

REVUE **SPIRITE** |

Journal d'Études Psychologiques
Fondée par ALLAN KARDEC



Divine
or
Natural **Law**
Good and Evil

Spiritist Reflection and Responsibility

Editorial



JUSSARA KORNGOLD
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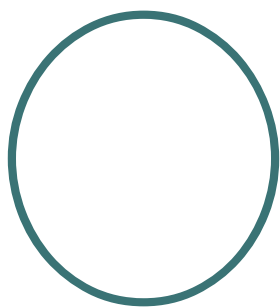


Spiritism, Heaven and Hell, Genesis, and many other works that established a solid foundation for the study of spiritual life. The *Spiritist Review*, which he published for twelve years, was another decisive instrument, creating a space for debate, research, and the dissemination of ideas that continue to illuminate consciences. These efforts not only consolidated Spiritism in his time but also laid the groundwork for its message to remain alive, even in the face of society's initial resistance.

Today, the Spiritist Movement reflects this heritage with maturity and diversity. Hundreds of centers, study groups, and charitable initiatives operate around the world, promoting knowledge, solidarity, and integration with science and education. In many countries, we see a strong and active presence, showing that Spiritism remains current—capable of engaging in dialogue with new times without losing the essence of the teachings Kardec codified.

The contemporary challenge is to preserve the quality of dissemination, to avoid oversimplifications that dilute the depth of Spiritism, and to ensure that reason, logic, and critical rigor continue to be guiding principles in Spiritist study and practice. Every lecture, every book, every act of charity is an opportunity to honor Kardec's memory, reaffirming our commitment to building a more just, enlightened, and fraternal society.

October, then, is not only a month of remembrance but also an invitation to conscious action. It is the moment to reaffirm that Spiritism is not limited to preserving the past; it is renewed in every act of study, reflection, and love for one's neighbor, ensuring that the light of Allan Kardec continues to guide all those who seek to understand life in its deepest dimension.



On October 3, 1869, Allan Kardec returned to the spiritual world, leaving behind a legacy that continues to enlighten generations.

October, therefore, is not only a month of remembrance; it is also a call to responsibility for each of us in preserving and spreading his teachings. More than commemorating a date, we are invited to reflect on the reach and depth of the work he left us, and on how we continue, even today, to bring Spiritism to those who seek understanding, comfort, and upliftment.

Kardec's legacy is not confined to *The Spirits' Book*; it also includes *The Mediums' Book*, *The Gospel According to*

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Team

Revue Spirite

With this issue, we begin the sixth year of publication of this new series of the *Revue Spirite*. With it, we consider that a new cycle opens, in which we invite our authors to direct their approaches and reflections toward the set of Moral Laws, presented by the superior Spirits to Humanity in the founding work of Spiritism, *The Spirits' Book*.

We start with the framework of the theme, focusing on the Divine or Natural Law. This law regulates, on the one hand, the material universe with its laws, whose study belongs to science, and on the other, the moral universe. This, composed of moral laws, relates especially to humankind, its soul, its relationship with God, and with its fellow beings. Within it, we leave some notes on good and evil. We hope, by organizing and gathering the studies and reflections presented here, to contribute to good, "with a view to good and for the good of all¹." We wish it to be useful!

1. KARDEC, A. *The Spirits' Book* questions. 629-646.

NOTE: some notes, subtitles and highlighted quotes were translated by AI. The *Revue* team is always available to correct and make necessary adjustments.



HISTORY OF THE COVER

The understanding of evil as ignorance, moral imperfection, or estrangement from the Divine Law, eliminating the idea of eternity in error.

Evil is only a transitory stage on the path of evolution.

True good is to promote progress.

God's time has precise measures between Good and Evil, which the Spirit can use in shaping its existence as it evolves.

Our cover choice reflects the idea of abandoning error and approaching Good; the distancing from imperfection until reaching a state of purity.

Let us understand that good is the fulfillment of the Divine Law, establishing the happiness of others with the same justice with which it is established for each of us. And evil is the tribulation that we may, perhaps, be imposing upon the life of our neighbor.*



1



2



3

*XAVIER, F.C. *Busca e acharrás. (Emmanuel, Spirit)*

1. Sara Barros. State of Purity, our cover choice for issue 21 of Revue Spirite.

2. Minnie Zhou, on Unsplash — cover studies.

3. Priyanka Singh, on Unsplash — cover studies.



Spiritism and Science

Face to Face

REJANE PLANER*



Code of **Life:** Natural Law



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**The natural law,
imprinted upon the human
conscience, guides moral
discernment and spiritual
progress**

Abstract

Natural law is a universal principle that governs both the physical cosmos and the ethical and spiritual dimension. Beginning with physical laws—unchanging and universal—it contrasts these with the historical development of human norms, from the Sumerian codes to Roman law, culminating in the ethical and spiritual formulations of the Decalogue and the Christian message. The philosophical tradition, from Aristotle to Thomas Aquinas, is presented as a rational foundation for natural law, understood as objective and immutable justice, superior to social conventions. The laws of nature ensure the harmony of the universe, while natural law, imprinted on human conscience, guides moral discernment and spiritual progress. In the light of Spiritism, this law is inscribed in human conscience, leading to progress through the exercise of reason, ethical refinement, and the process of reincarnation. Thus, natural law is described as the “code of life,” a universal regulating principle that integrates science, morality, and spirituality, guiding the human being toward harmony and the common good.

Keywords: natural law, harmony, ethics-morality, universal justice, conscience.



**The natural law
is described as
the “code of life,”
the universal regulating
principle**





**The inhabitants on
both sides of Life
interact, and, subtly
or not, they mutually
influence one
another**





t night, when we look up at the sky and see the stars shining in the infinite, thousands of tiny points of light guarding secrets we cannot unravel—shining at night and hiding during the day—we perceive the mysterious harmony of the universe and understand that there, too, we find the mark of

God. It is a reminder to our eyes not to forget how small we are before the grandeur of the divine universe.

In the universe there is movement and life wherever we look. Stars are born and die, planets orbit around them, galaxies are formed that seem to interact with one another, and black holes swallow light... everything is harmonic movement, everything is in balance. Even here, on our turbulent Earth, where nations still wage war and respect for life is almost occasional, we can see that the tendency toward balance prevails in the cycle of life, which begins and ends, only to begin again and continue onward...

This dynamic equilibrium is studied by science, which, through observation and experimentation, discovers the laws that govern the micro and the macrocosm—from the atom to the galaxies, from the apple falling from the tree to the motion of a spacecraft, from the image on a cell phone or television screen to the heartbeat of a frog or a human being. These are laws and physical constants that science recognizes as universal in nature: if any of these laws were altered, the universe would not be the same.

Science is not static; it evolves with discoveries that lead to the development of new technologies and, at times, new laws or principles. In the nineteenth century, Newton's laws dominated science; in the twentieth, Einstein's theory of relativity clarified gravity as a function of space-time, while quantum mechanics revealed that light sometimes behaves as a wave, and sometimes as a flow of particles—the central idea of quantum mechanics. The first applies to the macrocosm, the second to the microcosm. We could say that scientific laws are universal; however, our civilization has not yet unraveled all the mysteries of the universe. These laws explain the phenomena we observe with current technology, and as new technologies are developed, the possibility arises for a deeper gaze into both macro and micro cosmos. The horizon of understanding expands, and science evolves.

Nevertheless, physical laws apply only to the physical, material universe. The relationships between living beings are not subject to these laws. Beings interact with one another, form relationships, and have an inner life, where thought and will transform into emotions or noble feelings of love, directing their actions. The inhabitants on both sides of Life interact and, subtly or not, influence each other mutually.



**Laws and physical
constants, science
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a universal
nature**



**Thoughts,
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vibrations that
resonate in the
universe, where
everything is
energy**

Thoughts, emotions, and feelings are vibrations that echo throughout the universe, where everything is energy: the electromagnetic force, the weak nuclear force, the strong nuclear force, gravity—and this force of thought, still undeciphered by science, acts in creating, loving, sometimes disturbing, and also healing. Kardec clearly expressed this concept, saying:

"Whoever harbors thoughts of hatred, envy, jealousy, pride, selfishness, hostility, greed, falseness, hypocrisy, slander, malevolence—in a word, thoughts drawn from the source of harmful passions—spreads around themselves morbid fluidic emanations that react upon those nearby. By contrast, in an assembly where each person brought only sentiments of kindness, charity, humility, selfless devotion, benevolence, and love for others, the air would be impregnated with healthy emanations, in whose midst one feels more at ease."¹

The evolution of the human being on Earth is marked by environmental challenges that include coexistence with animals, the inclemencies of nature, and by conflicts and wars among human beings themselves. In primitive humanity, living in caves, the instinct for survival prevailed, driving them to fight for space and life in that hostile environment. Facing the forces of nature and wild animals, human beings lived alongside their peers, suffered, and learned. Thus, they developed tools, learned to cultivate food, gathered into communities, and later into ever-larger cities. Instinctively, the human being seeks peace; however, when their basic needs are not yet met, the survival instinct awakens primary emotions and leads to the predominance of the ego.

Today's human being, considered civilized, still faces their greatest challenge—the struggle against their primary instincts, which obscure reason and discernment, for they do not yet fully understand that they live under a law greater than human law or physical law.

1. Kardec, "Spiritual Atmosphere", 129.

From the moment human beings began to live in groups or communities, the need arose to establish imperatives that would regulate social behavior. These gave rise to codes of conduct aimed at preserving life, whether on the individual level, in groups, within the community, in the family, or in society. From this necessity emerged legal provisions—human laws.

The oldest known codes were written in the Sumerian or Akkadian language by peoples who lived in Mesopotamia. The Code of Ur-Nammu (c. 2100–2050 BC) included penalties for crimes such as murder, theft, and adultery, ranging from physical punishment to fines and other sanctions. According to historians, this code was not exactly a law in the modern sense but rather provisions applied to specific situations, expressed in the form: "if this happens [action]... then this is established [legal disposition]." The Code of Hammurabi (1792–1750 BC), written three centuries later, contained 282 laws concerning economics and commerce, family law, criminal law, and civil law. Despite including the penalty of Talion (an eye for an eye, a tooth for a tooth) and other primitive measures, the Code of Hammurabi sought to integrate and facilitate the coexistence of Semitic and Sumerian peoples living in the region, leaving as its legacy "a vision of fairness advanced for an era in which power prevailed over law, and the supremacy of the victor over the vanquished."² Further along

2. Franco, "Estudos espíritas", 87.



The evolution of the human being on Earth is marked by environmental challenges, which include coexistence with animals and the inclemencies of nature, as well as by conflicts and wars among human beings



**The natural or
divine law (...) is
imprinted in the
conscience of the
being**



the timeline, another ancestral code emerges—the Decalogue of Moses.³, which, according to the Bible, was written during the exodus of the Israelites from Egypt, around the thirteenth or fifteenth century BC, depending on historical interpretations. The Mosaic law, moral and ethical in nature, sets forth basic precepts governing the relationship of human beings with God and with themselves, as well as duties aimed at fostering a harmonious social life. Within the Christian context, we may say that Moses prepared the people for the coming of Jesus—the Christ who would bring a greater, universal, and eternal law: the law of love.

Throughout history, other codes have arisen to regulate life in society in different parts of the globe. Influenced by sages or prophets, whether within the religious sphere or not, they became essential instruments for the formation of empires and peoples, bringing order where chaos might otherwise prevail.

From the East, figures such as Krishna, Siddhartha Gautama (the Buddha), and Lao-Tzu gave rise to laws and moral codes rich in wisdom, aimed at establishing order, justice, and the duties of citizenship. The Laws of Manu, which emerged in India in the first century BC, are part of the juridical texts of Hinduism that describe tax regulations, rules of warfare, procedures for resolving disputes, and more.

In the West, in sixth-century BC Greece, the Draconian laws appeared, known for their extreme severity and harsh punishments. In the following century (594 BC), Solon—legislator of Athens—introduced humanitarian reforms and a new social organization. The first Roman laws came with the *Twelve Tables*, traditionally dated to 451–450 BC, which recognized the rights of the patrician class and the patriarchal family, sanctioned debt slavery, and allowed religious customs to influence civil matters. In the sixth century AD, the Roman Emperor Justinian compiled the *Corpus Juris Civilis*, which would become the foundation of European law.

3. The Ten Commandments are recorded in the biblical books of Exodus 20:2–17 and Deuteronomy 5:6–21, in almost identical form.



by S. Barros. "Code of life" (2025). for Revue Spirite 21

Many other codes were developed throughout human history, reflecting the ethical and moral tendencies of rulers and of the societies to which they belonged. According to the spiritual benefactor Joanna de Ângelis, the earliest codes or laws already revealed "the first signs of respect for life and for human beings, although always marked by the arbitrary domination of the powerful, who, in their passage toward the tomb, were invariably victims of the shadow that was their essential characteristic."⁴

The conquest of reason is a gradual process in which the human being gains knowledge, refines discernment through its exercise, and becomes increasingly able to distinguish truth from falsehood, good from evil, and so forth. When the moral concepts of a society change, the values of that society are also

transformed, influencing critical reflection on behaviors and social customs (ethics). Thus, as morality improves, ethics follows in its steps, and society evolves, for the majority of individuals who make up that society have themselves evolved. It is an individual and collective process of spiritual growth.

Driving the human being in this conquest of self—governing all and everything—is the natural or divine law which, as the Spirits of Kardec's codification explained, is imprinted upon the human conscience.⁵ It is the supreme law that governs the universe and, because of its divine nature, it is eternal, just, and loving. It is the only law that guides the human being toward true happiness, for "it shows them what they must do or refrain from doing, and they are only unhappy when they stray from it."⁶

Aristotle (384–322 BC) was one of the



Reincarnation, a tool and opportunity for the re-education of the being

first philosophers to address natural law, establishing the distinction between what is "just by nature" and what is "just by law," thereby indicating the existence of a universal justice above human conventions. Other philosophical schools of antiquity also regarded natural law as the supreme law. Among them were the Stoics⁷, who developed the notion of a law of nature common to all, grounded in reason (*logos*), and the Roman philosopher Cicero (106–43 BC), who described natural law as "right reason in accordance with nature," emphasizing its eternal and immutable character, superior to human laws.

One of the Christian philosophers who best expressed divine law in the context of life was Thomas Aquinas (1225–1274), the Italian Dominican philosopher and theologian who integrated philosophy into Catholic faith and gave rise to a Christian philoso-

4. Franco, *Jesus and the Gospel in the Light of Deep Psychology*.

5. Kardec, *The Spirits' Book*, question 621.

6. Idem, questions. 614.

7. Stoicism flourished in ancient Greece and Rome, teaching that the practice of virtue was the path to complete happiness. Seneca is one of the notable examples of Stoic philosophers. Historians regard Stoicism, alongside Aristotle, as one of the founders of virtue ethics.

8. DIAS, "The Eternal, Natural, and Human Laws according to Thomas Aquinas." https://www.ensaiosfilosoficos.com.br/Artigos/Artigo23/07-DIAS_SOUZA_Revista_Ensaio_Volume_XXIII.pdf

phy. For Aquinas, "the world is governed by Divine Providence, that is, Divine Intelligence directs human beings toward their ultimate end⁸ and does so through laws, as in any government." In this way, he characterizes nature as being governed by natural law and possessing an intrinsic harmony, which also exists within the human being and must be taken into account in the creation of any law.

In this context, human laws are a particular application of natural law and must serve the common good of the political community, functioning as a plan of coordination that helps society develop. In Aquinas' philosophy, legitimate political authorities are those motivated by care for the community, while any law created from other motivations constitutes a form of injustice. Aquinas also teaches that divine law, in its perfection, is unknowable to us, for it exists in the mind of God, and that natural law is the inclusion of eternal and divine law within creatures.

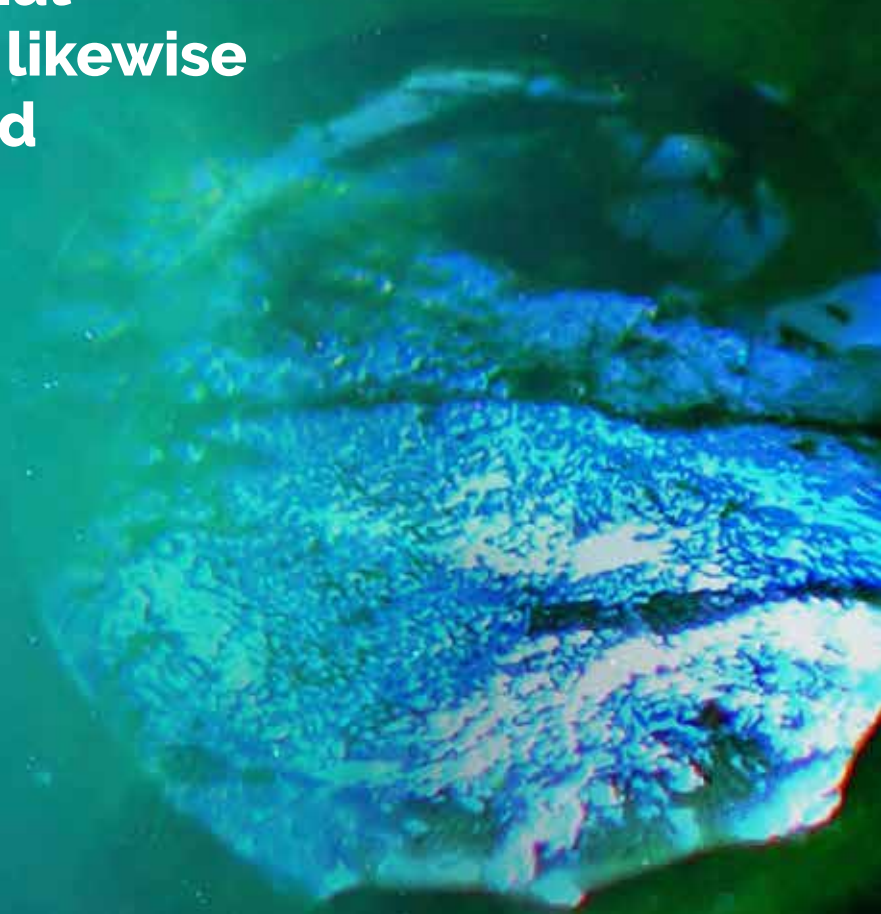
In the tradition of Roman Catholic moral theology, the ethics of natural law affirm that there are fundamental human goods—such as life and knowledge—that can never be violated. This perspective rejects consequentialism (the idea that the moral value of an action lies not in the act itself but in its outcomes) and stresses the existence of absolute prohibitions against acts that directly violate these essential goods, regardless of the consequences. As a philosophical concept, natural law establishes a system of rights or justice common to all human beings, since it originates in the divine and is not subject to social rules or human justice. It is intrinsically connected to morality and ethics, as certain moral principles are part of human nature itself and can be recognized through reason.



