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Suicide by Obsession

Allan Kardec

Love Triangle

Richard Simonetti

New Method of Healing

Kelvin Van Dine

Sex and Destiny

Divaldo Franco

ISSN 2072-8611





The Silent Shield

Emmanuel (Spirit)

Francisco C. Xavier (Medium)

As civilization becomes more advanced, the processes of control become more important in all sectors of human activity.

Traffic obeys previously studied signals.

Relays alter the direction of electric current.

Cars use highly sensitive brakes.

Trains move over predetermined lines.

Simple home appliances work encased in protective covers.

In all places there are systems of warning and protection to avoid disasters.

These ideas move us to accept the imperative to govern our mental force, from which imbalance not only wastes the best opportunities of those who became magnetic turbines of revolt, but also sour the will of those around us, creating thorns in our paths.

Wrath is always an open door to obsession.

Let's consult the penitentiaries, where thousands of friends who fell under wrath's destructive blows lay segregated.

Let's interview those who have committed suicide and are now banished in regions of regret and regeneration beyond the grave.

Let's hear from those who abandoned the physical body in a sudden death or suffered an obscure one.

And let's hear from the mentally ill who wander about psychiatric units, resigned to life's periphery, as though mutilated in spirit, and we will find the destructive explosion of wrath as the source of all the miseries that sap their souls.

Let's consider all of this and whenever irritation beckons us, trying to flood our mind with thoughts of aggression and revenge, violence and despair, let us offer immediately the silent shield of a prayer.

> From Enlightening Messages (CD) by Francisco C. Xavier (Medium) and several Spirit-authors, published by the Spiritist Society of Baltimore, Inc.



Co-Creative Power: Balance it and Let it Shine!

"Not only has every spirit possessed the divine seed of intelligence, but also a part of the power of creation. Spirits are called to manifest this co-creative power throughout their evolution both in planetary incarnations and in life in the spirit realm."¹ This statement by the insightful Leon Denis is liberating and fortifying. But how often do we measure ourselves for the roles we play in this life? This is what we call identification with our ego instead of the Self. However, sooner or later, life will call us to reevaluate our biased and limited self-assessment. Sometimes the calling is painful, but one day we surprisingly discover that we have dormant potentials in the core of our immortal beings. And we begin to re-create ourselves.

Creation, being unique in its supreme intelligence, gives us the opportunity to co-create from the self to the external world. Along this path, we find our sexual force. Many people still think of sex as being used simply for reproduction or self-satisfaction, and often

they are caught up in their limited view of life, using and abusing their sexual force through unbalanced choices leading to the formation of obsessive processes.

Thus, we dedicate the first issue of this new year to a new method of healing and resources to help us revisit our understanding of sex and our co-creative power. You will find new tools to achieve greater emotional balance and to plant the seeds for a better world while using the silent shield of prayer.

After all, this millennium calls us to search within ourselves until we find the diamond of love at the core of our being. For "love is the tonic of life!"²

Vanessa Anseloni, PsyD, PhD
Editor-in-Chief

¹ Denis, Leon. *O Espiritismo na Arte*, p. 31, LD Editora.

² Franco, Divaldo. *Happy Life. By the spirit of Joanna de Angelis*. P. 33, LEAL Editora.

LETTER TO THE EDITOR

I have been studying Spiritism for many years and, because of that, a nephew of mine felt like asking me about the position of Spiritism on soldiers and the military in general, while contemplating the idea to enlist himself. That happened a few years ago when the line between a necessary war or a war of choice wasn't clearly defined in the Iraq conflict. Confronted by this life-changing question, or even worse, a life-changing answer, I decided to go back to *The Spirit's Book* and together, with my seventeen-year-old nephew, we read questions 742 to 756. He made some pauses and re-read some answers. Not one word on my part was necessary. He thanked me and left without saying a word.

My nephew never enlisted in the military.

Reading the interview with Divaldo Pereira Franco about "Protecting Ourselves from the Spiritual Implications of War" (TSM#9, pag.20), reminded me of that event with my nephew and how our view of war has changed since five or six years ago. However, Spiritism has been right all along and the explanations of Mr. Franco expanded our understanding of *The Spirit's Book*. Great interview. Thank you.

Victor Hugo Leon
Clermont, FL

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THE Spiritist MAGAZINE

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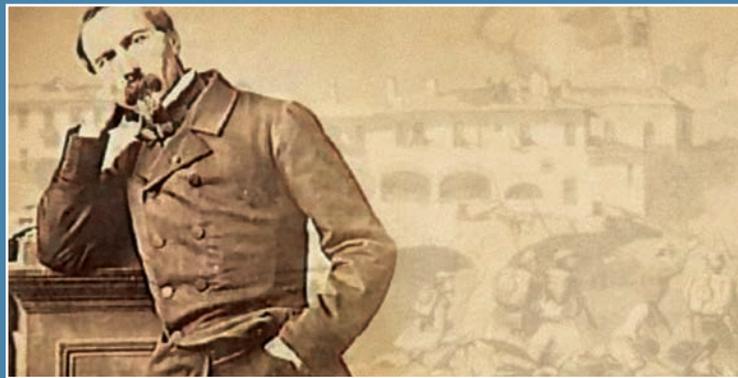
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The Spiritist Magazine N. 10
January - March, 2010

TABLE OF CONTENTS



CHICO XAVIER'S WISDOM

"Whenever Divine Justice calls us to account, if we are found working for the benefit of others, Divine Mercy orders that our burden of debt be suspended indefinitely."

Chico Xavier

06

DIALOGUE BETWEEN SPIRITISM AND SOCIETY

Identity Revealed After 151 Years
by Enrique E. Baldovino

10

GUIDANCE

Spiritual Obsession - Part III
by Janet Duncan

13

INTERVIEW

Love Triangle
by Richard Simonetti

14

OUR RELATIONSHIP WITH THE INVISIBLE WITH RAUL TEIXEIRA

The Spiritual World and Us

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17 SCIENCE AND SPIRITUALITY

New Method of Healing
by Kelvin Van Dine



18 REFLECTION

Homosexuality
by Emmanuel



20 DISCOVERING THE REAL WORLD WITH DIVALDO FRANCO

Sex and Destiny



24 ART AND SPIRITUALITY

Regal Gift



26 VISIONARY EDUCATION

Peacemaking Generation
by Vanessa Anseloni, PsyD, PhD



29 TESTIMONIAL

Not By Chance
by Paul Keogan



30 LA REVUE SPIRITE

Suicide by Obsession
by Allan Kardec



32 WISDOM

Alms and Charity
by Rodolfo Calligaris



34 ONLINE SPIRITISM

My Experience with e-Spiritism
by Franziska Kranz



36 PAST EVENTS



39 ISC NEWS



42 POETRY

Love is Us
by Ricardo Petrillo





Identity revealed after 151 years

▸ Enrique Eliseo Baldovino

GENERAL X..., WHO GOT AUTHORIZATION FOR THE LEGAL FUNCTIONING OF THE PARISIAN SOCIETY

In the 151st anniversary of the Parisian Society of Spiritist Studies, established by Allan Kardec on April 1, 1858, the identity of the so-called General X is revealed in the Revue Spirite (Spiritist Magazine).

Studying the historic pages of the **Revue Spirite** (*Spiritist Magazine* - **SM**), brilliant doctrinal material which has just turned 151 years of age, we pay particular attention to the month of July of the year 1859 (**SM Jul. 1859–III c +**), in its article **III**, conversation number 3 (c) [which has a sequence (+) in another month (**1**) of the same year], and read the following article: *Familiar Conversations from the Other Side – News of the War: a high official dead in Magenta (First Interview – Society, June 10, 1859)*, pp. 189-190, whose conclusions we will be talking about this issue.

In this article we see interesting and revealing information inserted in questions numbers 4 and 5, where there was an important **Allan Kardec note** (observation), which clearly identifies the communicating spirit (the same happens in question 13), this identification from a high official dead in the war in Magenta (on June 4, 1859, in the War of Italy), who the compiler already knew by name, because

this high official (General X...) had contributed a lot as he obtained legal authorization for the formation and functioning of the *Société Parisienne des Études Spiritistes* (SPEE) in a short time, on April 13, 1858.(2)

As we are amidst the celebrations of the 151st anniversary (1858-2008) of the *Parisian Society of Spiritist Studies*, we have the honor to share this study, as a small homage to the tireless doctrinal work which Kardec did as he wisely ran the first Spiritist Center in the world. So, coming up, the aforementioned *Spiritist Magazine* (**3**), in which is recorded the first of the dialogs (there are two interviews) between Kardec and this personage, which is the object of our research. The evocation dates back to 10/6/1859, only six days after the discarnation (4/6/1859) of General X... in the terrible combat of Magenta (city near Milan, today in Italy).

A HIGH OFFICIAL DEAD IN MAGENTA (Society, June 10, 1859)

1. Evocation. – *I am here.*
2. Why did you answer our request so quickly? – *I was aware of it already.*
3. Who told you that? – *An envoy from Luis.*
4. Have you heard about our Society before? – *You know it.*
Observation – The soldier in question had really helped the Society to get up and running.
5. How did you consider our Society when you decided to help? – *I had not completely decided, even though I was about to; had it not been for the events that happened, I would definitely be among you now.*



6. There are some important names who agree with Spiritist ideas, but they do not do it publicly. Do you think they should start doing so? – *Patience; God wants it so and, this time, the expression is true.*

7. From which part of society do you think the example should come first? – *In the beginning, from some; then, all the others.*

8. As for study, do you believe you can think more clearly than the one who was here before, even though you had died at almost the same time? – *A lot. What he told you, witnessing a certain elevation of thought, was told to him before, because he is good but too ignorant and a bit naïve.*

9. Are you still interested in our army? – *More than ever, because now I know the objective.*

10. Please be clear; the objective was known way before, even more so in your position. Do you not think you should know it? – *God's objective, do you know it?*

Observation – Everybody should know how deep this answer was. Like this, alive, he knew the objective of men; as a Spirit, he sees what God is up to.

11. What do you think about wars in general? – *I hope you make progress soon, so that it can become as impossible as it is useless. This is my opinion.*

12. Do you believe there will be a day when wars will be useless? – *Aye, I have no doubt, and I can tell you this moment is not as far as you assume, even though you will probably not see it.*

13. Did you recognize yourself immediately after death? – *Almost immediately, thanks to the little I know about Spiritism.*

14. Can you say anything about M..., also dead? – *He is still attached to matter; it has been very rough for him to break loose; he had never thought about this before.*

Observation – Knowing Spiritism helps the soul to break loose after death; this way, the perturbation that follows death can be shortened; *the Spirit knew beforehand where he is now.*

15. Did you watch the entrance of our troops in Milan? – *Yes, I was glad. I got so happy at how welcome we were, first for patriotism; then, for the future that awaits them.*

16. As a spirit, could you help at all in terms of strategy? – *Don't you think it has been done since the beginning, and do you wonder who?*

17. How was it possible for the Austrians to give up a strong site such as Pavia so quickly? – *Fear.*

18. So they are afraid? – *Completely. All in all, if you influence our people in a way, you should assume another influence of a different nature is attacking them.*

Observation – Here there is intervention of spirits in the events. They prepare the ways for the accomplishments of the will of God. The ancient would have said this was the work of saints; we say it is done by the spirits, ordered by God.

19. Can you give your opinion about General Giulay, as a soldier, setting aside any differences? – *Poor, poor soldier!*

20. Would you come back again if we asked you to? – *I'm at your disposal, and willing to come back. The way I felt towards you has just increased. So long.*

GENERAL X...

Let's see now what Allan Kardec himself says in **Posthumous Works (4)** about this important legal authorization for the functioning of the *Parisian Society of Spiritist Studies*:

«[...] But, then, it was necessary to obtain a certain **legal authorization**, in order to avoid any further complications. Mr. Dufaux, who was friends with the Chief of Police, was responsible for it. **The authorization also depended on the Interior Minister. So, General X...**, who was, without anybody knowing it, **agreeable with our ideas, even though he did not know much about them, obtained this authorization.** This one, thanks to his influence, **was issued in fifteen days**, when it usually takes **three months** to happen. [...]»

Let us remember the historical, political, and social context of nineteenth-century France: a law of the time, the Law of General Safety, voted for on February 19, 1858 and signed on February 27, 1858, prohibited gatherings of more than twenty people without the authorization of the Royal Police of Napoleon III, who had suffered a plot on the part of the Italian revolutionary Felix Orsini, who almost killed him on January 14, 1858. Because of this, Orsini suffered the death penalty, being killed by the guillotine on March 13, 1858, that is, only twenty days before (4/1/1858) the SPEE got established and exactly a month before (4/13/1858) the necessary authorization (**5 and 6**). Orsini had been a congressman in Rome in 1849 but as the Republic broke down, he fled to Paris. According to him, he attempted to kill Napoleon III because he had reestablished the authority of the pope. For this reason the police control got tighter over gatherings with more people held indoors.

This episode brought about the Law of General Safety, in which the Interior Minister could convict any French citizen who was assumed guilty of working against the safety of the state. It was a very strict law, which lasted for twelve years, until 1870. «(...) The





social status [of the SPEE] should be submitted to the authorities under this regime which would focus on the object and the list of names of the members. (...)” (7)

GENERAL CHARLES-MARIE-ESPRIT ESPINASSE

As we have just read in *Posthumous Works*, General X... was, at the same time, Interior Minister of France, whose high rank carried with it, at the time, the dual role of Minister of General Safety. Our investigation of French politics teaches us that Napoleon III (1808-1873) appointed a general for this role, on February 7, 1858. (8) History records that it was General Charles-Marie-Esprit Espinasse (Castelnaudary [Aude], France, 02/04/1815 – Magenta [Milan], today Italy, 04/06/1859), who occupied this ministry until June 14, 1858, and three days after he had stepped down he was appointed senator by the royal regime. General Espinasse participated in the War of Italy (see further below for its historical context) and died in the battle of Magenta. Years before (1842) he had been appointed Knight of the Legion of Honor. On December 2, 1851 he took part of the coup d'état of Luis Napoleon Bonaparte, Napoleon I's nephew (1769-1821).

Following are the words Kardec himself puts in the title and subtitle of his article in the *Spiritist Magazine*: (2) “The Parisian Society of Spiritist Studies, established in Paris on April 1, 1858, and authorized by the Chief of Police, with the consent of the Minister of Interior and General Safety, on April 13, 1858.” This legal authorization was obtained – as we just saw – in the period when General Espinasse was head of the ministry (from 2/7/1858 to 6/14/1858). Wisely, and with his usual caution, Allan Kardec names this general with the letter X, for obvious reasons, and also because the constitution of the *Parisian Society* did not allow political propaganda. Today this new information about

the real name of General X... has only the character of a historic note, so that we can know the people who contributed to and took part in the beginning of Spiritism.

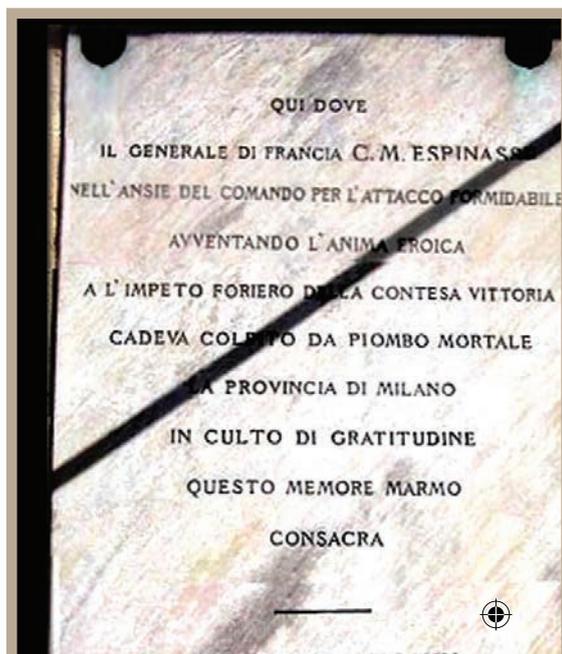
In another context, Kardec himself is going to refer twice – now using the name – to General Espinasse, after being killed in the battle of Magenta: in Question nº 37 of *SM Jul. 1859–III a +: Familiar Conversations of the Other Side – News of the War: the soldier of Magenta (First talk – Society, June 10, 1859)*, p. 187, and also in Question 40 of *SM Jul. 1859–III b +: Familiar Conversations of the Other Side – News of the War: the soldier of Magenta (Second talk – Society, June 17, 1859)*, also p. 187. In addition, the spirit of Espinasse seems to be the same (exception for the first letter added: Lespinasse) who dictates a communication at the end of article *SM May 1862–II a: Familiar Conversations of the Other Side – Captain Nivrac*, pp. 141-142, where another **Allan Kardec note** informs us of his intention to record that communication there, which covers the good influence of Spiritism on the soldiers.

