world of complexities that cannot be reduced to the simplest outcome of chance and randomness.

The fact is that a scientist has not come even close to engineering the molecules of life. He/she, therefore, does not know how to reproduce in a lab the forces that come together in this intricate phenomenon. Under these circumstances he/she should adopt a more humble and even reverent attitude in the presence of this higher gift granted to human beings, the gift of life.

Every day more scientific findings emerge allowing comprehension of the real nature of the embryo. Recent discoveries by neuro-scientist Candace Pert and her team demonstrated that memory is present not only in the brain but throughout the whole body through the action of neuropeptides, which make a connection between the many systems - nervous, endocrine and immune - and enables the functioning of a single system which continuously inter-relates the entire body-brain system.

Other researchers detected the presence in the zygote of «imprints,» which exhibit evidence of the wealth of human personality, manifesting very early in the in embryogenesis. Also of note is the research of Dr. Alessandra Piontelli and other

specialists who have discovered the most surprising facets of fetal awareness through the study of ultrasound images taken from the fourth month of gestation and the post-partum psychological follow-up, up to the third or fourth year of the child's life. These and other studies demonstrate the competence of the embryos: the capacity to mentally direct themselves, to adapt to new situations, and to select their own conditions and take advantage of their experiences.

If we couple the theory of Intelligent Design to these new discoveries, we will conclude, based on science, that the life of the embryo does not belong to the mother, the father, the judge, the medical team, or the State. It belongs exclusively to itself because life is a God-given and inalienable gift.

For these reasons, there are strong scientific grounds against abortion, even the abortion of an anencephalic fetus. We learn, through genetics, that diversity is our largest collective wealth. And the anomalous fetus, even when the carrier of a grave deficiency as is the case of the anencephalic, is part of this diversity. For that reason, it should be preserved and respected.

While we recognize that a woman who procreates a deficient fetus needs psychological assistance for a long time, we realize, however, that in reality this right of hers is not guaranteed. Without help to work out her feelings of guilt she might enhance them by developing hostility against the fetus, and could retain these feelings for an indefinite amount of time. It would be important for that mother to move her heart towards compassion and mercy and we could do this by showing her the real meaning of life. ■

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Collective Atonement

Tragedies have been a staple in the history of humankind since ancient times. To natural phenomena like hurricanes, tsunamis, and volcanic eruptions we can compound man made disasters - fires, building collapses, and genocide. Throughout it all we find ourselves asking: why?

For those who believe in God's love, mercy, and justice, the question probes even deeper. After all, why would the Creator allow this to happen to His seemingly innocent children? Why have them succumb by the hundredth of thousands to catastrophes of unfathomable proportions that leave in their wake more misery, diseases, and uncertainty than before?

Intrigued by the relentless nature of these collective trials, Allan Kardec, the Codifier of Spiritism, asked the Spirits for an explanation. They elucidate in Chapter 6, Part III, of *The Spirits' Book* that these events are lessons that speed up evolution by forcing us to reach out, advance our intelligence and awaken our compassion. Likewise, they teach patience and resignation in the face of God's will.

Spiritism teaches that all our afflictions are justified.

The causes may lay in a present or in a past life. And so the enlightened spirits look on in serenity and compassion, as they nudge us along to stretch and reach. This is how we grow our spiritual capital.

So let's not consider some expressions in *The Spirits' Book* as peculiar. One such example stating that «it is necessary to punish them in their pride» must be understood as a typical expression of the nineteenth century. Spiritism explains that God neither punishes nor rewards – God loves all His children and corrects them through laws that are eternal and just for everyone. To better understand the framework of these affirmations, we suggest a reading of Chapter VI - The Law of Destruction, of *The Spirits' Book*, in its entirety.

In this issue, we publish an interview with the Brazilian medium Divaldo Pereira Franco addressing collective deaths and the article «Tragedy at the Circus» by Brother X (received through the mediumship of Chico Xavier). It shows the connection between a collective trial of large proportions, a fire in Brazil that in 1961 killed thousands of people, and events that took place in 177 AD, in Rome.

Divaldo, the world media often covers natural disasters that claim the lives of so many. What is the Spiritist explanation for these phenomena?

In Part II, Chapter 9, Question 537 and subsequent, Allan Kardec, the Codifier of the Spiritist Doctrine, asks the Spirit Instructors the reason for these catastrophes. They explain that these types of disasters accelerate the progress of humankind through purification and self-renewal. With each incarnation, spirits conquer new ground towards perfection.

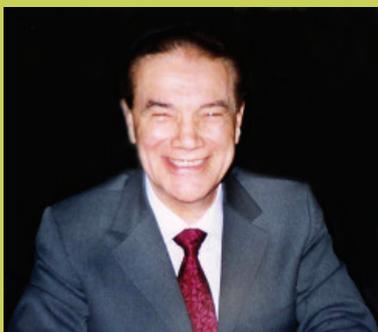
However, we must remain objective when evaluating such events. From a materialistic standpoint we view them as tragedies. From a spiritual perspective, however, their

meaning becomes clear: a wake up call for the spirit who will ultimately find only in solidarity its real wealth.

2. Are all who die answering for past lives crimes?

Undoubtedly. They are atoning for crimes committed against individuals or society. The deceased are not always related. They all succumbed in the same disaster because their debts meet similar criteria.

3. In the Spiritist Review of 1858, the Spirit Saint Louis clarifies that when someone's life is endangered it constitutes a warning that the person in question requested before incarnating. Is this why some people



Divaldo Pereira Franco, renowned lecturer. In 1952, along with his cousin Nilson de Souza Pereira, Divaldo established the "Mansao do Caminho," an institution which has provided housing, education, and care for over 600 adopted children in Salvador, Bahia, through a system of foster homes.

As a Spiritist speaker and medium, Divaldo has presented more than 11,000 lectures and conferences in more than 54 countries. As a Spiritist writer and medium, Divaldo has co-authored more than 200 books through psychography (also known as automatic writing), with more than 7.5 million copies sold worldwide. His books have been translated into 13 different languages.

When speaking about Spiritism, Divaldo always displays immense enthusiasm, kindness and wisdom. With all his experience, Divaldo is, undoubtedly, the greatest exponent of the Spiritist Doctrine in the world today.

manage to save their lives?

Often, those who do not need to endure a catastrophe are nonetheless present when one strikes. This is decidedly a warning. It is an unparalleled opportunity for pause and reflection, so that they may rethink their ways and bring greater meaning into their lives and that of others.

4. *Massive deaths such as the one at the grocery store in Asuncion, Paraguay, or the nightclub in Buenos Aires, Argentina, keep a close resemblance to the [circus] fire in Niteroi, Brazil. The latter, as explained by the Spirit Humberto de Campos*

through the mediumship of Chico Xavier, was linked to the present reincarnation of ancient Romans responsible for the deaths of early Christians at the circus.

In your opinion, do these recent disasters have the same cause?

Yes, however, not necessarily in connection to the massacre of Christians. Humanity has shed its share of tears at the hands of religious intolerance, arbitrary politics, corrupt government officials and dishonest businessmen who also played a part in the desecration of the masses.

Periodically, the Laws of Life reunite the offenders of the Cosmic Consciousness in a traumatic and painful collective death. Violent, mentally unstable and perverted personalities also become indirect instruments of the Higher Spirits to enforce the inescapable reality of spiritual atonement.

5. *The spirit author André Luis narrates in his book «Nosso Lar» the extensive preparations taking place in the spirit world in anticipation of World War Two. Could you further elaborate?*

In part 2, Chapter 9, Question 537 and subsequent of the *Spirits' Book*, we learn that there are entities responsible for bringing about natural phenomena.

We find these archetypes in the folklore of every culture by the names of elementals, gnomes, fairies,

etc. They bring about the construction and the destruction of the natural landscape of our planet. Under the guidance of more evolved spirits - true cosmic engineers - they do what is needed to effect progress. After evaluating the needs of those who will be affected by the calamity, they take advantage of geological phenomena – such as the recent tsunami – and other occurrences (fires, wars, accidents) to enforce the law of evolution. Sometimes they are directly responsible for such happenings.

6. Do you have specific information as to what lies behind the 200,000 deaths in the Indian Ocean's 2004 tsunami?

Though I cannot prove what I am about to say, in conversations with the Spirit Joanna de Angelis, I learned that the victims were the present incarnation of Alaric and his barbarians. In 410 AD, they were responsible for practically destroying Europe upon conquering Rome. Under his command, his men vandalized and burned the city for six very long days. Alaric died that same year.

7. Divaldo, your final comment regarding the humanitarian aid on the part of the developed nations.

Although our civilization is composed of spirits in the beginning stages of their evolution, we also enjoy in our midst the presence of higher-minded spirits who become role models and set the example. No doubt, it has been traumatic to witness the indifference of some superpowers but, this notwithstanding, we continue to progress under the ultimate guidance of Jesus.

It is exhilarating to watch individuals and nations exchanging acts of compassion, especially since these disasters will happen again and possibly with even greater severity.

The level of maturity of a people is determined by their capacity for solidarity. Science and technology have, unarguably, intrinsic value; too bad neither can prevent the Laws of Life from engaging when the time comes. ■



«The level of maturity of a people is determined by their capacity for solidarity - not by scientific and technologic advancement alone.»



*Alaric I
(c. 370 - c. 410)*

*An Interview with Divaldo Franco by
Luis Hu Rivas (The Spiritist Review).*

DESTRUCTIVE CALAMITIES *(«THE SPIRITS' BOOK»)*

737. What is the aim of God in visiting mankind with destructive calamities?

«To make men advance more quickly. Have we not told you that destruction is necessary to the moral regeneration of spirits, who accomplish a new step of their purification in each new existence? In order to appreciate any process correctly, you must see its results. You judge merely from your personal point of view, and you therefore regard those inflictions as calamities, because of the temporary injury they cause you; but such upsets are often needed in order to make you reach more quickly a better order of things, and to effect, in a few years, what you would otherwise have taken centuries to accomplish.»

738. Could not God employ other methods than destructive calamities for effecting the amelioration of mankind?

«Yes; and He employs them every day, for He has given to each of you the means of progressing through the knowledge of good and evil. It is because man profits so little by those other means, that it becomes necessary to chastise his pride, and to make him feel his weakness.»

- But the good man succumbs under the action of these scourges, as does the wicked; is this just?

«During his earthly sojourn, man measures everything by the standard of his bodily life; but, after death, he judges differently, and feels that the life of the body, as we have often told you, is a very small matter. A century in your world is but the length of a flash in eternity, and therefore the sufferings of what you call days, months, or years, are of no importance; let this be a lesson for your future use. Spirits are the real world, pre-existent to, and surviving, everything else; they are the children of God, and the object of all His solicitude; and bodies are only the disguises under which they make their appearances in the corporeal world. In the great calamities that decimate the human race, the sufferers are like an army that, in the course of a campaign, sees its clothing tattered, worn out, or lost. The general is more anxious about his soldiers than about their coats.»

- But the victims of those scourges are none the less victims?



«If you considered an earthly life as it is in itself, and how small a thing it is in comparison with the life of infinity, you would attach to it much less importance. Those victims will find, in another existence, an ample compensation for their sufferings, if they have borne them without murmuring.

«Whether our death be the result of a public calamity or of an ordinary cause, we are none the less compelled to go when the hour of our departure has struck: the only difference is that, in the former case, a greater number go away at the same time.