As a philosophical
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When the moral
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The pursuit of harmony and well-being in society has been present since the dawn of civilization. Nevertheless, human beings often lose themselves along life's winding journey due to the predominance of the ego and the instinctive drive for pleasure, power, and domination. According to the spiritual benefactor Joanna de Ângelis, "Moses, through inspiration and observation, established the essential codes for the process of liberation from shadow and, guided by the Divine Psyche, drew up the Decalogue, making it indestructible, a paradigm for all other laws, for it contains in essence the foundation of respect for God, for life, for beings in general, and for oneself in particular."⁹

Yet it was Jesus, just over 2,000 years ago, who broadened the horizons of the soul by teaching transcendent values grounded in the law of Love. Jesus taught the importance of forgiving, respecting, tolerating, and loving oneself—learning to forgive oneself and always striving to repair the harm one has caused. His maxim, which He presented as one of the greatest commandments of divine law, remains the supreme rule of coexistence among living beings: "love your neighbor as yourself."

9. Franco, "Jesus and the gospel in the light of depth psychology"

Jesus transformed the world, but human beings do not change in a quantum leap. Transformation occurs slowly, through experiences of trial and error, which gradually but surely guide us to follow the divine law that governs all things and all beings. Re-incarnation—both a tool and an opportunity for the re-education of the soul—is essential for human progress. It is natural law in action.

As Joanna de Ângelis explains in her work *Jesus and the Gospel*: "He [Jesus] brought a new vision of reality, centered on the immortal being, proceeding from the spiritual world and returning to it, which altered the very structure of justice. It should no longer be punitive and destructive, but rather educational and restorative."¹⁰

¹⁰ Idem, 17.

Natural law is the code of life offered by God for the progress of every being. It governs all things and all creatures, aiming at universal harmony, and it is present within us—in our conscience—for we are beings of His Creation. To follow this law, which is in truth one of love and sublime kindness, is the path to complete happiness.



The natural law is the
code of life,
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**When morality
improves, ethics
follows its steps,
and society
evolves**



Spiritism & Philosophy



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HUMBERTO SCHUBERT COELHO*

Common Mistakes in the Dissemination of Spiritism

Abstract

Undeniably, the most common and most serious mistake one can commit after lying is the logical error, that is, the fallacy. Fallacies are lapses in argumentative coherence committed by absolutely everyone. They are, therefore, a problem, but one that affects all discourse, so it would not be fair to accuse someone of being fallacious. It is the argument that is wrong. However, beyond negligence, the fallacy also reveals an issue at the border between morality and intelligence: intellectual dishonesty. Almost always committed unintentionally, intellectual dishonesty results from a lack of critical education. In this text, I will show some of the most commonly used fallacies, illustrating how they appear in the Spiritist discourse and the harm they can cause to the public perception of Spiritism.

Keywords: logic, discourse, dissemination of Spiritism, fallacies.

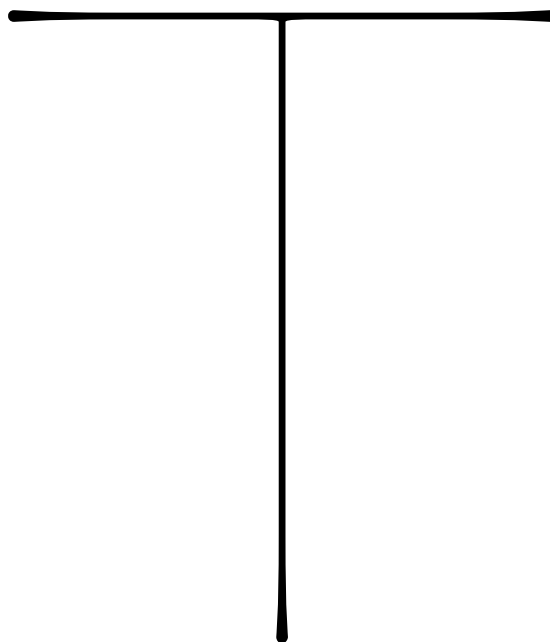


Serious matters
are never
decided based on
opinions



Fallacies are
lapses in argumentative
coherence committed by
absolutely everyone





ruth is something sought through logic, the use of reason, and patient observation. Logic is the simplest part of the exercise of refining ideas, as it can be easily formalized. Critical reasoning and the observation of facts each require a specific kind of education, difficult to summarize, but logic, as the perfection of form, is unequivocal.

In the study of the dissemination of Spiritism, facts and critical reasoning may require greater effort, but the use of logic must be a prerequisite, since its absence would produce precisely the most undesirable condition: the decay of quality and rational character in the Spiritist discourse. Intellectual and discursive decline, when it occurs, results in the lack of conviction among young people and those who encounter Spiritism for the first time. Lecturers, by falling into frequent contradictions and embracing falsehoods, discredit the very teaching they present.

I was born in an environment in which a decline in Spiritist literature and discourse was already being observed, so I never had the impression that this was a personal criticism. In fact, upon becoming acquainted with the writings of the first two or three generations of Spiritists, I realized that the quality and rigor of those texts were incomparably greater than those of more recent generations. This personal impression became a certainty when I was educated about the existence and functioning of logical fallacies, for I began to notice a great number of them in Spiritist discourse over the last half century.

I will not delve into the historical and cultural merits of this intellectual decline, limiting myself objectively to what can be detected in a typical lecture or text produced within Spiritist culture today.

The aim of this diagnosis is to promote good, knowledge, and ultimately truth among Spiritist communities. Logical errors that become consolidated as accepted habits end up discrediting the very principles we intend to defend.

Thus, I will limit myself here to the study of the most common logical mistakes in Spiritist discourse. Logical errors cause more misconceptions than false observations—generally, unfortunately, human beings do not even make careful observations of reality, nor do they base their opinions on them. Fortunately, great thinkers identified the most typical forms of flawed reasoning, naming them *fallacies*, which are, therefore, common patterns or types of logical errors.





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For merely didactic purposes, I have divided the fallacies most frequently found in Spiritist discourse into three categories: elementary, consisting of very crude mistakes that a little care and education can reduce; intermediate, still relatively basic, but which tend to appear more or become more serious as the lecturer's critical education increases; and sophisticated, those so subtle they are almost impossible to avoid.

Elementary fallacies are those we can avoid through two simple expedients: self-critical education and *care in speaking*. Fortunately, critical and self-critical education is a fundamental practice of Spiritist culture and practice, but unfortunately, carelessness in speaking is the most common vice of this same group. As a rule, the good speaker is the one who shows less care in speaking, for thus he will speak more "spontaneously," which is taken as more genuine. For this same reason, the most elementary fallacies are precisely the ones that appear most often in Spiritist discourse and literature, whereas the more sophisticated ones, because they require greater argumentative effort, end up being less frequent.

In an ideal situation, the community would demand arguments to justify the statements and positions of speakers/writers, and such a demand would lead us to move from elementary fallacies, which reflect mental laziness, to sophisticated fallacies, which reflect subtle errors amid a sincere attempt at reasoning.

The most disturbing of the fallacies employed by Spiritists is necessarily the most used: *the appeal to emotion*. Through it, the speaker or author avoids explanations and arguments by appealing to the emotions of the listener or reader, aiming to entangle them passionately in favor of the desired conclusion. Almost indistinguishable from good oratory, which guarantees the speaker the audience's preference, the appeal to emotion subverts the edifying, educational, and moralizing purpose of spiritual teaching. It replaces the argument that convinces and clarifies with a constant artifice of psychological manipulation. In simple terms, one says what the audience most wants to hear, in order to touch and appeal to the instinctive rather than the rational side. This device is also revealed in the narrative method instead of the argumentative one, that is, avoiding as much as possible the use of logic and clear explanations about the reasons for things—often criticizing logic and rationality as “cold” or even dangerous, which amounts to a kind of anti-intellectualism—preferring instead the telling of emotional, often sensational stories, so that the audience has no emotional defenses against what is being said.

Certainly, a discourse more guided by emotional intelligence can itself be logical, without its content being tedious or overly technical, leading the listener to a legitimate sentimental elevation. This resource was abundantly employed by Jesus, for example, who wove symbolic or factual, poetic or prophetic scenes, yet never frivolous or devoid of coherence and rationality.



Mistaken for good oratory,
granting the speaker the
audience's preference,
the appeal to emotion
subverts the uplifting
educational, and moralizing
purpose of spiritual
teaching



The remedy for
simplistic dogmatism
is to remind the person
that the pursuit of truth is
more important than the
dogmatic assertion of their
beliefs and convictions

The second most frequent fallacy in the Spiritist pulpit seems to be the *ipse dixit*, through which one asserts, "it is because it is," "it is clear that it is so," being therefore the expression of pure and simple dogmatism. As such, it deserves little of our attention, for the irrationality of an assertion that rejects evidence or arguments is obvious. Still, it is an error into which humans fall all the time, seeking to prevail by insistence, by shouting, or by sheer personal conviction. The remedy for simplistic dogmatism is to remind the person that the pursuit of truth is more important than the dogmatic affirmation of one's beliefs and convictions.

Dogmatic statements, unsupported by evidence, can be repeated exhaustively until the audience accepts them by automatism. This is the case of the *ad nauseam* fallacies, in which something is repeated until the listener becomes weary and, with luck, accepts the claim. I will not provide examples of what I consider one of the most frequent and tiresome devices in almost all public speaking. As Aristotle observed in his *Rhetoric*, everyday discourse prevails by wearing down the listener, and few attempt to rigorously and impartially justify what they claim. Alongside the pure and simple dogmatism of *ipse dixit*, *ad nauseam* repetitions truly nauseate and do not make a discourse more persuasive.

Closely related to the above is the fallacy of the *right to an opinion*, through which the speaker refuses any counterargument by claiming the right to a divergent opinion. It is sadly common in the Spiritist discourse for the speaker to append to some unsupported statement "this is my opinion," aware that this supposed right casts a negative shadow on dissenters, as if they were unjust, authoritarian, or abusive, denying the right to an opinion. The problem, however, is that serious issues are *never* decided on the basis of opinions, and those who resort to this fallacy not only commit a logical mistake but also a moral one, lowering serious matters to the realm of personal taste or opinion, which is irresponsible.

Perhaps the most discussed fallacy is the *ad hominem*, which disqualifies the person in order to avoid confronting the argument. We find it very frequently in the Spiritist milieu with respect to other religions and creeds, and sometimes regarding political stances contrary to the speaker's. For example, it suffices to say that someone is Catholic or shamanist, leftist or rightist, to invalidate their discourse. In reality, not only does the accusation not invalidate the discourse, but also reveals prejudice on the part of the speaker. To claim that someone is wrong solely by pointing out their political or religious affiliations does not alter the merits of their arguments. Moreover, it is a kind of cowardice to attack the person in order to flee from the arguments they present.

Derived from the *ad hominem* is the *fallacy of motivation*, which rejects a conclusion based solely on a judgment of the motivations of the one presenting it. For example, the fact that someone profits from an idea does not necessarily mean that the idea is wrong, or that the person defends it *only* because they gain from it. Yes, it is true that such a motivation raises suspicion about possible distortion of the argument, but the argument itself still has merits, regardless of the speaker's motivations.



Jesus wove symbolic or factual, poetic or prophetic scenes, but that did not make them frivolous or devoid of coherence and rationality



Superficial readings of
complex situations
may also foster
confirmation biases
of certain preconceived
ideas

Hasty generalization is also one of the well-known fallacies often discussed outside philosophical environments. It occurs when the speaker naïvely concludes something general from their observations. In the Spiritist environment, the use of this fallacy has grown in recent decades alongside the trend toward increasingly opinionated discourse based on personal perceptions and experiences rather than serious studies. Expressions such as “I see this a lot in my office” or “these days you notice it in young people” have become commonplace... Generally, the statements that follow such introductions have no necessary connection with all people, all young people, or all X, for any X. These observations reflect a few experiences, which may be highly conditioned and biased, since my patients, my students, or my relatives are obviously a slice of human society, and their behaviors may be very similar simply because they all belong to that same slice of human reality, which is much more complex.

Superficial readings of complicated situations can also foster *confirmation biases* of certain preconceived ideas. From the fact that the community of Spiritist practitioners is aging rapidly, one concludes, with certainty, that there is an inability to educate and engage younger generations. Yet the matter is so complex that it may involve a dozen causes, and it is dishonest or immature to single out—something frequently done—just one cause as justification. Most likely, those who do so are conditioned by some preference, limited experience, or prejudice.

It is possible, for example, that cultural, economic, or political changes are more significant for the disinterest of young people in Spiritist activities than the failure of previous generations to train and educate them. The correct attitude would be an analysis that involves all factors, humbly including even the possibility that unknown factors may play some role in this phenomenon.

Another fallacy heard *ad nauseam* is the *straw man*, through which the Spiritist speaker diminishes, mocks, and disparages an opponent in order to avoid rebutting their arguments.

The preferred targets of the straw man fallacy tend to be materialists, of whom it is said that they are selfish, lack sufficient spiritual evolution, and are therefore wrong. Although such statements may be true in some cases, they certainly do not adequately describe all cases, such as scientists or humanists who are also adherents of philosophical materialism. Thus, the generic disparagement of materialists as bad, ignorant, or unconscious people actually reflects an intellectually dishonest presupposition that such people are unqualified to opine on spiritual matters.



The fallacy also reveals a problem that lies at **the boundary** between morality and intelligence: intellectual dishonesty



Almost always committed
unintentionally, intellectual
dishonesty stems
from a lack of **critical**
education

Although they may also occur out of ignorance or naïveté, in good faith, the disqualification and disparagement of the opponent are the most common strategies of *intellectual dishonesty*, for they aim to silence the adversary rather than debate controversial points with them, which could end up creating difficulties *for me*. It was precisely because of such attitudes that Socrates, when founding philosophy, associated the methodical pursuit of truth with a moral attitude, with honesty in research and exposition. An investigation that questions my beliefs and prejudices as much as those of my adversaries. This attitude, Socrates concluded, is extremely difficult to achieve and maintain, with the vast majority of discourse being guided by prejudices, beliefs, and personal or group interests, which he qualified as intellectual dishonesty or lack of preparation for the pursuit of truth. Thus, according to Socrates—or Plato, or Aristotle—our normal state of thought is dishonest, and the ascension to the perfect dignity of discourse is one of the most difficult and noble missions of man on Earth. Therefore, as an honest debater, I must nullify the straw man fallacy by using the virtue opposed to it: the principle of charity, that is, presenting the opponent's argument in its best version, as fairly and completely as possible, and then *entering into debate*. To flee from debate is always to flee from reason, and the sure path to obscurantism and ignorance.

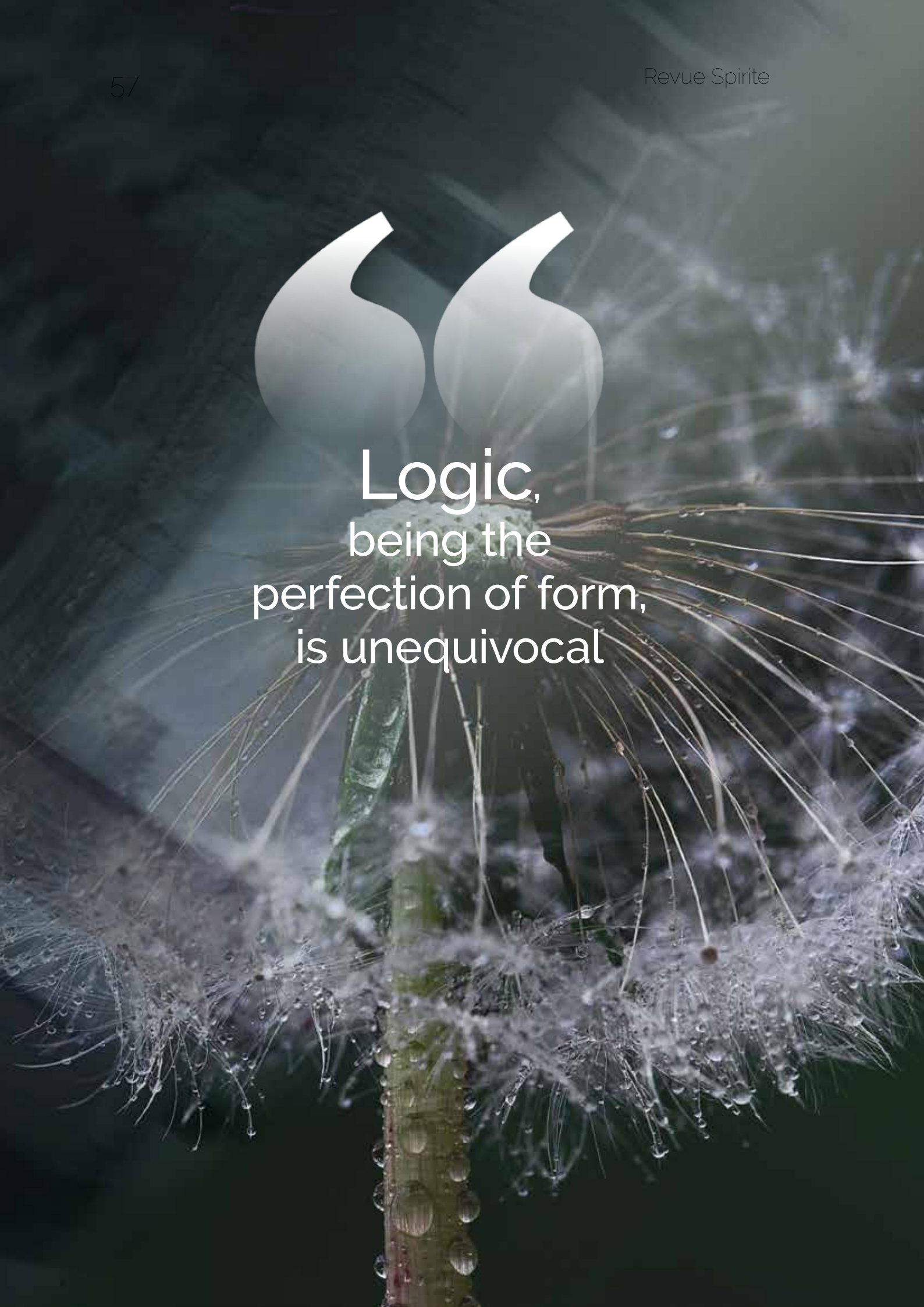
I end here the list of the most elementary fallacies, although some logicians include the next two to be discussed (*ad ignorantiam* and *post hoc ergo propter hoc*) in this category. The reason I do not include them among the most frequent elementary fallacies in Spiritist discourse has to do with the impression that they are not so common, and that, at least in part, they are not common precisely because they are not so elementary, reflecting greater intellectual sophistication on the part of the speaker.

Ad ignorantiam, or appeal to ignorance, is the use of ignorance as an argument. Put this way, it would be difficult for someone to commit such an error, but, most of the time, it is used in good faith to emphasize that knowledge has limits (which is true and should be observed in rational discussion). Therefore, the sophistication of this type of fallacy lies in the fact that good education leads us to observe more carefully the limits of knowledge, and that claims or beliefs cannot be dogmatically and automatically rejected simply for lacking evidence. After all, many of the beliefs on which society depends lack solid proof. Thus, the Spiritist speaker who emphasizes that “no one can prove that God does not exist” states a truth, but at the same time fails to discuss rationally the question of God's existence. We have more than enough literature addressing the arguments that suggest God's existence for the vast majority of speakers to persist in a fallacy that feeds on timidity and the lack of arguments in the face of atheism and materialism.