Finally, to understand better, let us consider the political, social, and historical context of the War of Italy, in which France took part and also General X... Let us remember that in *Posthumous Works* (2nd Part – *Events*, May 7, 1856, at Mr. Roustan's house; medium: Mrs. Japhet) there is a clear reference to this serious battle, a historical message in which the spirits already foretold Kardec that war would break out in Italy, and this would take on great proportions, covering the Earth. And so did it happen, as the spirits had announced three years before. (*Translated from Portuguese to English by Felipe Darella - Year 2 - Number 62 - June 29, 2008 - Site: <http://www.oconsolador.com.br/ano2/62/principal.html>*)

HISTORICAL CONTEXT OF THE WAR OF ITALY

The context of this article of the *Revue Spirite (Spiritist Magazine)* is the War of Italy (1859), which still had not obtained its independence and its unity as a country (only in 1870-1871 did it finally happen). Several Italian states were in the hands of Austria, which with its army prevented any sort of revolutionary movement. Victor Emmanuel II (1820-1878), King of Sardinia in 1849 [and later on, King of Italy, in 1861], appointed minister in 1850 Camilo Benso, conte di Cavour (1810-1861), who he worked for the unification of the Kingdom of Italy.

With the consent of Victor Emmanuel II, on July 22, 1858 French Emperor Napoleon III summoned Cavour in Plombières, to talk about the future Italy, a



conversation that resulted in a treaty, which would be signed on January 26, 1859, in which France guaranteed to protect Piedmont in case it should undergo Austrian aggression. It sealed the alliance between Victor Emmanuel II and Napoleon III against Austria, whose emperor was Franz Joseph I (1830-1916). On April 27, 1859 the Austrian army crossed the border. On May 3, 1859, France declared war against Austria.

Napoleon III was head of his army, which had more than 100,000 men. The French defeated Austria in Montebello (May 20) and in Magenta (June 4) which allowed the entrance of the French army into Milan on June 7, 1859. Austrian Emperor Franz Joseph I was head of his troops but could not do anything (June, 24) in the battles of Solferino and San Marino, which cost a high number of casualties in both armies and failed to ease public opinion.

Only then, however, was it that Napoleon III offered truce, which Emperor Franz Joseph I accepted immediately. Both emperors gathered on July 11, 1859 in Villafranca, and signed an armistice, in which Austria conceded Lombardy to France which, in turn, would concede Piedmont. Piedmont, which only later was informed of the agreement, received the news furiously, and Cavour, who could not convince Victor Emmanuel II to reject the terms of the armistice, stepped down from the presidency of the Council of Ministers on the July 12.

After the armistice of Villafranca, France and Austria signed a peace treaty in Zurich (on November 10, 1859), in which Lombardy was allowed to Piedmont. The Italian nationalists got upset because of the desertion



of their French ally, while Napoleon III could not ease the internal opposition nor increase his international prestige. The only reasonable ambition was the acquisition of Nice and Savoy, on March 24, 1860 (the Treaty of Turin).

Despite this, Victor Emmanuel II would be appointed King of Italy in February 1861, after annexing the Kingdom of Naples and, later on, the Kingdom of the Two Sicilies, with the help of Giuseppe Garibaldi (1807-1882), who was head of his troop of volunteers, and who also contributed to the unification of Italy (see also *Revue Spirite Mar. 1861-II: The Head of Garibaldi*, pp. 76-78). Victor Emmanuel II, favored now by his alliance with Prussia, obtained Venice from Austria in 1866, and, later on, Rome, where they established the capital in 1870-1871. The unity of Italy was consolidated as a country.

- > Enrique Baldovino is a Spiritist scholar who, among other roles, has been in charge of the translation of volumes of Allan Kardec's *Revue Spirite* from French to Spanish.

ILLUSTRATION 1: General X..., who obtained authorization for the legal functioning of the *Parisian Society*.
 ILLUSTRATION 2: The Interior Minister of France, Charles-Marie-Espirit Espinasse. (Rare photography: RMN.)
 ILLUSTRATION 3: Homage to General Espinasse, hero of Magenta (1859). (Photo: Lettini.)

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MEDIUMSHIP

A Brief Guide for the Uninitiated

Part III - Spiritual Obsession.

▶ Janet Duncan

Now in the final part of our brief introduction to the spiritual nature of our being, it is time to go a little deeper into this important subject and discover the reason for disturbing aspects that we sometimes suffer from, where there is as yet little or no understanding, even from within most of the medical profession.

We began in Part I mentioning about hearing voices and then explaining that we are not mad, only mediums. This is to remind ourselves of our latent and sometimes active psychic faculty, inherent in all humans. So now we wish to go a step further in spiritual knowledge to make it clear, following on from Part II, that those who communicate or simply link with us are also human beings - exactly the same as ourselves, only having left behind their physical bodies and thus are now spirits.

However, their characters have not changed! They continue to be, as spirits, just the kind of people they were in the material form. We have our likes and dislikes, our joys and sorrows, our friends and our enemies; they are no different. This must begin to suggest that as spirits we carry with us the past remembrances of the people who helped us and also those who, wittingly or unwittingly, hurt us, offended us, or actually planned some harm for us. Unfortunately, despite being in the spiritual world, we continue to live under strongly marked impressions from the past, which often lead us to seek vengeance! Therefore, sometimes even from the spiritual plane of life we plan revenge! The spirit will then seek out

the one who supposedly harmed him and now it is that person's turn to suffer, or so we think. Here and now we are sometimes blind to the need always to be charitable, to forgive and forget. Consequently, spirits will sometimes begin to disturb the incarnate person by means of noises in the house, displacements of objects, constant talking at all hours, things that cause great anguish and a general excessive perturbation. You are perhaps familiar with having heard people talking loudly with someone invisible (not referring to their mobile phone). Neighbors will say the person has gone crazy. But these situations are typical of Spiritual Obsession.

Of course, this marks an advanced stage of this problem, and we wish to stress that the mere hearing of the occasional voice, or seeing an occasional spiritual figure, is not the indication of the beginning of such a problem as Spiritual Obsession. NO, what we have tried to explain is something of this nature can become constant and continuous, together with bad sensations and unpleasant vibrations around the person affected. Whereas, in the first instance of very occasional voices, they will come gently, with no ill effects. Nevertheless, it is advisable always to seek guidance from a reliable source such as a genuine Spiritist center, following the Spiritist Teachings, according to the codification of Allan Kardec. These centers will always offer advice and spiritual healing, which is always beneficial and always free of charge.

There are many forms of spiritual obsession or spiritual disturbances, and not all are of long duration. Some occur on the spur of the moment, apparently without rhyme or reason, like a sudden suicide, where there had been absolutely no previous sign. Others may arise when a person may have had some morbid sentiments deep inside, such as cases of people with



Certainly we can begin to understand that there are more things in Heaven and on Earth than were previously supposed. But we do not need to be alarmed by these facts, because with knowledge and understanding, we can always find and apply adequate remedies. This is why it is more and more essential to get to know the meaning of life and, very importantly, how it works! We should not continue to be like the ostrich who, when danger approaches, buries its head in the sand and believes itself to be safe. No, this does not resolve anything. We need to overcome our fears and realize we only fear the unknown. When we understand, we can act quickly to remedy a situation with confidence and insistence, so that sooner or later everything returns to normal. This must become our attitude, especially regarding spiritual matters.

collections of guns. Then suddenly one day, for no apparent reason, they take their guns and go out into the street or perhaps to a school or other crowded place and start shooting indiscriminately, finally ending their shooting spree by turning a gun on themselves. These are almost always cases of spiritual control, wherein comes the moment of realization of what they have been led to do, the horror and subsequent suicide. Thus we see the phase of 'unconsciousness' as the incarnate person is controlled by spiritual elements, either with the desire to destroy the perpetrator or merely to utilize that person as their instrument, to seek some purpose of their own. These are often complex obsessions, but there are also many simple obsessions where spiritual influence causes the person to perform various types of obsessional behavior. Then of course there are often spiritual influences or even the actual cause in cases such as epilepsy and schizophrenia. A certain number of psychiatrists in various countries are already treating these cases from a spiritual aspect. In Brazil there now are a number of mental hospitals dedicated to this special work where medication is only part of the treatment.

Through the law of cause and effect we will always come to reap what we have sown, in this life or the next. We can then begin to understand why what we do, or do not do, today will always bring its consequences, now or in the future. The universal natural laws are automatic and unavoidable. So it becomes clear that, sooner or later, true justice will be meted out to each one. As yet the laws of humankind are not infallible, as we are quite aware, but God's laws are totally and absolutely infallible. However, in order to reach the point of true justice often takes time, but eventual justice is guaranteed.

So, dear friends, and I hope we have become friends through these articles, let me say that as we open our eyes and minds to the true reality of what life is all about, our perspectives change. In these short introductory articles I have merely brushed the surface. There are much more and deeper meanings to everything that life presents. But I wished to approach things from the initial stage, as much is said and written at a more advanced level and not always is anything mentioned from the starting point of understanding.

Now I trust it will be possible to perceive a new meaning to life, where we can read new meanings into everyday situations and events. Where before we only blamed and became angry, now we will start to see "cause and effect" working around us. We will find that those who do bad things are to be pitied and prayed for, because we inevitably suffer the effects of all of our actions. Therefore, for truly bad acts a very heavy repayment will be required. So slowly we come to realize that life has an important purpose, where nothing goes unnoticed.

There is a loving God, who is the Supreme Intelligence of the universe and Creator of all things. There are natural laws that govern the universe, wherein there is real justice and true love. We also come to know that without charity there is no salvation for anyone of us! Charity must be practiced at all times in every situation. Until we can manage to do this and become better people we will not be able to reach those heavenly spheres we dream of. In making others happy we pave the way for our own happiness!

God bless.

- > Janet Duncan is one of the pioneers of the Spiritist movement in the United Kingdom. One of her greatest contributions to Spiritism has been the translation of Spiritist books to the English language.

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Love Triangle

➤ Richard Simonetti

I AM INTIMATELY INVOLVED WITH A MARRIED MAN WHO RECIPROCATES MY FEELINGS AND AFFECTION. IS THERE ANY MALICE IN GIVING INTO LOVE, AND BEING INTIMATE AS WOULD HUSBAND AND WIFE?

SIMONETTI - That is a blatant disregard for others. Harmonization should only occur between the husband and wife, whose relationship is now in danger because of this extramarital affair. This affectionate communion that you perceive to exist is diverting him from prior commitments. It would be advisable for you to seek harmony within yourself, overcoming fantasies inspired by passion and ill-intended spirits.

WHAT ABOUT THE IDEA THAT NOTHING HAPPENS BY CHANCE? DOESN'T IT FOLLOW THAT THERE IS SPIRITUAL INTERVENTION?

SIMONETTI - In fact, everything does have a reason and is not by chance. Extramarital experiences, however, are fruits of passion and the animalistic tendencies of humankind. They may, in fact, be by spiritual intervention, however, by spirit obsessors that wish to disturb human homes.

I WAS INFORMED BY A MEDIUM THAT WE HAVE STRONG BONDS FROM PREVIOUS LIVES.

SIMONETTI - Medium or charlatan? Experiences tell us that those strong bonds are often a connection of the present and are linked only to sensuality, without any actual ties to the past.

DON'T WE ALL HAVE THE RIGHT TO BE HAPPY TOGETHER WITH THE ONE WE LOVE?

SIMONETTI -Yes, without a doubt, as long as we do not recklessly compromise anyone in our path. Put yourself in the shoes of the wife. How would you feel if you witnessed your husband leaving you for another woman?

DOES THAT MEAN NO ONE SHOULD GET MARRIED A SECOND TIME?

SIMONETTI - Former spouses can rebuild other earthly communions. They can seek new experiences when the marriage ended by virtue of intolerable misunderstandings. Often this is brought on, as Jesus taught, by the hardness of the human heart. However, it is different when the separation occurred due to someone else's intervention and involvement with one of the spouses.

HOW ABOUT ME, IF HE IS EVERYTHING I WANT IN THIS LIFE?

SIMONETTI -To favor our happiness, we should not reduce our desires and aspirations to the realization of a relationship. There are much more important matters: for example, our accomplishments as children of God, our incessant efforts to learn, the betterment of our morals and, like the teachings of Jesus, to live the Golden Rule - do unto others as you would have others do unto you. (For example, to break up a home.)

SHOULD I GIVE UP?

SIMONETTI - Giving up implies letting go of a right. Your situation is different. Consequently, letting go is your duty. Your duty is to respect a family, and not become responsible for its dissolution. Not doing so would lend you great karmic debts and weigh heavily on your spiritual biography with future repercussions.

WHAT IF IT IS THE WIFE'S KARMA TO SEE HER HUSBAND LEAVE HER FOR ANOTHER WOMAN?

SIMONETTI - So in this case and for this purpose, would you be the instrument of God? Do not delude yourself. Divine justice does not need to use humans as vehicles for its realization. No one is born with a karma of being betrayed. Those who are involved and seek out these types of situations are indeed instruments, instruments of the insidious demon that lives inside our hearts: egotism.

> Richard Simonetti is one of the best-selling Spiritist writers in Brazil and worldwide. He has brought Spiritism to the general public in a clear and straightforward language filled with picturesque facts and anecdotes. Mr. Simonetti has been in charge of one of the largest Spiritist centers in Brazil.

The Spiritual World and Us

TSM - PEOPLE TALK A LOT ABOUT THE INVISIBLE OR SPIRITUAL WORLD. WHERE IS IT LOCATED?

RAUL TEIXEIRA - Yes, it's true. People talk a lot about the invisible world, about the spirit world, of the beyond. In all beliefs and throughout time, human beings have had the understanding of the existence of this place beyond earth, either due to intuition or due to revelation of the spirits.

However, due to the stage of maturity of individuals and of the societies formed by them, there has been a need to locate this region. This was how we came in contact with the Elysian Fields, with the Sheol, with Hades, where we believed that the dead, the spirits, lived.

With the teachings that we received in the New Testament, we came in contact with Jesus Christ helping disturbed spirits or talking with noble spirits, which made us admit that those spirits exist throughout humanity.

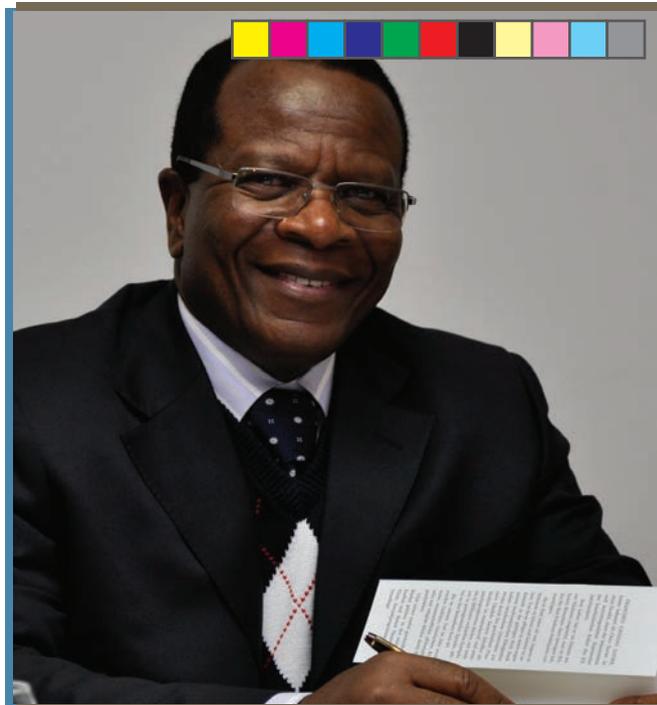
Still in the New Testament, the Apostle Paul states that we are surrounded by clouds of witnesses. In *The Spirit's Book*, presented by Allan Kardec, the codifier of Spiritism, we have information that the spirits may know our inner thoughts as well as have influence on our thoughts and actions. This makes us think that we are immersed in a spiritual ocean.

We consider, then, that what distinguishes the material world from what we call the spirit world or beyond is only our state of vibration.

Matter itself imposes a drop in the frequency at which the spirit vibrates, working as if it were a floor lamp.

The spirit world is made up of the normal *primitive* world - here the term primitive does not mean inferior or backward, but it refers to original, initial. This way, the beyond is here. We are all immersed in it, the living and the dead, distant only by the frequencies at which we express ourselves.

TSM - THE SPIRIT ANDRE LUIZ – THROUGH THE PSYCHOGRAPHIC MEDIUMSHIP OF FRANCISCO CANDIDO XAVIER – SAYS THAT THE PROPORTION OF DISCARNATE TO INCARNATE IS 4 TO 1. IS HE REFERRING TO THE CLOUD OF WITNESSES MENTIONED BY THE APOSTLE PAUL?



RAUL TEIXEIRA - Taking into consideration the ratio presented by the spirit Andre Luiz, we may reflect upon two important aspects of life on earth.

