

**LIBERATION OF THE SOUL
DURING SLEEP**

D.Villela

Daily rest through sleep takes up a significant part of the time we spent incarnated on Earth. Imagining that we sleep six hours per night, we can easily conclude that at age forty we have slept for a total amount of ten years, indeed a mechanism of low returns if seen only in terms of recuperating our organic or even psychological wearing. And, if this period of restoring of our strength is yet a bit longer, say 8 hours, for example, at 60 years of age we would have passed one third of our lives—that is, 20 years—immersed, at least apparently, in the unconsciousness of sleep.

However, the Divine Wisdom, present in all natural processes, could not be absent from this one, as the Spiritist Doctrine came to clarify.

During our physical recovery, only the body is immobile. At that time, the links between body and spirit loosen so that spirit can experience part of the liberty it enjoyed—and will enjoy again—when discarnate. On Earth, in our waking hours, we interact with people who present diverse moral and intellectual characteristics. When we are asleep, we maintain another life where the laws of affinity have a much greater influence. While the physiological machine rests, the habitual interests and preferences of its user will take him/her either to meet with good and enlightened entities or, on the contrary, with entities inclined to irresponsibility and perturbation. It can also happen that, given their evolutionary characteristics, spirits stay close to the body during sleep without any greater mobility conditions in the spirit world.

Moreover, Spiritism also addresses another interesting occurrence during this process: the spiritual visits between the incarnate. We can, at night, meet with relatives or friends who are far away from us, sometimes keeping this recollection when we wake up. That's why we say "Last

night I dreamed with so and so, who lives far away." When in reality we could have said "Last night I was with so who lives far away."

The Doctrine explains the importance of these invisible relationships all the incarnate possess, and invites us to take advantage of it in the best possible way. That means that we should conduct ourselves in such a way that those hours apparently destined only for the body, would also be productive from the spiritual perspective. So every morning, along physical revitalization, we would find ourselves in a renewed good mood, keeping in our subconscious the valuable suggestions which, at the appropriate moment, would come to our mind as ideas or suggestions for the solution of difficulties or the fulfillment of tasks. In sum, making sure that the one fourth of our lives spent asleep effectively contribute for a better utilization of the remaining three fourth when we're awake.

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The Spirits' Book (Questions 401, 413 and 414).

**LAR FABIANO DE CRISTO:
46 YEARS**

Cesar Soares dos Reis

They were a group who studied the Gospel. Every week, Prof. Carlos Juliano Torres Pastorino received his friends from the *Grupo Espírita da Boa Vontade*.

To study with him was a privilege. He had deep knowledge of the customs of the times Jesus lived in, and he mastered Koine Greek, the language in which the Gospels were written. One day, however, a spirit communication encouraged the group to start work in assisting the needy. At the end of 1957, a document started circulating in Rio de Janeiro inviting people for the creation of a charitable organization. On January 8, 1958, a General Assembly takes place with 54 people. Chico Xavier, Divaldo Franco, Alziro Zarur, Jorge Andréa, and Jaime Rolemberg were some of the founders. Prof. Pastorino was the first president. The *Lar Fabiano de Cristo* thus initiated its trajectory.

The pioneers took children to their homes or directed them to other institutions. They knew, however, that the real assistance was to promote, that is, to educate individuals into getting good habits, to complete their schooling, to learn a profession, to acquire values, ethics, morality, and transform themselves into useful and happy citizens.

Since the very beginning, mainly through the blessed mediumships of Chico Xavier, Divaldo Franco, and Dolores Bacelar, the spirits in charge suggested a framework for the project.

Starting in 1960, with the creation of *CAPEMA*, later renamed *CAPEMI Caixa de Pecúlios, Pensões e Montepios - Beneficente* [insurance and pension plans], the work acquired a format that focused on families in very poor conditions, principally children. The dimension of the project has increased significantly. From Rio de Janeiro it has reached Minas Gerais, Brasília and all the northeast up to Belém do Pará. The continuity of the generating of resources for the *Lar* has propelled *CAPEMI* as a company ahead of its time in the matter of social concerns.

Jaime Rolemberg, until his death in 1978, was the dynamo behind the project, the recognized and respected leader, the enterpriser "with the eyes on the heavens and the feet on the ground." Now the *Lar Fabiano* is also in Brasília, Goiás, and in the south of the country. In the 80's, the model of assistance was stratified through education, health, and vocational courses.

