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Victor Hugo, the Genius between Two Worlds!

by Divaldo Franco

**Paid
Mediumship,
a Risky Business**

by Ricardo Mastroleo, PhD.

**Psychological
Complexes**

*by Dr. Claudio Sinotti and
Dr. Iris Sinotti.*

**Spiritual
Dimensions of
Integral Health**

*by Vanessa Anseloni,
PsyD, PhD.*

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Numbers and Us

> Emmanuel

Numbers, as well as vibrations, have their natural mystic, but in the face of our educational mandate, we have to agree that all numbers, like all vibrations, are sacred to us, when we have the heart sanctified to God. Particularly, it is fair to emulate Christ's ancient observation about Saturday, explaining that numbers were made for men, but men were not created for numbers.

Source: Book *O Consolador* by Emmanuel through the psychography of Chico Xavier, Q/A 142, published by the Brazilian Spiritist Federation.

Glorious Immortality

“Physical death is not an unbalanced leap; it is simply an evolutionary step.”¹ Such are the dynamics of life, as you may know, dear reader! In its continuity, there is always another level of mastery to be achieved; once conquered, another one presents itself. And yet, we cannot block the flow of progress either in our lives or in the Universe. Whether incarnated or discarnated, we are constantly invited for changes. Feeling bored may simply be a symptom of the resistance to the new, to change... Much like the case of the Spirit of a “bored woman” in Kardec’s *Heaven and Hell* book. In a phenomenal conversation with Kardec through a medium of the time, we become acquainted with a much common reality: after death we primarily find ourselves in a similar mindset as the one we left while incarnated. And that lady was bored! She had two children, a husband, and servants to care for her domestic needs, but she decided to stay in boredom. As bored as she was while incarnated, she found herself bored in the afterlife. This reality is incredibly true!

Since the rule applies to every individual, genius minds also find themselves in the continuity of their affairs in the afterlife. They advance in even greater works. A great example of it is our beloved Dr. Bezerra de Menezes, the so-called “physician of the poor”. He proceeds in his outreach legacy now at international level. The same reality applies to all illuminated minds, one of which we pay special tribute in this issue of *The Spiritist Magazine*: Victor Hugo.

The Genius of Literature, whose body was buried and his memory immortalized at the Pantheon (Paris, France), left to the world masterpiece works in Literature, and we especially highlight the incredible *Les Misérables*. The Spiritist ideas can easily be found in that work. It goes from the power of forgiveness to the communication and intervention of the Spirits in our lives. With the 150th anniversary of his bestselling novel, Victor Hugo crowned his works with a transitional approach in life, one that would be more evident in his works in the afterlife. The genius is now back, writing educational novels through mediums, such as the renowned Divaldo Franco, while proceeding in his efforts to generate a greater sense of justice and equality in humanity.

Thus, dear reader, we dedicate this issue of the magazine to several key points that can potentially promote a greater shift in our consciousness. Their wisdom shall point out the true priorities in our life, the spiritual matters, so we may not fall in the traps of the legend of the cave, since we may become more fully aware of ourselves and our psychological complexes, then being better prepared to live our *Glorious Immortality* starting today!

[1] Emmanuel’s preface in the book *The Messengers* by Andre Luiz, psychographed by Chico Xavier, EDICEI.

Vanessa Anseloni, PsyD, PhD
Editor-in-chief

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EDITOR-IN-CHIEF (ENGLISH EDITION):

Vanessa Anseloni, *PsyD, PhD*

WEBSITE EDITOR

Daniel Santos, *PharmD, PhD*

COPY EDITOR

Chris Walney

DESIGN

Ricardo Costa

COLLABORATORS

Angela Milanese
Beatriz Thomason
Karina Menezes
Marcelo Abnajim
Luiz Enrique Salazar
Luiz Salazar
Carlos Dias

ADDRESS:

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

The Spiritist Magazine
4280 Henninger Court – Suite I
Chantilly, VA 20151 – USA
info@thespiritistmagazine.com

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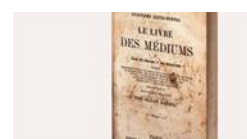
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Spiritual Dimensions of Integral Health

> Vanessa Anseloni, PsyD, PhD.



You, dear reader, and I are amazingly complex three-dimensional beings composed of **Spirit, Perispirit and Physical Body**. To achieve true, integral health we really need to accommodate a multidimensional approach. As much as the physical body needs daily adequate **hygiene, nutrition, and exercise**, the spiritual body and the Spirit also need these movements to achieve integral health.

As co-creators, we are the very engineers of our health, sculpting our own healthy or ill condition. Powered by our mind, the spiritual body receives vibrational information based on our thoughts and feelings, then imprinting those vibrational patterns in our physical bodies, when incarnated.

In the blessing of each incarnation we hold the opportunity to reorient the foundation of the immortal mind. Successive reincarnations then become remarkable experiences to either create a new conditioning or to refine a pre-existing one that propels our connection with God, our Divine Parent.

Talking about connections, the Spirit's mind has the dual capacity to send and receive information to and from others', thus making mind-to-mind currents an integral feature of our health. At each thought and feeling we are tuning in and out of a diversity of mental currents. Thus, the pursuit of integral health depends greatly on achieving a consistent attunement with the Higher Illuminated Minds of the Universe.

Such consistent attunement is true **exercise** of the soul since it relies on our emotional coaching, one in which we need awareness of emotions and willingness to consciously manage them. Nevertheless, we will only calibrate the core of our emotions when aligning it to a new standard of immortal virtues. A virtuous individual inevitably becomes a healthy individual. The ennoblement of the mind through the exercise of virtues envelopes our whole being in **nourishment** from the exchange with noble minds as well. And even when we do not get it right, prayer and meditation will serve as powerful **hygiene** to renew ourselves. After all, the joy of a new day will boost our hope and our courage to begin always again until we reach the ultimate integral health.

> This article was originally published in the Journal of Psychological Studies, issue 27.

Training for Death



Forolia.com/TuJa66

> Brother X (Spirit) /Chico Xavier (Medium)

Worried about survival beyond the grave, you ask, amazed, how the training for death should be carried out to avoid surprises after death.

The question is curious and really gives food for thought.

Believe, however, that, for now, it is not very easy to technically prepare a companion for the infallible pilgrimage.

Tourists come from Asia or Europe efficiently enabling future travelers, since they do not lack the necessary terms for proper analogy. But we, the discarnate individuals, bump on almost insurmountable obstacles.

Strictly speaking, Religion should guide the achievements of the spirit, as well as Science directs all issues pertinent to material life. However, Religion remains somewhat attached to the superficiality of priesthood with touching the deep recesses of the soul.

It is important to consider that your query was directed to me, a poor journalist without merits to address such inquiry, instead of being directed to the great theologians of the Earth who are today domiciled in Spirituality¹.

Though I have been here for almost twenty years, I still feel in awe like an indigenous person suddenly brought from the jungle to some of our Universities with the obligation to suddenly join the highest studies and the most complicated subjects.

For this reason, I can only count on my own point of view with the deficiencies of a primitive individual who was caught near the core of Civilization.

Preliminarily, I admit that I should refer to our old bad habits. Their crystallization is here a tyrannizing plague.

Start the renewal of your habits at each meal. Gradually decrease the lust to eat the flesh of animals. The cemetery in the belly is a torment in the great transition. Pork loin or veal fillet, seasoned with salt and pepper, do not place us far from our ancestors, the cannibal primitive ones².

Widely ingested drinks are another dangerous obsession. I have seen many souls of apparently exquisite background willing to trade Heaven itself by the aristocratic whiskey or our Brazilian cachaça.

As much as possible, avoid the abuse of tobacco. The condition of discarnated nicotine lovers is pitiful.

Do not give in to the temptation of narcotics. No matter how distressing crises seem to be while in the body, stay strong when facing the blows of struggles. Victims of cocaine, morphine and barbiturates linger a

long time in the dark cell of thirst and inertia.

What about sex? *Carefully preserve your emotional balance.* We here have many good people carrying living hell labeled "love".

If you have some money or hold any earthly possession, *do not postpone donations if you are really inclined to do them.* Great individuals, whom we admired in the world for their skill and power with which they materialized important business, here appear in many instances near us like desperate children for they do not get to manage their checkbooks any longer.

Within your family, be careful regarding your living will. Fatal diseases may assault anyone. And if your paperwork is not in order, you will suffer much humiliation in the courts and notaries.

Above all, do not cling too much to your blood ties. Love your wife, love your children and love your relatives in moderation certain that one day you will be apart, and thus they will almost always act contrary to your will, although they may respect your memory. Do not forget that in the present state of terrestrial education, if some loved ones register your extraterrestrial presence, after the funeral, certainly they will demand that you descend to hell, since they are afraid of your inopportune return.

If you already have the treasure of a religious faith, live accordingly to the precepts you embrace. What terrible moral responsibility it is to know the path without balancing oneself within it.

Do the most good you can, without worrying about pleasing everyone. Convince yourself that, if you do not feel sympathy for certain individuals, there are people who hardly tolerate you.

Therefore, keep your noble smile at all circumstances. Work always; work incessantly.

Service is the best solvent for our grievances.

Help yourself through the loyal fulfillment of your duties.

In regard to everything else, do not give up or inquire too much, because sooner or later death will offer you its business card, exposing you to everything that I cannot tell you now.

> Source: From the book *Cartas e Crônicas* by Humberto de Campos / Chico Xavier, chapter 4, published by the Brazilian Spiritist Federation.

Note: Kardec Radio dedicated a whole program to discussing this deep message. Listen to the program at <http://www.blogtalkradio.com/kardecradio/2013/03/27/preparing-for-the-great-transition>

[1] Spirituality here means the afterlife. (TR's note)

[2] In the original Portuguese text, the author mentions two Brazilian indigenous tribes: the tamoios and the caiapós. (TR's note)

Friendship and Prayer

> Message received at the Spiritist Society of Vienna, Austria in 1863; translated from German.

When creating souls, God did not establish any difference amongst them. May this equality of rights between them serve as principle to friendship, which is nothing but the unity on tendencies and feelings. The true friendship exists only among righteous individuals, who gather under the protection of the Almighty to encourage each other in the fulfillment of their duties. Every true Christian heart has the sentiment of friendship. On the other hand, this virtue finds its obstacle in the selfishness of vicious souls. They are similar to the seed on the arid rock that makes it infertile for the good.

Encircle your souls with the protecting wall of a prayer filled with faith, so that the enemy, either internal or external, cannot penetrate it.

Prayer elevates the human spirit to God. It frees them from all earthly concerns, transporting them to a state of tranquility, of peace, that the world could not offer. The more confident and fervent is the prayer, the better it will be heard and the more pleasing it will be to God.

When the human soul is fully taken by holy zeal, they elevate themselves to Heavens in ardent and intimate prayer. Then, the inner enemies, that is, the human passions, and the outer enemies, that is, the vices of the world, are impotent to force the walls of protection.

Pray to God with all your confidence, from the bottom of your heart, with faith and truthfulness!

> Source: *Revue Spirite* by Allan Kardec, 1863 June issue.

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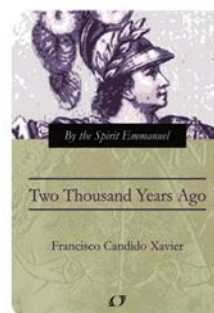
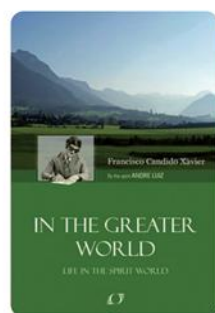
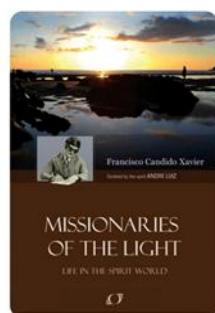
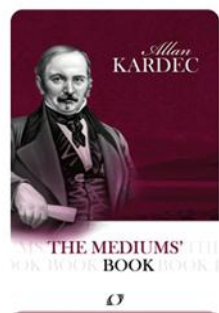
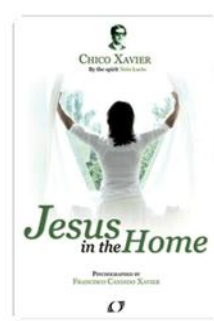
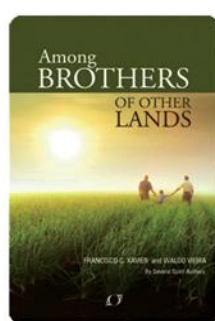
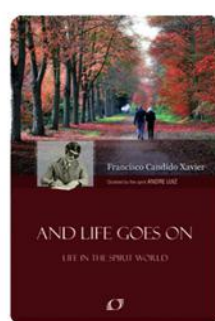
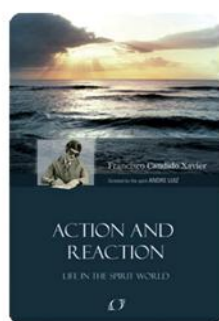
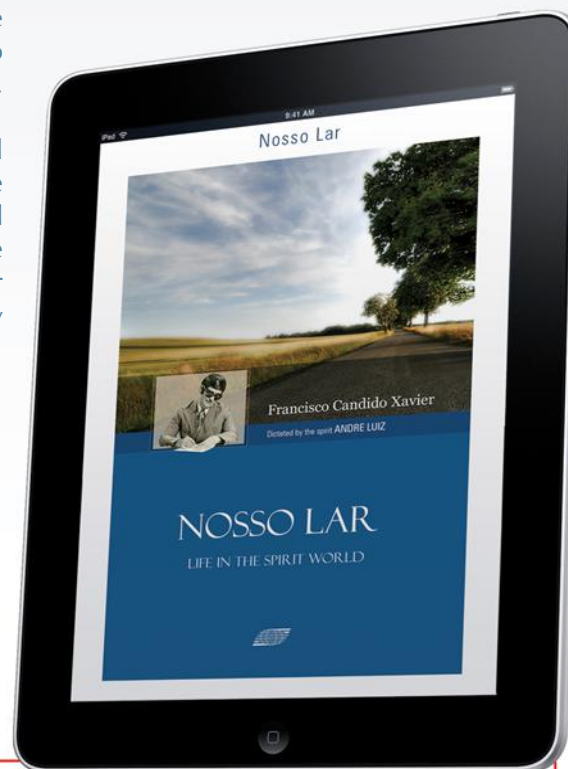
The International Spiritist Council (ISC) and the Brazilian Spiritist Federation (BSF) established a collaboration to consolidate pioneering efforts in the world market to launch the Spiritist books in digital format (eBook). This year we plan convert more than 500 titles copyrighted by The BSF. Amongst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

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Three Essentials of a Mediumist

> Emmanuel



Much like a service unit in the terrestrial plane, the essential success of a mediumistic meeting requires three essential elements:

The director

The medium

The assistant

In this group of triple strength, we have command, obedience and cooperation.