Considering that the discarnate population is almost four times that of the incarnate population – at least when this proportion was presented – this means that, in fact, we are submersed in an ocean of spiritual beings, or if we would like to philosophize with Plato, in an ocean of eidos – of psyche (in Homer the psyche separated from the physical body was considered as a being more or less material, *eidolon*, which inhabits Hades and shows up in a form of something like a smoke, something volatile, a form of shade).

On the other hand, if we are immersed in this psychic ocean that overflows everywhere, that makes us believe there is a communion, a link between the psyche that vibrates at the same frequency, or at similar frequencies. This reaffirms what we can call a law of affinity, since we would have different levels and types of connections, which is precisely what we see throughout the world.

The affinity phenomenon makes us think about human groups that exist, formed on the basis of their affinities, on professional, artistic, sportive, religious, vicious, or criminals levels.

TSM - IF THERE IS, THEREFORE, INFLUENCE BETWEEN BOTH WORLDS, SHOULD ONLY MEDIUMS BE VIGILANT OF THEIR ACTS OR IS THAT VALID FOR ANYONE?

RAUL TEIXEIRA - In view of Kardec's thought that all human beings are more or less mediums, and taking into consideration that it is rare for us to find someone who has never been touched by spirits, no matter what the levels or intensities of the sensitivity may be, therefore, due to the law of affinities, we all are capable of connecting with waves coming from the



IN THE SPIRIT'S BOOK, PRESENTED BY ALLAN KARDEC, THE CODIFIER OF SPIRITISM, WE HAVE INFORMATION THAT THE SPIRITS MAY KNOW OUR INNER THOUGHTS AS WELL AS HAVE INFLUENCE ON OUR THOUGHTS AND ACTIONS.

minds of other incarnate individuals (live) and also the discarnate (dead).

The phenomena of psychic contacts are so common, so natural, that they are almost never noticed by the people involved, except by those who have knowledge of this phenomenon, who notice its occurrence, or yet who are holders of significant mediumistic channels – having or not having formal knowledge of it – who will notice the occasions on which these influences will happen. From this perspective, every person would have to be careful with the types and levels of their psychic activity and thoughts, since not only the religious or believers are immersed in this psychic ocean, but all the creatures that live on the planet.

TSM - ACCORDING TO SPIRITISM, MEDIUMSHIP ALSO SERVES AS A TOOL TO HELP THE DISCARNATE WHO SUFFER AND EVEN THE OBSESSORS. CAN THE SUPERIOR SPIRITS TREAT DISCARNATE SPIRITS WITHOUT A CONTRIBUTION FROM MEDIUMS?

RAUL TEIXEIRA - In fact, the superior spirits are the ones that treat the suffering souls of any nature that are in the beyond. The contribution that the incarnate mediums give to the work of the superior spirits is of very low relevance, when we consider the general moral-intellectual conditions of the mediums.

When we think lucidly, we cannot admit that with the little time dedicated to mediumistic duties – that is when you have dedicated mediums – one or two hours a week, that we can achieve great work in the service of helping the suffering or obsessors of any kind.

On the other hand, it is difficult to imagine that mediums who have not yet freed themselves from their vices, whatever they may be, can offer

great help to the invisible world: mediums who are still imprisoned in disturbing passions, grudges, jealousy, or hate; mediums who suffer from serious bibliophobia ['fear of reading'] and who choose ignorance, creating false explanations to life's troubles instead of looking for answers that Spiritism has for us; other mediums who, unfortunately, are more interested in presenting themselves with their few powers and with an inflated ego instead of serving in a supportive way, permitting light, understanding, health and peace to rise from him or her and for all.

There is no doubt that incarnate mediums offer their cooperation to the invisible guides, through the work to which they are connected. However, the guides that we refer to need to be gifted with a profound spirit of comprehension, of intense love for their neighbor and of a lot of patience, so that they can help the necessities of the unhappy discarnate and yet bypass the deficiencies – almost always fed and maintained under a lot of justification – of a great number of mediums who present themselves saying that they want to do good, but who, deep inside, cannot even work within themselves, in the effort to overcome their bad tendencies or overcome their limitations.

TSM - IT IS COMMON FOR PEOPLE TO BECOME AWARE OF THEIR MEDIUMSHIP AS WELL AS SPIRITISM, AND BECAUSE OF THAT THEY HAVE A DESIRE TO CREATE A SPIRITIST GROUP. HOWEVER, LEON DENIS, THE PERSON WHO CONTINUED THE WORKS OF KARDEC, MENTIONS IN HIS BOOK, *IN THE INVISIBLE*, THAT THE ESTABLISHMENT OF GROUPS REQUIRES RULES AND CONDITIONS. MANY ATTEMPTS BECOME FRUITLESS, A GREAT NUMBER OF GROUPS DO NOT HAVE MORE THAN A SHORT EXISTENCE, AS A RESULT OF A LACK OF PATIENCE, DEDICATION, AND COHESION. BASED ON YOUR KNOWLEDGE AND EXPERIENCE, COULD YOU TELL US WHAT THE BEST GUIDELINES ARE TO SUCCEED IN THIS TYPE OF ENDEAVOR?

RAUL TEIXEIRA - In order to achieve success in any Spiritist formation, whether groups of Spiritist studies or meetings to practice Spiritism, which are called mediumistic meetings (or sessions), it is important to pay attention to a few items that are very important, indispensable:

a- Superior Objective – the desire to be dedicated to an activity of goodness using the instructions of the noble spirits, the guides of humanity.

b- Desire to give a meaning to corporeal existence – willingness to overcome ignorance; love for studies;



love that will develop slowly, as long as the interested person imposes on himself or herself the discipline to succeed; motivation to serve the brothers and sisters on the path of evolution, without ingenuity, but conscious that people are what they are and that they will be in charge of the desire, the will, and the initiative of applying the knowledge acquired with Spiritism in their lives.

c- Know how to work as a team – it will always be complicated to form a Spiritist group with absolutists who want to be owners and always have the last word; with others who truly have a *laissez-faire attitude*, who want to please everyone in every situation; and with those who do not like to act, to serve, to work, or to move, making them useless readers and debaters, and to whom praying a lot and transferring human responsibilities to the discarnate is enough. In a Spiritist group we should always be brothers and servers of each other, without deviating from the Spiritist principles, as Allan Kardec brought them to us. We may not lose the capacity of utilizing Christ's teachings in reference to the coherence that we should have, in our way of saying "yes, yes, no, no."

Those who are part of the group will be responsible for developing in themselves a taste for studying Spiritism seriously, motivating and inspiring others to follow the same fortunate pathways.

Certain that the Spirit of Truth on the Spiritist pages calls us to love and to instruct ourselves, we should dedicate our best efforts so that the Spiritist group that we will form, or the one that we work in, does not become distant, even a little bit, from love and instruction, so that the contribution to the society that we live in is mature and stimulating.

TSM - THE SPIRIT EMMANUEL, SPIRITUAL GUIDE OF THE BRAZILIAN MEDIUM CHICO XAVIER, SAID THAT IN ORDER TO OBTAIN SUCCESS IN THE EXECUTION OF THE SPIRITIST WORK, ONE NEEDED DISCIPLINE, DISCIPLINE, AND DISCIPLINE. THE REPETITION OF THE WORD WAS ONLY TO EMPHASIZE ITS VITAL IMPORTANCE TO THE MEDIUM, OR DOES IT HAVE OTHER MEANINGS?

RAUL TEIXEIRA - The important thing is that the repetition of the word discipline, not just a figure of speech or a reinforcement of an idea, makes us understand how important and indispensable discipline is to anyone who would like to accomplish some activity in the world with perfection.

We ask musicians and ballerinas, for instance, about the discipline that they need in order to show their talents and receive recognition and applause

from the public. They say they need hours and hours of exhaustive rehearsal, doing over and over again what needs perfecting, and a balanced diet so that the body stays in good shape. We asked actors – from the theater, cinema or television – and athletes about the discipline that they need to excel, becoming true icons of interpretation and overcoming their bodily limits. They stated that they need hours and hours of demanding rehearsal and training, repetitions imposed on them innumerable times, good care and exercise of their memory, and respect for the nutritional values of the food they eat, so that during their presentations everything goes well according to plan in seeking success.

Mediums are no different. There is a need for discipline in the use that they make of everything that life offers them. They should not eat too much or too little, but only as much as their physical structure demands. Avoid alcohol – which takes us away from lucidity and control of our actions – since we do not know when we will be called upon to do good.

Be careful with contents that we read and watch, as well as subjects that we discuss, because knowing that the mind – the primary instrument used in the work of mediums – becomes impregnated with these products, which can then interfere in the concentration and psychic filtration processes, as well as disturbing thought by the emergence of each improper scene, text and bit of speech that one captures.

Here we have a few reasons why the medium Francisco Candido Xavier, whose spiritual tutor was Emmanuel, was able to act on his luminous and helpful mediumship throughout more than 70 years. He worked as a loyal interpreter of the Superior Spirits as well as a good nurse helping the suffering spirits, incarnate or discarnate, without complaint, without any material demands, and without showing off, living the virtue of loving God and his neighbor without any personal interest. The discipline lived by Chico Xavier transformed him into the greatest model of a medium in our days, and for the coming days of our planet.

> Raul Teixeira, PhD is one of the greatest names behind the Spiritist Movement in the world today. Medium and speaker, Dr. Teixeira has spoken in more than 35 countries in Europe, Asia, Africa and the Americas. Professor of Physics, Raul Teixeira also holds a Ph.D. in Education and has dedicated his life to the dissemination of Spiritism. Raul has 28 Spiritist books published, and continues to produce many mediumistic works through automatic writing. His charitable foundation, Fraternal Retreat, has helped hundreds of at risk youth and children in Niterói, RJ - Brazil.





New Method of Healing

➤ Kelvin Van Dine

There is a problem in the maintenance of balance and peace that demands reflection. It is the problem of improvement. In order for that to happen on the physical plane, we have been perfecting medicine on Earth since the Egyptians.

The history of the science of healing is one of the most beautiful chapters in human history: sacrifice, abnegation, heroism, experience. All has been done in order to heal infirmities and eliminate handicaps, diminish trials, and extinguish organic calamities.

Pharmaceutical laboratories, hospitals, and retreats have been called to the struggle. And if any loved one should fall ill, he or she will receive our care and resources in order to recover as soon as possible.

This is in regard to the body. What about the spirit?

The individual who gets sick in the viscera also falls sick in his or her mental mechanisms. There are vices of conduct as much as degenerations of the liver. If we provide remedy to the hepatic occurrences, why do we slap the mind of the individual in spiritual perturbation?

If we have anesthesia to extract a cancerous formation, why don't we use forgetfulness to extinguish

the obsessive process that became aggravated due to pride and vanity, envy or rebellion?

Why not treat the one who offends like a sick person who is more in need of care than censure?

If a friend appears spiritually deformed, be it in the face of bitterness or lack of charitableness, let us help him or her to get rebalanced.

Let us immediately start with providence applied to the infirm: let us make them feel better. No one gives liquid fire to the bearers of a gastric ulcer. We never readjust someone's heart with flames of criticism.

Let us clarify difficult situations, correct mistakes, and establish the truth, but let us not exceed the limits of human goodness and the responsibility to live, as a surgeon restores the damaged organ without destroying it with knife strokes.

Mistakes do exist. But let us experience a new method to heal mistakes. Let us help the one who makes mistake feel better.

Washington, DC, USA, June 8, 1965.

- > From the book *Entre Irmãos de Outras Terras* (Among Siblings of Other Lands) psychographed by the mediums Francisco C. Xavier and Waldo Vieira, published by the Brazilian Spiritist Federation.

Homosexuality

▣ Emmanuel

QUESTION: WHEN ERRANT*, WHICH DOES THE SPIRIT PREFER: TO INCARNATE IN THE BODY OF A MAN OR IN THAT OF A WOMAN?

ANSWER: It does not matter. What guides the spirit in its decision are the trials that it needs to undergo. (Item 202 of *The Spirits' Book*).

Homosexuality, also called nowadays *transexualism* in some circles of science, is defined as the set of characteristics by which the individual tends to be in affectionate communion with another individual of the same sex. Homosexuality does not find its basic explanation in the psychological studies that are founded on a materialistic basis. However, it is perfectly understood in the light of reincarnation.

When it is seen more from the point of view of the prejudices of society that surround heterosexuals in their majority, than as one of the simple truths of life, we observe that homosexuality grows in intensity and extension as the development of humanity moves forward. These days, the world sees extensive communities of brothers and sisters in all countries in such a situation. There are millions of men and women who seek attention and respect, the same equality of respect given to heterosexuals.

Human collectivity will gradually learn to understand that the concepts of normality and

abnormality are unsatisfying when simply related to morphological signs. Thus, humanity will elevate itself to higher levels in regard to the definition of human dignity, once individuality in itself exalts community life through one's own behavior in the maintenance of goodness for all or depression for the evil it causes as part of that which one embraced in the game of delinquency.

The pure and spiritual life governs itself by essentially elected affinities. However, through the millennia and millennia, the spirit goes through an immense line of reincarnations, sometimes in the feminine role, other times in the masculine one. This establishes the phenomenon of bisexuality, which can be more or less evident in almost all individuals.

Man and woman will then respectively be markedly masculine or feminine, without absolute psychological specification. In the face of it, the individual in transit from the feminine experience into the masculine one, or vice versa, when wearing its physical cocoon, will inevitably demonstrate traces of femininity that have been shown for many centuries, and which will impact the body in masculine formation, and there is an analogous process with reference to a woman in the same circumstances.

Based on this, it is clearly understandable that the spirit reincarnating in humanity may take a female

or male body, not only given the need to charge individuals in a given sector of action, but also with respect to regenerative obligations.

The man who abused his sexual faculties, ruining the existence of other people with the destruction of constructive unions and several homes, in many cases is driven to seek a new position in physical rebirth in a morphologically female body. He will learn, under imprisonment, to adjust his own feelings. And the woman who acted in the same way is driven to reincarnate in a morphologically male body, for identical purposes.

And yet, in many other cases, refined and sensitive spirits, aspiring to accomplish specific tasks in the elevation of human groups and, consequently, in lifting themselves, appeal to instructors of the great life, who guide their internship on the physical plane in fleshly dress, in opposition to the psychological structure in which they are temporarily set.

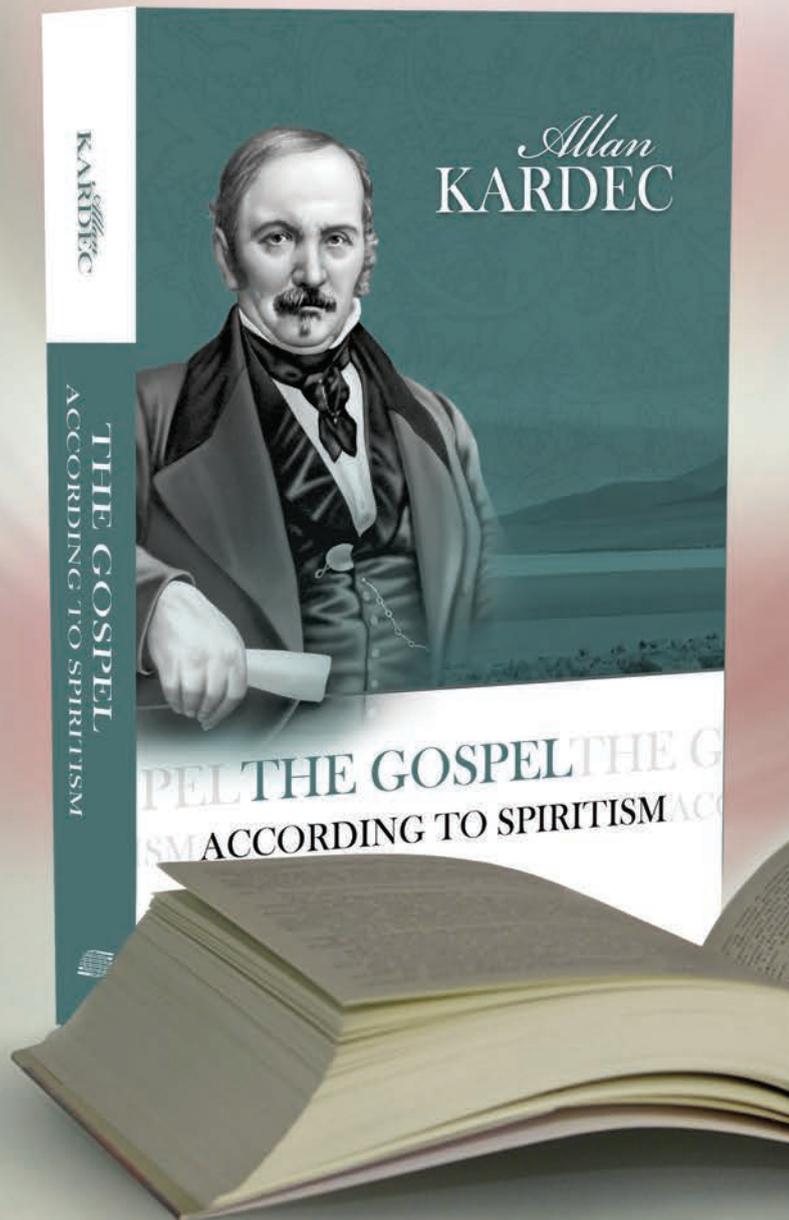
Then they choose to live temporarily hidden in carnal armor, by which they are protected against irreversible drags in the affective world. Thus, they persevere in the objectives that they embraced in that life without major difficulties.