In the 90s, the model was adjusted to a new country reality. The NGOs appear, the Third Sector concept is developed, the assistential vision takes new characteristics. A new legislation [Organic Law for Social Assistance, Statute for Children and Youth] takes root, as well as assistance municipalization, Councils, Funds, in all a real revolution in the structure of social assistance. It is very significant that the *Lar Fabiano*, following spiritual orientations, was already doing most of what the new legislation proclaimed.

In the twenty-first century, the *Lar* is recognized by Unesco as an organ for consultation on educational questions geared towards the needy. As a consequence, the assistential model was

presented to hundreds of countries, in Senegal, Bangladesh, and Thailand.

The *Lar* also received in 2003 the award *Bem Eficiente* [Efficient Goodness], one of the more important in the country. The *Lar*, one of the operators of the philanthropic programs of *CAPEMI*, is found in all the states of Brazil, employs more than 1,200 people, counts dozens of volunteers, and offers internships to many universities.

An institution committed to results, the *Lar Fabiano* structures a quality plan for every assisted family. All members receive benefits in the material, social, moral, and spiritual realms. Consequently, after a while these brothers and sisters of ours stop living in a state of deprivation. They might still be poor but will have a degree of autonomy, living with dignity.

As we celebrate our 46th anniversary, we thank Jesus and Fabiano de Cristo for the past of so much bliss, for the present with so much work in goodness, and for the future filled with hope for a better world.

AROUND THE WORLD

• JAPAN

The pamphlet "Initiation to the Knowledge of the Spiritist Doctrine," translated into Spanish from the original Portuguese, was also translated into Japanese by the *Comunhão Espírita Cristã Francisco Cândido Xavier* (608 Taiyo Toyomi-So 14-3 – Toyomi-cho Chuo-Ku – Tokyo – Japan). Containing 16 pages, the publication brings answers to most of the doubts regarding the doctrine codified by Allan Kardec on such topics as reincarnation, forgetfulness of the past, and communications with the spirits.

The Spanish version is by the *Asociación Catalana de Estudios Prácticos del Espiritismo* (Apartado de Correos, 448 – 08191 Rubi – Spain) and the *Grupo Espírita Luz, Ciencia y Amor*



THE SPIRITIST INFORMATION SERVICE

A bimonthly periodical by

Lar Fabiano de Cristo

Editor in Chief:

Cesar Soares dos Reis

Editors:

Danilo Carvalho Villela

Eloy Carvalho Villela

Production Offices:

Rua dos Inválidos, 34 – 7º andar

Centro - BR 20231-044

Rio de Janeiro - RJ

Tel (21) 2242-8872

Fax (21) 3806-8649

Brazil

(Apartado de Correos 550 – Jaén – Spain – telephone: 629 519765 – internet: uceda@argen.net). In any language the distribution is free of charge.

• NORWAY

One more Spiritist organization is operating in Norway, the *Grupo de Estudos Espíritas Léon Denis* which, among other activities, offers public meetings on Wednesdays, from 6:30 PM to 8 PM, with a session of passes. The *Gruppen for Spiritistiske Studier Leon Denis* is headed by Maria Cristina Latini and Sania Haugen, and is located at Mollergt. 23 – Room 214 – Oslo – Norway – e-mail: cristinalatini@hotmail.com.

• PARAGUAY

The *Centro de Filosofía Espiritista Paraguayo* continues with its intense activities. On Mondays it offers the study of the *Spirits' Book* from 7 to 8 PM. It also offers lectures on any given topic on Tuesdays and Wednesdays at 7 PM with an invited lecturer. The younger public is also addressed on certain days to learn or deepen their knowledge of Spiritism. On Wednesdays and Saturdays they can attend one of the study groups for children or youth, at 8 PM and 4 PM respectively.

The organization also publishes a monthly magazine on Spiritism, *A la luz del porvenir*, containing 22 pages in color. The *Centro* is located at Amancio González 265 c/ Av. Fernando de la Mora y Sajonia – Asuncion – Paraguay – telephone 373-594 – e-mail: arami@rieder.net.py.

• PERU

The *Federación Espirita del Peru* [Peruvian Spiritist Federation] is developing cycles of lectures at Spiritist organizations throughout the country. The objective is to promote the study, bring the organizations together, and accelerate the process of unification which should bring more strength to the Peruvian Spiritist Movement. Contact the *Federação* or get more information at e-mail: feperu27@hotmail.com.