The first one is the brain that directs.

The second one is the heart that feels.

The third one is the arm that helps.

Without the security and the prudence of the brain, we will be thrown into irremediable imbalance.

Without the caring and receptivity of the heart, we will suffer the insult of despair.

Without the devotion and the decision of the arm, we will suffer from inertia.

However, in order for these three elements to function efficiently, three requirements will be necessary for a plan of action:

Trust.

Good will.

Harmony.

Harmony translates into discipline, order, and respect. Trust that signifies faith, optimism, and sincerity.

al Elements stic Meeting

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Good will that expresses study, understanding, and spontaneous service to the neighbor.

We cannot forget that this plan of action must rely upon three distinct foundations.

Inner improvement.

Vigilant Prayer.

Fulfilled Duty.

Once attunement is achieved in this triangle of forces, the Superior Spirituality can endeavor among the human incarnates the attainment of its three most important goals through the human factor:

The moral elevation of Science.

The enlightenment of Philosophy.

The freedom of Religion.

With the dignified Science, we will not betray the rhythm of progress.

With the enlightenment of Philosophy, we will brighten the horizons of the soul.

With Religion being free from the chains that imprison its glorious spirit to the darkness of discord and fanaticism, we will then offer help, welfare, fraternity, and education.

Let us meet under the referred foundations, under the inspiration of Christ, our Master and Lord, and our mediumistic meetings will always be a sanctuary of charity, and a cellar of light.

> Source: Book *Instruções Psicofônicas* by several Spirit-authors through the psychography of Chico Xavier, published by the Brazilian Spiritist Federation.



One Hundred and Fifty Years

> Amalia Domingo Soler

// A 150-year-old beggar died in Belgoroff whose romantic and interesting life episodes are really fantastic. This man, named Andrew Basisikoff, start begging at fifteen. First he pretended to be one-armed, later deaf, then lame, blind later. Since his sixties he pretended to be perfectly deaf and mute.

“Well, by virtue of such farces, good old Andres Basisikoff brought together a fortune of several thousand rubles, which acquired three lodges that he put under the name of one of his children, while continuing asking as any wimp. Moving from one city to another he acquired a house and a car and he would deliver them to his children. And then he would begin to walk to another province, where he continued his life of privileged beggar.

“He died, as we said, at one hundred and fifty years of age, leaving to his eight children two million rubles between farms and money.”

The small article that precedes these lines drew much of my attention when I read it and I exclaimed in horror: what such a long atonement, one hundred and fifty years!

What is the story of this Spirit? It must be very rugged, and must have wronged much to deserve so many years of torture. It must be confessed that life weighs when one meets twelve decades, after 60

years, even being very strong the body begins to decay, multiple announced ailments of old age, the youthful illusions, like flowers, have withered, are leafless, and there is only a melancholic remembrance of them, and sometimes it feels remembering the lamentations of Love Field, “To cry so much for something so little ...” Life without illusions has no charm. It is unattractive. It is a slow disease without major crisis, but it is at last an illness. Sensing that the Russian beggar should have had a sad story I asked the guide of my literary work if I was correct in believing that his long pilgrimage on Earth was a punishment for his previous guilt, and the Spirit told me this:

“The present is always the corollary of the past, as the future is the corollary of the present. Life is a series of events closely linked to each other, life is a skein without loose ends, never break its strands of tangled skein that is, the knots do not need them to do what Alexander did with knot tying throwing the yoke or wagon of Gordius, that he cut with his sword, and are such nodes of the web of life. Although violence would like to break them and, apparently does, they do not break. Death is also unable and the Spirit continues paying off its bills in countless incarnations. It is not worth being wise and be considered a true notability in the scientific world if your science has not joined the feeling and the strict line of duty. The greatest of the great returns to Earth and, as compensation, to each is given the reward according to their works.

“The one who has simulated his physical defects (ones he did not actually have) has already shined

in that world for many centuries at the blossoming of Ancient Greece. Therein, among that galaxy of illustrious men, he excelled the materialist Ataulfo, who sought the secret of prolongation of life. He also hated death more than old age and used to say that it was humiliating and embarrassing to be dominated by physical decay. That intelligence should serve to seek remedies to beat in the heroic struggle of organic weakness. That man should not resign himself to dying as the irrational died sacrificed to the gods.

"Ataulfo, who was master in many sciences, devoted himself with his disciples to seek medical tonics to invigorate the enfeebled by the weight of the years. He (without understanding then) dreamed of eternal life, wanted to live for many centuries, and as he could not understand that the Spirit can live detached from his body, every effort was to strengthen the body. He composed various remedies for rebirth, as he used to say. His studies and experiments caused many casualties, sacrificed many innocent, tender and beautiful young children, because the old needed to drink few drops of blood from a virgin and the blood was mixed with a small amount of human dust, or bones of a pulverized child.

"He committed many crimes in that existence, but took no great responsibility for them because he did not kill for the sake of killing, nor did he take pleasure in victims' agony. The victims just wanted to prevent the suffering and wanted to find a way to live for ages, because according to his theory, if humans managed to live many centuries, continually acquiring new knowledge, the Earth would be a paradise, because each man with his inventions would embellish it with their incessant discoveries.

"He dreamed, again, with the truth of life. He was not content to see the death of a wise man in the flower of his age. He lamented the lost energies, the initiatives that were paralyzed, and wanted to fight death at all costs. He loved life with true idolatry, and he became very old, not because of the concoctions he took, but by hygienic measures to be fastened upon reaching adulthood. His continence was modeling. He admirably balanced his working hours with complete rest and meditation. He glimpsed the rapids of eternal life. He suspected that there was a higher power, but that force was not to his liking. He wanted to be great by himself. He was the personification of pride. He wanted everything because of his own efforts, and when detached from his body, completely unusable by the enormous weight of years, his astonishment knew no bounds. He was so stunned to see he had never dreamed of the life of the Spirit detached from the body, which made Ataulfo mad to find eternity with different laws than he knew.

"The proud sage was so small! ... When he realized that the centuries were much less than seconds left in time, he who had committed so many murders to prolong a few years of life was full of life without that body whose conservation had made so many abuses.

"He soon returned to Earth eager for new discoveries, and came to penetrate victorious in the temple of glory for his inventions and discoveries all aimed at prolonging human life without pain, without loss of strength, although no longer using children and virgins who were sacrificed for the sake of science. He picked up another that caused the ruin of many families. He seized the wealth of many to undertake long journeys, promising huge profits that he never met, because they would forget very easily their flattering. His pride blinded him and though they still did a great favor stripping them of their property to seek scientific truth.

"He became very wise. He traveled the world when travel was extremely difficult and there were a host of obstacles to beat, but his heart was dry. The sweetness of love was unknown to him. There came a day that he felt cold in the soul and was in his room with nothing but his science. Then he heard the warnings of his guide and finally became convinced that wisdom without love is like a fountain without water, like a tree whose height reaches the sky and casts no shadow, no fruit; he thus recognized the greatness of God, and with the keenest desire to match his kindness to his science he began a series of expiatory reincarnations often dying in infancy, he who sacrificed so many innocents.

"Recently he wanted to remain on Earth as long as possible humbled, since before his pride blinded him, and he thought bigger than all humanity. Also he returned a fraction of what he usurped because when he begged it was not to live comfortably but for his children, who were stripped of their wealth in another time to satisfy his whims and vanity. The sage man of yesterday, who took such good care of the body in his last existence, used his body to lie, to cheat, to get fruit from an apparent defect. A few considerations are provided by the different use made by the sage of yesterday! You were right to believe that the Spirit of the beggar had a long story! Science without love leads us to great abyss! Goodbye."

So many lessons in this story! As Victor Hugo said that without love the sun wouldn't shine, and I say that whoever doesn't love, doesn't live either.

> Source: Book *Hechos que Puebran* by Amalia Domingo Soler. In Portuguese, the book was entitled *Reencarnação e Vida* published by Instituto Difusão Espírita.

Collective Discarnation

> Emmanuel

On February 23, 1972, a few dozen people asked the following question to Emmanuel through Chico Xavier in Uberaba, Minas Gerais, Brazil.

Since God is Infinite Goodness, why does He allow the distressing death of so many cloistered and helpless people, as in the cases of great fires?

We really acknowledge God as Perfect Love allied to Perfect Justice. And, as Human Beings, who are Children of God and grow in love, they bring within themselves the immanent Justice. Therefore, they become, in any situation, the most severe judges of their own selves.

When we return from the Earth to the Spirit World, aware of our own responsibilities, we revisit our past debts and we implore for the needed means to rescue them properly.

This is how we so often are reborn in groups committed to collective redemption in the Planet.

Invaders tied to their own ambition smashed collectivities in the voluptuousness of looting. Now they return to the Earth with different responsibilities, but under a tryst for joint discarnation in public accidents.

Community explorers exhausted resources for personal gain. Then they asked to return to the dense body to face the apex of devastating epidemics together.

Warmongers managed to assault using cruelty for megalomania of gold and of power. Then,

strengthening themselves for regeneration, they pleaded the Physical Plane to suffer an apparently undeserved shared death in occasions of blood and tears.

Buccaneers put fire in vessels and cities in the conquest of easy preys. As we observed ourselves with guilt issues in the Beyond, we requested to return to Earth to discarnate collectively in painful fires, which would be inexplicable without reincarnation.

We create guilt and we ourselves engineer the processes designed to extinguish the consequences. And Divine Wisdom counts on our efforts and the tasks of rescue and readjustment in order to induce us to more ample study and progress in regard to our own safety.

It is for this reason that human beings leaves all earthly calamities with more experience and more light in the brain and the heart in order to defend themselves and appreciate life.

Let us grieve without despair those who became victims of disasters that smash our soul. Their pain is our pain. The problems they faced are also ours.

However, let us not forget that we never lack the presence of Divine Mercy before the occurrences of Divine Justice. Suffering is invariably reduced to a minimum for each of us. Everything is renewed for the good of all of us and God grants us always the best.

> Source: Message from the book *Chico Pedu Licença* by several Spirit-authors through the medium Chico Xavier, published by GEEM, chapter 19.





Outcasts of Life

> Victor Hugo (Spirit) / Divaldo Franco (Medium)

Everywhere the outcasts walk alone. They are the miserable defeated by the world that took away their opportunities for survival. They gather in gangs of criminals and sad ragamuffins; loom with grimaces of beasts and, truculent, become aggressive, in the country of oblivion where they establish residence. They are those who have been denied the right to live, although they are the bitter fruits of the tree of unhealthy society. The outcasts have no name. They just use a designation to which they are accustomed to answer. Their families are the fortuitous encounters. Their love is bitter adventure. Their landscapes are the shadows of the bridges, the river banks, the swamps and the stilt houses, the hills and the slums, where they peer, philosophizing with the cynicism of misery, the others... The others, the outcasts of luxury, they shine in illusion and bask in the comfort that undermine the character, already weakened, and tear the lax hope from other pariahs, taking from them, or to be exact, robbing them of the human rights they should also experience, but they do not. Those, the outcasts because of lack of money and of family, are called "social scourges", but the others, those who blaze in newspaper headlines, have no epithet, because there is no substitute for the expression of moral cancer. The latter are the ones that are misers and promote misery. They proclaim accusations against ungodliness and are responsible for all kinds of crimes. They cage in their own claws

the justice that does not reach them in the violent crimes that they practice with gloved hands. They are the ones who use the laws in bankruptcy to curtail the freedom of those who are prisoners themselves already on the dirty walls of unhappiness. They lock themselves in prisons where they put armed guards, making the warders, whom they spy upon and burden them with injuries, nothing more than, after all, prisoners that watch over prisoners. Much bigger than you think is the legion of pariahs. They swarm in the alleys of the sordid slums of the cities and towns to abandonment, inundating, as well, palaces and apartments where high profile individuals live, whose existences were embraced by degradation and where shame was expelled, soiled, under the stoning of irony and disdain for not enduring the harassment of moral filth... Escaping from themselves, they are incapable of gazing to the mirror of consciousness. These outcasts of temporary power plunge into hallucinatory drugs to dream the nightmare of the lies that asphyxiate them, petrifying their feelings and overcoming their minimal expressions of humanity. There are, however, the outcasts in redemption. They suffer and mourn, wrapped in the mantle of pain and solitude, purging, to climb the mountain of sublimation, after long march through the swamp in which they overcome their passions. Almost all of us are outcasts due to the absence of light!

> Source: Book *Párias em Redenção* by Victor Hugo psychographed by Divaldo Franco, published by the Brazilian Spiritist Federation, Fifth Edition, page 325.

