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# THE Spiritist MAGAZINE

English Edition N. 9 - October - Dezember, 2009 - \$5.00  
www.thespiritistmagazine.com

## Consciousness

by Bernie Siegel, MD

## Protection from the Spiritual Vibrations of Wars

by Divaldo Franco

## Death: Fear it or not?

by Suzana Simões, DPT



**Oh Immortality!**  
*Abraham Lincoln  
in the Spirit Realm*

ISSN 2072-8611





# *A Little More*

*Andre Luiz (Spirit)*

*Francisco C. Xavier (Medium)*

You are under the impression that you have exhausted the stock of your resources in a particular work of love.

But if you persevere a little more in your devotion, no one can predict the laurels of light that will shine in your path.

You are sick and intend to obtain a prolonged leave.

But if you persevere a little more in your service, who can predict the treasure of new energies which will appear in your way?

You met huge difficulties in the exercise of good deeds and wish to run away from them.

But if you persist a little more in the building of benevolence, who can predict the triumph that your vested hours will collect from the living sources of charity?

You believe you cannot tolerate the inopportune friend, the disobedient daughter or son, the thoughtless brother or sister, the fickle wife, or the foolish husband.

But if you withstand the difficulties in your household a little more, who can predict the extent of joy that is to reach your home?

You assume that misfortune is your destiny and you cry at the door of despair.

But if you cultivate a little more fidelity to your own obligations, who can predict the magnitude of your success in the tomorrow which draws closer?

You experience enormous fatigue and do not wish to hear a long-winded friend.

But if you persevere a little more in your sacrifice, who can predict the fruits from the harvest of blessings that will come from your brief minutes of courtesy?

Notice that you too, in the pursuit of anything, incessantly demand a little more goodwill, a little more cooperation, a little more time, a little more kindness from your neighbor.

Genius and patience are never-ending.

It is fair that you wish a little more happiness.

For this it is necessary that you play a helping hand in the happiness of others.

Be aware of the lessons of life and you will understand that to be victorious is to work always in accordance with your duty and to serve a little more.

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



# Reassessing Our Immortality

"For not being able to wait, the rushed and impatient ones compromise - at all times - the best works,"<sup>1</sup> stated the renowned educator Allan Kardec in his last manuscript before passing away. And isn't our own life the best work that we are called to live? And yet, we often are carried away by impatient and rushed illusions of material life.

Material illusions lead humanity to conventional wars, terrorism, and other acts of discord and imbalance. However, history has proved that we are never alone and Loving Hands are always by our side to confirm the need for tolerance and forgiveness. Abraham Lincoln himself went through such experience when Mrs. Maynard - serving as an instrument of wise forces - delivered a trance-channeled message to the President. Therein, she described that the message of the Beyond exhorted him to "stand firm in his convictions and fearlessly perform the work and fulfill the mission for which he had been raised up by an overruling Providence"<sup>2</sup>: to make the Emancipation Proclamation.

Instances such as this historical one invite us to meditate on the purpose of life and the role of death in our inner transformation. Having lived many lives,

death is not new to us. But why do we fear death? Should we really fear it?

In this issue of the magazine, dear reader, you will find most compelling and inspirational reports and articles that will unfold our immortal nature and its correlation with our individual and collective progress, a progress expedited by aligning ourselves with the "sublime objective of creation, which is the fusion of Good and Beauty"<sup>3</sup>. And beauty is a Divine attribute that God has inserted in all beings."<sup>4</sup>

Talking about beauty and its Divine attributes, "art is the search, the study, the manifestation of eternal beauty."<sup>4</sup> And, Spiritist art becomes the ultimate frontier to bring groundbreaking discoveries of the self, while bridging true social transformation.

Let us, then, reassess our immortality by gaining greater consciousness about our spiritual nature, and thus empower ourselves in our ultimate co-creating role. Let us exercise it a little more. Because in the mortality of the body, we will find our own immortality!

Vanessa Anseloni, PsyD, PhD  
Editor-in-Chief

1 Kardec, Allan. Obras Póstumas, Constituição do Espiritismo.

2 Doyle, Sir Arthur Conan. The History of Spiritualism, volume 1, chapter 6.

3 Denis, Leon. O Espiritismo na Arte, page 91.

4 Denis, Leon. O Espiritismo na Arte, page 21.

## LETTER TO THE EDITOR

I left my Spiritist magazine forgotten on our dinner table for a few days, and somehow it got into my 15 y/o son's hands. I got to know that because he was telling me about a good article in the magazine, I asked him which one? Then he replied: "River of Life". What about it? I asked. He said, "That I have heard that song so many times but I never stop to think what it was about, the explanation makes total sense, it was nice."

It is great when you see how things work out without us pushing so hard. Leaving a magazine at hand was more effective than asking him to read it. All things follow their course;

somehow we all get what we need, when we need it. Obviously my son needed to read "River of Life" and it got to him.

Let things flow to their own rhythm, with the certainty that we all will get the same opportunities to advance.

Have a good reading!

Find the article at:

TSM #8 pags 6 & 7 by Peter Hinderberger

Luis Salazar (Miami, FL)

# THE Spiritist MAGAZINE

THE OFFICIAL PUBLICATION OF THE  
INTERNATIONAL SPIRITIST COUNCIL (ISC)

English edition of the Revue Spirite founded by  
Allan Kardec on January 1st, 1858

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ISC Secretary General, Nestor João Masotti

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**COLLABORATORS**

Daniel Assis  
Mackenzie Melo  
Fernanda Gabriela Ferreira

**ADDRESS:**

International Spiritist Council  
General Secretariat  
SGAN - Q.603 - Conj. F  
70530-030 - Brasília - Brazil  
spiritist@spiritist.org  
\* \* \*

The Spiritist Magazine  
115 S. High Street  
Baltimore, MD 21202 - USA  
info@thespiritistmagazine.com

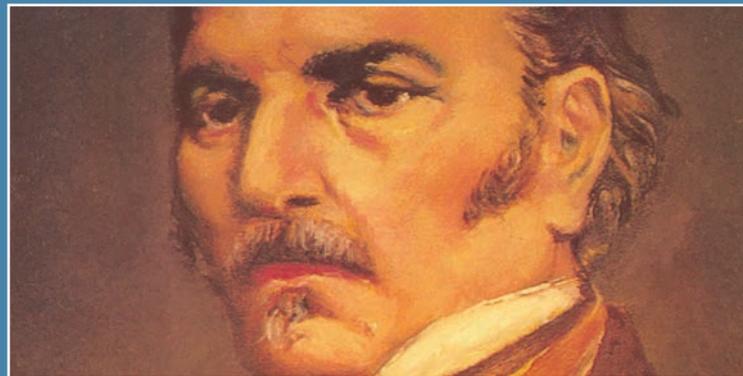
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Dr. Peter Hinderberger asked us to correct the authorship of the following quotation mentioned in his article on the TSM previous issue:  
"We are not human beings with a spiritual experience; we are spiritual beings with a human experience."  
The quote is by Teilhard de Chardin.

> ON THE COVER

Composition of two paintings. On the left, the Spirit-precipitation on Abraham Lincoln by Ron Nagy. On the right, the unique painting by Joao Woiski entitled A Better World. The full description of the painting will be published in the next issue of the magazine. Photo by Fernando Quaglia.

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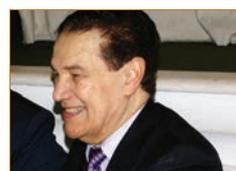
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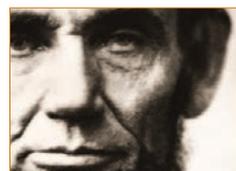
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# Consciousness

➤ Bernie Siegel, MD

When I was four years old I was home in bed with one of my frequent ear infections. I took a toy telephone I was playing with and unscrewed the dial and put all the pieces in my mouth as I had seen carpenters do with nails which they then pulled out to use. The problem was that I aspirated the pieces and went into laryngospasm. I can still feel my intercostal muscles and diaphragm contracting forcefully, trying to get some air into my lungs, but nothing worked and I was unable to make any sounds to attract help. I had no sense of time but suddenly realized I was not struggling anymore. I was now at the head of the bed watching myself dying.

I found it fascinating to be free of my body, and a blessing. I never stopped to think about how I could still see while out of my body. I was feeling sorry that my mother, who was in the kitchen, would find me dead, but I thought it over and found my new state preferable and intellectually chose death over life.

Then for no apparent reason the boy on the bed vomited and all the pieces came flying out. He began to breathe again and I was very angry as I returned to my body against my will. I can still remember yelling, "Who did that?" My thought as a four year old was that there was a God who had a schedule and I wasn't supposed to die yet. So an angel apparently did a Heimlich maneuver on me; that is the way I would explain it today.

I really do believe there is a schedule we create unconsciously because of later life experiences. Twice I



have had my car totaled by people driving through red lights, and once I fell off our roof when the top rung on my wooden ladder snapped off. In none of these incidents did any significant injury occur to my body. Someone told me it was because I had an angel and he knew his name. I asked what the name was and he asked, "What did you say when the ladder broke?"

"I said, Oh S\_\_\_!"

He said, "That's his name." I would add he always shows up when I call him in an impassioned way.

My next experience was with the healer Olga Worrall. I had injured my leg training for a marathon. It was very painful and it was not responding to rest or therapy. At an American Holistic Medical Association conference Olga was a guest speaker. My wife told me to ask her to heal me. I was embarrassed to ask and very frankly a non-believer. Nevertheless, my wife pushed me forward and Olga sat me down in a chair and placed her two hands on my leg. The heat from her hands was incredible. I remember putting my hands on the opposite leg to compare the heat sensation. There was no sense of warmth from my hands coming through the dungarees. When Olga was done I stood up and was completely healed. The pain was gone and I could walk normally.



www.sxc.hu/Sauri/david.hawrot/omar.franco

Another time Olga and I spoke at the funeral of a mutual friend. After the ceremony we were standing in a deserted hallway when she asked, "Are you Jewish?"

"Why are you asking?"

"Because there are two rabbis standing next to you." She went on to tell me their names and describe their garments, which included their prayer shawls and caps. Her description of them was exactly what I saw in my meditation and imagery sessions when I had met these figures while walking on my path.

Another evening after I gave a lecture, which felt like someone else was giving it and I was simply verbalizing it for him, a woman came up to me and said, "Standing in front of you for the entire lecture was a man and I drew his picture for you." Again, exactly the face and features of my inner guide. I still have the picture hanging in our home.

My next experience came when I was telling a friend about how busy I was and she said, "Why are you living this life?" Her intention was to get me to slow down and travel less, but her question sent me into a trance and I immediately saw myself with a sword in my hand killing people. My first thought was that I had become a surgeon in this life to use a knife to heal and not to kill.

I spontaneously went into a trance again a few days later and saw myself living the life of a knight who killed because he feared his lord and what he would do to him if he didn't carry out his commands. I killed my wife, in that life, and her dog, and was devastated by the experience. But at the same time it revealed to me why my wife's face has always had a hypnotic effect upon me and why I am so involved in rescuing animals.

Ultimately, it taught me about having faith in the true Lord and, like Abraham, Jesus, Moses, Noah and others, understand that what our Lord asks of us is for the greater good, and that if I had said yes I would not have been asked to kill anyone.

Most recently one of our cats disappeared when a door was left open. After several weeks with no sign of her I was sure she was killed by a predator. A friend I had made, Amelia Kinkade, is an animal intuitive who lives in Los Angeles. We live in Connecticut and Amelia has never been to our home or near it. I pestered her to tell me where the cat was, and one day I received an e-mail, without even sending Amelia a picture of the cat, and it detailed the house, yard, other animals, and people who were involved in the cat's life. The next day I went out and found the cat exactly where Amelia said it was hiding.

She told me in the e-mail, "The cat is alive because I can see through its eyes."

If that doesn't make me a believer, nothing will. I totally believe that consciousness is non-local and not limited to the body. I also have experienced this through the drawings and dreams of patients I have cared for which allow them to know of their diagnosis and what the future holds for them. As Jung said, "The future is unconsciously prepared long in advance and therefore can be foreseen by clairvoyants."

I believe it is this unconscious awareness which we each bring with us when we are born. So I do not believe we literally live many lives but that we bring with us the experience of previous lives. Thus the wiser we get, the better the future will be for those who follow us.

> *Bernie Siegel, MD* was born in Brooklyn, NY. He attended Colgate University and Cornell University Medical College. He holds membership in two scholastic honor societies, Phi Beta Kappa and Alpha Omega Alpha and graduated with honors. His surgical training took place at Yale New Haven Hospital, West Haven Veteran's Hospital and the Children's Hospital of Pittsburgh. He retired from practice as an assistant clinical professor of surgery at Yale of general and pediatric surgery in 1989 to speak to patients and their caregivers. He is the author of several books, including the best-seller *Love, Medicine & Miracles*.



# MEDIUMSHIP

## *A Brief Guide for the Uninitiated*

### *Part II - Variety of manifestations.*

▣ Janet Duncan

**BRR... I AM ALL GOOSE PIMPLES! I JUST SAW A GHOSTLY FIGURE... OH MY GOODNESS! IN REALITY WHAT YOU SAW WAS NOTHING MORE THAN A BRIEF GLIMPSE INTO THE SPIRITUAL WORLD!**

As we mentioned previously in Part I, we are all spiritual beings, each with a potential psychic faculty, which we refer to as *mediumship*. How does this work? Why is it that some have it and others apparently do not? Where is the seat of this faculty? Is it purely spiritual or does it have a physical location in our bodies? Why do some people talk about 'a third eye'? So many questions... Then let us try to answer some of these questions.

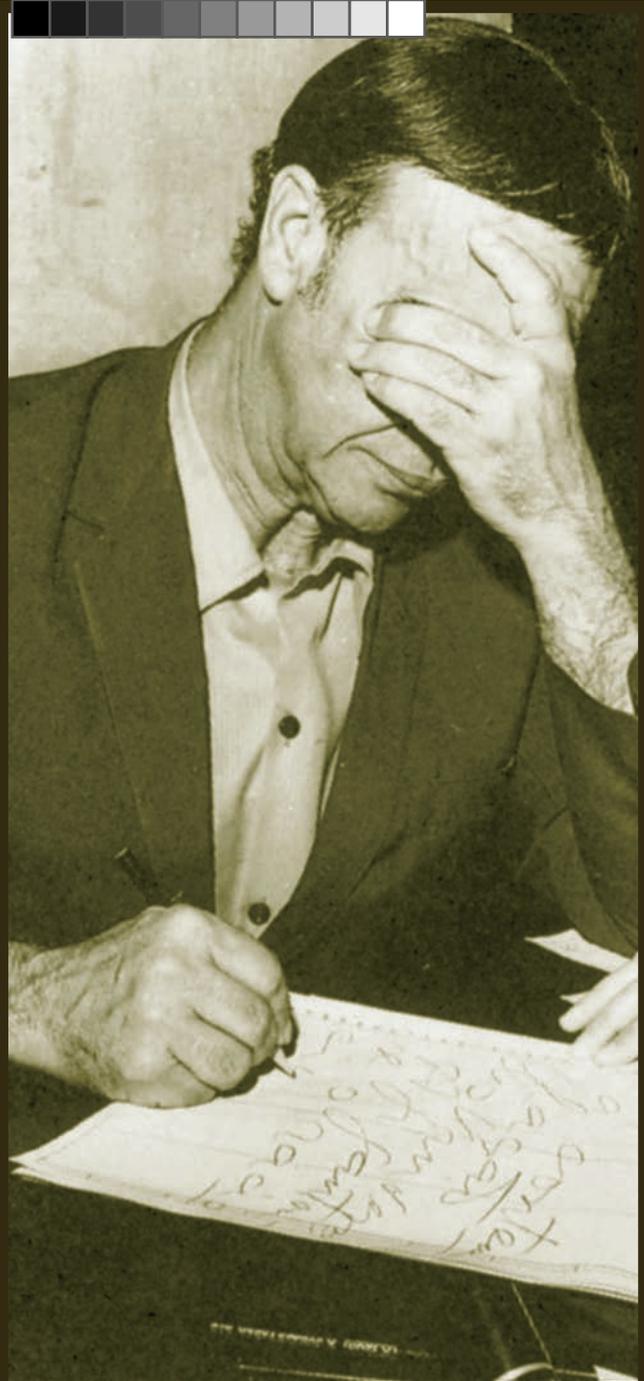
Located in the center of our brain is a small gland known as the pineal gland. For many years science considered it to be obsolete because at a certain age it becomes crystallized; therefore it was thought to have ceased to be active. In actual fact it is now known by science that it has merely gone into a secondary phase of activity. Through the study of Spiritism and books such as *The Mediums' Book* (codified by Allan Kardec), *Studying Mediumship* (by Martins Peralva), *In the Domains of Mediumship* (Medium: Francisco C. Xavier – Spiritual author: André Luiz) and many other such books, we now know that this small gland is the point of entry for all psychic activity. Even medical science has now discovered that in its second phase of activity it serves a number of important functions for the physical body. The idea of a 'third eye' comes from the fact that many mediums are conscious of its location. In fact the exact location is in a direct line from the forehead, approximately between our eyebrows, to the center of our brain.