• SPAIN

The *Federación Espirita Española* [Spiritist Federation of Spain] (Calle Ruiz Morote, 12 – 13200 Manzanares – Ciudad Real – Spain) is promoting its first Systematic Study of the Spiritist Doctrine in the internet. At www.espiritismo.cc, visitors can expand their knowledge on Spiritism and be informed on Spiritist events in Spain and other countries.

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Every Friday, radio station *Cadeia Regional Murciana* broadcasts the program "Encounters with the Beyond." Presented by Hermano Francisco, the director of the magazine *El Gran Corazón*, it addresses topics related to the Spiritist Doctrine

through discussions and interviews. The broadcast goes on air from 11:15 PM through 1:15 AM at FM 97.9 e 103.2.

More information is available at the *Comunidad Espírita Cristiana del Hermano Pedro El Gran Corazón*, responsible for the initiative, at Apartado de Correos 143 – 30730 San Javier – Murcia – Spain – phone 968 43 00 58 – internet: grancorazon@ctv.es.

• SWEDEN

Two Spiritist organizations have moved: *Svenska Spiritistiska Förbundet* [Swedish Spiritist Federation] now at Sotingeplan, 44 – 1 TR – 163 61 Spanga – Sweden, headed by Olof Gustaf Bergman; and *Gruppen för Spiritistiska Studier Allan Kardec* [Spiritist Study Group Allan Kardec] now at Trondheimsgatan, 44 – 2 TR – 164 30 Kista – Sweden – internet: geek.se@telia.com, headed by Sonia Lisa Bergman Liesenberg.

• SWITZERLAND

The *Núcleo Espírita A Caminho da Luz* is carrying out intense activities in Basel. Among them, the meetings destined for the study of the Spiritist Doctrine on Mondays, from 7:15 PM to 8:45 PM at its headquarters at Kindermusikschule Archemusia – Aeschensplatz 2 – 4002 Basel – Switzerland. Contacts can be made at e-mail: neacl@spiritismus.ch.

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The book *Nosso Lar* [A Spiritual Home], a literary success by spirit author Andre Luiz, psychographed by Francisco Cândido Xavier, has been translated into French. "Notre Demeure" can be found at the headquarters of the Spiritist Studies Center of Geneva at low prices to promote its sale. Requests should be sent directly to the Center at Rue des Voisins, 15 – Casa Postale 21 – 1231 Conches – Switzerland. More information at phone 076 382 8642.

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The *Centro de Desenvolvimento Espiritual* [Center for Spiritual Development] offers a special service to its participants and other individuals interested in the study of the Spiritist Doctrine. It makes its library books available through its Book Circle, counting at this time hundreds of titles in Portuguese, French, Italian, and German. The loaning of Spiritist videotapes and CDs is exclusive to associates who contribute yearly with a certain amount to cover the costs of delivery through mail. In addition to this activity, it offers at its headquarters sessions of passes and weekly studies on Spiritism — alternating in German and Portuguese — on Wednesdays at 8 PM. The organization also offers evangelization for children and youth every Saturday.

The Center is headed by Nelly Berchtold and is headquartered at Steinerstrasse 14 – CH-3006 Bern – Switzerland – telephone 00 41 32 466 4167.

BOOK REVIEW

HEAVEN AND HELL

Heaven and Hell, published in 1867, is the fourth book of the Spiritist Codification. In it, Allan Kardec unfolds the content of the 4th part of the *Spirits' Book*, addressing the delicate question of divine justice. Thus, various topics in the *Spirits' Book* that had been approached only through a few questions were now addressed deeply and extensively.

