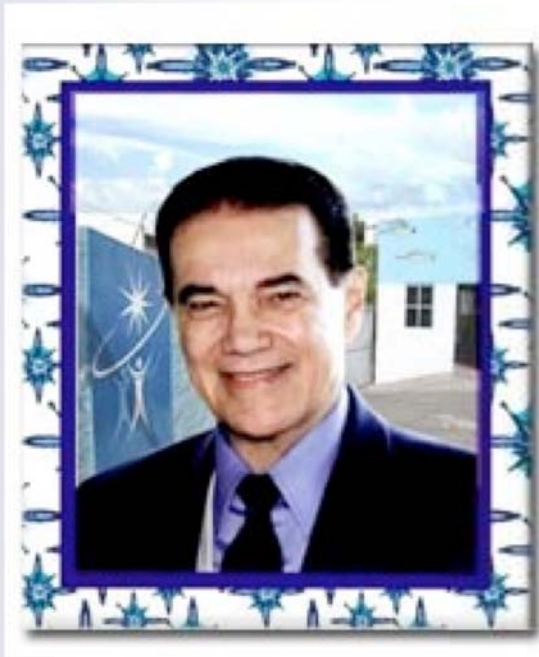




MANSION OF LOVE

2

THE DIVALDO PEREIRA FRANCO STORY



Maria Izabel Carril Rainwater

Mansion of Love

The Divaldo Pereira Franco Story

By

Maria Izabel Carril Rainwater

Electronic copy prepared by:



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Rainwater. Maria Izabel Carril

Mansion of Love—Mansão do Caminho

The Divaldo Pereira Franco story

Foreword by Herminio C. Miranda

1981.

Dedicated to my children.

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FOREWORD

“Now, don’t, sir! Don’t expose me! Just this one!
 This was the first and only time, I’ll swear, —
 Look at me, — see, I kneel, — the only time,
 I swear, I ever cheated, — yes, by the soul
 Of Her who hears — (your sainted mother, sir)”

With this confession, Robert Browning begins one of his longest poems (1525 lines), “Mr. Sludge, the Medium,” a devastating onslaught on mediums and on mediumship. The point, however, seems to be grossly missed by many critics. As far as I know, G.H. Chesterton was the first — and perhaps the only — to notice. “Mr. Sludge, the deal nearer the truth — proceeds Chesterton (1) — though not entirely the truth, to call it a justification of spiritualism.”

The concern is that poor Sludge, caught in fraud, confesses it candidly and exposes a few tricks of his own; but he also has this to say:

“This trade of mine — I don’t know, can’t be sure
 But there was something to it, tricks and all!”

There are no statistics, of course, on the subject, but there is good reason to believe that more nonsense has been written about mediums and mediumship than about any other subject. Some did with genius, like Browning; many others were only exhibiting their own mediocrity and prejudices, but all of them showing an appalling ignorance, since not even genius at its best is a good substitute for the lack of reliable information.

So, even today, when a little child comes to his parents and says that he has just seen an old man nobody else can see, they may become seriously alarmed and take the child quickly to the first available psychiatrist.

This paper tells a different story. The old man whom young Divaldo had seen added that he was the father of the boy’s mother, and consequently his grandfather.

Ana Franco, his mother, was neither much impressed nor unduly distressed. “My father” — she said simply — “your grandfather, died a long time ago.”

Yet the subject could not be dismissed so easily because Divaldo continued to have visions and to hear voices that were not there ... In time his parents became convinced that he was what is usually known among English speaking people as a psychic. Allan Kardec, the French professor who organized the Spirit Doctrine in the Nineteenth Century, preferred the word *medium* to describe persons like Divaldo. A medium, according to Kardec, is a “person who serves as a go-between, or intermediary, between the souls of the spirits and of men.” (2)

But what is the Spirit Doctrine?

Kardec explains why he proposes the term Spiritism instead of Spiritualism to designate the doctrine he compiled. “Spiritualism,” he says briefly in *The Medium’s Book*, “is the opposite of materialism; a belief in the existence of the spiritual and immaterial soul.” We say, “Spiritualism is the basis of all religions.”

Every *spiritist* is necessarily a *spiritualist*, but every *spiritualist* is not necessarily a *spiritist*; the materialist is neither the one the other.”

We say, then, that the fundamental principle of the Spirit theory, or Spirit Doctrine, is the relationship of the material world with spirits, or the beings of the invisible world; and we designate the adherents of the spiritist theory as Spiritists.” (3)

Within this context, a medium will not be another Mr. Sludge if he is really dedicated to the adequate development of his faculties or gifts and to the diligent study of the proper books so that he may become familiar with the theory behind the complexity of the psychic phenomenology.

Divaldo Pereira Franco is a well-developed, well-balanced medium and well-informed about many facts. But not only that. He puts his mediumship at the service of his fellow man, not to promote a cause. He gives of himself generously, without reserve

or condition, to all who come to him with material or spiritual problems or just eager to know something about the mysteries of life and death. In fact, he has always supported himself with a lay job, pouring any money he managed to save into what can be termed his missionary work.

As a spiritist medium, his ethical standards are those preached by Jesus. Spiritism is a philosophy of life, an experimental science and also a religious doctrine, which teaches us to reject whatever our reason cannot accept.

But Divaldo is also a practical man endowed with a brilliant mind and an unmistakable knack for leadership. These qualities place him as the heart, soul and brains of an ample organization entirely devoted to many aspects of social work, mostly with children, destitute children, to whom he is especially attached.

In a perplexing phase of our civilization, when moral standards seem so disturbingly out of place everywhere, it is a pleasant surprise to find someone who keeps the bright flame burning steadily as a sacred fire. Such are the little flames that one day are to rekindle the lights of true love and real faith in this world.

“I am the light of the world,” said Jesus, in John 8:12, “He that followed me shall not walk in darkness, but shall have the light of life.”

Divaldo is walking in broad daylight.

HERMINIO C. MIRANDA

Rio de Janeiro
Brazil
January 1980

INTRODUCTION

This book is about the life of Divaldo Pereira Franco, a prominent Brazilian who educates orphans and children whose parents are too poor to support them.

Divaldo Franco is the founder of *Mansão do Caminho* in Salvador, State of Bahia, Brazil, a school he started after he had a vision that he was to help children. There are a total of 2,135 children, 116 are resident and (some) 369 children attend nursery school. Another 1,650 children are in the primary school.

Divaldo's *Mansão do Caminho* is partially self-supporting. It has a bakery and a laundry, both of which make a profit, and this extra money goes to the school. In order to accommodate the children, fifteen homes were built. Each group of six to eight children is assisted by a house mother, called "aunt."

Divaldo Franco is also a Spiritualist and is responsible for over forty books. His books have been written through automatic writing. A total of 600,00 copies have been sold. There are editions in Esperanto, Spanish, Italian, English and Czechoslovakian. Divaldo uses the money he receives from the sale of his books to support his *Mansão do Caminho* in Salvador.

As a clairvoyant and trance medium, Divaldo has dedicated his entire life to the psychic work. He has traveled all over the world giving lectures and speaking at conferences on Education and Spiritualism.

Divaldo's life is rich in experience. It is worth knowing about. I believe that every one who reads this book will enjoy and profit from it, because he recognizes and acknowledges that the guidance and orientation of his life is from the messages he receives from the spirits.

This book is therefore addressed to people with already have in their hearts the seeds and the knowledge of a spiritual world and who believe that the main purpose of this life is to grow and to evolve mentally and spiritually with God's help.

I am grateful to Mrs. Carol Smith, Mrs. Ada Holland and Mrs. Margaret Morse Rainwater for their assistance and their encouragement in the preparation of this manuscript. I am thankful to Mrs. Jo Monaghan and Mrs. Elizabeth Langley for their help in the typing of the manuscript. Also I am grateful to my husband Charles Foster Rainwater and my children for their cooperation and understanding during the many hours I devoted to the preparation of this book.

I.R.

1

EARLY LIFE

Divaldo Pereira Franco was born on May 5, 1927, in the city of Feira de Santana, Bahia, Brazil. His parents, Francisco Pereira Franco and Ana Alves Franco, lived a simple, happy life. The youngest of thirteen brothers and sisters, Divaldo had the attention and the love of all (4). Mrs. Franco was an inspiring and stimulating person who motivated her children to study, even though she never went to school. With the perception and wisdom of a philosopher, she would always find a right answer for the most intricate for life's problems. She spread tranquility and happiness in her family, while Mr. Franco stressed the importance of hard work and determination (5).

Divaldo became a modest, simple person, raised according to the principles of the Roman Catholic Church. Throughout his life he continually demonstrates his faith in Jesus Christ.

Because of the understanding and love, which existed in the home of the Pereira Francos, good communication bonded the family together. Therefore, when at the age of seven, Divaldo had his first vision, he confided in his mother: "Mother, an old man appeared to me and asked me to tell you that he is your father." (6) Mrs. Franco simply shook her head and answered calmly, "my father, your grandfather, died a long time ago." (7) At a later time, Divaldo had a recurrence of this same vision. He received more details from his grandfather, things that were completely unknown to him. When he told his mother about them, Mrs. Franco became convinced that her little boy was not just imagining these visions, but was telling the truth.

Divaldo's psychic experiences continued and increased during his adolescence. At night, while the rest of his family slept, Divaldo heard voices and saw visions. He experienced psychic phenomena, which he did not understand.

Divaldo had always been a good student; therefore he decided to become an elementary school teacher. He was graduated from the Escola Normal de Feira de Santana, and at the age of 16 he became a school teacher.

2

TRAGEDIES IN THE FAMILY

Divaldo's life was changed drastically by tragedies which stunned his family. The blows were especially devastating to him. In November 1939, his sister, Nair, whom Divaldo loved dearly, killed herself. The local Catholic priest denied the family the consolation of the Church for the dead, adding perplexity to Divaldo's grief. "How could God be so severe to my daughter's folly?" Divaldo heard his mother say. "Being only a mother, I can forgive her. Why cannot God?" On the night of March 13, 1944, death struck again in the family of the Pereira Francos. Divaldo's brother, João, only 26 years old, died of tuberculosis. Shortly after that, on June 23, 1944, his brother José, only 30 years old, died of a burst aneurysm. Divaldo was very distressed over those sad events. (8)

The entire family was shocked, but Divaldo was the most affected of all. He lay sick with high fever, and when he tried to get up, he discovered he could not move his legs; they were paralyzed. To complete his agony, he kept having visions at night. New twists of fate seemed to close in around him. He was besieged by dreadful visions and his sleep was plagued by awful nightmares. Fear had set in and life had no meaning at all for him. His Catholic beliefs proved insufficient to restore his peace of mind. But where, he asked himself, could he find something better? The family called the doctor, but he found nothing physically wrong.

Finally, D. Ana Ribeiro Borges, a kind lady from Salvador, who was visiting in Feira de Santana, entered Divaldo's life. She was a spiritist who could write under the influence of her spirit friends, see them, or lend her body so they could talk through her. She heard of the boy's plight and offered her services to bring about a cure. It was the medical doctor's opinion that Divaldo's paralysis was psychosomatic, caused by something unpleasant buried deep in his subconscious mind. D. Ana Ribeiro consulted another doctor who held the same opinion, but advised consulting an ophthalmologist, who prescribed gasses. This caused Divaldo to have visions in duplicate!