Victor Hugo, the Genius between Two Worlds

> Divaldo Franco

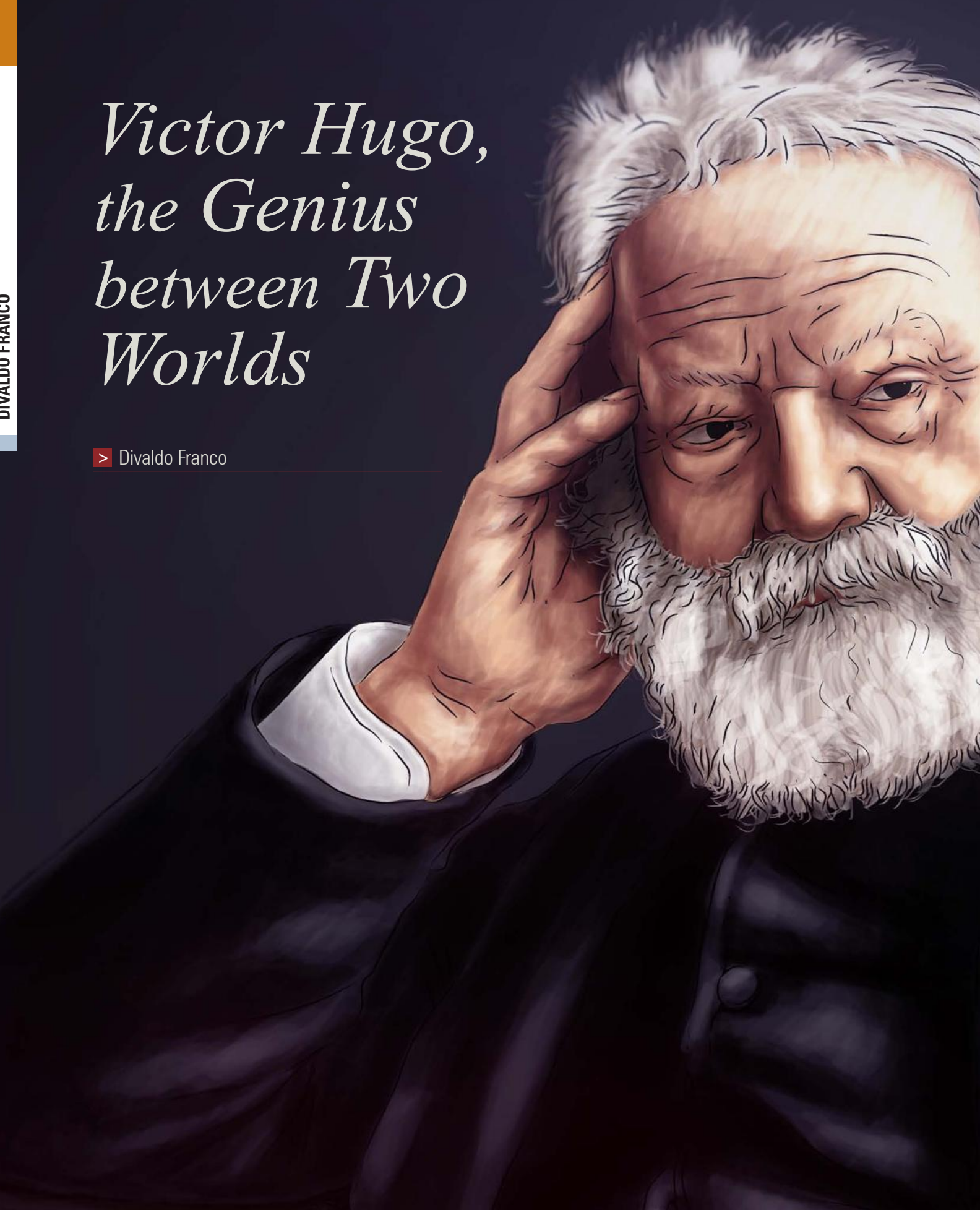




Illustration by Ricardo Costa

TSM - FROM OCTOBER 2012 TO JANUARY 2013 THE MAISON OF VICTOR HUGO MUSEUM IN PARIS, DEVOTED A SPECIAL EXHIBITION TITLED ENTRÉE DES MEDIUMS. IT ENCOMPASSED THE EXPERIENCES OF VICTOR HUGO AND HIS FAMILY WITH THE SPIRITUAL WORLD. THERE, WE FOUND HISTORICAL MOMENTS IN WHICH HIS SON, CHARLES HUGO, SERVED AS A MEDIUM, AS WELL AS REPORTS OF PSYCHIC MEETINGS OF VICTOR HUGO AND HIS FAMILY MEMBERS WITH THE MEDIUM DELPHINE DE GIRARDIN. THESE REPORTS ARE DESCRIBED IN DEPTH IN THE BOOK VICTOR HUGO'S CONVERSATIONS WITH THE SPIRIT WORLD BY JOHN CHAMBERS, PUBLISHED IN 2008. BASED ON THOSE REPORTS, WE COULD THEN ENSURE THAT MR. HUGO WAS A SPIRITUALIST. THEN, WHEN DID HE WAGE CONTACT WITH SPIRITISM BY ALLAN KARDEC?

DF - The great truth is that Victor Hugo, the remarkable Latin genius, was profoundly humanitarian and Christian in his statements against violence, usurpation of power, totalitarianism, social injustices ... He was not tied to any religious denomination that I know of, but he was deeply spiritualist, since he was certain of the soul survival in mediumistic experiences in his home while in exile, thus maintaining contact with Spiritism. Unfortunately, when he returned to Paris, Allan Kardec had already disincarnated.

TSM - VICTOR HUGO WAS BORN IN A CATHOLIC FAMILY. HOWEVER, AS AN ADULT, HE REJECTED THE CATHOLIC DOGMAS AND WROTE SEVERAL TEXTS AGAINST THE INCOHERENCE OF THE CHURCH IN REGARD TO ITS INDIFFERENCE TO SOCIAL PROBLEMS EXISTENT AT THE TIME. COULD YOU TELL US WHEN AND HOW HE OVERCAME THAT RELIGIOUS AVERSION TO EMBRACE HIS SPIRITIST COMMITMENT SO STRONGLY?

DF - The suffering of the great thinker during the exile made him mature psychologically, acquiring wisdom, therefore going beyond intellectualism. Also,

his love for his dear France (country) sweetened his impetuous feelings, which led him to decrease his distaste for hypocrisy and indifference of the religious individuals focusing on human sufferings. Therefore, I think that it was from 1870 that he came to yearn the Christian conduct, and soon after, the Spiritist one, then living it to the fullest.

TSM - IT IS KNOWN THAT VICTOR HUGO (WHILE IN THE SPIRIT REALM) WROTE SEVERAL BOOKS THROUGH THE MEDIUMSHIP OF ZILDA GAMA (*NA SOMBRA E NA LUZ; DO CALVÁRIO AO INFINITO; REDENÇÃO; DOR SUPREMA; ALMAS CRUCIFICADAS*) AND THROUGH YOUR MEDIUMSHIP (*ÁRDUA ASCENÇÃO, CALVÁRIO DE LIBERTAÇÃO, DIAMANTES FATÍDICOS¹, DO ABISMO ÀS ESTRELAS, PÁRIAS EM REDENÇÃO, QUEDAS E ASCENSÃO, SUBLIME EXPIAÇÃO*). HOW DID YOUR FIRST ENCOUNTER WITH VICTOR HUGO (SPIRIT) OCCUR IN YOUR PRESENT REINCARNATION?

DF - In April 1970, I was returning from a conference in the city of Juiz de Fora (State of Minas Gerais, Brazil) when I fell ill with flu infection. Thus, I had to remain in Rio de Janeiro in order to recover myself before returning to my home in Salvador, Bahia. On the evening of April 20, I was still feverish. The family that hosted me gathered together to study the Gospel at home. Since my condition was lamentable, I asked their permission to rest in the bedroom. Meanwhile, while I was praying, I saw a noble Spirit entering the room. He invited me to psychograph. I explained to him my limitations due to the flu, fever and runny nose... He kindly listened to me and said, "I was waiting for this moment to write a novel through you, since your weak body will not allow your strong personality to interfere in it. I would greatly appreciate if you would let me write." I immediately got up. With the joyous friends I prepared myself to psychograph, which lasted for 4 hours. When finished, I had written two long chapters of what would later be the book *Párias em Redenção*, which he would finish in 28 days, after I returned to Salvador... That is record time for such a vast work.

TSM - WASHINGTON NOGUEIRA FERNANDES, YOUR BIOGRAPHER, COMPILED A BOOK REPORTING EXTENSIVE RESEARCH ON THE SIMILARITIES AND DIFFERENCE BETWEEN VICTOR HUGO, INCARNATE WRITER, AND VICTOR HUGO, DISCARNATE WRITER. HE MAINLY OBSERVED THAT "DIFFERENCES BETWEEN THE WRITER AND THE SPIRIT VICTOR HUGO IS THAT WHEN HE LIVED ON EARTH, HE DEMONSTRATED ERUDITION,

TAKING SEVERAL PAGES OR CHAPTERS TO GIVE HIS LITERARY TONE. AS SPIRIT, VICTOR HUGO SPENT JUST ENOUGH TO MAKE A REFLECTION, TO GIVE CLARIFICATION OR TO PRESENT A THOUGHT." HAVE YOU HEARD HOW VICTOR HUGO ACQUIRED THE LATEST LITERARY SKILL, WHICH ACTUALLY IS THE TRADEMARK OF MORE EVOLVED SPIRITS? HOW LONG AND WHAT WERE THE POSSIBLE EVENTS IN THE SPIRITUAL REALM THAT POSSIBLY INFLUENCED VICTOR HUGO TO TAKE HIS NEW APPROACH?

DF - The kind Spirit informed me that he changed his style while discarnated, giving it a syncopated style in which the Spiritist Doctrine would be present through the concepts that he introduced in the books after the first one. His goal was to help the reader better understand the transcendent values of life and the proposals of Spiritism within each novel.

While on Earth, Victor Hugo wrote his novels with great details, because he also instructed thru the pages written ... In the Beyond, his vision became different and he preferred a more synthetic style, not to tire the reader ...

TSM – SINCE IT IS EVIDENT VICTOR HUGO'S COMMITMENT WITH THE REGENERATION OF OUR PLANET EARTH, COULD YOU SHARE WITH US THE PROSPECT OF THE WORK OF THIS GENIUS BETWEEN TWO WORLDS REGARDING THE FUTURE OF HUMANITY ON EARTH?

DF - Without a doubt. The Spiritual Benefactors are unanimous in stating to me that the noble builders of our society in the past are back either working in Spirit to expedite the era of regeneration, or reincarnating for great liberating achievements. The Spirit Victor Hugo is one of those missionaries in Literature, who are building a better world, which may perhaps be in the near future.

[1] *Diamantes Fatídicos* (Fatal Diamonds) is already translated into English through the efforts of members of the Spiritist Society of Virginia and will soon be published by its publisher LEAL Editora.

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Paid Mediumship: A Risky Business

> Ricardo C. Mastroleo, Ph.D.

Spiritism is based on natural, and therefore, universal laws. However, the way it must be introduced and taught to anyone who is new to its core ideas strongly depends on each individual's cultural values, religious background, and personal motivation to learn this new body of knowledge. In fact, this is a general pedagogical truth that is valid not only to the teaching of Spiritism, but also to the teaching of any field of human knowledge. The ability to educate depends heavily on the understanding the educator has about the individuals that will be learning the new knowledge.

As Spiritism is being established in more and more countries, with different cultures, languages and ethical values, it is imperative that the Spiritists in different parts of the globe who lead study groups or deliver talks about Spiritism, take into careful consideration the local cultural values so as to put forward the Spiritist message in a way that better resonates in people's hearts [1], [2], [3].

Charity is one of the pillars of Spiritism, and the act of giving without expecting anything in return is a bright source of light that illuminates and directs our spiritual path. In this context, Kardec extensively discussed [4], [5] the drawbacks of associating the practice of mediumship with financial or any material compensation. On the other hand, in countries like the United States the entrepreneurial attitude is highly valued and encouraged. The ability individuals have to use their talents and ingenuity to create new



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businesses embodies the basis of the economical system of this country. The value of honest and hard work is taught to children in early ages, where many parents reward their kids with small monetary payments for performing household chores, or encourage them to engage in remunerated activities like mowing a neighbor's lawn, babysitting, or setting up the traditional lemonade booth in their home's front yards to sell cold lemonade in a summer day.

It is clear that in such a business oriented environment, which permeates the lives of many people in the United States, it becomes a little tricky to convey the idea that the practice of paid mediumship should be avoided. The purpose of this article is to highlight the main points in Kardec's arguments discouraging such a practice, and then point out a way in which this concept can be better assimilated in this country.

Give for free what has been received gratuitously

This is the title of Chapter 26 of The Gospel According to Spiritism [4], and is an argument frequently used by Spiritists to advocate against the practice of paid mediumship. However, this argument might not be very effective when presented by itself alone. Kardec used this passage from the Gospel (Matthew 10:8), and two others, "Paid Prayers"

(Mark 12:38-40), and "The Money Changers Expelled from the Temple" (Matthew 21:12-13), to illustrate the importance of charity through our prayers and donation of our time and talents for the benefit of others, and also to emphasize the fact that spiritual progress cannot be purchased, but only attained as a result of our own commitment to self reform in conformity with the Law of Love. But the isolated use of this argument against the commercialization of mediumship might have little impact in a culture where the financial recompense for professional services is always expected. The argument "give for free what you received for free" has a counterargument that is often invoked: "If a gifted and skilled musician, medical doctor, or scientist can charge for their work, why not a gifted and skilled medium? They all got their gifts for free and acquired their skills with their own effort. Why would it be ethically unacceptable for mediums to make a living off their natural aptitudes and skills?"

One might respond to this counterargument by quoting another statement, also found in the same chapter [4]: "*Mediums are not to sell words that do not belong to them, seeing that they are not fruits of their conception, nor their research, nor of their personal work*". Although undoubtedly true, this argument can be easily refuted with questions like these: "In the exercise of their activities, sign language interpreters or simultaneous translators are also saying nothing that is fruit of their conception. Does it mean that it is ethically wrong for them to charge for their work? If they are charging for their knowledge of different languages and their ability to

provide an instantaneous, accurate translation, why cannot a medium charge for their ability and skill to serve as the translator between the spiritual and material realms?"

Intention and mediumship

The discussion above illustrates well the fact that the use of purely ethical arguments in countries like the United States to advise against remunerated mediumistic work can be very ineffective because they conflict with the strong and long-standing culture of hard work along with the merit and remuneration compatible with one's personal skills and efforts. Consequently, the discussion about the exercise of mediumship as a profession must be conducted in a manner where less weight is given to the ethics of it, and more emphasis put on the practical negative outcomes that might result from such a practice.

That said, an important point to consider is that mediumship is a spiritual and mental activity, where the true intention of the medium, manifested through their current vibratory states of mind and heart, will determine the nature of the spirit with whom the connection is to be established [6], [7]. Besides, in any mediumistic activity the bulk of the work is done by the spirit, with the medium being only the translator, the instrument utilized by the spirit. Therefore, the quality of any assistance work is strongly influenced by the level of spiritual evolution of the communicating spirit. However, benevolent spirits, in their willingness to share their love and wisdom with those in need, will tend to stay away from mediums that don't have a genuine intention to serve. Not because they don't have the desire to assist the person that requested the medium's help, but because the vibratory mismatch between the medium and the spirit becomes an impediment for the spirit to properly perform the needed work, in the same way that an out of tune violin becomes a

serious obstacle for a virtuoso violinist to produce good music. As Kardec points out [5], *"Mediumship is a faculty given for good, and good spirits withdraw from everyone who would make it a stepping-stone for aught that does not answer to the views of Providence. Egotism is the sore spot in the social system; the good spirits combat it, and it cannot be supposed that they come to serve it."*

Consequently, a good medium is not only measured by their ability to serve as an accurate translator between the spiritual and material realms, but also by their ability to connect to more evolved spirits. This connection takes place when the medium is in a vibratory spiritual state that is compatible with the spiritual state of the spirit, and when it comes to assistance work, this compatibility is influenced by the intention of both medium and the spirit to selflessly do good to others. Similarly, a medium that has the intention to do frivolous or self-interested work will attract frivolous and selfish spirits with whom the vibratory state is more compatible. Kardec underscores this point very clearly [4], *"Those who desire serious communications should before all else ask with seriousness, and following this, should inform themselves of the nature of the sympathies the medium may have with the beings from the Spirit world. Therefore the first condition necessary to attract the benevolence of the good Spirits are humility, devotion, abnegation, and total disinterest, both moral and material."*

Having established the fact that during any mediumistic activity the medium's underlying intention to perform that activity is a determinant factor of the nature of spirits with whom they can be connected, the issue of paid mediumship work can be more soundly examined.