The book was divided in two parts, the first being the theoretical consisting of eleven chapters, among them: "Future Life and Annihilation," "Fear of Death," "Heaven," "Hell," "Purgatory," "The Spiritist View of Future Punishment," "Angels," "Demons," as well as an analysis on the "Intervention of Demons in the Spirit Manifestations of the Present Day." In reality, taking into account the little information contained in the Bible on the subject, as well as the rejection of mediumship by Christians – something that happened after the apostolic period – pagan ideas were adopted on the matter of life after death, showing their mythological character, partiality (only the Christians would be "saved"), and incoherence. It did not shock the ancient mentality the idea that God had created angelic beings, immaterial, and perfect, who would act always in tandem with the divine laws, a task that would demand from us, common spirits, millennia of experimentation and constant efforts. On the same token, we have the unsustainable concepts of heaven and hell, the former being the destination of the elected where they would stay in beatific uselessness, and the latter where the condemned would forever burn. It was never explained what type of fire this was, or how spiritual beings could be burning in it without ever being consumed. When addressing these topics, Kardec used statements from religious authorities relating to dates from the liturgical calendar, as published by the press in those days. We would like to point out, on the other hand, that modern Christian theology has already abandoned those formulations, understanding that the Bible is a book inspired by God and not "written" by God, as was the belief until the 19th century. It does not present, however, any new and coherent concepts to substitute the old ones.

The cause of suffering is evil, defined as the conscious and voluntary estrangement from the Divine Laws. Chapter VII, describing the Spiritist thought on future sufferings, shows how they are derived from our conduct and level of enlightenment. Moreover, they are individualized, their nature varying according to the faults committed and factors that might mitigate them. But over all, they aim at our education and to capacitate us to not commit the same faults. Their duration is also of a personal matter: obstinacy in evil prolongs sufferings,

while repentance and the desire to better ourselves abbreviate them, providing the spirit with peace, hope and happiness relative to its evolutionary condition.

In the second part of the book, containing testimonies obtained by mediumship, the inhabitants of the spirit world describe themselves the conditions they were under thus illustrating the concepts appearing in the first part of *Heaven and Hell*. Those testimonies, numbering 72, were grouped by categories (blissful spirits, average, suffering, suicides, etc.). One chapter was reserved for the explanation of earthly atonement, wherein individuals who had experienced losses and other sufferings apparently unjustified in light of their good conduct while alive, explained the reason of those occurrences, always the result of faults practiced in previous existences.

Regarding these testimonies, we should point out that the Codifier [Kardec] was not preoccupied in hearing personalities known in the distant or immediate past, or even individuals from other cultural traditions, as, for example, Orientals or Muslims. He preferred to utilize the materials spontaneously obtained from various groups, or by evoking for this purpose entities that would manifest themselves at the Spiritist Society of Paris. This way, he would get a picture of what was really happening in the spirit world connected to the Christian world at the time the Codification was coming to light. Interestingly, this picture remains completely current given that current conditions do not present any significant changes from the moral point of view compared to that period. The conclusions obtained, however, have a general character since they are based in the action of the Divine Laws, of universal authority.

With the Spiritist Doctrine, gone was the ancient vision of a god inflexible who condemned his creatures to terrible and eternal sufferings for faults committed in the brief years of living on the Earth. Also surpassed were concepts such as the mystery of the suffering of children or the action of demoniacal beings who would deviate humans into the abyss of evil.

Spiritism explains that we are all in a long educational process established by our Father wherein, our free will respected, we are taken to complete and permanent happiness by obeying the divine laws, as agents of the goodness and wisdom of our Father, in the constant love of which He is the original and infinite source.

Heaven and Hell was translated into English by Anna Blackwell. The *Spiritist Group of New York*, through its *Spiritist Alliance for Books*, responsible for the translation and publishing of Spiritist books in English, revised and re-edited the book in 2003.

The English version contains 495 pages and can be obtained directly from the *Spiritist Group of New York*, website www.sgny.org.

FROM OUR FELLOWS

SCIENCE AND RELIGION: COMPANIONS OR ENEMIES?

Luís Roberto Scholl

Throughout history, science and religion have developed themselves in their own rhythm and format. During the middle ages and the beginning of the modern age, science had to be in accord with the dominant religion. When it progressed and shook religious affirmations, it was considered heretical, suffered persecutions, and was punished for its daring. See for example the Italian astronomer and physicist Galileo Galilei (1564-1642), who, convinced through the use of the telescope of the veracity of the heliocentric theory, (the Earth rotates around the sun) and divulging his opinion, was obliged to publicly declare that his theory was false in order to avoid being burned at the stake.

With humanity's intellectual development, science leaves the tutelage of religion, and starts to follow its own path based on rationalism and experimentation. This divide however went to extremes transforming part of the scientists into materialists.

Science seeks to explain rationally the natural phenomena by discovering laws that have been established by the Creator, and religion has the objective to take us closer to God. The conclusion therefore is that both should come closer and explain each other, complete one another and thus help the progress of humanity.