3

DIVALDO IS CONVERTED TO THE SPIRIT DOCTRINE

D. Ana Ribeiro continued to visit Divaldo and decided he could not be treated nor cured by a physician. She felt he needed to become a *medium*. A medium is a person who allows discarnate spirits to communicate with the material world. Hence, a medium is an intermediary between the material world and the spiritual world.

In December 1944, D. Ana invited Divaldo to come to her spiritist group in Feira de Santana. There, in a meeting with the spirits, an opportunity was given to his dead brother, José, to communicate with his family through Divaldo. Interestingly enough, Divaldo still kept his ties with his Church and, somewhat suspicious, he took his rosary with him, just in case. The meeting was opened with the well-known *Caritas* prayer, written in Bordeaux, France, on Christmas Eve of 1873, through Madame Krell, and dedicated by a spirit entity who signed her name simply “Charity” (Caridade). The meeting was a revelation to Divaldo, who certainly had not heard much praise of that doctrine at his Church.

At that meeting the members of the Center indoctrinated José by talking to and praying with him, as well as explaining that he no longer belonged to this world. They told José that he had passed on to a spiritual world where his only means of communication with his former family was through a medium like his brother Divaldo.

After this meeting, Divaldo’s health improved and, as the days passed, his strength returned to normal. He began walking again (9). Perhaps the Spirit Doctrine was the answer he had been looking for.

IN addition Divaldo read books by Ernest Haeckel and Augusto Comte, which helped diminish his bewilderment. At the same time, D. Ana Ribeiro gave him lessons in doctrine and he developed his mediumship. Because of these lessons, Divaldo began to accept his visions and nightmares. He bought *The Spirits’ Book* by Allan Kardec (*O Livro dos Espíritos*), and little by little

Divaldo started assimilating the new philosophy of Kardec, thereby understanding more about himself and his mediumship. He discovered he had a new life ahead of him.

When Divaldo felt his mediumship was very strong he told his Confessor about it. In fact, every Friday he would attend the séances and on Saturdays he would go to the Roman Catholic Church and confess. On Sundays he would receive Communion. During three months Divaldo followed this pattern. The priest used to tell Divaldo that he was in the hands of the Devil, and that only the Devil could help him to acquire his freedom.

One day, when Divaldo was confessing, suddenly he felt dizzy. He became pale. The priest noticed that he was not feeling well, and asked Divaldo what was wrong. He answered that he seeing the Devil and that he was very afraid. He felt that the influence of the Devil was strong over him, because, he thought, he was inside the Church, the House of the Lord, and yet the Devil came to talk to him. How could that be? He was in the company of the priest, and could not believe in what he was seeing.

The priest asked Divaldo to describe the picture of the Devil. So he did. It was a lady. She was wearing a shawl over her shoulders and her hair was done in a fashionable manner. The priest replied, “No, that is not the Devil, but my mother.” Then, he added, “Maybe the Devil has taken over my mother’s spiritual body.”

Divaldo fell into a trance, and did not know what happened after that.

When he came back to his normal state, the priest told him what he talked with the spirit of his mother and then added, “My mother told me that I am committing a great crime in confusing your mind. Your mission is in the dedication of this Ministry that I cannot explain exactly. Indeed, the spirit gave enough evidence and proof that it was the spirit of my mother. She talks to me about God, and about Jesus. She could not have been under the influence of the Devil, because the Devil never speaks about God.

“Son, feel free to for your work according to this doctrine that I cannot ascribe either to science or religion. You may go now.”

The young man felt profoundly confused. He was not Catholic and not completely Spiritist yet. He did not know what to do next. One day, he experienced a friendly entity who put her hand on his shoulder and said, “Do not worry, child! I am a friend and I will be with you to take you back to Jesus. Some day you will know who I am! We are going to have a long life together. We have a lot of work to do. We are going to surrender all the material things, and we are going to live and feel the presence of Jesus.”

Since that day in 1945, until today, Divaldo has always felt the presence of Jesus and the protection of the good spirits.

Divaldo became a Spiritist. He converted from Catholicism to the Spirit Doctrine. People had predicted that one day Divaldo would become a priest because of his dedication to religion. He had been faithful to the Catholic Church, but with the knowledge acquired from literature and the experience and spirit guidance, he became a follower of Allan Kardec and a servant of Christ Jesus.

4

DIVALDO MOVES TO SALVADOR

In 1945, at the end of the Second World War, Divaldo, at age 18, decided to try the big city. With some hope and helped him, by sheltering him in her own home at a company. However, after a few days there was a layoff and Divaldo was out of work. He became desperate. He had it. The only way out of the incomprehensible mess others called life was its opposite — death. He saw no other way.

The city of Salvador has an unusual geography. It spreads out into two widely-separated planes: the Lower City (Cidade Baixa) at sea level, and the Upper City (Cidade Alta) near the cliffs and overlooking the rest of the city below. Many narrow winding streets link the Lower city to its sister upstairs. There is also a large public elevator, named Lacerda, which is a well-known landmark in Salvador. The Lacerda elevator was the spot Divaldo had chosen for what he thought to be the final act of his short, painful, inexplicable life. Completely frustrated and determined to end his life, Divaldo started on his way up to the elevator, feeling deeply hurt and depressed. As he was about to jump in front of Cairu Square (Praça Cairu), he saw something that froze him to the ground: his “dead sister,” Nair, the one who had committed suicide. She appeared right in front of him, and spoke to him in a commanding voice:

“Don’t do that! You will solve nothing by killing yourself. Don’t do it!” (10)

The shock was too much for him. Divaldo fainted and was surrounded by a cluster of people who assisted him back to consciousness.

That vision was a turning point in his life. He had seen spirits before; in fact, since childhood, when his mediumship began to blossom, but never had he seen one which caused such an impact. The experience of “seeing” his sister was of great help to Divaldo. A friend suggested that Divaldo see Melezio de Paula and his wife, d. Maurina. They held regular séances in their home and would certainly be able to give some help to the bewildered Divaldo.

In the first sitting, Milton, de Paula's departed son, controlled Divaldo in a way that left no doubt of Milton's identity. Through Divaldo, a long-sought conversation between parents and son was established during the session. The young medium started there on his journey as an instrument of the Spirits. He felt he was constructing a Spiritual family which would replace the human family he had left in Feira de Santana. He accomplished this by dedicating his life to the guidance and care of needy, orphaned children. Oliver Wendell Holmes has said: "The great thing in the world is not so much where we stand, as in what direction we are moving." (11) Soon, Divaldo had a great opportunity. He met someone who offered him a job with IPASE, a government social service agency, where he began working on December 5, 1945. He was to work there for the next 25 years. (12)

Divaldo pursued the study of the Spirit Doctrine. He purchased all five of the basic books by Allan Kardec: *O Livro dos Espíritos* (The Spirits' Book); *O Livro dos Médiuns* (The Mediums' Book); *O Evangelho Segundo o Espiritismo* (The Gospel According to Spiritism); *A Gênese* (Genesis); and *O Céu e o Inferno* (Heaven and Hell). Through this program of study, Divaldo increased his knowledge and understanding of the Spirit World. He discovered the peace and consolation of the spiritual doctrine that came into his life, widening the pathway of his existence. For Divaldo, the doubts that existed before about the enigma of life and death completely vanished. There was no more doubt, no more disquiet, no more resentment. His prayers were finally heard by the Almighty. An infinite assurance, a deep peace, an infinite hope set deep into his heart; there was a rebirth of his life and an infinite gratitude toward the Law of Christ Jesus. He wanted to teach and share the peace, assurance and consolation he felt, by delivering his message of love to everyone in the world (13). His ability to communicate with the spiritual world increased and matured as time went on, and the spirits taught Divaldo many lessons about science.

Divaldo had had a laryngitis problem since he was a young man. In 1952, he almost lost his voice. One of his friends from the spiritual world told Divaldo that because of mistakes in past lives he had come into this life to suffer from an illness of the voice. Once he visited his friend Francisco Cândido Xavier,

another prominent spiritist, in the city of Pedro Leopoldo, Minas Gerais. One night, after the usual séance at the Centro Espírita Luiz Gonzaga, a group of friends went to the home of André Luiz Xavier, place where Chico Xavier usually received his friends, to spend a few fraternal and spiritual moments. Chico invited Divaldo to come to a private room, where he concentrated in deep prayer. The Spirit of "Sheilla" gave Divaldo a healing treatment through "passes" on his larynx, prescribing for him magnetized water. She herself magnetized it. Immediately, Divaldo recovered his voice. He felt much better, and since that time his larynx has given him no problem whatsoever. (14) To give a "passe", a medium concentrates in deep prayer and with brushing movements of the hands, without touching the person; diseases are healed and negative influences removed.

In 1945, Nilson de Souza joined Divaldo and D. Ana Ribeiro. They began their work together. Divaldo dedicated all his efforts and talents to his mission. Instead of establishing an institution to support himself, he founded one into which he put everything he had. He recalls that on September 7, 1947, a spiritist lecturer, José da Costa Freitas, came to the home of Mrs. Etelvina Perroni at Barão de Cotegipe Street, n° 124, in Salvador, Bahia, Brazil, where they held their meetings. Mr. Freitas talked to his small group and when the meeting was over he suggested they name the center *Centro Espírita Caminho da Redenção*. They worked together, and with the help of the spiritual world they assisted needy people in every aspect of life. The group grew very strong, and soon hundreds of people were receiving help from them. The majority of these people were destitute children. (15)

5

“MANSÃO DO CAMINHO”
(“MANSION OF LOVE”)

In 1945, Divaldo visualized a community where children could live a better life in an environment more closely approximating a family atmosphere rather than the impersonal and regimented life in most institutions. He had the strong belief that by helping children he was saving the future of society. Once Divaldo was traveling on a train when suddenly he had a vision. He saw an old man with gray hair surrounded by children in a beautiful place. As the man turned around, he saw it was himself, his own image, as though he was in front of a mirror. He heard a voice telling him, “This is what is planned for you.” Divaldo was so deeply touched he could hardly contain his tears (16).

Six years later, Divaldo’s vision became a reality when he found an ideal place to build his Mansão do Caminho. Ninety-two thousand square meters of land in ideal surroundings conformed to the place in his vision. While not an architect, he sketched all the details of his Mansão do Caminho just as it had appeared to him in his dream; an ideal place to help children feel secure and loved, growing into useful citizens of the world.

In 1958, Divaldo purchased the land. He knew that to achieve his goals he had to work hard. He had a strong belief in himself, in the Spirits, and in people. He knew that he could not do the job alone. He also believed that the world was full of people of good will, just waiting for the opportunity to help. All of these beliefs grew stronger and stronger each day. He knew where he was going and, most importantly, he knew what he wanted. Finally, Divaldo knew that “success is to be measured not so much by the position that one has to overcome while trying to succeed” (17). Also, “Sitting still and wishing makes no person great. The Good Lord sends the fish, but you must dig the bait” (18). Divaldo worked hard. His faith helped him, God helped him, and people helped him so that in 1960 the construction of his Mansão do Caminho was begun. People sent money from Rio de Janeiro and even in Salvador everyone helped. In addition, Divaldo decided it would be best if everyone living on the premises paid a small amount of money on a monthly basis. He paid rent even

though he was living in his own home. Those who sent money sent it anonymously.