When observing homosexual tendencies of reincarnated fellows in trial or experience, it is a must to give them appropriate educational support, in the same way that it will be administered to the heterosexual majority. And for this to happen in line of justice and understanding, today's world walks toward a higher understanding in the issues of love and sex, because, in regard to eternal life, the mistakes and successes of the brothers from any walk of life, in the fields of sex and love, are analyzed by the same high-level feedback of justice and mercy. This is because all matters in this area of evolution and life are specified in the intimacy of each one's conscience.

*Errant or wandering spirit is the soul in the intervals between incarnations. For more information, please read *The Spirits' Book* Q/A 224-226.

- > From the book *Vida e Sexo* by Emmanuel (Spirit) / Francisco C. Xavier (Medium), published by the Brazilian Spiritist Federation, 1963.
- > Note: Emmanuel was the Spirit Mentor of the medium Francisco C. Xavier. He wrote several books through the exceptional mediumship of the above mentioned medium. His books encompass an extraordinary logical approach in a diversity of themes from Science to Philosophy and Religion. At Jesus' time, he was the Roman Senator Publius Lentulus Cornelius as revealed in the book *Há Dois Mil Anos* (Two Thousand Years Ago).

THE GOSPEL ACCORDING TO SPIRITISM



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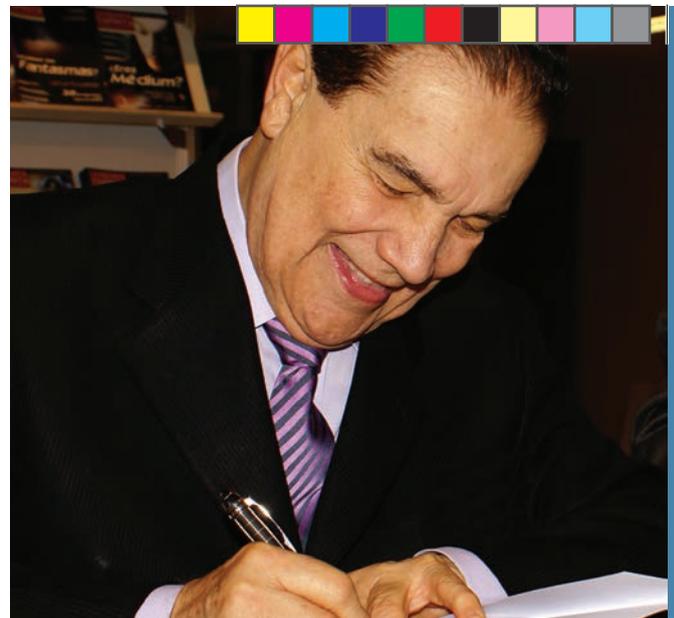
Sex and Destiny

TSM - "LOVE AND SEX IMPRINT NATURAL RESPONSIBILITIES ON THE CONSEQUENCES OF EACH ONE. AND NOBODY HURTS ANOTHER PERSON IN THEIR AFFECTIVE TREASURES WITHOUT PAINFUL REPARATIONS," SAID EMMANUEL (THE SPIRIT MENTOR OF THE MEDIUM FRANCISCO C. XAVIER) IN THE PREFACE OF THE BOOK SEX AND DESTINY WHICH WAS PSYCHOGRAPHED BY THE MEDIUM MENTIONED ABOVE IN COLLABORATION WITH THE MEDIUM WALDO VIEIRA. HOW CAN WE UNDERSTAND THE ABOVE AFFIRMATION IN THE LIGHT OF THE NATURAL LAW OF LIBERTY?

DIVALDO FRANCO - Every time we elect the adoption of affectivity and we recur to the action of sex for the exchange of sensations and emotions, we experience freedom in regard to the behavior adopted, given the impositions of progress and universal laws of attraction and affinity. In light of these exchanges, come the responsibilities of respect for others and loyalty and dedication to them as a result of this decision.

Each time, however, when we hurt others' feelings, victimized by the impositions of our ego, we acquire moral debts because we hurt their feelings. We are then called to painful reparations as a natural effect of our unfortunate behavior for those who have become our victims.

TSM - IN THE BOOK SEX AND OBSESSION (PSYCHOGRAPHED BY YOU), THE SPIRIT AUTHOR AND BENEFACTOR MANOEL PHILOMENO DE MIRANDA SAYS THAT "CERTAIN CHANGES IN BEHAVIOR IN THE 60'S IN REGARD TO SEXUAL LIBERATION HAVE EVERYTHING TO DO WITH THE INSPIRATION AND THE ARRIVAL OF SUCH SPIRITS WHO ARE RETURNING TO THE EARTH TO ENJOY THE OPPORTUNITY FOR RENEWAL BEFORE THE GREAT PURIFICATION." DOES THIS MEAN THAT THE HIPPIES, WHO PROMOTED SEXUAL LIBERALISM, WERE SEXUALLY PROMISCUOUS



IN PREVIOUS REINCARNATIONS? AND IF THEY RECEIVED THIS PRESENT REINCARNATION, WHY DID THEY FAIL?"

DIVALDO FRANCO - Without any doubt, all those who have been presenting themselves as revolutionaries in regard to the destruction of old taboos - **hippies**, **skinheads** and others - are a generation of spirits that have gone bankrupt in moral behavior and returned with specific tasks of reconstruction of new patterns of behavior.

Unfortunately, several of them, given the lack of moral resistance to the transformation of social habits and dignity, as deeply linked to certain defects, rather than adopting a healthy behavior, freedom with responsibility, became victims themselves of their passions ... In such a situation they skid in the abuse of functions and their reproductive organs, and when tired of the excesses, they resort to alcohol and addictive drugs and promiscuity, and became responsible for the foolishness of which they are carriers. Liberation does not mean licentiousness, because any abuse produces similar effects that impair character, and which will have to be overcome in the future.

We all reincarnate with superior objectives. However when we fail, we do so because of lack of moral responsibility.

TSM - ALLAN KARDEC REPORTS IN THE SPIRITS' BOOK (Q/A 459) THAT THE DISCARNATE SPIRITS CAN INTERFERE AND PARTICIPATE IN OUR DAILY EVENTS. CAN IT ALSO HAPPEN DURING SEXUAL INTERCOURSE? CAN THIS POSSIBLE INTERFERENCE LEAD INTO A NEGATIVE SPIRITUAL INFLUENCE AND REACH ITS CLIMAX WITH SPIRITUAL PARASITOSIS?

DIVALDO FRANCO - The spirits participate in our thoughts, words and actions, and can even inspire us. However, this does not mean that we are their puppets. It turns out that we live "... in a universe of waves, thoughts, vibrations of minds ...," as Einstein stated. This gives rise to attunements, affinities, and the impact

WITHOUT ANY DOUBT, ALL THOSE WHO HAVE BEEN PRESENTING THEMSELVES AS REVOLUTIONARIES IN REGARD TO THE DESTRUCTION OF OLD TABOOS - HIPPIES, SKINHEADS AND OTHERS - ARE A GENERATION OF SPIRITS THAT HAVE GONE BANKRUPT IN MORAL BEHAVIOR AND RETURNED WITH SPECIFIC TASKS OF RECONSTRUCTION OF NEW PATTERNS OF BEHAVIOR.

of emotional background. Therefore, according to our aspirations and feelings, we attract spirits who behave on the same vibratory frequency.

When the sexual relationship is the result of affection, communion of feelings, beautiful aspirations and tenderness, there is special protection for partners who are in superior emotional fields. That happens because sexual function is a source of inexhaustible energy which, when well focused, sustains life and produces living joy. However, when relationships are characterized by erotic desires, vices and aberrations, equally perverted spirits also participate in the act, giving rise to sickening and frustrating vampirization for the incarnates. In these instances serious spiritual parasitosis begins with dire consequences.

TSM - IN HIS MASTERFUL BOOK *HEAVEN AND HELL*, ALLAN KARDEC REPORTS DIALOGUES WITH SPIRITS OF VARIOUS LEVELS OF CONSCIOUSNESS (HAPPY, SUICIDAL, AND CRIMINAL SPIRITS, FOR EXAMPLE). BASICALLY THEY SHOW US THE CONSEQUENCES OF OUR DAILY ACTIONS AFTER DEATH. WHAT HAPPENS TO THE SPIRITS IN THE AFTERLIFE WHO ARE SEXUALLY PROMISCUOUS OR ADDICTED?

DIVALDO FRANCO - The afterlife is called the **causal world** from which all the realities of the physical world come.

Similarly, terrestrial habits automatically continue to be impregnated in the perispit after the phenomenon of death, and they give rise to their continuity. Attracted by other like-minded spirits, who live in low-density vibrational fields, they form perverse and disastrous communities where they give continuity to the unhealthy behaviors that they performed in their bodily existence.

Deeply linked to either healthy or unhealthy habits, the spirits who disincarnate free themselves of their physical garment, not their attitude, and thus they are attracted by identical affinities equivalent to their aspirations and conduct. On the issue of sexual

addictions, deeply ingrained in the mind and in the *biological organizing model*, they give rise to unspeakable sufferings which provide a sense of continuity of organic existence, propelling them to the continuation of deteriorating and degenerating relationships...

TSM - IN THE ITEM "LAW OF LOVE" IN THE GOSPEL ACCORDING TO SPIRITISM, WE LEARN THAT OUR EMOTIONS EVOLVE FROM INSTINCTS TO SENSATIONS, THEN TO FEELINGS. ANDRE LUIZ, THE SPIRIT AUTHOR OF THE SERIES NOSSO LAR, SAYS THAT PASSION CAN BECOME AN AFFECTIVE PSYCHOSIS. HOW EXACTLY CAN THIS HAPPEN?

DIVALDO FRANCO - Love is a conquest by the spirit in its anthro-po-socio-psychological process, which is the goal to be achieved through multifarious reincarnations. Passion, however, is an atavistic heritage of instincts that are not overcome by feelings. Once the fission of the psyche happens in the evolutionary process, providing differentiation between good and evil, right and wrong, *ego* and *Self*, we will thus be able to release the destructive impulses - *Thanatus* - for the predominance of dignified drives - *Eros*.

As the *Self* provides the continuity of primary passions, it opens the door to emergence of conduct disorders, among which are *affective psychoses* with unfortunate consequences.

This is why Jesus said: - *Love covers a multitude of sins* (here, we understand "sins" as errors and defects, unhealthy and lower behaviors).

TSM - THE ILLUMINATED JOANNA DE ANGELIS STATED IN THE BOOK *CONSTELAÇÃO FAMILIAR* (FAMILY CONSTELLATION) – PSYCHOGRAPHED BY YOU - THAT "THE FAMILY CONSTELLATION IS THE BEST NUCLEUS OF LIFE FOR SEXUAL GUIDANCE." TWO ISSUES IN THIS REGARD: A) CAN FORMER PARTNERS OF SEXUAL ADVENTURES REINCARNATE IN OUR FAMILY TIES? B) HOW CAN PARENTS EMPOWER THEMSELVES SO JOANNA'S STATEMENT BECOMES A REALITY?

DIVALDO FRANCO - Reincarnation is the top instrument that Divinity uses to provide balance for beings. And family is the laboratory for the experiences of moral re-balancing and the restoring of spiritual debts of those who are guilty before the laws of life.

Therefore, old partners of disreputable conduct reincarnate in the household shrine so that the impulses of blood ties and of responsibility release them from the liability of the mistakes of previous lives. Despite this purpose, and not infrequently, reminiscences from the past become so strong that they trigger the conflicts of *Oedipus* or *Electra*.



LAR FABIANO DE CRISTO

The work of Lar Fabiano de Cristo results from a long maturing process -51 years - through which it has continuously improved its vision and techniques of social inclusion.

By means of this process, LFC has gained vast experience in several aspects of human promotion and has become a landmark in social work in Brazil.

Lar Fabiano de Cristo's recognized methods of social promotion can be made available, fully or partially, to other groups.

Customized community projects are developed for the group itself to manage or for it to participate indirectly through donations or sponsorships.

Our differential within Social Assistance in Brazil:

- Quality of Life Plan
- Strategies
- Implementation of Promotional Methodology
- Social and Educational Support Program
- Social and Family Orientation Program
- Social Impact Evaluation
- Recognized by UNESCO as a consulting body for Educational Matters
- Winner of the CETS/FGV award "WE PULL OUR WEIGHT" (eradicate hunger / basic education /



Goal 1- Eradicate extreme poverty and hunger.

Goal 2- Achieve universal primary education.

Goal 3- Promote gender equality and empower women.

Goal 4- Reduce child mortality.

Goal 5- Improve maternal health.

Goal 6- Combat HIV/AIDS, malaria and other diseases.

Goal 7- Ensure environmental sustainability.

Goal 8- Develop a global partnership for development.

From the 8 ways to change the world, according to the United Nations, Lar Fabiano de Cristo is involved, in depth, with the 4 ways highlighted in red, as a commitment up to 2014.

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PERFORMED ALONG 51 YEARS,
HIRING SOCIALLY AROUND 3 MILLION PEOPLE
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Many deviations of pedophilia at home can be explained by these sick impulses of addicted spirits who meet again to repair moral debts. However, they complicate their lives by insisting on new mistakes that will lead to painful atonements, which they will compulsorily be convened to balance...

Through the construction of a dignified home, the duration of the word of Jesus among Christians, or religious leaders of different people, or simply the moral concepts and parenthood for materialists, can secure the prevention of disastrous behaviors that are observed in contemporary families, which are not very different from those that characterize the family past...

We Spiritists have educational processes such as the study of the Gospel at Home, allowing us to develop optimistic and affectionate programs for the health of the family.

TSM - SEX AS A SUBLIME MECHANISM OF THE LAW OF REPRODUCTION NATURALLY BECOMES AN INSTRUMENT OF REINCARNATORY OPPORTUNITY FOR SOULS CONNECTED TO US. SO COULD WE SAY THAT THERE IS NO PREGNANCY BY CHANCE? IN THE BOOK *ENTRE DOIS MUNDOS (BETWEEN TWO WORLDS)*, MANOEL P. DE MIRANDA DESCRIBES THE REINCARNATION OF AURINO FROM BEFORE CONCEPTION. AND THE CASE OF ABORTION? IS IT JUSTIFIABLE?

DIVALDO FRANCO - Every reincarnatory opportunity is preceded by studies and programming very well prepared by the Spiritual Guides of humanity. Even instances of automatic occurrence of mass births obey laws that are previously established. Thus, old enemies reincarnate at home for a much needed redeeming opportunity, when they will practice the universal brotherhood that will be in effect on Earth one day.

Given this great program, chance does not exist. The Spirit Benefactor Joanna de Ângelis states that "chance is the result of a law that was carefully designed so such thing comes true at the moment." Because we do not know what happened previously, events give us the impression of randomness, when they have actually had a cause. As a result, induced abortion is criminal, a crime against life, especially against one who does not know or cannot defend itself. In no case can planned abortion be justified, even the so-called *eugenic abortion*, in the case of anencephalies and other pathologies. This is because these phenomena are considered aberrations that belong to the *Law of Cause and Effect*, necessary to those who return.

TSM - WE HAVE LEARNED THAT ON THE SPIRITUAL PLANE THERE ARE INSTITUTES FOR SEXUAL RE-EDUCATION, SUCH AS THE CASE OF ALMAS IRMÃS (SIBLING SOULS) IN THE BOOK *SEXO E DESTINO (SEX AND DESTINY)*. SO, HOW CAN WE ACCOMPLISH THIS RE-EDUCATION SUCCESSFULLY WHILE ON EARTH? WOULD YOU RECOMMEND EXERCISES AND COURSES FOR THE REBALANCING OF SEXUALITY IN THE LIGHT OF THE SPIRITIST SCIENCE?

DIVALDO FRANCO - Daily, missionaries of love, peace, order, science, beauty, thought, and religious faith reincarnate in order to build the new world that we dream about. They bring the wonderful contributions of liberating knowledge, in order to renew the process of evolution, extending life, and planning for happiness.

In several modern schools of psychology we find healthy information and guidelines so we can live using sex with balance, rather than live under the impositions of a disturbing sexual function.