Post hoc ergo propter hoc (“if it came after this, it was caused by this”) is a type of fallacy that also requires reasonable prior reasoning, for many times what precedes does indeed foreshadow or cause what follows. It is true that the cause of an event precedes that event, but many other things can precede an event without having any connection with its causes. Imagine a classroom from which an industrial siren is heard two minutes before recess. The siren is activated by the neighboring factory, and its purpose is to regulate its workers' shifts. Yet a child at the school may imagine—wrongly infer—that the siren is set to announce recess. Although there is a strong correlation between the siren and recess, although this correlation is reliable, allowing students to know that recess is two minutes away, there is no intrinsic link between the two events, and, more importantly, no causal relationship: the siren does not produce or announce school recess.

“

Logic,
being the
perfection of form,
is unequivocal





To flee from
debate
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ignorance

There are also fallacies so subtle that they are very difficult to detect, and likewise very difficult for us to educate ourselves to avoid. In the cases of the more sophisticated fallacies below, therefore, it is unlikely that even carefulness and the best preparation will eliminate them.

The first of the sophisticated fallacies is almost indistinguishable from a rhetorical device to divert the listener's attention to the meaning intended by the speaker. It is the *fallacy of emphasis*, in which connotation directs—and often distorts—the meaning of a sentence said or interpreted by the speaker. For example, in the sentence, “Moses received the commandments of God,” the speaker may divert the public's attention to the intended connotation simply by emphasizing a particular word. If the speaker says, “**Moses** received the commandments of God,” he emphasizes the importance of Moses, or insinuates that only he could have played this historical role. If he says, “Moses **received** the commandments of God,” he emphasizes that Moses did not create or conceive the commandments, but received them as they are. If he says, “Moses received the **commandments** of God,” he emphasizes that the prophet may not necessarily have deserved other revelations or benefits from God beyond this one, and so on.

Amphiboly is well known among Spiritists, having been directly addressed by Kardec in the introduction to *The Spirits' Book*. It is the phenomenon of confusing the meaning of a word due to the variety of meanings the word itself allows. Kardec noted that this was one reason we should develop new concepts and terms, avoiding others compromised by common use or theology. For example, in the phrase, "He promised his friend to pay her back yesterday.", is he late paying his friend or did he make the promise yesterday? The ambiguity arises because "yesterday" might refer to either the promise or the payment. If I say, "I saw the man with the telescope." did I mean that I used a telescope to see the man, or that I saw a man who had a telescope with him? ^{NT1} For this very reason, the Spiritist speaker should guard against careless use of words such as soul, ectoplasm, medium, mediumship, spirit, personality, consciousness, death, perispirit, life, evolution, happiness—I will avoid prolonging the list *ad infinitum*.

The problem with *amphiboly* is ambiguity, but there are cases where ambiguity is easy to resolve, and these may reflect malice more than inattention. Therefore, some prefer to distinguish from *amphiboly* (fundamentally semantic confusion arising from the nature of the word) a derivative, the *fallacy of ambiguity*, in which the confusion may be intentional on the part of the speaker. In the humanities at universities, much has been discussed about what Hegel intended when speaking of the "end of history." Was it "end" in the sense of termination or of purpose? Since understanding this matter requires years of study, few manage to confirm that he was referring to purpose. However, the apparent meaning for anyone who has not invested those years in the study of idealism is the opposite: that Hegel was referring to the conclusion or closure of the history of spirit. Although the very few specialists in idealism insist on the first meaning, the vast majority of interpreters point to the second, for it is uncomfortable to admit that appearance is not reality.



The ascent to the
perfect **dignity**
of discourse
is one of the most
difficult and exalted
missions of the human
being on Earth



When intellectual and discursive decay occurs, it results in a lack of conviction among young people and those to whom **Spiritism** is presented for the first time

Among more academic speakers, one of the most common errors is not linked to basic logic, but rather to a more pessimistic or tragic worldview, or to a dramatic way of speaking. This is the *fallacy of the slippery slope*, named after the intuitive idea that a slip on a slope leads to a tragic accident. For example, "if an elderly person slips on that ramp, it's over," or "if someone slips there, they will break their leg, at the very least."

This fallacy expresses a certain pessimism or catastrophism, but the truth is that one cannot know the exact consequences of the fall. It is possible nothing serious will happen and the person will stand up. It is possible that out of a hundred people who slip, only four suffer serious accidents, and ninety-six come away unharmed.

Nevertheless, the *slippery slope fallacy* plays on our prejudices, biases, and fears, intensifying them. Everyday examples of pessimism or paranoia include statements such as, "if such-and-such candidate wins the election, it will be the end of the world," or "if marijuana is legalized, this will lead to other drugs, and everyone will become addicted." While it is true that there are very bad candidates and that marijuana causes serious harm to mental health, it is not inevitable that the world will end because of an election, or that everyone will use marijuana once it is legalized. Such thoughts ignore the complexity of the issues involved: that a country is more than the president, or even the government; that not everyone wants to smoke marijuana, and that there are many reasons for acquiring an addiction, legality or availability of the product being only one of them.

This does not mean, of course, that we should vote for a terrible candidate, or that it is ethical to support the legalization of a drug harmful to the brain, but the validity of these conclusions does not justify the exaggeration and *formal* flaws of the previous arguments.

Speakers who like to cite scientific studies often commit fallacies of *false analogy* or *suppression of evidence*. In the latter, the speaker selects only scientific evidence favorable to his conclusion, eliminating unfavorable studies. In the former, false analogies are created between entirely different situations or processes. The most common case is quantum quackery, which plagues all spiritualist and esoteric circles of our time. Based on real processes of nature described by quantum mechanics, analogies are drawn ranging from bodily healing to personality changes, without any reason to suppose such analogies apply in the real world.

Finally, something that often escapes beginners in the study of fallacies is the fact that committing logical errors does not mean that the person who commits them is wrong. Most importantly, it also does not mean that the person is always wrong, although they may be wrong about some things or have formulated incorrect arguments. This assumption often falls into the *appeal to fallacy*, which is the fallacy of the fallacy—that is, concluding that because an argument is flawed or fallacious, its conclusion is invalid or false. It is perfectly possible for someone to argue poorly, to make many mistakes, yet still defend something true, morally good, and so on. In fact, the reason we remain Spiritists after hearing so many illogical and invalid formulations is that we are convinced that, despite them, what the speakers defend is true or close to the truth. It is also the reason why we are morally lenient with poor expositions. We are convinced that behind them lie good intentions, which may be intuitively correct or simply reproduce a tradition of more serious studies, although the speaker is not up to the task.

Translator notes

The examples of *amphiboly* have been replaced because the translation of the original text in Portuguese does not constitute an *amphiboly* in English. For instance, while in Portuguese the original sentence used by the author “João encontrou Marta em sua casa” might have a dual meaning, because “sua casa” in Portuguese might mean John’s or Martha’s house, a possible translation to English as “John met Martha in her house” clearly express that the house in question is Martha’s house.



Logic is the simplest
part of the exercise
of refining
ideas

Unshakable Faith **Spiritism & Religion**



Good and Bad **Suffering**



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**Blessed are the
afflicted, for the
kingdom of Heaven
belongs to them**



**Awaken the
divine essence
dormant in the
heart**

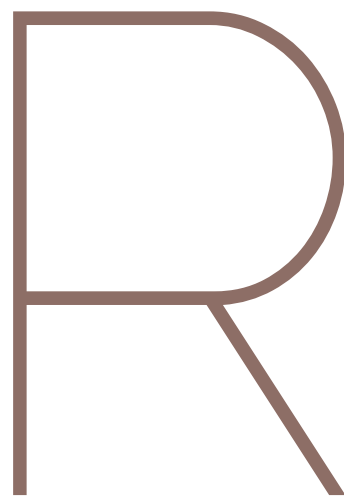
Summary:

"Good and Bad Suffering" reflects on the role of pain and suffering in the human being's evolutionary journey. It emphasizes that suffering is not an end in itself but an educational tool that can be transformed into light when met with faith, patience, and resignation. The reflection highlights how one's inner attitude toward life's trials—whether marked by revolt or acceptance—defines whether they become prisons of bitterness or stepping stones to spiritual elevation. By underscoring the importance of aligning thoughts and actions with divine laws, it encourages the pursuit of inner harmony and the recognition of pain as an opportunity to awaken the divine essence dormant in the heart.

Keywords: good and bad suffering, pain and suffering, Spiritism, spiritual evolution, resilience, faith and acceptance



**Many draw from
suffering the oil of
patience, with which
they light the lamp
to overcome their
own darkness**



eferring to a passage from *The Gospel According to Spiritism* by Allan Kardec, chapter 5, we find in item 18 a text by the Spirit Lacordaire on "Good and Bad Suffering." He cites one of Jesus' Beatitudes: "Blessed are those who mourn, for they shall be comforted," explaining that to attain this state

of blessedness, it is not enough merely to suffer; one must know how to suffer. In moments of pain, challenges, and trials, we are called to demonstrate our true faith in God. For Lacordaire, Jesus' words "Blessed are those who mourn" could be rephrased as:

"Blessed are those who have the opportunity to prove their faith, steadfastness, perseverance, and submission to the will of God, for they shall have their earthly sorrows repaid a hundredfold, for after labor comes rest."

But how can we acquire such faith? How can we, in moments of extreme adversity, make use of pain as a pathway to light?

Our tendency is still to see ourselves as victims of fate, and this state settles within us so naturally that, paradoxically, we often resist or even self-sabotage when opportunities for improvement present themselves. We surrender to pessimism. Many, reflecting on their experiences, will say, "Ah, that's just life—suffering is part of it."

But is this really the reason God created us?

In *The Spirits' Book*, item 132, we find the following question: "What is the purpose of the incarnation of Spirits?" The Spirits respond that essentially, we reincarnate to achieve perfection, to atone, and to fulfill a mission. They add:

"Incarnation also has another purpose: to place the Spirit in a position to participate in the work of Creation. To accomplish this, in each world, the Spirit assumes a body suited to the nature of that world's matter so as to fulfill, from that perspective, the commands of God. In this way, by contributing to the universal work, the Spirit progresses."

As we can conclude from the above statement, the main objective is to ennoble our spirits through experiences that help us more quickly awaken the divine essence within us.

Léon Denis, in his work *Life and Destiny*, tells us:

"Pain will be necessary as long as the human being has not aligned their thoughts and actions with eternal laws; it will cease to be felt as soon as harmony is achieved. All our ills stem from acting in opposition to the divine current; if we return to that current, pain disappears along with the causes that gave rise to it." (*Denis USSF – USA*, 2018)



**Incarnation has yet
another purpose: to
place the Spirit in a
position to fulfill its
role in the work of
Creation**



**It is not
enough
merely to
suffer; one
must know
how to suffer**

“Destiny, by virtue of being limitless, provides us with ever-new possibilities for improvement

We know how challenging it still is for us to live in full alignment with Divine Law. For now, the work before us is an inward one—softening our pride and selfishness so that our thoughts may remain closer to higher ideals.

When pain comes knocking, we are faced with two possible paths: the path of responsibility or the path of revolt.

The path of responsibility calls us to awareness, inviting us to recognize that suffering often appears to steer us away from even more treacherous roads. Consider the shepherd who, in caring for his flock, sometimes must use his staff to keep the sheep from wandering toward cliffs or dangerous terrain. In much the same way, God, with infinite love, allows certain life experiences to arise—not as punishment, but as guidance to keep us from complicating our journey further.

Yet, many of us still choose the second path: that of revolt. We rebel against God and the world, refusing to accept that our trials are often the result of our own actions. Pride blinds us, and we enter what Swiss psychiatrist Elisabeth Kübler-Ross (1926–2004) described as the cycle of grief.

This journey unfolds in stages: denial—when we resist believing that the challenge truly involves us; anger—when we express outrage and disbelief; bargaining—when we attempt to negotiate with God or ourselves through empty promises; depression—when we feel overwhelmed and see ourselves as victims; and finally, acceptance—when we embrace the lesson, find clarity, and resolve to move forward with renewed strength.

The story of the oak and the reeds offers profound lessons about our attitudes toward life. A mighty oak was uprooted by the wind and thrown into a stream. As it lay among the reeds, it asked them, “I am curious—how is it that you, so light and frail, were not completely crushed by these powerful winds?”



Suffering is merely a
corrective for our abuses and
our mistakes

The reeds replied, "You resisted the wind and were consequently destroyed. We, on the other hand, yield at the slightest breeze, bending and swaying with it. That is why we remain unharmed and survive."

When facing difficulties, we can react like the oak—fighting, complaining, and asking God to remove the obstacle from our lives—or we can adopt the posture of the reeds, yielding and allowing ourselves to be carried by God through the storm, emerging whole and stronger than before.

This illustrates the difference between confronting an obstacle head-on in an attempt to destroy it and accepting it by bending to life's circumstances.

Buddhist teachings also remind us that while physical pain is inevitable, mental suffering is a choice determined by how we respond. For this reason, it is essential to learn how to suffer wisely, drawing from pain the blessings of light it offers to a heart thirsting for peace.

In *In the Greater World*, chapter 5, the Spirit Cipriana, in a dialogue with a spirit tormenting an incarnate brother, points out that although the latter was indeed wronged, instead of using the situation to grow, he allowed himself to be consumed by hatred. She says:

"Martyrdom is of divine origin. In attempting to resolve it, the spirit may rise to dazzling heights or plummet into dark abysses; for many draw from suffering the oil of patience, with which they light the lamp to dispel their own darkness, while others extract from it stones and thorns of rebellion, hurling themselves into the shadows of the precipice."

Let us be resilient, drawing from suffering the oil of patience, and understand that life's hardships will persist only as long as our soul remains out of harmony with the divine order.



**Pain is
mandatory;
suffering is
optional.**



**To lift the
eternal
through our
emotions**



Léon Denis reminds us:

"As the soul rises to a clearer light, a broader truth, and a more perfect wisdom, the causes of suffering gradually diminish, along with vain ambitions and material desires. From stage to stage, life after life, it enters the great light and the great peace where evil is unknown and only goodness reigns! Destiny, being limitless, offers us ever-new possibilities for improvement. Suffering is merely a corrective for our excesses and errors, an incentive to continue our progress. Thus, the supreme laws prove to be perfectly just and good; they impose on no one punishments that are useless or undeserved." (*Denis, USSF - USA, 1st edition, 2018*)

God is with us always, in Its infinite love. The benefactor Joanna de Ângelis affirms the Father's care in life's most difficult moments by saying:

"Suffering is a blessing that God bestows upon Its chosen ones." (*Kardec, The Gospel According to Spiritism, chapter 9, item 8, 2024, 1st edition*)

The choice is ours:

We can dwell in bitterness and gall,
Or choose a connection with Heaven's call.

We can decide to live in a true hell,
Or lift our hearts where eternity dwells.

We can freeze in the presence of pain,
Or spread our wings by choosing love's reign.

Why choose suffering's endless night,
When we can renew our hearts in light?

The cry that echoes in hopeless despair
Could become a hymn of hope and prayer.

Do not remain in desolation's night,
Surrender your heart to Jesus' light.

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**To choose the
connection
with Heaven**





Revisiting

"Murder of Five Children by Another Aged Twelve"

(Spiritist Review – October 1859)

CLÁUDIA LUCAS*



Spiritist Review



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**Our personality is not
born with the current
physical body, but
has been shaped over
millennia of existence
as immortal Spirits**

Abstract

The article we analyze was published in the *Spiritist Review* of October 1858, referring to a real case that had occurred in 1857—the murder of five children (aged between 4 and 9) committed by another child (12 years old). Unfortunately, even today we continue to witness such cases, although they are rare episodes. News of this kind, as shocking as they are unpredictable, makes us rethink everything we believe we know about life and death.

The 12-year-old boy confessed to the crime with the utmost cold-bloodedness and without showing any remorse.

It is important to understand that our personality is not born with the current physical body, but has been shaped over millennia of existence as immortal Spirits.

Since nothing happens by chance, the five murdered children were neither abandoned nor forgotten by God, just as it was no accident that those parents lost their children.

As Divine Justice is profoundly merciful and wise, this painful event must also have constituted a moment of learning for all involved.

Keywords: murder, evil, imperfection, Divine Justice, evolution.



**Evil has no age;
it is naive in a child
and deliberate in an
adult**



he topic we address today clearly reflects the terrible events that still occur on Planet Earth. It is true that this case dates back to 1857, so 168 years have already passed. But even today, similar crimes still occur, as shocking as they are unpredictable.

It happened that in the year 1857, some children were playing together in the garden of Mr. Fritche. Three were the children of Mr. Hubner, a nail manufacturer, and two were the children of Mr. Fritche, a shoemaker. The children—a boy and four girls—were between 4 and 9 years old. Another child, aged 12, known “for his bad character,” joined in the games and convinced the others to get into a trunk kept in a small shed in the garden where they played. The five children barely fit inside the trunk, but they squeezed in to make room, enjoying the game. As soon as they were inside, the 12-year-old boy closed the trunk, sat on top of it, and stayed there for 45 minutes listening to the screams and then the moans of the children. When he thought they were dead, he opened the trunk; but the children were still breathing. He closed it again, locked it, and went off to play.

When the parents noticed the disappearance of their children, they searched for them everywhere. Anxious and desperate, they eventually found them in the trunk after a long search. The five children had disincarnated.

The 12-year-old boy confessed to the crime with great cold-bloodedness and without showing any remorse, after being denounced by a girl who saw him leaving the garden.

A crime committed by a child shocks us even more, perhaps because we are used to seeing children as naïve and innocent beings, incapable of such atrocities. Fortunately, although not unique, episodes like this are rare. But they are so striking that we above all wish to understand why.

Kardec takes the opportunity to question a spirit on this matter:

"What motive could have led a child of that age to commit such an atrocious act with such cold-bloodedness? — Wickedness has no age; it is naïve in the child and reasoned in the adult."

Wickedness, like all other faults and vices of the soul, is not inherent to the age of the physical body but rather to the personality of the Spirit, which, being immortal, accumulates experiences, mistakes, vices, and qualities over time. For such a marked and explicit wickedness to manifest so early through childish behavior, it is certainly because the Spirit, although in a child's body, already possesses

this characteristic and has not yet been able to overcome it.

"When wickedness exists in a child who does not reason, does it not indicate the incarnation of a very inferior Spirit? — In that case, it proceeds directly from the perversity of the heart; it is their own Spirit that dominates and drives them to wickedness."

A good or superior spirit would no longer commit actions revealing wickedness or perversity. Such characteristics are undeniably proper to inferior Spirits.

"What could have been the previous existence of such a Spirit? — Horrible."

"In their previous existence, did they belong to the Earth or to a world even more backward? — I do not see it clearly; however, they must have belonged to a world far more inferior than the Earth (...)."

From this answer, we understand that the spirit questioned by Kardec is not a superior Spirit, although Kardec notes that it is a spirit that has already shown signs of superiority. Superiority consists of countless degrees. This spirit responding to Kardec is certainly knowledgeable enough to answer most of the questions posed, but still lacks the capacity to fully understand or know all the details regarding this situation and the spirit of the 12-year-old child. Hence, it states that it is not certain whether the spirit belonged to the Earth or to an inferior world.