The Mansão do Caminho is located in one of the most underprivileged suburban areas of Salvador called Pau de Lima. The children in that area have benefited from the many programs existing at the Mansão.

The Mansão do Caminho is divided into fifteen homes, each presided over by an *aunt* responsible for the welfare of six or seven children, totaling about 116 resident children in all. Each department is headed by a worker dedicated to do his best for the achievement of the department function. The grounds include an administration building, a library, yards, a modern washateria, three carrousel, and toys and a playground for the children’s enjoyment. Divaldo lodged destitute children who received not only food but love and education aimed at enriching and enhancing their lives, thereby increasing their chances for a normal and rewarding future.

The *Centro Espírita Caminho da Redenção*, started in 1945, provides social work and assistance of the *School of Jesus Christ* (Escola Jesus Cristo) which branched out from the Centro educates some 420 children. By 1965, another elementary school called *Allan Kardec* was added. This school takes about 100 children. The government of Bahia financially assists both of these schools. Since 1947, a project called *Auta de Souza* has assisted some 120 families. These families receive food, clothing, sessions of prayers and spiritual assistance in their homes. In 1971, another program was created, *The Esperanza Kindergarten*, which accepts children between the ages of three and six years and accommodates about 260 children.

Assistance is also delivered to people who live in the *House of Third Level* (Casa de Terceira Faixa) in the program of *Fabiano de Christo Home* (Lar Fabiano de Cristo). The social worker in this program tries to rehabilitate the family. For instance, 129 families have periodic visitations while their children attend the Esperanza Kindergarten. There are three levels from three to seven years old: nursery school, prekindergarten and kindergarten. The children arrive at the school at 7:30 and leave at 4:30. These children receive food, clothing, moral and spiritual assistance, and their families also receive assistance. The main

objective is to find a job for the head of the family. If, within four months a job is not found for the head of the family and recuperation is not achieved, the children stay in the program until rehabilitation occurs. The children proceed to first grade in any one of the elementary schools.

There are 600 children registered annually to learn a skill in the orphanage. The skills include woodwork, electricity, mechanics, plumbing, civil construction, etc.

All of these programs are possible due to the good will of many people who usually dedicate their money, their time and professional skills to help in the rehabilitation of these children.

Other programs include: the *Joanna de Angelis* school for those who want to learn to type, the school for evangelization of children, where children learn the practice of love and charity and the laws of Christ Jesus; and the group called *Spirit Youth Nina Arueira* which helps in the spiritual formation and morality of youth. The programs are vast at the Mansão do Caminho and they are increasing from day to day. The children are being educated to become good citizens of the world so they are ready to face a better life and a better future.

Divaldo teaches love and understanding to the children in the Mansão do Caminho. There are no conflicts or animosity. Loyalty is everywhere. Any question is answered with sincerity. The main concern in the education of the children is the shaping of their personalities through the love of Jesus.

The day starts at 5:30 a.m. The children chose the music they want to hear. A prayer of thanksgiving for the day that begins is made by the children and their foster parents. Then breakfast is served. The menu is the same for everyone. After they eat they are ready to go to the schools on the campus of the Mansão. The children have their different tasks to perform on the campus. Either a tree that needs water, or a flower to be picked, or the trash to take care of. All have their responsibilities before they go to their classrooms. They are happy children and they feel that in a way they are a part of that world they live in.

Divaldo knows their names and knows each child well. Once a little black child approached and asked Divaldo, "Uncle, why is it that I am black and you are white?" A real explanation

would have been confusing for the little boy, so Divaldo answered him, "Son, you were created at night."

Another time, a little girl told him, "Uncle, I have nobody with me." Divaldo answered, "Child, you have all of us!"

A little boy heard in his home that he was going to be put in an orphanage. Later his family took him to the Mansão. A few days later, the little boy asked his foster mother, "When am I going to be put in an orphanage?" He did not know that he had already been transferred.

The environment at the Mansão is simple and comfortable. There are many flowers, roses and trees in the yard. Birds and pets are provided for the children's enjoyment. It is a real paradise where the children grow up safe and secure preparing them for life in the world.

6

THE TEN COMMANDMENTS

The children love the man who gave meaning to their lives. One day, after the morning prayers, Divaldo was walking in the yard and the children surrounded him. Soon they found a place to sit and talk to their “Uncle”. One of the children then asked him, “Uncle, tell us about your beliefs.”

Divaldo, patting the little child on her head, answered:

“I believe in God.

I believe in the immortality of the soul.

I believe in the communication with the spirits.

I believe in Reincarnation.

I believe in the existence of other spheres.

I believe in Jesus, Governor of the Earth.

I believe that mankind can only be saved through works of charity.

I believe in the goodness of human beings.

I believe in love.

Above all, I believe that Man is the builder of his life or destiny. Happiness or unhappiness is a work of sowing.” (19)

Soon all the children had to return to their classes, and Divaldo stayed meditating on his work. In his mind, the thought that the main goal of the Spirit Doctrine is the moral rehabilitation of human beings. Man kind has to look, above all, to the light of Jesus. The Spirit Doctrine gives the conviction that one day all human beings will arrive at the House of the Father, as reaffirmed by Jesus.

Once, someone heard a baby crying. The pitiful cries were coming from a trash can in front of the steps of the Mansão do Caminho. A kind-hearted woman took the tiny baby in her arms and after careful examination discovered that the poor baby’s sore navel was covered with ants. That was a dramatic scene. A tiny baby was saved by love, care and attention. Today, the little boy is eight years old, and is in school (20).

To spread love is the main goal of the Mansão do Caminho in Salvador. Therefore, Divaldo won a victory for himself and for the children of the world. Those who had no home found one; those who had no mother or father found an *aunt* or *uncle* who gave them the love and security they lacked. The institution of love in Salvador sheltered hundreds of boys and girls. They received an education, clothing, meals, shelter and love. The place was built thanks to the good will and cooperation of many people, but Divaldo was the father of the idea. He always felt happy when he woke up in the morning and heard the singing of the birds and the voices of the children in the yard. He talked to them all. HE was like a father, an uncle, a brother, or even a little boy. He had an answer for everyone, or for any problem that might arise.

The Mansão do Caminho has its own method of education which respects the individuality of the children so that their personalities will not be injured because of their background. The basis for this education is mutual respect among all. The internal discipline consists of the deep love among all and appreciation of Christian values.

Divaldo encourages adults as well as children. He keeps a busy schedule, always traveling from city to city giving lectures on the Spirit Doctrine, discussing the problems of children and society in general, and suggesting solutions to these problems. He was invited by two senators to come to Brasília to participate in a Senate Committee (Comissão Parlamentar de Inquérito). There he gave his opinion about the problems of destitute children (21). He analyzed the problem in all its aspects and based his arguments on a theory of cause and affect. “Usually”, said Divaldo, “the destitute children are victims of the rural exodus and the increasing population of suburban areas. The problems of poverty are compounded by a high birth rate.” However, Divaldo insists that the solution is in the creation of “open” communities like this, where children can grow up in the warmth and affection of people of good will, which emphasizes that love is the most important seed of all to be spread. Some of Divaldo’s children, considered by others to be incorrigible, have become useful members of the community through the influence of love.

Many young men and women have come out of the Mansão do Caminho with degrees. Many are doctors, attorneys, professors, or have different specialized skills. Many are married and have families, giving Divaldo grandchildren (22).

PICTURE PG. 18

THIS IS ONE OF THE STREETS inside the Mansão do Caminho, and some of the houses where the children live. Here they found the opportunity to live with dignity in a home-like atmosphere. Each house accommodates from six to eight children and a couple who cares for them. Love and discipline are the rules, always with the thought of the well-being of the children. Their needs come before anything else. They learn to respect other people's rights, getting ready for life in the outside world with the responsibility necessary to assume their duties in society.

PICTURE PG. 19

THE CHILDREN HAVE THE FREEDOM that they need. They run and play with joy, knowing that they belong to a place where their lives and their needs come first. They are children of God. Jesus guides them all to a brighter future, to a meaningful life.

PICTURE PG. 20

THE MEDICAL CENTER. The place where the children receive medical and dental care. Many doctors, dentists, psychologists and nurses spend their time with the children helping them with their physical or psychological needs. Many of the professionals donate their time at no cost whatsoever. Here they help the children grow healthy and strong, mentally and physically.

PICTURE PG. 21

THE PLAYGROUND, A PLACE FOR SHARING. Time to play and enjoy the moments of childhood. Here the children spend their time making new friends and having a good time between classes or after classes. There is only one white child. All the others are black. They are well adjusted to the environment of the institution.

7

THE UNITY HOMES

In Belo Horizonte, in the state of Minas Gerais, on April 23, 1978, Divaldo was invited to participate in the dedication of a new community for destitute children — *The Unity Homes*, a program for the rehabilitation of destitute children.

The program was created as a joint effort between the André Luiz Hospital and the Nosso Lar Foundation. The educational and vocational training programs are under the direction of Aduino Pedrosa, a director of the André Luiz Hospital and the Nosso Lar Foundation. The complex is composed of twelve homes, each lodging ten children and each headed by an *aunt*. The children receive excellent medical, psychological, dental and educational attention from other staff members. In addition to residential facilities, there is a day nursery for children of working parents. Playground and soccer fields provide recreation.

The organizers of this program were inspired by the success of Mansão do Caminho in Salvador, Bahia (23). It is important to note that “for God the past and the future are the present.” (24) The children of today are the adults tomorrow, and if they receive a good foundation, their futures will be saved.

The war against poverty and on behalf of the underprivileged of the world is being fought at all times by Divaldo and his staff in Salvador. He keeps his Mansão do Caminho for children, and he lives at the school. He openly demonstrates his desire to continue his dedication and his determination to fight for his children. HE says that one of the forces which drive him forward is the memory of the death of his sister and brother when he was growing up. He feels a special love for those who are in need.

8

INAUGURATION AS A LECTURER

One may wonder how Divaldo Pereira Franco has become such an important spiritist lecturer in Brazil. In March of 1948, Divaldo was visiting the city of Aracaju in the state of Sergipe when he was invited by the President of the Sergipe Spiritist Union (União Espírita Sergipana). He took part in the weekly séance held there. Divaldo was very surprised when the President of the Union requested that he speak to the small group of people present. HE had never spoken in public; those were the days in which he only listened. HE had no idea he was to become a lecturer. Despite the lack of experience, he had no choice but to stand up and say something about the Spirit Doctrine. Confused and somewhat nervous, he saw a spirit who enveloped him in a spiritual light and said, “Go ahead. We are with you and will speak for you.” With a positive attitude of faith, he spoke for 40 minutes. A deep magnetism enveloped all those who were attending the meeting. He succeeded through faith because he believed that he could. Since then Divaldo has given lectures throughout Brazil and around the world. He has visited twenty-eight countries and has spoken on sixty-five radio TV stations, giving interviews on one hundred sixty radio stations and magazines (25).