«If we could raise our thoughts sufficiently high to contemplate the human race as a whole, and to take in the whole of its destiny at a glance, the scourges that now seem so terrible would appear to us only as passing storms in the destiny of the globe.

739. Are destructive calamities useful physically notwithstanding the temporary evils occasioned by them?

«Yes, they sometimes change the state of a country, but the good that results from them is often one that will be felt by future generations.»

740. May not such calamities also constitute for man a moral trial, compelling him to struggle with the hardest necessities of his lot?

«They are always trials, and, as such, they furnish him with the opportunity of exercising his intelligence, of proving his patience and his resignation to the will of God, and of displaying his sentiments of abnegation, disinterestedness, and love for his neighbour, if he be not under the dominion of selfishness.»

741. Is it in man's power to avert the scourges that now afflict him?

«Yes, a part of them; but not as is generally supposed. Many of those scourges are the consequence of his want of foresight; and, in proportion as he acquires knowledge and experience, he becomes able to avert them, that is to say, he can prevent their occurrence when he has ascertained their cause. But, among the ills that afflict humanity, there are some, of a general nature, which are imposed by the decrees of Providence, and the effect of which is felt, more or less sensibly, by each individual.

«To these, man can oppose nothing but his resignation to the divine will, though he can, and often does, aggravate their painfulness by his negligence.

«In the class of destructive calamities resulting from natural causes, and independently of the action of man, are to be placed pestilence, famine, inundations, and atmospheric influences fatal to the productions of the earth. But has not man already found in the applications of science, in agricultural improvements, in the rotation of crops, in the study of hygienic conditions, the means of neutralising, or at least of attenuating, many of these disasters? Are not many countries, at the present day, preserved from terrible plagues by which they were formerly ravaged? What, then, may not man accomplish for the advancement of his material well-being, when he shall have learned to make use of all the resources of his intelligence, and when he shall have added, to the care of his personal preservation, the large charity that interests itself in the well-being of the whole human race?»



Euthanasia

E

*uthanasia**, from the Greek: *Eu = good and Thanatos = death, means good or proper death. It refers to the act of terminating a person's life at his/her own request to ameliorate suffering.*

Divaldo, does it really minimize suffering?

Euthanasia, from the Spiritist point of view, constitutes a heinous crime. Given the fact that the patient is in a coma or in severe pain we must help by providing palliative care and the latest resources available, but never by cutting his/her life short under any pretenses.

What is the Spiritist view on euthanasia?

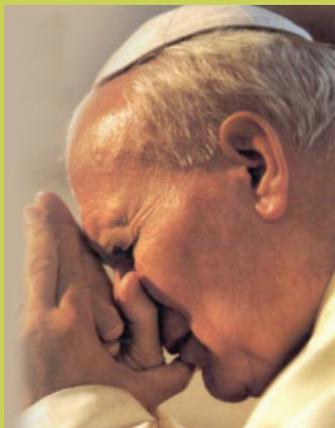
Since euthanasia is a crime against life, Spiritism informs that the long-term agony that so many people

endure result from past life actions. Mostly former suicides, these patients are, at present, answering for their wrongdoings without the chance to escape by committing suicide again. We see here the determinism of the Sovereign Codes that no one violates [the law] with impunity.

There are two basic elements in euthanasia: the intention and the outcome. The intention to carry out euthanasia can trigger an action (active euthanasia) or an omission, that is, the decision to not carry out therapeutic treatments that would prolong life (passive euthanasia). From the Spiritist point of view, is there any justification for each? Or is there no difference?

Euthanasia «active» or «passive» remains a crime. Either one, for whatever reason, will shorten a life and, therefore, interrupt a process of adjustment.

Usually, the moments preceding death, however drawn



Orthothanasia is acceptable. It is characterized when a person who is not responding to treatment chooses not to undergo new painful procedures, but continues receiving medical care and taking medication. These individuals await natural death. This is what happened to Pope John Paul II, who asked to remain in his home working and serving, and face his passing lucidly. Such choice is perfectly honorable.



out, grant the spirit an opportunity to examine his situation and reflect upon fundamental issues. He/she tries to remain calm until the time of his/her death. During a coma, the spirit is normally lucid and follows along the process that he/she brought upon him/herself.

Does every case of euthanasia have connections with the past? What is the most frequent cause that leads to this type of expiation in a future incarnation?

Generally, yes. They are past lives infractions not yet atoned for. It can also be crimes committed at present that call for immediate reparation.

Any and all abuses perpetrated against the Laws of Life bring about grave consequences. In the case of euthanasia, it could be related to corruption of the body, moral debasement or suicide that plunge the body in this predicament of deplorable as well as irreversible present-day deterioration.

What do euthanized spirits have to say from the spirit world?

I have kept in touch with several spirits who, after requesting euthanasia, awoke in a pitiable state. Classified as suicides, some felt the pangs of the pain they tried to evade while others remained heavily sedated under the gripe of an unyielding agony.

Those who did not request to be euthanized also awoke severely anguished over not concluding their trial. They pray to God for a new reincarnation in which they can follow through with the suffering necessary to reach happiness.

The Terri Schindler-Schiavo case sent the world media into a frenzy. Her ordeal that culminated in her death by dehydration in Florida on March 31st 2005, after a 14-day agony caused by the withholding of life support shook every sector of public opinion. Could we hear the comments of the Spirit friends?

The Spirit friends keep an attitude of extreme discretion in relation to unfortunate events such as Mrs. Schiavo's. The method implemented was an extreme cruelty that inflicted a slow and painful death by starvation upon a body that had, otherwise, every resource to live until its natural death. The cause of this type of cruelty goes back to the ruthlessness, still very much in power, in the legislation of many countries that claim to be



Euthanasia (Terri Schiavo's case), from the Spiritist perspective, is a crime against life as there are no excuses for terminating life. From one particular case many others could originate, with their own particularities, and soon we could be advocating the elimination of life under false pretenses.

Whoever chooses to die through euthanasia is, in fact, committing suicide - and will have to compensate for the shortening of his or her own life in a future existence. Individuals who ask that their lives be interrupted are halting their spiritual development as the present cycle is not completed.

Christians but that blatantly disregard the Ten Commandments and the Law of Love taught by Jesus, murdering with impunity to serve their purposes.

What should Spiritists do in the face of the ever growing acceptance of the right to request euthanasia?

We must remain pro-life under any circumstances and at every stage, beginning with the embryo. We must work so that love and solidarity will substitute the disregard and moral numbness of those who try to justify these terrible crimes.

To kill, never!

We must educate the patient that wishes to fool a painful experience that committing such a crime will end in a transfer to the Spirit dimension with very disappointing results. We must make them aware that life has a purpose: spiritual sublimation, and the way to get there is to face the kind of pain that no one can escape from - no masochism intended. ■

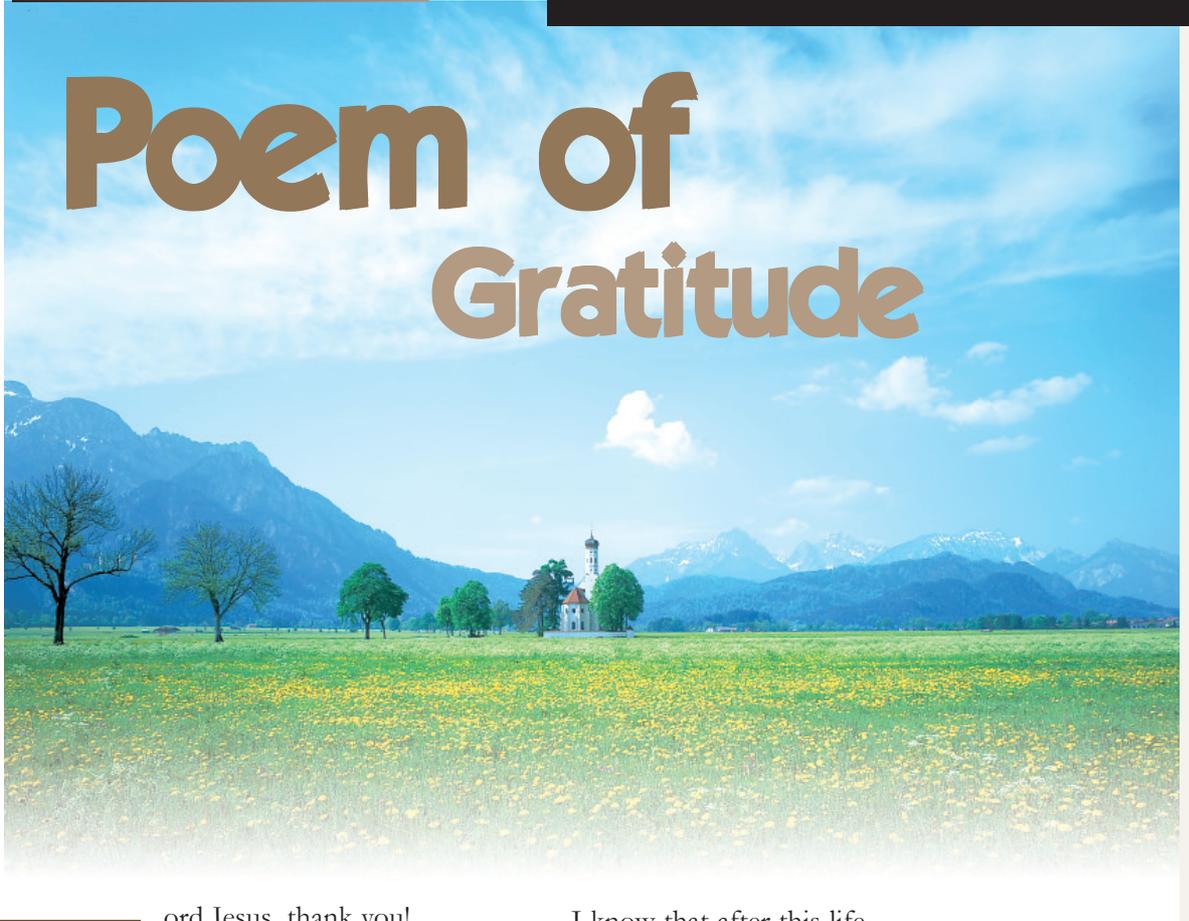
Active euthanasia: Actively causing death.

Passive euthanasia: Allowing death to happen by withholding life support or vital medication.

Terminal sedation: A combination of the two. Inducing a deep sleep while withholding treatment.

An Interview with Divaldo Franco by Luis Hu Rivas (The Spiritist Review).

Poem of Gratitude



Lord Jesus, thank you!
For the air you give us,
for the bread you give us,
for the clothes that clothe us,
for the joy that we feel,
for everything that nourishes us.
Many thanks for the beauty of the landscape,
for the birds that fly in the blue sky,
for all your thousand blessings!

Thank you, Lord!
For the eyes we have.
Eyes which see the sky, which see the land
and the sea,
which contemplate all this beauty!
Eyes that shine with love
before the majestic show of the colors of
bountiful Nature!

And those who have lost their sight?
Let me plead for them
To your noble heart!

I know that after this life
Beyond death,
they will see again with endless joy.

Thank you for my ears,
for the ears that God has given me.
Thank you, Lord, for I can hear
Your sublime name, and thus, I can love.
Thank you for the ears that register
the symphony of life
at work, in pain or in toil.
The wail and song of the wind in the branches
of the elm tree
the painful tears of the whole world
And the distant voice of the ballad singer.
And those who have lost their ability to hear?
Let me plead for them.
I know that in your kingdom they will dream
again.