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Spirit**

However, in the course of the conversation with Kardec, this spirit leans strongly toward the likelihood that the 12-year-old child was indeed the reincarnation of a spirit coming from a world inferior to Planet Earth—a world where imperfection would still be deeply rooted, where there would be little sense of justice, and where humans would live only for themselves and for the satisfaction of their passions and instincts.¹

In this case, we do not know what happened during the 12 years of his childhood—what his living conditions were, how he was raised and educated, the context in which he grew up, and what examples and teachings he received. All these unknowns can be very important in psychologically understanding the personality of this child and in shaping his mental health. But beyond that, there are the inclinations of the spirit itself, which are its permanent heritage and which, if inferior inclinations, will make it easier for the spirit to absorb and replicate the negative examples around it and to develop the darker aspects of its personality, which may result in very serious psychopathologies.

At the time, child psychiatry and psychology focused on children were not as developed as they are today. It is interesting to note that this child was already known for his "bad character," that is, for his inferiority, which had already manifested before this crime.

Nowadays, he would certainly have been referred to mental health services appropriate to his age group, and with proper monitoring, perhaps this crime could have been avoided.

In any case, there is no doubt that this was still a very imperfect spirit, perhaps even a profoundly sick soul, deeply marked by its past and still far from fulfilling Divine Laws.

If possibly a spirit of a lower evolutionary degree than that of the spirits incarnated on Earth, and therefore with a degree of consciousness proportional to its evolutionary level, and being a 12-year-old child, would he have had full awareness of the crime he committed? As a Spirit, would he be held accountable for it?

In similar crimes, it may also be the case of a spirit like those mentioned in the work *Planetary Transition*, psychographed by Divaldo Franco and dictated by the Spirit Manoel Philomeno de Miranda, in which it is revealed that:

"Countless members of barbarian tribes of the past, who remained detained in special regions for several centuries so as not to hinder the planet's development, are now reborn (...) marked by the primitivism in which they remained. (...) having the holy opportunity to remake their concepts, improve their feelings, and participate in the inevitable ascensional march..." (Franco 2010, 33)

1. Cf. Questions 8 and 9 of the article in question.



**The inclinations
of the spirit are
its permanent
heritage**

We see how God allows these more backward spirits, by coming into contact with more advanced ones, to have greater ease in adapting to a new register of positive experiences, no longer as barbaric as those to which they were accustomed. And at the same time, this allows the more advanced ones to progress, as they are confronted with the natural difficulties these behaviors generate and which, in the end, will enable everyone to mature, even though "a significant number" remain "in situations of aggressiveness and emotional indifference, becoming

instruments of harsh trials for society." (Franco 2010, 33)

Despite the possibility of integration into a society that would facilitate their acquisition of higher moral values, it is not easy for them to take advantage of this opportunity, and it is common for them to maintain the pattern of inferiority to which they were connected. It is natural, therefore, that, having wasted the opportunity, they find themselves compelled to return to a world at a lower stage of evolution, where they will repeat their lessons:

REVUE SPIRITE

JOURNAL

D'ÉTUDES PSYCHOLOGIQUES

CONTENANT

Le récit des manifestations autotéles de l'intelligence, des esprits, spiritisme, etc., ainsi que toutes les nouvelles relatives au Spiritisme. — L'enseignement, l'analyse des choses du monde visible et du monde invisible, la morale, la psychologie, l'âme, la nature de l'homme, son avenir, etc. — L'histoire du Spiritisme, ses rapports avec le magisme, le christianisme, l'explication des dogmes, des croyances populaires, de la mythologie, etc.



**Spirits cannot regress
(...) in the sense that
it is not possible to
lose what they have
acquired in knowledge
and morality**

PARIS

BUREAU RUE DES MARTYRS, 8.

"They enjoy the excellent opportunity which, once squandered, will send them back to primitive worlds, in which they will contribute with the knowledge they possess, while nevertheless enduring the harsh injunctions they will face." (Franco 2010, 33)

Allan Kardec also sought to know what the position of such a spirit would be in a new existence, and the answer he received is very enlightening and consistent with the information from Philomeno de Miranda:

"— If repentance comes to erase, if not entirely, at least in part, the enormity of their faults, then they will remain on Earth; if, on the contrary, they persist in what you call final impenitence, they will go to a place where humans are on the same level as animals."

Regarding the return of spirits who found themselves in worlds too advanced for them and are obliged to go back to others more compatible with their nature, Kardec emphasizes

that "Spirits cannot regress (...) in the sense that it is not possible to lose what they have acquired in knowledge and morality; but they can decline in position."

Since nothing happens by chance, the five murdered children were neither abandoned nor forgotten by God; something in their past justified their disincarnation in that context. Likewise, it was not by chance that those parents lost their children. And how hard it must have been for them to lose their three children all at once. Divine Justice is profoundly merciful and wise, so we are certain that this tragic outcome, although deeply painful, was neither unjust nor unjustified, as is confirmed in question 199 of *The Spirits' Book*:

"The short duration of the child's life can represent, for the Spirit that animated it, the completion of an existence previously interrupted before the time it was meant to end, and its death also often constitutes a trial or expiation for the parents."

Let us not forget that:

"Spirits only enter corporeal life to perfect themselves, to improve themselves. The delicacy of childhood makes them gentle, accessible to the advice of experience and to those who must help them progress. It is at this stage that their character can be reformed and their bad tendencies repressed. Such is the duty that God has imposed on parents, a sacred mission for which they will have to account."²

According to their bad tendencies, the examples they are given, and the education they receive from birth, the result will be an experience of spiritual growth—or not. But whatever the circumstance, even those spirits who show no kindness or compassion are still our brothers and sisters, who are simply at a lower stage of evolution, who deserve our prayers, and who, just like us, will one day reach the state of pure spirits and, therefore, perfection.

2. See question
385 of *The
Spirits' Book*.

The Law of God is the Law of Progress and Love, whose goal is happiness, and from it, none of us—no matter how long it takes—can escape.



**Spirits only enter
physical life to
perfect themselves,
to improve
themselves**



**Personality has
been shaped over
millennia
of existence**

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The New Generation Spiritism for Children and Youth

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Photo by Dieter Van Hamme on Unsplash



Spiritist Education through Nature: Creation, Knowledge, Love, Intuition, and Evolution

Abstract

It is essential to recover the veneration of nature that human beings cultivated for millennia; otherwise, our concern for the environment will remain superficial. In this article we propose a synthesis between Pestalozzi's intuitive method, Spiritist doctrine, and education through nature, whose approach we present and substantiate based on scientific and Spiritist literature. Spiritist education through nature does not aim only at forming healthier and more balanced children—although it also accomplishes that. Its goal is to form spirits who are conscious of their spiritual nature and their cosmic responsibility, fostering the aesthetic appreciation of nature and an ethical program based on the Gospel. Children who grow up in close contact with nature, practicing free play and developing their intuitive faculties, become adults better prepared to understand the "sublime truths of the invisible world" of which Emmanuel speaks. We live in a time in which the environmental crisis has reached an urgency never before seen in History, and knowing that disaster can only be avoided if we change the way we live—that is, not only our lifestyle but our entire belief system according to which the natural environment is only a backdrop without reciprocity. Such change will only come through Education, and Spiritist Education can and must have an active and even driving role in this continuum of time and space where animals, plants, and humans are permeated by an immanent force that attracts them to a whole synthesized in the creative and intuitive power of the Spirit.

Keywords: Education through nature, play, Spiritist education, intuition.



**Jesus said to the
rich young man:
the invitation
is for today, for
now**



**Education is (...)
construction,
transformation,
growth, change**

Always be a child.

Adília Lopes, *Estar em casa*, p. 36, Assírio & Alvim

1. We build our lives around structures of certainty—houses in which to live, marriages in which to love, ideologies in which to think—and yet, an intrinsic part of us knows that nothing lasts, knows that we pay for these comforting illusions with our very vitality. Wonder—that state on the edge of comprehension, where the mind touches mystery—is our best way of loving the world more deeply. It demands from us the courage of uncertainty because it is a form of deep play, and free play is intrinsically open, without purpose or final goal, governed not by the will to score a point but by the willingness to surrender to a center of experience and be transformed by it. It is the quality of wonder that broadens vision and deepens life.

In the formal education we have today, the focus is on the mere acquisition of information, knowledge, and the sterile classification of such acquisition. But Education is more than that: it implies construction, transformation, growth, change. And all these processes are not mere accumulations or adaptations; something more structural is needed for Education to be the foundation and the engine of the change we all want, even if we are not yet aware of it. For this, Walter Oliveira Alves suggests, in the book *Prática Pedagógica na Evangelização* (1998), it is necessary to consider the very "creative process of the Spirit, the fabulous creative energy that each Spirit possesses within itself." And the process of activating that energy lies, according to the author, in creativity, in the ability to go beyond what exists. In other words, the "new education must offer the opportunity for the child to CREATE, not only challenges for him or her to reconstruct reality, what exists, but to go further, to create the new" (Alves 1998, 31).

Perhaps the most certain way of going further and seeing the marvelous in what is common, something that was once underestimated, is to come to love something and/or someone who loves us. As we enter each other's worlds through love—whatever its form or species—we expand our way of seeing, we widen our way of being, we magnify our sense of wonder, and wonder is our best way of loving the world more deeply and creating better alternatives. According to Nobel Peace Prize laureate Maria Ressa, we are heading into another era of fascism in which control over us is control of the mind. Making our way back to wonder, to amazement, to love, and to nature are antidotes to the poisons of today's society. Spiritist education for children and youth can and must enter into this dialogue, especially because we know that many spirits—already with a high degree of evolution—are reincarnating to contribute to the solution. Whether this becomes an opportunity gained or lost depends on each one of us, today. Just as Jesus said to the rich young man: the invitation is for today, now.

2. "The Nature, its bucolic and sorrowful landscapes where Jesus lived and preached, may be called a Fifth Gospel, such is the authenticity of the narrations of the other four that place beauty and life on the edges and filthy ditches, on the beaches and mountains, in the villages and fertile fields from which He drew the musicality for the tender poem of the Good News" (Franco 2019, 16).

A scientific study¹, published in July 2025, shows that the human connection with nature has decreased by 60% over the past 200 years. Even with interventions such as the increase of urban greenery and greater engagement with nature, projections suggest a persistent disconnection from nature by 2050, highlighting entrenched risks for environmental management.

This disconnection has had a disastrous impact on the growth, development, and education of children, since today they grow increasingly distant from nature. From early childhood, contemporary children and youth find themselves increasingly confined to closed and structured spaces.

In the book *Balanced and Barefoot* (Portuguese title: *Descalços e felizes*), Angela J. Hanscom builds

1. Richardson, M. (2025). Modelling Nature Connectedness Within Environmental Systems: Human-Nature Relationships from 1800 to 2020 and Beyond. *Earth*, 6(3), 82. <https://doi.org/10.3390/earth6030082>



**As we enter each
other's worlds (...)
we broaden our
way of seeing, we
expand our way of
being**



**Education occurs
through aesthetic
experience, which
moves, sensitizes, and
awakens affection**

a strong and scientifically grounded argument about the irreplaceable benefits of free outdoor play for child development, diagnosing what she calls a "silent epidemic" affecting modern children: the systematic deprivation of free movement and contact with nature, a consequence of increasingly urbanized and risk-averse societies. Particularly valuable is the author's analysis of the consequences of parental over-protection and the growing structuring of children's free time. The book invites us to a broader reflection on the human costs of a society that privileges safety over experience, structure over spontaneity.

In this sense, Hanscom's work is part of a critical tradition that includes authors such as Richard Louv (*Last Child in the Woods*) and Tim Gill (*No Fear*). Also, Catherine L'Écuyer, in her book *Educating in Wonder* (*Educar na curiosidade*), proposes an educational approach that emphasizes the natural wonder of the child as a fundamental driving force of learning. The author articulates a well-founded critique of what she identifies as the "stimulus saturation" of contemporary childhood, arguing that "it is necessary to simplify childhood" and warning how an excess of stimuli can be harmful to child development. This seemingly simple position is sustained by a solid argument about the neurological mechanisms of attention and curiosity.

In addition to this disconnection from free play and from nature, authors such as the French neuroscientist Michel Desmurget² present concrete data on how digital devices are seriously affecting the neural, cognitive, social, and emotional development of children and young people.

The decline of free play has a much deeper impact on society than we imagine, since free play helps children develop cooperation and conflict-resolution skills, which are intrinsically linked to the "art of association" upon which democracies depend. When citizens do not master this art, they are less capable of resolving conflicts in everyday communal life, they more frequently appeal to authorities to apply coercive force against their opponents, and they more easily embrace the bureaucracy of the culture of safety (Lukianoff & Haidt 2025).

2. Desmurget, M. (2021). *The Factory of Digital Morons*. Contraponto Publishers.

When we asked a 2nd-grade class, aged 7 to 8 years, what their ideal city would be like, one of the most common answers was the need for more police...

In that same pedagogical study (Ribeiro 2025), although on a small scale and with a very limited sample, it was found that elementary school children in the metropolitan area of Porto (Portugal), aged between 7 and 8 years, have a conception of nature that is essentially mediated (books, media, etc.), and when questioned about how much time they spend in nature, the results reveal a diverse but concerning scenario from the perspective of environmental education. The predominance of limited contact (over 60% of students) suggests a typical pattern of children in urban or semi-urban contexts, where access to nature is conditioned by logistical and family factors.

Certainly not unrelated to this distancing from nature—together with other factors such as parental overprotection and helicopter parenting—the silent epidemic of mental health is established among children and young people. The so-called *iGen* (generation born between 1995 and 2012) shows much higher rates of anxiety and depression, with increases among girls being much greater than among boys. Two of the causes that have been pointed out are the so-called *safety culture* and paranoid parenting.

For psychologists Greg Lukianoff and Jonathan Haidt, "(...) too much supervision and protection can turn into a culture of safety. The culture of safety transforms children who are by nature antifragile into young adults who are more fragile and anxious" (Lukianoff & Haidt 2025, 228). The authors consider that today's children have, on average, much more restricted childhoods than their parents, who grew up in far more dangerous times; today's children were deprived of time to play and explore without supervision, losing many of the challenges, negative experiences, and minor risks that help children become resilient, competent, and independent adults.

Young people, in turn, grow up under increasing pressure to fit in, to stand out, with social media as their primary molders, and without the emotional tools to cope with all this and with the confined childhood they experienced. Teachers, in particular, notice this daily—whether in informal conversations, in lifeless looks, in scattered phrases that reveal deep discomfort.

“

**The culture of safety
turns children, who
are antifragile by
nature, into young
adults who are more
fragile and anxious**





**No one will be able
to love what they
do not know; no
one will be able to
protect a nature
with which they do
not interact**

Although mental health is much talked about today (not always accurately), it would be beneficial if we could add the education of tendencies to the efforts already being made, as Spirit Camilo warned in the book *Educação e Vivências (Education and Experiences)*, psychographed by medium Raúl Teixeira, since "no one is a victim in the world, except through the lens of the present, when past achievements and experiences are not considered" (p. 118). And if the suggestion is to educate energies through disciplines (Teixeira 2020, 120), it also includes a return to nature (the best disciplinarian of energies, affections, and feelings) and to creativity.

For "the education a boy receives from objects, from things, from physical reality—in other words, from the material phenomena of his social condition—makes him corporeally what he is and will be for his entire life. What is educated is his flesh, as the form of his spirit" (Pasolini 1990, 127).

Education happens through aesthetic experience, which moves, sensitizes, and mobilizes affection. It is necessary to impregnate oneself with the physical and social world through the senses in order to reach feelings (Oswald 2011). Immersion in the vastness that is nature is fundamental for the human being, illusionarily omnipotent, to experience the relativization of his size before the world, which will also foster his sense of belonging to nature—without which there is no possible resolution to the catastrophic environmental crisis we are living through.

After all:

"No one will be able to love what they do not know; no one will be able to preserve a nature with which they do not live. For this reason, we need to foster a physical approach, establishing daily relationships with the sun, with water, with the earth, making them ever-present elements, ground, backdrop, raw material for most activities" (Tiriba 2016, 14).

Thus, contributing to the construction of a sense of belonging in children with respect to nature is a condition for a Spiritist education committed to social justice and environmental balance. And this is, of course, a team effort among families, schools, and Spiritist centers with children's and youth education.

3. In Spiritist education or evangelization sessions with children, Walter Oliveira Alves (1998) proposes some examples of activities with young children:

- **Dynamic activities** (songs with gestures, playful activities, dances, etc.);
- **Concentration activities** (storytelling, conversation, reflection on ideas, etc.);
- **Creativity** (arts and crafts, dramatizations, creative dance, participatory storytelling, etc.);
- **Relaxation** (encouraging silence, physical relaxation, meditation, and prayer).

But why not also allow space for free play which, according to Peter Gray, is "an activity freely chosen and directed by the participants, carried out for its own sake, without the conscious aim of achieving ends distinct from the activity itself"? This is the type of play that, according to consensus among specialists, is the most important—and the one that has declined the most in children's lives.

It is important to understand the factors behind this decline in order to counteract it: helicopter parenting, combined with social rules and laws, may be negatively impacting the mental health and resilience of children and youth; the increase in competitiveness for admission to top universities; an ever-growing focus on grades (school tests, test preparation, and homework); the reduced emphasis on physical and social skills (since the beginning of the 21st century); and the rising availability of smartphones and social media.



**We can give
children the gift
of the experiences
they need to
become resilient
and autonomous
adults**

“

**Education
through nature
creates spaces
where intuition
can flourish**



One cannot directly teach antifragility, but we can give children the gift of the experiences they need to become resilient and autonomous adults, not dependent and incapable ones. That gift begins with the recognition that children need some unstructured and unsupervised time to learn to assess risks for themselves and to practice dealing with situations and feelings such as frustration, boredom, and interpersonal conflicts (Lukianoff & Haidt 2025).

At its core, it means letting the child grow, assuming they are capable, allowing them to make mistakes and learn, encouraging them to engage in "productive disagreements" (and Spiritist education has an important role in teaching children to argue productively—but for that, evangelization must be education and not mere indoctrination); guiding children to give and receive criticism without hurting and without being hurt.

Psychologist Adam Grant³ suggests four rules for a productive disagreement:

1. Frame the conversation as a debate, rather than a conflict;
2. Argue as if you are right, but listen as if you are wrong (and willing to change your mind);
3. Interpret the other person's perspective in the most respectful way possible;
4. Recognize where you agree with those who think differently and what you have learned from them.

If to this we add the sense of belonging to nature and free play, we can bring into Spiritist evangelization and education an enrichment of Pestalozzi's intuitive method, which advocates that reason, feeling, and the senses should be stimulated simultaneously.

"It is essential, in your times, that you seek to develop all your spiritual energies—hidden forces that await your desire in order to fully blossom. The human being needs their intuitive faculties, through successive exercises of the mind, which in turn must vibrate to the rhythm of generous ideals. Each individuality must expand the circle of its spiritual capacities, for then, as a reward for perseverance and effort, one will be able to attest to the sublime truths of the invisible world, without the need of any intermediaries" (Xavier 2006, 49).

3. Grant, A. (2017). *Kids, would you please start a fight?* The New York Times.

Emmanuel's proposal, through Chico Xavier, resonates deeply with the principles of education through nature. The development of the "intuitive faculties" cannot be achieved only through mental exercises carried out in closed and structured spaces. Nature offers the ideal environment for the mind to "vibrate to the rhythm of generous ideals," providing experiences that naturally awaken intuition.