Divaldo has been to Europe three times. In 1976, he visited twenty-one Latin American cities during a thirty-eight day trip, giving a total of thirty-three lectures. He spoke at spiritualistic societies, theaters, chambers of commerce and public libraries. Divaldo took with him a large amount of literature to be used in his lectures, including some slides and films about reincarnation (26).

On his way to San José, Costa Rica, he noticed a tense young man. In a few minutes Divaldo recognized the man’s psychological state and decided to try to help. He realized the man was unhappy and very distressed. Divaldo felt distressed also. The young man was about twenty-eight years old, and would not give Divaldo a chance to become acquainted. However, Divaldo did initiate a conversation and told the young man he would like to help him as he knew something was troubling him. Divaldo told

the young man the he was a spiritist and that he knew the man was thinking of suicide, and advised him to change his mind. He said that killing oneself, as Divaldo's sister once told him, solved no problem whatsoever. No drama in life deserved such an unhappy decision, because failure is often a step toward success. Even failures are a way to acquire experience.

At that moment the spirit of Marcelo Ribeiro enveloped Divaldo and, being a friend, told him, "Divaldo, let us help this man because he is rebelling against life. Let us inspire him, let us talk to him. Let us give him a positive expression of life. (27)"

The man's problem was that he had lost his second job in a petroleum company. He was desperate because of his failure. After talking to him about an hour, the man's thought pattern was changed by the intercession of the spirit friends who were around to help him. The man told Divaldo about his disappointment in life. The spirit of Marcelo Ribeiro suggested that Divaldo write down ten steps of optimism. If the man put them on his car mirror and suited them daily, they would be fixed in his mind and would help him to become successful.

This happened between Caracas and Maracaibo. The man was going to Barranquilla. When they arrived in Barranquilla, the man was transformed. Upon saying goodbye, the man asked Divaldo how he could thank him for saving his life. Divaldo gave him a copy of the *Evangelho Segundo o Espiritismo*. There were tears in the man's eyes when Divaldo told him, "Please take this book which has saved many lives; it will save your also." the man left to return in a few minutes with his wife and their four year old child in his arms. He introduced his wife to Divaldo and said, "Dear, here is a man who has a great faith. His faith gave me life. He is a spiritist. I do not know too much about it, but we are going to study it, because from now on I will be a new man." (28)

Divaldo in his traveling experiences has noted the immense differences between the Spirit Doctrine in Brazil and the rest of the world. The Spirit Doctrine has been accepted by and has captivated the hearts of the Brazilian people. The blessings have been multiplied and Divaldo feels great happiness in belonging to such a great country. This feeling is well expressed in the statement of Humberto de Campos, a Brazilian writer ("Brazil, Coração do Mundo Pátria do Evangelho," or, "Brazil, Heart of the

World and Country of the Gospel"). Well-supported in the mediumship of Francisco Cândido Xavier and Divaldo Pereira Franco and others, the Spirit Doctrine has enlightened the hearts and minds of many people. However, in other countries, the spiritualist movement has been approached from a different angle. Mediumship and parapsychological movements have attracted the attention of those interested in scientific research. In Brazil, there is a different feeling for the doctrine that teaches a person to build a better future based on the teachings of Jesus Christ.

Divaldo recalls that on one of his trips to New York a very interesting incident occurred. His dear friend, Professor Pastorino, asked him to deliver a package to Mr. Jayme Beltran, who resided there. His friend provided him with the address before he left Rio de Janeiro. Upon arriving in New York, he went to the address marked on the package. To his surprise, Mr. Beltran had moved. Divaldo decided to return the package to Rio de Janeiro by mail. When he to his hotel, he received a visit of a spirit that had died in Rio de Janeiro and who had belonged to the group of Professor Pastorino. He identified himself as "Telemaco". He asked Divaldo if he remembered him, and then asked a favor of him. He requested that Divaldo deliver the package to Mr. Jayme Beltran. Divaldo explained that Mr. Beltran had no forwarding address and that it would be difficult to find him in such a densely populated city as New York. The spirit, smiling, replied that he would take Divaldo to where Mr. Beltran lived. He would come back the next morning at 7:30 to pick up Divaldo at the hotel.

Sure enough, at the appointed time Telemaco came to take Divaldo to the borough of Queens. Divaldo was a little apprehensive that he could be the victim of a joke. He prayed and asked the help of another identity, Marcelo, who has been the son of Emílio Ribeiro of Rio de Janeiro. When Marcelo arrived, Divaldo asked if Telemaco was a generous and truthful entity. Marcelo gave peace to Divaldo by replying that there was nothing to be concerned about. Divaldo felt a great sense of peace and a feeling of tranquility. HE had two friends now to help deliver the package.

They took the subway and during the entire trip he could see both spirits traveling together with him. Sometimes he could see them very well, other times just barely. Upon their arrival in

Queens they went to the home of Mr. Jayme Beltran. Divaldo rang the bell and a lady opened the door. HE asked if Mr. Beltran resided at that address, and the reply was, “yes”. The woman identified herself as Mrs. Beltran from Brazil. Divaldo introduced himself. Mrs. Beltran told him that she had been at one of his lectures one when they lived in Rio de Janeiro. She invited him to come in and, somewhat surprised, asked what he was doing in New York. Divaldo told her about the package and that he had been taken there by the spirit of Telemaco. With deep emotion, she telephoned her husband, who was at work, and told him about the event.

When Divaldo mentioned Telemaco, he was surprised to learn that Telemaco and Mr. Beltran had been close friends. They had made a pact. The first of them to die would send a sign to the other as proof of immortality. When Telemaco died in an automobile accident, Mr. Beltran had the painful experience of identifying his friend’s body. Divaldo confirmed Telemaco’s presence and relayed a verbal message.

THE WORLD WITHIN AND REINCARNATION

The most interesting trip for Divaldo was the one he took inside himself on the question of reincarnation. He interprets the phenomena without doubt. He explains that for the spiritist reincarnation is the basis of everything. It is through reincarnation that one can prove divine justice. Evolution is experienced in levels. Many reincarnations are groups of incarnations which each spirit conquers for its own evolution. The spirit conquers a different type of experience in each incarnation. Therefore, the spirit progresses step by step from instinct to intelligence; intelligence to an angelical state in a process of purification, advancing more and more toward perfection (29).

One’s previous life on earth is what determines each incarnation. When a person has committed serious wrongs, he must be incarnated without choices or privileges. HE is then given an opportunity to correct them, because he has to repay by learning. Someone who took another person’s life will suffer for it when reincarnated. Surely, he will be killed in a car accident, or die of a malignant cancer or of a grave emotional illness. All must pay what they owe.

Divaldo has seen himself on panoramic screen in three different lives in the sixteenth, eighteenth and nineteenth centuries. He states that he had “always felt a mystical type of life. Deep within himself, he had a desire to serve God, a need to work for the good of all” (30).

For many years, Divaldo dreamed that he was a priest and had lived in France and that he had founded a monastery. One day a spirit confirmed his dreams. He went to France in 1967. Although he had never been there before, he knew where the monastery was located. He was the guest of a Brazilian family who could not accompany him. However, the people made a map of the city so Divaldo could identify the names for the streets. He left Paris for Versailles and walked and walked until he arrived at the monastery. There he talked with a nun. He told her he wished to visit the monastery. When he arrived at the monastery he was

tormented. It was as though he had two personalities — one with a strong desire to direct him. Divaldo talked with the Mother Superior about the man who built the monastery, and he even told her where that extraordinary man was buried. Sure of himself, Divaldo walked inside the monastery. He took the Mother Superior to the Confessionary where the man had lived. She was amazed and asked Divaldo how he knew all those details that were not even registered in any book. And then Divaldo stated: “I am that man.” She laughed. So did he. She believed in reincarnation, and they became good friends. In 1970, when Divaldo returned to France, they spent a whole day together (31).

In 1967 Divaldo went to Europe for the first time and as he walked along José Antonio Avenue in Madrid, he heard a voice. The spirit told him to call Dr. Dolores Paes y Peres. In fact, the spirit even gave the number of her telephone to Divaldo, and also told him that he was Ramón y Carral.

It was the month of August and the weather was quite hot that summer. Those were days of Franco’s government and the Spirit Doctrine was not allowed in Spain. The next day Divaldo telephoned Dr. Paes y Peres and talked to her.

Dr. Paes y Peres was a medical doctor. She had had a professor of medicine that had died some time before. His name was Ramón y Carral. He was the spirit that had led Divaldo toward her. Divaldo met the young doctor at Saint Giurgion Street, Number 5, 1st floor. They talked a long time about the Spirit Doctrine and about the spirits, and as they talked the young doctor was amazed. The spirit of Ramón y Carral told Doctor Dolores Paes y Peres that she was to open the gates to the Spirit Doctrine in Spain. The spirit proved to have known her very well and really convinced her. She arranged a meeting at a seamstress’ house at 11:00 p.m. and together with six other persons they had their first meeting. Their Divaldo has his chance to talk about the Spirit Doctrine.

A man called Jesús Armetero joined their group. He had in his company another lady and her dog. The dog was supposed to be supersensitive. The animal would become aggressive if around aggressive persons. However, he would keep calm around people of a peaceful nature. Mr. Armetero stated that the animal would identify a person carrying good vibrations, that is, love,

serenity and calmness. During the two hours Divaldo spoke, the animal remained at peace. When the reunion was over at 1:00 a.m., the lady invited everyone for a snack. (This was Divaldo’s first experience in Spain.)

The next day, Mr. Armetero took Divaldo to his bookstore on the Plaza de España, where Divaldo delivered his second lecture for a larger crowd. This time there were about eighty people, and on the third day more than one hundred persons came to hear Divaldo’s message.

In 1970 Divaldo had the opportunity to go back to Spain and found that the group had become more organized and spread to Barcelona. Of course, he spoke in Barcelona also.

In 1977 he went back again and the Spirit Doctrine movement had acquired a larger number of believers. He spoke in Madrid and again in Barcelona.

PICTURE PG. 31
JOANNA DE ANGELIS



Divaldo's spiritual guide and helper, has dictated about ten books and many messages of consolation. Joanna uses the mediumship of Divaldo to write and help people who need help.

10
VIANNA DE CAR VALHO
AND
JOANNA DE ANGELIS

For years Divaldo had heard a voice which spoke to him from the invisible world about many beautiful things, most of them not open to his understanding. The voice spoke of Jesus Christ with such tenderness that at times Divaldo would go into a deep mystical trance. Later, he became familiar with the voice's owner. His name was Manuel Vianna de Carvalho. He had lived in Brazil and had been a brilliant army officer and a staunch spiritist. Vianna de Carvalho, now one of Divaldo's spirit guides, became an outstanding and much loved spirit friend. He is the author of many written messages. Along with other advanced spirit beings, he often assists Divaldo in public lectures (32).