When a medium has a business to provide mediumistic services, profit is expected and it will originate from the revenue generated by the clients. When the medium's living expenses depend on this



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revenue, the true intention and motivation to perform the work must be questioned. Is the medium more interested in the client's consultation fee or in being the instrument of solace for a brother or sister in need? Is the medium more interested in customer satisfaction, feeling compelled to say what the client wants to hear, or in being the channel to the guidance (not always easy to be followed) of benevolent spirits to help a brother or sister to advance in their spiritual journey? Note that these questions are not as relevant to other professionals like, say, a medical doctor or a dentist, because the success of a treatment depends much more on the doctor's knowledge and experience, and much less on the doctor's true intention, be it to keep a good reputation and cash flow or to genuinely be an instrument to the patient's well-being. However, for mediumistic work the true intention of the medium will determine the nature of the spirits who will be doing the work, and any medium engaged in remunerated mediumistic work will be walking a fine line between strictly selling a service to a client and altruistically assisting a brother or sister in need.

Another point to consider is that mediums cannot make promises with respect to specific spirits to channel or spiritual effects to produce, and Kardec states this truth very boldly [4], *"There is not a single medium in the world who can guarantee the obtaining of a spiritual phenomenon at any given moment."* If a medium charges to channel a client's departed loved one, what if the communication cannot be established? In this scenario, fraud starts to become an attractive option, either for the medium or for mocking spirits who will take no time to seize the moment to take pleasure in being deceitful.

"Mediumship only exists through the co-operation of the Spirits." [4] Making it into a profession exposes the medium to the risk of becoming an agent of less evolved and untrustworthy spirits because the main driving force for the work might be removed from love and genuine intent to help and instead, focused on the medium's financial and material needs. For this reason, remunerated mediumship is not a recommended practice.

One might argue that discouraging mediums from charging for their services will prevent the good ones from devoting their whole time for the activity, thus depriving many people of the benefits of their work. The flaw of this argument resides in the misunderstanding of what a good medium really is. As it was pointed out earlier, a good medium is not only the one who has a good control of the mechanics that governs the mental and spiritual connections with the communicating spirit, but also the one who

can earn the trust of evolved and loving spirits, who accept to utilize the medium as the instrument of their work. When mediumship becomes a source of revenue, selflessness has a greater chance to be partially or totally replaced by self-centeredness, thus discouraging or even impeding the intervention of benefactor spirits, and favoring the intervention of less evolved spirits, more attuned to the lower vibratory state of the medium.

In conclusion, mediumship is a gift intended to bring us solace, knowledge and light to our spiritual path. Meaningful and dignifying mediumship is the one that enlightens, educates, edifies, and unites us, but it can only be achieved with the concurrence of evolved and loving spirits along with the work of mediums committed to their own inner reform and to a humble and selfless practice focused solely on those they were given the opportunity to assist. When financial recompense is present, there is a risk for the focus on the work to move away from the spiritual needs of the assisted and towards the medium's material necessities and appetites. This shift in the focus and intention of the medium has a direct impact on the level of the spirits who will do the work, and therefore, in the quality of its outcome. Hence, paid mediumship should be avoided. The problem is not the payment itself, but the selfish intentions that might result from it. In fact, a medium who does not charge but uses their mediumistic faculties in an ostentatious manner, as a tool for self-promotion, will incur the same problem. Mediumship with pride and egotism invariably produces futile results. In order to fulfill its dignifying mission mediumship must always be fueled by love and a sincere and selfless desire to serve.

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Children's Ingratitude



Despite everything I have done for my children, why do they still treat me with ingratitude?

> Bernadete Leal, M.Ed.

We sometimes hear people saying that they wish children would come with a manual on how to handle them. Although the idea may sound wonderful, we all know that it does not occur. Or, even if hypothetically children would be born with a manual, it would quickly be outdated and it would have to be frequently revised due to so many changes that humanity undergoes.

Parents wish to have that magical manual mainly when their child shows challenging behavior and signs of ingratitude. Frustrated, or in a moment of anger, parents may make the following comment, "My children are very ungrateful, and that's how they pay me back for all the sacrifice that I have done for them!" These words, even if not said exactly as we mentioned, may have crossed some parents' mind one way or another.

So, let's reflect on it beginning with the possessive adjective my in "my children." What is really ours? What do we really own? We may say, "this is my house, my car, my computer, my money," but these are material things that can suddenly be gone. We hear stories of people who had a great deal of possessions and later lost everything after a natural disaster, including their loved ones. So, again we ask, what is truly ours? Well, ours is what we nurture in our soul and what stays with us after we leave the material world: our moral values, our knowledge, and our experiences. These are our true possessions. When we refer to someone as my son, my mother, or my husband, it is only to give a sense of belonging, meaning that we are related to a certain family, but we do not own our children. A child is primarily a child of God, and parents are those whom God entrusted with the task to raise and help a child to progress.

When a child is being ungrateful, it is understandable that parents feel sad and frustrated with their children's behavior. But, even though parents may feel hurt, it is important not to judge the child. We learn with the Spiritist philosophy and with the blessings of reincarnation that we are Spirits in progress moving toward our perfection in every lifetime. Therefore, it is likely that we have shown some ingratitude toward someone in our previous or present life, and we should not judge considering that we likely had been there. Plus, there is a golden reason why the Spirit of the parent and the Spirit of the child are connected. Think of the possibility that in a previous life, the parent has shown some ingratitude to the Spirit, who is in this present life his child, and now they are blessed with the wonderful opportunity to learn with this experience.

In The Gospel According to Spiritism by Allan Kardec, chapter 14, we read:

"Don't give up on a child who rejects a parent, or treats a parent with ingratitude. It is not by chance that the child is this way, nor is it an accident that the child is under your care. Such reactions often reveal a dim intuition of the past, from which fact we can conclude that one or the other-, the parent or the child-may have hated or harmed the other in the past.

In fact, the current life may offer a great opportunity for the forgiveness or for redress"

A common mistake is when parents expect their child to pay them back for the sacrifices they have made. Sacrifice and challenges come with the parenting job; it is part of the job description. A parent, who truly loves their children, does not expect anything in return. If they do, then it is not love but selfishness because true love is selfless.

When a child shows ingratitude, it is important to keep in mind that this is not the only opportunity that a child has to learn. Everything has its time, and we need to be patient and understanding, realizing that it may take a little longer for a child's behavior to change and improve morally. The understanding comes with spiritual knowledge and with the realization that our children will have plenty of opportunities to grow in several areas of their life; it does not happen all at once. But be assured that God sees the parents' dedication, effort, love, and sacrifice made to their children.

Here is another beautiful explanation from Chapter 14 of The Gospel According to Spiritism, "Where parents have done everything possible for the moral progress of their children, even if unsuccessfully, they have nothing to reproach themselves for and their consciences can rest easy. For the pain that naturally results from the fruitlessness of their efforts, God has in store a short delay. They will be able to finish the work they've already begun in another lifetime, and one day their ungrateful children will reward them with love."

Dear readers, a child's ingratitude toward a parent is a sign of the imperfection of the Spirit but God's provides many opportunities for this Spirit to evolve through the plurality of existences. All the good work a parent has done to their children is never in vain. If you do not yet see the results, you are certainly planting the seed. Be patient, trust the Creator, and remember that unconditional love has the power to touch and transform the heart of all souls.

> Note: This article is part of YES segments at Kardec Radio (www.kardecradio.com).



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The Legend of the Cave

> Manoel Philomeno de Miranda (Spirit) / Divaldo Franco (Medium)

In an ancient Eastern legend, there was a young lady walking with her baby in her arms, when she noticed a strange cave from which a pleasant and seductive voice called her by the name. The voice invited her to come in and take ownership of its treasures. They were beautiful and rare, as human eyes have never seen before. Getting flustered, the young lady was taken by curiosity since the unknown voice made a fascinating proposal.

As she listened again to the invitation to become really rich, the voice clearly stated that she could have everything she could collect before leaving. Everything would be hers. However, the voice explained that as she exited the cave, a heavy door would come down, and it would open no more. She was advised to be careful since she was before unusual happiness, but she could not return to the cave after the door was closed.

The lucky girl looked around and did not see anyone. She thought she had nothing to lose if she went in, which she had immediately done. She got dazzled as she contemplated the jewelry of pilgrim beauty, precious gems, glittering necklaces, ebony and alabaster vases, statuettes of incomparable perfection covered in Lapis-lazuli emeralds,

diamonds, rubies, pearls.

She came back to her senses when she heard the Voice again saying, "Take what you want to take, but pay attention, because after you exit, the door will come down, and it will be closed forever. Whatever is left behind it will never be recovered."

Taken by immense greed, she began to collect the pieces that seemed to be the most valuable. Because she desired to pick up as much as possible, she laid the baby, who was in her arms, comfortably on a place on the ground, and continued to fill in her skirt with everything she could load.

Once she believed she had collected an infinitely valuable load, she quickly left the cave and saw the heavy door come down.

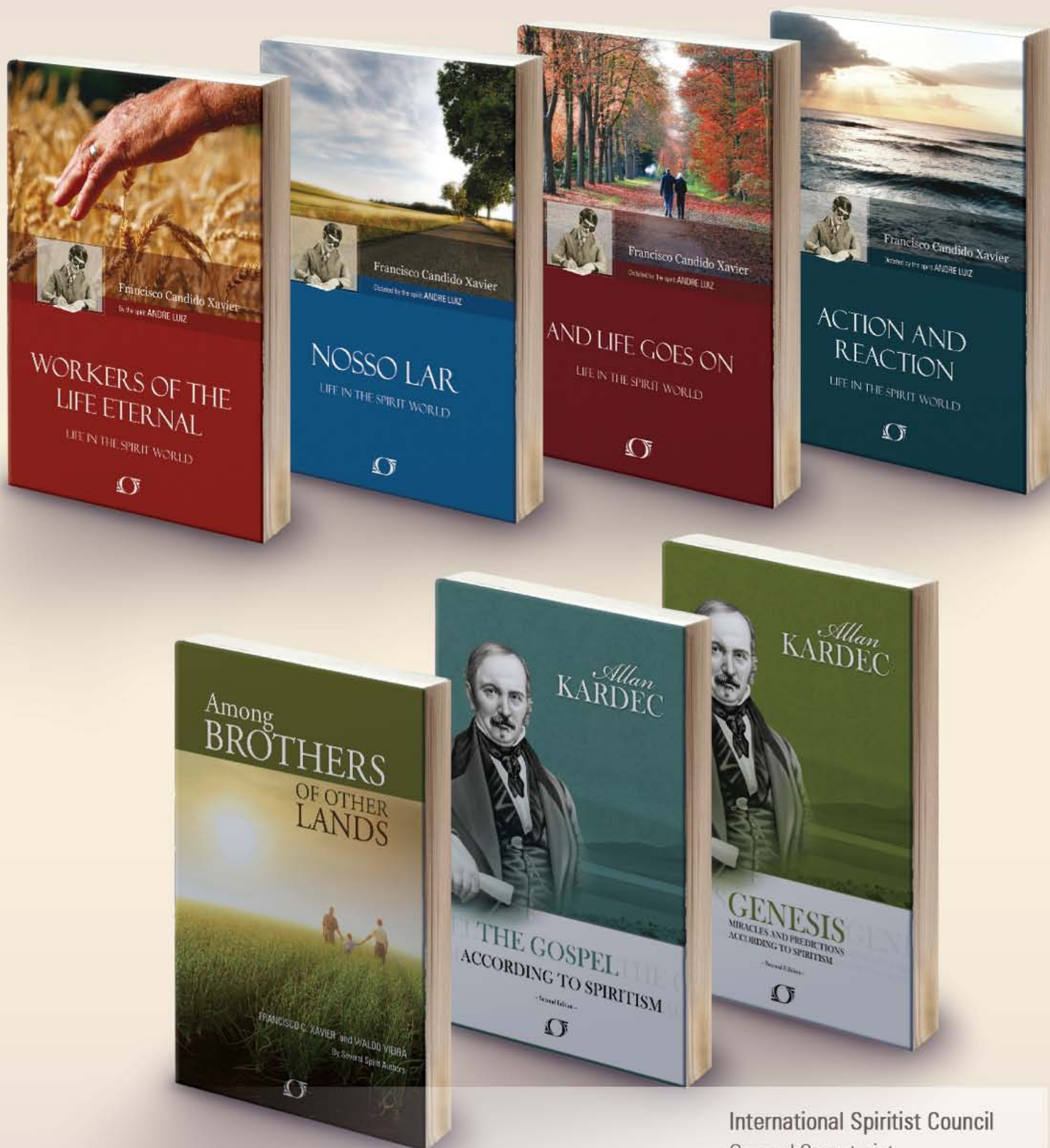
She sighed in relief and smiled.

She was beaming with happiness when suddenly she remembered the baby whom she had left in the cave...

The mother got desperate! Now that she had everything she had longed for, she forgot her greatest treasure, her baby. Likewise we act in our earthly day-to-day lives. We have what is the most important to our happiness, and yet, we still continue in the pit of our ambitions, while searching for illusions, losing the treasure of peace, without which we fall into the ditch of hopeless despair without remedy..."

> Source: Adapted text from the book *Torments of Obsession* by Manoel Philomeno de Miranda / Divaldo Franco, published by LEAL Editora. The English version of the book is soon to be published.

New Release



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Psychological Complexes

> Drs. Claudio Sinotti and Iris Sinotti

Do you consider yourself a complexed person?

Based on Carl Gustav Jung's thought, the affirmative answer to this question shall not be worrisome. That is because "complexes" are "groupings of psyche contents loaded with emotions". Then, they are part of important and natural psyche world. The psyche registers all our experiences, and the emotions are the "coloring and seasoning" of these experiences. That junction forms the complexes that gain strength and intensity based on the emotional contents with which they associate.

But, if it is natural to have complexes, where is the problem?

When the emotional experiences are positive and healthy, there is no problem, and the complexes will be in harmony with the person's conscience. The problem begins when the experienced emotions are interpreted in a negative manner by the ego that tends to reject, deny, and suppress them. Since these forces do not stop existing by the desire of the ego, every time an occurrence brings the dreadful memory of the fact, even if in an unconscious way, they permeate the conscience, leading us to Freudian slips, gaffes, impulsive attitudes, etc. At that moment, Jung would say, we do not possess complexes, by they possess us.