Thank you, Lord, for my voice.
But also for the voice that loves,

for the voice that sings,
for the voice that assists,
for the voice that helps,
for the voice that teaches,
for the voice that enlightens.

And for the voice that speaks of love,
Thank you, Lord!
Painfully, I recall those
who have lost their ability to speak
and cannot pronounce your Name!
Those that are tormented in aphasia
and can sing neither at night nor by day.
I plead for them
despite knowing that later
in your kingdom they will speak again.

Thank you, Lord, for these hands,
which are my levers of action, progress and
redemption.
I thank you for the hands that waive
goodbye,
for the hands that are tender
and that help in sorrow;
for the hands that caress,
for the hands that make laws
for the hands that heal wounds
restoring suffering bodies
soothing the pain of several
lives!
For the hands that toil the soil,
that comfort the suffering and
stop tears,
for the hands that assist those
who suffer,
those who endure pain.
For the hands that shine in
these poetic lines,
Like sublime stars glittering
on my arms!

And for the feet that enable
me to march,
erect, firm on my walk,
feet of renunciation that
keep on going,

humble and noble without complaining.
And those who have been amputated, the
disabled,
the wounded and the deformed,
those who are confined in expiation
by illusion from a past incarnation,
I plead for them and I can assert
that in your kingdom,
after life's painful toil
they will be able to dance
and in sublimely motion
take me to caress others arms.
I know that for you everything is possible!
Even what for the world seems impossible!
Thank you, Lord, for my home,
my retreat of peace or school of love,
my mansion of Glory.
Thank you, Lord, for the love I have
and for my home.
But, even if I do not have a home
or a friendly shelter to protect me
nor even any other shelter to comfort me,
if I do not have anything,
but the roads and the stars in the sky
as my bed of repose and my soft sheets
and no one at my side,
living and crying alone, homeless.

Without anyone to console me
I will still say and sing:
Thank you, Lord,
for I love you and I know you
love me,
for you have given me life
jovial, joyful and blessed by your
love.

Thank you, Lord, for having
been born
Thank you, because I believe
in you.
And because you assist me
with love,
Today and forever,
Thank you, Lord!

Amélia Rodrigues, Spirit.



*This poem was received
by medium Divaldo
Pereira Franco in Buenos
Aires, Argentina, on
November 21, 1962, and
published in the book
Sol de Esperança.*

Humberto and Marylin:

An Interview in the Spirit World

Brazil, December 5th, 1934: Humberto de Campos, famous member of the prestigious Brazilian Academy of Letters discarnates. Three months after his passing, Humberto writes again; this time, through the mediumship of Francisco Candido Xavier, then 24 years of age. The pieces written through "Chico" Xavier shake Brazil. The eloquent style of Humberto de Campos was reborn through the mediumship of an uneducated young man from a small town in the interior of Brazil. Public attention turns into public debate, the matter becomes a hot topic in the Brazilian media, and the family of the discarnate writer sues the Brazilian Spiritist Federation (FEB), publisher of Humberto's posthumous works. The Brazilian justice system acquits FEB of any wrongdoing, and FEB decides, on its own, to publish the new books under a penname to avoid further uproar. The name chosen by Humberto himself, "Brother

X", was an allusion to another pseudonym he used while incarnate: "Counselor XX". In his 12 following books, Humberto de Campos wrote fantastic stories from the beyond. He interviewed famous celebrities, national heroes, emperors, and apostles of Christ.

One of the most interesting of such pieces is the one we bring you here: an interview with actress Marilyn Monroe who, after passing in Los Angeles on August 5th, 1962, tells us what happened after her physical death. Seven years after her death, Marilyn talks with Humberto de Campos about the dangers of physical beauty, fame, and fortune. In the interview, Marilyn Monroe discards homicide theories, tells us she had no intention of committing suicide, and shares with us her plans for the future.



We were strolling [the spirit Humberto de Campos and his spirit friends] along Wilshire Boulevard in Hollywood, when we felt enthralled by the serenity of Memorial Park Cemetery across Glendon Avenue Gardens.

The graceful cemetery was populated by a vast number of spirits. We decided to go in. Over all, the atmosphere

was tranquil. Tombstones stood erect as stony appeals to peace, suggestive of reflection and prayer. It was spring, and every native color could be found in the luscious courtyard. Some spirits paced in distress and pressed for answers, while others, visibly debilitated, barely limped aided by their nurses.

At a corner, two ornaments marked the entrance to a mausoleum where the physical remains of several

«Tell women not to be deceived by beauty and money,
freedom and success. They will lead to fame, but what a slippery road it can be!»





celebrities were laid to rest. Once inside, we found a plaque with the epigraph: «Marilyn Monroe 1926-1962». Quite stunned, I turned to my friend Clinton in disbelief, «Is this the Marilyn Monroe whose sudden death shocked even us in the spirit world?»

«Yes,» he replied. «But here you'll find much more than the remains of a legend. She is sitting outside over there.»

Clinton pointed in the direction of a Chinese elm, and there, under its branches, sat none other than the most celebrated movie icon ever, bringing back so many memories. Just short steps away, she rested her platinum hair on the lap of a young lady that looked after her. She seemed distant and pensive. We had obtained permission to ask only a couple of questions because her condition was delicate.

Clinton introduced us and I quickly

said, «I am a friend from Brazil who cares to hear anything you would like to say.»

«A Brazilian seeks me out in the beyond?»

«Why not?» I insisted. «Your experience would be so valuable to so many all around the world...»

«You mean my failure...»

«A life's lesson...»

«How can I help?»

«Your life made such huge impact on the audiences. Just a few words for the sake of those who worshiped you and still do.»

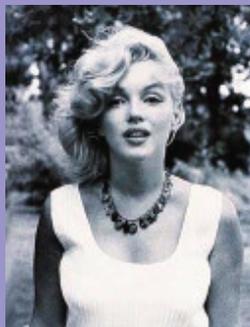
«But who wants to hear a sad story?»

«Pain teaches much...»

«Look, I was a woman like many others, with neither time nor disposition for philosophical issues.»

«Nevertheless, I'm interested.»

«All right then. Tell women not to



Marilyn Monroe
1926 - 1962

be deceived by beauty and money, freedom and fame. They will lead to success, but what a slippery road it can be!»

«Should women stay at home?»

«No, no. The household is a responsibility of both men and women. I am referring to women's age old fight for equal rights. Now that they are on much more equal footing, especially in the developed nations, they must exercise caution. Freedom, like money, power or intelligence is very powerful and so it can be very dangerous.»

Marilyn got me thinking about the many implications of her wild success.

«Ms. Monroe, when you speak about equal rights, are you referring to sexual freedom?»

«Especially sexual freedom...»

«In what way?»

«Judging from the obstacles that women have faced as opposed to men throughout history, it comes as a natural consequence that these days they feel empowered by a strong sense of entitlement to every kind of experience. That can easily come at the expense of a life well lived. Now, back in the spirit world, I see that each incarnation endows the spirit with a new level of consciousness and hence the challenges we encounter. Each time a woman flees from her responsibilities she is undermining her own evolution. «

«You mean to say that sex...»

«Sex is a doorway into the physical life. A mighty tool that can make or break depending on the use we give it.»

«Fascinating. Would you elaborate further?»

«I really lack the necessary knowledge to speak on such sensitive a subject. I do know that it is a sublime mechanism that allows the love of God to take its course in both the physical and spirit realms. When it is not treated with reverence and respect, we are swept by strong forces coming from the lower zones.»

«Ms. Monroe, I am delighted to see that your suicide did not hamper your lucidity.»

«My suicide was not so,» she amended. «The living freely speak about the dead since we cannot respond. They forget that one day they will be in our place. In reality, I had been afflicted by the effects of a severe spiritual obsession for a long time. I was deep in depression. Since childhood, I wrestled with my emotions. No one ever showed me any boundaries, and so I had trouble managing my freedom. After many sleepless nights with neither guidance nor faith to sustain me, and almost in a state of unconsciousness, I ingested what expelled me

from my body. My intention was only to get some sleep.»

«Were you able to sleep through your transition?»

«Not at all. When the housekeeper knocked on my bedroom door, I awoke and saw myself in two places at the same time. I screamed, but nobody could hear me because I was already out of my body. To my horror, I realized that my house was full of spirits who had been draining my energies the whole time. Worse yet, next I followed what happened to my physical remains with great anguish; but this is a chapter that I beg you not to make me revisit.»

«How was it possible for you to be aware of your spiritual surroundings while asleep and intoxicated?»

«Well, remember that I did not have the intention to commit suicide. I was classified, though, as an indirect suicide since I squandered, in the name of art and all sort of self-indulgence and excesses, the very energies given to me to progress and evolve. Not too long ago, I was told by some spirit friends that I would not be fully at ease until I freed myself from the spirits who, like vampires, had grown accustomed to gratifying themselves at my expense. But I knew nothing then about the laws of life.»

«It is apparent that you now understand the mechanism of spiritual obsession very well.»

«Yes, I consider spiritual obsession a much greater problem on Earth than cancer. Let's pray to the Lord of Life that science will acknowledge it in the near future.»

Marilyn was already showing signs of fatigue, and so I had to conclude our interview.

«Ms. Monroe,» I said on a final note, «It was a pleasure. Would you briefly share your plans for the future?»

«In my present condition, I first need to regain my health and strength. Then, I'll return to Earth as a student in the school of life to pick up where I left off. Realistically, I cannot look forward to anything other than reincarnating to relearn the lesson I failed.»

I thanked her, we exchanged our good-byes and I saw her small hand waiving at us as we left. Later in the day, as I organized my notes, I found myself reflecting on the immeasurable value of the teachings of the Spiritist Doctrine and the utmost importance of its dissemination. 

«In my present condition, I first need to regain my health and strength. Then, I'll return to Earth as a student in the school of life to pick up where I left off.»



(*) "Brother X", penname of Humberto de Campos (1886 -1934), famous Brazilian reporter and writer, author of many Spiritist books.

The Return of the Apostle

When he submerged himself into his physical body in order to fulfill his ministry, everything was but expectations and promises, for he had been gifted with an inconceivable treasure of blessings, especially in the area of mediumship.

Messengers of the Light had promised that they would inspire and support him during the time he would be on his physical trajectory, warning him of the dangers of the journey upon the stormy sea of passions, as well as in the struggles he would have to experience in order to reach the port of safety.

Life in an orphanage, cruel persecutions throughout childhood, loneliness and misery completed the circle, all which could have made his progress difficult; however, Providence helped him overcome the most difficult challenges, and internally grow towards his goal of enlightenment.

Past enemies who also had reincarnated tormented him with afflictions and cruelty throughout his entire organic existence, but he managed to love them nonetheless, without ever responding in kind to the troubles, thorns or evil that they directed towards him.

He experienced neglect and discredit, all sorts of needs and innumerable temptations, which followed his steps and threatened his moral integrity, but he did not yield to money, sex, society's deceitful influence, or to vile sentiments.

He always maintained an air of harmony, attuned to life's generating sources, where he would find courage and strength not to fail.

Working tirelessly, he widened the scope of solidarity and lighting the torch of rational faith, which he held out to others through his uncommon mediumistic testimonies, he enlightened their lives which in turn became guiding lights and support for many other lives.