When we observe a child in free play in a forest or by a stream, we see how they spontaneously use all their senses—just as Pestalozzi advocated. They touch the rough texture of tree bark, observe the patterns of leaves, listen to the song of birds, smell the scent of moist earth. This multisensory experience creates the ideal conditions for the awakening of intuition, that higher faculty which connects us with deeper truths.

Allan Kardec, in *The Spirits' Book*, clarifies that intuition is "a kind of clairvoyance about the past and the future" (question 447), a faculty of the soul that manifests itself through vague but truthful impressions. In traditional education, we often suppress this natural ability through excessive structuring and the exclusive valorization of logical-rational thought. Education through nature, on the contrary, creates spaces where intuition can flourish.

Free play in nature is not merely a recreational activity—it is a true exercise in emotional and spiritual education. When children play freely in a natural setting, without the pressure of external goals or constant adult supervision, they naturally develop fundamental spiritual qualities: patience, compassion, humility, and fraternity through the sharing of discoveries with friends. Furthermore, this freedom of exploration allows children to experience what the Spirits teach us about the importance of free will. In free play in nature, the child constantly makes choices—climbing a tree or exploring the stream, playing alone or joining friends, persisting in a challenging activity or trying something new. These small decisions, seemingly insignificant, are in fact exercises in responsibility and self-determination.





**Multisensory
experience**
creates ideal conditions
for the awakening of
intuition, that higher
faculty that connects us
with deeper truths



**In a Spiritist
education through
nature, each
natural element
can become a
living lesson about
moral laws**



4. Nature as a Spiritist Educator

Jesus often used examples from nature in his teachings—the lilies of the field, the birds of the sky, the mustard seed, the vineyard. This was not a casual choice, but the recognition that nature itself is a source of spiritual teachings. In Spiritist education through nature, each natural element can become a living lesson about moral laws.

The cycle of the seasons teaches about renewal and transformation; observing a beehive illustrates the importance of cooperation; the growth of a seed planted by the child concretely demonstrates the laws of cause and effect. These teachings, experienced through direct experience, are engraved in the soul much more deeply than theoretical lessons transmitted in a classroom or evangelization setting.

The synthesis between Pestalozzi's intuitive method, Spiritist doctrine, and education through nature that we have attempted to propose in this article suggests a methodology that we can call "Intuitive Education through Nature." This approach integrates:

- **Sensory Observation:** Using all the senses to explore the natural world, developing a refined capacity of perception that is the basis of intuition.
- **Contemplative Reflection:** Moments of silence and contemplation of nature, allowing sensory impressions to transform into spiritual insights.
- **Creative Expression:** Giving form to lived experiences through drawing, music, dance, poetry—allowing the child to externalize their inner discoveries.
- **Fraternal Sharing:** Moments of dialogue where children share their experiences and discoveries, practicing respectful communication and the exercise of "productive disagreement."
- **Solidary Action:** Projects of caring for nature and the beings that inhabit it, materializing spiritual values in concrete actions.

At a time when we witness a growing disconnection between humanity and nature, and a concerning increase in mental health problems among children and youth, Spiritist education through nature emerges as an urgent necessity. It is not about romanticizing the past or rejecting the benefits of modernity, but about recovering a fundamental dimension of human experience that has been neglected.

May Spiritist centers and families embrace this integrative vision, creating spaces where children can grow in responsible freedom, while simultaneously developing their intellectual, moral, and spiritual capacities. Only then will we form new generations of workers of good, capable of contributing to the construction of a more just, fraternal, and spiritually elevated world. For this, we must not forget the role of the educator, in light of Spiritist Philosophy, sometimes as manager, sometimes as mediator of the self-education of the learner, having gone through the same process (or still going through it, since the process is continuous) (Lobo 2003; Pires 2004; Incontri 2001).
After all,

Nothing is impossible to change

*Mistrust the most trivial,
that which seems simple.
And above all, examine what seems habitual.
We plead expressly:
do not accept what is customary
as something natural.
For in times of bloody disorder,
of organized confusion,
of conscious arbitrariness,
of dehumanized humanity,
nothing should seem natural.
Nothing should seem impossible to change.*
— Bertolt Brecht (1982)



The role of the educator, in the light of Spiritist Philosophy, is sometimes that of a manager, sometimes a mediator of the student's self-education



**New education
must provide the
child with the
opportunity to
CREATE**

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Today 's Family Lectures from Beyond the Grave

Photo by Alexander Holmes on Unsplash

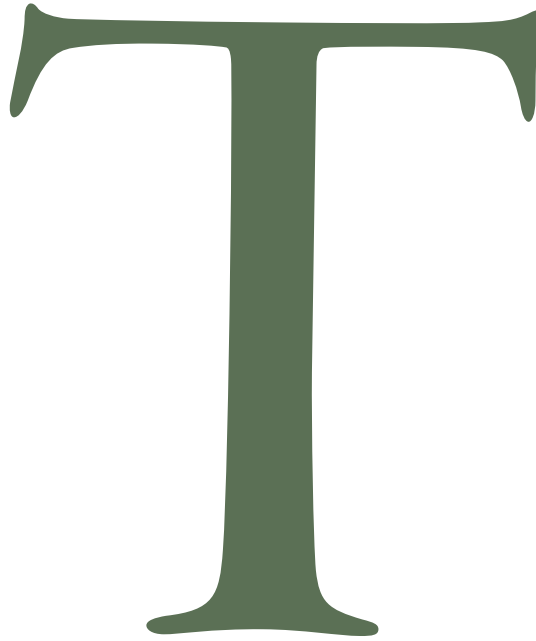
Message psychographed by medium
Orlando Noronha Carneiro
At the João Batista Spiritist Center -
Wenceslau Braz – Paraná, Brasil.

NATHANAEL SPIRIT

YOU WILL MEET AGAIN



**Those you love so
much, in immortal
life, continue to
love you!**



That smile that brightened your days;
That gaze that calmed your feelings with an air of
understanding;
That tone of voice that turned your moments into music,
granting you peace and hope;
That embrace that surrounded your steps, urging you
forward on days of defeat-as-learning, and that lifted
you on days of victory over your challenges.

They are still alive!
Your loved one, who went ahead of you after fulfilling
their time of experience in the physical garment, awaits
you beyond, counting on your patience and courage.

They accompany your steps without hindering your
necessary experiences for your spiritual and moral
growth, but remain close, inspiring you so that the light
of hope never fades.

Do not surrender to discouragement, nor abandon your
family commitments or professional duties.
Dedicate your hours to remembering them, honoring
them with your acts of goodness and love.

When tears fill your eyes in the longing that visits you, do
not let despair overtake you.
Lift your thoughts in prayer and surrender to God, who
will come to meet you, calming you and allowing you to
carry on.

The one you love so deeply, in the immortal life, continues to love you!

Do not dwell on your pain, wounding yourself further.

Reflect that each day brings you closer to the moment of reunion. But live each day with intensity and quality, building within yourself the spiritual wedding garments of morality that will grant you access to the one to whom you dedicate immeasurable love.

When you have completed your appointed hours of spiritual education in the fleeting realm of human struggles, you will find again the smile, the gaze, the voice, and the embrace that for a moment were physically absent.

Your great love has not perished forever. There was only a pause, but their eyes never strayed from you in the true sense of immortal life.



**Wait with
patience. Walk
with faith.
Do good without
faltering**





**In the future,
you shall find
happiness
in returning to the
eternal communion
with the one who
has never parted
from you**



Photo by Shakib Uzzaman on Unsplash

Wait with patience. Walk with faith. Do good without growing weary.
Live intensely with the hearts that remain, and in the future, you will rejoice, returning to endless fellowship with the one who never truly parted from you.

Nathanael

Historical Plan

Di val do







***Jussara Korngold**
é Secretária Geral
do Conselho Espírita
Internacional, ex-
Presidente e atual Vice-
Presidente da Federação
Espírita dos Estados
Unidos. Fundadora e
presidente do Grupo
Espírita de Nova Iorque.
Palestrante, escritora e
tradutora espírita.

Poem of Gratitude

Amélia Rodrigues

(Buenos Aires, Argentina,

November 21, 1962).

ord Jesus, thank You so much!
For the air You give us,
for the bread You have granted us,
for the clothes that dress us,
for the joy we possess,
for all that nourishes us.
Thank You for the beauty of the landscape,
for the birds that fly in the azure sky,
for Your countless gifts!
Thank You, Lord,
for the eyes we have...
Eyes that see the sky,
that see the earth and the sea,
that contemplate all beauty!
Eyes that shine with love
before the majestic festival of color
of generous Nature!

And those who have lost their sight?
Let me pray for them
to Your noble Heart!
I know that after this life,
beyond death,
they shall see again with uncontained joy...
Thank You for my ears,
for the ears given to me by God.
Thank You, Lord, because I can hear
Your sublime name, and thus, I can love.
Thank You for the ears that record
the symphony of life,
in work, in pain, in struggle...
The moan and the song of the wind in the elm branches,
the sorrowful tears of the whole world,
and the distant voice of the singer...
And those who have lost the faculty of hearing?
Let me pray for them...
I know that in Your Kingdom they will dream again.
Thank You, Lord, for my voice.
But also for the voice that loves,
the voice that sings,
the voice that helps,
the voice that consoles,
the voice that teaches,
the voice that enlightens...
And for the voice that speaks of love,
thank You, Lord!
I remember, with sorrow, those
who have lost the gift of speech
and cannot even pronounce Your name!...
Those who live tormented by aphasia
and cannot sing, neither by night nor by day...
I beg for them,
knowing that later,
in Your Kingdom, they will speak again.
Thank You, Lord, for these hands that are mine—
levers of action, of progress, of redemption.
I thank You for the hands that wave goodbye,
for the hands that offer tenderness,
and that bring comfort in bitterness;
for the hands that caress,
for the hands that make the laws,
and for those that heal wounds,
mending broken flesh,
to lessen the pain of many lives!



Thank
you, Lord,
because I
was born

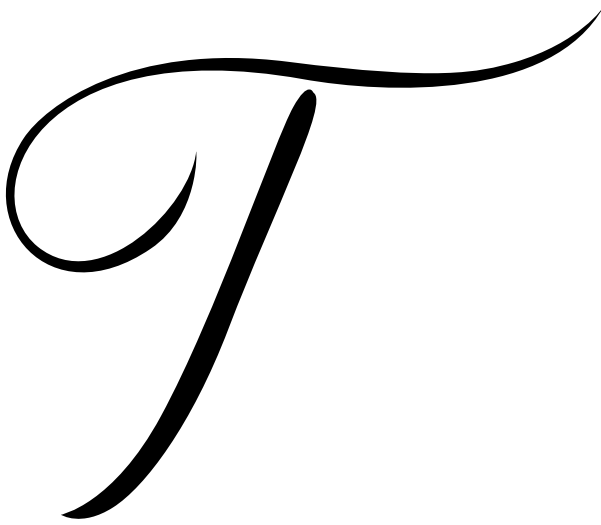


Thank
you, Lord,
because I
believe in
you

For the hands that work the soil,
 that support the suffering and dry tears,
 for the hands that help those who suffer,
 those who endure...
 For the hands that shine in these lines,
 like sublime stars gleaming in my arms!
 ...And for the feet that lead me to march,
 upright, firm in my walk,
 feet of renunciation that follow,
 humble and noble, without complaint.
 And those who are amputated, crippled,
 wounded and deformed,
 those who are held in atonement
 for crimes of another incarnation—
 I pray for them and can affirm
 that in Your Kingdom, after the toil
 of this painful life,
 they will be able to dance,
 and in sublime rapture,
 embrace with their arms once more.
 I know that there, all things are possible
 when You choose to give,
 even what on Earth seems impossible!
 Thank You, Lord, for my home—
 the corner of peace or the school of love,
 the mansion of glory,
 or the small little room,
 the palace, the hut, the poor dwelling, or the house of misery!
 Thank You, Lord, for the love I have
 and for the home that is mine...
 But, if I should have
 no home at all,
 nor friendly roof to shelter me,
 nor anything to comfort me,
 if I possess nothing
 but the roads and the stars of heaven,
 as my resting bed and gentle sheet,
 and if beside me no one exists,
 living and weeping alone, adrift...
 With no one to console me,
 I will still say, I will still sing:
 thank You, Lord,
 for I love You and know that You love me,
 for You have given me life—
 joyful, radiant, blessed by Your love.
 Thank You, Lord, for I was born,
 thank You, Lord, for I believe in You,
 and because You aid me with love,
 today and always—
 thank You, Lord!!

FRANCO, Divaldo.
 "Sun of Hope", 2016,
 Salvador: LEAL.

Tribute



o speak of Divaldo Pereira Franco is, above all, an act of reverence. How can one capture in words the immensity of a spirit who made his existence a hymn of love—for life, for humanity, and for God? It is almost impossible to condense into sentences the greatness of someone who, for nearly a century, was an untiring sower of hope, charity, and the Gospel in the hearts of millions across the world.

Divaldo departed for the Spiritual World on May 13, 2025, and we feel, with the tender sensitivity of those who loved him, the weight of his physical absence among us. We will miss his serene voice, so often a balm to our souls; his compassionate gaze that seemed to penetrate the deepest pains; his hands, always ready to welcome, to guide, and to lift. Yet

where there is gratitude, there is no mourning. Where there is immortality, there is no farewell. We know—with the certainty that Spiritism offers us—that Divaldo lives on: freer, more luminous, continuing in spirit the work that was always his—to make the tree of the Gospel blossom so its fruits of peace, solidarity, and fraternity may nourish all corners of the Earth.

A tireless pioneer, his footsteps left their mark on more than 70 countries across five continents. His days were filled with airports, buses, trains, conference halls, and temples of all faiths, where he carried the message of comfort and renewal. Every city that welcomed him bore witness to his contagious joy, always paired with the maturity of a spirit whose mission transcended human limits.

For Divaldo, the size of the audience never mattered: whether speaking to two or two thousand, his enthusiasm remained undiminished, his dedication absolute. There were no signs of fatigue, even after journeys of up to 48 exhausting hours. Language barriers melted away—for, as he humbly said, he spoke the universal language of love. Those who heard him never forgot the impact of his words—penetrating yet tender—and the loving energy that radiated from his very being.

As one of the great champions of the global Spiritist movement, Divaldo was instrumental in founding the International Spiritist Council (ISC) in 1992. Present at the first World Spiritist Congress in Brasília, Brazil (1998), he went on to attend every subsequent edition: Portugal (twice), Guatemala, France (twice), Colombia, Spain, Cuba, and Mexico. At each gather-



ing, his voice rose as a call for unity and fraternal service, strengthening bonds and inspiring generations to continue in the field of good.

With the same unshakable joy, he had accepted the invitation to participate in the 11th World Spiritist Congress in Uruguay, 2025. And though we can no longer feel his warm embrace or see his radiant presence, we know he will be there—in spirit—shining the same light that has always guided us. His life was, and will remain, a beacon pointing to the safe path of faith, charity, and universal love.

Divaldo did not merely speak of

love—he embodied love in motion. He lived to serve and departed while still serving. And so, he remains with us: in ISC assemblies, in congresses, in Spiritist centers, and in the hearts of all who found comfort and hope in his words.

May the memory of Divaldo Pereira Franco be an enduring source of inspiration for us all. May we carry forward his work, with courage and dedication, embracing the mission of spreading Jesus' message to the farthest reaches of the Earth. For Divaldo showed us, with the eloquence of a life well lived, that love is the most powerful force in the universe.

ISC

International Spiritist Council

Tribute



One day, our Di grew still,
And life's soft breath withdrew, so chill.
With infinite compassion's glow,
Jesus came down, His hand to show.
In tender prayer, with heart so pure,
He gave His thanks that will endure:
For the poor you warmed with care,
For the goods and bread you chose to share;
For the compassion your chest did bloom,
For the love that never met its tomb.
You sheltered all, both near and far,
With words that healed like a guiding star;
Your hands brought comfort, your touch
brought peace,
Turning tears to calm, and pain's release.
Now it's your turn—come, take My hand,
I'll give you rest in the promised land.
I'll walk beside you, My faithful friend,
Through light and peace that will never end.
A disciple of you I'll make today,
And watch o'er your path in every way.
Come, come, beloved, servant dear,
Who bore life's pain, yet spread such cheer.
In all your splendor, through trial and strife,
You sowed pure love and gifted life.