Why do some people have mediumship while others apparently do not? As we have just stated, everyone has a pineal gland. However, there are

many reasons why it remains psychically dormant for some people and yet in others it is excessively active, often causing many problems, sometimes even of a serious nature (more details in PART III). This is a long and complicated story, where each individual has his own personal situation during physical life. Briefly I will say that some people are not meant to work with mediumship in the present life; others may have special work to do with mediumship, while yet again some people have so misused this faculty in previous lives that now they no longer have control over it. This will then cause many disturbances, such as uncontrolled manifestations from the spiritual world, bringing great disruption into some people's lives. Nevertheless, all of these maladjustments have a cause and Spiritist teachings offer understanding and knowledge of them, so consequently are able to offer adequate solutions. But there is no 'magic wand' for an easy or immediate resolution to these situations. It often takes time and much effort to be able to finally control this faculty. But in so doing the person finds security, enlightenment, and great peace as the result of this achievement.

Let us now take an initial look at some of the many forms of mediumship. There are several classifications, and first we will look at physical and/or intelligent manifestations. We say 'and/or' simply because manifestations may be either purely physical or combined. In 1848, the physical manifestations occurring at Hydesville, in the USA, called world attention to these phenomena. Physical manifestations consist of things which impress our senses, such as knockings, raps, movement or displacement of objects or even furniture. During the 1850's in both the USA and the UK, it became quite a party activity with friends to sit around small coffee tables and evoke the spirits. Questions were asked to which the tables would move and turn around to answer yes or no. These manifestations (which became known as





'turning-tables') can only occur if there is someone present with an active psychic faculty, in other words, a medium must be present. This may be someone who is actually not even aware of his or her potential faculty. Only when this person touches the table lightly will it start to move, despite there being several other people also touching the table. It might rise up, turn around, even spin round with velocity and perform a variety of irregular and sometimes violent movements in mid-air.

Other manifestations of a more intelligent nature can be performed through writing. A medium can go into an altered state of awareness or even a trance state, during which a spirit is able to pick up a pen and write with the medium's hand. This is known as *automatic-writing* or

*psychography*. The quality of what is written depends on the preparedness of the medium and the degree of intelligence and knowledge of the communicator. The message may be very personal to the medium or to other people present. On the other hand, a practiced medium, of a high moral stance in daily life, may be used as an instrument to receive teachings. This is how Brazil's most well known medium (known affectionately as Chico Xavier) received 412 books of teachings during his lifetime, all of which have been published. Yet another well-known Brazilian medium (Divaldo Franco) has received and published some 200 books of Spiritist teachings to date.

At this point we would like to mention that there are many laws of physics through which these manifestations are regulated. However, our present articles are in the form of a brief introduction to Spiritist teachings, offering only some of the many forms of mediumship. Therefore it is not appropriate at this point to go into these details. But we wish to make it clear that there are scientific explanations of the 'how' of all spiritual manifestations.

Some of the other forms of mediumship include *clairvoyance*, meaning mediums who can see spirits and often even the spiritual world. *Clairaudience* is used to receive messages from family and loved ones who have passed on, although this is not a regular Spiritist practice. There are also mediums who paint with great rapidity, but most of these paintings are of very poor quality having been achieved in a matter of one or two minutes, often using both hands and even feet and toes for this purpose.

Mediumship takes many different forms, the list being too long to enumerate here. However, they all go to prove survival in one form or another. One of the most common forms of psychic faculty, often not even recognized as mediumship, is that of *Intuition*, such as when a person suddenly has a 'hunch' or a 'feeling' of something about to happen, that someone is going to phone or is about to knock on the door... Some intuitive mediums, especially those who have educated their faculty correctly and often work at counselling, can provide great help and guidance to enable a person to overcome problems, especially when these are of a spiritual nature.

*Trance speaking* is another form of mediumship that allows spirits to talk directly to incarnate people, during a talk or consultation. It is here that special work is frequently done in Spiritist centers, always in special sessions not open to the public, with well-trained and educated mediums on a regular weekly basis. This is called *rescue work* because it deals with those who are lost and wandering in the spiritual world, often due to disbelief as to survival after so-called 'death.'



These poor lost souls are brought to the meetings, to talk to a counsellor through trance mediums, and thus are enabled to come to an understanding of their plight. They are then able to make contact with spirit helpers who can then take them to places of rest and recuperation. This is a great work of charity!

Another reasonably well-known form of mediumship is that of *Transfiguration*. Here, in prepared environments of prayer and meditation, the medium's face will be transfigured, almost as if he had put on a mask, with the semblance of the communicating spirit, who is often enabled to talk to relatives or loved ones still in the flesh. This is often highly emotional, uplifting and comforting to relatives. On some more rare occasions a spirit communicator has been known to transfigure the medium during a public meeting and even to give a lecture on Spiritist teachings. This has happened a number of times with the medium Divaldo Franco. On these occasions not only is Divaldo's face transfigured, but his voice also becomes the voice of the communicator, as known during his physical life. These are obviously very special emotional moments, when the two planes of life mingle closely, to which I have happily been witness on a number of very moving occasions.

Many people will also experience odd psychic phenomena, single events suddenly seeing very briefly a loved one who has passed on or perhaps hearing a voice speaking. There may be footsteps in the house when no one else is there or perhaps certain objects are perceived to have been moved. The spiritual world is all around us constantly! The physical ambience and the spiritual plane are merely two different vibratory levels, close to one another. Thus on occasion with the right vibrations they are able to come into direct contact for a fleeting moment.

It can be understood that there are those who come with tasks, or even occasionally missions, within the mediumship faculty. There are many who at some time or another only experience some brief or slight experience of this human ability, but nothing more. Here again we come to recognize that we are all completely individual and that spiritual progress is what each one is able to achieve during physical life. The eventual goal is 'PERFECTION,' each incarnation giving us opportunities adequate to our personal needs along our pathway. In actual fact, each one of us comes with a programmed life plan, duly prepared to give us the best possible opportunity to make the most spiritual progress possible during each incarnation. Sometimes this will include a task with mediumship, but not always. The mere fact of experiencing constant or disturbing phenomena does not always denote the

need to develop this faculty. Often it actually denotes a lack of education of the faculty.

We are constantly being given reminders that life continues, thus proof of our own immortality. As we progress with the study of Spiritist teachings, we come to understand that love is all powerful, to the point that where there is love there will always be reunions! On our return to the spiritual homeland we may not always find our loved ones immediately, due to a temporary lack of vibratory compatibility, one with the other. However, within God's love and justice, sooner or later there will always be a reencounter with those who love us.

In this way, we can begin to understand God's immense and constant compassion. Despite our frequent sojourns into physical life in order to make spiritual progress, we are never completely separated from our place of origin, and that includes our true spiritual families. All bonds of real love are eternal! Our pathway of progression is continuous, taking us constantly in the direction of greater and greater happiness, peace, and tranquillity. There is no better or more secure guidance to follow than that of the Spiritist teachings as codified by Allan Kardec, together with the many thousands of books, reviewed and approved by the Brazilian Spiritist Federation, in conjunction with the International Spiritist Council. The vast majority of these approved books have come directly from the spiritual world, received by recognized, trustworthy Spiritist mediums.

The more we know, the more we find there is to be known! Learning is an eternal process! But as we grow in knowledge the more we find God's love about us and come to understand that true spiritual justice does actually exist!

God is surely the Supreme Intelligence of the universe, Creator of all things! One blessed day we will eventually come to understand this great force that is unique and infinite! Until such a time comes, let us continue to study this intriguing subject.

\* \* \*

In PART III we will conclude this initiation into various aspects of mediumship, according to Spiritist teachings, by giving some explanations regarding spiritual obsession and its origin, and advice as to ways of resolving some of these situations and how to avoid them in the future.

> 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.





# An Interview with Tom Cratsley

*On August 8th 2009, Vanessa Anseloni and Daniel Santos, editors of the TSM, visited once again the city of Lily Dale, NY, also considered the Mecca of Spiritualism. The collaboration between Spiritists and Spiritualists has been established since 2004, and became even stronger in 2006 when a special event was organized and sponsored by the Lily Dale Assembly, the First Spiritist Weekend. It counted on the presence of the renowned medium Divaldo P. Franco, who received a psychophonic message from the Spirit Dr. Bezerra de Menzes. Tom Cratsley, a former director of the Lily Dale assembly, healing medium, and Spiritualist teacher, was also one of the main organizers of such memorable moments and remains a great friend of the Spiritist movement. The following interview happened per the occasion of the above mentioned visit.*



Photo by Sandra Mussi

**TSM - HAVE YOU BEEN A SPIRITUALIST ALL YOUR LIFE?**

**TOM CRATSLEY** - I would say philosophically yes, but not formally. I've been a Spiritualist formally for about 30 years since shortly after college. I was involved with a Spiritualist church in Buffalo, which was run by Edith Wendling, an elderly British woman, who studied with Arthur Conan Doyle. I am blessed to be a part of such an interesting lineage. She was a remarkable woman with piercing blue eyes and you could always feel her commitment to serving God and mankind. At the time she was in her late seventies, and she ran the church for another 25 years. So she died when she was over 100. She was an excellent medium and ran the church with the highest moral and ethical principles. What really attracted me at the time was the spiritual healing, and it has remained a focus in my life ever since. The church had the most beautiful healing service. A fountain was set up in the center of the church and the water would flow

from the fountain and trickle down into a pool below. The healers, dressed in blue robes, would assemble around the fountain, benches were placed in front of the healers and hands-on-healing was performed for all who wanted it. After each healing, the healers would turn and dip their hands in the fountain pool, wipe them on towels draped beneath the fountain, and be ready for the next person. It was all done in an atmosphere of blue light and soft music.

**TSM - WHAT KEPT YOU IN SPIRITUALISM WAS THE HEALING SERVICE, BUT IT MAY BE DIFFERENT FOR EACH PERSON. WOULD YOU SAY YOUR SPIRITUAL/RELIGIOUS BACKGROUND FACILITATED YOUR SEARCH AND ACCEPTANCE OF SPIRITUALISM?**

**TOM CRATSLEY** - Good question. For me it has been more personal experience than any religious training. I had some experiences even before Spiritualism. My grandmother was in a wheelchair when I was





young and the family took her to fundamentalist revival healing meetings. Since I had asthma when I was a child, they took me along. I didn't have an experience of healing there, but I had my one and only experience as a child of being contacted by Spirits. I could hear my name being called to me. After checking with the adults I was with and finding that they had not said anything, I somehow knew it was coming from a spiritual source and I was being watched over. There was one more experience as a child that was more frightening than inspiring. It was shortly after my grandmother's death when she attempted to reach me from the spirit world.

I was alone at the time and had no context for the experience, so I ran as fast as I could to find the nearest adult where I would be safe from unwanted intrusion. As an adult I have been given comfort many times both by this same grandmother through mediums and the direct sense of her presence. In my teen years, I read books about Edgar Cayce and psychic phenomena in general. I also enjoyed reading about the lives of mystics. The one I've learned the most from is Andrew Jackson Davis. As an adult I have had my personal experiences with healing, meditation, mediumship, and Spiritualist home circles that have demonstrated to me, more times than I can count, the truth of a greater spiritual reality that we all have access to.

#### TSM - YOU'VE MENTIONED ANDREW JACKSON DAVIS. WHY HAVE YOU BEEN INTERESTED IN DAVIS?

TOM CRATSLEY - Davis, for me, has been the single component that has kept me in Spiritualism all these years, because his work is so far-reaching, yet not dogmatic. In his depictions of his spiritual life, he is sometimes poetic, often inspiring, and always thought-provoking. His clairvoyant skills are unparalleled and throughout his work he encourages everyone to discover and use innate resources to live a more harmonious life. His Harmonial Philosophy is a handbook for the development and use of the human mind. I have learned enormously through his works.

#### TSM - IN SPIRITISM, WE CONSIDER THE WORKS OF ALLAN KARDEC TO BE ITS FOUNDATION AND DAVIS AS ONE OF ITS MAJOR FORERUNNERS. WOULD YOU SAY THAT DAVIS' WORKS ARE FOR SPIRITUALISM WHAT KARDEC'S ARE FOR SPIRITISM?

TOM CRATSLEY - Yes. I would say that Spiritualism in North America would have not taken off and would not have spread to Europe, either,

without Andrew Jackson Davis. And the reason I say that is that his book came out in 1847 entitled *Nature's Divine Revelation*, preceding the Fox sisters by a year. He provided a context for thoughtful individuals to be able to address mediumistic phenomena in a way that also embraced the age of scientific discovery. His philosophy proposed a balance between intellect and intuition, reason and inspiration. He, more than anyone, gave us the tools to hold the phenomena in a way which could make sense for the modern mind. Davis and Kardec were both pioneers in observing spiritual phenomena within a scientific framework.

#### TSM - AS WE ARE TALKING ABOUT THE COMMONALITIES BETWEEN SPIRITISM AND SPIRITUALISM AND HOW THEY MAY COMPLEMENT EACH OTHER, WHAT IS YOUR IMPRESSION OF SPIRITISM AND HOW DO YOU SEE THIS COLLABORATION THAT STARTED YEARS AGO?

TOM CRATSLEY - I think that there are some things over the years that Spiritualism has lost from its early days: the idea of social justice, for instance, and service to the greater human good and humankind, which is very present for me in what I've experienced in Spiritism. And I think that we can use that, we can use our association with Spiritism to bring that back to Spiritualism a little more, because we need it. We have lost our way in regard to that. And I am not saying that individual Spiritualists do not have that, but we miss it as a movement. I don't even know if I can call it a movement, because Spiritualism in real numbers is a dying religion. We have been shrinking for at least the last 50 years....

#### TSM - DO YOU THINK THIS IS HAPPENING BECAUSE IT LACKS SOCIAL CONTEXTUALIZATION?

TOM CRATSLEY - Yes, I think that is part of it. There are undoubtedly many factors that address the question of why we are not reaching a larger audience. I think we have made a mistake by overemphasizing phenomena at the expense of the philosophy; after all, the philosophy is what we live every day. The phenomena happen to us in our lives when necessary. I believe that true spiritual phenomena are purpose-driven, and when there is a high purpose for something, the phenomenon appears. And it appears in everyone's life, regardless of whether you call yourself a Spiritualist or a Spiritist or a Muslim or a Jew. I've had this discussion with people who come to Lily Dale who are not Spiritualists. And, when they come, they experience





here in Lily Dale a sense of spiritual freedom that they have never had in their home church, and they will talk about things that have happened to them spiritually that they cannot talk about anywhere else. They will talk about visitations from loved ones from their spirits directly, not through a medium, direct visitations. They also talk about experiences in general that have brought them closer to God. And I believe there are a lot more of these experiences happening in the world. And people just don't have the freedom or the place to be able to talk about them and discuss them openly.

### TSM - WHAT DOES LILY DALE REPRESENT TO YOU?

TOM CRATSLEY - Lily Dale represents to me an anchor, a place of spiritual liberation. It is about the freedom to access the divine and be inspired by nature. It is also a place for healing on many levels: body, mind and spirit. It was founded by people who called themselves free thinkers. People do come from far and wide to connect with loved ones in spirit. For me it is the healing that happens when these connections are made and the promise of spiritual awakening that endears me to Lily Dale.

### TSM - YOU'VE MET MANY MEDIUMS AND YOU'VE STUDIED ABOUT THEM AS WELL, AMONG THEM DIVALDO FRANCO. WHAT IS YOUR IMPRESSION OF DIVALDO?

TOM CRATSLEY - Divaldo is one special human being. I consider him a living saint. It was an honor to meet the medium and to spend time with him. My first encounter with him was amazing. His flight had been delayed for almost a full day when I met him at the airport. He showed up as if he had just stepped out of the shower and smiled graciously as I greeted him. I will not forget the radiance that I felt from his heart. I had the privilege of seeing him off and on over a three-day period in both formal and informal settings when he was here at Lily Dale. Throughout

that entire time, his happiness never wavered. There was this tremendous radiance about him. Just being in his presence, I felt embraced in an aura of love and acceptance. His mediumship was remarkable too. When he visited our museum, he proceeded to get information from the spirit world that gave pause to our historian and, after some research, all the information was confirmed. As Divaldo was looking at the contents of our museum, he began to speak about the history of Lily Dale and even the pre-history of Lily Dale with full names and details about the events that were nowhere to be seen in the museum's displays. Everyone witnessed that and it was truly impressive. I treasure the time I spent with him.

### TSM - WOULD YOU SHARE YOUR FINAL COMMENTS WITH OUR SPIRITIST COMMUNITY?

TOM CRATSLEY - I am grateful that Spiritism is here in this world. And particularly grateful for the commitment that Spiritists have to healing, to making the world a better place. There is a generosity in Spiritism, as well, which is a wonderful thing—a similar generosity that I see here in Lily Dale at the healing temple.