He never extolled himself and never yielded to discouragement, not even under the darts of evil accusations, remaining faithful to his duty without offering any self-defenses or justifications for his acts.

Slowly, through the examples of honesty and efforts of a true Christian hero, he sensitized both the people and their leaders, those who loved him, converting himself into a behavioral model standard and becoming a reference for accurate information concerning the spiritual world and the phenomena of mediumship.

His sweet word, filled with kindness, always instructed, guided and directed the people who sought him out on the path of goodness.

In continual communication with his Guardian Angel, he never disappointed him by going astray from the road of duty; instead, he remained disciplined and faithful to the commitment he had undertaken.

Forsaken by many, by family and friends, acquaintances and strangers, he never failed to fulfill his duty to Life and never ran from his tasks.

Illnesses depleted his energies, but he restored them through prayer and the unending exercise of charity.

The light of his eyes dimmed to the point of almost complete darkness; however, his inner vision became more powerful in order to penetrate the mysteries of spirituality.

He never failed to help anyone, and never inconvenienced anyone. His deep silences spoke louder than all the disturbing discussions or senseless debates carried near or from him concerning his adopted Doctrine and its sublime teachings.

He was the greatest parapsychical antenna of his time, able to experience out-of-body phenomena during his natural sleep, as well as delving into people's minds and hearts in order to help them better, making himself malleable to the Spirits who utilized him during the nearly seventy-five years of devotion and self-sacrifice of his luminous mediumship.

For this reason his life was an incomparable example of mediumship service.

And so, upon discarnating, softly and sweetly, allowing his body to quiet down, he ascended towards the infinite to be received by Jesus, who welcomed him in His kindness, announcing: «Rest a little while, my son, so that you may forget some of earth's sorrows and enjoy the ineffable joys of the Kingdom of Heaven.»

JOANNA DE ANGELIS



(Psychographic message through medium Divaldo P. Franco, on July 2, 2002, referring to the discarnation of medium Francisco Cândido Xavier)

Transcribed from «Reformador» (The Reformer) 2.080-A, Special Edition

Descartes

and Spiritual Values

Despite the fact that it is considered modern and even stylish to pejoratively refer to the postulates of Newton and Descartes, now largely replaced by the present vision of Quantum Physics, we should nevertheless pay homage to René Descartes, one of the greatest geniuses of humankind.

This French philosopher, physicist and mathematician (Torraine, 1596 - Stokolm, 1650), left in several of his works what may be clearly regarded as spiritual contents, among which we may highlight the following: *Rules for the Direction of the Mind* (1628), *Meditations and other Metaphysical Writings* (1641), and especially, *The Passions of the Soul* (1649), which has impressed us because of its spiritual depth and sensitivity, even in the XVII century, obscured by religious fanaticism.

Descartes created analytical geometry and his mechanistic physics served as the basis on which Galileo and Newton developed their research. Within the realm of philosophy, he considered the act of thinking as being essential for humankind's existence. He was wise in saying that he would always consider his ethics as being provisional. The following is a Cartesian expression: «In the same way that heat and movement stem from the body, thoughts stem from the soul.» In his writings, he always tried to distinguish between body and soul as distinct though interrelated elements.

According to Descartes in his *Letter to Mersenne* of December 24, 1640, there is a gland in the brain where the soul is more intensely located. This gland is probably the pineal gland, a fact which coincides with the position taken by modern spiritualist doctrines and which is based upon present Spiritist concepts.

Even though he was unaware of electronic circuits or any notions of fluidic matter at the time, in a wonderful show of intuition, he nevertheless managed to propose the existence of «very subtle air,» which he called «vortices of ether.» For Descartes the «vortices of ether» were very small bodies which moved rapidly like parts of a candle's flame.

From the Cartesian viewpoint, the pineal gland is the receiver of all the corporeal impressions through an energy running throughout the organism: the «vortices of ether.» He believed that after these vortices were received by the pineal gland, they were transmitted to the soul. Also under the direction of this gland, the so-called «vortices of ether» enabled the soul to act upon the body.

Contrary to some religious schools of thought,

Descartes stated in his works that death never occurs because of the soul, but rather because some of the main parts of the body are injured. Nowadays, we learn in Spiritist science that organic injuries cause the loss of the vital fluid, which consequently leads to the separation of the perispirit and the spirit from the physical body.

Notice the similarity between Cartesian thought and the Spiritist Doctrine as follows below. In order to maintain the proper perspective, however, let us keep in mind that the former was written more than three centuries ago.

- From the work *The Passions of the Soul*: «The union of the soul with the body takes place simultaneously in all parts of the body and does not take place in one place only.» (p. 88)

- «The soul's passions are felt in the heart, thanks to the movement of the 'vortices of ether' (energetic circuits), which link the heart with the cerebral gland (pineal gland).» (pp. 77-97)

- «Proud are those who consider themselves as meritorious and therefore worthy of respect.» (pp. 135-155)

- «Shame is a kind of unhappiness based on self-esteem and suspicion. It stems from the fear of being condemned.» (pp. 135-155)

- «Mockery is happiness subtly mixed with hatred.» (pp. 135-155)

- «Envy is suffering (a mixture of unhappiness and hatred) from the good we notice in others.» (pp. 135-155)

- «Humbleness consists in acknowledging one's own frailty and comprehending the possibility of committing the faults that others commit.» (pp. 135-155)

- «There are no tears in great sorrows, nor laughter in great joys.» (pp. 99-134)

- «Generosity consists in acknowledging that nothing belongs to us except our free will (free use of the will).» (pp. 135-155)

- «Knowledge of the truth is fundamental so that the soul can overcome its passions.» (pp. 77-97)

We wish to thank this Spirit, who many centuries ago had already provided us with so many lessons. Undoubtedly, he is today a Spirit who has become even more enlightened by love and universal wisdom. 



Dr. Ricardo Di Bernardi is a homeopathic MD and founder of the Spiritist Medical Association of Santa Catarina.

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A call to Arms

Jesus, our Master, did not promise us happiness while on Earth, but affirmed that those who remained loyal to the end would prevail.

Indeed, we know it is not easy to be a Spiritist in these challenging days of science, technology and material comfort. But remember: to be a Spiritist is an honor you shall strive for because Spiritism, with which you have a commitment taken up before birth, is the only beam of light in this dark night to guide the voyagers of the new era.

You are the forerunners of the new times. Apply yourselves more, and give up more of your selfish goals in favor of heavenly glory.

Jesus awaits you. You have asked for support, and help has not been withheld from you.

We know all too well of your hidden tears, your silent sufferings, and the efforts no one ever notices, but there is no other way.

Sons and daughters of my soul, remember that the *Via Crucis* is always lonely, just as the Umbria path taken by St. Francis was lonesome. But after the dark, dense night, a new dawn will rise, full of light, and the Master whom we love, arms outstretched towards you, shall announce: «Come, faithful servants of my Father. You have held fast to the end, and now you are a part of those on Earth working for humanity's happiness.»

Like us you shall exult and be thankful for the crown of thorns; swallow the bitter cup with happiness and contentment because there is no glory without struggle, and there is no victory and fulfillment of an ideal without bearing testimony to it.

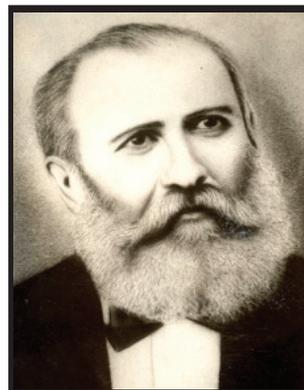
Workers of the Good Tidings, God bless you. Sons and daughters of my soul, march on! Tomorrow, which begins today, awaits you.

Receive the love from the Spiritist spirits, through the words of this humble and fatherly servant, always,

Bezerra

Much peace my children. ■

(Psychophonic message received through the medium Divaldo Pereira Franco during the ordinary meeting of the International Spiritist Council on October 7th, 2004, in Paris, France.)



Adolfo Bezerra de Menezes (1831-1900). Respected Brazilian statesman, Bezerra was known as the "doctor of the poor", and was president of the Brazilian Spiritist Federation (FEB) in 1889 and 1895-1900.

Prayer



Prayer is a vehicle for the most powerful spiritual fluids and is considered a balm of healthiness for the wounds of both soul and body. It draws all beings towards God and, somehow, it pulls the soul out of that lethargic state in which it finds itself when it forgets its duties towards its Creator. When offered in faith, it elicits from those who are listening the wish to imitate those who are praying, because the example and word also carry magnetic fluids of great power.» (*Revue Spirite*, February, 1866 – «The Shipwreck of Borysthène»).

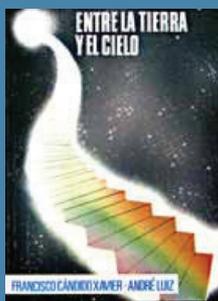
The medium Yvonne A. Pereira speaks about prayer with sublime fervor: «... No matter how peculiar or short, when it radiates from a sincere heart, it acquires huge potencies capable of scattering throughout the infinite until they reach the very kind bosom of the Eternal. A magnificent current of psychic values is established between the being who prays and the celestial entities in charge of spiritually assisting humankind and hesitant and less evolved spirits. It is conducive to telepathy, which is nothing more than mental communication from one being to another, crossing sidereal abysses ...» (*Voragens do Pecado (In the Depths of Sin)* - Spirit Author: Charles. FEB, 2nd. Edition.)

The Spirit educator Andre Luiz, describes it as: «... Prayer, a form of love, is not only a plea; it's also a link between Creator and creation, and is thus the most powerful influence of magnetic exchange that is known. Since

we're talking about the subject, it's important to note that an evil prayer also has enormous potential for influencing people and situations. Every time an individual takes a mental attitude of prayer, a link is established with the spiritual world. If the prayer is an expression of good spiritual objectives, it is directed vertically to the superior planes; but evildoers respond to those who wish harm to others. Their pleas reach only the inferior planes and establish mental connections. But you must also understand that every impersonal prayer directed to the Supreme Forces of Good will receive an immediate response, in the name of God. Force-elements flow from the higher spheres upon those who pray with such an objective; they strengthen that person's moral forces, building hope and happiness. This vitality is then externalized, embedded with personal magnetism, and spread towards others.» (*The Messengers*, AKES; Medium: Francisco Cândido Xavier).

From the same spiritual author: «Each prayer, like any emission of energy, is characterized by a certain frequency potential, and all of us are surrounded by intelligences who are able to tune into our pleas like receiving stations.» (*Between Earth and Heaven*. Medium: Francisco Cândido Xavier).

In this respect, the revered Spirit Bezerra de Menezes, clarifies: «... a prayer is not always real; only when appeals are directed towards God or his messengers, can it be considered as real. An edifying reading, which enriches the mind, and altruist and benevolent thoughts on behalf of someone or oneself can have an effect on the cosmic



fluids, carrying them up into the highest circles of Goodness, and bringing back to the heart that prays, as well as to the heart of those who do not despair, enough encouragement for the goodness in the same way as a prayer would.» (*Dramas da Obsessão* (Chronicles of Obsession). Medium: Ivonne A. Pereira).

