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Edited by



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The Universal Control of the Spirits' Teachings

If Spiritism were entirely a human idea, it would only be as good as the person who conceived it. Yet no one on Earth can credibly claim to be in exclusive possession of absolute truth. By the same token, if the spirits who brought us Spiritism had chosen to speak through one individual alone, we would have had no guarantee of its real source, other than that medium's claim that he or she had received it. And even if we believed that this medium was perfectly sincere, he or she would never be able to do more than convince the small circle of acquaintances who would personally be touched by that sincerity. Spiritism in that case might well attract a few followers, but it would never capture the attention of the world.

Thus, according to the Divine Plan, the new revelation came to us by a quicker, more authentic route. That is why the enlightened intelligences of the spirit world were entrusted to spread it from pole to pole, making their presence felt everywhere so that no one individual could claim the exclusive privilege of hearing their words. One person might be deceived, might even be self-deceived. But when millions of people see and hear the same thing, the chances of such deception grow very slim. This provides a guarantee for each of us personally and for all of us generally. Moreover, while we can ignore one person, we cannot ignore the masses. You can burn books; you cannot burn spirits. And even if all the books were burned, the basis of Spiritism would still not be exhausted. Why? Because the origin of

Spiritism is not found on Earth. Thus, it would soon reappear worldwide and everyone could share in it once again. Additionally, should there be a shortage of men and women to spread it, there will always be spirits whose action reaches all of us, and who cannot be silenced by human beings.

We should all understand that it is the spirits themselves who, with the help of many mediums, are engaged in spreading this thought throughout the world. If there had been a single interpreter, favored though that individual might have been, Spiritism would be virtually unknown. Regardless of social class, he or she would have been treated with suspicion by many people and would certainly not have been accepted in so many countries. But the spirits communicate to the four corners of the Earth, to all peoples, all denominations, all parties, and everyone accepts them. Spiritism has no nationality. It does not stem from any known religious movement. It is not imposed by any social class. Anyone can receive instructions from parents, relatives, and friends from the beyond. This was how Spiritism had to spread if it was to lead all humanity toward brotherhood. Without this neutrality, it would promote disagreements rather than ease them. The strength of the Spiritism, and the cause of its rapid spread, comes from the universality of its teachings. ■

GOSPEL EXPLAINED BY SPIRITISM by Allan Kardec-
Introduction - 1864. Edited by AKES.



Proof of God's Existence:

"An axiom in science states. There is no effect without a cause. Look for the cause of things which are not the work of human beings and your reason will provide the answer."

The Spirits' Book, q - 04.

Who is Allan Kardec ?



Allan Kardec, the nom de plume of H. Leon Denizard Rivail, was a French educator and philosopher born in Lyon on October 3, 1804. Rivail spoke several languages, and his impressive intellectual background allowed him to teach courses in

comparative physiology, astronomy, chemistry and physics in a prestigious scientific school in Paris. For one of his research papers, he was inducted into the Royal Academy of Arras. He organized and taught free courses for the underprivileged.

In 1854, at the age of 50, Rivail heard of the mysterious paranormal phenomena that had taken America and Europe by storm. Despite his skepticism, he was convinced by close friends to attend an experimental meeting where he was able to witness such occurrences firsthand. His intellectual curiosity and scientific instincts told him that there had to be a rational explanation for these phenomena. Consequently, he began soon afterward to conduct investigations of his own.

Using the same logical rigor that he had applied to his work in education and science, Rivail set out to understand the phenomena. He submitted questions to different channels (mediums), in different countries. The answers were compared, analyzed, and organized for inclusion in **The Spirits' Book**, which was first published in 1857.

To keep his new area of research apart from his writings on education, Rivail — on the advice of spirit instructors — adopted the name Allan Kardec, which he was told had been his name in a previous incarnation. In addition to the publication of the books listed below, he founded the Spiritist Society of Paris and La Revue Spirite, a journal he edited until his death on March 31, 1869.