### TSM - WOULD YOU SAY THAT IF WE, SPIRITISTS AND SPIRITUALISTS, COLLABORATED MORE WE WOULD DO A GREATER JOB IN MAKING IT A BETTER WORLD?

TOM CRATSLEY - The world needs spiritual collaboration more than ever and I think we would all benefit from whatever we would engage in together. I think that the Spirit realms want that. You and I, Vanessa, have had that experience in meditation, where the Guides have come to us independently and shown us a violet bridge of light between Brazil and the United States, with a specific Lily Dale connection. So, definitely, I think that is the future. And we owe it to ourselves and our spirit teachers at least to explore this relationship and its possibilities further.

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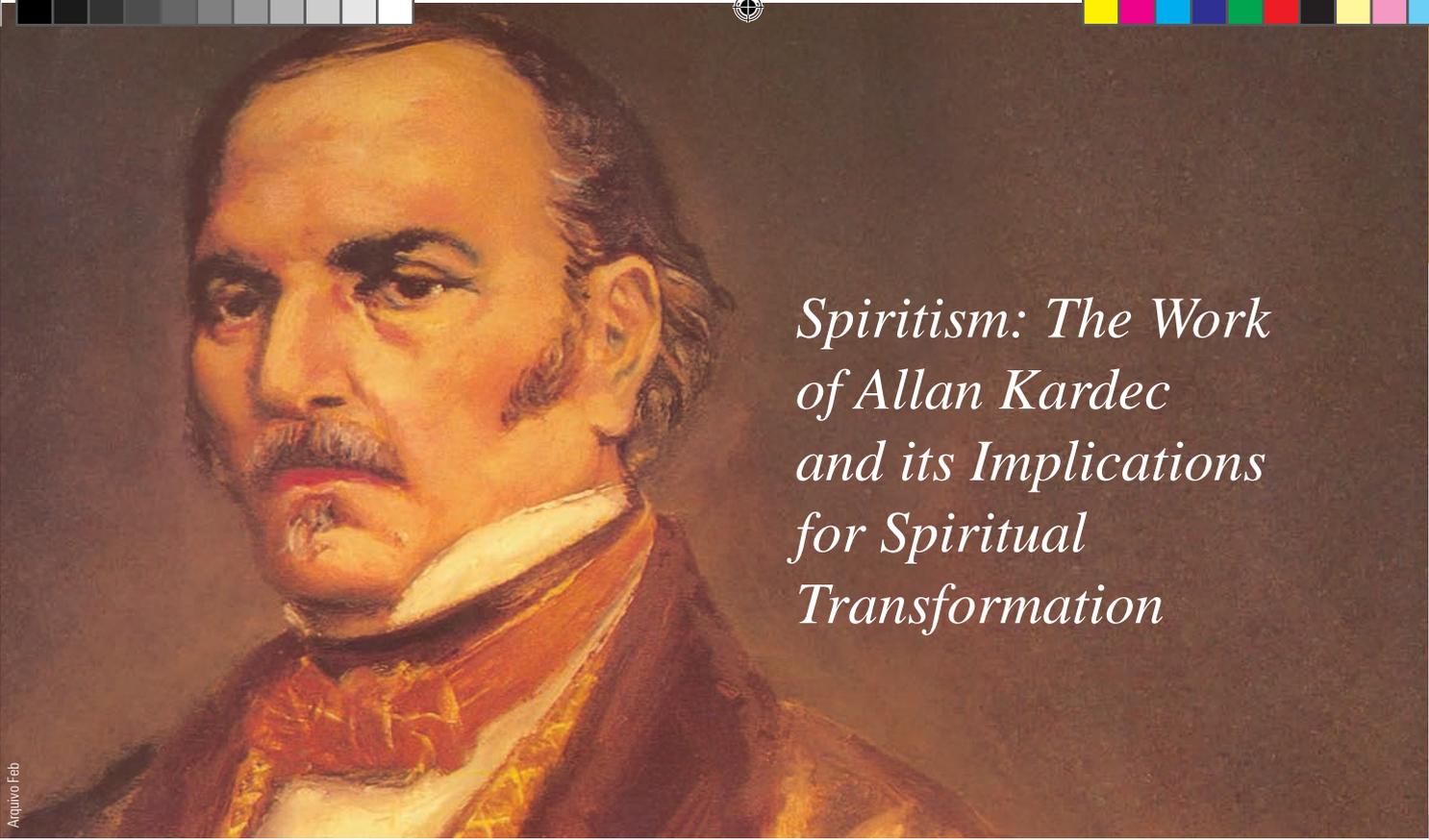
# PAUL AND STEPHEN

The spirit Emmanuel describes one of the most emblematic moments of early Christianity: the story of Paul of Tarsus, better known as Saint Paul. The richness of the narrative takes the reader to the Galilee of twenty centuries ago, revealing the spiritual events behind the expansion of Christianity.



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## *Spiritism: The Work of Allan Kardec and its Implications for Spiritual Transformation*

▣ Alexander Moreira-Almeida, MD, PhD

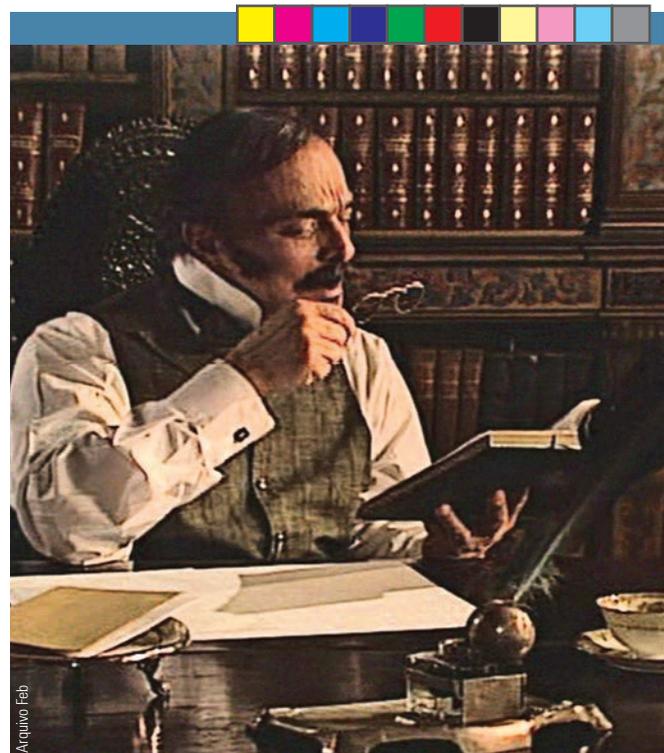
Despite the growing discussion about science-spirituality relationships, there remain many problems in integrating spirituality and scientific knowledge. This debate has often been characterized by radicalism and mutual denial. As another consequence of the contemporary emphasis on rationality and empirically-based knowledge, building a strong, acceptable base to support the spiritual side of life and ethics has remained a huge challenge.

Although the current debate on science and spirituality has covered several important topics, it usually does not touch the scientific investigation of certain claims about the spirit (its existence, survival after bodily death, reincarnation, etc.). However, this was not always the case. During the 19th century, through the vehicles of spiritualism, Spiritism, and psychical research, many investigators tried to take a scientific approach to investigate spiritual experiences. Of special interest among these three related groups was the investigation of evidence that suggested the personality's survival after death (Aubrée & Laplantine,

1990; Gauld, 1968; Kardec, 1860; Myers, 1903). The scientific investigation of the existence of a non-physical or spiritual realm, a fundamental claim of many, if not most, spiritual traditions (Hufford & Bucklin, 2006), was an important goal of those investigators.

This effort involved numerous high-level scientists and scholars who contributed greatly to topics such as the dialogue between religion and science, between faith and reason, and even a new approach to metaphysics. However, these works are virtually unknown by contemporary authors in those fields.

Despite often dealing with the same subject (spiritual/psychic experiences), Spiritualism, Spiritism and psychical research frequently differed from each other regarding their views of science, research methods, and success in formulating a comprehensive theory. Spiritism, developed by Allan Kardec (1804-1869), adopted a more inclusive philosophical system based on a research program of spiritual experiences. Stressing rational and empirical investigation, Spiritism developed a theory of the self, including its survival after death—the concepts of reincarnation and unlimited spiritual evolution that formed the basis of a new empirical foundation of ethics, i.e. the founding of moral precepts on experimentally-observed facts. Studies in Spiritism also could contribute to topics such as metaphysics, the dialogue on science and religion and the rediscovery of human meaning and purpose.



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However, these implications of Spiritism have not been the subject of systematic study. The relatively few academic studies of Spiritism usually focus largely on the religious aspect that became prominent in the Spiritist movement later in its history. Currently, the principal ideas of Spiritism have led to a developing social movement spawning study groups, healing centers, charitable institutions, and hospitals utilized by millions of people in dozens of countries, most of them found in Brazil (Aubr e & Laplantine, 1990; CEI, 2008; Moreira-Almeida & Lotufo Neto, 2005; Stoll, 2003).

Spiritism has become an important social force in Brazil, with great interest in assisting poor people, providing health care, and dealing with religious issues (Aubr e & Laplantine, 1990; Sampaio, 2003). However, we will focus our present discussion on philosophical aspects of Spiritism and its potential contribution to the current academic dialogue on science and spirituality. The purpose of this paper is to introduce into contemporary debate some contributions of Spiritism to the dialogue on religion and science and its relevance to spiritual transformation and a foundation for ethics. To better provide readers with first hand contact with Kardec's original ideas, we will base our paper largely on direct quotations from Kardec's writings on Spiritism<sup>1</sup>.

## DEVELOPMENT OF SPIRITISM

Allan Kardec (1804-1869) was one of the first scholars to propose the scientific investigation of psychic/spiritual phenomena, but his research work is not well known. He was a French scholar who worked mainly as an educator and writer. By the middle of the 19th century, a strong interest in mediumistic phenomena<sup>2</sup> began in the United States, quickly spreading to Europe and then becoming worldwide, coming to be known as modern spiritualism (Gauld, 1968). In 1855, Kardec started an investigation of mediumistic experiences. His purpose was to submit these experiences to scientific investigation (Kardec, 1890; Moreira-Almeida, 2008).

During his initial investigation, Kardec posed and tested several hypotheses to explain mediumistic phenomena: fraud, hallucinations, a new physical force, somnambulism (including unconscious mental activity and clairvoyance), thought reflection (including telepathy and super-psi), disincarnate spirits and several other theories. He accepted the idea that fraud, hallucination, unconscious cerebration and thought reflection could explain many phenomena regarded as mediumistic. However, when mediumistic phenomena were studied as a whole (taking into account all

kinds of observed mediumistic experiences), the best explanation would be the Spiritist hypothesis—a spiritual origin of the phenomena (Kardec 1859, 1860,1861; Moreira-Almeida, 2008). Evidence produced by mediums convinced Kardec that personalities that had survived death could be the source of mediumistic communications (some of this evidence is listed below).

1. Mediums providing accurate information (e.g. personal information about some dead person) unknown to themselves and to any sitter at the mediumistic s ance

2. Mediums showing unlearned skills such as:  
 a) illiterate mediums who produce mediumistic writing;  
 b) writing with handwriting similar to the alleged communicating personality when alive;  
 c) speaking or writing in a language unknown to the medium (xenoglossy and xenography)

3. Mediumistic communications showing a wide range of personal psychological characteristics (such as character, humor, conciseness, choosing of words, likes, dislikes, etc) related to the alleged communicating personality.

After Kardec became convinced that mediums could put him in touch with spirits (human personalities who survived bodily death), Kardec worked to develop a scientific research program to study this subject and called it Spiritism, defined by him as “a science that deals with the nature, origin, and destiny of spirits, and their relation with the corporeal world” (Kardec, 1859:6):

“Spiritism has not discovered nor invented the spirit, but was the first to demonstrate its existence through undeniable proof. It has studied it, analyzed it, and made its action evident” (Kardec, 1868:12).



## SPIRITUALITY AND SCIENCE: SPIRITS AS COMPONENTS OF THE NATURAL WORLD

Spiritism does not accept miracles or the supernatural. According to Spiritism, spirits (like matter) are components of the natural world, thus regulated by natural laws and suitable to scientific investigation. Kardec stressed that considering the interaction between both elements of the universe (matter and spirits) would make it much easier to understand and accept many phenomena, mainly those described by spiritual traditions:

“Spirit and matter are the two elements, or forces, governing the universe. (...) Spiritism, in demonstrating the existence of the spiritual world and its relations with the material world, provides the key to a multitude of hitherto unknown phenomena, which have been considered as inadmissible by a certain class of thinkers” (Kardec, 1868:3).

According to Kardec, we should be “on guard against the exaggeration from both credulity and skepticism” (Kardec, 1858:2). He stressed that we should be very careful in attributing to spirits all sorts of phenomena that are unusual or that we do not understand:

“I cannot stress this point enough; we need to be aware of the effects of imagination (...). When an extraordinary phenomenon is produced – we insist – the first thought should be about a natural cause, because it is the most frequent and the most probable” (Kardec, 1860:77).

Kardec, despite being a contemporary of positivism, developed epistemological and methodological guidelines for his investigation that are in several aspects in line with later developments in the philosophy of science throughout the 20th century. He advocated, and actually used, research methods appropriate to the subject matter he was interested in investigating, namely, the spiritual element. Thus, for instance, he pointed out the relevance of well-attested reports of spontaneous cases, in contrast with a misplaced attempt to mimic physics, which, in many cases, appeals to quantitative measurements and laboratory experiments. Kardec also stressed that just collecting experimental data is not enough to make a science, for which it is essential to develop a comprehensive, logically consistent theory. In his pioneering exploration of the new field, he succeeded in allying a sense of rigor to a salutary openness to the novel (Kardec 1859; 1860,1861; Chibeni 1999; Moreira-Almeida, 2008).

Kardec often emphasized the need for a comprehensive and diversified empirical basis for spiritual experiences. To enlarge the range of

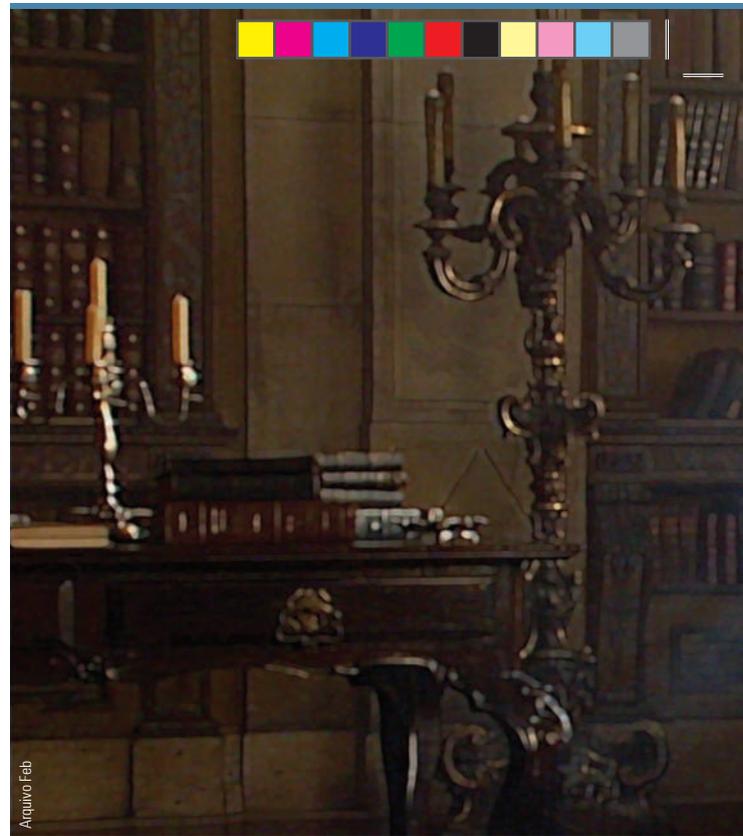
observed phenomena, he asked that reports of mediumistic manifestations of several sorts be sent to him (Kardec, 1858:6). He reported having received “communications from almost a thousand serious Spiritist centers, scattered over highly diversified areas of the Earth” (Kardec, 1864:8). Fernandes (2004), investigating the amplitude of Kardec’s correspondence, surveyed Kardec’s publications on Spiritism and found published references to contacts related to Spiritism from 268 cities in 37 countries (in Africa, Asia, Europe, and from the three Americas).

“Spiritism proceeds in the same way as the positive sciences.<sup>3</sup> by using the experimental method.<sup>4</sup> When facts of a new kind are observed, facts that cannot be explained by known laws, it observes, compares and analyzes them. Reasoning then from the effects to the causes, it discovers the laws which govern them. Then it deduces their consequences and seeks for useful applications. Spiritism proposes no preconceived theory (...) Thus, it is rigorously correct to say that Spiritism is an experimental science, not the product of imagination. The sciences had not made real progress before they adopted the experimental method. This method has hitherto been taken as applicable only to matter, but in truth it is equally applicable to metaphysical things.” (Kardec, 1868:10-1).