Imagine that someone is walking in the street and sees the following advertisement: "Father's Day - We

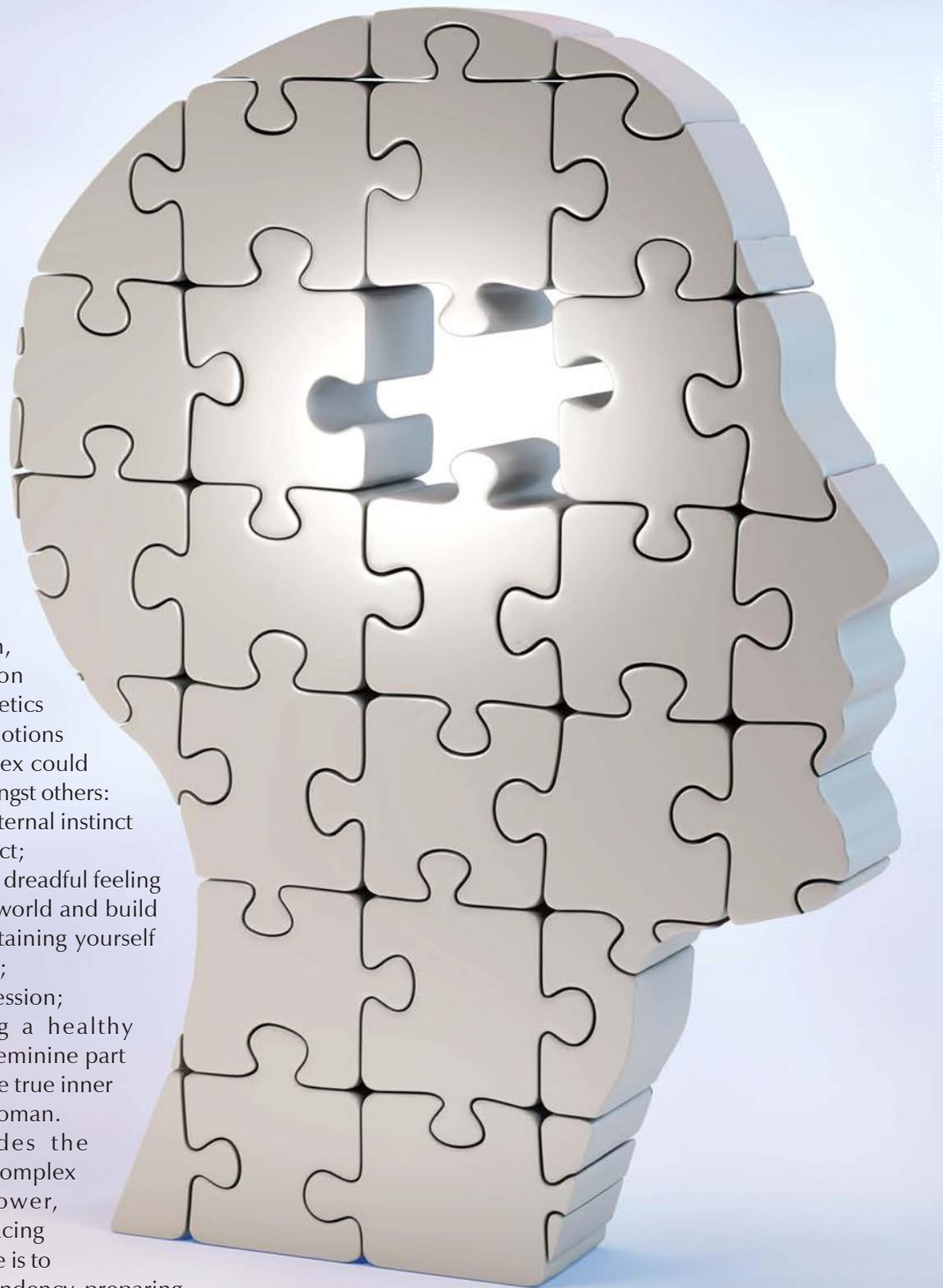
offer a special discount." If the paternal experience of this person has been negative, bringing back memories of abandonment, castration or abuse, this common day-to-day event could be sufficient to trigger the individual's complex and modify this person's emotional state without the individual realizing it. Other normal experiences such as listening to music could make us reminisce about the past, as well as smelling a peculiar aroma from our childhood, and other experiences. They could be 'emotional triggers' that can activate complexes.

Which are our primary psychological complexes?

There is no definitive number of complexes, because they are as numerous as our archetypical experiences, but for didactical purposes, we could cite some that frequently appear:

Maternal Complex: Initially, Freud used the myth of Oedipus to picture one of the aspects of maternal complex that is the fixation of the son with the mother to the point of falling in love with her. It is certain that the maternal relationship contains expressive experiences since gestation, without mentioning our spiritual past. At this point, Joanna de Angelis expands Freud's analysis, considering that in the "Oedipus conflict" we detect the soul's inheritance, being that the mother and son in love today, were the husband and wife of yesterday, in which relationship they failed disastrously.¹ "

Jung deepened his studies on other aspects of maternal complex, which besides being related to the relationship of mother-son or daughter; it is



connected to issues of affection, acceptance, identity, connection with life, with nature, with aesthetics and with people. In that way, emotions that are not worked in this complex could produce the following effects, amongst others:

- Difficulty dealing with the maternal instinct or super appreciation of this aspect;
- Dependency, insecurity and a dreadful feeling of powerlessness to confront the world and build an autonomous life, always maintaining yourself in the position of son or daughter;
- Exacerbation, or sexual repression;
- Difficulty in establishing a healthy relationship with the *Anima*, the feminine part of the male personality - or with the true inner feminine self in the case of the woman.

Paternal Complex: Besides the relationship with the father, this complex includes issues related to power, discipline, law, order, work, and facing the world. The psyche paternal role is to establish a cut with regard to dependency, preparing the kids to gain autonomy to face the world.

When this transition is not properly made either due to traumatic experiences or negligence, the paternal complex begins to be negatively structured.

We verify that in the description of delinquent individuals, many of whom

were abandoned by the father or had negative paternal experiences. Now they defy the law and the order of the world.

Also the masculine image – *Animus* - is established based on the paternal relationship. In case of the woman, this complex significantly interferes in her relationship with the opposite sex, and the achievements related to the 'masculine' world in general.

Inferiority and Superiority Complexes: Some people feel being taken by the sensation of low self-worth and low self-esteem, considering that

anything they do will not work correctly, because they believe they are not deserving or competent. Many times these complexes are being developed in the family environment through systematic criticism and devaluation during the learning process. The ego becomes fragile and the person starts to feel incapable of greater achievements, since they are constantly confronted by the inferiority complex. On the other hand, some people believe themselves superior to others, and are always asking for special attention, often times even imposing their whims without realizing that they are under the mercy of a superiority complex. This may cause them to have a distorted way of life and of their relationship to others. The superiority complex is also the result of learning, in this case due to the lack of limitations, surrounded by excessive indulgence that harm the organization of a healthy personality.

Certainly the experiences of other lives are added to the current one, interfering with the emotional load of complexes. Also the bigger the emotional reaction towards the natural challenges of life, the bigger will be the strength of the complexes. This happens in regard to parental issues, sexual issues, issues of power and other innumerable complexes that exist in the psyche world, and that become conflictive when it brings up unresolved situations.

When we choose to ignore the existence of complexes, "these conflicts that were dormant take the command of the personality producing difficulties to the patient in regard to building a constructive relationship between the ego and the Self," declares Joanna de Angelis.²

Which would be the way to overcome them?

1) First of all, it is fundamental to get to know our complexes, as an essential step towards transforming them. For that it is important to be aware of the emotional states that disturb us and try to identify situations that lead us to them. If we can establish an

association of events that causes us some concern, we can get to the root of the complexes. The constant exercise of self-observation, of attention to our behavior, and of our practice of excesses, is also good ally to the identification of complexes.

2) From that moment on we have in front of us the job to attenuate the emotional intensity that afflicts us. One of the ways to do this is to revisit our history. Identify and express emotions that were restrained, many times transformed in resentment. The benefactress Joanna de Angelis teaches us that "the greatest challenge of the human existence relies in the capacity of exploring the unknown, and from it taking all the potentials that can produce happiness and personal accomplishment"³. When the experiences are very painful and of difficult acceptance, the spiritual view give us the chance to amplify the normally limited lenses of the ego. We cannot deny that certain experiences are painful and embarrassing, but we should never consider ourselves victims of life, because life brings us in return the result of our own past actions.

We should constantly re-elaborate and reconsider our traumatic experiences, thus they will lose their negative intensity. It is true that we cannot change the past pertaining to the facts, but our view over the past can be transformed, giving it a new color, a new emotional tone, that gives us the possibility of a healthy co-existence with our complexes, so that we can control them, and not let them control our personality.

References:

- [1] *Vida: Desafios e Soluções*. Salvador: LEAL, 1997.
- [2] *Encontro com a Paz e a Saúde*. Salvador: LEAL, 2009.
- [3] *Vida: Desafios e Soluções*. Salvador: LEAL, 1997.



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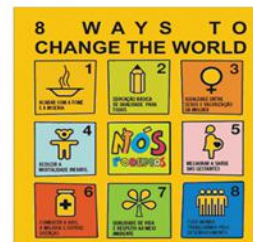
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Goal 3- Promote gender equality and empower women.

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.

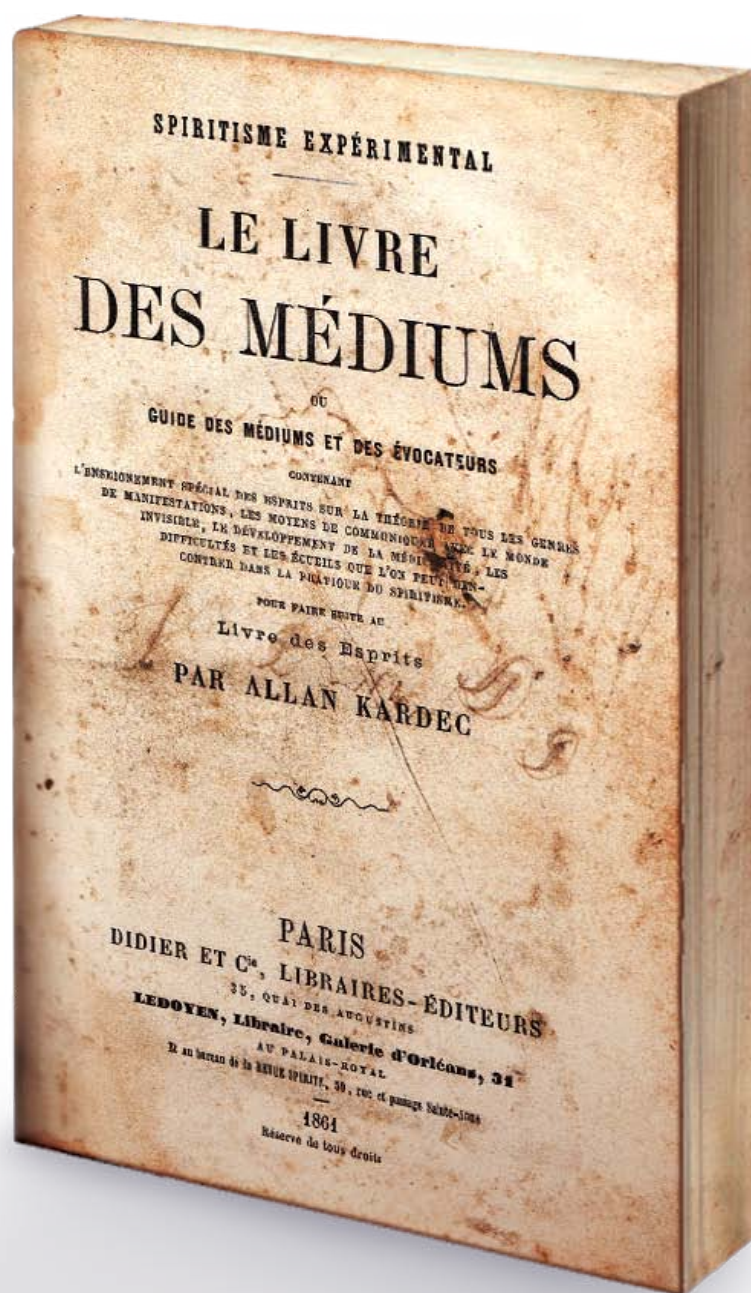
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The Rare and Historic First Edition of Le Livre des Médiums



> Enrique Eliseo Baldovino

Mr. Leandro de Souza Ramos, a gracious Spiritist confrere of Florianópolis, Santa Catarina, Brazil, while reading one of our doctrinal research on the work of the illustrious codifier Allan Kardec, had the kindness to send us, for study and subsequent dissemination – with his permission – the rare and historic first edition of *Le Livre des Médiums*¹ by Allan Kardec, whose sesquicentennial we opportunely commemorated.²

We were deeply moved when this rare masterpiece arrived by priority mail, in exquisite and perfect condition after more than 150 years, a volume that the generous colleague bought in Paris. Yes, I had in my own hands a book of the Codifier's time, and nonetheless the so rare first edition of *The Mediums' Book*, released on Tuesday, January 15, 1861, by Didier et cie., booksellers and publishers (35, *Quai des Augustins*), and by M. Ledoyen, bookseller (*Galérie d'Orléans, 31, AU Palais-Royal*), also found at the office (bureau) of the *La Revue Spirite* (rue et passage Sainte-Anne, 59). The printing press of the time (*imprimerie* or *typographie*) where *Le Livre des Médiums* was printed, containing IV-495 pages, size 12mo, was the Imprimerie of P.-A. Bourdier et Cie (30 Rue Mazarine, Paris).

I perused the rare copy with a feeling of immense gratitude to Allan Kardec for bequeathing us such well of light and promise to myself to widely divulge the doctrinal conclusions that were already present in those first historic pages.