Using logic, Allan Kardec took this fascinating topic even deeper: «Beyond all doubt there are natural and immutable laws that cannot be annulled at the caprice of each individual; but from this fact to the belief that all circumstances in life are submitted to fatality is a long step indeed. If it were like that, then Man would be a passive instrument without free will or initiative. In this hypothesis it would only remain for Man to bow down his head in submission before all occurrences, without making any effort to avoid them, and should not try to ward off dangers. God did not grant reason and intelligence to Man not to use them, willpower for him not to desire things, nor activity for him to remain inactive. As Man is free to act one way or the other, for himself and towards others, the consequences depend on what he does or does not do. By his initiative there are events that forcibly escape fatality and yet do not destroy the harmony of the universal laws, just as the quickening or slowing down of the pendulum of a clock does not annul the law of movement upon which the mechanism is based. God then can accede certain petitions without destroying the immunity of those laws that govern the whole, as consent is always dependent on His Will.» (*The Gospel According to Spiritism*, Allan Kardec, Chapter XXVII, Item 6 – 3rd Edition (Revised) Published by the International Spiritist Council).

For daily reading, refer to «Prayer Is a Source of Happiness,» a beautiful and benevolent message from Saint Augustine, which we have chosen to close with the following excerpt: «... March forward! March forward along the path of prayer and you will hear the voices of the angels! What harmony! No longer confused noises and strident sounds of the Earth; only the sound of the

lyres of the archangels, the soft and gentle voices of the Seraphim, which are more delicate than the morning breeze when it plays among the foliage of the woodlands. Amongst what delights you walk! Your earthly language cannot express such bliss, so quickly does it enter into all your pores, so alive and refreshing is the spring from which, through prayer, you are able to drink. Sweet voices and heady perfumes are what the soul hears and breathes when you launch yourself into prayer, into those unknown and inhabited spheres! All aspirations are divine when liberated from carnal desires. You too can pray, as Jesus did, while taking His Cross from Golgotha to Calvary. So take up your burden, and you too will feel the same sweet emotions that passed through His soul, even though you bear the weight of some infamous cross.» (*The Gospel According to Spiritism*, Allan Kardec, Chapter XXVII, Item 23 - 3rd Edition (Revised) Published by the International Spiritist Council).

João Carlos Fredo
Transcribed from the site
www.universoespirita.org.br

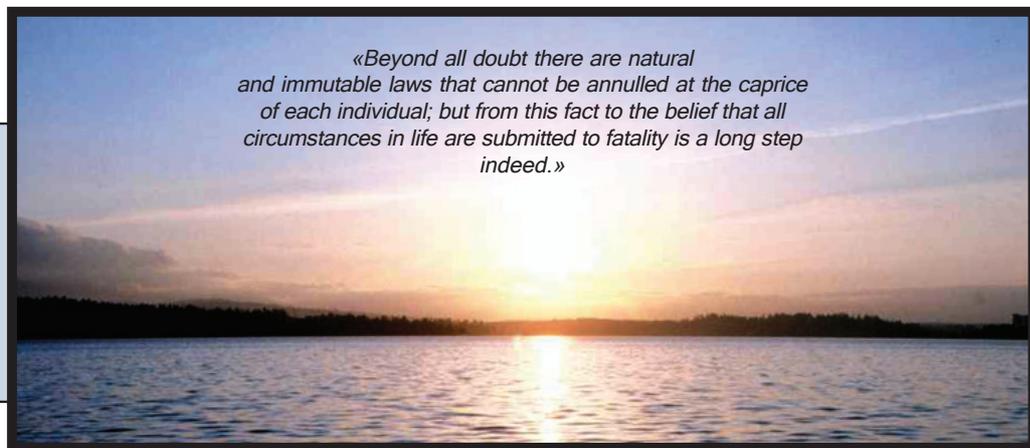
Glossary: (English translation/ The American Heritage College Dictionary)

Protoplasm: n. (Biol.) The semifluid translucent substance that constitutes the living matter of plant and animal cells, is composed of proteins, fats, and other molecules suspended in water, and includes the nucleus and cytoplasm.

Metabolism: n. (Biol.) The complex of physical and chemical processes occurring within a living cell or organism that are necessary for the maintenance of life.

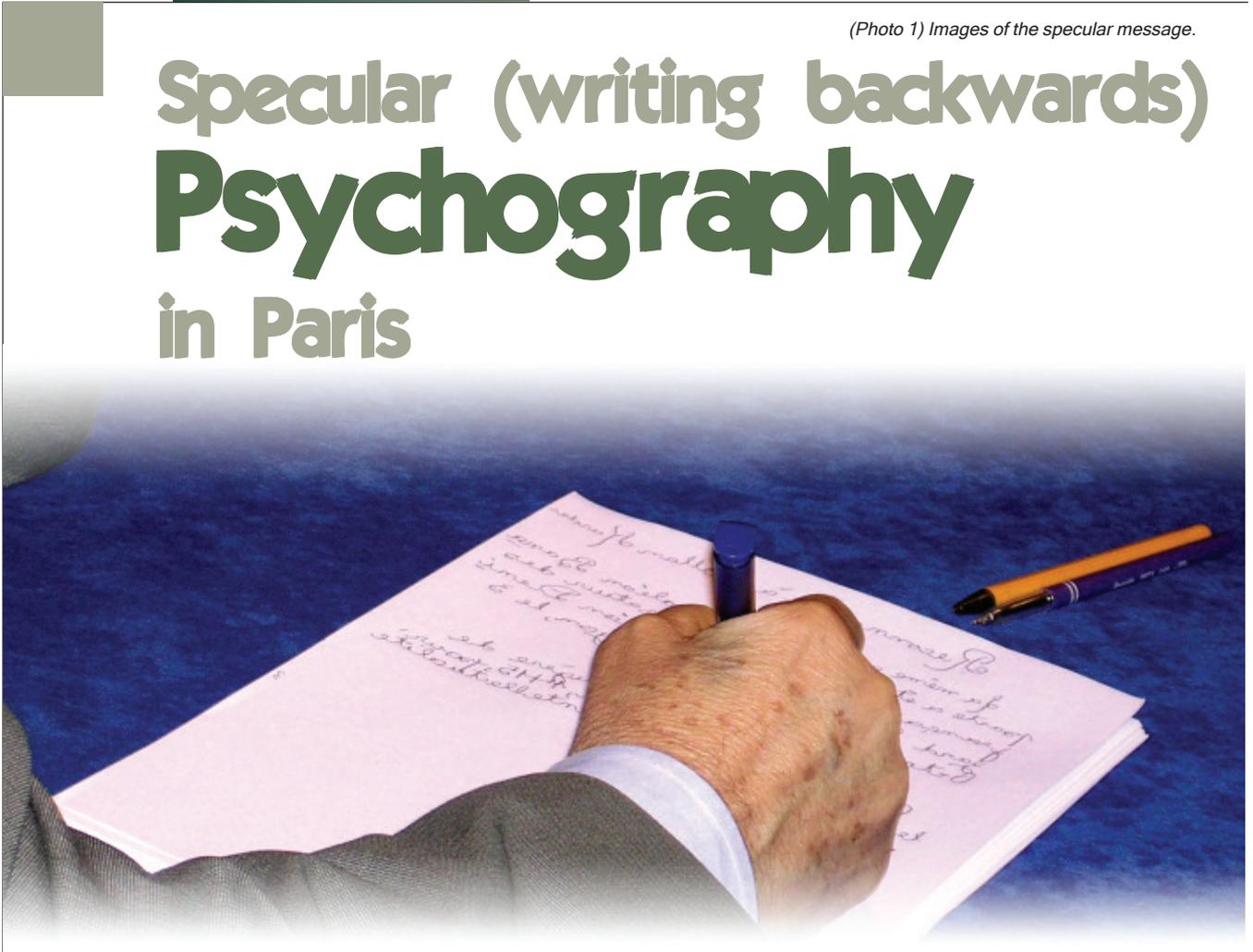
Reproduction: n. The act of reproducing or the condition or process of being reproduced.

«Beyond all doubt there are natural and immutable laws that cannot be annulled at the caprice of each individual; but from this fact to the belief that all circumstances in life are submitted to fatality is a long step indeed.»



(Photo 1) Images of the specular message.

Specular (writing backwards) Psychography in Paris



English Edition - N. 2

P psychography has had an important evolution in the history of Spiritism, from the limitations and difficulties of the so called indirect psychography accomplished with the use of baskets and planchettes¹, to direct psychography largely utilized in the codification of the Spiritist Doctrine.

Kardec points out that this kind of mediumistic manifestation «has the advantage of showing, in a more tangible way, the intervention of an invisible force and of leaving traces that can be kept, as we do with our own correspondence» (*The Medium's Book*, Chapter XIII, Item 152).

The same can be applied to and, in a certain way, expanded for the analysis of «specular psychography», obtained by writing backwards, making necessary the use of a mirror to read the text reflected on it – or, if the paper used is transparent, by flipping it to read the message against the light. Hence the designation «specular,» which comes from the Latin *speculum*, mirror-like.

For historical records, the pioneering message of

specular psychography was received by Francisco Cândido Xavier at the headquarters of the *Sociedade Metapsíquica de São Paulo* (Brazil), on March 29, 1937. At that time, after a conference by Dr. C.G. Shalders, in front of 600 people Chico Xavier psychographed a specular message in English authored by the Spirit Emmanuel.

Just the same, the medium Divaldo Pereira Franco surprised the viewers of the news program «Bigorna,» of TV Uberaba (Brazil), when on November 10, 1980, he psychographed a specular message in English signed by the Spirit Joanna de Angelis. Some time later, Divaldo psychographed two more specular messages while in the United States – one at the residence of Salim Haddad in North Carolina, and another in San Antonio, Texas.

Once more the same unusual phenomena took place during the opening of the 4th Spiritist World Congress, sponsored by the International Spiritist Council (ISC), the night of October 2, 2004, at the *Maison de la Mutualité* in Paris. For the opening lecture delivered by José Raul Teixeira, Divaldo Pereira Franco sat at a table placed on the stage next to Nestor João Masotti (Secretary-General



of the ISC) and Roger Perez (President of the *Union Spirite Française et Francophone*). Soon after the lecture started, Divaldo began to psychograph in front of an audience of approximately 1,600 participants from various countries.

Sitting on the first row of the auditorium in close proximity to the table, I noticed that the writing did not follow its natural course: it proceeded slowly, and seemed to be written from right to left. Because I was taking pictures of the event, I did not hesitate to climb onto the stage and place myself right behind the medium. Thus I confirmed my initial impression and zoomed in for a picture of the written text.

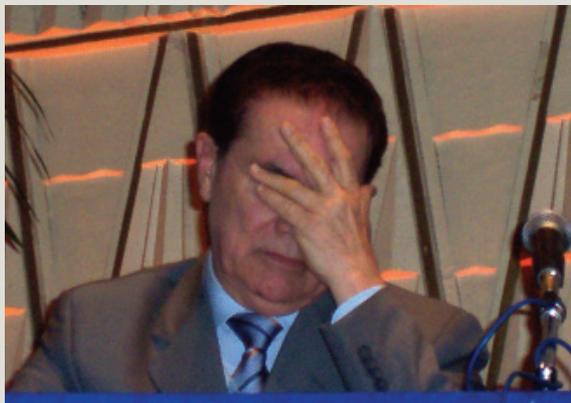
Moments later, once the writing ended, Divaldo handed it to Nestor Masotti who, along with Roger Perez, raised the sheet against the light and verified that it was, indeed, specular psychography written in French. With the opening lecture still underway, Charles Kempf was sent for to transcribe and translate the text.