The spirit of Joanna de Angelis first appeared to Divaldo as a luminous mist which glided quietly before his eyes. Although he could not identify her, he was sure he was being visited by a friendly and generous spirit. He felt a strong bond with her. On December 5, 1945, Joanna told Divaldo that she had come to work with him, but that he would have to wait in trust and serenity for her identity to be revealed. Eleven years later, he learned her name. Evidently she had to wait for the proper development of his mediumship. Joanna later became Divaldo's Spirit Mentor, directing and controlling all his medium work.

In 1956, she gave more information about herself. She had been a nun in her previous lifetime on earth, and had lived in Salvador in the last century. She was stabbed to death on February 19, 1822, trying to protect the monastery in which she was Mother Superior. Her name then was Abbess Joanna Angelica de Jesus, a historical personality in the state of Bahia.

She had also lived in a previous incarnation in Mexico. Born in 1651, her name was then Juana Inés de Asbaje. Interestingly enough, she had been a nun also. She died at the age of 44 from the Black Plague. Sister Juana Inés de Asbaje had been an accomplished lady of many talents: writer, poetess, researcher

and playwright. She was considered the first lady to claim equal rights of intellectual pursuits for women — a surprising activity for a young nun in the seventeenth century. She was much criticized. At one time she said: “It is the foolish that should be forbidden to teach, not women.” (33)

Joanna de Angelis’ personal story is so mingled with Divaldo’s own that it would be difficult to separate them. Not only are they so close together as mentor and medium, but also from the distant past, through many lifetimes. Joanna brought her share of light, purpose and love to Divaldo’s life. In most of his difficult moments in this confusing world, Joanna has been his steady guiding hand. Countless times she has used Divaldo’s hands to write books and messages, into which she pours out her compassionate love for mankind. As a reflected beam of the light, she reaches for the very heart of our beloved Christ. Through such messages she has consoled many hearts in distress, enlightened doubtful minds, and helped many lost souls to find their way again.

Through Divaldo, Joanna de Angelis has given new hope to many people. Working together, they have delivered the message of reassurance that life does not end with death. They maintain that death is the freedom of the soul and that the Spirit Doctrine is a doctrine of consolation. WE do not die. Our bodies may stop living and fall aside, but life goes on through the spirit. The assurance that the spirit is immortal opens new and immeasurable perspectives of hope. (34)

11

VICTOR HUGO

In April 1970, Divaldo was returning from Juiz de Fora, Minas Gerais State, where he had given a conference: he caught influenza on the trip back to Rio de Janeiro. HE had a 40°C fever. He was a guest of Mrs. Celeste Motta, his dear friend. That day the family gathered for Gospel reading and comments at home. Since Divaldo was ill, he was unable to attend the reunion, and stayed resting in the guest room.

When Mrs. Motta started the reading in another room for the house, Divaldo, in his room, felt the presence of a spirit who claimed to be the spirit of Victor Hugo. The spirit approached Divaldo and told him that he wanted very much to work with him. He also said that he had ten novels to write, but he had to wait for an opportunity in which Divaldo’s energies were somewhat reduced for a better communication and interrelation between spirit and medium. Then, the spirit told Divaldo to get up and get paper and pencil because he wanted to start writing immediately.

Divaldo got up with great difficulty and took the paper and pencil requested by the spirit and started working with amazing speed. When he finished, a chapter of a book was concluded. The book was later entitled *Párias em Redenção* (Outcast in Redemption); and it was published in 1973.

The very next day, and at the same time, the spirit came back to write another chapter. The story was very tragic. The main character, called Dialono, was a very mean person, and as Divaldo worked with the spirit his personality started to interfere in the spirit’s work. Divaldo imagined what was going to happen to Dialono. “Is he going to die, or is he going to get a Divine punishment?” the thought.

The spirit of Victor Hugo approached Divaldo and told him to stop thinking about the conclusion of the story, because he was interfering in the mental interrelationship between the spirit and medium, and the communication could not be interrupted. The spirit also told Divaldo that Dialono had lived and died two hundred years prior to that communication, and the story was from the past.

The spirit then continued his work in a different manner. For instance, each day he wrote a different chapter but not necessarily in consecutive order. In that way, the novel did not develop logically in Divaldo's mind. When the spirit finished all of the chapters, he asked Divaldo to number the pages, organize the material, put it in a folder and start typing. The book was thus concluded.

The spirit wrote completely outside of Divaldo's will. He simply used Divaldo as an instrument to write the novel, and no interference of the medium was allowed.

Párias em Redenção was published by Federação Espírita Brasileira (Brazilian Spiritist Federation) in 1973. Dr. Armando de Oliveira, who was president of the Spiritist Federation, organized a committee to verify the data in the book. HE appointed Luciano dos Anjos, a Brazilian journalist, to be chairman of the committee and a secretary. Dr. Armando de Oliveira Assis resided in Italy at the time and could proceed with the investigation on the material in the book. The result of the study judged the information to be absolutely correct.

The spirit of Victor Hugo kept working with Divaldo editing books. In fact, do date four books of Victor Hugo's have been published.

When Divaldo finished the third book of Victor Hugo, *Sublime Expição*, the editor also decided to investigate the data before publishing the book. Divaldo consulted with the spirit, who said his information was supported by the writings of the Borgia family from the sixteenth century. The writings were in Greek and Latin, and the originals were at the British Museum in London. There were other references in the book to French and Italian, neither of which language is known to Divaldo.

Divaldo had a study made on the literary style of the spirit of Victor Hugo. He called upon the help of Victor Hugo's translator in Brazil, a prominent professor of Portuguese and literature who documented all the details, and who stated that there was no doubt about the veracity of the work. "It is Victor Hugo's style. It is Victor Hugo's work." The person who did the study was neither a spiritist nor a believer in the immortality of the soul.

When Divaldo wrote *Filigranas da Luz* (Filigree of Light), dictated by the spirit of Rabindranath Tagore from India, he also wrote sixty expressions from his Indian dialect. The book was translated into Esperanto and sent to India. Professor Benedicto Silva verified the Tagorean expressions found in the book, thus confirming its veracity and probable authorship by the spirit of Tagore.

A TRIP TO THE OTHER SIDE OF LIFE

Divaldo's parents lived their last years at Mansão do Caminho in Salvador. On July 26, 1966, Mr. Franco departed to the other side of life. He was 80 years old. Mrs. Franco stayed with Divaldo for six more years. She always begged Divaldo with great concern, "Divaldo, my son, I want you to advise me when my time comes." Divaldo, consoling his mother, hardly able to control his tears, would speak softly with love that certainly he would attend to her request. She was not to worry about the final hour. Death was not the end, but another beginning. There was nothing to be concerned about.

In January 1972, Mrs. Franco became ill. It was at first a mild cold. She was 84 years old, strong and talkative. Every night she remembered things about Feira de Santana. The past represented the only present for her. On the fourteenth of February she fell into a coma. Divaldo nursed her day and night, praying for her. About 1:00 a.m., he visualized a vehicle full of people. He was shocked when he recognized his brothers João and José and his sister Nair among the passengers of that vehicle. They came running toward him to hug him. His father was also among them, and in his company was his mother-in-law, Divaldo's grandmother. It was a happy occasion, and yet all cried in silence. There were more people in the spiritual vehicle: Divaldo's spirit guide Joanna de Angelis was also with the family. When their emotion calmed down, Joanna in a consoling voice said, "Do not feel sad; we are here to take your mother to our side." (35)

Other spirits got out of the car and stayed gathered around Mrs. Franco's bed. Dona Prezilina, an old friend, also came to greet Mrs. Ana Pereira Franco.

That was a special reception prepared only for those who were deserving, honor to whom honor is due; to Mrs. Ana Pereira Franco, an example of love.

The next day she opened her eyes. It was before 6:00 p.m. when she said, "My son, your father and your brothers are here."

"It is true, Mother, they have come for you." Divaldo could hardly hold back his tears.

But Dona Ana comforted him: "do not be sad, my child, because I will never leave you." (36) He was still crying when she left.

Three days later, he was in Paraná preaching the word of god. in one of his conferences in the city of Castro, Dona Ana appeared to him, not as she died at 84, but as a young woman. Divaldo felt love in her eyes, a tranquility of face and the peace of God. He was surprised as she was talking to him in spirit and truth.

She said, "My dear Divaldo, how happy I am to see you again. I discovered that death does not exist. From now on, wherever you go, be sure that there I will be with you, by your side." (37) And ever since then, Mrs. Franco has been giving her love and support to Divaldo.

Divaldo's message is valuable to people of all kinds of backgrounds. It is a message of hope and comfort. The *Journal of Minas* printed the message, "Learn not to cry:

"When you complain of a pain in your eyes, think of your brothers in the blind darkness.

"When you feel that your feet are tired, think about those who have no legs to walk.

"When you feel a pain in your hands because of labor, think of those who cannot find work for their hands.

"When you feel that your ears are tired, think of those who cannot hear the sound of nature.

"When you refuse to talk — knowing that you have a blessing to say, either to console to teach — think of the mute who cannot praise the name of the Lord, and that you could, but do not.

"When you want to rail against your lot in life for no reason, thinking that your days are empty, fill them with charity, help your brothers and you will see that life is beautiful.

"Above all, think that each time a newborn child's cry breaks the silence, one more blessing is given to man by God and another opportunity for regeneration and happiness, because man was not born to be unhappy. It was man himself who created his unhappiness through his thoughtless actions.

“Try to do right within reason and learn not to cry for trivial reasons; rather, when you complain about not having something at a given time, think about many of your brothers who have nothing all of the time.” (38)

13

LETTER FROM LIFE AFTER DEATH

On March 17, 1976, Divaldo was visiting some friends at Curitiba, State of Paraná. In the house of Dr. Jorge Miguel Ajuz, he received Mr. and Mrs. Waldemar and Margarita Brusque de Meirelles. Mrs. Meirelles was a medium and Mr. Meirelles was a dedicated Christian. They had lost a daughter in a car accident on February 16, 1975, and hoped to hear the voice of their beloved daughter through the mediumship of Divaldo.

They were taken to a private room where in silent prayer and deep concentration Divaldo entered a trance. He took paper and pencil and started writing the following:

“Mother dear, y dear Daddy:

Jesus gives us his blessings!

“I kiss with deep emotion your sainted hands used to exercise of love, and I cannot contain the tears that come deeply from my heart.

“You are the stars of my life. your exemplification in love and charity is the support that has kept me firm after the difficult passage to the country of death....

“But I did not die! We did not die! Neither Luiz Augusto (her fiancé) nor I.

“After the terrible accident when we were dreaming and hoping for our wedding in the near future, we were taken by surprise by death. I have to confess that we were not ready for such reality. Those were days of illusion in which life called upon us, suddenly, to the changing of values. We could not understand what had happened. I can recall a few details. The Volkswagen was hit by a truck at the suburban area of Santa Felicidade, in Curitiba, State of Paraná. Soon after I realized the situation, I thought of Jesus and asked for his help. I wished to run to His arms and be bound in His protection.... however, it was impossible at the moment. Time slowly put reason in its own place and resignation replaced the painful feelings. Luiz Augusto had more difficulties than I had, because while on earth he had been less trained. I was born in a spiritualized home and everything was therefore easier.

“However, so many surprises were waiting for me, my dear ones!

“Now I could hear (she was deaf-mute). I do not know how to describe to you the happiness that I felt. The melody in my ears was like the voice of God that I always wanted and could not have while on earth....