The Spiritist Doctrine, with the launching of the *Spirits' Book* in 1857, explained with an uncontested logic the mediumistic interchange and the relations of the discarnate with the incarnate, as well as human and spiritual magnetism, reincarnation, the law of cause and effect, the pre and post existence of the material body, thus substituting what was considered supernatural — everything that materialistic science could not explain — with the natural within the Divine Laws.

Human science, through quantum physics, the study of the antimatter, therapy of past lives, the observation of NDEs (near death experiences), the research of the power of mind over body, the discovery of the importance of the pineal gland, called the "dot of God" (and of vital importance in mediumship), little by little is coming to the conclusions the Spiritist Doctrine has been affirming for more than 145 years.

Allan Kardec stated that if at any time science demonstrated Spiritism to be in error on a certain point, we should go with science and abandon the erroneous concept. Since 1857, however, to this day everything that was discovered by science only served to confirm the orientations of the Superior spirits.

Human progress obeys the laws of the Creator. Investigative science should

proceed expanding human knowledge observing the ethical and moral aspects in its research. Religion ought and should not be an obstacle to science but should encourage it and serve as the moral basis for the progress of humankind.

IN THE SPIRITIST MOVEMENT

• *SEI'S BULLETIN IN THE INTERNET*

SEI is delighted to inform that issues of its *Bulletin* are now available at the internet at www.lfc.org.br/sei.

• *COLLECTION "VIDA NO MUNDO ESPIRITUAL"*

It is now possible to acquire all volumes of the collection "A vida no mundo espiritual" [Life in the Spirit World], in Portuguese*, with a new graphic presentation. The books, psychographed by Chico Xavier, are authored by the spirit André Luiz, and are presented in appealing covers and a format pleasing to the eye. The collection is composed of 13 volumes which can also be purchased separately. Among them are the classics "Nosso Lar" [A Spiritual Home], "Os mensageiros" [The Messengers], "Missionários da luz" [Missionaries of Light], "Obreiros da vida eterna" [Laborers of Eternal Life], "No mundo maior" [In the Higher Spiritual World], "Libertação" [Liberation], "Entre a terra e o céu" [Between Heaven and Earth], "Nos domínios da mediunidade" [In the Domains of Mediumship], "Ação e reação" [Action and Reaction], "Evolução em dois mundos" [Evolution in Two Worlds: Material and Spiritual], "Mecanismos da mediunidade" [Mechanisms of Mediumship], "Sexo e destino," [Sex and Destiny], and "E a vida continua" [Life Goes On].

Requests should be mailed to the *Departamento Editorial da Federação Espírita Brasileira* (Rua Souza Valente 17 – São Cristóvão – Rio de Janeiro-RJ 20941-040 – Brazil – phone: 00 55 21 2589-6020 – internet: www.febnet.org.br).

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[To Translator's knowledge, only two books are available in English: *A Spiritual Home* and *Life Goes On*. Informations: www.sgny.org and www.allan-kardec.org].

• *ONE HUNDRED YEARS*

The *Federação Espírita Amazonense* [Spiritist Federation from Amazonas] (Rua Pedro Teixeira, 365 – Dom Pedro – CEP 69040-000 Manaus-AM – Brazil – phone 00 55 92 656-6488) celebrated its 100th anniversary with public lectures by Prof. José Raul Teixeira, at the auditorium of the *Universidade Estadual do Amazonas*. Also part of the festivities, the *Memorial of Spiritism of Amazonas* was presented to the public. It contains all historical data of the institution. For more information, www.feamazonas.org.br.

• *MATERIALS FOR THE VISUALLY DEFICIENT*

Spiritist materials are more accessible to the visually deficient thanks to the initiative of organizations such as the *Sociedade Espírita Bezerra de Menezes*, from Rio Grande do Sul. It created the "Fitoteca Circulante Bezerra de Menezes," [videos and tapes] through which works in Portuguese are made available in Brazil and throughout the world. The "Fitoteca" has currently 80 taped lectures and seminars by Divaldo Pereira Franco, and more than 360 books on tape, including those from Allan Kardec, as well as those psychographed by Francisco Cândido Xavier, and other authors. The service is free of charge. For more information, please contact Antônio de Souza Lima (Rua Altamar Dutra 1.156 apartamento 201 – Salinas – Cidreira-RS 95595-000 – Brazil – phone 00 55 51 681-5632).