**Selected Videos of Divaldo's Presence
at the World Spiritist Congresses and
Other Events Organized by the ISC:**

[Message from Divaldo to the ISC](#)

[Watch here](#)

[Message from Divaldo Franco to the
International Spiritist Council during the
"Primer Encuentro Virtual – Un Paseo
por la Historia Espírita en Latinoamérica"](#)

[Watch here](#)

[1st World Spiritist Congress – Brasília,
1995](#)

<https://www.youtube.com/watch?>

[v=gzqKqFEYSu8](#)

[4th Conference in Paris – Congress 2004](#)

[Watch here](#)

[Watch here](#)

[Lectures from the 6th World Spiritist
Congress](#)

[Playlist here](#)

[Additional link](#)

[8th World Spiritist Congress – Portugal](#)

[Watch here](#)

["Thank" Tribute Video](#)

[Watch here](#)

[9th World Spiritist Congress – Mexico,
2019](#)

[Watch here](#)

[10th World Spiritist Congress – France
\(Virtual\), 2022](#)

[\(Divaldo's participation begins at minute
35\)](#)

[Watch here](#)

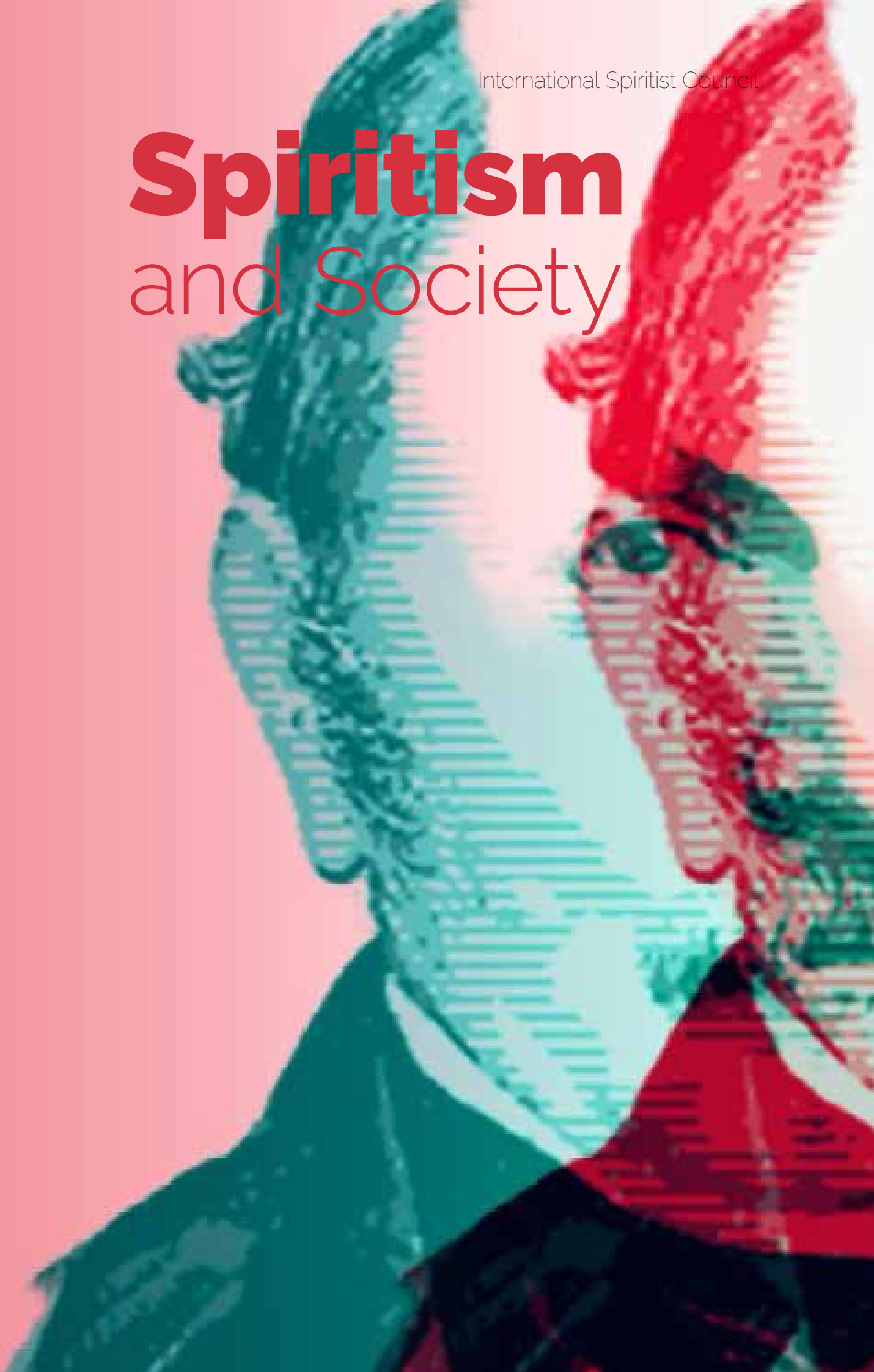


Thank
you,
Lord,
for my
voice

ISC

International Spiritist Council

Spiritism and Society



Letter to the Spiritist Movement

MÁRIO FRIGÉRI*





**Each Spiritist has the
responsibility
to contribute to the
strengthening of the
Movement**

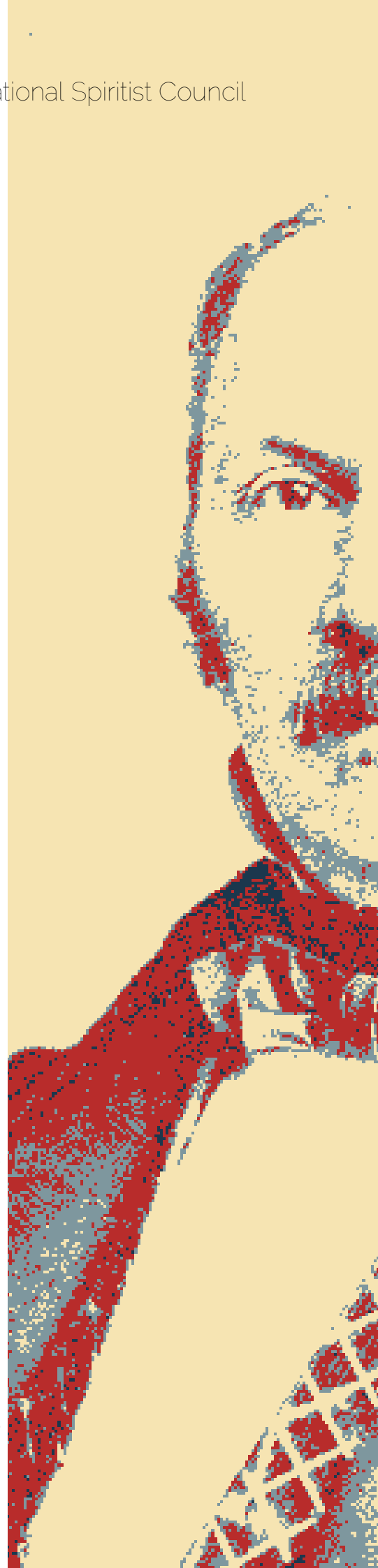


***Mário Frigéri** is a poet and writer at heart and a legal practitioner by profession. He is from Nuporanga, São Paulo, where he was born in 1945, and currently resides in Campinas/SP. He became acquainted with Spiritist Doctrine at the age of 15. He has published eight books (three with FEB Publishing) and writes regularly for several magazines, including Reformador.
frigerimario@gmail.com"

Abstract: We wrote this article to reflect, together with our brothers and sisters in the Spiritist Movement, on our current activities, honoring Kardec's legacy and reinforcing our commitment to truth and charity. The goal is to encourage everyone so that our actions continue to promote a vibrant, united Spiritism, faithful to Christian principles, working tirelessly for a more cohesive and expanded Doctrine and for a more enlightened and happier world.

Keywords: Spiritist Movement. Understanding. Dissemination.

by S. Barros. Letter to the Spiritist Movement Revue Spirite N21 (2025)





**The Spiritist
Movement,
born of the genius
and dedication of
Allan Kardec**

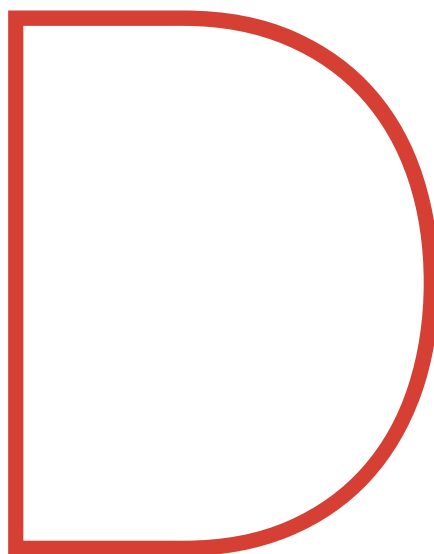


ISC

International Spiritist Council



by S. Barros. Letter to the Spiritist Movement Revue Spirite N21 (2025)



Dear Brothers and Sisters,

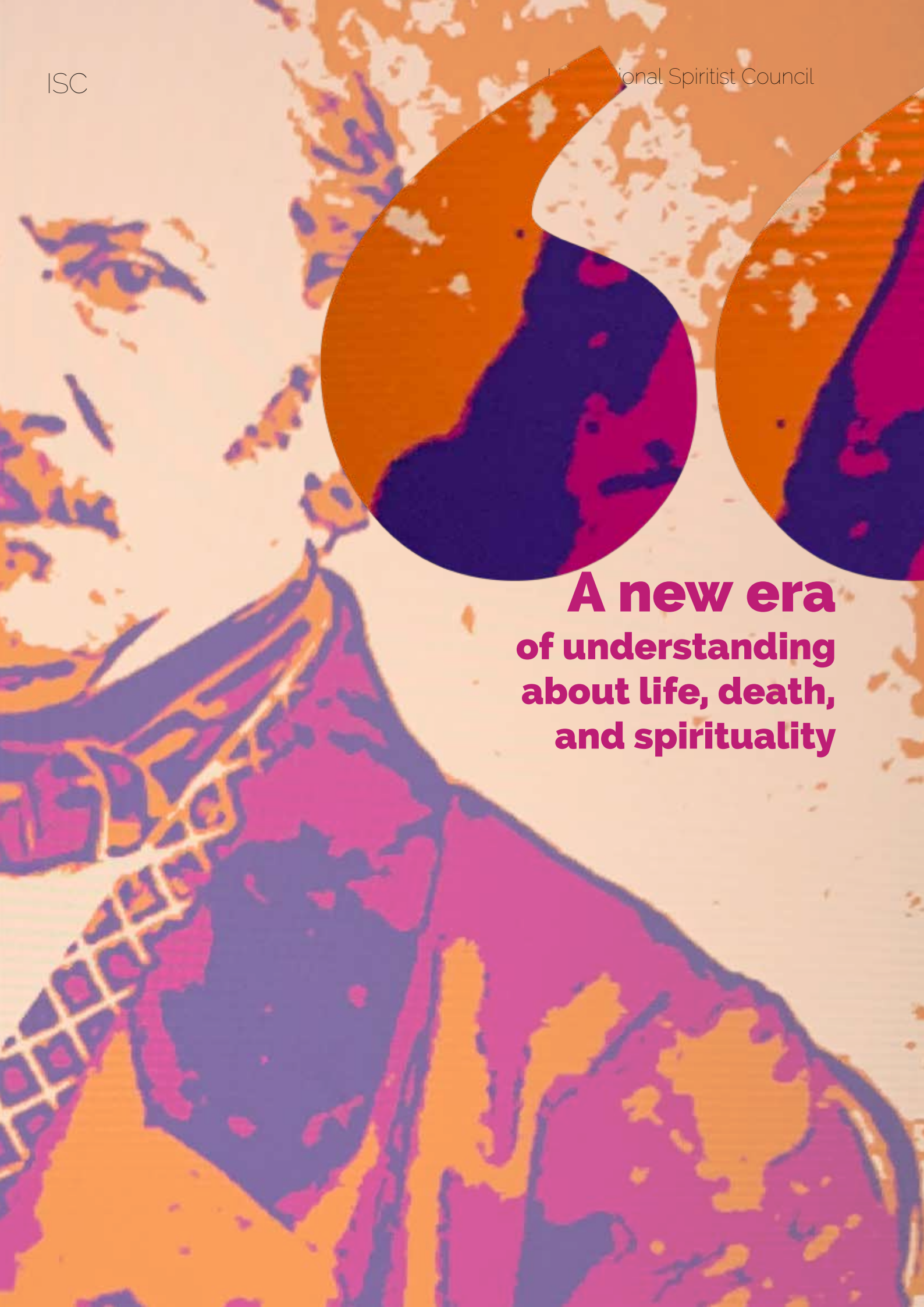
The Spiritist Movement, born from the genius and dedication of Allan Kardec, has been a light and a guide for us and for millions of people around the world. For over a century and a half, its ideas and principles have enlightened consciences, promoting goodness, charity, and the pursuit of spiritual knowledge.

Kardec, with his rigorous methodology and investigative spirit, laid the foundations for a new era of understanding about life, death, and spirituality. His tireless work in the Spiritist Society of Paris and his writings—especially in the *Revue Spirite*—shaped Spiritism as we know it today, providing an inexhaustible source of wisdom and guidance.

His journey in Spiritism began in 1855, when he first heard about the turning tables and spiritual communications. Skeptical by nature and with a scientific background, he decided to investigate these phenomena with rigor and seriousness.

ISC

International Spiritist Council



**A new era
of understanding
about life, death,
and spirituality**

On April 18, 1857, he published *The Spirits' Book*, the result of patient and ongoing dialogues with the Spirits through various mediums. This initial milestone was only the beginning of a journey filled with challenges. Kardec faced resistance and opposition from the Church and from conservative sectors of society, who saw Spiritism as a threat to their established beliefs. Even in the face of such adversity, he maintained his ethical and scientific stance, continuing his research and subsequently publishing important works such as *The Mediums' Book*, *The Gospel according to Spiritism*, *Heaven and Hell*, and *Genesis*. Each of these works contributed progressively to the consolidation of Spiritism as an innovative and coherent Doctrine.

Over the years, he worked tirelessly to spread and organize Spiritism. He founded the Parisian Society for Spiritist Studies, which became a center for the study and discussion of spiritual phenomena. In addition, he edited the *Revue*, a monthly periodical that served as a forum for the discussion and dissemination of the ideas that became the purpose of his life. Through these initiatives, he was able to attract an immeasurable number of followers and sympathizers, strengthening the foundation of the Spiritist Movement.

Even when faced with health problems and financial difficulties, he never abandoned his mission. His dedication and resilience allowed Spiritism to become firmly established in France and to spread to other countries. When he disincarnated in 1869, he left behind a robust legacy, with the Spiritist Doctrine firmly grounded and recognized worldwide as a source of light and hope for millions of people.

The Spiritist Movement at That Time

In 1857, with the publication of his seminal work, he initiated what would become a spiritual revolution. The founding of the Society in 1858 provided a welcoming space for debates, studies, and the consolidation of Spiritist ideas. It was a period of intense work and discoveries.

During that time, Kardec and his collaborators faced numerous challenges—from skepticism and opposition from conservative sectors to the inherent difficulties of disseminating the new Doctrine. Nevertheless, the spirit of understanding and determination prevailed, allowing Spiritism to establish itself as a powerful and enlightening philosophy of life.

For Kardec, Spiritism was both a belief system and a science that studied the spiritual nature of the human being, a philosophy that provided answers to existential questions, and a religion that promoted morality and charity. He saw in that nascent Doctrine the path to the spiritual evolution of Humanity.

The Spiritist Movement Post-Mortem

After the disincarnation of the Codifier, the Movement continued to grow—without haste but steadily—and to spread throughout the world. His main disciples and followers, in various nations, played prominent roles in the continuity and expansion of Spiritism.

Remarkable events, such as the International Spiritist Congresses, and outstanding figures in several countries effectively contributed to the dissemination of that new set of ideas. These individuals helped consolidate the Movement and expand its global influence.

Over the years, the Movement faced considerable challenges, including internal divergences, the need to adapt to different cultural contexts, and the persistent resistance of some sectors of society. Nevertheless, the essence of Kardec's teachings remained intact, guiding Spiritists in their journey.





**Genuine
selflessness, where
the individual
places the common
good above
personal
interests**



The essence of
Kardec's
teachings has
remained intact,
guiding Spiritists
on their journey



by S. Barros Letter to the Spiritist Movement Revue Spirite N°1 (2025)

The Spiritist Movement Today

Currently, and without fanfare, it is present on every continent, with Spiritist centers, study groups, and charitable works active on various fronts. In countries such as Brazil, Portugal, France, and the United States, Spiritism has an especially strong presence, with thousands of adherents.

The contemporary accomplishments of the Movement are numerous, ranging from the publication of literary and scientific works to the organization of events and congresses that promote the exchange of ideas. Charity remains a fundamental pillar, with countless initiatives aimed at helping those in need.

However, it also faces some challenges in the modern world. The need to adapt to new technologies, to integrate with other areas of knowledge, and to maintain the integrity of Kardec's teachings are fundamental issues that require ongoing attention and effort.

What This Movement Is

When we speak of Spiritism and of the Spiritist Movement—both of planetary scope today—we are, in fact, repeating ourselves and referring to the same thing. The Movement draws its strength from the principles of Spiritism, and among its fundamental qualities, without claiming to be exhaustive, the following fifteen may be mentioned:

1. IT IS THE LOVE OF GOOD

Spiritism is, in its essence, the love of good. This love manifests itself through the constant pursuit of practices that promote the well-being and happiness of others. It implies genuine selflessness, where the individual places the common good above personal interests. This practice involves renouncing negative feelings such as envy and jealousy, replacing them with a profound desire to help and uplift others. It calls for cultivating a pure heart, oriented toward kindness and generosity, becoming an example of virtue and altruism.

2. IT IS CHARITY IN ACTION

At its heart lies charity, which is the essence of all human duties. Charity, according to the Doctrine, is both an act of giving and a state of being, involving understanding, empathy, and constant support for others. It teaches human beings to live charity daily—in thoughts, words, and actions—and to extend a hand to those in need, comfort the afflicted, and be present in the lives of those who suffer. True Spiritist charity is a continuous and tireless flow toward love for one's neighbor, without expecting rewards or recognition.

3. IT IS A STATE OF HAPPINESS

It provides a state of happiness when understood in its true essence. By offering answers to existential questions and a greater purpose for life, it touches the most sensitive chord of the thinking being: the quest for happiness. This happiness is both a promise for the future and something that can be experienced here and now, through the practice of good and the

living of spiritual virtues. The inner peace and joy that result from Spiritist understanding and practice create a circular reaction, fostering a state of well-being that spreads among all who adopt these principles.

4. IT IS THE PREDESTINATION TO GOODNESS

It is seen as a Doctrine that naturally leads to goodness. Its philosophy encourages inner transformation, leading each individual to become a person of good. For a non-believer who knows only the philosophical principles of Spiritism, it becomes evident that following these teachings inevitably results in the practice of love for one's neighbor. By promoting values such as justice, fraternity, and compassion, this Doctrine shapes human beings who are more aware of their moral and social responsibilities, making goodness a natural consequence of their learning and practice.

5. IT IS CHRISTIANITY WITHOUT DISTORTIONS

It represents Christianity in the fullness of its original qualities, free from the distortions imposed by time and by human beings. It adapts the teachings of Jesus to the development of human intelligence, offering a rational and coherent interpretation of spiritual truths. By focusing on the essence of the Christian teachings—without the abuses and dogmas that have often obscured its message—it grows even under persecution. Its strength lies in the universal Truth it proclaims, inviting everyone to a deeper and more genuine understanding of Christ's message of love and redemption.



Promoting
values such as
justice, fraternity, and
compassion shapes
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responsibilities

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The background of the entire page is a collage of three portraits of men in suits. The top-left portrait is on a pink background, the top-right on a light blue background, and the bottom on a light green background. In the center, there are two large, overlapping circles with a red and black pixelated or marbled texture. The text is positioned in the lower-left area, overlapping the green background and the bottom circle.

**An inclusive and
loving Movement,
where everyone
is welcome and
respected**

6. IT IS A LIVING PRESENCE IN THE HUMAN BEING

It is a living presence within every human being. Its principles are so rational and universal that they find resonance in countless minds and hearts, even involuntarily. By addressing essential questions of human existence, it permeates people's thoughts and spirituality. It invites deep and natural introspection, which awakens the spirituality inherent in all of us. Even those who do not consider themselves Spiritists may, without realizing it, be practicing these principles in their daily lives, due to their profound rationality and universality.

7. IT IS A LAW OF NATURE

It is not a mere theory or philosophical system that can be challenged by another similar system. It rests on a fundamental law of Nature and continues its regular march, just as the Earth moves around the Sun. This natural foundation gives it a solidity that stands above debates and theoretical refutations. It reveals universal truths about life and the afterlife, anchored in observable and experimentable natural phenomena. Thus, it presents itself as the science of the soul, founded on immutable and eternal principles that govern human existence.

8. IT IS A SCIENCE THAT REQUIRES DEDICATION

Like any other science, it requires study and dedication to be fully understood. It cannot be learned off-hand, superficially, or effortlessly, by osmosis. Its knowledge demands a serious and methodical approach, where research, constant study, and reflection are essential. To be a Spiritist is to embark on a journey of con-

tinuous learning, exploring the depths of spiritual science with the same rigor and seriousness dedicated to the material sciences, recognizing the complexity and depth of the laws of the soul.

9. IT IS CONSTANT WORK

It involves continuous and tireless work. It is not enough to receive spiritual teachings. Four things are necessary: to reflect deeply on them, to work within oneself—mentally and with sincerity—to understand them, and finally, after assimilating them, to put them into practice. Each lesson received is only the beginning of a journey of introspection and application. The true Spiritist is dedicated to transforming the knowledge acquired into lived wisdom, striving daily to apply these principles in life. This constant work is what allows for the true inner transformation of the being, with the understanding and integration of its teachings into daily life.