Books by Allan Kardec:

The Spirits' Book
The Medium's Book
The Gospel – Explained by Spiritism
Heaven and Hell
Genesis
Posthumous Work

Allan kardec Education Society - AKES
<http://www.allan-kardec.org>

NEW IDEAS...

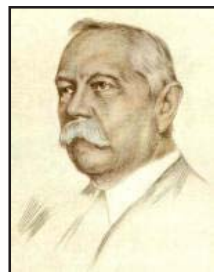
For new ideas we need new words, both as a way of ensuring exactness of expression and of avoiding the use of the same word for ideas that are, intact, quite different. Now, the words “**spiritual**,” “**spiritualist**,” and “**spiritualism**” already have a commonly understood meaning; and to introduce a new one to describe the doctrine set forth by spirits would be to multiply the causes of linguistic confusion unnecessarily. Strictly speaking, from a philosophical perspective) Spiritualism is the opposite of Materialism. Everyone is a Spiritualist who believes that there is in him something more than matter, although such a person may accept neither the existence of spirits nor their communication with the visible world.’ Here we have adopted the words “**Spiritist**” and “**Spiritism**” to refer to the system that admits both of these phenomena. These words have a similar root and thus should be easily assimilated by the reader.

Thus, we reserve the words (philosophical) “spiritualism” and “spiritualist” only to convey the meanings usually attached to them, whereas we define **Spiritism** as a doctrine that has its foundation in the relationship between the material world and spirits, i.e., the beings of the invisible world. We designate the followers of **Spiritism** then as **Spiritists**.

In a special sense, “THE SPIRITS' BOOK” contains the doctrine or theory of spiritism; in a general sense, it is related to the Spiritualist school, of which it represents one perspective. ■

The Spirits' Book by Allan Kardec - Explanatory Notes - 1857. Edited by AKES.

Arthur Conan Doyle's Consideration



It is impossible to give any date for the early appearances of external intelligent power of a higher or lower type impinging upon the affairs of men. Spiritualists are in the habit of taking March 31, 1848, as the beginning of all psychic things, because their own movement dates from that day. There has, however, been no time in the recorded history of the world when we do not find traces of preternatural interference and a tardy recognition of them from humanity.

The only difference between these episodes and the modern movement is that the former might be described as a case of stray wanderers from some further sphere, while the latter bears the sign of a purposeful and organized invasion. But as an invasion might well be preceded by the appearance of pioneers who search out the land, so the spirit influx of recent years was heralded by a number of incidents which might well be traced to the Middle Ages or beyond them.

The History of Spiritualism by Arthur Conan Doyle, 1926



Why do planets exist? What are they for?

“Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”

Jesus Christ (John, 14:1-3)

GOSPEL EXPLAINED BY THE SPIRITISM by Allan Kardec- Chapter 3 - 1864.
edited by AKES.

G O D

"The Supreme Intelligence of the Universe; first cause of all things"

It is possible that science as it advances in the knowledge of nature may have caused God to recede: but God in withdrawing has grown greater. The Eternal Being, as measured by the theoretical standpoint of evolution, towers majestically over the fantastic God of the Bible. That which science has forever destroyed is the notion of an anthropomorphic God, framed in man's image, and exterior to the physical world. A higher standpoint has taken its place: that of an immanent God ever present in the matrix of the universe. The idea of God no longer expresses that of any concrete personage, but rather a Being in whom all beings are.

Nor is the universe that creation* evolved from nothingness of which religion tells. The universe is a stupendous organism animated by an everlasting life. As our own body is governed by a central will which directs its actions and ordains its motions; as we, each of us, through the modifications of our flesh, feel ourselves alive in the permanent unity that we name soul, conscience or ego: so in like manner does the universe, beneath its changing, varied and multiple aspects, know, reflect and possess itself in a living unity, in a conscious reason, which is God.