In his revolutionary approach to spirituality, Kardec frequently compared mediums to microscopes, since both were instruments that revealed and put humankind in contact with an invisible world that, despite being previously ignored, has always had a strong impact on human lives (Kardec,1860:421). Following Kardec’s analogy, the empirical observations provided by mediums and microscopes would allow the investigator to “see” what these invisible worlds are like, making it possible to formulate and to test hypothesis regarding the natural laws governing them.

Based on his investigations, Kardec developed a comprehensive theoretical framework to account for the whole body of observed phenomena. This resulted in the spiritualist philosophy called Spiritism. As a philosophical system, Spiritism has many concepts that have been proposed by other philosophies and religions. Some of Spiritism’s core concepts are: survival of consciousness after death, communication between incarnate and discarnate minds (mediumship), reincarnation, and unlimited spiritual evolution. According to Kardec, a scientific basis and the coordination of these concepts into a single theory were the main difference between Spiritism and previous philosophies that hold similar notions.





## A NEW GROUND FOR ETHICS

Kardec strongly stressed the ethical implications of his studies. Spiritism neither has any ritual nor claims to be the only way to spiritual evolution and happiness. However, Kardec proposed that Spiritism could provide a much larger perspective to evaluate consequences of a behavior. Through Spiritism, one would be able to evaluate the long-run consequences of our actions, not just during one terrestrial life, but also at postmortem and in future lives.

This represents a crucial reinforcement of an approach to ethics known as “utilitarianism,” the main exponents of which were Jeremy Bentham and John Stuart Mill (18th and 19th centuries). In this approach moral norms are not taken on the basis of authority, pure intellection, but as following from a scientific appraisal of the consequences of human actions with regard to the attainment of happiness of the whole of humankind.

“Spiritism has, furthermore, a particularly strong moralizing power, to the extent in which it clearly shows [...] the consequences of good and bad actions, which become, so to speak, palpable” (Kardec, 1868:21).

“What Spiritism adds to Christian morals is the knowledge of the principles governing relationships between live and dead men, thus completing the vague notions he gave of the soul, its past and future. It thereby grounds the Christian doctrine on the very laws of nature. [...] Charity and fraternity become thus a social necessity. Heretofore, man does by conviction that which before he did by pure sense of duty, and he does it better” (Kardec, 1868:30-1).

## A CALL FOR SPIRITUAL TRANSFORMATION

Kardec stressed that an experimental demonstration of survival after death would have a high impact on humanity:

“The very possibility of communicating with the beings inhabiting the spiritual world has very important, incalculable consequences. [...] It represents a complete revolution in our ideas” (Kardec, 1868:13).

“Had Spiritism just eliminated man’s doubt concerning future life, it would already have done more on behalf of his moral amelioration than all disciplinary laws, capable of bridling him in certain circumstances, but which do not really transform him for the better” (Kardec, 1868:19-20).

Reincarnation would also have large implications:

“The plurality of existences (...) is one of the most important laws revealed by Spiritism, since it shows

the reality of this law and its need for progress. This law explains a lot of apparent anomalies of human life: differences in social position, premature deaths that, without reincarnation, would make such short existences useless to the soul; the inequality of moral and intellectual abilities, due to the antiquity of the soul which has progressed and learned more or less, and which, being reborn, brings what it has acquired in previous lives” (Kardec, 1868:19).

The cognitive framework provided by Spiritism would be a strong call to spiritual transformation:

“Communication with beings from the world beyond the grave enables us to see and to comprehend the life to come, initiates us into the joys and sorrows that await us therein according to our deserts, and thus brings back to spiritualism those who had come to see in man only matter, only an organized machine. We are therefore justified in asserting that the facts of Spiritism have given the death-blow to materialism. Had Spiritism done nothing more than this, it would be entitled to the gratitude of all the friends of social order; but it does much more than this, for it shows the inevitable results of evil, and, consequently, the necessity of good. (...) The future is no longer for them a vague imagining, a mere hope, but a fact, the reality of which is felt and understood when they see and hear those who have left us lamenting or rejoicing over what they did when they were upon the earth. Whoever witnesses these communications begins to reflect on the reality thus brought home to him, and to feel the need of self-examination, self-judgment, and self-amendment” (Kardec, 1860:421-2).





## CONCLUSION

Despite being virtually absent from the academic debate on the relationship between spirituality and science, Spiritism has developed several contributions to the field that may provide new insights on the dialogue over religion and science. A major aspect of Spiritism is the project of pursuing fact-grounded scientific investigation of topics previously considered metaphysical.

Most of the Spiritist ideas discussed here are not new; Kardec did not create them, but they were submitted to experimental investigation and organized into a comprehensive theory through Spiritism. By proposing an investigation of spirituality based on a rational analysis of facts, Spiritism aims to provide a basis for spirituality in the contemporary world, by fostering the pursuit of ongoing spiritual transformation.

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<sup>1</sup> Always when available, quotations were extracted from published English versions of Kardec's works. Otherwise, I translated from the French original. When necessary to improve fidelity to French originals, I amended quotations from published English versions.

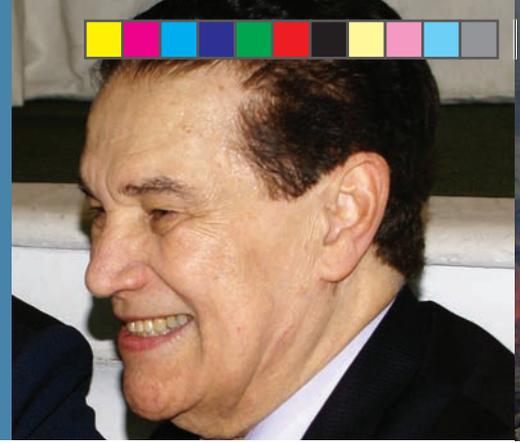
<sup>2</sup> Mediumship is the alleged human faculty that would allow people called mediums to be in contact with discarnate spirits.

> Alexander Moreira-Almeida, M.D., Ph.D., is a psychiatrist, and was a postdoctoral fellow at Duke University Medical Center. Currently, he is Professor of Psychiatry at the Federal University of Juiz de Fora School of Medicine (UFJF), Brazil, and Director of the Research Center in Spirituality and Health (NUPES) at UFJF, Brazil. This article was originally published at *The Global Spiral*, an e-publication of the Metanexus Institute.

<sup>3</sup> "Positive science" means, in the philosophical parlance of that time, inquiry thoroughly based on facts (Kardec, 1864a).

<sup>4</sup> "Experimental method" should not be taken as simply laboratory method, but research method based on empirical observations, i.e. on every kind of fact attestable by careful observation.

## Protecting Ourselves from the Spiritual Implications of War



TSM - IN THE SPIRITS' BOOK, HUMANITY'S SPIRITUAL BENEFACTORS TELL KARDEC IN QUESTION 743, THAT WARS OCCUR BECAUSE OF THE PREDOMINANCE OF OUR ANIMAL NATURE OVER OUR SPIRITUAL ONE, AND OF OUR DESIRE TO SATISFY OUR PASSIONS. HOWEVER, IN THE NEXT QUESTION, KARDEC ASKS "WHAT ARE PROVIDENCE'S MOTIVES FOR MAKING WAR A NECESSITY?" – AND IS GIVEN "LIBERTY AND PROGRESS" AS THE ANSWER. HOW CAN WE RECONCILE THESE SEEMINGLY PARADOXICAL ANSWERS?

DIVALDO FRANCO - Due to the natural stage in which humanity finds itself today, war has become a *necessity* because of the predominance of our instincts over our own moral achievements. This is often reflected in some advanced cultures where the development of spiritual values has not matched the pace of those of an intellectual and technological nature. As it is, our basic instincts hasten to answer the demands of our emotionally unbalanced egos.

Because we are still at a primitive stage, Divinity must unfortunately utilize the mechanism of war to promote progress and to help foster the concept of liberty because, during war, the desire for peace and the development of nobler values becomes more apparent than during times of peace. That is to say: Divinity harvests and promotes good from the harm we inflict.

TSM - CAN IT BE SAID THAT NATIONS THAT WAGE WAR ARE AMASSING COLLECTIVE SPIRITUAL DEBTS OR KARMA? IF SO, ARE THERE WAYS TO MITIGATE OR REVERSE THE PROCESS?

DIVALDO FRANCO - Each individual, through his or her own thoughts, words and actions, is responsible both for the *karma* (suffering) and for the *darma* (blessings) generated in relation to the future.

In this fashion, war, which is the result of the thoughts, words, and actions of many reckless individuals, creates painful karma for those who promote it, as well as for the nations that wage it.

No person or nation has the right to invade, overpower, degrade, or destroy others – under any circumstance. Doing so triggers regrettable consequences for the individual or nation and for the

collective that supported their unfortunate purposes. However, because the law of love prevails everywhere, the resulting suffering always reaches those responsible (both individuals and groups) in other incarnations. There it will most likely cause a delay in social-moral development and collective afflictions, such as large-scale illnesses and a scarcity of resources – through which they will expiate the crimes they practiced. On the other hand, if they perform humanitarian work or generate good in society, the suffering they tally in their own moral economy is diminished.

TSM - WE KNOW THERE ARE OFTEN GROUPS OF IMMIGRANTS IN THESE WARRING NATIONS WHO APPARENTLY HAVE NO DIRECT CONNECTION WITH THE TRIALS CREATED BY THEIR HOST NATION. IS THERE A REASON WHY THEY FIND THEMSELVES THERE AT THAT EXACT MOMENT OF WAR?

DIVALDO FRANCO - Without a doubt. No one moves from one place to another, especially to another country, without there being historical reasons for doing so. Often these immigrant spirits already enjoy some kind of historical connection to their host nations and are now just returning to fulfill tasks that were previously interrupted – or the situation itself can be a *karma* in their evolutionary process.

An old saying tells us that criminals always return to the scene of the crime – which we can understand to mean that debtors always return to the place where they acquired their debt, so they can finally settle it.

TSM - IN NOSSO LAR, THE AUTHOR ANDRÉ LUIZ NARRATES HOW CERTAIN VIBRATIONS FROM WWII AFFECTED A SPIRITUAL COLONY. HOW DO THE SPIRITUAL COLONIES LOCATED IN COUNTRIES INVOLVED IN WARS COPE WITH THESE ENERGIES? DO INCARNATE SPIRITS ALSO SUFFER EFFECTS OF THESE VIBRATIONS? IF SO, HOW?

DIVALDO FRANCO - When these colonies are ones where spirits go to grow and evolve, many preparations are undertaken to prevent the vibrations of rage that come from lower regions from creating a negative psychosphere (or mental field) that may be detrimental to those who live or visit there.



*Nosso Lar* is an example of a noble colony that is relatively close to where we are, here on the surface of the planet, and therefore still sharing in our events and occurrences. For that reason much effort was made to prevent its invasion by lower spirits and other unbalanced minds.

Preventive measures are also taken in other spiritual communities to safeguard the peace and tranquility of those who inhabit them.

During a period of war, every individual who does not exercise self-vigilance may become a victim of mental darts of hate as they tune in to large destructive collectives. They become more violent, rebellious and, when their moral resistance is not so developed, they fall prey to profound depression, moral indifferences, angst, etc., opening their mental field to suicidal behavior and madness.

#### TSM - IN WHAT SPIRITUAL CONDITION DO SOLDIERS FIND THEMSELVES? DO THEY EXPERIENCE ADDED TROUBLE DURING THEIR PASSING?

DIVALDO FRANCO - Because of their professional and military obligations, they are not so responsible for acts of war as those who caused them, because they are faced with killing to preserve their own existence. They must, however, avoid cruelty and shy away from further developing violent behaviors, *making war as humane as possible*.

If such is the case, they are helped by dedicated spiritual benefactors who help them out of their bodies during the passing process with care and mercy, guiding them to appropriate spiritual communities of rest and replenishing.

As Allan Kardec, the noble Codifier used to say: the intention is what counts. Therefore, when war is waged as humanely as possible, other ethical values come into play and the results are less devastating.

#### TSM - THE SPIRITUAL BENEFACTOR JOANNA DE ÂNGELIS TELLS US THAT LOVE AND THE KNOWLEDGE OF THE LAWS OF CAUSE AND EFFECT WILL HELP FUEL PEACE. HOW, THEN, CAN WE PREVENT FUTURE WARS?

DIVALDO FRANCO - The best way in which we can prevent future wars is to develop our own internal sense of peace.

The wars of nations begin in the conflicts we experience at home and at work – therefore, in ourselves. Those who are meek become peace-makers, transmitting peace to those around them and creating an atmosphere of harmony – which in turn reaches those who manage our communities. The same thing occurs when we harbor violence, generating aggression, which eventually yields tragedy.

The individual, then, is the creator of peace or of war – the reason why controlling weapons of mass destruction will not always yield positive results if we do not raise awareness among individuals about the need to live in harmony with each other. Otherwise, they will battle each other again – be it through hand-to-hand combat, by throwing stones, or by means of so-called smart weapons.

#### TSM - IN THE BOOK AMONG BROTHERS OF DIFFERENT LANDS (ENTRE IRMÃOS DE OUTRAS TERRAS), THE SPIRITUAL BENEFACTOR EMMANUEL RECOMMENDS WE PRAY FOR NATIONS THAT ARE AT WAR. WHAT ELSE CAN SPIRITISTS DO TO MINIMIZE THE EFFECTS OF WAR?

DIVALDO FRANCO - Besides praying, which is an immense contribution to the creation of peace everywhere, we should avoid negative comments that may trigger aggressive reactions, that may be conducive to anxiety, and that may stimulate tension and combativeness.

At the same time, a gentle act of fraternity, like not returning evil for evil, helps in generating a harmonious field that contributes to the cause of peace on Earth.

In short: to love so we can disarm ourselves – that is our motto. That is what Monhandas Karanchan Chandi used to say: there are no paths to peace; peace is the path.

- > This interview was given in Salvador, Bahia, Brazil, on August 4th 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. Franco is 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](http://www.divaldofranco.net)

# How Art will be Influenced by

▸ Eduardo Guimarães

**"YOU USE A GLASS MIRROR TO SEE YOUR FACE; YOU USE WORKS OF ART TO SEE YOUR SOUL."** <sup>1</sup>

*George Bernard Shaw*

I would dare to complete Bernard Shaw by saying: And you use Spiritist Art to make that soul healthier and happier.

Leon Denis was one of the greatest Spiritists of the late 19<sup>th</sup> century and early 20<sup>th</sup> century. He wrote many articles on the influence of Spiritism in art in the *Revue Spirite*. He had foreseen the beneficial effect that the use of art would have as a powerful tool to improve human lives.

*"Spiritism opens new perspectives and unlimited horizons to art. Communications between the visible and the invisible worlds, information about conditions of life in the beyond, and revelations it brings us about the laws of harmony and beauty that rule the universe offer our thinkers, our artists, inexhaustible sources of inspiration [...]. Knowledge about the reincarnation of the being and its painful evolution through the centuries and the spirits' teachings about the great issue of destiny help us to better understand history, and will provide poets and writers with dramatic themes, motives of elevation, and an ensemble of intellectual resources that will exceed in beauty everything that human thought has been able to fathom so far."* <sup>2</sup>

As in the past we had Pagan Art, Christian Art, etc., we will see the birth of Spiritist Art. Christian Art had as one of its goal telling the story of Christianity to an illiterate people. The artists were not free to express themselves because they had to submit to the church's censorship. Spiritist Art, born in a time of freedom, will allow the artist to express his or her elevated inspirations fully as true instruments of love and compassion on earth.

A fact that deserves to be noticed is that Spiritist Art is performed not only by Spiritist artists, but by all who have superior spirits as partners accomplishing great works for human improvement.

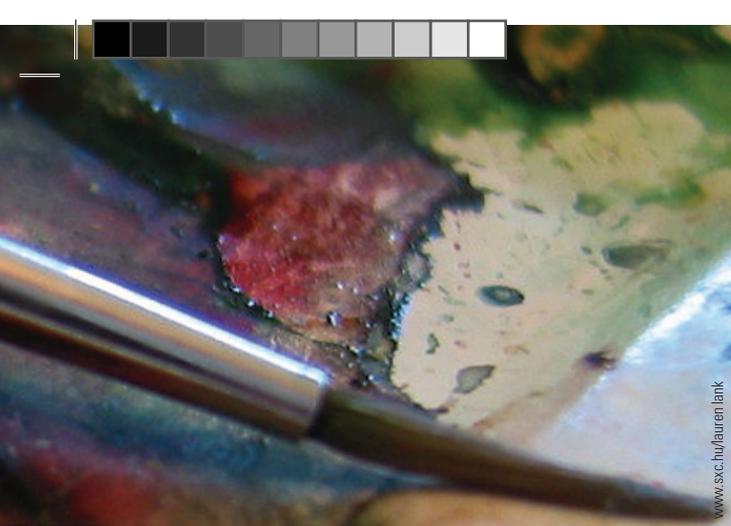
The movie *Ghost* is an example of this statement. The team that produced this work was not Spiritist, but they intuitively got the Spiritist message and translated it into a movie that shows death not as an end but as a transition to a new reality, where life goes on and where those who have passed away keep their individuality. The result of watching it is that we overcome the fear of death and get a consoling understanding that we don't lose our loved ones. Many other Spiritist teachings are presented there (mediumship; law of cause and effect; and influence of spirits in our lives), although not in an accurate way.