10. IT IS UNIVERSAL TEACHING

It differs from other philosophies and religions by its non-sectarian and universal character. It is not the product of the conception of a single individual, but the result of collective and universal teaching, accessible to everyone anywhere in the world. This universality gives it a unique and omnipresent strength, as its teachings are corroborated by multiple spiritual sources in diverse cultures and contexts. The universal control of spiritual teachings ensures the unity of the Doctrine more effectively than any human council. This lack of boundaries makes Spiritism an open and accessible philosophy, welcoming and integrating the diversity of global spiritual experiences.

11. IT IS AN IRREPLACEABLE DOCTRINE

It is a Doctrine that remains unshakable in the face of criticism and opposition, for it offers logical and satisfactory answers to the deepest questions of human existence. Those who have tried to oppose it have only, without realizing it, reinforced its relevance by arousing people's curiosity and interest in it. Its strength lies in the solidity of its teachings and the happiness it brings to humankind, making it, therefore, irreplaceable by any other philosophy or belief—without disparaging them. It is challenging to find something that offers a more complete understanding and more logical solutions to the spiritual questions it addresses.

12. IT IS A STANDARD THAT DOES NOT CONFRONT

It adopts an attitude of respect and conciliation, avoiding direct confrontation with other beliefs or individuals. It seeks to highlight what is positive and true in all traditions and philosophies, promoting a frank spirit of fraternity and mutual understanding. Instead of criticizing or denigrating other views, it strives to highlight the universal values that unite Humanity, fostering peace and harmony. This attitude of respect and recognition reflects the charitable and loving essence of its Doctrine, which aims at the moral and spiritual elevation of all.

13. IT IS A PRESENCE THAT COMFORTS

It offers deep comfort by inviting Spiritists to project their thoughts toward the future, promoting a long-term vision that eases the anxieties of the present. It teaches that current difficulties and concerns are temporary

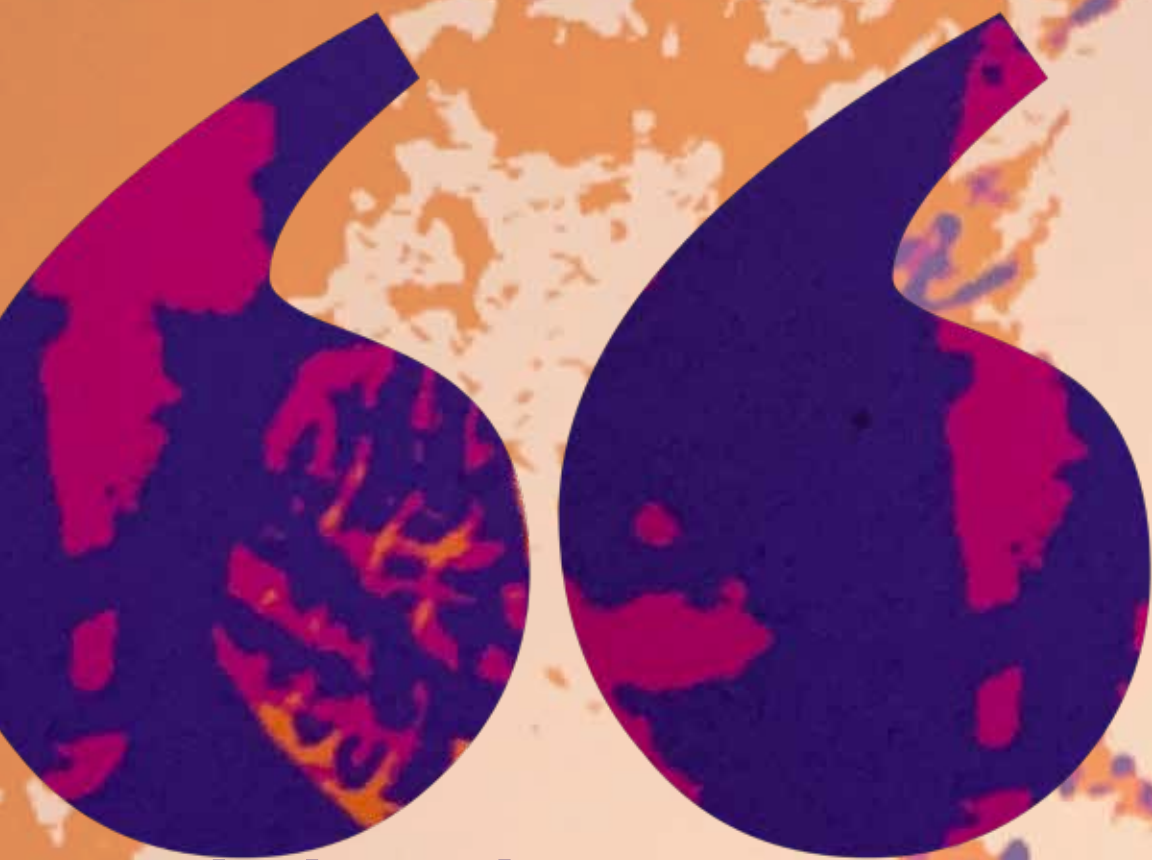
and that true importance lies in the future, which is shaped by today's actions and choices. This focus on what is to come provides comfort and hope, helping individuals to face immediate challenges under the mantle of serenity and trust. Thus, it comforts souls by inspiring an optimistic and elevated perspective on life.

14. IT IS A FUTURE OF IMPOSING UNITY

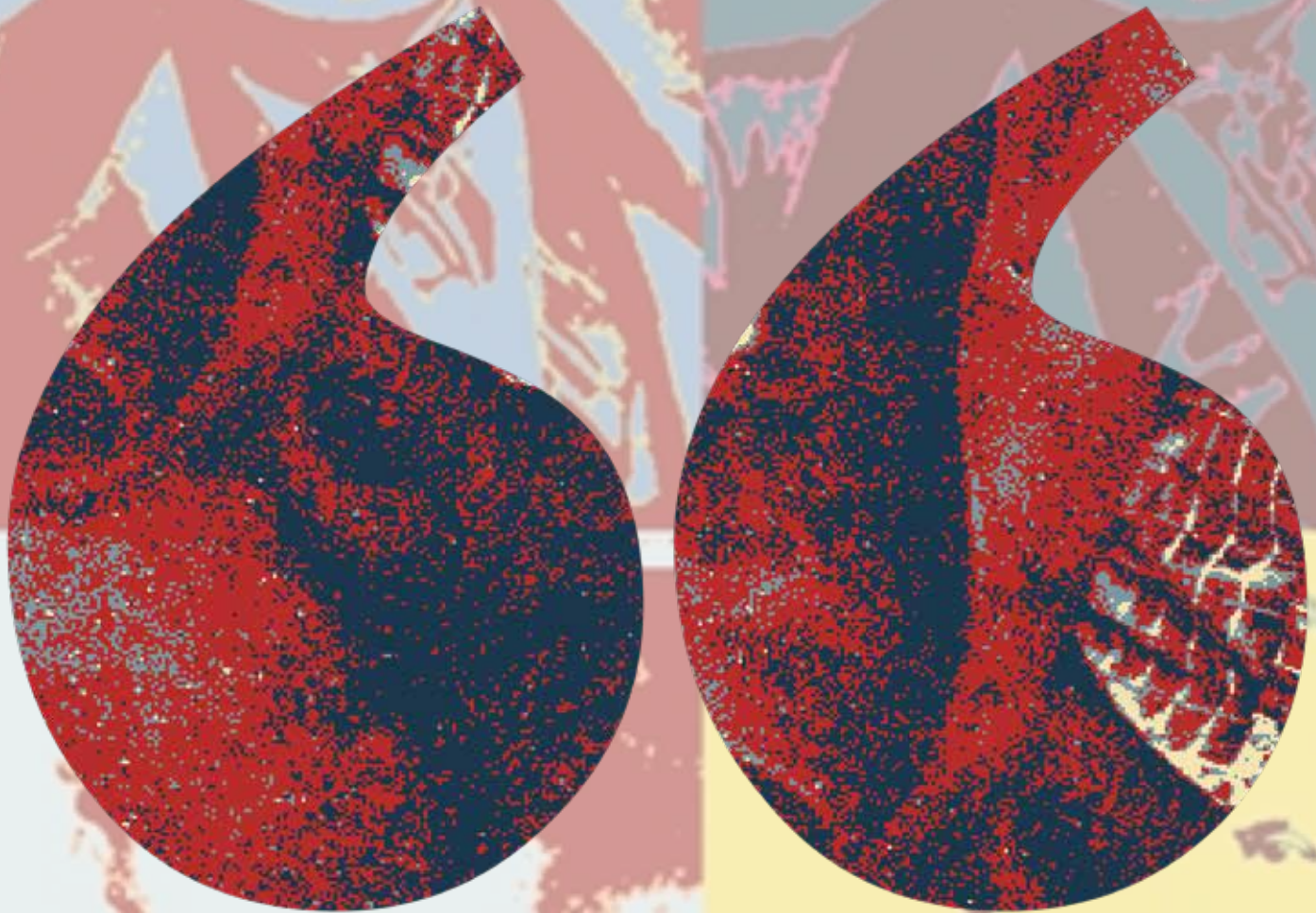
It foresees a future of admirable harmony and unification, where the true servants of God will be recognized for their courage, firmness, and perseverance. The Doctrine will face trials and conflicts of ideas, but these difficulties will serve to strengthen the conviction and determination of Spiritists. The imposing unity of the Doctrine will be a powerful force, resulting from the cohesion and fidelity of its adherents. This promising future is built upon a solid foundation of spiritual and moral principles that withstand adversity and emerge even stronger in the face of challenges.

15. IT IS A MOVEMENT PRESIDED OVER BY CHRIST

It is, ultimately, guided by the moral and spiritual principles taught by Jesus Christ, placing fraternity and humility as essential foundations of its practice. Its supremacy is exclusively moral, reflected in the spontaneous and sincere adherence of those who share its vision. There is no official power or privilege claimed by Spiritists. The only distinction sought is that of brothers and sisters in belief. This equality and simplicity reflect the essence of Christ's teaching, promoting an inclusive and loving Movement where all are welcome and respected.



**The imposing
unity of Spiritism
will be a powerful
force, the result
of the cohesion
and fidelity of its
adherents**



Unity and
cooperation among
Spiritists are
essential to overcome
challenges and
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Final Words

To honor Kardec's legacy, therefore, means more than revering his memory; it implies continuing his work with dedication and love. It is essential that today's Spiritists strive to keep the flame of Spiritism alive, promoting study, morality, and charity in all their actions.

Each Spiritist has the responsibility to contribute to strengthening the Movement, offering the best of themselves and working for a fairer and healthier world. Unity and cooperation among Spiritists are essential to overcome challenges and achieve common goals.

May the light of Spiritism continue to shine brightly, illuminating minds and hearts. With collective effort and the inspiration of the higher Spirits, we can build a future where peace, fraternity, and spiritual evolution become a reality for all humankind.

This is the great challenge that the Spirit of Truth presents to each of

us today. Spiritism and the Spiritist Movement will progress ever more in direct proportion to the world's understanding of their divine essence. The secret of their propagation lies in giving humankind the key to happiness, which is the main reason for human existence. And this is also the secret that will lead both to triumph, opening wide to Humanity the doors of the New Heaven and the New Earth that are to come.

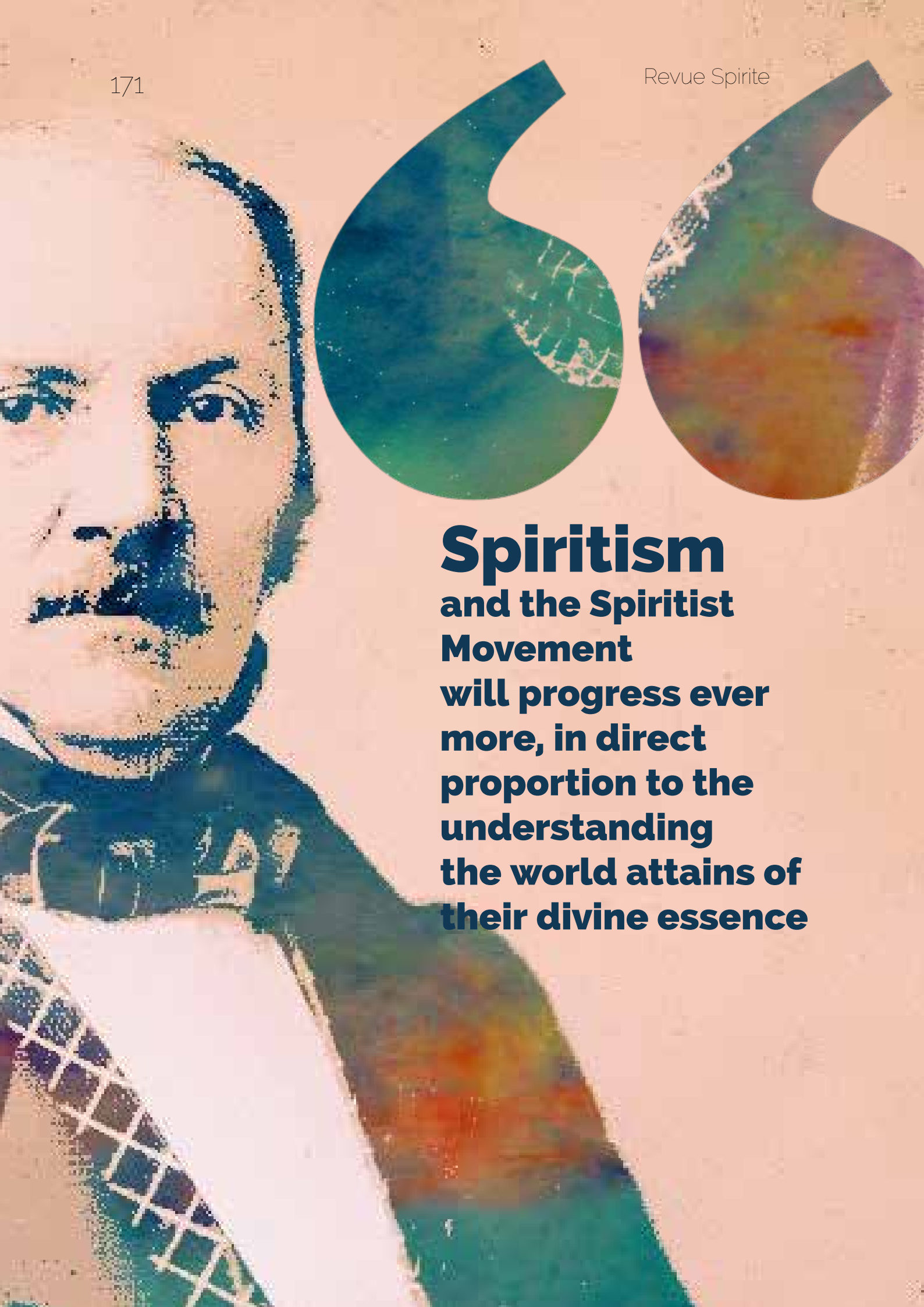
So, let's get to work! This is not the time to stand astonished before the unparalleled greatness of our Doctrine. It is necessary to transform theory into practice, placing in the soul of every human being what God has freely placed in our hearts. All those who undertake this task will receive a hundredfold from Our Lord Jesus Christ, and the infinite gratitude of His devoted messenger in this world—Allan Kardec. This is our cordial message to our esteemed brothers and sisters in the worldwide Spiritist Movement. Peace, love, and light to all.

Author's Note

We wrote this article after a thoughtful re-reading of the book *Instructions from Allan Kardec to the Spiritist Movement*, organized by our friend Evan-dro Noleto Bezerra, translator of Kardec's works and editor of *Reformador*, the monthly publication of the FEB.

by S. Barros. Letter to the Spiritist Movement Revue Spirite N21 (2025)





Spiritism
and the Spiritist
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ISC

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Momento Espírita®



Editorial staff of Spiritist Moment

No
giving up on
doing
Good



**Legions of people
practice good,
ethics, and
morality, silently**



There are many who walk through life striving to be better people.

We reflect on our actions, think about how to act correctly, and choose the best option.

We seek to help others, volunteering for causes that we believe contribute positively to society.

We are the ones concerned with preserving the environment, changing consumption habits, recycling waste, and avoiding the waste of natural resources.

Yet, there are days when we question whether all this is not simply a waste of time, a futile and useless effort.

We look at the news and see all sorts of absurdities.

Frequent scams on social media, using valuable intellectual resources and technology to steal from others, especially the most vulnerable.

Chaos rages in homes, with children and parents clashing morally and physically over money, inheritances, and material possessions.

Crimes and criminals walk beside us—whether on the streets with weapons or in elegant offices executing massive financial frauds.

All this leads us to think that perhaps it is not worth being ethical, honest, and good.

The world seems like an out-of-control steed—a panorama where the wicked always win, and the world belongs to them.

However, this is only a fleeting impression of a world in transition, in change.

We are experiencing the natural ethical and moral crisis of a civilization tired of what has brought it this far and now seeking new values.

It is natural, in such times, for the wicked—who do not desire change or the planet's improvement—to act with greater vigor and intensity.

Perhaps they fear that soon they will no longer find space for their wickedness.

This is why we see so much madness traversing all social, political, and religious spheres of our society.

These are the death throes of an era coming to an end.

For now, it seems we are the minority—those of us who strive for goodness and ethics.

It appears we are so few because we ardently desire a more just and inclusive society.

But it is only an impression.





The nobility of
character
will be required
in all spheres of
society



**To remain
in goodness
is to be a
reference**

This happens merely because the wicked are loud and bold. The scandals they provoke shock and impact us.

Meanwhile, legions of people practice goodness, ethics, and morality silently, in their homes, businesses, places of worship, and leisure.

So let us not give up on our yearning to be better.

Even when we are met with the dishonest, the unworthy, and the cruel, let us remain firm in our purpose.

Let us persist to see, slowly but surely, the moral landscape of our planet transform.

And when we least expect it, we will see that wickedness has become the exception, corruption no longer tolerated, and nobility of character demanded in every sphere of society.

Let us not be disheartened by these fleeting moments of madness and senselessness through which a part of humanity still passes.

To remain in goodness is to be a reference for those who will, little by little, wish to follow us, imitating us.

Do not give up on doing good.



Inter view Marcial **Barros**



**Spiritism will achieve
its objective of
assisting humanity
in reaching
new heights of
morality**

In this issue, we interview Marcial Barros, current coordinator of the Spiritist Social Communication (SSC) area of the International Spiritist Council (ISC) and of the Communication, Technology, and Outreach area of the Portuguese Spiritist Federation (FEP). He is also a leader of the association NO INVISÍVEL – Spiritist Studies and Dissemination, Lisbon.

A Spiritist since childhood, he has long experience in spreading Spiritist thought, both in Portugal and internationally.

We would like to explore, in this interview, the foundations of Spiritist Social Communication (SSC) and its challenges and applications in the international arena. Starting from its three main functions—evangelizing, integrating, and media-related—could you begin by telling us a little about SSC’s evangelizing role?