Subsequently, at the conclusion of the Congress' opening lecture, the message received in specular psychography and titled «A Tribute to Allan Kardec,» authored by Léon Denis, was read to the public. ■

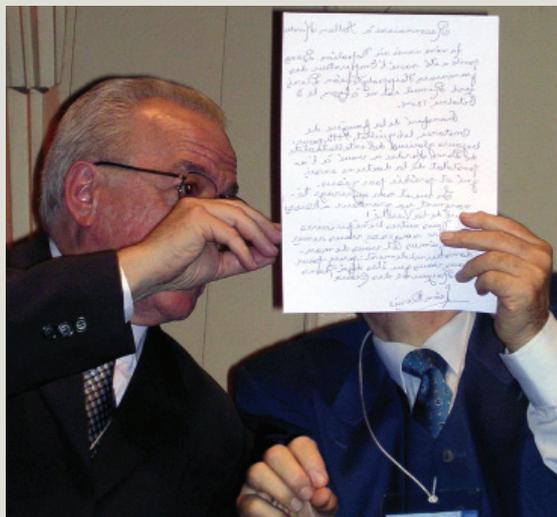
¹ Planchette: a small triangular or heart-shaped board supported on casters at two points and a vertical pencil at a third and believed to produce automatic writing when lightly touched by the fingers.

² Webster's New Collegiate Dictionary (1979), pg. 870.

(Photo 2) Divaldo during the psychography.



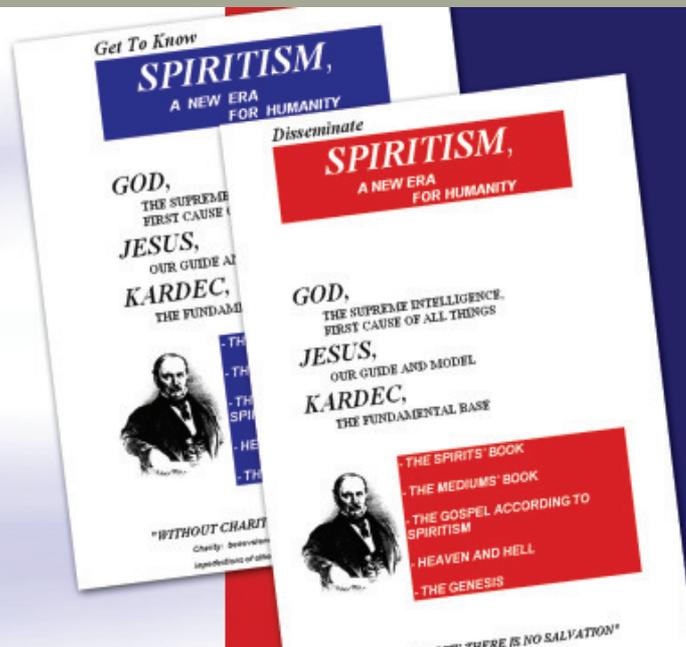
(Photo 3) Nestor Masotti and Roger Perez analyzing the message on the back of the paper.



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Message from the late Leon Denis received by Brazilian medium Divaldo Pereira Franco during a lecture by Professor Jose Raul Teixeira at the opening of the 4th Spiritist World Congress on October 2, 2004, in Paris, France.

Received through automatic specular writing (it must be reflected on a mirror to be read) in French – a language unfamiliar to Mr. Franco.

Antonio César Perri de Carvalho
cesarperri@aol.com



Professor of Odontology, Doctor in Sciences, Spiritist writer and author of many books such as (The Wise and Mrs. Piper) Os Sábios e a Sra. Piper and (Between Matter and the Spirit) Entre a Matéria e o Espírito.
Mr Carvalho is also active at FEB and the ISC.

Original Message

Reconnaisance à Allan Kardec
 da même année où Napoléon Bonaparte a été sacré l'Empereur des français, Hippolyte Léon Denizard Rivail est né à Lyon, le 3 Octobre, 1804.
 Transféré de la fougère de Constance, le 6 juillet, 1415, pour les jours glorieux de l'intellectualité de Paris, Kardec s'est voué à l'apostolat de la doctrine enseignée et prêchée par Jésus.
 Sa vie et son ouvrage témoignent sa grandeur - Missionnaire de la vérité!
 Nous autres, les bénéficiaires de votre sagesse, vous remercions, émus, et vous demandons humblement : priez pour nous, vous qui êtes déjà dans le royaume des cieux!
 Léon Denis

Reconnaisance à Allan Kardec
 da même année où Napoléon Bonaparte a été sacré l'Empereur des françaises, Hippolyte Jean Denizard Rivail est né à Lyon, le 3 Octobre, 1804.
 Transféré de la fougère de Constance, le 6 juillet, 1415, pour les jours glorieux de l'intellectualité de Paris, Kardec a voué à l'apostolat de la doctrine enseignée et prêchée par Jésus.
 Sa vie et son ouvrage témoignent sa grandeur - Missionnaire de la vérité!
 Nous autres bénéficiaires de votre sagesse, vous remercions, émus et vous demandons humblement : priez pour nous, vous qui êtes déjà dans le Royaume des Cieux!
 Léon Denis

Mirrored Message

Reconnaisance à Allan Kardec

La même année où Napoléon Bonaparte a été sacré l'Empereur des français, Hippolyte Léon Denizard Rivail est né à Lyon le 3 octobre 1804.

Transféré du fougère de Constance le 6 juillet 1415, pour les jours glorieux de l'intellectualité de Paris, Kardec s'est voué à l'apostolat de la Doctrine enseignée et prêchée par Jésus.

Sa vie et son ouvrage témoignent sa grandeur. - Missionnaire de la vérité!

Nous autres, les bénéficiaires de votre sagesse, vous remercions, émus, et vous demandons humblement : priez pour nous, vous qui êtes déjà dans le royaume des cieux!

Léon Denis.

Translation: A Tribute to Allan Kardec

The same year Napoleon Bonaparte was crowned Emperor of the French, Hippolyte Léon Denizard Rivail was born in Lyon on the 3rd of October, 1804.

From burning at the stake in Constance on July 6, 1415, to the glorious days of Parisian intellectual life, Kardec devoted himself to the Doctrine taught and preached by Jesus.

His life and work testify to his greatness - Missionary of Truth!

We, the beneficiaries of your wisdom, deeply touched, thank you and humbly ask: pray for us, you who are already in the kingdom of heaven!

Léon Denis (*)

(*) Spiritist author and speaker, lived in Paris during Kardec's time and was one the great figures to continue Allan Kardec's work.



Webcasting Spiritism

Webcasting Spiritism is the first and most recent online tool in the efforts for the dissemination of Spiritism. This activity, encouraged by North-American individuals and created specially for the English-speaking world, is an initiative of the Spiritist Society of Baltimore, Inc., an organization that carries out its Spiritist meetings in the English language only. *Webcasting Spiritism* also counts on the support and collaboration of *Plenus.net* in Brazil and Mr. Luis Hu.

We first idealized Webcasting Spiritism as we attended the inspirational IV International Spiritist Meeting in Paris, France in 2005. Subsequently, the idea came to fruition right after we acquired more elements during the instrumental I International Encounter of Spiritist Multipliers in July 2005, at the headquarters of the Brazilian Spiritist Federation, and under the auspices of the International Spiritist Council.

First aired on September 3, 2005, *Webcasting Spiritism* disseminates Spiritism inside and outside the United States borders. The program is transmitted on Saturdays online starting at 7:30 PM (U.S. Eastern Standard Time) through the sites www.ssbaltimore.org and www.plenus.net. During two and a half hours each week, *Webcasting Spiritism* presents workshops, lectures, interviews, Spiritist activities for children, and the basic teachings of the Spiritist Doctrine (*Spiritism 101*) for the public in general.

Within the first three months of intense successful work, the

following were broadcast: approximately 15 workshops and 8 lessons of Spiritism 101, among other activities carried out by the SSB in partnership with Spiritist Societies in New York City (*Study Group of New York*), Connecticut (*Allan Kardec Spiritist Center*), Boston (*Allan Kardec Spiritist Society of Massachusetts*), and a Spiritualist group in Chicago. Recently we presented a lecture by Prof. Raul Teixeira with simultaneous English translation, along with interviews with Prof. Raul Teixeira and Cesar Perri de Carvalho, the latter representing the International Spiritist Council in his visit to the United States on October 15-16. Some of these programs are available online at the SSB website (www.ssbaltimore.org).

The goal of *Webcasting Spiritism* is to attract new collaborators and to involve other Spiritist Centers in the U.S. and around the world willing to assist in the dissemination of Spiritism in the English language. Please accept this as an open invitation to participate in this activity by contacting us at ssb@ssbaltimore.org. May Jesus bless us in this initiative for the dissemination of Goodness and Peace. 🙏



Daniel Santos is a founder of the Spiritist Society of Baltimore, Inc., and also serves as its Communications Director. He is in charge of the SSB's website and responsible for the production of Webcasting Spiritism. Dr. Santos is a neuroscientist and pharmacist, and currently a researcher at the University of Maryland, Baltimore campus, in the United States.



Vanessa Anseloni (photo) is a founder and President of the Spiritist Society of Baltimore, Inc. Being a fifth generation Spiritist, Dr. Anseloni was the first person in the Spiritist Movement in the United States to present Spiritist lectures and workshops in English. A neuroscientist and psychologist, Dr. Anseloni is currently a professor and researcher at the University of Maryland, Baltimore campus, in the United States.



History of the REVUE SPIRITE

Although not well known by Spiritists because it is a bibliographical rarity in all languages other than French and Portuguese, the *Revue Spirite* collection is an important source of knowledge on the Spiritist Doctrine.

Allan Kardec began publishing it in January of 1858, and continued doing so until his discarnation in 1869. The last issue, still published under his guidance, was April 1869. The magazine continued to be published from 1869 to 1914, having among its collaborators eminent Spiritists such as León Denis and Camille Flammarion. Publication was interrupted from 1914 through 1918 due to WWI.

The magazine was restarted after WWI and continued until 1979, when at the decision of its board it was merged with the magazine *Renaitre 2000*. At that time, the French Spiritist movement was undergoing a crisis, and only after its reorganization by the *Union Spirite Française et Francophone* (USFF) (*French and*

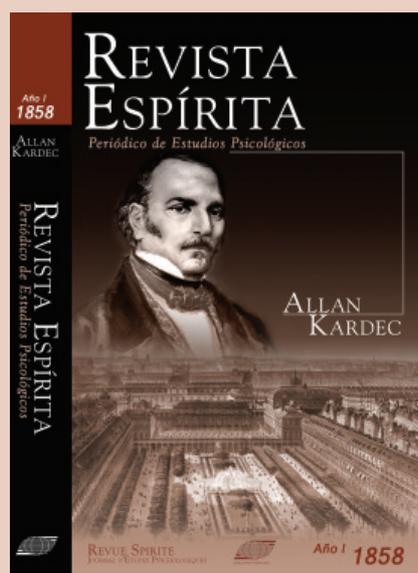
Francophone Spiritist Union) and the legal decision that granted the rights to the magazine, was it possible to resume its publication (1989).

In October of 2000, the USFF's proposal for the publication of the magazine was approved in the 7th Meeting of the International Spiritist Council (ISC). The second quarter combined edition of 2001 was edited and printed at the *O Clarim* Publishing House. That issue was released at a Spiritist meeting in the city of Berlin.