“you who eased my limitations, offered me a normal life, and knew me, can imagine, however, my true feelings.

“Only those who have their ears closed can judge.

“I can now speak-hearing and hear-speaking...

“I thank you for the way you behaved (the parents, being spiritists, kept calm in spite of the great pain of their loss).

“Grandmother (mother of Dona Margarita) took my hands and became my saintly guide, directing and protecting me. She taught me to remember goodness and forget the shadows and pain. Dr. Fajardo (well-known Spiritist in Curitiba) helped me in my recuperation and he is here...

“Grandmother told me that divine mercy took Dulcinea to our home to fill in the empty space of my physical absence, thus lessening the pain. She is the spiritual daughter who took the place of the material daughter who had to leave. How can we thank God for so much He has given us?

“We were happy to know that Wellington recuperated (a survivor of the accident). And now I cry from deep understandable emotion foreseeing his future wedding with Dulcinea. A wedding is an alliance of great importance. Jesus helps them!

“Tell them that ‘Luizão’ (Wellington’s nickname for Luiz Augusto) takes part in his happiness and asks the protection of God for their union.

“I follow your present struggle and the recent disaster (another accident in the family occurred in Paranaguá with the other son of the Meirelles). Fortunately, there were no victims, only worries. I wish for you new and blessed tasks in the future.

“I asked Osny (her brother) to turn to God and stay calm. Life does not provide afflictions only, it is also a great gift of God.

“I can no longer write... my time is over.

“This love letter is possible thanks to the help of sister Joanna de Angelis (Divaldo’s spirit guide) who is helping me in my work.

“I will be back again.

“I hug my dear brothers and also my family with deep and infinite love and gratitude, requesting forgiveness for any involuntary affliction that I might have caused you to suffer ... For all, I ask divine Guidance, with love.

“Luiz Augusto sends kisses to his family, especially to his mother, praying that she keeps her faith, courage and love. God is good! Everything passes and one day we will all be together on this side, where there are no shadows, or regrets, or death ... I hug our dear friend Maria (friend of her mother) and wish all devotion, Father, Mother dear, I ask you to keep spreading the light of love and charity to those who suffer. All of them are our brothers.

“With infinite love, I ask for your prayers and your affection.

“Your grateful daughter,

Maria Consuelo,” (39).

Divaldo’s mediumship has helped to reassure many people that life is never ending. The message from the spirit of Maria Consuelo was a consolation to her family and friends, and reassured them that she was well and alive, in another dimension. There have been many books dictated by spirits through the mediumship of Francisco Cândido Xavier, Divaldo Pereira Franco, and others. For instance, the books *Jovens no Além* (youth in the Beyond) and *Somos Seis* (We are Six), compiled by Caio Ramacciotti, were dictated by several spirits through the mediumship of Francisco Cândido Xavier. These books have many letters such as this one just translated, and assure the reader that love and charity are the keys to a healthy spiritual transition from one form of life into another.

It is said among spiritists that Francisco Cândido Xavier is the writer of Spiritism, whereas Divaldo Pereira Franco is its lecturer.

Divaldo is a clairvoyant. One of his remarkable experiences occurred in July of 1951 in Rio de Janeiro. In a séance with some friends he felt himself leaving his body in a wonderful

and indefinable state. He saw himself in a totally strange and beautiful place. Then he heard a voice which recounted to him several scenes from his past lives. He felt that many things were still reserved for the future. An unidentified voice told him to retain his understanding attitude toward humanity. Divaldo states, "the voice taught me to forgive." Ever since that day, he tried to set his steps toward good deeds, and to march toward the Light of God. According to Divaldo, goodness is forgiving oneself as one forgives others and learning the lesson of love and fraternal understanding.

Wherever he goes, he finds great understanding and affinity with youth. Divaldo holds that the Spirit Doctrine offers a large field for research. AS it is stated in Kardec's book *Genesis*, "The essential character of divine Revelation is eternal truth." (40) But then, how can one be aware of the Laws of Divine Revelation? Only by searching, by studying it. What is the position of a professor before his students? The professor teaches what is unknown to his students — that which they could not discover for themselves, that which they would have no time or possibility of discovering for themselves; because science is the result of the work of many men over countless centuries which entailed much study and observation. The teachings which Divaldo transmits are a revelation of moral and spiritual truths which youth is eager to learn.

SPIRITIST PHILOSOPHY

The basic principle of Spiritism is that of brotherhood among people. The basic concept is that all are brothers and sisters under the law of god, that Jesus Christ is the Great Leader and guide of humanity. Thus, according to Allan Kardec, "The Spirit Doctrine is the science which studies the origin, the destiny and the immortality of the soul and the relationship between the spiritual world and the material world." It is the study of life in its three aspects: philosophic, religious and scientific.

According to the Spirit Doctrine, we do not lose a beloved mother, a friendly father, a kind wife, a dear bride, a beloved son or a loyal friend. they simply pass and live on in another dimension. indeed, the loss is temporary. The message of Jesus Christ can and will stay within oneself and be carried on to another world. 'Blessed be the God and the Father of our Lord Jesus Christ, which according to His abundant mercy that begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' (41) Jesus came to prove that life goes on, that life exists in the spiritual world, but in a different form. Then the message of the spirits through Divaldo gives a wider interpretation and emphasizes that life never ends, that life has a meaning after all, and it is most certainly worth living.

The theory of reincarnation gives everyone a new hope because it completes the teaching of the Bible. The doctrine of reincarnation explains that one can be born again, not in the same body, but with an opportunity for the spirit to be reborn in another human body, in order to progress. Reincarnation explains the differences that exist in life as well as the destiny of life. Hence, it explains that "perfect happiness is only with God, our Father, source of infinite love." (42)

These beliefs require a strong faith in life, in Jesus, in God. Faith is the acquisition of knowledge through different experiences. It is a conviction. "Faith is the substance of things hoped for, the evidence of things not seen (physically). Through faith, we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear." (43)

The teachings of the superior spirits are highly moral. They state that egotism, arrogance and sensuality are passions that lower people to the level of the animals, and relegate them to the material world. It is important for man to separate himself from worldly things in order to ally himself with the spiritual world. Each individual should become useful in accordance with his or her ability; the rich and powerful should assist the poor and the weak. The spirits teach that those who abuse power — who hurt the weak or their associates — will, in time, atone for their misdeeds. In the spiritual world nothing stays hidden, and man will suffer the same pain with which he hurts others. By your words you will be judged, and by your words or acts you will be condemned. It is important to be in tune with God. How can one do that? Joanna de Angelis, Divaldo's spirit guide, tell us exactly how to acquire that attainment in her message:

“If you want to tune in with the Messengers from the Higher Spheres, examine your daily attitudes and observe how you use your physical body, the instrument of your communication with the spirit world.

“It is easier for us to detect low vibrations, because they can be found almost everywhere on earth. But if you want to reflect the images for a higher spiritual life, you must recover the purity that was yours at the time you received your physical body from the hands of the Heavenly Beings.

“In order to do so, you must:

... Dismiss complaint and sadness so that your psychic faculties may become more flexible.

... Avoid gossip and hypocrisy so that Divine inspiration may pour out through a clean mouth.

... Control your emotions so that the subtle vibrations from higher planes may stimulate your whole physical system.

... Discipline your never, harmonizing your mental life, so that you may become a perfect channel to celestial vibrations.

... Cherish the higher feelings so that you may commune with the eternal truths, and strengthen your soul as you bring tranquility to others.

“If you do so, the great Spirit Beings will sympathize with your efforts at self-improvement, and will come down to help, attracted by the radiation of your aspiring soul.

“But if you prefer to give up the noble battle for self-enlightenment, failing to destroy the inferior thought forms lingering from a past of errors, seek not the friendship of the higher spirits; because the wavelength difference between you and them will make it extremely difficult for you to use in on them.

“Help is always available to those who strive along the road of self-enlightenment, but we must remember that every individual is endowed with the right of free will, and that he shall stand for the consequences of his choice.

“Raise your vibrations through positive attitudes and set yourself free from the influence of inferior spirit entities, seeking attainment with the higher spheres through service.

“And then you may be sure that Jesus, our Lord, is still waiting for you, and shall rescue you from all your troubles at the end of your earthly journey.” (44)

“Friend:

“Help me now, so that I will be able to help you later.

“Do not forget me from the past, neither condemn me to ignorance nor cruelty.

“I come before your attention, to share in your work. In your company I am like clay in the hands of the potter.

“Today, I am a fragile, promising seed.

“Tomorrow, however, I will grow into your image.

“change me with love, when the shadows of mistakes come my way, so that confidence does not fail me.

“Protect me against evil.

“Teach me to discover good wherever it is.

“Do not separate me from God, and help me to keep the love and the respect that I owe to people, to animals, and to the things that surround me.

“Do not withhold your good will from me, or your love or your patience.

“I have as much need of your indulgence as the small plant has need of water to survive and to live.

“Give me your kindness and I will give you my worship.

“I depend on you to make me better and not worse tomorrow.” (45)

15

DIARY OF AN UNBORN CHILD

(M. Schuwab)

“*October 5* — My life started today. Daddy and Mommy do not know yet. I am smaller than a head of a pin. However, I am an independent human being. All my physical and psychic characteristics have already been established. For example, I will have Daddy’s eyes and the brown curly hair of Mommy. And it is also established that I am a girl.

“*October 19* — The opening in my mouth started today. A year from today I will be able to smile when y parents care for me in my crib. My first word will be ‘Mommy’. It would be ridiculous to state that I am not a human being, or that I am only a part of my Mommy.

“*October 25* — My heart started beating. I will continue to work without stopping, without resting, until the last day of my life. In fact, this is a great miracle!

“*November 2* — My arms and my legs have started to grow; and will keep growing until they have become perfect and strong to work. However, it will take time, even after my birth.

“*November 12* — My nails started developing now in my hands. with my hands, I will be able to grasp the world, and I will be able to take part in the work of man.

“*November 20* — My Mother felt me today for the first time, and found out in her heart that she is carrying me. Who knows about her great happiness!

“*November 28* — All my organs are complete. I am very big!

“*December 11* — Soon I will be able to see. However, my eyes are still sewn with a fine thread. It might be beautiful to be able to see light, colors, flowers... above all, the thought that soon I will be able to see my Mother makes me very happy. Oh! I wish I did not have to wait such a long time! Much more than six months!

“December 12 — My hair and my eyebrow are growing. Oh! How my Mother will be happy with her baby girl!

“December 24 — My little heart is ready. There are many children who are born with a defective heart. In such a case they need to have heart surgery to correct their defect. Thank God my heart is healthy, and I will be a girl full of life and power. Everyone will be happy with my birth!

“December 28 — Today my mother killed me!!!” (46)

This transcription is evidence of abortion in all its moral aspects.

SPIRIT DOCTRINE AND MEDIUMSHIP

Divaldo’s background covers many subjects. His genius is abounding with love, kindness and prosperity, and his discourses consist of a Christian message that gives light to people of all religious groups.