The Supreme Being does not exist outside of the world, of which He is the essential and integral part. He is the central unity, in which all affiliations meet and harmonize; He is the principle of love and solidarity, by which all men are brothers. He is the hearth whence all spirits forces such as wisdom, justice and righteousness proceed and radiate throughout eternity. ■

* According to Eug. Nus ("*A la Recherches des Destinées*," chap. XI.) The Hebrew verb which we interpret as signifying created, really means, *to pass from principle to essence*.

Here and Hereafter by Leon Denis - *The Universe and God* - Second Part Chapter 9. Edited by SAB

Unshakeable faith

I seem destined these days to encounter brief quotes from a variety of sources that inspire me to write. From the pages of the *Spiritist Society of Baltimore*, I encountered the following quote from a work by Allan Kardec, on whose works lay the foundations of modern spiritist thought.

'Unshakeable faith is that which can stand face to face with reason in all epochs of humanity'.

Kardec did not say that faith stands side by side with reason, implying that they are somehow interrelated. But he is saying that faith, called in the Christian Bible the "evidence of things yet unseen", can be unshakeable when confronted by reason. We do not take reason to mean philosophical argument, for people have been "proving" or "disproving" the existence of God by rhetoric and argument for centuries. Rather, we take reason as the application of scientific method to an inquiry.

He is probably not referring to the "true believer", either, whose faith is based on the uncritical ingestion of propaganda from some charismatic source. Knowing Kardec a bit, I suspect that his idea of faith is an eyes open, heart open critical assessment of Truth as it can be experienced and intuitively known. Here the waters get muddy. In relativism, one posits that one's truth is relative to another's. We believe, based on our own experience, that relative truth is of material and psychological nature and that spiritual Truth is absolute and unchangeable.

Therefore, unshakeable faith in Absolute Truth is a pillar of existence that can stand the tests of time. After about ten thousand years of the development of civilization, we are finally approaching the confluence of Reason (Science) and Spirituality. This confluence is coming at us in many

forms - scientific, intuitive, developmental and societal. Witness the huge changes in human economic, political, social, cultural and spiritual organization in the last 150 years or so. The process of integrating our minds and hearts is quickening.

To me, faith becomes unshakeable when that which is being nurtured by it is impregnable to reason. Note that reason may not be able to puncture faith, much as a screwdriver may not pound a nail into wood. Reason tempered with intuition, however, is capable of capturing great truths. Most scientists will tell you that their discoveries are to some extent the product of patient, diligent observation but to a greater extent born in the matrix of quiet, introspective non-thought. Great ideas often come from emptiness, or the powerful storehouse of all Knowledge.

Unshakeable faith, then, is the power to believe something with heart AND mind integrated. In this way, you not only believe something to be true but you can demonstrate it without resorting to rhetoric and pure logic.

Let us think and feel a bit about where our best service to God and humanity can be realized. We're in a fascinating period in human history, full of crisis and opportunity. Above all, develop that unshakeable faith in your life. I believe it will give you an indestructible foundation. All of this said, when confronted by facts which contradict your current beliefs, you must be able to "learn to unlearn" and shed the former for the latter. Human evolution is moving that rapidly.

by Jim Pursley,
Oregon - USA

UPCOMING EVENTS



UNDERSTANDING SPIRITUAL AND MENTAL HEALTH

by Divaldo P. Franco

The seminar will cover a psychiatric analysis on the endogenous and exogenous causes of mental and spiritual disturbances (depression, anxiety, phobias, schizophrenia); a review on its pharmacological therapeutics, and an analysis of spiritual intervention and other effective psychotherapies.

Friday, March 12th 2004

6:30 PM – 9:30 PM

**University of Maryland - School of Medicine
685 W. Baltimore St. – MSTF Auditorium**

Baltimore, MD 21201

Professional simultaneous translation with wireless headphones will be provided.

Refreshments will be served.