The first combined issue is available for downloading on ISC's webpage: www.spiritist.org.

The Years Under Kardec's Guidance

During Kardec's guidance, the *Revue Spirite* had a fundamental role in the codification of the Spiritist Doctrine. For the first time, several studies and essays were published, which were then included in Kardec's basic works after 1858 (*The Mediums' Book*, *The Gospel According to*

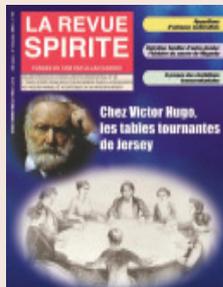


The Spiritist Review of 1858, edited by the ISC in Spanish.

Collection of the Revue Spirite from 1858 to 1869

The collection of the Revue Spirite, from 1858 through 1869, the period in which it was directed by Allan Kardec, has two translations in Portuguese:

FEB (Federação Espírita Brasileira)
 SGAN 603 - Conj. F
 CEP 70830-030
 Brasília - DF - Brazil
 feb@febnet.org.br



The Spiritist Magazine on the Internet

The Centre D'Etudes Spiritistes Leon Denis (Leon Denis Spiritist Center) posts the original texts of the Spiritist Magazine from 1858 through 1861 on its webpage. Their project is to make the entire collection published under Kardec's direction available on the Internet.

CENTRE D'ETUDES SPIRITES LEON DENIS

Address: 20, Rue Marsilly - 68800 THANN
 E-mail:

centre_leon_denis@yahoo.com or charles.kempf@wanadoo.fr
 http://perso.wanadoo.fr/charles.kempf/

Subscription to the French Edition

- CEI (Conselho Espírita Internacional)
 (International Spiritist Council)
 - 55 61 3321 1767 (Brasília/Brazil)
 http://www.spiritist.org

foundation and of its research methods, along with the birth register of the Spiritist science, the Spiritist philosophy, and the affirmation of an eminently Christian morality — Christian, but universal and based on Jesus' moral lessons and not on the dogmas later created by humans.

Throughout the magazine we can follow how Kardec presented the Spiritist ideas by clarifying readers' questions, studying other currents of thought, and answering the attacks that were railed against the Doctrine. Moreover, we may find answers to problems which still nowadays can give rise to useless controversies — we may read what Kardec wrote on Roustaing's work, and in his speech on All Souls' Day we will find his take on Religion and why he considered Spiritism a religion in the philosophical sense of the word rather than in the sense of an *organized religion*.

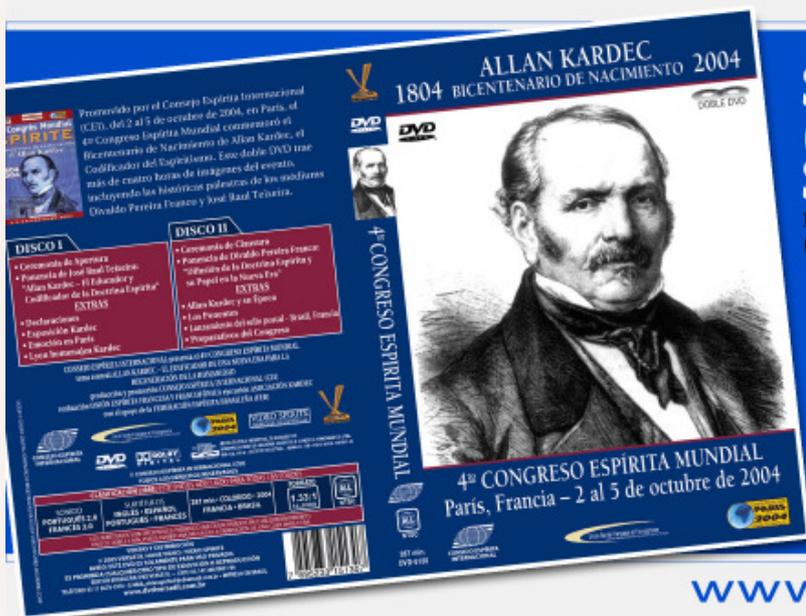
Trained as an educator, and as a disciple of Pestalozzi, Kardec, during his direction of the *Revue Spirite*, always had the concern to educate using logical argumentation, basing arguments on facts, using clear and precise means for presenting ideas, and showing continuous respect for the readers and for all with whom he corresponded. Even when answering criticisms and attacks, he always distinguished himself by his tolerance and justice, and he was devoid of any fanaticism or personal hatreds. ■

Carlos Iglesia, Coordinator of GEAE, *Grupo de Estudos Avançados Espíritas* (Advanced Spiritist Studies Group) www.geae.inf.br

Carlos Alberto Iglesia
 editor@geae.inf.br

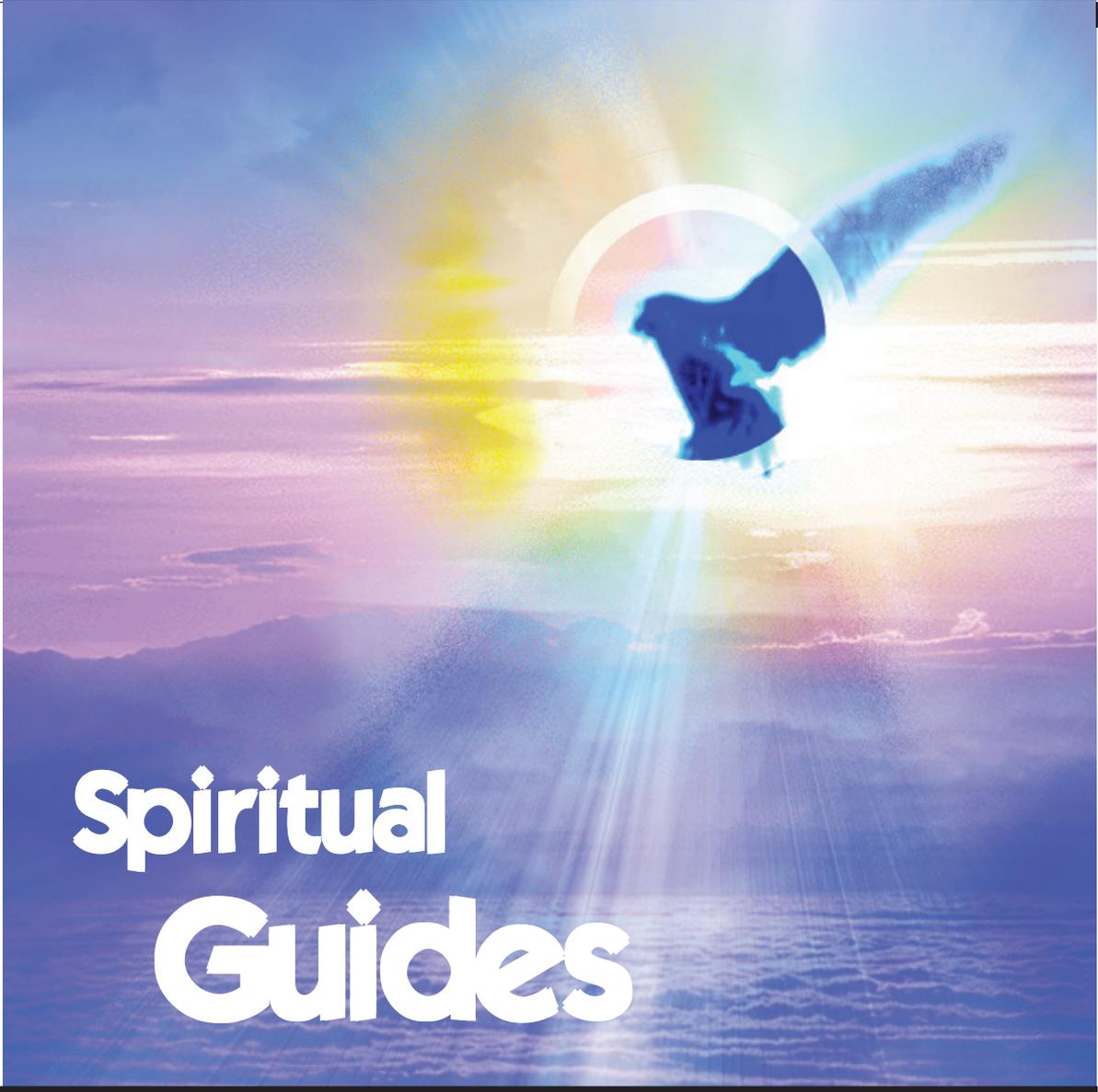
Spiritism, Heaven and Hell, Posthumous Works). The magazine was the laboratory where Spiritist ideas could be published, discussed and tested; it was also the means of communicating with other Spiritist groups which were arising in several countries.

On the pages of the *Revue Spirite*, one can find the history of the earliest days of Spiritism itself, the birth of the various national movements, and the spread of the Doctrine by its pioneers' efforts. In addition, one may find the data that allowed the construction of its logical



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Spiritual Guides

1

Do all mediumistic meetings have spiritual guides?

Yes, if they are organized under Spiritist guidance, and for the purposes of elevation and instruction that should characterize them.

2. If such care is not taken or if there is merely curiosity or interest, are mentors still present?

There will be manifestations, but they may not be from evolved Spirits, who are able to guide the meeting efficiently. Spiritual guides have more important issues to tend to.

3. Then is motivation the determining factor?

Absolutely. Not only the spiritual condition of the guides but also that of the spirits who will be counseled. In my teens I attended meetings of a group engaged in

amateurish practices to unmask deceivers, but with no other edifying purpose. No mentor of a more evolved nature would attend our meetings. It was a waste of time, but if I tried to warn the group, I would run the risk of being taken as a deceiver myself.

4. Could a group be guided by an obsessor?

Yes, if it is merely organized for profit. Mediums who commercialize their gift by normally charging for consultations are frequently obsessed. It is not uncommon for them to transmit advice from supposed spiritual guides, but this advice actually comes from the consultants' obsessors, thus deceiving them.

5. What should we think about mediumistic groups where all the mediums must channel their own spirit guides?



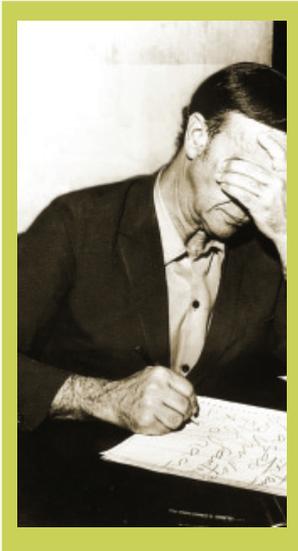
They promote animism¹. Spiritual guides have more important things to do. They would not limit themselves to a mere *Hello*, thus neglecting their position, or by merely staying «next to their instruments [mediums].»

6. If mediumistic groups are guided by spiritual mentors, wouldn't it be interesting to listen to their words?

Undoubtedly, provided there are actually mediums who are prepared to receive such words, which requires patience, research and extended discipline. Normally, beginning groups should not be concerned about it, but should allow it to happen naturally as the mediums become ready for it.

7. There are groups whose mediums channel their spirit guides so that a «psychic cleansing» may occur. Is such a practice healthy?