Spiritist art is the art that connects beauty, truth, and the superior ideal, spreading a message of hope and faith in life, the future, God, and in human beings. It is based upon Spiritist postulates and their intrinsic values of consolation, rational faith, hope, and absolute confidence in God's action in leading the human being to its moral advancement and, consequently, to its spiritual evolution.

Spiritist art talks to the soul, to the depths of the being, stimulating our divine nature to blossom. Therefore, it liberates the being from negative effects of harmful experiences, either from the past or the present life.

What is the Spiritist contribution to art?

*"... Spiritism, by moralizing humankind, will have great influence on music. It will produce more great composers, who will communicate their virtues through their works. We will laugh less and cry more; hilarity will give place to emotion;*



# Spiritism

ugliness will give place to beauty and the comic to grandiosity.

Furthermore, the listeners whom Spiritism will have prepared to receive harmony will easily experience, true enchantment by listening to serious music; they will despise the frivolous and licentious music that has taken control of the masses. When the grotesque and the obscene are abandoned in favor of the beautiful and the good, such composers will disappear because, having no listeners, they will earn nothing and it is only to get profit that they dirty themselves.

Oh Yes! Spiritism will influence music! How could it be otherwise?

Its arrival will transform art, purifying it. Its source is divine; its power will lead it everywhere that there are individuals who love, understand and elevate themselves.

It will become the ideal and the goal of artists. Painters, composers, sculptors, poets, all will ask Spiritism for inspiration, and it will provide them with it as its source is rich and endless."<sup>3</sup>

(Communication given at Spiritist Society of Paris by the spirit Rossini through the medium Mr. Nivart)

As we evolve and acquire more inner harmony, we are better able to express ourselves, and the beauty that comes from the higher spheres serves as inspiration.

Spiritism makes human beings more spiritual and moral by educating their thoughts and feelings. They will establish closer connections with the higher planes of life which will nourish them back. Through intelligent sleep they will visit superior worlds as the spirit frees itself from the body. When they come back to the body they will try to picture, under the influence of their spirit mentors, the elevated manifestations of life that they were able to enjoy temporarily. Then art will acquire a new pattern of beauty and elevation

because the artist will transcend his or her own inspiration.

The receptors, also reeducated by the Spiritist message, will be better able to perceive the harmony of the superior spheres through works of art and, by being constantly fed by it, they will refine their tastes more and more. In this way, touched by Spiritist art in their deepest feelings they will be freed, little by little, from the unhealthy content that they carry within.

Through all its mediums, art in accordance with Spiritism will translate Christ's consoling and optimistic message, helping humanity to overcome the pessimism and the negative, dark ideas that have nourished our society for so long.

In Brazil, the psychiatrist Nise de Oliveira, in the early twentieth century, treated her patients through art. She gave them the opportunity to produce paintings and sculptures that later became the permanent collection of the **Museum of the Images of the Unconscious**<sup>4</sup> in Engenho de Dentro, Rio de Janeiro, Brazil. In this same city artist Denira Rosario and history professor Marcelo Freixo started an art project in the Lemos Brito and Milton Dias Moreira penitentiaries (Rio detention system) which revealed many skilled artists (painters, poets). Both the mental hospital and the detention system have seen the power of art in bringing some sanity back to patients or healthy citizenship to inmates.

From these examples we can foresee what art will accomplish when it takes into consideration the existence of God (the Supreme Intelligence and First Cause of everything), the pre-existence and the survival of the soul, reincarnation, the communicability of the spirits, and the plurality of inhabited worlds.

"[...]Art is the search, the study, the manifestation of eternal beauty.

A work of art must put the spirit in an intimate relationship with God and must be fed with good feelings and redirect these beneficial perceptions to human hearts.

Supported and inspired by a sincere faith, by a noble ideal, it is always a fertile source of instruction and an incomparable means of civilization and improvement."<sup>2</sup>

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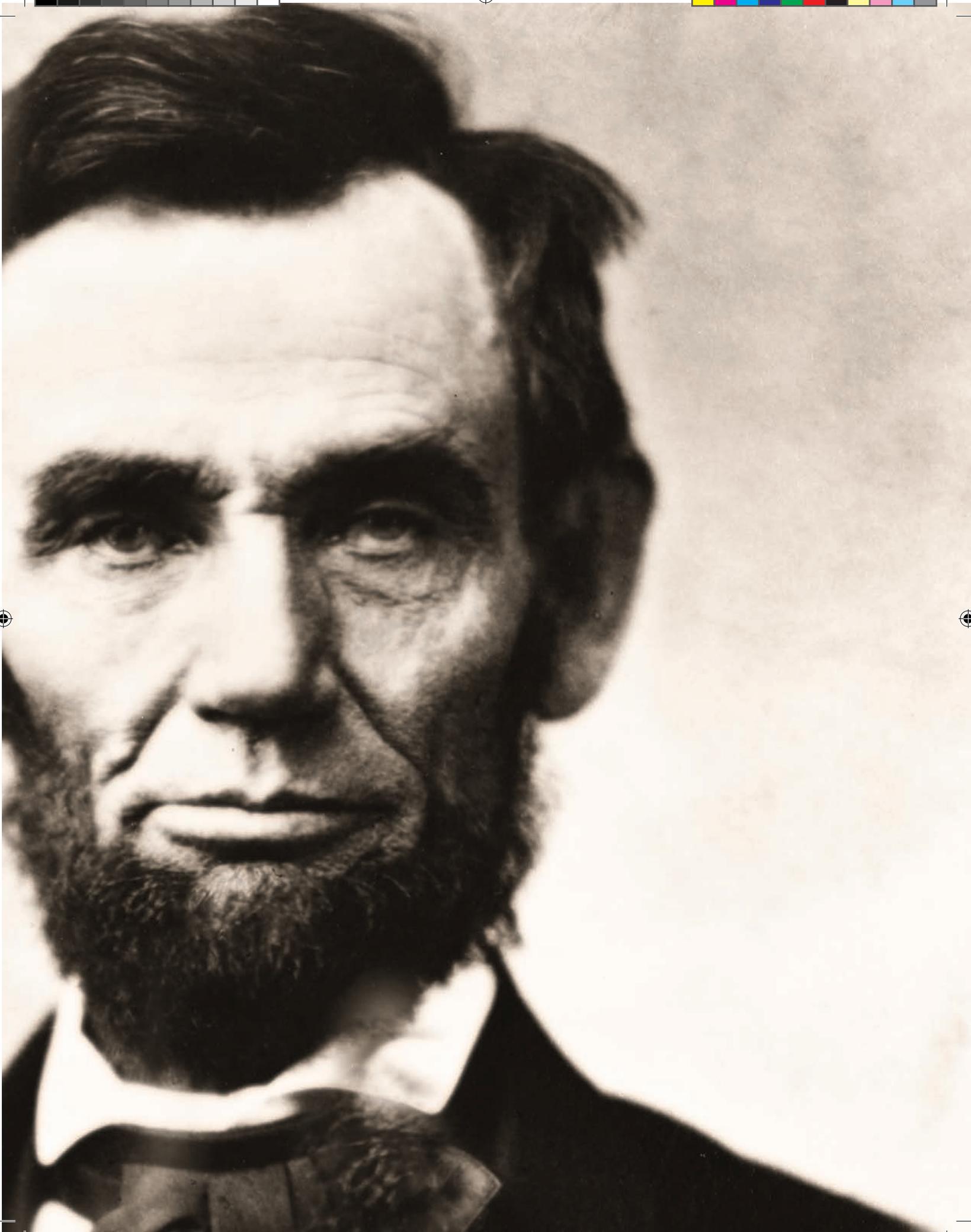
<sup>1</sup> <http://www.quotationspage.com>

<sup>2</sup> Denis, L. *O Espiritismo na Arte*

<sup>3</sup> Kardec, A. *Obras Póstumas*

<sup>4</sup> <http://www.museuimagensdoinconsciente.org.br>

> Eduardo Guimarães - Master's Degree in French as a Second Language, Bachelor's Degree in Physical Education, Theater Student at HB Studio NYC, Co-Founder of the Inner Enlightenment Spiritist Society, NY





# *Lincoln and his murderer in the spirit realm*

## ANALYSIS OF ABRAHAM LINCOLN'S COMMUNICATION OBTAINED THROUGH THE MEDIUM OF RAVENSWOOD

“When Lincoln came back from his state of confusion and woke up in the Spirit World, he was very surprised and disturbed because he had no idea he had died. The shooting that hit him instantaneously suspended his sensations. He did not understand what had happened to him. This mental confusion, however, did not last long. He was truly a Spiritualist to understand death, and like many other people, he was not surprised by the new reality to which he had been transported. He saw himself surrounded by many people who he knew had been long deceased, and he soon got to know the cause of his death. He was cordially received by many people for whom he had great sympathy. He felt the appreciation for him and, at a glance, he was able to embrace the happy world which he entered.

“At that very moment, he experienced an anguishing feeling related to the pain that his family should be going through, as well as great anxiety due to the possible consequences of his death to his country. His thoughts abruptly brought him back to Earth.

“Becoming aware of the fact that William Booth had been mortally wounded, he went to him and bowed down over his death bed. At that moment, Lincoln had recovered his perfect consciousness and his peace of mind, and he calmly awaited Booth's awakening into the spiritual life.

“Booth was not surprised by death, because he was already awaiting it. The first spirit he met was Lincoln. Booth looked at Lincoln as if he were proud of the act he had committed. However, Lincoln's feelings

toward Booth didn't harbor any idea of vengeance; on the contrary, he was serene and kind without any trace of animosity. Booth could not stand the situation, and left upset.

“The act he committed had several motives; first, he lacked reasoning, which led him to believe he had committed a meritorious act; and secondly, his unrestrained love for praise persuaded him that he would be acclaimed as a martyr.

“After wandering around, he felt himself attracted once more to Lincoln. At times, he felt repentant; at other times his pride blocked him from making amends. He understood, however, how much his pride was in vain, especially when he learned that he could not hide any of the feelings that shook him the way he could when he was alive; also his thoughts of pride, shame or remorse are known by those who surround him. Always in the presence of his victim, and receiving from him nothing but signs of kindness, this is his current state and his punishment. As for Lincoln, his happiness surpasses what he could have expected.”

Allan Kardec's comment: The status of these two Spirits, from all perspectives, is in agreement with all the examples reported to us daily from beyond. It is perfectly rational and relates exactly to the character of both individuals.

> This article was extracted from the newspaper Banner of Light of Boston in 1865-1866 and published in the Revue Spirit of Paris with a special note from the renowned Allan Kardec. The Banner of Light was a weekly exponent of the Spiritual Philosophy of the Nineteenth Century in Boston, MA



## *Precipitated Spirit Painting of Lincoln*

▸ Ron Nagy

**P**recipitated Spirit Paintings are works of art produced through the mediumship of the Bangs sisters or Campbell brothers in the years from 1894 to about 1911 during séances in the light. No human hand was used—the entire process was by spirit communication. An iridologist examined the eyes of several of these, one of which was a portrait of President Abraham Lincoln.

The method of reception was much the same as the Bangs sisters', except that the canvas was placed on a table, the paints placed in a receptacle beneath the table, then the table was covered with black cloth to eliminate the light, leaving the frame and canvas alone exposed.

The Campbell brothers sat with the sitters around the table with hands on the table to produce a concentrated battery. The picture was then precipitated in full view of the sitters.

The picture of Lincoln has often been copied and is considered a remarkable likeness of the Great Emancipator, whose spiritual development is a marked feature in this picture.

Facial Diagnosis:

Lines on the forehead might indicate a circulatory system problem. This man has many vertical lines at

the bridge of his nose. This is considered a liver sign, and could indicate an angry person. The liver holds the emotion of anger. The horizontal lines at the bridge of the nose indicate a pancreatic failure, insufficient sugar metabolism. Dark coloring in the corner of the eye indicates spleen failure (possible anemia).

When looking close-up at the left eye I find it really interesting. I am unable to see fiber lines in the Iris which are characteristic of a blue Iris, but I see markings that look like a tremendous number of stress lines running through the back, kidney, spleen, front ribs, and lungs. This eye has a very thick scurf rim incasing the Iris. A blue hue in the sclera (the white of the eye) would indicate mineral deficiency (probably iron).

It is difficult to see any marking in the right eye. There is a light discoloration, hyperactivity, or

inflammation, or an acidic area showing through the kidney, pelvis and into the back (it might be nothing; it is very difficult to make out); kidneys are part of our filtration system. I think I can see a dark line running through the lung area – low energy to this organ.

At the time of the investigation, Anna Marie did not know that it was Lincoln's eyes that she was examining. She only received a blown-up digital photo of a set of eyes that barely showed any part of the face; certainly not enough to know it was President Lincoln.

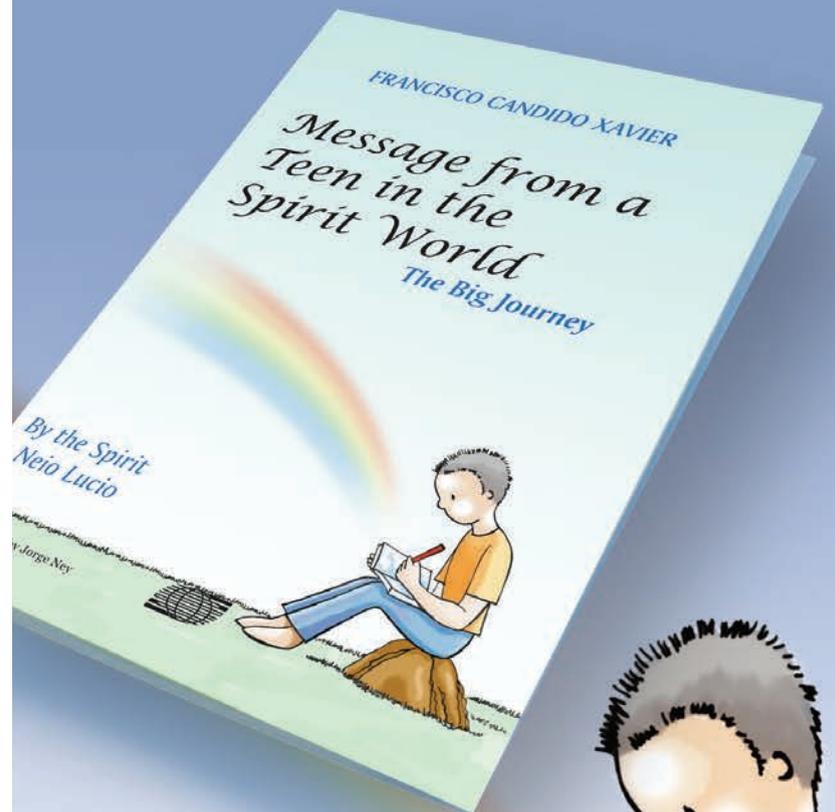
After further research on Lincoln, I found a book by Webb Garrison called *The Lincoln No One Knows* (1993), Rutledge Press. In this book, Garrison describes the president's health conditions. He states that a decade before becoming President he took "blue mass" to combat melancholia, a form of depression. It was a common medication made from mercury, licorice root, honey, sugar, and dry rose petals. Two blue mass pills contained forty times as much as the current safe limit of mercury set by the National Institute for Occupational Health. During the 1850's, Lincoln suffered from insomnia, forgetfulness, hand tremors, and bizarre outbursts of rage. These are symptoms consistent with mercury poisoning. Five months into the presidency, Lincoln stopped taking the pills because they made him "cross."

These findings concerning Lincoln's health condition match the diagnosis of Anna Marie Warringer. This is proof that the painting of Abraham Lincoln by the Campbell brothers is a genuine spirit phenomenon. There is no way that the two brothers could have known enough about iridology and the health of Abe Lincoln to paint the eyes so that these details wouldn't be overlooked. It is also important to note that there weren't any brush strokes, and it would have been impossible to paint such fine and accurate details without making mistakes.

This painting of Lincoln was done in public, in the light, and took less than an hour to materialize. The Campbell brothers never touched the canvas and the paints were even under the table. The entire audience watched as this painting appeared. Because there were so many witnesses, there are no brush strokes, and the iridology report matches the actual health condition, it is a wonder that there are so many skeptics of this phenomenon.

> Ron Nagy is the historian of Lily Dale Assembly and author of the unique book *Precipitated Spirit Painting* published by Galde Press.