As resources for sexual education, the noble spirits recommend the cultivation of uplifting thoughts, the exercise of brotherhood, inspirational readings that promote inner renewal, acts of charity, inspiring classical music, the healthy habit of meditation, yoga, and self-illumination, accompanied by sincere prayer in uplifting communications with the Sources of Life.

Above all, we must maintain meditation on the following: **"I am not this [sexual addiction]. I find myself with this [sexual addiction] from which I shall liberate myself."**

- > This interview was given in the city of Salvador, Bahia, Brazil, on November 1st, 2009.
- > Divaldo Franco is a worldwide renowned Spiritist medium, speaker, educator and humanitarian. He has given more than 14 thousand lectures and spoken in 52 countries in all the continents of our planet. Mr. Francois Doctor Honoris Causa in Humanity and also in Parapsychology by American and Canadian Universities. He was recently awarded as Ambassador of Peace in Europe. Through his extraordinary mediumship, Mr. Franco has published almost 200 books and 70 of them have already been translated in 15 languages. His books have been used in renowned universities in South America and have been thesis subject by many of its scholars. All the proceeds of his mediumistic books go to the Mansion of the Way (Salvador, Bahia – Brazil), one of the largest Brazilian nonprofit organizations. It provides educational medical and psychological care to more than 3,500 children and teenagers everyday – all free of charge. To date, more than 30,000 children have been helped by the Mansion of the Way's educational programs.
- > www.divaldofranco.net



Regal Gift

Through Captain Wladimir F. Bouças, the Brazilian Spiritist Federation received from JOÃO WOISKI, the distinguished painter from Paraná (a Brazilian state), a most detailed canvas almost four square meters (43 square feet) in area that was hung in our reception hall to be enjoyed by our visitors and by those who appreciate art work, those that are truly inspired by geniuses.

In order to facilitate comprehension of this work, named UM MUNDO MELHOR (A BETTER WORLD), we provide the following interpretation.

MOTIF:

Humanity marches to a higher spirituality, turning its thoughts, as a consequence, to the great missionary figures, among whom appears, on the first plane, Jesus Christ.

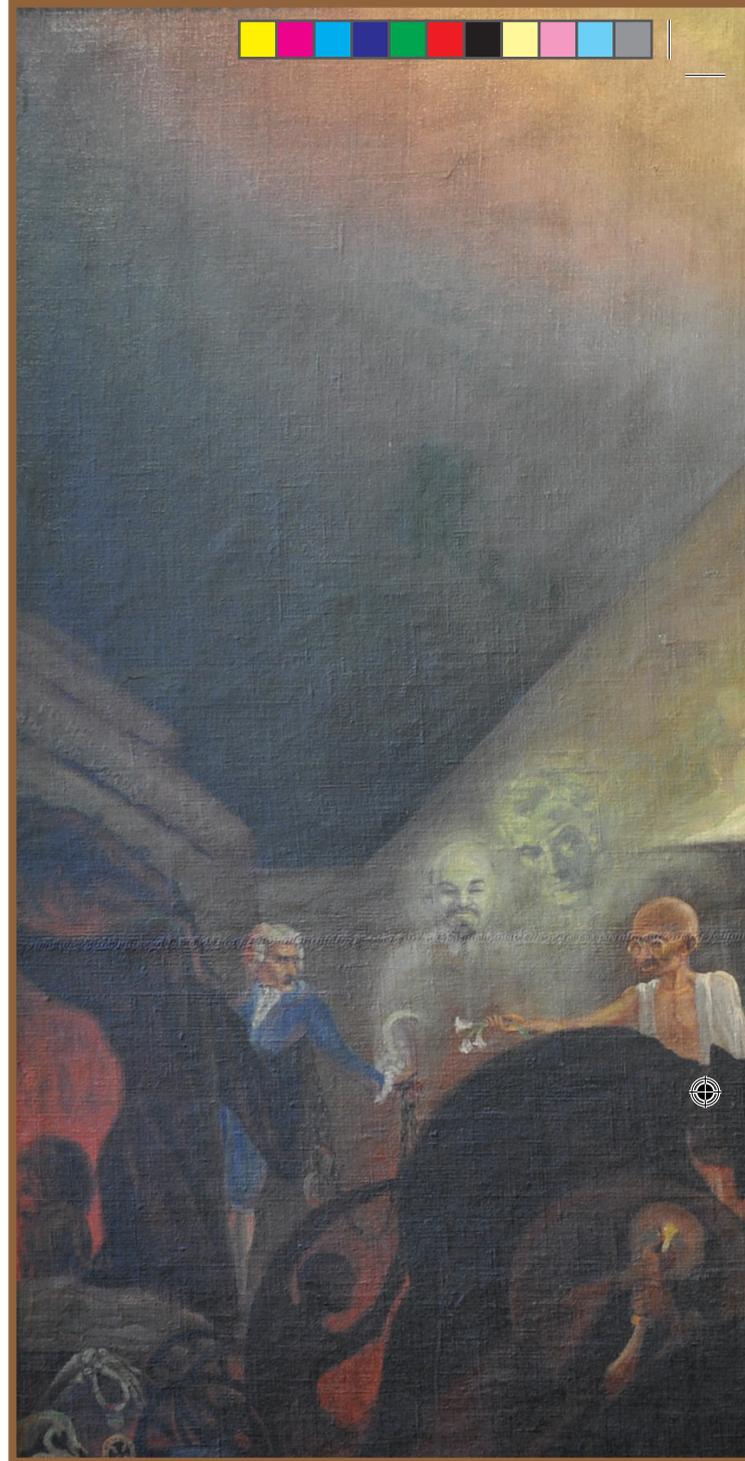
The rich color of the canvas spreads all around the painting, ranging from the earthly red (material connotation) reaching the whiteness of the higher regions (spiritual connotation), symbolizing divine purity – the unity seat, represented by the bright spot above the pyramid – symbolizing the integrity of religions and the resultant action of the initiated on this earthly planet.

DETAILED INTERPRETATION:

1) On first plane, around the center of the painting, we have the representative figures of the WAR GHOSTS, with the centerpiece being a Japanese soldier, committing hari-kari.

2) From the foreground to the background we see the MARCH OF HUMANITY which, as close as it gets to CHRIST, etherealizes, in a tendency to blend with the light of Unity.

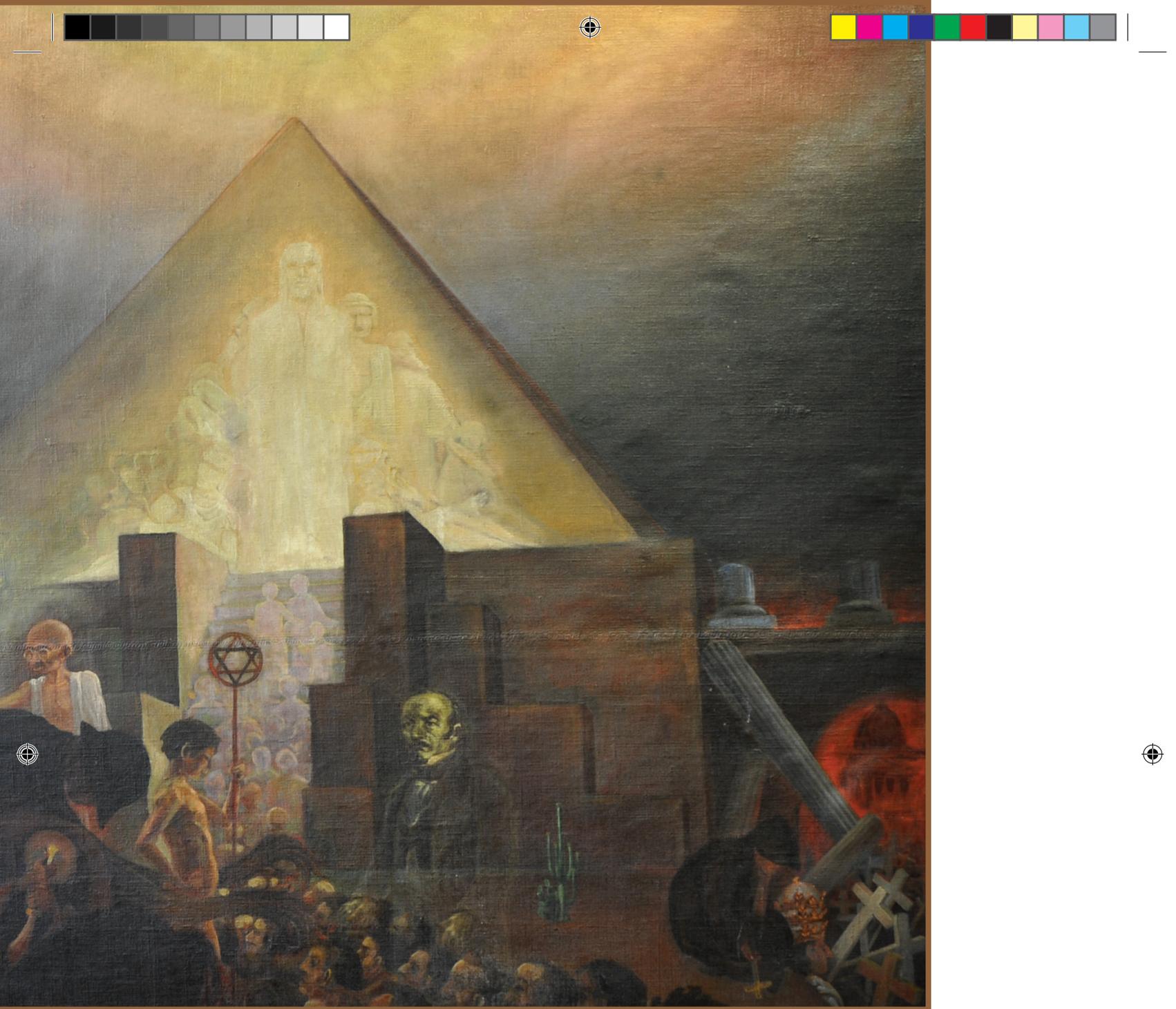
3) In the center there is a pyramid – a symbol of religion; as background, we see the figures of the GREAT MISSIONARIES that lived on our planet. Among them we can distinguish Orpheus, Moses, Lao-Tse, Buddha, Mohammed, and in a position of distinction, JESUS CHRIST.



4) In the background, to the left, we see Lenin and Lincoln's portraits as if they want to guide the political affairs of Humanity (in its material aspects).

5) Together with the figures mentioned above, the political affairs of the material world are shown symbolized on one hand by England (the imperialist spirit), represented by a lord and, on the other hand, symbolized by Gandhi (the voluntary spirit of calmness) who, while receiving fetters, returns lilies (the symbol of purity) to the English lord who walks with his lion towards Hell's gates.

6) To the right we see ROMAN ARCHITECTURE, resting upon the strength of the walls – which represent ancient thought – which is collapsing with the fire of the temporary power of the papacy which, on a



lower plane, follows the general cataclysm, like a friar who cannot raise the fallen cross, lying disheartened, chained to Earth (Matter).

7) Close to the center, above the March of Humanity, we see the figure of Allan Kardec, trying to guide it spiritually, in opposition to the desert of thought, symbolized by the cactus behind it.

8) At the bottom left we see the SKULL AND CROSSBONES showing the CROSS OF HONOR (Gloria Mundi) as the only thing left from man's vain labors...

9) Still in the same spot, to the right of the skull, we see the FOUR WHEELS OF LIFE – the occultist destiny as if surrounded by its gloomy neighbors.

10) In the center, in front of the March of Humanity, appears the representative figure of PURITY (a child)

handling the emblem of the well-balanced forces of good and evil, (King Salomon) which, without fear and with spiritual will, goes against the totalitarian lords who, by means of war and destruction, try to seize the pacific HUMAN MASS, in a clear state of evolution.

There we have for you, our readers, the full interpretation of this wonderful oil painting that was donated to the Brazilian Spiritist Federation in the early days of January of the present year of 1945.

> This article was published in Reformador (periodical published by the Brazilian Spiritist Federation) in July, 1945.

This painting was the cover of the last issue (#9) of The Spiritist Magazine in a composition with the picture of President Abraham Lincoln.

Peacemaking Generation

► Vanessa Anseloni, PsyD, PhD

“WE LIVE TO LEARN WHILE INCARNATED.”
Emmanuel

Peace, sweet peace. Who does not want to live in peace? But how do we achieve it? Most certainly we can reach this level by creating a peacemaking generation. However, in a transitional world like the one we live in today, one of our greatest challenges has become the raising of our children. Often, parents say they are overwhelmed by their parental obligations, and educators are puzzled by this new generation. Are they simply more hyperactive, especially gifted, or truly troubled? Is it possible to foster a peacemaking generation?

To understand today's generation we need to rewind the tape of humanity's history on Earth in the light of the Spiritist revelation. Even the most pessimistic people cannot deny the fact that Earth has evolved a great deal in terms of its moral and intellectual progress. Going from a more primitive state to one of trials and atonements, Earth is finally in its transition to a regenerative world when we will experience the 'dawning of happiness'¹. And the last chance is being given to all souls who are living on Earth, on either the incarnate or discarnate planes. This is the reason why we see so many outrageous accounts of extreme violence in some children these days and, at the same time, extraordinary achievements by others.

At the vanguard of humankind's thought on Earth, the renowned educator Allan Kardec explains that there is much hope because a new generation is coming to lay the foundation of the regenerated world. He even discloses the characteristics of this new generation as being “*distinguished by its precocious intelligence and reasoning, allied to an innate propensity for righteousness and spiritualist beliefs, which denote a sure indication of a certain degree of previous evolvment. The new generation will not be composed exclusively of eminently superior spirits, but of those that have already accomplished a certain degree of progress, and therefore find themselves inclined to assimilate progressive ideas and to second the regeneration movement.*”² Herein we find the keys to understand that our educational system will improve to facilitate the pathway of the current generation that has come to implement peacemaking efforts on Earth. But one may ask, “How do we do it?” Let us share some practical insights and tips to help parents and educators to embrace the new generation while facilitating their reincarnatory program for their own benefit and the general goodness.

PARENTS ARE PARENTS

No matter how bright our child is, a child is always a child, and a parent is always a parent. Parents have come with the responsibility to facilitate and guide their children towards God and his Laws.³ There is no way out of this. We need to empower parents and educators to understand that in their hands lies the ultimate responsibility for a transformed society. Thus, support groups for parents in Spiritist organizations can provide powerful insights and support (emotional and spiritual) for their daily challenges. For example, practical tools can be taught, such as how we can help hyperactive children gain greater control of their own



www.sxc.hu/Dsz/Magnier

bodies by learning to be still and quiet when they most need to do so. Before children go to bed or any other time of day, parents can coach their children to learn to be quiet and still by challenging them to stay put for increasing amounts of time – from one minute on the first day to five minutes at the end of the first week. This is something simple that can be exercised in the core of our homes, and even in Spiritist activities for children.

CHILDHOOD IS THE GATEWAY TO A NEW SELF

The Spiritist doctrine is in complete alignment with the most recent findings regarding the importance of childhood for the formation of the new personality. Since the year 2000, neuroscientists have proven the plasticity of the nervous system in the first years of life in regard to early childhood traumas and long-lasting effects. Science explains how, and Spiritism explains why this happens. It is so because the reincarnating soul needs a new opportunity to start afresh and learn new things, while redressing mistakes of previous lives and fulfilling a unique role in God's Universe. And as such, children are more susceptible to the inputs that they receive.⁴ Thus, Saint Augustine's advice is that parents shall *"do as the good gardener does: Cut off all the defective shoots as soon as they appear on the tree. If you allow selfishness and pride to develop, you should not be surprised, later on, when you are rewarded with ungratefulness."*⁵

WE NEED EMOTIONAL EDUCATION

A peacemaking generation is one in which emotional education becomes a gold standard. Dr. Antonio Damasio is considered one of the most renowned neuroscientists of the century because of his great contributions to the field of human emotions and the brain. He says that emotions are an integral

part of us. But how often are we to put them aside and either repress or liberate them without balancing them out? We need emotional education as much as we need intellectual education. However, there is no actual school or coaching program for such emotion.

And the enlightened spirit Lazarus explains that emotions are the evolution of instincts, which means that we can coach our instincts to evolve to the level of complete feelings and sentiments such as true, sublime love.⁶ But how shall we do it? We are conditioned beings and, from the day we were created, we are open to learning and conditioning ourselves for greater experiences. The acquisition of new habits makes up what we call **Education**.⁷ Thus, we can learn emotions and control them for the benefit of all.

Emotional education is another tool that can be offered at our Spiritist organizations as a social outreach program helping children and teenagers to educate their emotions. Denali, the counselor and owner of the Onionhead Company (www.onionhead.com) in California, put together a beautiful package which is available in English and Spanish to help with emotional education. The educational materials can easily be applied in an educational program.