90 Unknown Pages of the Spiritist Vocabulary (1st Edition)

Le Livre des Médiums, in its 1st edition, was composed as follows: Introduction, 6 chapters in Part 1 and 28 chapters in Part 2, without division by items. Chapter I (*Vocabulaire Spirite*), with no less than **90 pages in the original French**, described 200 words with their definitions or entries (principal or secondary), evidencing in the content of this chapter and others the answer to why the Codifier had not edited the booklet *Instruction Pratique Sur Les Manifestations Spiritées* anymore, which for its part contained the description of 115 words,³ expanded to the number of 170 subsequently, according to our research.⁴ Below are some of the words and proper names in this first *Vocabulaire Spirite*, which appeared in the rare 1st edition of **The Mediums' Book**:

Universal soul; Angel; Guardian Angel; Apollonius of Tyana; [1] Archangel; Astrology; Atheism; atheist; Rapping Spirits; Bi-corporeity; Kabbalah; Cagliostro [2]; Heaven; Clairvoyance; Conjuration; *Crisiaque*; [3] Deist; Demon; Dematerialization; God; Devil; Dryads; Elves; Incarnation; Erraticity; Spirit hierarchy; Sphere; Magical Mirrors; Spiritist; Spiritism; Spirit; *Elementary Spirit*; [4] Spiritography; Spirototechny; Spiritualism; *Stéréotite*; [5] Evocation; Exorcism; Atonement; Ecstasy; Fairies; Ghost; Fatality; Wizards;

Physiognomy (*with a note from Allan Kardec about Jean-Gaspard Lavater*); Flowers (city or realm of); Eternal fire; Phrenology (*with a note from the Codifier about Jean-Joseph Gall*); Future; Genie; Gnomes; Hamadryads; Innate ideas; Illuminated; Incubi and Succubi; Hell; Instinct; Intelligence; Intuition; Invisible; Invocation; Jupiter; Homes; Free will; Madness; Lucidity; Haunted Places; Magic; Wizard; Animal magnetism; Magnetist - Magnetizer; Marvelous; Materialist; Medianimic; Medianimity; Medium; Metempsychosis; Miracle; Mysteries; Mythology; Death; Material Word; Spiritual World or World of Spirits; Necromancy; Noctambulism; Noctambulist; Oracle; Paradise; Eternal penance; Penates;

Peri; [6] Perispirit; Spiritist disturbances; Pythia;

Pythoness; Plurality of Existences; Plurality of Words; Pneumatophony; Pneumatography; Polytheism; Possessed; Prayer; Prediction; Presages; Trials; Psychophony; Psychography; Psychology; Absolute purity; Purgatory; Palmistry; Reincarnation; Satan; Sematology; Typtological Sematology; Sensations of the Spirit; Seraphim; Sibyls; Sylphs; Supernatural; Sufferings of Spirits; Somnambulism; Magnetic dream; Dreams; *Somniloquy*; [7] Superstition; Swedenborg; [8] Talisman; Thaumaturge; Human telegraphy; Typtology; Whole (Universal); Transmigration; Seer; Vision; Visionary; Second sight (double), etc.

Second Definitive Edition of The Mediums' Book (Nov. 1861)

In the 2nd definitive edition of the masterpiece, published in Paris in November 1861, which is the one we know today, there are some changes, and the *Spiritist Vocabulary* was moved to the last chapter (XXXII), containing only **3 pages and 25 definitions**. On the other hand, this new edition of **The Mediums' Book** was "revised and corrected with the help of Spirits, and enhanced with numerous new instructions",⁵ as recorded by the Master of Lyon himself in the frontispiece of the 2^e édition of *Le Livre des Médiums*, which volume contains 510 pages, also in size 12mo, printed in the same Imprimerie of P.-A. Bourdier et Cie.

The Mediums' Book, in this 2nd and definitive edition of November 1861, was composed as follows: Introduction, 4 chapters in Part 1 and 32 chapters in Part 2, divided in 350 items, a new disposition of the chapters and the incorporation and the addition of new ones.

Interesting Modifications and Curiosities

As we mentioned, **Part 1** (Preliminary Observations) of *Le Livre des Médiums* (1st edition), contained 6 chapters, which we now report for the first time below, with Roman numerals, as it was written in the original:

Chapter I: *Spiritist Vocabulary*; Chapter II: *Do Spirits Exist?* Chapter III: *The Marvelous and the Supernatural*; Chapter IV: *Methodology*; Chapter V: *The Systems*; Chapter VI: *Spirit Hierarchy*.

Part 2 of the 1st edition (*Spirit Manifestations*) contained 28 chapters, as follows:

Chap. I: *The Actions of Spirits upon Matter*; Chap. II: *Physical Manifestations – Table-Turning*; Chap. III: *Intelligent Manifestations*; Chap.

IV: *Theory of Physical Manifestation*; Chap. V: *Spontaneous Physical Manifestations*; Chap. VI: *Visual Manifestations - Apparitions*; Chap. VII: *Theoretical Essay Regarding Apparitions*; Chap. VIII: *Bi-corporeality – Transfiguration*; Chap. IX: *The Laboratory of the Invisible World*; Chap. X: *Haunted Places*; Chap. XI: *Nature and Types of Spiritist Communications*; Chap. XII: *Typtology and Sematology*; Chap. XIII: *Pneumatography or direct-writing - Pneumatophony*; Chap. XIV: *Psychography*; Chap. XV: *Mediums*; Chap. XVI: *Writing Mediums or Psychographers*; Chap. XVII: *Special Mediums*; Chap. XVIII: *Development of Mediums*; Chap. XIX: *Difficulties and Dangers of Mediumship*; Chap. XX: *The Role of Mediums in Spiritist Communications*; Chap. XXI: *Moral Influence of the Medium*; Chap. XXII: *Influence of the Surroundings*; Chap. XXIII: *Obsession*; Chap. XXIV: *The Identity of Spirits*; Chap. XXV: *Evocations*; Chap. XXVI: *Meetings and Spiritist Societies*; Chap. XXVII: *Mercenary Mediums*; Chap. XXVIII: *Spiritist Dissertations*.

Some Comparisons between the French-Language Original Editions

Besides the aforementioned order of the chapters and the incorporation and the addition of new ones, we leave to the attentive reader the discovery of more doctrinal comparisons between the original French of the historical 1^{re} édition and the 2nd and definitive edition of **Le Livre des Mediums**, where he or she can find other interesting modifications and curiosities, comparing both enlightening editions (see in this article the rare facsimiles of the 1st edition).

After the doctrinal research was concluded, we very gratefully returned, also by priority mail, the precious and rare volume of the 1st edition of **Le Livre des Mediums**, giving thanks to Jesus and Allan Kardec for the great blessings received in the investigations of this historic edition.

Conclusion: Studying The Mediums' Book

As stated by the eminent Spirit Manoel Philomeno de Miranda, through the medium, educator and Spiritist speaker Divaldo Pereira Franco, "(...) Allan Kardec, under the inspiration of the guides of humanity, developed the granitic masterpiece entitled **The Mediums' Book**. This is the greatest and most complete study of human paranormality, (...). Without a serious study, therefore, of **The Mediums' Book**, any endeavor in the area of psychic phenomenology is nothing but a reckless adventure that requires review of philosophical and moral content, so that deception and conflicts are not severely presented *a posteriori* for those who behave

this way. (...)” ⁶

We must honor, therefore, this 2nd *magnum opus* of Kardecian Codification,⁷ with our dedication and doctrinal examples, “studying and practicing mediumship with Jesus.” This would be our worthy legacy for future generations: to experience the greatest treatise on human paranormality. As already said by the loving Spirit Bezerra de Menezes, through the mediumship of Divaldo Pereira Franco: “(...) we are heirs of the Codification and of the first heroes of the Doctrine. You are heirs of the pioneers who anticipated you. Those who are now arriving will be your heirs. Meditate on what you will leave to the next generation.”

Translator's notes:

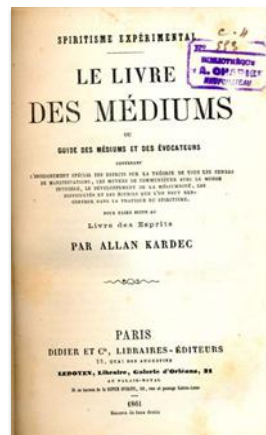
- [1] Apollonius Of Tyana (date of birth and death unknown, probably born around 15 CE and dead around 100 CE) was a Greek Neo-Pythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor, who became a mythical hero during the time of the Roman Empire.
- [2] Alessandro, count di Cagliostro, original name Giuseppe Balsamo (born June 2, 1743, Palermo, Sicily, Kingdom of the Two Sicilies [Italy] - died Aug. 26, 1795, San Leo, Papal States), charlatan, magician, and adventurer who enjoyed enormous success in Parisian high society in the years preceding the French Revolution.
- [3] Crisiaque: [from the Greek krisis] - Term employed by Allan Kardec to describe one who is in a momentary state of crisis caused by magnetic action. This event occurs more particularly to those in which this state is spontaneous and accompanied by nervous excitement. Vide: Instruction Pratique Sur Les Manifestations Spirites.
- [4] Esprit élémentaire [Literally: Elementary Spirit]: According to Kardec's definition, *Esprit Élémentaire* is the Spirit considered in itself, abstracted from its perispirit (Vide Instruction Pratique Sur Les Manifestations Spirites). This term should not be confused with “Elementary Spirits” or “Elemental,” which are the unseen entities said to inhabit the four elements of nature: air, earth, fire and water (Vide Gale Encyclopedia of Occultism & Parapsychology).
- [5] Stéréotite: [from the Greek stereos ‘solid’] - Term employed by Kardec to define the phenomena of tangible apparitions. It describes Spirits that can render themselves tangible, assuming the appearance of a solid body, as opposed to vaporous apparitions, which are impalpable. Kardec also employed the term *agénère* [from the Greek primitive a, and géine, géinomai, to engender that which has not been engendered] to describe a variety of tangible apparitions, the state of certain spirits who can momentarily assume the form of a living person, so as to produce a complete illusion. Vide *The Mediums' Book*, part second, chap. VI and chap. XXXII (Spiritist Vocabulary).
- [6] Peri: [from the Greek peri ‘about, around’ prefix meaning round; about; enclosing or surrounding, as in *perispirit* (The semi-material envelope of the soul)].
- [7] Somniloquie: [from Latin somnus ‘sleep’ and loqui ‘speak’] – Term employed by Kardec to describe the state of emancipation of the soul, as an intermediate stage between sleep and somnambulism. I opted to translated this word in the original French (as coined by Kardec), instead of English, since the English lexicon only defines the word ‘somniloquy’, or ‘somniloquism’ as the action or habit of talking in one's sleep, without

considering any spiritual meaning.

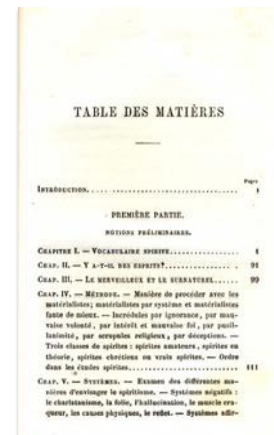
- [8] Emanuel Swedenborg, original name (until 1719) Emanuel Swedberg, or Svedberg (born January 29, 1688, Stockholm, Sweden - died March 29, 1772, London, England), Swedish scientist, Christian mystic, philosopher, and theologian who wrote voluminously in interpreting the Scriptures as the immediate word of God.

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- 1 - KARDEC, Allan. *Le Livre des Médiûms*. 1st edition with IV-495 pages. Paris, Didier et C^{ie}, Libraires-Éditeurs (35, Quai des Augustins), Ledoyen, Libraire (Galerie d'Orléans, 31) au Palais-Royal et au bureau de la Revue Spirite, 59, rue et passage Sainte-Anne. Tuesday, January 15, 1861. Kindly provided by Mr. Leandro Ramos de Souza, from Florianópolis/SC, Brazil.
- 2 - PRESENÇA ESPÍRITA. O *Elo encontrado*. Commemorative article by Enrique Eliseo Baldovino, on the 150th anniversary of the launch of *Le Livre des Médiûms*. Magazine N° 285, Year XXXVII, from July/August 2011, 46-51 (www.mansadocaminho.com.br). Salvador, BA: LEAL.
- 3 - KARDEC, Allan. *Revista Espírita – Periódico de Estudios Psicológicos (Año 1858)*. Translated from Spanish to French by Enrique E. Baldovino. Translator Note n° 11 from 1858, Year I (www.edicei.com). Brasília, DF: EDICEI, 2005.
- 4 - CEI e CEA. *Vocabulario Espírita del CEI en español*. Translation of the Spiritist Vocabulary from the Practical Instruction Regarding Spiritist Manifestations by Allan Kardec, and of the Alphabetical Index organized by the Codifier at the end of the 1st edition of *The Spirits' Book*. Organizers: Conselho Espírita Internacional (CEI), Confederación Espiritista Argentina (CEA) and Enrique Baldovino. 306 pages. Translator's Preface, page 5. Available on the web page of the FEE - Federación Espírita Española (http://www.espiritismo.cc/Descargas/libros/allankardec/Vocabulario_espirita.pdf). Foz do Iguaçu, PR: April 2007.
- 5 - KARDEC, Allan. *Le Livre des Médiûms*. 2^e édition définitive with VIII-510 pages. Paris, Didier et C^{ie}, Libraires-Éditeurs (35, Quai des Augustins), Ledoyen, Libraire (Galerie d'Orléans, 31) au Palais-Royal et au bureau de la Revue Spirite, 59, rue et passage Sainte-Anne. Novembro de 1861.
- 6 - ESTUDANDO O LIVRO DOS MÉDIUNS. Project Team Manoel Philomeno de Miranda. Preface dictated in 03/12/2007 by the Spiritual Author Manoel Philomeno de Miranda, titled: *Estudando O Livro dos Médiûms*, through the mediumship of Divaldo Pereira Franco. Pages 12, 13 e 14 (www.livrariamundoespirita.com.br). Salvador: LEAL, 2008.
- 7 - THE SPIRITIST MAGAZINE. *Chronology: 30 Complete Works of Kardec, supervised by the Superior Spirits*. Article by Jussara Korngold, with the collaboration of Enrique Eliseo Baldovino. English edition N° 13. October-December, 2010, 28-31 (www.thespiritistmagazine.com). Baltimore, MD: EDICEI.



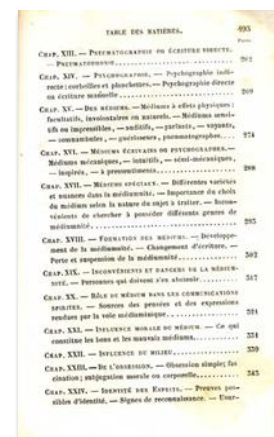
Original Frontispiece of the rare 1st edition of *Le Livre des Mediums*.



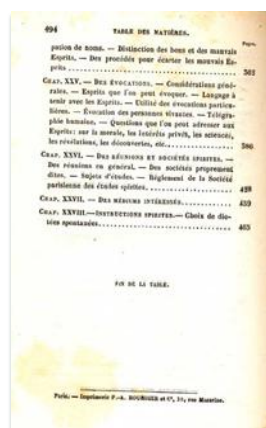
Index (Table des matières) of the historical 1st edition (Part 1).



Part 2 of the Index (until chapter XII).



Part 2 of the Summary (until chapter XXIV).



Last part of the Index (until chapter XXVIII).

Victor Hugo is Not Dead

> Washington L. Nogueira Fernandes

Unprecedented Approach, an analysis of 50 literary topics and quantifications in books written by Victor Hugo, the incarnate writer, and Victor Hugo, the Spirit.