The first concept that must be established—since it serves as a compass for everything we set out to do—is the very concept of Spiritist Social Communication (SSC). It evolves from the knowledge of the tools and issues inherent to Social Communication to the perspective that Spiritist knowledge compels us to bring into all our activities.

The evangelizing function aims to contribute, through careful production of various communication pieces, to the transmission of Jesus’ message, as handed down by the

group of higher Spirits who collaborated with Kardec in the Codification of Spiritism. It is a message that, due to its rationality and its transcendence beyond material barriers, no longer needs to rely on material objects or amulets to settle in the inner being of each individual. It is a liberating message, founded on respect for everyone and for all understandings, even those that differ from our own—universalist, benevolent, and indulgent.

SSC seeks to create the conditions for fraternal dialogue between the sender of the message and the receiver, to share Spiritist knowledge, news, and information of interest to the Spiritist Movement, its institutions, and the general public. In this way, Spiritism’s enlightening and consoling message will fulfill its purpose of helping humanity to reach new levels of morality, increasingly aligned with Divine Laws.



Simple language and imagery are not synonymous with simple content

How can Spiritist communication be both accessible and faithful to doctrinal depth?

This is currently one of the greatest difficulties faced by the many Spiritist disseminators around the world. Under the pretext of making Spiritist concepts easier for the masses to understand, we may resort to language that is less careful, unreflective, or lacking the reasoning that Spiritist knowledge allows us to articulate.

We must remember that Spiritism is not proselytizing. Yet, in our eagerness to help the world in a single earthly lifetime, we often end up blending Spiritist principles with others that are more fashionable, thereby diluting its essential aspects. Simple language and imagery are not synonymous with diluted or superficial content. A simple form does not take away depth from the liberating and uplifting moral concepts brought by Master Jesus. Indeed, the everyday life stories He shared still, more than 2000 years later, lead us to profound and truly transformative reflections.

How can we balance the use of modern media tools without losing focus on Spiritism's essential moral message?

As those responsible for Spiritist communication, we must first keep in mind the objectives of Spiritism in reconnecting humanity with its spiritual condition and, consequently, with God. We must also be aware that, with the globalization of digital tools, communication is no longer limited to the audience of our Spiritist center, city, or even country. Communication is now global. Hence the constant need to study Spiritism, so that—similar to the convergence of the teachings of higher spirituality reflected in the Codification—our message ceases to be narrowly regional and may be understood and used worldwide at the same time, thus laying the groundwork for true unification around the Spiritist Ideal.

Secondly, it is necessary to understand the specific purposes of each tool and the particular audience each one addresses, with their own specific characteristics. Only in this way can



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**To create content
that is multicultural,
intergenerational,
responsible, and
mindful of each one's
differences**



**Preserving doctrinal fidelity
while, at the same time,
respecting the diversity of
contexts**

we discern if, and when, a given tool should be used. To make this a reality requires constant investment of time and training in the use of these tools, which we recognize is very difficult to achieve. In this regard, SSC, in its integrative mission, promotes collaborative work in which different Spiritist centers or federative institutions can support one another in this qualification or even compensate for each other's potential technical shortcomings.

What criteria should be considered in selecting content that aims to bring spiritual consolation and enlightenment?

The criteria of Coherence and Usefulness are of paramount importance. Coherence with the principles reflected in the Codification of Spiritism, and Usefulness not only for a specific

group but for humanity as a whole.

Another main function of SSC is its integrative role. How has SSC been working to reach various countries and cultures?

The SSC area of CEI has sought to follow principles of sharing and universality, promoting content on its website and across various social media platforms in at least three languages—English, Portuguese, and Spanish.

The *Revue Spirite* (RS), which is ISC's official publication, is a clear example of the collective effort of many individuals from different countries who contribute collaboratively to make this quarterly publication available in seven languages, including French, Italian, German, and also Esperanto. It is freely accessible to everyone on our website: <https://cei-spiritistcouncil.com>.



The message should not shock, harm, or divide; otherwise, it would go against the principles of charity – benevolence, indulgence, and forgiveness

What actions have been taken to foster a sense of unity and belonging among the various Spiritist institutions of the ISC?

The SSC area has created, promoted, and managed the official website as an institutional communication platform—also serving as an open space for dissemination by different countries—along with the creation of YouTube channels (@tvcei), Instagram profiles (@cei_spiritistcouncil and @world_spiritist_youth), the X network (Twitter), the WhatsApp channel (*ISC Network*), and a regular newsletter with information on the ISC's own activities as well as those shared by different countries.

How does SSC deal with the diversity of cultural and regional approaches while maintaining the importance of preserving Spiritist foundations?

By keeping the fundamental works at the center of dissemination and study, and by focusing on the concepts handed down by Higher Spirituality around the message of Master Jesus. In this way, cultural differences are diminished.

The elevation of feelings proposed by Spiritism is not bound by physical

barriers or material borders. Indeed, even a basic understanding of the law of reincarnation allows us to grasp that the Spirit has no nationality, reincarnating indiscriminately in any culture, country, or continent, according to its evolutionary needs.

How do you see the role of SSC collaborators?

Workers in the Spiritist Social Communication areas—as well as attendees of Spiritist centers around the world—are, above all, communicators of Spiritism. Not only through what Spiritism represents in their lives, thoughts, actions, and words, but also in the way they create images, posters, posts, videos, or other outreach materials.

To spread Spiritist knowledge further, aware that we are collaborators with Higher Spirituality in the work of harmonizing humanity with Divine Laws, means creating content that is multicultural, intergenerational, responsible, and mindful of differences—always remembering that the greater goal is to contribute to raising the moral standard of society globally, not just within our Spiritist centers, cities, or countries.



**Always
remembering that
the ultimate goal
is to contribute
to the elevation
of society's moral
standards**



**The elevation
of feelings that Spiritism
proposes to us is not
subject to physical
barriers nor to material
frontiers**



Technology should be seen as a tool, as a means, and not as an end: it gives visibility to the message, but it must not take precedence over it

Has easier access to technological tools enhanced interaction and closeness among countries?

Yes. Interaction among Spiritist movements in different countries has never been as high as it is today, especially since the pandemic. A clear example is the General Assemblies of the ISC, which previously took place only every three years during World Spiritist Congresses, but are now held via Zoom every six months. This allows us to discuss and learn from the problems and achievements of each country, thereby strengthening collaboration among all.

The 10th World Spiritist Congress, organized by USFF – France during the pandemic, was fully digital, in four languages, and included the participation of leaders and attendees from most countries.

Now, the organization of the 11th World Spiritist Congress has required the ISC Executive Committee to meet weekly with FEU – Uruguay. More importantly, we have witnessed ongoing collaboration everywhere, with Spiritist workers crossing countries, oceans, and continents—working digitally to spread Spiritism.

Lastly, the third main function of SSC is the media function. How has SSC followed and made use of technological transformations and new forms of communication, especially on social media?

The ISC in general, and its SSC area in particular, has closely followed technological transformations through continuous study and adaptation to new means of communication.

We recognize that in many parts of the globe, universal digital access is still not possible. For this reason, the publication of Spiritist books remains a cornerstone of dissemination. However, especially since the pandemic years, we have noticed a significant migration of audiences to digital platforms. We consider it the responsibility of all participants in the Spiritist Movement to ensure Spiritist content is not left out of these channels.

Accordingly, we have been working collaboratively with different countries to create a network of Spiritist communicators, facilitating the sharing of experiences, content, and technical and communication skills, so that the bonds of fraternity that unite us may foster collaborative projects for the growth and development of the Spiritist Movement on a global scale.



Consolidate international networks of collaboration, strengthening ties between institutions and workers from different countries

What are the main challenges currently faced in producing high-quality Spiritist content in a world of fast and often superficial communication?

Perhaps the greatest challenge in producing Spiritist content lies in the lack of well-defined objectives that are clearly aligned with Spiritist philosophy. Misinformation, false content, and so-called “fake news”—even within Spiritist settings—require SSC to maintain constant vigilance to prevent their spread.

There is also the risk of superficiality and haste, which may reduce the depth of the message. It is essential that even short pieces of content convey spiritual values without losing depth. Finally, sociocultural differences can lead to misinterpretations, and social polarization challenges us to maintain a communication that is peaceful, ethical, and constructive.

We have spoken about content. Is there also concern regarding the aesthetics and visual language of Spiritist materials made public?

Without ever losing sight that communication must clearly and consolingly promote the reconnection of human beings with their eternal and spiritual nature—thus harmonizing them with Divine Laws and fostering the development of the *Moral Individual*—Spiritist communication must be grounded in what is good, beautiful, and useful.

Good, as in real, true, and ethical. Without mysticism that easily traps people in prejudiced or divisive ideas. It should reflect the moral progress that ought to guide the human spirit.

Beautiful, as in harmonious. Images, sounds, or other communication elements must be aligned with the purpose of the message, highlighting it and sensitizing the viewer to its



**Communicative
action** in the
Spiritist Movement
should be based
on the qualities
of the good, the
beautiful, and the
useful



**Integration
does not
mean cultural
uniformity, but
rather **unity**
of purpose**



o transmit the Gospel in a clear, profound, and liberating manner, without yielding to the temptation of sensationalism, haste, or the dilution of concepts into others that are merely fashionable

content. Aesthetics must be seen as a means of inspiring self-knowledge and strengthening moral clarity.

The message should not shock, offend, or divide—otherwise it would go against the principles of charity: benevolence, indulgence, and forgiveness.

Are there initiatives or projects aimed at preparing Spiritist communicators both technically and doctrinally?

We are finalizing a plan of Communication Encounters based on the study developed by the SSC area of FEB (with contributions from ISC's SSC to some of its modules), adapting it to the needs and issues of the International Spiritist Movement. We intend to make it available in Portuguese, Spanish, and English.

It is a study that combines the theoretical foundations of Social Communication with Spiritist doctrinal principles, encouraging the participation of all and ultimately aiming to create

a network of qualified communicators—not only in the technical sense, but above all in terms of the goals of Spiritist dissemination. The broader purpose is that, worldwide, in close collaboration with one another, we may work to bring the knowledge and consolation of Spiritism to those who suffer most.

Could you share your vision of the future of Spiritist Social Communication in the international context, and what you consider to be the most important steps to strengthen its three functions—evangelizing, integrating, and media-related?

My vision for the future of Spiritist Social Communication in the international context is that it should consolidate itself as an instrument of evangelization, integration, and balanced media expression, always subordinated to the essence of Spiritism: the message of Jesus, illuminated by the Codification, free from anything that might bind it to material interests, sectarian ideas, or cult practices.

In its evangelizing role, I see it as essential that Spiritist communication continue to transmit the Gospel in a clear, profound, and liberating way, without yielding to the temptations of sensationalism, haste, or the dilution of concepts into other, more fashionable ideas. We must learn to communicate in a language that is simple but not superficial—accessible, yet faithful to the richness of doctrinal content. This requires continuous study so that we do not lose coherence with the Spiritist principles that must guide our communicative action.

From the integrative perspective, strengthening a global network of Spiritist communicators is fundamental—fostering fraternal sharing of experiences, content, and skills. Such a network begins within each country, with close collaboration among Spiritist centers, in order to spread our Consoling message. This integration does not mean cultural uniformity, but rather unity of purpose. Spiritism, by its very universality, is capable of dialoguing with all cultures, and communication should serve as the link that helps us build this communion of thought of which Kardec spoke, preserving doctrinal fidelity while respecting diverse contexts.

In its media function, I believe the future lies in the conscious and strategic use of digital tools, without forgetting traditional means such as Spiritist books. Aesthetics and visual language should be simple, beautiful, and ethical—never subordinated to market or advertising logic, but always oriented toward touching hearts and inviting reflection. Technology must be seen as a tool, a means, never an end:

it gives visibility to the message but must never overshadow it.

Spiritist Social Communication must work to make Jesus' message and humanity's connection with God and Its Laws widely known; to strengthen doctrinal coherence, always establishing the Codification as its fundamental reference so that communication does not fragment or dilute it; to invest in the continuous training of Spiritist communicators, prepared both technically and doctrinally, creating physical and virtual spaces for study, sharing, and qualification; and to improve the use of digital media in balance with traditional ones, expanding reach without losing depth and seriousness.

It must consolidate international networks of collaboration, strengthening bonds among institutions and workers in different countries, so that this communion of thought strengthens us toward our moral advancement, as Kardec so clearly expressed in his address published in the *Revue Spirite* of December 1868:

"(...) through the communion of thought, human beings assist one another and, at the same time, assist the Spirits and are assisted by them. Relations between the visible and invisible worlds are no longer individual but collective, and therefore more powerful for the benefit of both masses and individuals. In short, they establish solidarity, which is the basis of fraternity. Each one works for all, and not just for oneself; and by working for all, each one finds their share therein."



Spiritism, through its universality, can engage in dialogue with all cultures, and communication should be the link that helps us build this communion of thoughts

News

01. 11th World Spiritist Congress in Uruguay

Punta del Este, Maldonado – On October 4 and 5, 2025, the Punta del Este Convention Center hosted the 11th World Spiritist Congress (WSC), an event that represented a unique opportunity to strengthen bonds within the Spiritist Movement, share feelings, and promote spiritual growth. The event featured lectures, panel discussions, cultural moments, and, for the first time, the 1st World Spiritist Youth Congress, a space for reflection on each person's role in the regeneration of the world. These were days of profound connection with Jesus and the Higher Spirituality. The ICU (International Spiritist Council) expresses its gratitude to all who, physically and spiritually, made this unforgettable experience possible!













News

02. International Catalog of Books on Mediumship

The International Spiritist Council (ISC), through its Area of Study and Practice of Mediumship, has published the *Catalog of Books on Mediumship*, a reference work intended for researchers, Spiritist workers, and all those interested in deepening their study of mediumistic faculties.

The catalog is the result of collaborative work by translators and Spiritist workers from various countries, bringing together titles in 13 languages, including Portuguese, English, Spanish, French, Italian, German, and Russian.

The initiative aims to facilitate access to the main works on mediumship and to promote the dissemination of Spiritist knowledge across different cultures and linguistic contexts.

The document is available free of charge at: *Catalog of Books on Mediumship – ISC (2025)*

[Catálogo de Livros sobre Mediunidade – CEI \(2025\)](#)

03. The Spiritist Social Communication Area of the International Spiritist Council (ISC) has created, on the institution's official website, a special collection dedicated to the World Spiritist Congresses (WSCs).

The section initially gathers basic information on the 11 editions already held, starting from the 1st World Spiritist Congress, which took place in 1995 in Brasília (Brazil). The success of that first meeting established the model for subsequent congresses, held every three years in different countries.

The goal of this collection is to preserve the memory of these events and facilitate access to their historical content. The material will be gradually updated with the inclusion of documents, images, videos, and other records as they are gathered.

With this initiative, the ISC reinforces its commitment to promoting and valuing the history of Spiritism on a global scale.

The collection is available on the official ISC website through the following link:
[World Spiritist Congresses – ISC](#)



02



03

11th WSC | World Spiritist Congress | URUGUAY 2025

10th World Spiritist Congress | PARIS – FRANCE 2022

9th World Spiritist Congress | MEXICO

8th World Spiritist Congress | LISBON – PORTUGAL 2016

7th World Spiritist Congress | HAVANA – CUBA 2013

6th World Spiritist Congress | VALENCIA – SPAIN 2010

5th World Spiritist Congress | CARTAGENA – COLOMBIA 2007

4th World Spiritist Congress | PARIS – FRANCE 2004

3rd World Spiritist Congress | GUATEMALA CITY – GUATEMALA 2001

2nd World Spiritist Congress | LISBON – PORTUGAL 1998

1st World Spiritist Congress | BRASILIA – BRAZIL 1995



Download QR

04. **World Spiritist Youth Meetings for Another Study Gathering**

On Sunday, July 27, another meeting of the World Spiritist Youth Study Group 2025, promoted by the International Spiritist Council (ISC), was held.

The meeting brought together young people from different parts of the world, who shared important Spiritist teachings. The theme "*What are my talents?*" provided very rich moments of reflection and exchange among the world's youth.

Inspired by messages from Jesus, Allan Kardec, Emmanuel, Léon Denis, among others, the activities and dynamics fostered valuable reflections on the talents that are developed along the spiritual journey, as well as the invitation to dedicate them to the promotion of good and the building of peace. The experiences and contributions of participants from different countries strengthened bonds of friendship and fraternal unity.

The ISC thanks the presence of new young people and those who continue to join the weekly meetings, held every Sunday in different languages, strengthening the unification of the Spiritist Movement worldwide.

The next meeting will take place on August 31 (the last Sunday of the month), with the theme: "*What is my role in the regeneration of the Earth?*"

Registration available here: [Registration Form](#)

Join us! With friendship and see you soon!

05. **Online Conversation on Spiritist Social Assistance and Promotion**

On August 10, 2025, the Spiritist Social Assistance and Promotion Area of the International Spiritist Council (ISC) held a live online conversation with the theme:

"The Importance of the Work of the Spiritist Social Assistance and Promotion Area."

The meeting featured the participation of Jussara Korngold, Secretary-General of the ISC, Vice-President of the United States Spiritist Federation, and Executive Director of the TriState Spiritist Federation, and was moderated by Wendy Castañón, Coordinator of the Spiritist Social Assistance and Promotion Area of the ISC.

This initiative reinforced the ISC's mission to encourage cooperation and the sharing of experiences among Spiritist workers from different countries, strengthening unity around the ideals of fraternity and service to others.



04



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06. “Dialogues on Mediumship” Lives: Ethics and Responsibility

During August 2025, the Area of Study and Practice of Mediumship of the International Spiritist Council (ISC) held two live sessions of “*Dialogues on Mediumship*”, dedicated to the theme: “Ethics and Responsibility in Mediumship.”

The first meeting took place in English, on Sunday, August 24, in a roundtable format, with the participation of João Korngold (Spiritist Group of New York, USA), Stevan Bertozzo (Irish Spiritist Federation, Ireland), and Thiago Keller (Allan Kardec Vancouver Society, Canada), moderated by Dan Assisi (California Spiritist Association, USA).

The second session, in Spanish, also in a roundtable format, brought together Jorge Camargo and Patricia Rodriguez (Consejo Espírita de México, Mexico) and Carlos Campetti (Brazilian Spiritist Federation, Brazil), moderated by Walter Velásquez (Asociación Salvadoreña de Escuelas Espíritas, El Salvador).

Both meetings provided a space for debate, reflection, and international exchange on mediumistic practice, addressing ethical principles and the responsibility of mediums in the development of their spiritual faculties.



05

These initiatives reinforced the ISC's commitment to promoting the study and practice of mediumship in an ethical and conscientious manner, while fostering unity and cooperation among Spiritist workers from different countries and cultures.

<https://www.youtube.com/watch?v=oqUdynDyido>

Note

The *Revue Spirite* editorial team invites all interested individuals to submit unpublished texts for review and possible publication. Submissions must be original and not previously published in any format. All contributions will be carefully reviewed by the editorial team.

Send your work to: revuespirite@cei-spiritistcouncil.com

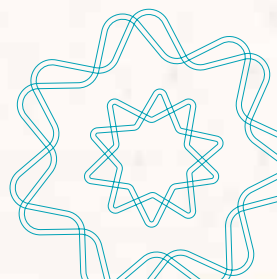
Participate and contribute to the ongoing reflection and study of Spiritism!

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