Our emotional intelligence defines our social intelligence, and as such, we can potentially become a collaborator of our society.⁸ And the greatest living examples of emotional education are the great exponents of humanity, among them Francisco C. Xavier. In the latter, we will find his mentor Emmanuel suggesting that he acquire a greater sense of discipline. Such discipline meant awareness beyond time management. It encompassed intellectual, emotional, and spiritual discipline. This is something that we learn throughout our many lives, but can be expedited by a good emotional education program in this life.

SPIRITUAL AWARENESS CAN SAVE LIVES

Often parents say that they will teach their religion or spirituality to their children when they get older because they are not capable of judging or reasoning the ins and outs of the religious concepts.

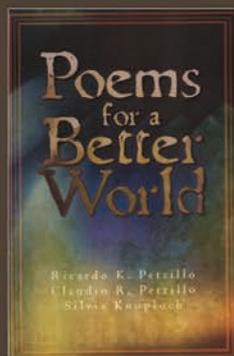
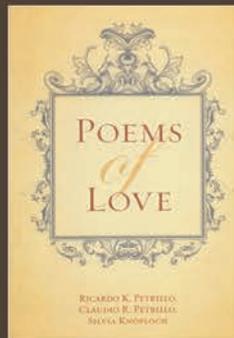
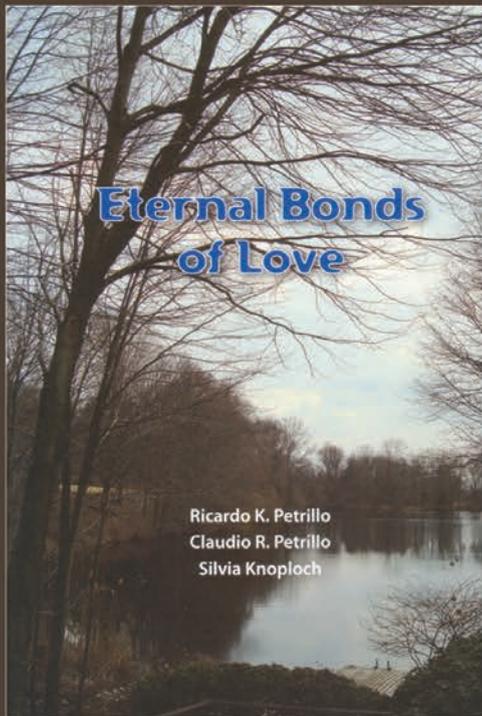
Unfortunately, this is a mistaken idea based on the fact that children as early as the time they are in their mother's womb absorb everything that is being offered to them at all levels. Although their growing bodies do not allow them to give us their feedback, they retain information and react to it. Our brain, the control room of the physical body, is like clay where new inputs will be imprinted. And it will most certainly rearrange itself to accommodate the new or reinforce the old.

Eternal Bonds of Love

"A touching exploration of life's possibilities which illustrates that death is not an end, but a part of the life cycle." -- *Kirkus Discoveries* May 9th, 2008

"Consciousness contains our experience and wisdom and can guide and teach us about life just as Ricardo did for his parents..." -- *Bernie Siegel, MD author of 365 Prescriptions For The Soul and Prescriptions For Living*

"This is an excellent, enchanting book, captivating us with its light style and depth of content..." -- *Divaldo Pereira Franco, humanitarian, renowned medium, speaker, and author of more than 200 books.*



More information at www.eternalbondsoflove.com

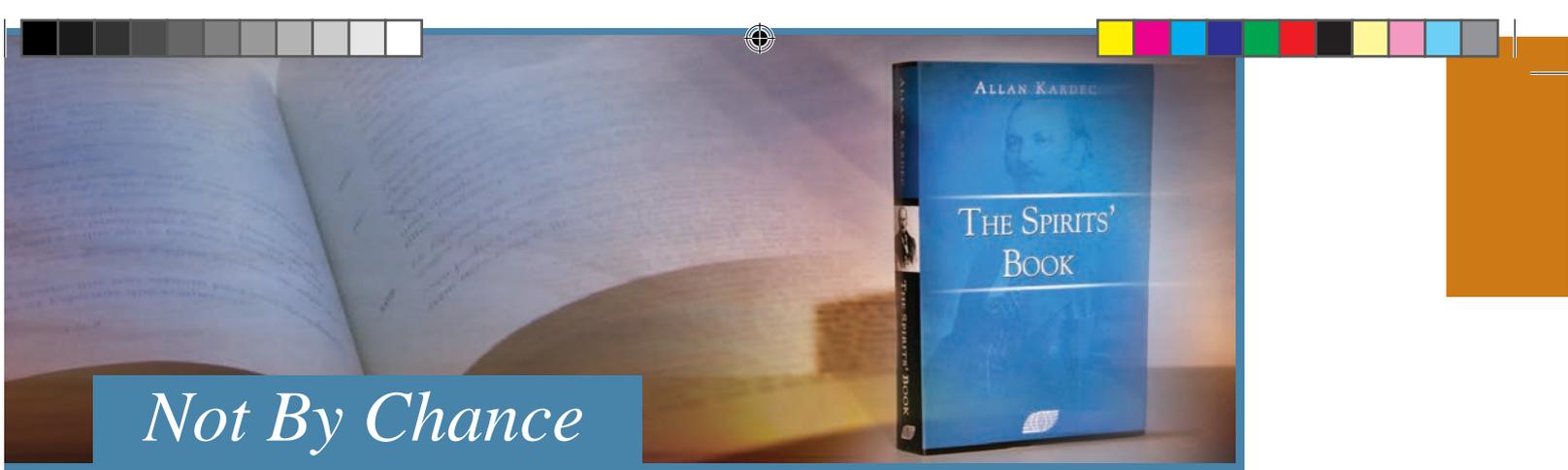
Thus, the best time to learn spirituality is when we are children. Children learn faster than we imagine. Here lies the importance of the Spiritist Program for Children and Youth at the Spiritist centers, as well as the God at Home meetings with parents. In both kinds of experiences, parents and educators can apply arts, crafts, and games to boost the spiritual teaching and make it become more experiential and concrete.

To illustrate, we share an experience that happened recently in one of our Spiritist lessons for children at the Spiritist Society of Baltimore. On that day, our educators were teaching our children how to connect with God to lead a better life. They then proposed a fun game to show children that God is always available to communicate with us. Communicating with God is as easy as making a phone call. The game had a telephone set and the group of kids was presented with a scenario in which a friend of theirs was very sick and they were assigned to call God to ask for help. So they needed to use the telephone. The first child to make the call picked up the phone, and suddenly stopped saying, "I forgot God's number!" Then, another child replied, "It's 911!" Soon thereafter, the second child to make the call to God pressed a single button. And the educator asked her why she pressed only one number instead of three or more. And to the educator's surprise, she replied, "Because now God is on speed dial!" This is how fast children can learn spirituality! And these can be unforgettable moments that will empower them for adult challenges, challenges that can amount to life-threatening circumstances when free will will be their ultimate tool to their inner liberation or incarceration.

After all, we are incarnated to learn as well as our children. May we teach peace to them and the world will be more peaceful. The promise of our future is on our own hands!

- 1 *The Gospel Explained by Spiritism*, chapter III, item 17
- 2 *Genesis* by Allan Kardec, Chapter 18, item 28
- 3 *The Spirits' Book* by Allan Kardec, Q/A 208
- 4 *The Spirits' Book* by Allan Kardec, Q/A 383
- 5 *The Gospel Explained by Spiritism*, chapter XIV, item 9
- 6 *The Gospel Explained by Spiritism*, chapter XI, item 8
- 7 *The Spirits' Book* by Allan Kardec, Q/A 685
- 8 *Social Intelligence* by Daniel Goleman

> Vanessa Anseloni, Psy.D., Ph.D. is neuroscientist, psychologist and Assistant Professor at the University of Maryland, Baltimore. She is fifth generation Spiritist, founder of the Spiritist Society of Baltimore, MD, USA, and the Editor-in-Chief of *The Spiritist Magazine*. Vanessa Anseloni is also medium and coordinator of a team of translators of Spiritist books. She recently wrote the book *The New Generation* with the renowned medium, speaker and humanitarian Divaldo Franco. As an international speaker, she has been training and teaching several groups on the Spiritist teachings and its therapeutic practice.



Not By Chance

► Paul Keogan

Many people have very interesting stories describing how they came to embrace Spiritist principles. One more may not make much difference. But if it makes a little, then it is worth reading.

Now I know my embracing Spiritism was not by chance but by reading Kardec's *The Spirits' Book*.

My partner, who is from Brazil, is a Spiritist of many years. Over five years ago she came here to live with me. For the first year I drove her to the Sunday evening Spiritist meetings. I sat next door, in a public coin laundry, rather enjoying the fresh smell, and watching the clothes go around. I was not against Spiritism. I just knew nothing about it.

One day she gave me a channelled book which spoke of ministries and trees and even a bus transporting people 'up there.'

Well, Maria Lucia comes from Brazil, and certainly when it comes to soccer, they are 'up there.' But buses, trees, ministries, and hospitals up in the sky! And she, a pharmacist, believing this! I did not say anything. Why insult her?

My guardian angel had other plans. I do love to read and was at a stage of life where reading and wintering in Florida were all that I could expect. The rest was only to while away my remaining years. I did not expect Maria Lucia to venture to suggest another of 'those books.' She knew my penchant for reading, but having mumbled a few words like 'far-fetched,' I thought that would be the end of it.

I have read other books that I knew I would disagree with and thought that this second book would just give me ammunition.

I do not disagree now, so I had underestimated Allan Kardec. The Spirit-mentors of Spiritism and Kardec's own exemplary life and his influence in the world need no support from me. I mention my story only to encourage others who may wonder what book to give to a new person.

As is often the case, I began reading fast, hurrying to get 'to the point.' Well, one does need to hurry to get to the point with Kardec. Every answer is a point (and there are 1019 of them). I had read only a few pages when I realized that this is DIFFERENT. You do not plod through needless paragraphs.

But let us get to the content. There is no mistaking what the author is saying. There is no 'mystification' that we see so often in similar books popularly written today, to keep us readers going on, hoping that we will eventually understand or, a bit embarrassed, give up.

The point is there, in a few words. At times Kardec, himself, may have doubted the intelligence of the Spirit-mentors of the Spiritist Codification, and rather repeated his question. Without delay, the reply from the Spirit-mentors comes "As I have already told you"! There is no sugarcoating.

If I have gone on too long, let me say that I was overwhelmed by *The Spirits' Book*. I could not refrain from repeating to Maria Lucia that I had never read so clear a book, so to the point, so unequivocal.

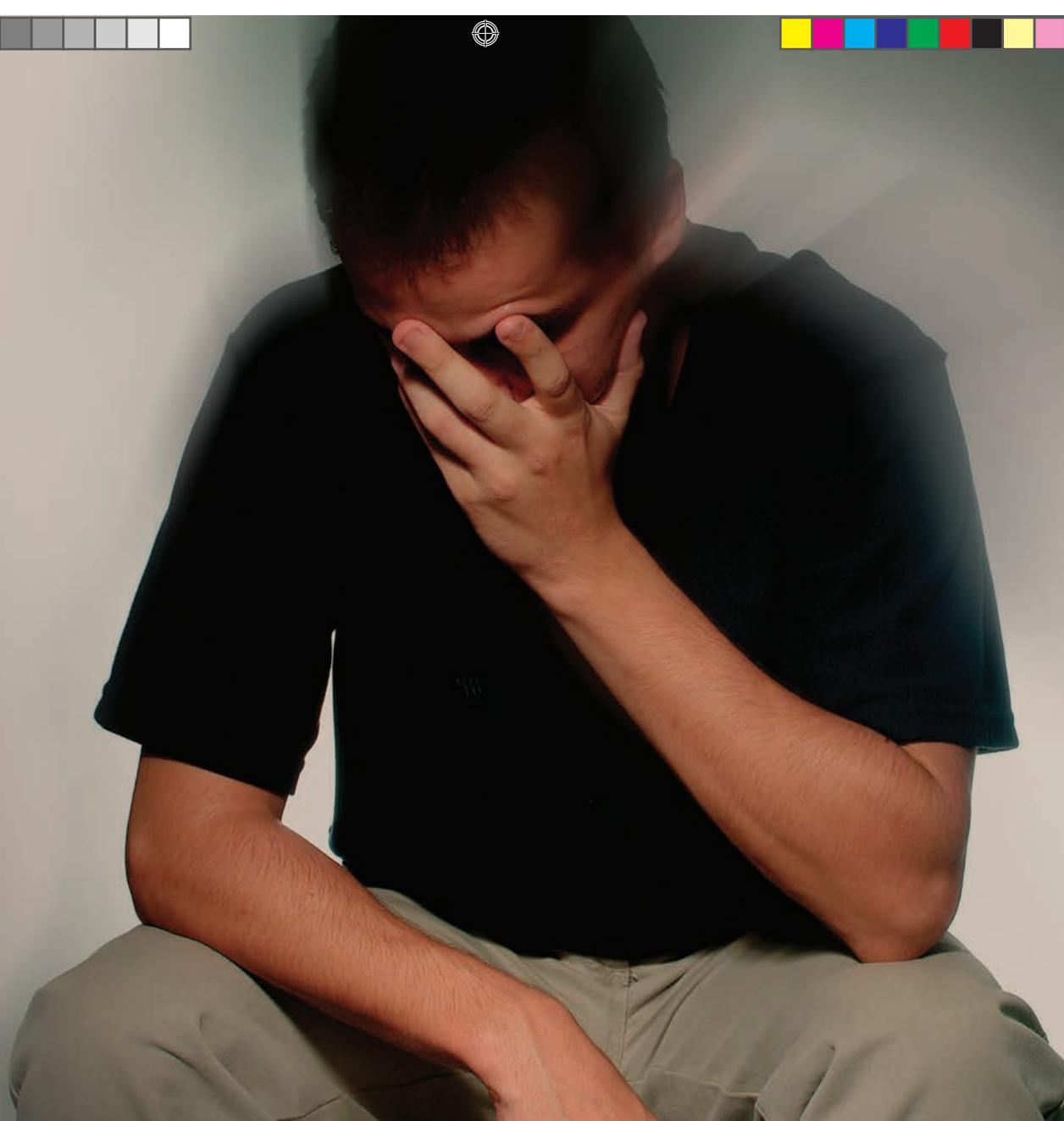
I continued to the end, and on to the other four books by Kardec, and now much beyond. Spiritism, we know, is very much about teaching and learning. I went about my life 'somewhat in the clouds' over the next few weeks. My old boundaries had faded away like the morning mist in the warm sun. I was invited to the Sunday evening meetings and went.

Everyone will come to where he should be in life, I believe, at the appointed time, providing we do our part. I have recommended Kardec to a number of 'new people.'

They did not all get 'turned on.' However, no one ever said that it was a lot of fantasy. Others are very committed. I am sure that those who doubted went away, knowing that there is something more to topics such as reincarnation, memories of past life, communication with the invisible world, and more than they previously thought.

My coming to an understanding of Spiritism, I know, was not by chance. It was by Kardec.

> Paul Keogan is a member of the Joanna de Angelis Spiritist Group in Toronto, Canada.



Suicide by Obsession

➤ Allan Kardec

IN THE NEWSPAPER *DROIT*, IT READS:

“Mr. Jean-Baptiste Sadoux, canoe maker in Joinville-le-Pont, observed a young man yesterday who, after wandering over a bridge for awhile, climbed on the railing and threw himself into the Marne River. Immediately he went to the young man’s rescue, and after seven minutes, he rescued him. However, the asphyxia was complete and no matter how many times he tried to resuscitate him, it was without success.

“A letter was found with the young man identifying him as Mr. Paul D..., 22 years old, a resident at Sedaine

Street, in Paris. The letter, written by the suicidal man to his father, was extremely touching. It asked for forgiveness for abandoning him. He also wrote that it had been two years since he had been dominated by a terrible idea, an irresistible idea of self-destruction. He added that it seemed as if he were listening to a voice that called him to rest. And, no matter how much he resisted, he could not avoid giving in to it. They also found in his jacket pocket a new cord, with which he tied... After the medical exam, the body was given to the family.”

Obsession is clearly evident here and the fact has no direct relationship with Spiritism. This is another proof that evil is not inherent to the belief. Even though

Spiritism has no direct correlation with this fact, it can in fact explain it. And here is the instruction given about it by one of our familial Spirits. It explains that although the young man was dragged to the unfortunate event, he did not succumb to fatality. He had his free will, and with greater will, he could have resisted. If he had become a Spiritist, he would have understood that the voice that solicited him was nonetheless from a bad Spirit and the terrible consequences of an instant of weakness.