# 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.

International Spiritist Council  
SGAN 909 - Modulo G  
70690-090 - Brasilia - DF - Brazil  
Tel: 00 55 (0) 61 3272-1701  
[www.edicei.com](http://www.edicei.com)  
[edicei@edicei.com](mailto:edicei@edicei.com)

# Death: Fear it or not?

➤ Susana Simões, DPT

LEARN HOW TO LIVE WELL AND YOU SHALL  
KNOW HOW TO DIE WELL.

(CONFUCIUS)

Death has been an uninvited, dreaded, and uncomfortable guest in the “living room” of American society. Only recently have doctors and families felt obliged to tell a terminally ill person that he was in fact dying. In *The New York Times* (June 29, 1997) author Sheryl Gay Stolberg writes: “America is often called a ‘death-denying’ society; each year the United States spends millions on efforts to conquer death, or at least to postpone it.” This is also the view of Dr. Fenwick: “Medical advances have given us the power of prolonging life, but have not taught us anything about how to die. Our fear of death (FOD) and love of life means that we are seldom prepared either for death itself or the process of dying.”<sup>1</sup> The result of medical advances in prolonging life is the predicted doubling of the number of older elderly (80 years old and higher) by 2025<sup>2</sup> in a society unable to experience death without fear and, often, trauma.

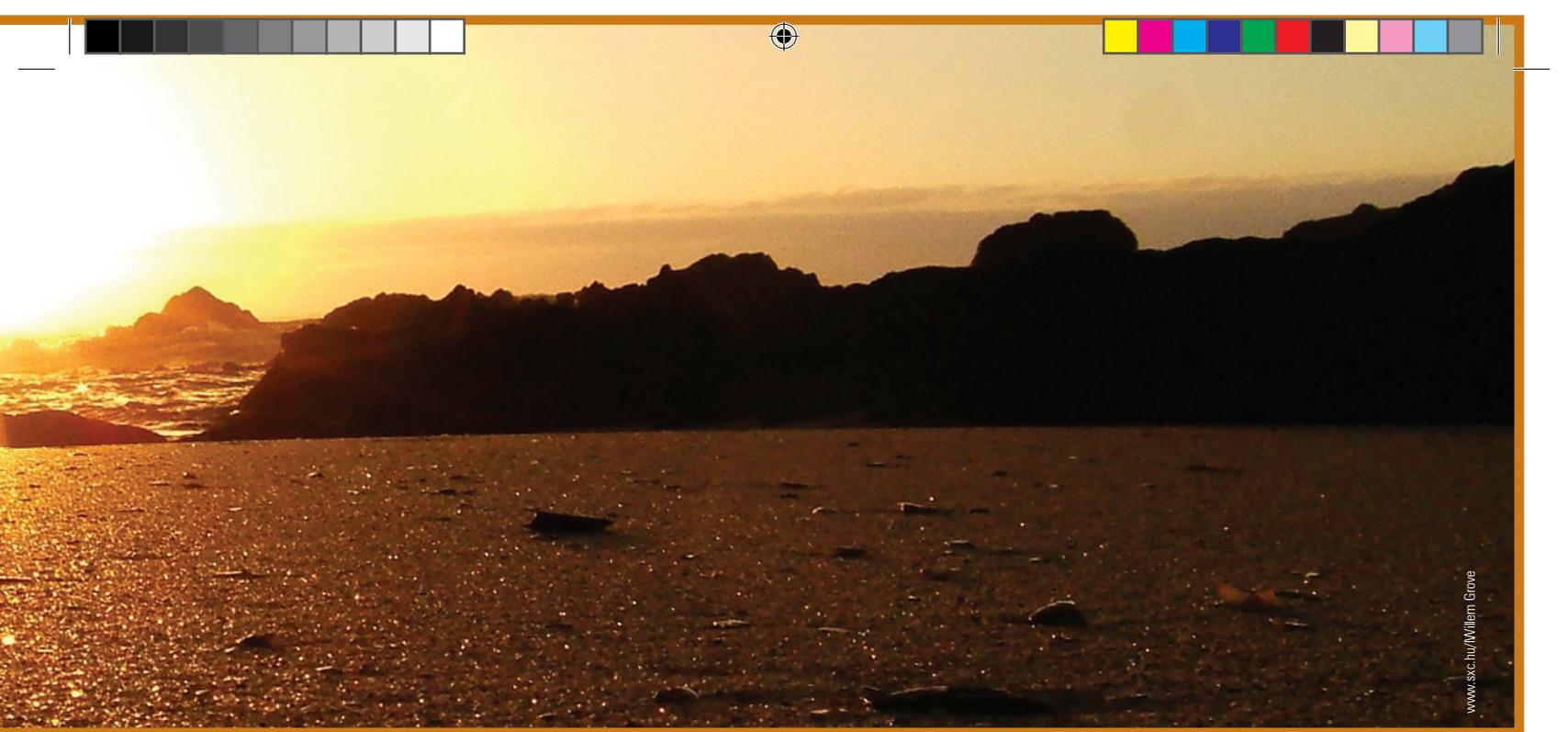
“Every day can be the day that we die.”<sup>3</sup> Why, then, are we so terrified? FOD is closely linked to the fear of non-existence, non-being, the extinction of all we know that we are. And who are we? Are we Marias and Joes? Are we lawyers and engineers? Are we Americans and Japanese? No. We cannot define the essence of who we are by material and circumstantial parameters

subject to change and to extinction. We are eternal, divine beings that survive matter, and are not defined by any role other than our role as children of God. As divine beings, we transcend death and continue to think, to act, to love, to be. We remain connected to our history and loved ones, ever growing and unfolding, until we reach through the cycle of birth and rebirth, our final destination, the experience of living unconditional love, of experiencing a continuous flow of inner joy and peace.

Fear is often born when one does not know what to expect. Science understands physical death. Spiritism sheds light on the phenomenon of death by explaining it from the spiritual perspective. It dissipates FOD by defining human essence and revealing the purpose and the true meaning of life and death.

Spiritism explains that human beings are tridimensional. They are spirits with a spiritual body, called the *perispirit*, within a physical body. The perispirit is what connects the physical body to the spirit while incarnated.<sup>4</sup> It is better known by its name in the esoteric world, *astral body*. The physical body is the only thing that dies. The spirit disincarnates with its perispirit, meaning that they disconnect, molecule by molecule, from the physical body. Physical death and disincarnation are two connected but distinctive processes.

There are factors that facilitate the disincarnation process. One is age. Aging means a natural decline in the levels of physical vitality. This decline weakens the energetic bonds that keep the connection of body and perispirit. This explains why many elderly start to live the spiritual life and talk about and with the dead as they enter a period of frailty. Another



factor is awareness that reality does not lie in matter. Detachment from the physical body is easier when the mind has learned through life to detach itself from matter, when the individual lives considering material life as the means and not the end of his existence. We immerse ourselves in matter in order to learn how to detach from it. We incarnate in order to learn how to love unconditionally. The greater the attachment to the physical world, the more difficult it becomes for the spirit to adjust to its new reality, to the spiritual dimension of life. This attachment also influences the time of confusion that the spirit naturally experiences in this transition. It has been revealed that the spirit experiences a level of confusion that can be compared to when one wakes up from a deep sleep and feels disoriented in relation to the place and time of day. The greater the attachment, the longer is the confusion and difficulty that the spirit might experience.

Another step in the disincarnating process is called the reminiscence process.<sup>5</sup> It is an automatic psychological mechanism whereby the spirit relives, during a brief lapse of time, the emotions of a lifetime. These emotions are projected in the mind in the form of images of an extraordinary movie running at very fast speed. It is the final assessment of the ceased physical existence that will propel us forward into the new reality.

Commonly, guilt and unfinished emotional business become obstacles to the spirit in the transition from material life to real life. The person's emotional reality and level of spiritual awareness are significant factors in determining the state of mental heaven or hell that one will experience after physical death.

One of people's greatest misunderstandings about death is what they consider to be a good death. Many

people believe that a good death is a painless and quick one such as a sudden heart attack. However, spiritually speaking, prolonged diseases often serve as a treatment to the spirit, a valuable therapeutic resource, helping the person to rid himself from worldly illusions, preparing the spirit to better enter the spiritual realm.

The question remains: should we fear death? Should we fear hell? What should we expect? Expect the continuity of life and all that you are in essence. Expect to continue to love and to be loved, to grow, to learn, to progress toward God. Are you in hell now? Are you living conscious of your spiritual nature? Is your intention to love? Are you practicing forgiveness? If you do not feel you are in hell now, and if you answered yes to the above questions, you do not have anything to fear. If you feel in hell now and are not living life conscious of your spiritual nature, you also do not have anything to fear. To die is to live. Death is an illusion. Hell is a state of mind. God is justice but, above all, a loving Father who will give His children unlimited opportunities. Your destination is happiness. Be well, be alive, be in peace, be love, and you will have conquered death by learning how to live well.

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<sup>1</sup> Fenwick, Peter. *The Art of Dying*.

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(<http://www.census.gov/ipc/www/idbsum.html>)

<sup>3</sup> Album, Mitch. *Tuesdays with Morrie*.

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> Susana Simões, DPT is the president-founder of the Conscious Living Spiritist Center in Miami, FL.

## Satisfying Our Human Needs

▸ Gláucio T. Pessoa, P.E.

### What are our needs?

There are several ways to define what needs are. One very straight-forward definition is that “needs” are conditions that require relief. Different disciplines study human needs. In psychology, there are different ways to classify them. Some needs relate to the very basic levels at which survival is the main driver for human action, e.g. nutrition, hydration, excretion, safety, etc. Our social needs are also very important considering that a sense of belonging and self-esteem are crucial to our realization. Other needs are more quintessential, such as our needs to expand our creativity or to solve problems<sup>1</sup>.

Because we are spirits who are reincarnated in material bodies, our spiritual nature grants us other needs that are not so obvious, due to our limited level of perception and understanding. There is our incredible need to evolve and to be in touch with our creator. In reality, spiritual evolution is not only our greatest objective; it also is our greatest necessity<sup>2</sup>.

The universe is governed by natural laws that dictate how gravitational and electromagnetic forces interact with matter. However, there are other laws in nature that in a subtle way affect our lives. For instance there are laws that dictate self-preservation, social behavior, and even worship. Our most sublime needs are a consequence of those same natural laws of the universe. For instance, whenever we feed or try to protect ourselves, we are unconsciously following the law of preservation. Our need to try to be accepted by those that surround us is a demand of the laws that foster social interaction. It is the law of adoration which dictates that we must be in touch with our creator<sup>3</sup>.

Addressing our needs is imperative to our realization as human beings. Maslow’s psychological model places basic needs at the bottom of a hierarchical scheme. In other words, humans’ first need is to take care of the very basic requirements to operate (survive) before they can address other needs, such as social interaction. Other models indicate a flat representation, i.e. even if a human is able to sustain himself, if he cannot interact socially, he will still be unfulfilled<sup>1</sup>. The bottom line is that we are bound to a set of necessities that range from survivability to spirituality, and that our struggle to overcome those needs over millennia has made us the intelligent, resourceful and resilient spirits that we are today.

However, we are not always able to identify our true needs. Our worst shortcomings, such as our pride and selfishness, tend to blindside us and keep us from pinpointing our true needs. I will use an example to illustrate this point. Over the centuries victors have always erected monuments to boast of their accomplishments. Enslaved people or underpaid laborers spent a great deal of time and effort to build structures to satisfy the apparent needs of the so-called champions of their time. What is left of such wonderful construction nowadays? Crumbling stone slabs or simply dust. The true necessities of both the conquerors and of the conquered were the lessons to be learned from both extreme standpoints. Illusionary needs lead to frustration, unhappiness and emptiness. Only by exploring all available opportunities to educate ourselves will we know true self-realization.<sup>2</sup>

### Does God Recognize our Needs?

Different religions have provided numerous names for God and have used several ways to characterize Him. However, based on God’s masterpiece that is known to us, the universe, we can infer that God is incredibly just, good and intelligent. God’s providence can be seen in every aspect of creation and in our



lives. The different aspects of our lives, the different experiences that we go through in our various reincarnations, even our trials and tribulations, are examples of Divine Providence working in its way to promote our evolution<sup>4</sup>.

Jesus' teachings reiterate God's great love and care for His creatures. The phrase "seek and you shall find" summarizes the actions of God in our lives. However, it is up to mankind to evolve and overcome its challenges<sup>5</sup>. Therefore, we should not expect directives from God's most trusted and wisest spiritual emissaries on how to solve, for instance, the world's energy crisis. It is up to the greatest minds, and to an extent to the average human driver, to discover the most efficient way to utilize the world's energy resources.

The same principle also applies to our lives: God is a loving father who will support us all the way. However, He will not solve our dilemmas. It is up to us to apply our intelligence to overcome our challenges. Even though no divine "cheat sheet" will be provided, we do have the option to reach out to God and request assistance. Strength, inspiration, peace of mind, and harmony are some of the valuable tools that can be provided to us. All we have to do is ask. Prayer is the mechanism which allows us to connect with our Creator. God and His emissaries know exactly what we need; sometimes all we have to do is ask. That is why it is in our best interest to establish a communication channel with Him. That is the point that Jesus was trying to make with the statement: "Ask and it shall be given." A prayer that comes from the heart is the best means for us to be in touch with God. However, make no mistake, He is always in touch with us<sup>2</sup>.

### THE HEALTHY DO NOT NEED A DOCTOR

God is fully aware of our true needs. Most of the time, however, those needs go beyond our limited human comprehension. Jesus demonstrated this when He personally made sure He would spend time with those less fortunate and with those considered sinners. He was openly criticized for His actions. However, while Jesus was addressing the immediate needs of the so-called "sinners," He was also assisting the infamous Pharisees, who were the first to criticize Him. He was providing the Pharisees with a lesson in humility and a lesson in God's providence<sup>4</sup>.

God's love for us is demonstrated even in the apparent injustices of life. All of His creatures are given different opportunities to work and produce in the world. However, it even shocks us to see great opportunities being given to others who are apparently

less capable and who, in our view, possess lower moral values. However, even that apparent injustice is a demonstration of God's wisdom. If only the "nicer people" of the world were given opportunities in life, what would happen to the other less evolved beings of God's creation? This is a concept which applies to our personal, professional, and spiritual lives. In reality we are all truly needy spirits; but make no mistake, God is aware of our needs and He knows better how to address them than we will ever know<sup>5</sup>.

### What about our obligations?

We cannot discuss our needs without going over our obligations. This is because the same way in which the laws of nature dictate our needs, they also lay out our obligations. We must be active members of society, living in peace with our neighbors, obeying human laws, and assisting others according to the laws of social interaction. We must make the best use of our freedom by trying to make the best choices that we can, by freeing ourselves from our prejudices, and by respecting the freedom of others as well, following the laws that establish individual freewill.

We must seek our progress in terms of material lives, but we should not forget that our primary progress is that associated with our spiritual values, as directed by the laws that govern physiological and spiritual progress. We need to worship God as our loving and caring Creator, by the natural laws that inspire all humans to worship. However, it is also important that we strive constantly to mature our faith by avoiding fanaticism and by improving our relationship with God.

Let us not forget that our necessities and obligations are not shackles; rather they are wings that allow us to soar higher, thus revealing a whole new universe of opportunities and joy which we have not yet been able to identify<sup>3</sup>.

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> Glauco Pessoa was born in Recife, Brazil. Glauco is second-generation Spiritist and has been practicing it for many years. He holds both a Bachelor's and a Master's degree in Electrical Engineering, and currently works and lives with his wife and two children in Atlanta, GA.





# *The purpose of life, as revealed through spiritism*

➤ Patricia Eastwood

Growing up in post-war England, in Yorkshire, I remember a time when life was simpler, when there was time to listen to the inner voice. There was time for peaceful contemplation. Friends and family in my community quite regularly ended a sentence with the word ‘love’ and they meant it. During walks alone on moors and dale, I would wonder about the purpose of life. I knew that at these solitary times that I was never truly alone. At an early age, I had a sort of inner knowledge about many things and felt somewhat fearless in my ability to move about in complete safety in the world. I didn’t identify that feeling as my guardian spirit or helper who was always there, helping me feel safe. On my first trip to France, there was an awesome awareness of being in familiar surroundings. The country was not new to me. The language felt somewhat familiar and, when it was time to leave and go back to England, I shed tears, because leaving France was like leaving home. I was certain that I had been here before, but when, perhaps in a past life?

In the mid 1960s, I was living in Ontario, Canada. At the beginning of the 1980s, I was working with various groups and Spiritualist organizations. I learned a great deal about the history of Spiritualism, spirit communication, spiritual healing, the psychologically healing powers of meditation. We came together in

small groups to talk, contemplate life, and find ways to help one another, in whichever way we could, on both spiritual and physical levels.

It was spring, 2006, when I had an opportunity to visit Lily Dale Assembly in Cassadaga Lake, N.Y. I was surprisingly eager to go down early this time. There had been many trips before, to the famous “City of Light.” Friends and I had been visiting “the Dale” annually, since the early 1980s. But why now was I feeling the





strong need to go down in the spring and before the opening season of activities at Lily Dale?