*Jes suis
encore à
écrire*

Since the 19th Century, many books have been written about the French novelist Victor Hugo (1802-1885), one of the most prolific writers of history. After William Shakespeare (1554-1616), Victor Hugo is considered one of the most talked about writers in the West (unfortunately many of the books were concerned more with personal and biographical issues!).

I here introduce something innovative, a comprehensive analytical comparison of literary works by the writer Victor Hugo with the ones by the Spirit Victor Hugo, considering the advent of Spiritism (1857-1868), Doctrine organized in Paris by the educator Allan Kardec (1804-1869), providing opportunity for mediums to psychograph books dictated by Spirits who lived on the Earth. Reportedly, Victor Hugo dictated messages and books through mediums in the early 20th century, like the Portuguese Fernando de Lacerda (1865-1918), the Brazilian Carmine Mirabelli (1889-1951) and Zilda Gama (1878-1969). Through the Brazilian medium Divaldo Franco (1927 -), Victor Hugo dictated eight works (seven books, six by Leal Editora / BA, and a television soap opera): *Párias em Redenção* (the only one published by FEB / RJ, 1973), *Sublime Expição* (1973), *Do Abismo às Estrelas* (1975), *Calvário de Libertação* (1980) *Árdua Ascensão* (1985), *Os Diamantes Fatídicos* (2001) e *Quedas e Ascensão* (2003). This study was only possible thanks to the advent of personal computer (!). I am a lawyer, researcher and a Spiritist historian; 90% of the 17 books I organized, and 598 articles I wrote resulted from Spiritist research and the others were related reports. Therefore, it is clear that I am an unassuming researcher; if an expert researched, he would certainly identify in Victor Hugo's works, far greater number of observations regarding: language, construction, thought and words...

I – Remarkable Comparative Literary Analysis of 11 Literary Aspects - Caption: * **The writer Victor Hugo** in *Les Misérables*, monumental and main author's work); * **The Spirit Victor Hugo**, seven novels by the medium Divaldo Franco; Number of times the highlighted item appeared in *Les Misérables*, and in Victor Hugo's mediumistic works by Divaldo Franco. Due to space restrictions, I could only make one (sadly no more) explicit comparative literature citation and quantifications on 11 items; in other 23 items, I only report the quantifications. In 16 other items, only references (but I would be able to make quotes and quantifications in all items ...):

1) Use of Latin. Victor Hugo was a Latinist. During

puberty he had greater knowledge of Latin than a teacher had, and he translated the Latin classics.

* **Writer Victor Hugo:** It appeared at least 83 times the use of Latin in *Les Misérables* - *Est modus in rebus* (there is a measure for each thing) - Part 1, Book 3, Chapter VII;

* **Spirit Victor Hugo:** It appeared at least 64 times the use of Latin in the books by the medium Divaldo Franco - *Animus meminisse horret* (my soul trembles horror to remember such things) – Calvário de Libertação, Victor Hugo, Part 1, 7, p. 52;

2) Use of Various Figures of Speech or Rhetoric.

Use of diverging words from its usual meaning, aiming to literarily change the emphasis, expression, comparison and clarity - taking advantage of the ambiguity and the literal / figurative. They are literary tools, not easily used or used by any person; and / or Connotation (subjective or underlying content of the word, beyond its literal meaning):

* **Writer Victor Hugo:** Figure of speech appeared at least 32 times:

- "like a scared animal in search of shelter" (Metaphor-comparing two terms without connective) - Part 1, Book 2, Chapter XIII;

- "leaped like a panther" (Hyperbole-exaggeration expression) - Part 1, Book 5, Chapter XII;

- "The past has a face" (Metonymy-employment of a term by another, given relative similarity or likelihood of association) - 2nd part, Book 6, Chapter XI;

- "climbed on both sides of his face, huge whiskers" (catachresis-word that does not describe exactly what you want to express but is adopted as slang of the day-to-day) - Part 1, Book 5, Chapter V;

- "out of place in this entire scene like a broken statue waiting to be put in some corner" (Comparison Metaphorical With Connective) - Part 1, Book 5, Chapter XIII;

- "youth is the smile..." (Synecdoche-allocation of the part for the whole, young people that are ...) - Part 5, Book 1, Chapter X, - "his bones turn into stones" - Part Two, Book Seventh, Chapter II (connotation);

* **Spirit Victor Hugo:** Figures of Speech appeared at least 1145 times:

- "pick up those little birds which fell from their maternal nest" (Metaphor) – *Árdua Ascensão*, Victor Hugo, Part 3, 8, p. 320;

- "corpses of passions" (Hyperbole) - *Árdua Ascensão*, Victor Hugo, Part 2, 15, p. 271;

- "seeds of Gospel that we put on the ground of souls" (Metonymy) - *Calvário de Libertação*, Victor Hugo, Part 4, 7, p. 345;

- "under the shadow of the reinforced concrete

skeleton" (Catachresis) - *Párias de Libertação*, Victor Hugo, Book 3, 6, p. 376,

- "indifference about poverty" (Synecdoche, indifference is about the poor ...) - *Diamantes Fatídicos*, Victor Hugo, Book II, 4, p. 245;

- "I was as free as birds in heaven" (metaphorical comparison with connective) - *Párias de Libertação*, Victor Hugo, Second Book, 8, p. 288;

- "turn our stones of pride into loaves humility" (Connotation);

3) Use of Clisis. Unstressed pronoun merged into a verb:

* **Writer Victor Hugo:** He used clises at least 25 times:

- "os joelhos dobraram-se-lhes" (their knees bent themselves" - Part One, Book II, Chapter XIII;

* **Spirit Victor Hugo:** Use of Clises appeared at least 321 times:

- "strength of nostalgia to command over the Spirit"- *Calvário da Libertação*, Victor Hugo, Part II, 3, p. 118;

4) Use of Grammatical Reflective Expressions Using Irregular Verbs, i.e., suffering change in conjugation, the radical or the ending in the present subjunctive.

* **Writer Victor Hugo:** He used them at least 38 times. "This man, we must say now, he was an old conventionalist" - Part One, Book First, Chapter X;

* **Spirit Victor Hugo:** He used them at least 63 times. "Without further ado, we must assure that..." - *Calvário da Libertação*, Victor Hugo, Part II, 1, p. 87;

5) Use of Antitheses / Contrast / Paradoxes (opposing ideas / contradictory / intensively contrary / exalt X depreciate):

* **Writer Victor Hugo:** Used them at least 75 times. "It was the extreme poverty combined with extreme cleanliness" - Second part, Book III, Chapter VI, vol. 2, p. 347;

* **Spirit Victor Hugo:** Used them at least 75 times. "The steel of trust in the fire of solidarity" - *Sublime Expição*, Victor Hugo, First Book, 7, p. 90. One must emphasize that the Contrasts / Opposites appeared in all titles of Hugo's mediumistic novels: *Párias em Redenção*, *Sublime Expição*, *Do Abismo às Estrelas*, *Calvário de Libertação*, *Árdua Ascensão*, *Os Diamantes Fatídicos* e *Quedas e Ascensão*.

6) Use of Burlesque (comic):

* **Writer Victor Hugo:** He used them at least 64 times. "the transition from a cowboy into a Carmelite is not extraordinary at all; the pool of ignorance in

towns and cloisters serves as a perfect preparation and immediately puts the farmer on the monk's level" Part One, Book Seventh, Chapter I;

* **Spirit Victor Hugo:** He used them at least 14 times. "It was a mix of baroque angel, with a chubby body and a plump face, and an elder, characterized by wisdom" - *Árdua Ascensão*, Victor Hugo, First Part, 3, p. 30;

7) Use of Adverbs Formed by suffix/prefix derivation (suffix or prefix is added to the primitive word in a dependent way), Prefixal or Suffixal Derivation:

* **Writer Victor Hugo:** Prefixal and suffixal derivation appeared at least 15 times. "inexpressibly" - Part Two, Book Four, Chapter II; (suffixal derivation appeared at least 41 times) - "conveniently" - Part One, Book One, Chapter VI; (prefixal derivation: appeared at least 114 times) - "unfathomable" - Part One, Book III, Chapter II;

* **Spirit Victor Hugo:** Prefixal and suffixal derivation appeared at least 50 times. "ruthlessly" - *Árdua Ascensão*, Victor Hugo, Part 2, p. 24, (suffixal derivation: appeared at least 15 times) - "sourly" - *Árdua Ascensão*, Victor Hugo, Part III, 2, p. 285; (prefixal derivation: appeared at least 527 times) - "unhappiness" - *Árdua Ascensão*, Victor Hugo, Part 2, p. 20;

8) Use of Mythology:

* **Writer Victor Hugo:** It appeared at least 84 times. "Amphitrite, the woman of Neptune" - Part Five, Fifth Book, Chapter VI;

* **Spirit Victor Hugo:** It appeared at least 47 times. - "Suffering the horror of Danaides' barrel" - *Árdua Ascensão*, Victor Hugo, First Part, 1, p. 15

9) Descriptive Mode (of people, things and events, minutely, from physical, psychological, standpoint, taking advantage of burlesque permeated with metaphorical language):

* **Writer Victor Hugo:** They appeared at least 37 times. - "Tholomyés was the type of experienced student, rich, with his four thousand franc income, a scandal in the small hill of St. Genevieve. Tholomyés was a joker, in his thirties, very poorly maintained. He had wrinkles, but had no teeth, and began to sketch baldness that made him say without sadness, 'Head of thirty, knees of forty.'" - Part One, Book III, Chapter II;

* **Spirit Victor Hugo:** They appeared at least 39 times. - "Mouth, seductive in the past, is a bloodied trait on crumpled face, which highlights both eyes jumping from their congested orbits. The macerated

face lost all color and life; a trickle of blood runs down her nasal cavity; the hair, dense and greased on a broad forehead, crowned with horror, causing nausea. Hands clenched and miraculously swollen, is more like a monster evaded from Hades ..." - Párias de Libertação, Victor Hugo, First Book, 6, p. 85;

10) Use of Repetition as Emphasis, with Superlative Approximate Value:

* **Writer Victor Hugo:** It appeared at least 61 times. "Useless winds, clouds, whirlwinds, bursts, stars"; First Part, Book II, Chapter VIII;

* **Spirit Victor Hugo:** It appeared at least 388 times. "Heights of martyrdom, of glory, of renunciation, of heroism, of holiness, of beauty" - from Do Abismo às Estrelas, Victor Hugo, Part II, 3, p. 88.

Other items studied as recurrent features in the Complete Works of Victor Hugo that I could identify (we will not quote for lack of space) are below with quantifications:

11) **Quote of Colors:** White (a), black / black (a) and red (a)

* **Writer Victor Hugo:** appeared at least 92 times;

* **Spirit Victor Hugo:** appeared at least 75 times;

12) **Use of adjectives:** Supreme

* **Writer Victor Hugo:** appeared at least 20 times;

* **Spirit Victor Hugo:** appeared at least 29 times);

13) **Sublime**

* **Writer Hugo:** appeared at least 21 times;

* **Spirit Victor Hugo:** appeared at least 78 times)

14) **Abyss**

* **Writer Victor Hugo:** appeared at least 92 times;

* **Spirit Victor Hugo:** appeared at least 30 times);

15) **Quote of the 4 Seasons:**

* **Writer Victor Hugo:** appeared at least 116 times;

* **Spirit Victor Hugo:** appeared at least 72 times);

16) **Onomastic List** (names of people known and historically contextualized):

* **Writer Victor Hugo:** appeared at least 754 people;

* **Spirit Victor Hugo:** appeared at least 330 people);

17) **Use of brackets** and 18) **Use of double dashes:**

* **Writer Victor Hugo:** brackets appeared at least 27 times and double dashes at least 37 times;

* **Spirit Victor Hugo:** brackets appeared at least 142 times and double dashes at least 690.

18) **Historical and Geographical Quotes from Around the World** (citizenship, place names, provinces, cities, facts, sites, historic buildings etc.):

* **Writer:** appeared at least 399 times;

* **Spirit Victor Hugo:** appeared at least 679 times;

19) **Quote of Cultural Works and Characters:**

* **Writer Victor Hugo:** appeared at least 170 times;

* **Spirit Victor Hugo:** appeared at least 91 times);

20) **Religious Quotes:**

* **Writer Victor Hugo:** appeared at least 44 times;

* **Spirit Victor Hugo:** appeared at least 170 times;

21) **Wars, Warriors and Militaries:**

* **Writer Victor Hugo:** appeared at least 161 times;

* **Spirit Victor Hugo:** appeared at least 23 times);

22) **Use of Conjunction "while", in the Preface:**

* **Writer Victor Hugo:** four times;

* **Spirit Victor Hugo:** five times (in Párias da Redenção);

II - Conclusions:

a) Such a study has particularities. Out of 50 types of literary characteristics that I identified and registered (within my limitations), several ones appeared in books of Victor Hugo's critics, commented but not quantified. Victor Hugo was an encyclopedic author, because he naturally moved through the quote regarding the literary, historical, religious, geographic, psychological, military strategist etc., enabling a search like this;

b) In regard to form, semantics and grammar, I demonstrated that the features found in the literary Complete Works of writer Victor Hugo appeared in his works as a Spirit through the medium Divaldo Franco. Likewise, regarding the content of mediumistic works, many topics covered by writer Victor Hugo also appeared in the mediumistic novels such as 23) marginalization; 24) slums; 25) violence; 26) love; 27) woman; 28) orphanhood; 29) education; 30) marriage; 31) death, etc.

c) The specificities unquestionably characterize the identity of the great and recognized writer in style, form and content;

d) Considering that this article is limited in

space, I was only able to publish brief quotations and comparative measurements with reference to his masterful work, *Les Misérables*. However, the main literary features were repeated in all the works of writer Victor Hugo (also in poetry and prose). In addition, they were not quantified because the difference would be only math and would not alter the purpose of the present work. Victor Hugo is now a Spirit who manifests on Earth, willing to give teachings at the stage of development where he is. Some Figures of Speech declined and others multiplied (in just one mediumistic novel they appeared in five times greater number than in *Les Misérables*);

e) A study about someone taking as basis and comparing the literary writer's Complete Works, with his Complete Works as a Spirit, through a medium, is something that has never happened before and this is the novelty of the subject;

f) It is important to note that Victor Hugo became evident in his mediumistic works not only for his quantitative literary features, but also by the small details, which turn it the most significant and representative. We will only mention a few without quantifying because they were only episodic (which appeared in the works as a writer and as Spirit). Sometimes the titles of the chapters were 32) date, 33) in Latin, 34) a local, 35) a character name or 36) a Figure of Speech. In the novels, he always commented and mentioned aspects regarding: 37) social, 38) scientific, 39) medical, 40) legal, 41) biological. There was reference to 42) God and 43) Jesus; 44) quotes in the Spanish language, 45) quotes in the Italian language; Quotes on his beloved 46) and Paris 47) France;

III - Important Clarification: When comparing the works of an incarnate individual (writer or artist) with the works as the same Spirit while discarnated, one should not expect to find absolute equality of literary quantitative traits he showed in the world (especially when time went by...). Spirits are constantly evolving, acquiring new knowledge, as well as intellectual, moral and emotional achievements, like any one of us. Just think of someone who produces something in a moment. Is it expected that a hundred years later he would produce something in the same way? For which reason would he be stagnated in time? We all testify that a single artist or an intellectual repeatedly modify their way of being and their way of expressing themselves in one reincarnation. What we should expect is to find striking nuances and peculiarities of the intelligent being. If someone showed some particularities at a time, they obviously were expressed in a certain context. Victor Hugo

spent 14 years to write *Les Misérables* when he was one of the leading novelists of his time. As a Spirit, through Divaldo Franco's mediumship, Hugo needed only a month to dictate one of the novels (*Párias em Redenção*), taking advantage of the availability of the medium (who can have a multifaceted performance). Victor Hugo is no longer the great novelist, and therefore we unquestionably found (and I demonstrated undeniably and quantitatively) peculiarities, some at a smaller scale values, while others a larger scale use.