(Paris, Desliens Group, December 20, 1868. Mr. Nivard, medium)

The voice said: "Come! Come." However, this tempting voice would have been ineffective if the direct action of the spirit could not be felt. The poor suicidal man was called and impelled. Why? His past was the cause of the painful situation in which he found himself. He attached himself to life and feared death. But in this incessant appeal that he listened to, I ask, did he find strength? No. He found the weakness that lost him. He won his fears, because he expected – at the end – to find on the other side of life the rest that he was denied on this side. He was deceived: rest did not come. Darkness surrounded him. His conscience censors his act of weakness. And the spirit who dragged him to this condition, now laughs around him and covers him with constant taunts. The blind man does not see the spirit, but he listens to the voice that repeats: "Come! Come!" and then the spirit boasts of two tortures he had inflicted.

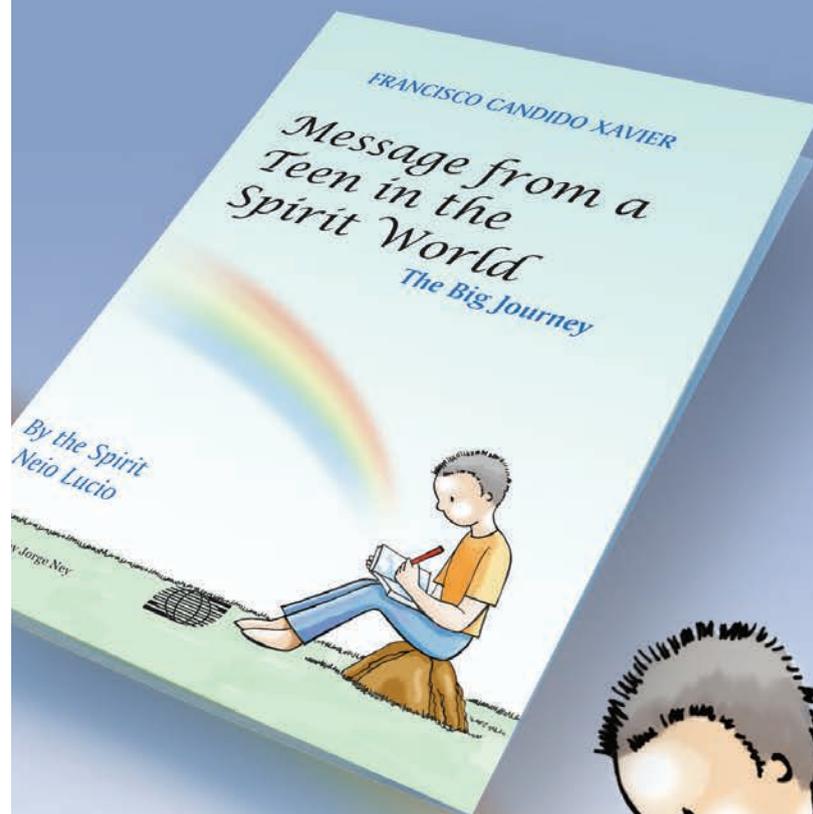
The cause of this case of obsession is in the past, as I have just said. The obsessor itself was pushed to suicide by this one who has just fallen in the abyss. The spirit was the wife of the man in a previous life and she suffered considerably from the mockery and the brutalities of her husband. As she was too weak to accept the situation with resignation and courage; she found in death a refuge from her problems. Then, she avenged her husband, as you know. However, the act of this unhappy individual was not fatal. He accepted the risks of temptations. The latter were necessary because they were the way by which he would cleanse the stain of his previous life. He accepted the risks of the present life, hoping to be stronger, but he was mistaken. He succumbed. Will he begin again later? Will he resist? It will depend on him.

Ask God for him, so he can be calm and resigned, something he needs, and for him to have courage and strength so he does not fail in the trials that he will have to withstand later on.

Louis Nivard

> In the Revue Spirite, January 1869.

Message from a Teen in the Spirit World



This is a book dictated by the spirit Neio Lucio to the medium Francisco Candido Xavier. The discarnate spirit of Carlos, the teen referred to in the title, writes to his brother Dirceu, who is still incarnate. Carlos explains to Dirceu how his soul left his body when it died, and he tells him about his impressions at the beginning of his new life in the spirit realm with his discarnate relatives and new friends. Carlos also affirms the fact that life after death is but the continuation of life in the physical body, and he emphasizes our need to live in accordance with the teachings of Jesus.

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Alms and Charity

► Rodolfo Calligaris

Many people excuse themselves for not being charitable by saying they lack possessions, as if charity were limited exclusively to feeding the hungry, quenching the thirsty, dressing the naked, and providing shelter to the homeless.

Beyond this type of charity, material charity, there is another, moral charity, which does not cost a penny. Nevertheless, it is the more difficult to practice.

EXAMPLES? HERE ARE SOME:

We would be charitable if we used our mental strength well to send vibrations or prayer, daily, to as many people as we knew that were sick, sad, or depressed, without excluding those who, for any reason, were considered to be our enemies.

We would be charitable if, in certain situations, we made ourselves intentionally blind, in order not to see the scornful smile or the gesture of contempt against us.

We would be charitable if, sacrificing our valuable time, we listened, untiringly, to a poor man or woman who wanted to tell us his or her intimate problems, even though we knew in advance that we could not do anything, but to have a kind and fraternal word for him or her.

We would be charitable if we made ourselves momentarily deaf, when someone who is used to scorning everyone and everything, touched us with irony or mockery.

We would be charitable if, disciplining our tongue, we spoke only of what is good about other people and things, never passing on news that, even if true, would only serve to dishonor or to tarnish one's reputation.

We would be charitable if, despite convincing circumstances, we did not suspect evil from our



neighbors, abstaining from forming a premature judgment against them, even amongst our family members.

We would be charitable if, when we realized that a brother had an evil intention, we advised him in time, letting him know his mistake, and persuading him to give up carrying it out.

We would be charitable if, depriving ourselves of the pleasure of a TV show or a radio program, we personally called on those who, in hospital beds or at home, are enduring a prolonged disease and long for some attention and affection.

We would be charitable if, although that attitude might harm our personal interest, we always took the position of defending the weak and the poor against the presumption of the strong and the usury of the rich.

We would be charitable if, attempting to keep a serene and optimistic attitude, we sought to create





www.sxc.hu/Victoria_Herrera

an atmosphere of peace, tranquility, and good humor around us.

We would be charitable if, every now and then, we addressed a word of praise and stimulus to good causes and we did not seek, on the contrary, to shatter the faith and enthusiasm of those who are involved in them.

We would be charitable if we did not demand any benefits or advantage in our own favor, since we had realized that there were other more legitimate rights that must be fulfilled first.

We would be charitable if we did neither wish ill, nor envy the triumph of others who have lesser merit than we do.

We would be charitable if we did neither disdain nor avoid those of dubious life, nor fear the dirt that covers them, and instead, extend our friendly hand, helping them to get up and get clean.

We would be charitable if, having some amount of power in our hands, we did not give in to conceit,

always treating with kindness those who are in a lesser position; or, in the reverse situation, if we tolerated, without hatred, the arrogance of those who occupy better positions than we in the social picture.

We would be charitable if, being more intelligent, we were not annoyed by the inaptitude of those who live around or those who serve us.

We would be charitable if we did not hold resentments toward those who injure or mistreat us, toward those who hurt our pride or steal our happiness, forgiving them sincerely from the heart.

We would be charitable if we kept our toughness only to ourselves, being patient and tolerant with the weaknesses and imperfections of those with whom we draw breath at home, at work, or in society.

And, therefore, tens or hundreds of other circumstances could yet be remembered, in which a sincere friendship, a gesture of fraternity, or a simple demonstration of empathy would be an unequivocal expression of the greatest of all virtues.

However, we almost never notice these opportunities for the practice of charity that are presented to us at every moment.

WHY?

Because this type of charity does not go beyond the frontier of our inner world. It does not show off, it does not draw attention, and it does not give rise to admiration.

We betray, we use violence, we mistreat, we distrust, we slander, we are pleased with error and deception, we are intolerant, we feed hatred, we take revenge, we instigate unrest, we spread rumors, we discourage noble initiatives, we take pleasure in deceiving, we harm the aspirations of others, we exploit our peers, we tyrannize our inferiors and our relatives, we waste fortunes in vice and luxury. Finally, we trespass all the precepts of charity, and, when we donate some crumbs from our excess, or when we do some service, we are rarely inspired by the love of our neighbor. In general, we do it for ostentation, or for the love of ourselves, that is, having in mind that we will receive our reward in Heaven.

How far are we from possessing true charity!

We are still too selfish and miserably lacking the spirit of renunciation to practice true charity.

It is necessary, however, that we practice it, that we learn how to give or sacrifice something of ourselves for the benefit of our neighbors, because "charity is compliance with the Law".

> Calligaris, Rodolfo. From the book *As Leis Morais*, 8th edition. Rio de Janeiro, RJ:FEB, 1998.

My experience with e-Spiritism

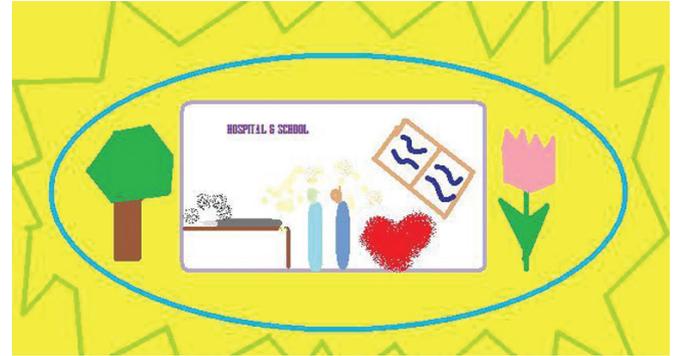
► Franziska Kranz

"A COURSE ON SPIRITISM WOULD BE GIVEN IN ORDER TO DEVELOP THE PRINCIPLES OF SCIENCE AND TO PROMOTE A FONDNESS FOR SERIOUS STUDIES. THIS COURSE WOULD HAVE THE ADVANTAGE OF LAYING THE FOUNDATION FOR THE UNIT OF PRINCIPLES, OF FORMING ENLIGHTENED FOLLOWERS, CAPABLE OF SPREADING SPIRITIST IDEAS, AND DEVELOPING A GREAT NUMBER OF MEDIUMS. I CONSIDER THIS COURSE OF A NATURE TO EXERCISE CAPITAL INFLUENCE ON THE FUTURE OF SPIRITISM AND ITS CONSEQUENCES."

*Allan Kardec
"Posthumous Works" - Project, 1868*

When I first saw the video presentation on e-Spiritism I got really excited about taking the course and enrolled immediately. Having studied Spiritism for four years, I thought I was quite familiar with its basic teachings, but I never had thought about what they really mean in my daily life.

The course offers various educational materials. To start off, you get a .pdf file with the teachings of the lesson. After that you watch a video explaining the subject in more detail followed by a summary of the video in a PowerPoint presentation. If you have any questions regarding the teachings you can talk to your facilitator at any time or use the weekly chat room. Now you are ready to show for the first time your acquired knowledge by answering a quiz, which



Kranz' drawing inspired in a passage of the book *Nosso Lar*, as part of one of educational activities of the course Spiritism 101 on e-Spiritism.

is corrected automatically. When you finish this part you are invited to share your thoughts and knowledge with your fellow participants in the discussion forum, which also helps you to prepare for the last and, in my opinion, most important part of the course: the essay assignment. I found it to be a challenge for me because it is here that you can see how much you really absorbed. Theoretical knowledge is one thing, but how much of the Spiritist knowledge do we really practice in our daily lives? Quickly I could see that what I considered to be a burden would soon be transformed into a blessing. Never before had I had the opportunity to study Spiritism in such an integral and serious way. Learning consists of a two-phase process: first we assimilate new teachings on an intellectual level, but then we need to accommodate them in our hearts to transform our inner life and become better persons. For me it has been a real boost and a motivation to overcome my laziness to write, making

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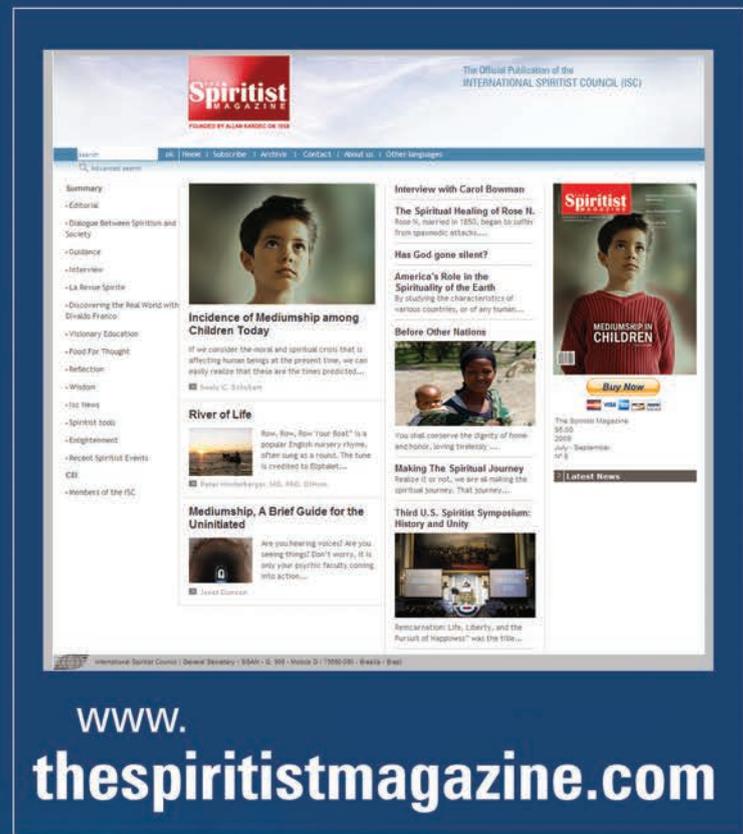
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a greater effort and walking the extra mile to try to put Spiritist knowledge into practice. I often felt that I was wracking my brain about how to express myself in a clear manner with my own words without copying from a book. But I got so motivated that my thirst for knowledge took me to researching much more about the topics studied in the codification, other books, and the Internet. To take it even a step further, we had to create a work of art to accompany Nosso Lar. So how do you express your theoretical knowledge in a drawing, and how do you make sure that others understand what you are trying to show them? That is a very interesting question. When I finished my artwork, it turned out to be so meaningful to me that I am now using it as desktop background as a constant inspiration and reminder of our spiritual duties. Art is a wonderful tool to expand our expression and it talks directly to our hearts.

So what are the benefits of studying Spiritism online with the courses on www.e-spiritism.org?

First of all, it gives us all the opportunity to study Spiritism actively, because of the quizzes, chat rooms, discussion forums, and assignments, including artworks. Only when you have to apply your knowledge will you see how much you really have absorbed, and when you write something you think twice before putting it on the paper. Writing an essay also helps you to learn to express yourself in a concise and precise way. And certainly, for most of the participants, it is an excellent way to improve our English. It also helps us to feel more united with Spiritists who are living in the most diverse places of the world. Taking the course is a huge motivation to work harder on ourselves and on the dissemination of Spiritism, wherever we are. Furthermore, you can interact with people who share your interests from all over the world and make new friends. Another advantage is your flexibility in studying, as you do it whenever it is convenient for you and in your own pace. In the Gospel it says: "Spiritists! Love one another; this is the first teaching. Educate yourselves, this is the second." – Spirit of Truth (The Gospel According to Spiritism). That is why we have to study and work on ourselves continuously. Only when our hearts are touched do we truly begin to change from the inside.

I recommend www.e-spiritism.org to everyone, and I am very grateful for the loving and enlightening support of the facilitators of the course.

I am looking forward to the next module *The Spiritist Science* and hope to see you all soon on www.e-spiritism.org.

> Franziska Kranz is a German Spiritist who lives in London, UK.

SECOND BRITISH CONGRESS ON MEDICINE AND SPIRITUALITY

► Christopher Kinghorn



The 2nd British Congress on Medicine and Spirituality, jointly organized by AME-I, International Medical Spiritist Association and BUSS, British Union of Spiritist Societies, was held in London on 8-9 November 2009. Under the joint chairmanship of Dr. Marlene Nobre (Brazil), Dr. Andrew Powell (UK) and Joca Dalledone, BUSS President, some 217 delegates heard papers from 6 Brazilian and 3 British speakers. During the Congress the audience was told of the arrival of Spiritism in Brazil from France over 100 years ago and now of its wide acceptance not only in the community but also by a large percentage of the Brazilian medical establishment, namely psychiatrists and psychotherapists who treat people with mental illness. These involve breakdowns, bereavement, distress, and disturbances which are treated with spiritual methods. Research into improving these methods is ongoing. Psychological distress is best treated with spiritual awareness as the patient requires understanding as a whole person with thought, emotion, the physical body, and eternal soul.