I recall a close friend some years ago saying, "There are many routes to God and we all have to find our own path home." This same friend once called my attention to the name of Allan Kardec. The name stayed with me through the years and I knew deep down that this was something I had yet to discover. I knew of *The Spirit's Book*, but had never read it. The book was available at the Lily Dale Bookstore. The title of the book suggested it to be the work of spirit or perhaps an instruction manual for spirits. But who, I wondered, supplied the contents? I have since learned that this book was indeed a collaboration of highly evolved spirits, a select group of mediums and a series of 1,019 questions posed by the learned French gentleman, Professor Hyppolyte Leon Denizard Rivail, (a.k.a. Allan Kardec).

At the pre-season meeting at Lily Dale, NY, I was fortunate to meet Vanessa Anseloni from SSB Baltimore. Vanessa spoke about the books of André

Luiz, the book *Nosso Lar*, with reports of experiences from the other side of life. But it was the information and details of our spiritual home that really filled me with such enthusiasm.

After this meeting, I started to learn more about the life of Allan Kardec and the Spiritist philosophy. Now I realized once more why I had been prompted to make this early season trip to Lily Dale. We were again to visit Lily Dale in the summer of that year, for the first Spiritist weekend at Lily Dale. This was a chance to hear and meet Divaldo Franco whom I had heard so much about previously. What I was hearing under the title of Spiritism were the things that I somehow already knew and believed to be true.

Since spring/summer 2006, I have made several trips to parts of the U.S. First I went to Baltimore, because I wanted to learn how a Spiritist center works, what services are provided, and generally how meetings are organized and presented. (Something seemed to be missing in our group meetings at home.) There was a need to know more and so I attended more gatherings, symposiums, and conferences, in Baltimore, Washington, New York, and most recently Boston. I have been amazed at the number of societies and study groups there are in the US. It is wonderful to see all of them coming together with a common goal. I consider myself quite blessed to have met and made new friends during these trips and being able to share in the joy that Spiritism brings.

Spiritist groups provide a positively structured way of bringing the teachings of God, Jesus, and the wise in spirit and help us understand the meaning and purpose of life. Open dialogue is encouraged and there is a positive regard for each and every person. Talks are given in the spirit of love.

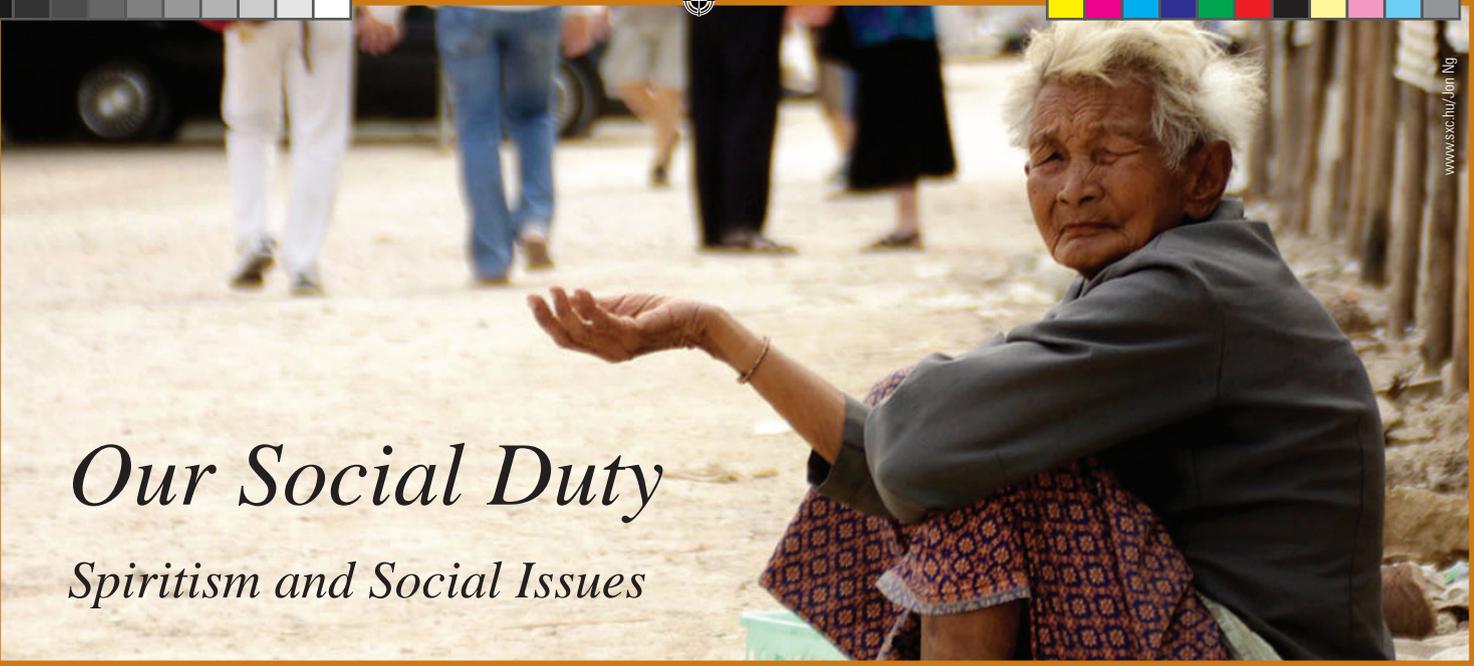
I have since read the books of Dr. André Luiz, Chico Xavier, Divaldo Franco, the mediumistic writers, and other works on Spiritism which have been translated into English. I shall continue to read all of the books as they are translated.

I have worked in the recent past as a psychotherapist, with a specific interest in women's issues, and with a view to empowering the human spirit. Spiritism teaches skills and attitudes that help towards a better understanding of life, the world around us, and ourselves ultimately bringing us a happier life!

Until recently, study groups on Spiritism in English, were not widely available in the Province of Ontario, Canada. My goal is working towards the establishment of an English-speaking Spiritist society/group in North York, a region to the north of Toronto, Ontario.



www.sxc.hu/Alexander\_Abolinsh



# *Our Social Duty*

## *Spiritism and Social Issues*

➤ Luis Salazar

*"[LET'S] SHOW OUR FELLOW COUNTRYMEN THAT WE ARE NOT MERE SEEKERS AFTER SIGNS AND WONDERS, MERE INTERVIEWERS OF THE LOWER DENIZENS OF THE SPIRIT-WORLD; BUT THAT OUR FAITH, FOUNDED ON KNOWLEDGE, HAS A DIRECT INFLUENCE ON OUR LIVES; THAT IT TEACHES US TO WORK STRENUOUSLY FOR THE ELEVATION AND PERMANENT WELL-BEING OF ALL OUR FELLOW MEN. IN ORDER TO DO THIS OUR WATCHWORD MUST BE—NOT CHARITY ONLY BUT JUSTICE."*

These words of the British naturalist, biologist, and Spiritualist, Alfred Russel Wallace, at the International Congress of Spiritualists in London on June 23, 1898, resound profoundly today as we witness the global turmoil that reflects a world in transition.

### HOMELESSNESS AND HUNGER

Spiritists, as dualists,<sup>2</sup> look around and into the human drama of those less fortunate in our society, perceiving the divine laws being enforced, but also see an opportunity to practice charity and love while getting involved in social issues. Homelessness and hunger are among the problems found in societies around the world. Homelessness is a complex problem in need of a complex solution, an issue that involves unemployment, domestic violence, mental health, substance abuse, and family structure.<sup>3</sup> Hunger and malnutrition affect one in six inhabitants of the planet. On June 19, 2009 the U.N. Food and Agriculture Organization (FAO) announced that one billion people across the world are hungry.<sup>4</sup> Hunger in America, according to a U.S. Department of Agriculture report of 2007, affects 36.2 million Americans, including 12.4 million children, who are food insecure. "The

number of middle-class working families seeking food is where we are seeing the most growth,"<sup>5</sup> said Vicki Escarra, president and CEO of Feeding America, the nation's largest domestic hunger-relief charity.

### LOVE, THE SPIRITIST'S SIGN

From a spiritual perspective, we understand that experiences we go through in our lives are part of a master plan that aims to help us on our path to perfection, including lack of material means. Spiritism teaches that an absolute equality of riches is impossible because the diversity of faculties and characters is opposed to it.<sup>6</sup> However, to assist those in need is an application of the Law of Justice, Love and Charity.<sup>7</sup> Beneficence is material charity that, when it arrives in time, rejoices the spirit of the recipient, and also greatly benefits the donor.

Allan Kardec<sup>8</sup> was asked if it would be beneficial for Spiritists to use some kind of logo or sign to identify themselves. He replied: "There's a sign that is understood around the world: Love." Love in the form of charity, benevolence and tolerance. Those who help others are Spiritists, even if they do not call themselves that.<sup>9</sup>

## THE NEED FOR ACTION.

Most Spiritist organizations around the world support some kind of charitable institution or perform activities targeting those in need within their communities. Food or meal distribution, children's day care, and pre natal care are some of the services often found at Spiritist Centers.

In the U.S., social services are highly regulated by local, state and federal government through permits, licenses and certifications, requiring a structure beyond the body of volunteers available in most U.S. Spiritist Centers. However, many Centers are involved in activities of social assistance like visiting nursing home residents, providing low-cost meals for members, food pantry services, and emergency money for rent and utilities. In some cases, Spiritists join other local or national volunteer organizations to fulfill the need for charitable work.

## POWERFUL STATEMENT

As Spiritist organizations and individuals in the U.S. find their way into the cultural fabric of their communities, a powerful statement stands behind them: Spiritism provides the assurance to confront social problems by understanding the bi-dimensional process that takes place.

"We are called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way." St. Francis of Assisi.

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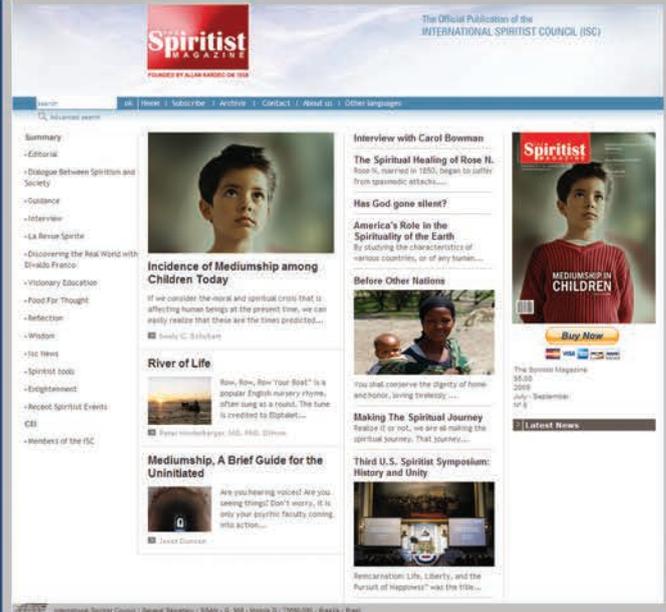
<sup>8</sup> Allan Kardec, pen name of Hippolyte Léon Denizard Rivail (Lyon, October 3, 1804 – Paris, March 31, 1869) - a French thinker and educator – compiled and systematized Spiritist teachings.

<sup>9</sup> A. Kardec. Viaje Espirita de 1862. Instrucciones Particulares Ch.II pag.82 Edit.18 de abril

> Luis Salazar is a Spiritist, member of Bezerra de Menezes Spiritist Assn. in Miami Fl., also Manager of the Bezerra de Menezes Food Pantry and volunteer writer for The Homeless Voice newspaper in South Florida.

# THE Spiritist MAGAZINE

Check our newly designed website and the release of our digital edition!



The screenshot shows the homepage of the Spiritist Magazine website. At the top, it features the magazine's logo and the text "The Official Publication of the INTERNATIONAL SPIRITIST COUNCIL (ISC)". Below this is a navigation menu with links for Home, Subscribe, Archive, Contact, About us, and Other languages. The main content area is divided into several sections, including a sidebar with a table of contents (Summary, Editorial, Dialogue Between Spiritism and Society, Guidance, Interview, La Renée Spiritie, Discovering the Real News with Diva de Franco, Visionary Education, Food For Thought, Reflection, Whiston, The News, Spiritist books, Enlightenment, Recent Spiritual Events, CBI, Members of the ISC) and several featured articles with images and titles such as "Incidence of Mediumship among Children Today", "Interview with Carol Bowman", "America's Role in the Spirituality of the Earth", "Before Other Nations", "River of Life", "Mediumship, A Brief Guide for the Uninitiated", and "Third U.S. Spiritist Symposium: History and Unity". A "Buy Now" button is visible on the right side of the page.

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## MINISTER OF BRAZIL RECEIVES PROPOSAL FROM THE BRAZILIAN SPIRITIST FEDERATION (BSF)



Roberto Mangabeira Unger, Minister-in-Chief of the Secretariat of Strategic Affairs in the Brazilian Government, initiated a dialogue with civil society and religious entities with the goal of discussing the project on national development.

Mr. Nestor João Masotti, President of the Brazilian Spiritist Federation, was called to a hearing when he received a document from the above-mentioned Secretariat about the five axes of the plan to be studied. The document was forwarded to the 27 state organizations that are members of the National Federative Council. After receiving its recommendations, the BSF elaborated a document entitled "Contributions to the National Development Project," which was submitted at a solemn ceremony at BSF headquarters in the morning of July 10. The event was presided over by Mr. Masotti and enjoyed the presence of Minister Mangabeira Unger and his team.

Mr. Mangabeira gave a speech on his projects regarding Brazil, and the President of the BSF presented and submitted its recommendations to the Minister. The document encompassed

explanations about Spiritist work in Brazil and its contributions to the following issues: economical opportunities, educational projects, and public reform. Texts containing an explanation of its foundation were attached to the document. BSF's document highlighted the following as its central axes: education, the worth of life, preservation of family ties, strengthening of citizenship, and environmental awareness.

The Secretary-General of the National Federative Council (NFC), Antônio Cesar Perri de Carvalho, also gave a speech about the general activities of the Spiritist movement. The auditorium of the NFC was crowded with directors of the BSF, organizations from the Federal District, and representatives of the states of Espírito Santo, Rio de Janeiro and São Paulo. Several people present took the floor to give suggestions and recommendations. Minister Mangabeira received copies of *The Spirits' Book*, *Brasil, Coração do Mundo, Pátria do Evangelho* (*Brazil, Heart of the World, Homeland of the Gospel*), *Nosso Lar* and the Brazilian magazine *Reformador* (*Reformer*).



## CEI ORGANIZES A COURSE ABOUT THE SPIRITIST CENTER IN BRASILIA, BRAZIL

The International Spiritist Council (ISC) put on a series of events in Brasilia, Brazil on July 17-20. There were 128 participants representing 21 countries: Argentina, Belgium, Bolivia, Brazil, Chile, Colombia, Cuba, Ecuador, Spain, United States of America, Guatemala, the Netherlands, Italy, Mexico, Panama, Peru, Portugal, the United Kingdom, Sweden, Uruguay and Venezuela.

On the first day, the ISC inaugurated its headquarters in Brasilia, located at Asa Norte (Quadra 909). It includes facilities for its Administrative Center, TVCEI, EDICEI, book distributorship, and the Nucleus of Federative Activities. The ceremony was followed by a meeting of the ISC Executive Committee. At ISC headquarters, there will be continuing training for directors and collaborators of the organizations that are affiliated with the ISC.

On July 18-20, the ISC conducted training entitled "Spiritist Center: Foundation of the Spiritist Movement – Goals and Activities," which took place at the headquarters of the Brazilian Spiritist Federation. The training course was supervised by ISC Secretary-General Nestor João Masotti and coordinated by Antônio Cesar Perri de Carvalho, Fabio Villarraga, and Edwin Bravo, who are members of the Executive Committee of the ISC.

### The course program was the following:

- "Spiritist Doctrine and Movement" by Nestor João Masotti (Brazil);
- "Spiritist Center: Definition and Doctrinal Foundation" by Fabio Villarraga (Colombia);
- "Goals and Activities of the Spiritist Center" by Edwin Bravo (Guatemala);
- "Allan Kardec's works and Chico Xavier's Psychography as Foundation for the Functioning of the Spiritist Center" by Antônio Cesar Perri de Carvalho (Brazil);
- "Spiritist Center – Study Group (Adapted to the Local Reality)" by Marta Antunes de Moura (Brazil);
- "Spiritist Center – Out-Reach Programs" by Edwin Bravo (Guatemala);
- "Spiritist Center – Spiritual Treatment" by Maria Euny Herrera Masotti (Brazil);
- "The Spiritist Center and its Interaction with Society" and "The Federative Work and Unification of the Spiritist Movement" by Jean Paul Évrard (Belgium), Fabio Villarraga (Colombia), and Vanessa Anseloni (USA);



- "The Spiritist Practitioner" by Nestor João Masotti (Brazil).
- At this moment, Antônio Cesar Perri de Carvalho presented and commented on a Spirit message entitled "Resistência ao Mal" (Resistance to Evil) from the Spirit Joanna de Ângelis, which was sent in by Divaldo Pereira Franco for this event;
- Panel Discussion: "TVCEI, EDICEI and Radio Program as Instruments of Dissemination for Spiritism" by Luís Hu Rivas, Fernando Quaglia and Jean Paul Évrard;
- Informative Panel: "The Federative Work of the International Spiritist Council" by Nestor João Masotti (Brazil), Antônio Cesar Perri de Carvalho (Brazil), Fabio Villarraga (Colombia) and Edwin Bravo (Guatemala);
- "The 6<sup>th</sup> World Spiritist Congress" by Lola García (Spain).
- At the end, there was a roundtable with all speakers participating.