• *ESPERANTO CONGRESS*

Preparations are underway for the 39th Brazilian Esperanto Congress taking place this year in Maceió, Alagoas, from July 18-22, under the theme "Esperanto in the Schools." Announcements already have been released to Esperantist institutions by the organizer of the event, the *Associação Alagoana de Esperanto* (Caixa Postal 396 – Maceió-AL 57020-970 – Brazil – internet: ariknubxxi@ig.com.br). In addition to the registration form, it gives information on the city as well as other useful details.

The event has the support of the *Liga Brasileira de Esperanto* [Brazilian League of Esperanto], www.esperanto.org.br.

• *"PAUL OF TARSUS OF OUR DAYS"*

The *Livraria Espírita Alvorada Editora* has just launched a new book "O Paulo de Tarso dos nossos dias" [Paul of Tarsus of Our Days], by Ana Maria Spränger Luiz, describing facts of the life of Divaldo Pereira Franco. Among other details, it reveals that Divaldo and his spiritual mentor Joanna de Ângelis lived in Roman times and perished in the arena with other early Christians. The 350-page book can be obtained directly at *Livraria*, in Brazil, phone 00 55 71 393-2018 – internet: leal@mansaodocaminho.com.br.

• *"REGENERAÇÃO": 113 YEARS*

Founded on February 18, 1891, by Adolfo Bezerra de Menezes, the *Grupo Espírita Regeneração* celebrated its 113th anniversary with a cycle of public doctrinal lectures. The institution's headquarters are located at Rua São Francisco Xavier 609 – Maracanã – Rio de Janeiro-RJ 20550-010 – Brazil – phone: 00 55 21 2234-8078.

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Value your time and don't allow yourself the luxury of idle hours.

Emmanuel

• *HOMAGE TO ZAMENHOF*

There are hundreds of monuments around the world honoring Lázaro Luiz Zamenhof and Esperanto, the language he created, giving names to streets and squares. In Brazil, where the language of fraternity receives so much support, one of these initiatives took place at the square "Capitão Mor Manoel P. de Castro," in Lorena, São Paulo. The tribute consists of a plaque of green granite with a representation of the bust of Zamenhof and a statement relating to Esperanto. The ceremony was attended by a large public and local authorities.

• *DISSEMINATING KARDEC*

In the light of Allan Kardec's Bicentennial, the *Federação Espírita de Rondônia* launched a phone card that lists the titles of the five books comprising the Codification of Kardec. The initiative is in partnership with Brasil Telecom, the phone company that services the state. In total, 70 thousand cards were issued depicting the covers of the books, along with the explanation: "Obras básicas do Espiritismo, doutrina codificada por Allan Kardec" ["Basic Works of Spiritism, the Doctrine Codified by Allan Kardec"]. The design was created by the *Federação*, and can be seen at www.fero.org.br.

• *"SPIRITIST VADE MECUM"*

A good source for consultation and research is the *Vade Mecum Espírita* available in the internet at www.vademecumespirita.com.br. It offers 2,032 subjects, taken from 506 works presented in alphabetical order according to topics and the books where they can be found. The search can be done by matter, title, or author, incarnate or discarnate.

• *ISSUE OF "ANUÁRIO ESPIRITA 2004"*

Another issue of the "Anuário Espírita" has been published with a summary of the milestones of the Spiritist Movement. As in previous years, it maintained its traditional sections "Estudos e comentários," [Studies and Commentaries] "Reportagem," [Features], "Noticiário," [News] "Biografia," [Biography] "Fatos mediúnicos," [Mediumistic Facts] "Cinema e vídeo," [Cinema and Video] "Palavras do mais além," [Words from the Beyond] "Arte," [Art], "Esperanto," [Esperanto] and "Informações" [Information]. In the last section, we highlight the article "Quem foi André Luiz? Após 50 anos, o esclarecimento de Chico Xavier" ["Who Was André Luiz? After 50 Years the Explanation of Chico Xavier"]. The 155-page publication is the responsibility of the *Instituto de Difusão Espírita* (Av. Otto Barreto, 1067 – Caixa Postal 110 – Araras-SP 13602-970 – Brazil – phone 00 55 19 3541-0077 – internet: www.ide.org.br).