One of the questions most often asked is: “Does the soul keep its individuality after death?” “Yes, it never loses it. What would it be if the soul could not keep its individuality?” Later Divaldo states: “Those who think that the soul loses its individuality after death are wrong. Its individuality becomes more evident when the being proves its identity or individual differences concerning its life on Earth.”

At the Ipiranga Cinema the program covered Spiritism, Mediumship, marital problems, contraception, abortion, divorce, drugs, etc. Someone asked: “Is the Spirit Doctrine considered to be a religion?” The reply was: “Yes — without any doubt the Spirit Doctrine is a religion because it is based on the laws of God and on the immortality of the soul, on divine justice and on spiritual revelations on which all doctrines have their basis.” (48)

“Is mediumship considered to be an illness?” “No.” The medium is someone who serves as an intermediary between the living and the dead. Mediumship is a psycho-physical ability of a sensitive person who contacts parapsychic vibrations. For a long period of time, mediumship was considered a gift that was shared by the prophets, saints, apostles and Disciples of Christ — all of whom had communication with the spiritual world. Simon Peter, Paul of Tarsus, Teresa de Avila, Saint Francis, Catherine of Sienna, Pope Pius, Socrates, Nietzsche and Voltaire all had such communication. Therefore, all those who were capable of having paranormal experience kept communication with the spiritual world alive. Today, modern parapsychology names mediumship as the “Psi” in larger or smaller degrees of development — a fact which Allan Kardec, the codifier of the Spirit Doctrine, has affirmed in his *The Mediums’ Book*, published in Paris in 1861. (49)

For mediumship to be developed, it must be exercised. The practice of discipline, equanimity and good conduct attract the

interest of the higher beings. Each medium is unique. It is necessary to consider his spiritual past, his responsibilities, his future tasks and his will power regarding hard work.

During his childhood and youth, Divaldo knew nothing about his mediumship. When he started to experience psychic phenomena early in his life, he asked the help of the Church priest. The priest said that he was being attracted by “demons” who intended to take him away from his Church. Such a reply could only increase Divaldo’s conflicts.

With no knowledge, at the time, of Allan Kardec’s teachings, Divaldo began understanding that such interference could only have come from beings that were not from this planet. HE began experiencing less serious spirits who only wanted to joke. HE still had the protection and incentive of the higher beings who motivated him to practice automatic writing.

“Are mediumship and Spirit Doctrine the same thing?”
 “No.” Mediumship is the ability to communicate with discarnate spirits, whereas Spirit Doctrine is concerned with the nature, origin and destiny of the spirits as well as the relations between the material and the spiritual worlds. One can be a medium and not a spiritist or vice-versa. Therefore, the two are not to be confused.

QUESTIONS AND ANSWERS REGARDING EVERYDAY PROBLEMS

“What contributions can the doctrine of the Spirit offer in the treatment of mental illness?”

“A very efficient one, because the Spirit Doctrine may be used in the treatment of mental illness and offers hope of freeing man from the panic of depression, fear, illness and death.”

In “Mental Problems as Illness,” Allan Kardec states that only the Spirit Doctrine has a therapeutic effect of freeing the disturbed spirit. “The Gospel According to Spirits,” by Allan Kardec, also has many examples of obsession, or those who are being possessed by “demons” which are disoriented souls in the spiritual world and which, on the other hand, involve human beings in negative thoughts. In the treatment of psychosomatic illnesses, the contribution of the Spirit Doctrine is of major importance, for the exercising of charity gives the patient an opportunity to acquire confidence and values in the goodness of life, at the same time freeing the patient from past mistakes. (51)

When Divaldo was asked to talk about contraceptives, abortion and divorce he replied that the planned family, according to the Spirit Doctrine, must consist of matrimony based not only on sexual pleasure but also on its responsibility to humanity. The controversial contraceptive does not seem to be the ideal form of programming for a Christian family. However, the problem may be solved by the couple who assumes the responsibility before Divine conscience.

The horrible and cowardly crime of abortion against an embryo, a developing human being, is inexcusable. However, a therapeutic abortion is permissible when the life of the mother is endangered.. Christian ethics allow the mother to be saved since she can procreate another time.

Each pregnant woman has inside her the seed of human life and therefore deserves the respect and dignity of humanity. Every mother is deeply blessed by God. Therefore, all those who judge her and force her to commit an abortion share responsibility for the death of an unprotected human being. Under ordinary

circumstances abortion, even though regarded as legal by human law, cannot be considered legal under Divine Law. (52)

Divaldo was asked why young people have turned to drugs. The answer was that the family has become disoriented and many parents have abandoned their children, preferring to return to the pleasure they enjoyed before marriage. (53)

KARDECIST SEMINAR

On September 17-19, 1979, Divaldo Pereira Franco held a Brazilian Seminar on Kardecist Spiritism at the University of St. Thomas and the University of Houston, in Texas.

The subject of Divaldo's lecture was human Paranormality. He stated that this subject has raised the interest of humankind at all times. He went on to say that "Oriental literature treats the subject in depth — that is, the literature of the Jews, Arabs, Greeks, Romans and Christians. All people have been interested in the problems of paranormality. However, only in the second half of the nineteenth century have scientists delved into this subject.

In 1852 the Baron Von de Guldenstube succeeded in making a paranormal wax. In 1875 William Crooks researched paranormality using a young English lady. In 1889, at the University of Salpetriere, paranormal phenomena received new significance with the discovery of hysteria, neurosis, psychosis, and with the new studies of psychology and psychiatry. However, since 1930, under the eminent professor Joseph Banks Rhine, the studies have received a better understanding, from them a new parapsychology was born.

From the simple research on telepathic transmissions by the Zenner letters, we started to observe that Man has paranormal abilities. One question arising from this, and the subject of a great deal of debate, is whether or not these phenomena originate in the psyche. Many dedicated researchers of parapsychology believe that such phenomena in fact do originate in the psyche. There are others who contend that there is a parapsychical interference.

In the Russian school of parapsychology, which is based on reflection, parapsychologists try to explain all phenomena as originating in physical reality. For them a political question is involved. Because they are strict materialists, all phenomena are reduced to physical manifestations that deny the existence of the soul. The Russian psychologists are not interested in the cause of paranormal phenomena.

Occidental parapsychology, which includes English, French and some American investigators, is interested in knowing

if these phenomena are physical or if they are of an extra-physical origin.

The Brazilian and Argentine investigators in particular have arrived at a conclusion today that there are natural paranormal phenomena as well as others which are extra-physical or spiritual. Examining the Bible and the sacred books of all peoples, we find the revelation of fact whose nature is extra-physical. Those are the Divine Revelation phenomena. Prophets, mediums and sensitives all say through the sacred books that they are instruments of the afterlife. Ghosts and spirits are present in all the pages of the history of mankind. However, there are no scientific investigations of the questions raised.

In 1857 professor Rivail, whose name later became Allan Kardec, presented the results of his observations in his book entitled *The Spirits' Book*. In this book, which is a treatise in modern philosophy, Allan Kardec tried to explain that Man is not only his body but a composite spiritual and material reality. Based on the evidence of Jesus Christ, he tried to explain that death does not kill life. He arrived at this conclusion because he had the opportunity to come in contact with the so-called souls of the dead. The question from then until now has provoked much cultural debate.

The Russian parapsychologist says that death kills life, destroys intelligence, and so annihilates the spirit. Western scholars think they can prove that death does not kill life. The Argentine and Brazilian schools of parapsychology are collecting data to prove that after life there is life.

Very recently Dr. Elizabeth Kubler Ross, Professor of Psychiatry at the University of Chicago, came to the conclusion that after life there is life. Raymond Mood Jr., a physiologist at the University of New York, following a similar technique, tried to prove the same reality. However, the so-called spiritual manifestations are the sound proof of the continuation of life after death.

The Brazilian Institute of Parapsychological Research has collected data with mediums and paranormal supersensitive people. The data support this very pleasant conclusion — pleasant because one of the worst enemies of the emotional equilibrium of the human being is the fear of death as the annihilation of life.

Knowing and being able to prove that life goes on, man has the motivation to live with dignity and elevation while at the same time having the consoling lessons of the Gospel as well as the spiritualist doctrine which brings an ethic of happiness to all creatures.

Our modern technology which proposes to make men happy has failed. It has given man a lot of comfort and little peace. There is a lot of technical ability in the world but not enough love. Modern man still kills as his ancestors did. The noble feelings are still ignored; no doubt there are great gestures of nobility, but there is as well a great lack of human fraternity because, as the English thinker Thomas Hardy says, "Modern man lost God's address." We talk a lot about religion but we frequently live unreligiously. We allied ourselves to a religious doctrine but we still live in a utilitarian materialist form.

We accept the immortality of the soul almost like a heritage. With all due respect to all religious scholars, the great majority accepts religious information only as long as it is convenient for them. Deep inside they are not sure of the immortality of the soul. When something unpleasant happens to man, he rebels.

Modern parapsychology has no religious or philosophical colors. Its research technique arrives at very surprising results. Some phenomena considered intellectual and physical phenomena are studied now under the denomination of "Theta Phenomena." Theta is the first letter of the Greek work *Thenatus*, and "theta" means "death." Through this sign we study the possibility of life after life.

In the history and literature of all peoples, there are some intriguing phenomena. AN angel appeared to Tobias. The transfiguration of Jesus was in the presence of Moses and Elijah, already dead. Jesus' techniques regarding possession by demons. Before Jesus, Socrates and the Spirits the led him (and through history many others) tried to come into contact with the souls of the dead.

Modern parapsychology tries to find proof of whether the facts are imaginary or have a scientific basis.

Anywhere in the world we have paranormals. The spiritist parapsychology accepts the explanation of psychic phenomena in some manifestations; however, there are others that are very complex that can only be understood from our point of view if we consider the intervention of spirits.

At this moment there is a curious phenomenon that has invaded the earth — the phenomenon of Reincarnation.

Reincarnation has been studied in depth; and even if we debate the question there are many disturbing facts that are exposed.

The Spirit Doctrine is a philosophical doctrine that is based on paranormal experience. Its objective is to offer stimulus to those who already have confessed their religions and are trying to prove that the principles in which they believe are true.

The Spiritist doctrine proves the survival of the soul through the sensibility for the paranormal medium.

In the United States Edgar Cayce is a very well known medium, as in Brazil is Francisco Cândido Xavier, who today is 69 years of age. In a trance state Xavier wrote 178 books about various topics. He still receives and attends to a crowd of people every Friday afternoon at 2:00 p.m. and goes on until 4:00 a.m. Saturday morning without stopping.

“I personally have been a witness at these gatherings, at which for the last thirty years he has given messages about the immortality of the soul to thousands and thousands of people who have seen him for the first time.

“This subject can provoke understandable reactions because it sounds fantastic. We do not doubt that the proof that he gives of the survival of the soul is legitimate.

“Many people say that it is a telepathic phenomenon, while others say that it is an unconscious hyperesthesia of the spirit, and yet others affirm that it could be genetic memory.” Those are acceptable explanations; however, other facts can also explain it. All the demonstrations given by Francisco Cândido Xavier are attested to by the spirit who identifies himself during the communication.