What if the spirit guide does not manifest itself? Does that mean that the



¹ Animism:

« ... neologism used by Alexander Aksakof to signify that the soul of the medium can communicate like all other souls when a certain degree of emancipation is reached, enabling it to draw from its own spirit capabilities. ... In this case it would

be the spirit of the incarnate person itself that would produce the phenomena and not that of a discarnate spirit, establishing the difference between animism for the former and mediumship for the latter.» (L. Palhano Jr., *Lexico Kardequiano*, 1999)

medium will remain impure? This is another conditioning to avoid. After each meeting, mediums should feel very good, healthy and at peace, aware of having fulfilled their duties.

8. How can we be sure that the manifesting spirit who says it is the spirit guide is telling the truth?

Here we need to apply Kardec's wise guidance: one must analyze the content, observing the language, the form, the intention, starting from the basic principle that evolved Spirits only talk about edifying subjects using clear, objective and enlightening words. ■



Spiritist writer and lecturer, president of the Spiritist Center Amor e Caridade (Love and Charity), Baurú, São Paulo, Mr. Simonetti is the author of several books: "Who's Afraid of Death?", "Reincarnation - All You Need to Know," "Escaping from Prison," among others.

Richard Simonetti

Mediumship - All you need to know
richardsimonetti@uol.com.br

BEGIN AT THE BEGINNING

GET TO KNOW SPIRITISM THROUGH THE BASIC WORKS OF THE CODIFICATION
SPIRITISM: OFFERING HUMANITY REVELATIONS WITH DISCERNMENT AND LOGIC



THE SPIRITS' BOOK (1857)
THE MEDIUMS' BOOK (1861)
THE GOSPEL ACCORDING TO SPIRITISM (1864)
HEAVEN & HELL (1865)
THE GENESIS (1868)

ALLAN KARDEC

LETTERS OF CHICO XAVIER

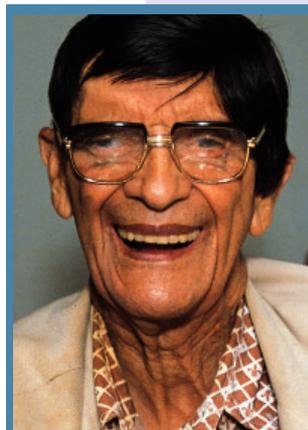


TV Program on the positive effects of the psychographic messages by Chico Xavier



Three deaths, three indictments, three acquittals, and three testimonies that life continues after death. The events that took place in Mato Grosso do Sul and Goiânia, state of Goiás, Brazil, between 1976 and 1980, once again brought to the world's attention the mediumship of Francisco Cândido Xavier [Chico Xavier]. This time in connection to an unprecedented event in the history of the criminal justice system: three individuals facing trial for homicide win their acquittal through the depositions of their victims in letters psychographed by Chico, annexed to the trials.

These remarkable cases were remembered on November 4, when TV Globo aired on «Linha Direta Justiça» [Direct Line to Justice] the episode «As cartas de Chico Xavier» [The Letters of Chico Xavier], whose broadcasting appeared on several newspapers, among them the «Extra.» of Rio de Janeiro, on October 31. Journalists Vivianne Cohen and Ana Bárbara Elias interviewed some of the persons involved, among them Mr. João Marcondes, indicted after the killing of his wife, Gleide Maria Dutra, Miss Campo Grande 1975, in their home in Campo Grande, Mato Grosso do Sul, by accidental gunshot. «I think I was an instrument of God to show everyone that there is life after death,» said Mr. Marcondes, who after the accident became a Spiritist and



Francisco Cândido Xavier (Chico Xavier)

named a daughter from his second marriage Gleide. «Their personalities are very much alike. It seems like a return to the past,» he said.

Before Mr. Marcondes, the controversy regarding the use of psychographed letters to solve legal issues had already set precedent through two other cases. The first involved Mr. Henrique Gregoris, 23, killed in 1976 by Mr. João França after a round of Russian roulette. The second involved Mr. Maurício Garcez, 15, killed by his friend Mr. José Divino Nunes, 18, by accidental gunshot. Mr. Nunes' acquittal, also handled by Judge Orimar de Bastos, was later confirmed by a jury after the Public Ministry appealed the verdict.

«I am convinced that I applied justice,» declared Judge Orimar de Bastos, who is not a Spiritist, and at the time suffered persecution by his colleagues. Judge Bastos, currently retired, narrates a curious fact experienced by him while he was deciding on the first verdict.

«I had just typed the initial considerations, when I remember hearing the town's (Piracanjuba) clock strike 9 P.M. I don't know if I then fell into a trance, but when I came to my senses, the clock on the tower was striking midnight and the ruling was completed, even though I did not recall having continued to work. I was stunned. To the three pages I do remember typing, I had added six more without being conscious of it. Moreover, when I type, I normally make a number of mistakes and the six additional pages were flawless. Quite baffled, I nonetheless decided to call it an evening. The next day, I fell asleep while sitting on the bus re-reading the sentence before pronouncing it. In the end, I had acquitted the man.»

The explanation for these events, including his own involvement in both cases, would come later, upon meeting with Chico Xavier. The medium of Minas Gerais had psychographed a message from Judge Adalberto Pereira da Silva, disincarnated in 1951, where Judge Pereira de Silva reveals to Judge Bastos that his transfer from Goiânia was planned in the spirit world to allow for his participation in this case.

Former Judge Bastos presently conducts lectures in Goiânia on this subject, and is about to launch a book explaining how he reached his decisions on these rather unusual cases.

(Excerpted from SEI Bulletin # 1912 of November 20, 2004)



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Historic Events

1983 – Founding of first Spiritist Group in the UK – later to be named: Allan Kardec Study Group - UK

1985 – First visit of Divaldo Franco.

1988 – 1st PUBLIC MEETING of AKSG

1992 – AKSG – Representing the UK - One of 9 Founder Members of: INTERNATIONAL SPIRITIST COUNCIL.

1994 – Founding of: BRITISH UNION OF SPIRITIST SOCIETIES – BUSS

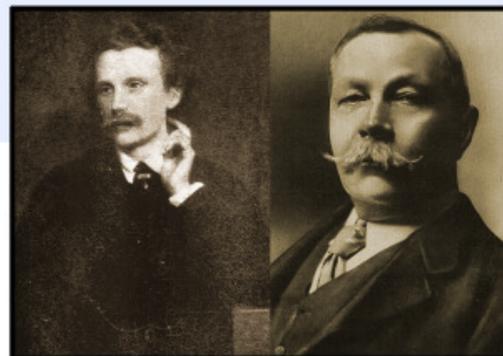
1998 – 1st Meeting of European Department INTERNATIONAL SPIRITIST COUNCIL held in London

1999 – 1st British Spiritist Encounter.

2001 – 1st Spiritist Gathering

2002 – 2nd Spiritist Gathering

2002 – Official passing of the I. S.C. Representation from the AKSG to BUSS.



Personalities linked to the Spiritist Movement

Daniel Dunglas Home (left)
Sir Arthur Conan Doyle (right)

First Groups to begin working

Allan Kardec Study Group-UK – 1983
The Spiritist Family Group – 1992
Fraternity Spiritist Group – 1992
Solidarity Spiritist Group – 1997

Institutions affiliated to BUSS

7 Institutions
(Total of 11 in the whole country so far.)

Spiritist Literature available so far

- All of the Kardec books, except Posthumous Works.
- Several books of Andre Luiz/Chico. Etc.
- Several Childrens books.
- BUSS Newsletter.

Spiritist Activities

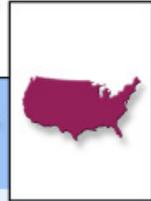
Divaldo has become a regular annual visitor to the UK.
Various visits over the years from: Raul Teixeira, Miguel Sardano, Dr Marlene Rossi and other speakers.
Maintaining a Website: www.buss.org.uk
2000 – BUSS Arts Dept. - Formed BUSS Choir: 'Souls in Harmony'.
2004 – BUSS- Arts Dept. Produced and performed a short play: 'Kardec – His Life & Work'.

Spiritist Movement

7 Institutions.



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Historical Facts

1847 – Creation of *Univercoelum*, a publication directed toward an inner and spiritual philosophy, by Andrew Jackson Davis and A. S. Brittan.

1848 – Occurrence of Spiritist phenomena in Hydesville, NY, involving the Fox sisters; considered the beginning of the so-called "New Spiritualism."

1850 – Judge Edmonds, the leader of Spiritualism, pulls together ten or twelve newspapers and a bibliography of more than 100 publications.

Historian Frank Podmore considers Laroy Sunderland of Boston as the first publisher in the field of Spiritualism.

1854 – Creation on June 10 of the Society for Dissemination of Spiritism Knowledge; according to Sir Arthur Conan Doyle, it was the first recognized Spiritist organization in the U.S.

1959 – Creation of the Saint Joseph Spiritual Church in Hoboken, NJ, by Gilberto Sepulveda Arcelai, the first Spiritist organization on the East Coast.

1960 – Professor Luis Guerrero Ovalle establishes three Spiritist organizations in Miami, FL: the Spiritualist Science Foundation; *Ciencia Espiritualista Moderna*, currently known as *Ciencia Espiritista Kardeciana*; and *Ateneo Espirita de Miami*.

1965 – Creation of the Christian Spiritist Center, presided by Mr. Salim J. Haddad of Elon College, North Carolina, during the visit of Francisco Cândido Xavier and Waldo Vieira to New York City.

1987 – Creation of the Kardecian Spiritist Federation of Florida, Inc., a participant in the foundation of the International Spiritist Council.

1997 – Creation of the United States Spiritist Council.

2000 – First American Spiritist Congress in Miami, FL.

First Spiritist Institutions

- 1854 – Society for the Dissemination of the Spiritist Knowledge - New York, NY
- 1959 – Saint Joseph Spiritual Church Inc. - Hoboken, NJ

U.S. Spiritist Organizations in 2004

Approximately 70 -- 16 affiliated to the USSC.

Allan Kardec's Books in English

The Books of the Codification .

Spiritists Activities

- Lectures
- Workshops
- Systematic Study of the Spiritist Doctrine
- Study and Practice of Mediumship
- Administrative, Doctrinal, and Social Assistance
- Annual Mini Congresses in Boston, Miami, and New York City

Regional and National Congresses

- 1992 – *Encuentro Espirita 1992* – New York, NY
- 1994 – *Primer Encuentro Espirita de La Florida*, Miami, FL
- 2000 – American Spiritist Congress, Miami, FL

Spiritist Movement in the United States

Dissemination through Workshops, Newsletters, and Websites
Translation and Revision of Spiritist Books and Other Materials
Spiritist Encounters.



Pioneers of the Spiritist Movement

- (1) Andrew Jackson
- (2) Fox Sisters
- (3) Gilberto Sepulveda Arcelai
- (4) Benjamin Rodriguez



SPIRITIST DOCTRINE: 150 YEARS OF LIGHT AND PEACE



SPIRITIST WORLD CONGRESS



PHOTO: ALVARO DELGADO

CARTAGENA, COLOMBIA

OCTOBER 10-13, 2007

CONVENTION CENTER OF CARTAGENA

PROMOTED AND ORGANIZED BY THE INTERNATIONAL SPIRITIST COUNCIL (ISC)
CARRIED OUT BY THE COLOMBIAN SPIRITIST CONFEDERATION (CONFECOL)
WITH THE SUPPORT OF THE SPIRITIST FEDERATION OF THE ATLANTIC COAST (FEDCA)

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