Pre-registration: \$10 (form on website)
At the door: \$15

For more information, visit our website at
<http://www.ssbaltimore.org>

or contact us at (410) 382-5328 or at ssb@ssbaltimore.org

2004 WORKSHOP SERIES

Jan 31 – The Spiritist Thought and Humankind

Feb 21 – God and Us

Mar 20 – To be or not to be a spirit

Apr 03 – Reincarnation: Our many lives, Our many opportunities

Apr 24 – Past lives, Past memories

May 15 – Sleep and Dreams

Jun 05 – We are never alone

Jun 26 – Our mediumship, Our Sixth Sense

Jul 17 – And life goes on

Aug 07 – Astral cities: Our spiritual homes

Aug 28 – Guidelines for eternity

Sep 18 – Peace at work

Oct 16 – SOS family

Nov 13 – Love, Justice and Compassion

Dec 11 – Our Destination: Happiness

7:30 - 9:00 PM

Ruscombe Mansion Community Health Center
4801 Yellowwood Avenue - Community Hall
Baltimore - MD

JOIN OUR ACTIVITIES !!!

SPIRITIST THOUGHT STUDY GROUP

These meetings take place every **Thursday** from 8:00PM to 9:30PM for the study of the Spiritist Doctrine. They are open to the general public. For more information, please contact us.

Phone: 410 - 837-0991 or 410-382-5328
e-mail: ssb@ssbaltimore.org
<http://www.ssbaltimore.org>

FRATERNAL COUNSELING & SPIRITUAL TREATMENT

These services are offered every **Monday** from 7:00-7:45PM. Please, contact us for more information.

Phone: 410 - 837-0991 or 410-382-5328
e-mail: ssb@ssbaltimore.org

Mediumship Educational Meetings (by invitation only)

These meetings take place every **Monday** from 8:00 PM to 9:30PM for the study and practice of mediumship according to the Spiritist Doctrine.

Phone: 410 - 837-0991 or 410-382-5328
e-mail: ssb@ssbaltimore.org

Message

GOD LOVES YOU

God loves you,
and you know it.

His tenderness
caresses your face,
and His hands sustain
you.

His breath vitalizes you.
His silent voice
reaches your ears
with blessings,
with hope,
and guidance.

God seeks for you
and finds you.
Now that you feel Him
let yourself be
permeated
and be guided
to the happy destiny
awaiting you.

God lives,
and manifests Himself,
and extends His love
through you.
You know this...
And wherever you are,
God is with you

Child of God - Divaldo
Franco - by Joanna de
Angelis (Spirit)

RECOMMENDED BOOKS



GENESIS Allan Kardec

As its title indicates, the object of this book is the study of three points diversely commented upon and interpreted even to this day - "**Genesis, Miracles, and Predictions**" in their relationship with the recently known laws which as it revealed through the observation of spiritual phenomena. It develops scientific aspect of Spiritism, divided in three sections: 1- *Genesis, Organic and Spiritual Origins* - presenting a geologic, study of Earth and theories of its formation. 2 - *The Miracles* - explaining the nature and properties of fluids. And 3 - *The Gospel Predictions* - analyzing the change of times and new generation. The existence of God, the universal creation, the plurality of existences, Adamic race, the biblical deluge and the miracles of the Gospel, are some of the things answered in this book.

Edited by Spiritist Alliance for Books (SAB)



HEAVEN & HELL Allan Kardec

This book explains God's justice, demonstrating the spirit's immortality and its state in the invisible world as a consequence of his own acts. It is divided in two parts: the first compares religious doctrines regarding the passage from corporeal to spiritual life, analyzing topics such as angels, demons, hell, purgatory, etc. The second gathers situations of different spirits, such as repentant criminals, suicides, suffering and happy spirits.

The state of the soul after death is no longer a matter of theory, but a result of observation. The veil is lifted, and the spirit-world appears to us in all its activity and reality. It is not men who have discovered that world, through some ingenious conception of their imagination; it is the inhabitants of that world who come in person to describe to us the state of being in which they find themselves.

Edited by SAB

<http://www.sgny.org>