IV - Methodology: I read books about Victor Hugo critics and historians (Europe and America). For two years, I researched at the Municipal Public Library Andrade in Sao Paulo, which has the largest collection of books on Victor Hugo in Brazil. I had access to 80 works about it (from 19th to 21st centuries, reaching Graham Robb, U.S., 1997). I wrote down the key features of Victor Hugo mentioned / identified by the authors. Later, I bought the Complete Works (44 volumes, Ed Americas, São Paulo / SP, 1944) and in six years I read all volumes, and scored the characteristics that I had recorded before (in research at the Public Library), as the most determinant. When I started reading the works of Victor Hugo, I identified other characteristics / traits that could be deployed, which had never been recorded or quantified; finally, I read the books of the Spirit Victor Hugo by Divaldo Franco. This encyclopedic tracking would enable me to write several books specifically about him with the highlighted peculiarities...

V - Rationale: In 1993 I read a book by the psychographic medium Divaldo Franco, dictated by the Spirit Victor Hugo. I was impressed by the literary peculiarities: the vocabulary, the script, and the grammatical features. I studied and delved into the Complete Works of this writer, and also in his works through the mediumship of Divaldo Franco; I hypothesized that if I did it so, I would find the characteristics of the literary writer Victor Hugo also present in the works of the Spirit Victor Hugo, and this was proved as demonstrated above. Hugo knew that the medium Divaldo did not fulfill the material and intellectual conditions to write books in the manner of Victor Hugo, or that could meet the unique characteristics of the writer, due to six main reasons:

- 1) Divaldo attended elementary and middle school education;
- 2) He has full schedule of lectures throughout Brazil and many other countries (about 300 per year);

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3) He runs an unmatched social worldwide project, where they help more than 5,000 people a day. Throughout the years, 160, 000 children / youth graduated in elementary school. They have also served one million people in need from 1947 to 2010. Also, Divaldo Franco has 612 foster children;

4) He has an extensive range of other psychographic books / messages (in 2012, over 250 works), dictated by other Spirits (hundreds of them);

5) The styles and themes of other books psychographed are completely different from those of Victor Hugo (chronic, childhood, poetry, doctrinal, theological, Gospel narratives, themes of family interest and psychic sciences - Psychology and Psychiatry);

6) Something unheard is that Divaldo is the only medium in the world (until the year 2012), who psychographed six books / booklets of spiritual writers, who in life were Nobel Laureates in Literature: the Indian poet Rabindranath Tagore (1861-1941), awarded in 1913, and the Swedish storyteller Lagerlof Selma (1848-1940), winner in 1909. These Spiritual Authors also had their peculiar literary characteristics found in the mediumistic works, but not so encyclopedic and diverse as the Spirit Victor Hugo presented, and that is why such a study would not fit. Victor Hugo did not won the Nobel Prize because he died (1885) before the award were instituted (1901). Victor Hugo was appointed a member of the French Academy of Arts in 1841, and in France, it was the same as to receive a Nobel Prize winner at that time, for what the prize represented within cultural / intellectual world. Considering, therefore, Divaldo Franco's way of living and working, it would obviously be impossible for him to know details / specifics of Victor Hugo's literary works, which would have qualified him to write books (and not just verses or messages) attributed to Hugo. Immersed in Victor Hugo's universe for twenty years, totaling reading over one hundred and twenty specific books (his books and books about him), totaling about seventy thousand notes! Before then I had no intimacy with the works of Victor Hugo in Brazil since our school curriculum provides only Brazilian and Portuguese literature. I knew little about Victor Hugo through films and poems / novels excerpts. I quantified literary characteristics of Victor Hugo as never undertaken, some of them not found in any of the books, because I never wanted anyone to compare literary books from a writer with books now dictated by the author on the condition of a Spirit (with the aggravating circumstance that it was not just a writer...). As a Spiritist, I wanted to seek evidence in favor of the statement of reality of life

after death. There are many studies on the survival of the soul in the Sciences and Psychological sciences. But the more evidences, also in the literary approach, the better contribution to demonstrate that the crib is not the beginning of life, nor grave is the end of existence ... I published a book entitled *100 Reflexões Filosóficas e Cor Local nos Romances Mediúnicos de Victor Hugo pelo Médiun Divaldo Franco*, Ed. Leal/BA, 2009. In this book is quite evident the occurrence of Victor Hugo's literary quirks / characteristics with regard to content. The book is divided into five parts, with Location (ambiance or digression into the script) with the following Philosophical Digression/Thoughts: Sociological, Psychological, Spiritist, Historical and Religious. All of which were recurring themes of the writer....

To conclude, I comment as a curiosity that books and messages dictated by Victor Hugo, psychographed by other cited mediums (and by Divaldo Franco), the nuances of Victor Hugo also appeared (i.e., titles or chapters messages as an Evocation - Men from the Earth ...). Nevertheless, those peculiarities in other mediums were in smaller number than appeared on the psychographic works by Divaldo Franco...

Author's Note: It is needless to enlist the bibliography of more than one hundred books consulted since they are presumable and we lack space. As a reference for consultation in the French language, I used Victor Hugo, *Oeuvres complètes*, Éditions Robert Laffont SA, Paris, 1985, dépôt légal, février 2002. It came into our hands only in 2003, when we had completed the comparisons based on both the Portuguese translation of the Complete Works of Victor Hugo.

7TH WORLD SPIRITIST MEETING IN HAVANA, CUBA WAS HISTORICAL!



The 7th World Spiritist Meeting happened in Havana, Cuba on March 22 to 24. The historical event was sponsored by the International Spiritist Council (ISC). The ISC and the Brazilian Spiritist Federation donated a special edition, in Spanish, of *The Gospel According to Spiritism*, as well as several other Spanish titles edited by its publisher. A few days before the international meeting, there was a pre-meeting in Eastern Cuba in which more than 1,200 participants were present. The International meeting had 2,012 registered attendees, amongst them 1,200 were Cubans.

The first day of the International Spiritist Meeting began with the executive committee of the ISC paying a special tribute to Jose Marti in a public square, which is part of the local tradition of the Spiritist movement in Cuba, since Jose Marti was a renowned Spiritist sympathizer.

Later, the attendees packed the Lazaro Peña Theater during the 3 days of the meeting. The event was solemnly attended by representatives of the Cuban Government: Abel Prieto Jiménez, Assistant to the President of the Republic of Cuba; Caridad Diego Bello, director of the Department of Religious Affairs, and her assistant Eloisa Valdez, advisor to the Ministry of Justice. Servando Agramonte, leader of the Cuban Spiritist movement, and Manuel De La Cruz, both also organizers of the event, took the stage to lead the opening of the event. Divaldo Franco gave the opening and closing lectures. During the event he was awarded a special tribute in the name of his Peace and You Movement around the world. The three-day event speakers were: Fabio Villarraga and Jorge Berrio (Colombia); Charles Kempf (France), Victor Mora Faria (Portugal); Eduardo Nanni (Bolivia); Jean Paul Evrard (Belgium); Jussara Korngold and Vanessa Anseloni (USA), Antonio Cesar Perri de Carvalho, Marlene Noble, Fuina Versiani Roberto (Brazil); Elsa Rossi (UK); Cyrus Labrada, Servando Agramonte, Raúl Hernández Espinosa, Manuel de la Cruz, Rev. Juan Ramon de La Paz (Cuba); José Velásquez (El Salvador), Marie de La Gracia Ender (Panama); Jorge Zurita Camargo (Mexico); Odette Lettelier (Chile), Jose Vasquez (Venezuela), Martin Salvador (Spain); Edwin Bravo (Guatemala); Eduardo Dos Santos and Edimilson L. Nogueira (Uruguay); Edgar Machuca (Puerto Rico), Gustavo Martinez (Argentina).

During the 7th International Spiritist Meeting, there were several artistic and cultural presentations, in which the choir of children was one of the main highlights. Videos of the whole meeting will soon be available at www.cubaespirita.org.

ADMINISTRATIVE MEETINGS OF THE INTERNATIONAL SPIRITIST COUNCIL IN



The Executive Committee of the ISC met several times during and after the days of the 7th International Spiritist Meeting in Havana, Cuba. The purpose of the meeting encompassed both administrative matters and the planning of future activities.

Newly Elected ISC Executive Committee

The ordinary meeting of the ISC was divided into two phases. The first phase was directed by Eduardo Nanni (Bolivia), advised by the interim Secretary-General Charles Kempf. Representatives of 20 countries were present for the election of the new executive committee of the ISC. The following new members were elected for six years: Antonio Perri Cesar de Carvalho, Eduardo dos Santos, Edwin Bravo, Elsa Rossi, Milciades Lezcano and Roberto Fuina Versiani. Another six members were elected for three more years. The new ISC executive committee is now composed as follows: Charles Kempf, Secretary-General; Antonio Cesar de Carvalho Perri, First Secretary; Elsa Rossi, Second Secretary; Roberto Fuina Versiani, First treasurer, Jean Paul Evrard, Second treasurer.

Two new countries were approved as observing members of the ISC: Mozambique and the Mexican Spiritist Confederation, the latter replacing the Central Mexican Spiritualist Federation.

The second part of the meeting included the participation of the representatives of the observing countries. This part was directed by José Angel Velasquez (El Salvador), and the newly elected Secretary-General Charles Kempf. At first, the coordinators of the 7th International Spiritist Meeting presented the demographics on the event in which there were 2,012 registered attendees. The ISC regional coordinations (Europe, North America, Central America and the Caribbean, and South America) presented their program of activities. The ISC also defined several international actions, including information on the 2nd South American Spiritist Congress organized by the South America ISC. The event will take place in Asunción, Paraguay, on September 13-15, 2013. It was also announced that the 8th International Spiritist Meeting will be held on the second half of 2016, in Lisbon, Portugal. The theme of the event will be "Preserving Your Life."

The following countries had its representatives present at the meeting: Argentina, Belgium, Colombia, Bolivia, Brazil, Chile, Colombia, Cuba, El Salvador, Spain, United States, France, Guatemala, Holland, Honduras, Mexico, Norway, Panama, Paraguay, Portugal, UK, Sweden, Switzerland, Uruguay, Venezuela. Brazil was represented by the President of Brazilian Spiritist Federation. Antonio Cesar Perri de Carvalho and the directors Roberto Fuina Versiani and Célia Maria Rey de Carvalho. Visitors from several other countries were also present in the meeting. At the end of the meeting the President of the Brazilian Spiritist Federation paid a special tribute to Dr. Servando Agramonte, representative of the Cuban Spiritist movement, offering him a copy of the historic edition of The Gospel According to Spiritism.

Finally, the Executive Committee of the ISC released a "Note to the Spiritist Movement, stating that "The International Spiritist Council has as its essential goal the dissemination of the Spiritist Doctrine, promoting peace amongst nations and brotherhood of all peoples irrespective of color or social position. Under the guidance of Allan Kardec, the ISC does not get involved with any political position or manifestation." More information at www.intercei.com.

DIVALDO FRANCO AT THE UNITED NATIONS, NEW YORK, USA



More than 200 people were present at one of the United Nations auditorium where Divaldo Franco gave a talk under the theme Peace and You. The event was promoted by the TriState Federation. More information on the Peace and You Movement, please go to www.peaceandyou.net.

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6th

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INTERNATIONAL SPIRITIST COUNCIL

SGAN 909 Conj. F

70790-090 - Brasilia - DF - Brazil

Tel: 00 55 (0) 61 3038 8400

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

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

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5 – BOLIVIA

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Tel. (591) 3337 6060
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6 – BRAZIL

Federação Espírita Brasileira
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70830-030 – BRASILIA - 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@joannadeangelis.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
www.confecol.org

10 – CUBA

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11 – ECUADOR

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2235-4250 7229-4886,
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www.elsalvadorespirita.org

13 – FRANCE

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1, Rue du Docteur Fournier
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Tel/Fax: 00 33 (0)2 4746-2790
www.union-spirite.fr
union.spirite@wanadoo.fr

14 – GERMANY

União Espírita 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 Guatemala
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01012 – Guatemala
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Cel. (502) 5704 1387
ebravo_1@hotmail.com
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16 – THE NETHERLANDS

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17 – HONDURAS

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www.hondurasespirita.org

18 – ITALY

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

19 – JAPAN

Comunhão Espírita 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 Espírita Mexicana
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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
153A Mt Smart Road
Onehunga – 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 Espírita 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 Filosofía 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 Espírita del Perú -
FEPERU
Jr. Salaverry N° 632 -1, Magdalena del Mar
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Tel: 00 (511) 263-3201 - (511) 440-1919
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www.spiritist.org/peru

26 – PORTUGAL

Federação Espírita Portuguesa
Praceta do Casal de Cascais - Lote 4 R/C - A
Alto da Damaia
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Tel: 00 351 214 975 754
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27 – SPAIN

Federación Espírita 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 Hässleholm – Sweden
Tel: 00 46 (451) 12916
spiritismen@hotmail.com
www.spiritist.org/sweden

29 – SWITZERLAND

Union des Centres d'Études Spirites 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. 561-880-0016 / 954 592 4245
E-mail: info@spiritist.us
www.spiritist.us

32 – URUGUAY

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

33 – VENEZUELA

Asociación Civil «Sócrates»
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

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Tel: 020-7729 3214 or 07950-181581



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