“The most notable phenomenon that I myself have seen happened last year. There were more than a thousand people in

and around a room. A young man asked Francisco Cândido Xavier if he could tell him about his mother, who was ill in Rome. It was 5:45 and Francisco Cândido Xavier had already attended to more than 300 people. The young man said that his mother was going to be operated on the very next day. While Francisco Cândido Xavier was listening to the young man talk, he took pen and paper and very calmly wrote sixteen lines which said, “My son, I am coming to you from Rome at this moment and I want to tell you that death does not kill life. I am free from my body but I haven’t died. Tell this to your brothers (and the names of all the brothers were written) that I am communicating with you. And after a few other brief statements she signed her name. Her signature was exactly the same as when she was alive. In front of more than 800 witnesses from various social classes the astonished young man said, “This is not true because my mother is alive. I talked to her in the telephone just a few hours ago and she said she was all right. She was going to be operated on tomorrow.”

Francisco Cândido Xavier told the young man to call her back in order to verify if the information was true or not. The young man went away and came back in two hours. He was evidently shaken and said that after calling Rome he found that his mother had died at exactly 5:15, just half an hour before the written message. The most curious part of it was that the young man had not revealed the name of his mother. However, the message repeated twelve familiar names and it was signed with the lady’s signature. We should consider one detail. Her name *Hilda* is written with an initial *H*. In Italian the name is written without the *H*. She signed correctly in Italian and the message was written in Italian, an idiom that Francisco Cândido Xavier did not know.

“We could say it was a telepathic phenomenon. Until this moment Francisco Cândido Xavier has written in sixteen different languages, including writing backwards to be read in front for the mirror. Also, he can write simultaneously in two different languages independently with both hands. We do not intend to say that this phenomenon is true because it would be a presumption on our part. But we present the fact in which we believe honestly and let people verify for themselves.

“Divaldo showed pictures of Brazilian medium who is psychologist and who can paint just as the French Impressionist

painters did. He can also paint like a Renaissance Italian painter with the right hand, or with the left hand, or with both hands simultaneously, as well as with both feet. With his feet, Luis Gasparetto paints a painting in Renoir style in four minutes. In one minute and twenty seconds he paints a Toulouse Lautrec Francisco Cândido Xavier Monet and another Monet simultaneously in one minute and twenty-five seconds. Luis Gasparetto can also paint a Modigliani while he is talking about something else with another person.”

Divaldo went on to say that, “We are not trying to prove a thesis, but we would like to offer you that experience of a very curious phenomenon for your own reflection. For us who are Spiritists, the soul does not die; it comes back to come in contact with us to prove what all the prophets and Jesus taught. Something even more importune is that the Christian ethic is the only one that can make man happy. The First Commandment of divine Law says, ‘The love of god and of your neighbors is the basis of the antineurosis principle of the human nature, i.e., a remedy against neurosis.’ Because these spirits come back and say they are happy or unhappy in accordance with the life they had led in earth, proving, as Jesus said, that the kingdom of God is within man and happiness or unhappiness is a retroactive result of our own actions.

“Modern Spiritism finds in research into parapsychology an experimental method and allies to it. And through this method, the Spirit Doctrine proves that everyone is going to be after life what he was before death.

“When one hears talk about the Spirit Doctrine one has because immediately we think of ignorant people who are emotional, psychically disturbed, or who practice voodoo or similar magic.

“Spirit communication was the victim of two historical slanders. The first was in 1889 when Professor Pierre Janet tried to reduce all the phenomena to the subconscious and mediums and sensitive people to psychopaths. The second one is when all the people involved in paranormal investigation ended up insane or emotionally disturbed.

“We have a personal case that tells the situation very well. A gentleman came to see me in my office and, after staring at me for a long time, asked in a very sarcastic way whether I was a

Spiritist. I looked at him serenely and answered, ‘Yes, I am a Spiritist.’ Then the gentleman added with the same sarcastic smile, ‘I also know that you are a medium.’ I replied with tranquility, ‘It is true that I am a medium.’ He looked at me very surprised and said, ‘But you don’t look like one.’ I asked why this wasn’t so and he said, ‘Because all the mediums that I know have a crazy look on their faces.’

“Now it was my turn to ask the gentleman if he was perhaps a medium? He replied, ‘Oh, no. No, I’m not. Why?’

“ ‘Because you look like one,’ I replied.

“The aim of the Spirit Doctrine is to give man an ethic of confidence in God and in the immortality of the soul, in Divine Justice and in the superior values of good which are the only ones that are good for us.

“Once two frogs fell in a milk pail. The pail was very high and the milk low in the bottom of the pail. One of the frogs was a spiritualist, the other was a materialist, and naturally both of them tried to escape from the pail by jumping out.

“The materialist frog, after much jumping, and as a good materialist would, became very pessimistic and said to the other, ‘My dear, we cannot be saved, and I am not going to waste my time making such an effort to get out of here. Since we’re not going to make it and we are bound to die, I am not going to tire myself out just to die exhausted. ‘So,’ she said, ‘Good-bye.’ And she crossed her arms and was drawn into the milk. The other frog, who was a spiritualist, remembered what was said in the Gospel. ‘Help yourself and Heaven will help you.’ She began a great effort to escape by furiously jumping and swimming, and was coming quite near to the edge of the pail and sliding down again. She kept trying and trying again, and just as she was about to give up she remembered the Holy Ghost; that inspired her. She made one more supreme effort and jumped. She reached the edge of the pail and started to crawl out. She pulled herself very slowly over the edge of the pail and said, ‘Oh, my god, I made it! How did I do it?’

“It is said that frogs, like women, are very curious. She, the frog, looked behind to see how she could have accomplished such a feat and found out what caused the miracle. By whipping up the milk into butter, which made it easy to jump. The moral of

the story is: whosoever has problems should whip the milk of suffering until the cheese is made.

“Our aim is to bring some contribution to everyone who is interested in the paranormal phenomena.”

CONTEMPORARY ABSTRACTS

Divaldo is a psychographer, a medium who writes under the influence of spirits. He has written many books in this manner; they are as follows:

1964 — *Messe de Amor* (Conquest of Love) dictated by the Spirit of Joanna de Angelis.

1965 — *Filigranas de Luz* (Filigree of Light) dictated by the Spirit of Rabindranath Tagore.

1965 — *Dimensões de Verdade* (Dimension of Truth) dictated by the Spirit of Joanna de Angelis.

1966 — *Legado Kardequino* (Kardec's Law) dictated by the Spirit of Marco Prisco.

1966 — *Glossário Espírito Cristão* (Glossary of the Christian Spirit) dictated by the Spirit of Marco Prisco.

1967 — *Espírito e Vida* (Spirit and Life) dictated by the Spirit Joanna de Angelis.

1967 — *Primicias do Reino* (A Premise for a Reign) dictated by the Spirit Amelia Rodrigues.

1968 — *A Luz do Espiritismo* (The Light of Spiritualism) dictated by the Spirit Vianna de Carvalho.

1968 — *Além da Morte* (Beyond Death) dictated by the Spirit Otilia Gonçalves.

1969 — *Crestomatia de Imortalidade* (Literature and Immortality) dictated by several spirits.

The year 1970 was very profitable, and Divaldo wrote five books:

— *Lampadário Espírita* (Spiritual Light) dictated by the Spirit of Joanna de Angelis.

— *Poemas de Paz* (Poems of Peace) dictated by the Spirit of Simbá.

— *Panoramas da Vida* (Scenes of Life) dictated by the Spirit of Ignotus.

— *Emendário Espírita* (Spiritual Register) dictated by the Spirit of Marco Prisco.

— *Nos Bastidores da Obsessão* (Within the Confines of Obsession) dictated by the Spirit of Manoel Philomeno de Miranda.

1971 — *Luz do Mundo* (Light of the World) dictated by Spirit of Amelia Rodrigues.

1972 — *Sementeiras da Fraternidade* (Sowing the Seeds of Brotherhood) dictated by several spirits.

1972 — *Florações Evangélicas* (Evangelic Blooming) dictated by Spirit of Joanna de Angelis.

1973 — *Convites da Vida* (Invitation of Life) dictated by Spirit of Joanna de Angelis.

1973 — *Repositório de Sabedoria* (Light of Wisdom) dictated by Spirit of Joanna de Angelis.

1973 — *Párias em Redenção* (Outcasts in Redemption) dictated by Spirit of Victor Hugo.

1974 — *Celeiro de Bençãos* (The Blessed Cellar) dictated by Spirit of Joanna de Angelis.

1974 — *Grilhões Partidos* (Obsession) dictated by Spirit of Manoel Philomeno de Miranda. Translated into English by Dr. Herminio C. Miranda and Ely J. Donato.

1974 — *Após a Tempestade* (After the Commotion) dictated by Spirit of Joanna de Angelis.

1975 — *Do Abismo às Estrelas* (From the Abyss to the Stars) dictated by Spirit of Victor Hugo.

1976 — *Depoimentos Vivos* (Live Testimonials) dictated by several spirits.

1976 — *Leis Morais da Vida* (Moral Laws of Life) dictated by Spirit of Joanna de Angelis.

1977 — *Quando Voltar a Primavera* (When the Spring Comes) dictated by Spirit of Amelia Rodrigues.

1977 — *No Limiar do Infinito* (Looking at the Horizon) dictated by Spirit of Joanna de Angelis.

1978 — *Herança de Amor* (Legacy of Love) dictated by Spirit Eros.

1978 — *Sublime Expição* (Sublime Redemption) dictated by Spirit of Victor Hugo.

1978 — *Sol de Esperança* (Light of Hope) dictated by several spirits.

1978 — *Rumos Libertadores* (Ways to Freedom) dictated by Spirit of Joanna de Angelis.

1978 — *Viagens e Entrevistas* (Travelling) dictated by Divaldo Pereira Franco.

1978 — *Momentos de Decisão* (Moments of Decision) dictated by Spirit of Marco Prisco.

1979 — *Calvário de Libertação* (From Calvary to Freedom) dictated by Spirit of Victor Hugo.

1979 — *Tramas de Destino* (Destiny) dictated by Spirit of Victor Hugo.

1979 — *Sementes de Vida Eterna* (Seeds of Eternal Life) dictated by several spirits.

1979 — *Espelho Dalma* (Mirror of the Soul) dictated by Spirit of Ignotus.

Two books have been written about his life, his work and his experiences. They are *Divaldo, Medium or Genius?* by the journalist Fernando Pinto, and *Founding for the Third Millennium, Life and Work of Divaldo Franco* by the journalist Fernando Worm.

Many other books are in the process of being printed now. Some have been translated into Spanish. Their titles are:

Mies de Amor

Dimensiones de la verdad

Las primicias del reino

Más allá de la muerte

A la luz del espiritismo

Estretelones de la obsesión

Cadenas rotas

The book *Filigranas de Luz* (Filigranoj el Lumo) was translated into Esperanto and *Nos Bastidores da Obsessão* was translated into Czech.

Divaldo Pereira Franco has also recorded four records of messages received by him from spirits as well as taped them into cassettes.

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35. Pinto. *Op. cit.*, p.145.
36. *Ibid.*, p. 146.
37. *Ibid.*
38. *Jornal de Minas. Op. cit.*
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