There were 6 talks by Brazilian doctors, psychiatrists and psychotherapists on the first day.

In her talk Dr. Marlene Nobre advocated the recognition of holistic therapy which places the spirit in command of the body. Dr. Sergio de Oliveira spoke on Ectoplasm and Mitochondria confirming that the electron could be divided and that mitochondria was connected to the production of ectoplasm, the radiant energy which had become visible in the research carried out by Sir William Crookes in the UK.

A joint talk was given by Dr. Sergio Lopes and Dr. Fabio Nasri. Dr. Lopes, psychiatrist and psychotherapist, and Dr. Nasri, specializing in clinical endocrinology. They gave details of the use of complementary therapy used in Brazil and based on the Spiritist Doctrine which has shown positive results in the recovery of patients

receiving concomitant psychiatric pharmacotherapy and psychotherapy. Dr. Oliveira referred to Rene Descartes who regarded the Pineal Gland as the seat of the soul. He said that our working hypothesis is that it is the organ of sense-perception which connects spirit and matter, by capturing electromagnetic waves of thought in the physical and extra-physical plane. Research into apatite crystals has allowed new hypotheses to be formulated about its functions.

Dr. Sergio Lopes spoke on Depression, Bipolar Disorder and Spiritual Disturbances and illustrated the recent advances in psychopharmacology. The Medical-Spiritual experience presented a new chapter, one of spiritual interference as direct factors in the symptomatic manifestation of emotional instability. Dr. Julio Peres, a clinical Psychologist specializing in Regression Therapy detailed the studies into psychography 'automatic writing' by 10 Brazilian mediums whom he took to the USA for neuroimaging. A decrease in brain activity was demonstrated, consistent with the notion of automatic writing and a non corporeal authorship of its contents.

Dementia and Spirituality was looked at by Dr. Fabio Nasri who stated the decline in cognition observed in the elderly and attitudes during their lives. He spoke about the need for prayer, meditation and other processes of being in touch with a person's soul which can prevent the decline in cognition and progress of dementia. Sometimes he refers his patients to a Spiritist Centre where they can receive healing treatment which might be more effective than conventional medicine.

The final talk was by Dr. Julio Peres speaking about the large number of people around the world who believe in reincarnation and the beliefs and values the basic assumption about the nature of the Human being.



Auditorium

Day 2 opened with a very poignant moment as the audience remembered the huge loss of life in not only both World Wars but many other conflicts on the UK's Remembrance Sunday. Dr. Andrew Powell (British psychiatrist) asked for a 2 minute silence and for us all to offer our love and spiritual guidance for all those lost military and civilian souls...

Dr. Powell used case studies to illustrate his psychotherapeutic techniques. He gave details of how psychodrama was used to help a mother who terminated her pregnancy. He spoke about the times of distress when spirituality raises some of the biggest questions that can face humanity, 'Why must I suffer?' 'What is it all for?' 'Is death the end?' He continued saying that in the UK many psychiatrists are unsure how to help their patients in their soul searching.

Dr. Alan Sanderson, British Psychiatrist, explained that extending psychotherapeutic endeavor into the spirit realm is a new experience for British

psychiatrists. He gave examples from case studies he had been involved in. New techniques need to be learnt and new understanding gained. He stressed that this is important work which we have a duty to introduce to other colleagues in psychiatry in the UK.

Dr. Peter Fenwick spoke about researching near death experiences in UK coronary care units and in hospices and nursing homes in southern England. He talked of the experiences of the dying and their careers. He said that some had a vision of a tunnel, bridge or doorway or see their parents waiting for or calling them. In the weeks before they die and at the time of death, phenomena occur that suggest a continuation of consciousness and that is a spiritual comfort both to the dying and the bereaved.

The final speaker was Dr. Alexander Moreira-Almeida who spoke on Spiritual Experiences and the Mind-Body Relationship which was usually based on a narrow range of phenomena, taking into account spiritual experiences such as near death encounters. Mediumship and cases suggestive of reincarnation may provide the much needed broadening and diversification of the empirical base to advance our understanding of the Mind-Body relationship.

A team of 51 volunteers ably led by Elsa Rossi, the Congress Coordinator, did an enthusiastic and magnificent job looking after the speakers and delegates from Brazil, the UK, Denmark, Sweden, Ireland and Switzerland. There were simultaneous interpretations into Portuguese and English. The Congress was shown live on the net by tvcei.com and was seen by some 811 viewers.

> Christopher Kinghorn, UK Spiritist, presenter at the Congress and BUSS trustee.



Event Speakers



Event Volunteers



SPIRITIST BOOKS AT THE 26TH EDITION OF MIAMI BOOK FAIR INTERNATIONAL STREET FAIR

From Friday, November 13 through Sunday November 15 - 2009, hundreds of Spiritist books and magazines, including The Spiritist Magazine, were available to the general public at discounted prices, during the Miami Book Fair International's street fair in Downtown Miami Florida.

Translations of the works of Allan Kardec, Francisco Candido Xavier, Divaldo Pereira Franco, Leon Denis, The Spiritist Magazine and many others in Spanish, Portuguese and English were at hand for a free review to the visitors at the Bezerra de Menezes Kardecian Spiritist Center booth.

For many years, Bezerra de Menezes Kardecian Spiritist Center in Miami has participated in the street fair of the Miami Book Fair International. Its founder Benjamin Rodriguez Barrera (1923-2001) would reserve a half booth and personally enjoy the experience of the dissemination of Spiritism. Years later, the activity has grown to a double booth with electric power that allow us to show videos (Conferences) and to process credit/debit cards for payment, a group of around 20 volunteers rotate during the three days of Fair. In this last edition of the fair, besides Bezerra's volunteers we

also had volunteers' workers from Conscious Living Spiritist Group of North Miami.

It is always a great experience to expose the Spiritist books to the curious eye of the readers who attend the fair. Brochures about our institution, the Kardecian Spiritist Federation of Florida and the U.S. Spiritist Council were distributed and many questions were answered about Spiritism, Kardec and the Spiritual communication, topics of interest of the general public.

In 1984, Miami held its first book fair called Books by the Bay, which grew steadily and was renamed in the 1990s to its current name, Miami Book Fair International. Organizers said it is one of the largest book fairs in the country and has served as model for other cities, including Boston and Los Angeles.

For the last three years, the presence of Spiritism and Bezerra de Menezes in the Miami Book Fair has been coordinated by our member Roberto Cabral Jr., who's already looking forward to the 2010 edition, with more books displays, more authors' participation, to continue the tradition. Roberto Cabral Jr. can be contacted at bookfair@spiritist.com.

BUSS AND SWCSS AT THE MIND BODY SOUL EXHIBITION IN OLYMPIA, LONDON

On October 3 and 4, the British Union of Spiritist Societies (BUSS) and Sir William Crookes Spiritist Society decided to take part at an Exhibition for the first time in the United Kingdom. The main objective was to disseminate the Spiritist Doctrine codified by Allan Kardec. It was a

great opportunity to reach the British Community, as 80% of the attendees were native English speakers. The exhibition lasted for two days, and had 6.000 attendees. The booth had a great display of Spiritist books, and successfully reached out the present public.

Because Heaven Can Wait... Help us to reach out to those in need, now.



Bezerra de Menezes Food Pantry

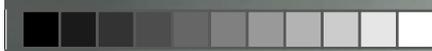


Food insecurity affects many americans, especially working-poor families with children. Supplemental food provided by Bezerra de Menezes Food Pantry, helps families with limited incomes. BM Food Pantry is managed by Bezerra de Menezes Kardecian Spiritist Assn, a not-for-profit 501(c)(3) educational, charitable organization, serving the South Florida community since 1985.

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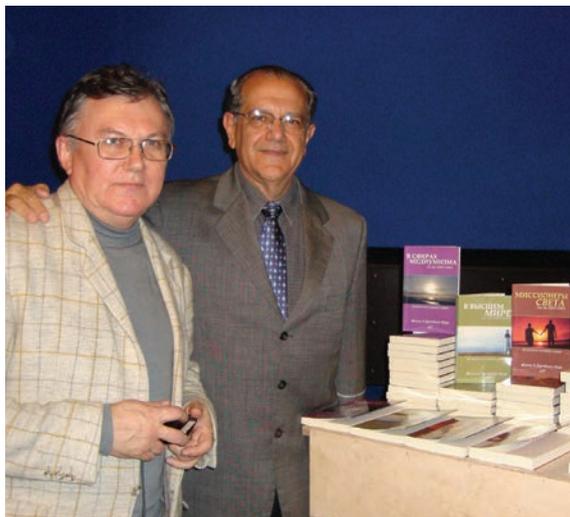


RELEASE OF ISC BOOKS IN RUSSIAN

A pioneering and historical event happened in the New Theatre in the lands of the former Soviet Union, Minsk (Byelorussia), on November 24. The International Spiritist Council launched Spiritist books in Russian, which were translated by Spartak Severin (from ISC books in French). The released books were the five main works of the Kardecian Codification and the following books psychographed by the medium Chico Xavier: Two Thousand Years Ago, Nosso Lar, The Messengers, Missionaries of Light, Liberation, In the Domains of Mediumship and In the Great World. Besides the launching of the mentioned works, a director of the Brazilian Spiritist Federation and also a director of the International Spiritist Council Antonio Cesar Perri de Carvalho gave a lecture entitled “152 years of Spiritism – Mission of Spiritists”, with simultaneous translation by Spartak from English to Russian. Afterwards, there was a Q/A session where participants of the host group gave their testimonials. The event counted on the participation of about fifty people under the coordination of the director of the Spiritist Group of Minsk, Mrs. Eugeny Kotovich. Also present were Elsa Rossi, one of the directors of the

ISC, and Celia Maria Rey de Carvalho, wife of the lecturer. On the day after, both directors of the ISC gave a presentation about the outreach of the ISC and Spiritism in the World in the same above mentioned location. On November 26, the ISC committee visited the Spiritist Group of Minsk. For more information, please contact spiritist@spiritist.org.



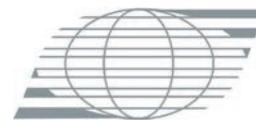
U.S. LIBRARIES RECEIVE THE SPIRITIST MAGAZINE

The last issue of The Spiritist Magazine was freely distributed to 81 libraries in the United States, throughout all states. Also, 36 Maryland penitentiaries received a free copy of the previous issue of the magazine.





Members of the ISC



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Love is Us

▣ Ricardo Petrillo

The calm of the evening approaches
Peace begins to reign in all hearts
Thoughts are raised high
As hearts remain pure

The crackling of the firewood
Reminds us of our frailty
And the warmth of the fire
The transient nature of things

Life is a blink of an eye
Time and space irrelevant
Let love flow through you.

The music suggests that we remove
Any lingering thoughts and ideas
Whereas the scent of jasmine
Invites us to meditate

All around, not seeing but perceived
Many beings participate in the scene
And as you let love
Flow through you
It impregnates the room and all

Let love flow through you
Open up and let love be you
In these moments of giving
In these times of forgiveness

Give yourself up for a moment
Step away from your own mind
And watch
Observe all that gather around
A new reality
The true reality
And let love flow thru you

Be a conduit of love
While watching the turmoil of people
But contemplating their turn
Their own realization
I pray that the strength continues
I pray it would expand
And by giving yourselves up
You gain evermore
The wisdom and serenity
Of knowing
That we are Love

> From the book *Poems of Love* by Ricardo K. Petrillo (Spirit), Claudio R. Petrillo (Medium), and Silvia Knoploch (Medium)

Passing of the First President of the USSC

On December 15, 2009 at 2:45 am, Vanderlei Marques passed away after long illness. Vanderlei Marques was one of the founders of the United States Spiritist Council in 1997 and its president for 12 years. Last April, Cesar Perri, a director of the International Spiritist Council, visited Vanderlei Marques and the Spiritist center that he directed in Maryland for two decades. On the occasion, Mr. Perri dedicated a book to Mr. Marques in appreciation of his efforts for the United States Spiritist movement.



Cesar Perri (left) and Vanderlei Marques (right). The book inscription reads as follows: To my esteemed colleague Vanderlei Marques with our tribute in the name of the International Spiritist Council as well as ours for your efforts in the consolidation of the United States Spiritist Council (USSC). Fraternally, Cesar Perri – Maryland, April 12, 2009.

4th U.S. Spiritist Symposium

April 24, 2010 – Fort Lauderdale, FL

Mediumship: A Bridge Between Two Worlds



The Amatur Theater – Stage of the Fourth U.S Spiritist Symposium

Sponsors of the IV Symposium

There is still time for your organization to participate as a sponsor. Please contact us for more info at: info@spiritistsymposium.org

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- 23- The Spiritist Magazine (ISC)
- 24- United States Spiritist Council
- 25- United States Spiritist Medical Association



The Broward Center for the Performing Arts

The Spiritist Symposium

Since 2007 the Spiritist Symposia have achieved their main objectives by promoting the English speaking Spiritist movement in America. Sponsored by Spiritist Groups from all across the U.S.A., this event has become the most important Spiritist gathering in the country.

2010 - The Fourth U.S. Spiritist Symposium

Once again the American Spiritist movement prepares for a Symposium. This time around, after Baltimore, New York and Boston, the Symposium will be held in Fort Lauderdale, Florida, at the spacious Broward Center for the Performing Arts. The Amatur theater, with its seating capacity of 585, is the perfect venue for this type of event. More information about the BCPA can be found at the website www.browardcenter.org.

Program

10:30 - OPENING CEREMONY

11:00 - 12:30 pm - SESSION 1 - MEDIUMS

- Andrew Jackson Davis - *The Seer of Poughkeepsie* . Tom Cratsley - Keynote Speaker (Lily Dale, NY)
- *Revisiting the Birth of Spiritualism Through Its Mediums - (The Fox Sisters, Davenport, Madame d'Esperance, Leonora Piper, Eusapia Paladino, Daniel Homes).* Ricardo Mastroleo (Austin, TX)
- *Revisiting the birth of Spiritism Through Its Mediums - (Caroline and Julie Baudin, Miss Japhet, Ermance Dufaux, Marie-Alexandrine Didelot).* Vanessa Anseloni (Baltimore, MD)
- *Introducing The Mediums' Book - Elza D'Agosto (New Jersey, NJ)*

12:30 pm - 2:15 pm - LUNCH

2:15 pm - 3:20 pm - SESSION 2 - PRACTICAL ASPECTS OF MEDIUMSHIP

- Edgar Cayce - *The Sleeping Prophet* - Susana Simoes (Miami, FL)
- *Rescue Work & Disobsession Meetings* - Joao Korngold (New York, NY)
- *Mediumship, Its Dangers and Moral Aspects* - Sonia Doi (Washington, DC)
- *Discovering New Pathways With Spiritism* - Mark Hinkle (Boca Raton, FL)

3:20 pm - 4:20 pm - SESSION 3 - SCIENTIFIC ASPECTS OF MEDIUMSHIP

- SHORT FILM: *Living With Angels*
- *Is Mediumship An Inherited Trait?* - Andrea Amorim & Eduardo Haddad (Weston, FL)
- *Scientific Research on Mediumship* - Al Turri (Orlando, FL)
- *Mediumship In The Media* - Glaucio Pessoa (Atlanta, GA)

4:20 pm - 5:00 pm - BREAK & POSTER PRESENTATION SESSION

5:00 pm - SESSION 4 - FRANCISCO CANDIDO XAVIER - A SPECIAL TRIBUTE

- *The Works of Francisco Cândido Xavier* - Jussara Korngold (New York, NY)
- *Chico Xavier Beautiful Anecdotes* - Daniel Assisi (Los Angeles, CA)

5:50 pm - SESSION 5 - ART & MEDIUMSHIP

PLAY: *The Fox Sisters*

6:20 pm - SESSION 6 - ROUND TABLE DISCUSSION

How Does Mediumship Affects The World?

Moderator: Marcelo Netto (Miami, FL)

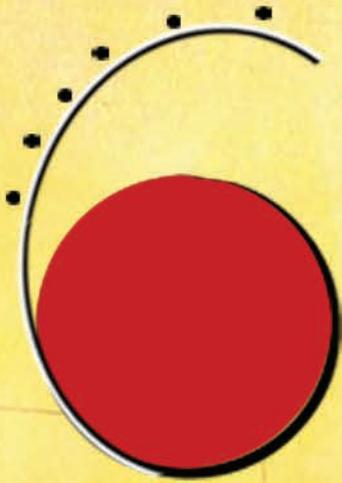
Participants: Flavio Zanetti (Boston, MA); Fred Lima (San Francisco, CA); Marcia Trajano (Atlanta, GA)

6:50 pm - CLOSING CEREMONY

REGISTER TODAY !

Participation in the Symposium is free of charge but registration is required at www.spiritistsymposium.org.

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WORLD SPIRITIST CONGRESS



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