Also, the ISC-EDICEI launched the Spanish translation of the *Revue Sprite-1859* translated by Enrique Baldovino.

At the inauguration of ISC headquarters and the opening of training, Azelma Nogueira and Lígia Nogueira sang to the audience; and on Saturday evening, the Brazilian Spiritist Federation's art team presented the play "And you, why do you hold yourself back?" On Sunday evening, Marileia Conde van Aggelen performed a recital.

All events were transmitted live by TVCEI ([www.tvcei.com](http://www.tvcei.com)).





# 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.

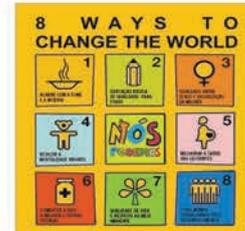
By means of this process, LFC has gained vast experience in several aspects of human promotion and has become a landmark in social work in Brazil.

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
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**Goal 1- Eradicate extreme poverty and hunger.**

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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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# Members of the ISC



ISC

*INTERNATIONAL SPIRITIST COUNCIL*

*SGAN 909 Conj. F*

*70830-030 - Brasilia - DF - Brazil*

*Tel: 00 55 (0) 61 3322-3024*

*www.spiritist.org*

*spiritist@spiritist.org*

## **1 – ANGOLA**

Sociedade Espírita Allan Kardec de Angola  
Rua Amílcar Cabral, 29 - 4º. B  
LUANDA - ANGOLA  
Tel/Fax: 00 2 442 334 030  
seakaangola@hotmail.com  
www.seaka.org

## **2 – ARGENTINA**

Confederación Spiritista Argentina  
Sanchez de Bustamante 463  
Buenos Aires  
Tel. (54) 11 4 8626314  
confespiarg@speedy.com.ar  
www.spiritist.org/argentina

## **3 – AUSTRALIA**

Franciscans Spiritist House  
1 Lister Ave. – Rodkdale 2216 – Sydney – NSW  
Gloria Collaroy (02) 9597 6585  
info@joanadecusa.org.au  
www.joanadecusa.org.au

## **4 – BELGIUM**

Union Spirite Belge  
43 Rue Maghin, B-4000 LIEGE  
BELGIQUE (BÉLGICA)  
Tel: 00 32 (04) 227-6076  
www.spirites.be  
e-mail: usb@skynet.be

## **5 – BOLIVIA**

Federación Espírita Boliviana  
(FEBOL)  
Calle Libertad 382  
Santa Cruz de la Sierra  
Tel. (591) 3337 6060  
febol@entelnet.bo  
www.febol.org

## **6 – BRAZIL**

Federação Espírita Brasileira  
Av. L2 Norte - Quadra 603 - Conj.F - Asa Norte  
70830-030 – BRASÍLIA - DF - BRAZIL  
Tel: 00 55 (0) 61 321-1767  
www.febnet.org.br  
febnet@febnet.org.br

## **7 – CANADA**

Canadian Spiritist Council  
1357 B Dundas Street West  
Toronto, ON - M6J 1Y3  
+1-456-532-7896  
e-mail: csc-info@joannadecusa.ca

## **8 – CHILE**

Centro de Estudios Espíritas Buena Nueva  
Calle Nelson, 1721 – Ñuñoa – Santiago.  
SANTIAGO - CHILE  
centroespirita\_buenanueva@yahoo.com.ar  
www.consejoespirita.com/chile

## **9 – COLOMBIA**

Confederación Espírita Colombiana (CONFECOL)  
Calle 73, 20B-08  
Bogotá D.C.  
Tel. (571) 2551417 , Fax (571) 21719565  
confecol@confecol.org  
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Sociedade Amor y Caridad Universal  
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Ciudad Habana - CUBA  
Tel: 209-6833  
carmen.agramonte@infomed.sld.cu  
www.josedeluz.com

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Federación Espirita del Ecuador  
 Dirección: Cda. Huancavilca Mz. D-1 Villa 1  
 Casilla Postal: 09-01-11336  
 GUAYAQUIL – ECUADOR  
 Tel: (593-4)2434048  
 federacionespiritadeecuador@hotmail.com  
 comejecorp@hotmail.com  
 www.spiritist.org/ecuador

**12 – EL SALVADOR**

Federación Espirita de El Salvador  
 39 Calle Poniente No. 579 y 571, Barrio  
 Belén  
 SAN SALVADOR - EL SALVADOR  
 América Central  
 Tel: 00 (503) 502 2596  
 2235-4250 7763-8764,  
 2235-4250 7229-4886,  
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**13 – FRANCE**

Union Spirite Française et Francophone  
 1, Rue du Docteur Fournier  
 Boite Postale 2707  
 37027 TOURS - FRANCE  
 Tel/Fax: 00 33 (0)2 4746-2790  
 www.union-spirite.fr  
 union.spirite@wanadoo.fr

**14 – GERMANY**

União Espirita Alemã  
 Hackstrasse 11  
 D-70190 Stuttgart-Ost  
 Alemanha – Germany  
 Tel: 0049.7122.82253  
 Uniao.Espirita.Alema-D.S.Vereinigung@web.de  
 www.spiritismus-dsv.org

**15 – GUATEMALA**

Cadena Heliosophica Guatemalteca  
 15 Av. 6-71, zona 12  
 01012 – Guatemala  
 Tel: (502) 2471 9935,  
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**16 – THE NETHERLANDS**

Nederlandse Raad voor het Spiritisme  
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 HOORN - HOLLAND  
 Tel: 00 31 (0)229 234527  
 www.nrsp.nl  
 info@nrsp.nl

**17 – HONDURAS**

Asociación Civil de Proyección Moral –  
 ACIPROMO  
 Zona de Tiloarque, Colonia El Contador,  
 Calle principal, lote 3 y 4  
 Apartado Postal # 3163  
 TEGUCIGALPA, HONDURAS  
 Tel: 504-2379312 - 504-33800299  
 info@hondurasespirita.org  
 www.hondurasespirita.org

**18 – ITALY**

Unione Spiritica Italiana  
 Via dei Pescatori, 43  
 23900 - Lecco - Italia  
 Tel: 00 39 (0) 341494127  
 www.spiritist.org/italia  
 unionespiriticaitaliana@yahoo.it

**19 – JAPAN**

Comunhão Espirita Cristã Francisco Candido Xavier  
 Chiba-Ken/Jehikawa-shi/Ainokawa 3-13-20/101  
 2720034 – JCHIKAWA-SHI  
 info@spiritism.jp  
 www.spiritism.jp

**20 – MEXICO**

Central Espirita Mexicana  
 Retorno Armando Leal 14  
 Unidad CTM Atzacualco. Delegacion Gustavo A.  
 Madero  
 CIUDAD DE MEXICO, C.P. 07090  
 Tel: 00 52 5715-0660  
 E-mail: idominguezl@att.net.mx  
 www.spiritist.org/mexico

**21 – NEW ZEALAND**

Allan Kardec Spiritist Group of New Zealand  
 7/7 Balmain Road  
 Birkenhead - Auckland  
 New Zealand  
 Tel: 00 64 21 178 75 56  
 www.allankardec.org.nz  
 info@allankardec.org.nz

**22 – NORWAY**

Gruppen for Spiritistiske Studier Allan Kardec  
 Dronningens gt. 23  
 0154 Oslo – Noruega  
 Tel: 00 47 (22) 19 44 69  
 www.geeaknorge.com  
 post@geeaknorge.com

**23 – PANAMA**

Fraternidad Espirita Dios, Amor y Caridad (FEDAC)  
 Calle V # 9 - Parque Lefevre  
 Panamá - República de Panamá  
 Apartado Postal 0834 - 01981  
 Panamá, República de Panamá  
 www.fedac.org.pa  
 fedac@fedac.org.pa - fedacpanama@hotmail.com

**24 – PARAGUAY**

Centro de Filosofia Espiritista Paraguayo  
 Calle Amancio González, 265  
 ASUNCIÓN – PARAGUAY  
 Tel/Fax: 00 595 21 90.0318  
 www.spiritist.org/paraguay  
 arami@rieder.net.py

**25 – PERU**

Federación Espirita del Perú -  
 FEPERU  
 Jr. Salaverry N° 632 -1, Magdalena del Mar  
 LIMA-PERU  
 Tel: 00 (511) 263-3201 - (511) 440-1919  
 feperu\_espirita@yahoo.com  
 www.spiritist.org/peru

**26 – PORTUGAL**

Federação Espirita Portuguesa  
 Praceta do Casal de Cascais - Lote 4 R/C - A  
 Alto da Damaia  
 2720 – 090 - Amadora - PORTUGAL  
 Tel: 00 351 214 975 754  
 geral@feportuguesa.pt  
 feportugal@sapo.pt  
 www.feportuguesa.pt

**27 – SPAIN**

Federación Espirita Española  
 Calle Dr. Sirvent, 36 A  
 03160 Alhoradí – Alicante  
 Tel: (34) 626311881  
 info@espiritismo.cc  
 www.espiritismo.cc

**28 – SWEDEN**

Svenska Spiritistiska Förbundet  
 c/o Eliane Dahre, Norra Kringelvägen 12,  
 28136 Häsleholm – Sweden  
 Tel: 00 46 (451) 12916  
 spiritismen@hotmail.com  
 www.spiritist.org/sweden

**29 – SWITZERLAND**

Union des Centres d'Études Spiritiques en Suisse  
 Postfach: 8404 - WINTERTHUR - SUIÇA  
 Tel.privé: ++ 41/ 055 210 1878  
 UCESS 00 41 52 232 2888  
 www.spiritismus.ch  
 ucess@spiritismus.ch

**30 – UNITED KINGDOM**

British Union of Spiritist Societies-BUSS  
 Room 9, Oxford House - Derbyshire Street  
 Bethnal Green - E2 6 HG  
 Tel. 02077293214  
 bussevents@gmail.com  
 www.buss.org.uk

**31 – UNITED STATES**

United States Spiritist Council  
 9403 Verona Lakes Blvd  
 Boynton Beach, FL – 33472-2757  
 United States  
 Tel. 561 364 4764 / 954 592 4245  
 E-mail: spiritist\_council@usspiritistcouncil.com  
 www.usspiritistcouncil.com

**32 – URUGUAY**

Federación Espirita Uruguaya  
 Avenida General Flores 4689  
 Montevideo, Uruguay  
 Código postal: 12300  
 feuruguay@gmail.com  
 www.espiritismouruguay.com

**33 – VENEZUELA**

Asociación Civil «Socrates»  
 Carrera 23 entre Calle 8 y Av. Moran  
 Edificio: Roduar IV apto. 2-3  
 Barquisimeto – Estado Lara  
 Tel: 0251-2527423  
 centrosocrates@venezuelaespirita.org  
 www.venezuelaespirita.org



# Message to Spiritists and Spiritualists

*This message was received by Divaldo Franco at the end of his workshop at the closing of the First Spiritist Weekend in Lily Dale, NY on July 22, 2006. Divaldo Franco went into a trance and channeled the following message by the spirit Dr. Bezerra de Menezes. The medium Divaldo Franco had his voice changed as well as his facial features.*

“Dear friends, we live a historical time in the building of a better world. Our knowledge of the truth is a commitment with the Lord of Life to make society happier. Let us make good use of the knowledge of truth. There is great anguish in the heart and lots of suffering in the inner world of human beings. To sow the light of hope in the fertile soil of human needs is our duty in the name of the one who is the way, the truth and the life.

You have signed an agreement before birth. You have become an instrument of the truth that now you must honor. The time is now and it cannot be delayed. Love and be joyful, for you have been called for the work of eternal love. Strive so you can be chosen as faithful servants in the name of Jesus.

We signed an alliance of the Spiritualist spirits and the Spiritist spirits in this city to work on the future of blessings for Humanity. May God bless you, dear souls. With tenderness from your devoted, humble and fraternal servant,  
Bezerra de Menezes.  
Peace to all!”

> (This message as well as Divaldo Franco’s 4-hour seminar on Mediumship at the First Spiritist Weekend in Lily Dale were published by LEAL Editora in the book *The Dynamics of Our Sixth Sense*.)

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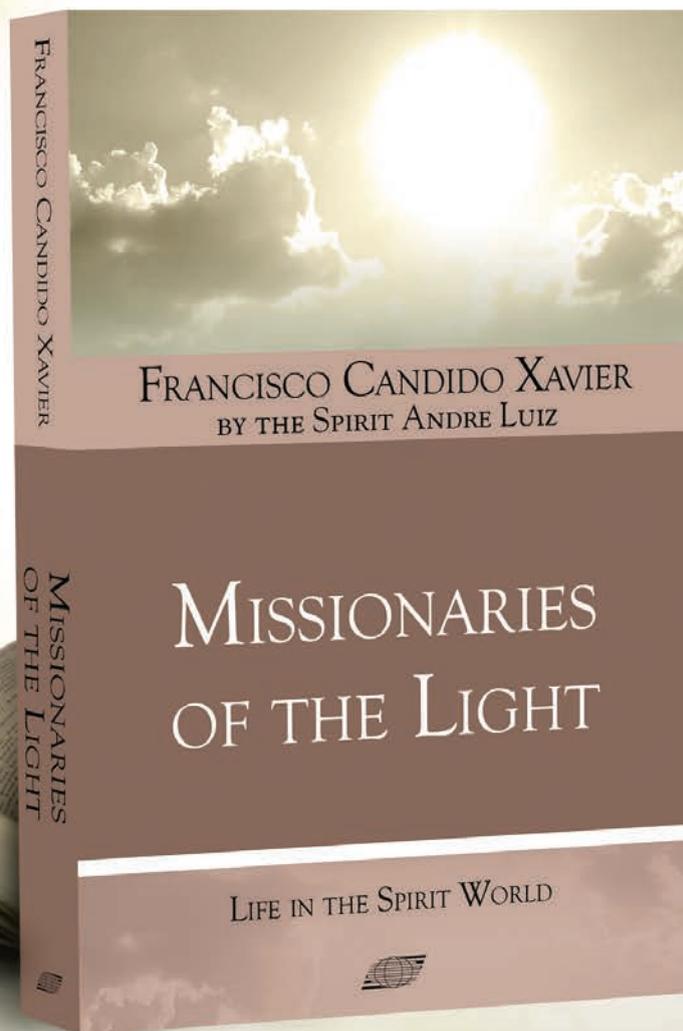
Adolfo Bezerra de Menezes (1831 – 1900) – Renowned Brazilian physician, politician and Spiritist, also called “Doctor of the Poor” for his great charitable work as a physician for the needy families. Dr. Bezerra de Menezes wrote several spiritist books while incarnated. He was the president of the Brazilian Spiritist Federation who greatly promoted the union of the Spiritist centers in Brazil. Mostly through the mediumship of Chico Xavier and Divaldo Franco, Dr. Bezerra de Menezes has been helping in the dissemination of Spiritism throughout the world.

# Missionaries of the Light

In this volume, Andre Luiz unveils the secrets of reincarnation, revealing the task of missionary spirits in charge of the rebirth process.

The spirit author affirms that physical death is not the end. He also stresses the importance of self-effort in the struggle for self-improvement.

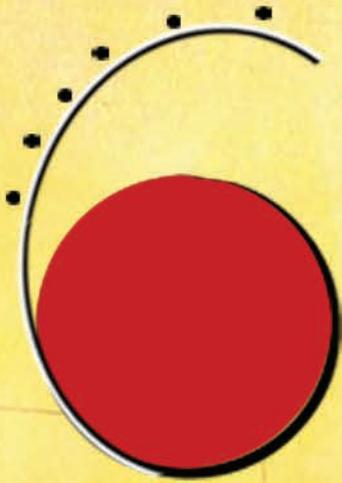
*Missionaries of the Light* teaches that Divine Providence always grants people new arenas of work through the incessant renewal of life by means of reincarnation.



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BRASILIA - DF - BRASIL  
CEP: 70830-030  
SPIRITIST@SPIRITIST.ORG

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C/DR. SIRVENT, 36, A., 03160  
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INFO@ESPIRITISMO.CC  
WWW.ESPIRITISMO.CC

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FAX: (34) 96 680 40 00  
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