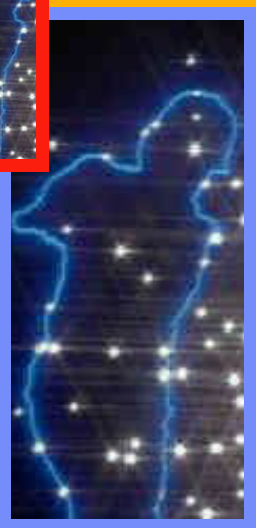


WE ARE ALL MEDIUMS



ODILON FERNANDES (SPIRIT)
CARLOS A. BACCELLI (MEDIUM)

WE ARE
ALL
MEDIUMS

Carlos A. Baccelli

We are all Mediums

Odilon Fernandes

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WE ARE
ALL MEDIUMS

CARLOS A. BACCELLI (*medium*)
ODILON FERNANDES (*spirit*)

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PREFACE

WE ARE ALL MEDIUMS

This book was written in a simple and objective way, and it is dedicated to those who are beginning their mediumistic development with the blessings of the Spiritist Doctrine.

With regard to our previous books, and taking into account the texts of “The Mediums’ Book”, we have organized the chapters of this book aiming to exchange experiences with our fellows of like mind, with the certainty that we either incarnates or discarnates spirits, are all mediums in the presence of life.

We are all on the pathway of the most considerable spiritual achievements, with the support of the Gospel of Jesus, the Magnificent Medium of God.

Odilon Fernandes

Uberaba-Minas Gerais-Brazil, 22nd July 1993.

DR. ODILON FERNANDES

Dr. Odilon Fernandes, orthodontist, university lecturer and businessman, was born on 10 October 1907 in the State of São Paulo, in Brazil. He was married and had four children. He died on 13 January 1973.

He had been a lecturer at the Faculty of Odontology of the Triângulo Mineiro since its foundation in the fields of Clinical Odontology and, later, of Surgical Dentistry.

After a successful career, he retired and dedicated himself to the research on uses of hypnosis and techniques of mind conditioning to alleviate the pain of patients undergoing dental treatment.

He was a spiritist as well as a researcher, and as such he broadened his knowledge in several areas related to the human mind. He developed special interest for Parapsychology, Experimental Psychology and Extra corporeal Life.

In short, his life can be summarised in the love towards the neighbour, perseverance in the useful work, faithfulness to his principles, and full dedication to the community he belonged to.

TRANSLATOR'S ACKNOWLEDGEMENTS

The idea of translating this book came to mind due to the lack of literature in the field of mediumship in English language. It presents a detailed study of mediumship in all its nuances.

It is customary for a translator to acknowledge all those who have helped within the arduous work of translating a book.

In this vein, I am most grateful to all those who have helped in any way whatsoever. Several friends, tried and true, were of inestimable assistance. My parents who have always energized me with their love; Horace Willer, Dave and Zenilde O'Connor who have also acted as proof-readers on this book and whose task very often made demands upon their time.

To Elsa, who always enveloped me in support and encouragement.

Finally and most humbly, I thank all the Spiritual Benefactors who aided in the translation of this work.

Públio Lentulus V. Coelho

England—UK, July - 2001

1

MEDIUMISTIC DEVELOPMENT

“In order that a given spirit may be enabled to communicate, there must be, between him and the medium, a fluidic harmony which is sometimes neither easy nor possible to establish; it is only as a mediums’ faculty becomes developed, that he gradually acquires the necessary aptitude for entering into a relation with whatever spirit may present himself.” ()*

The development of mediumship is slow and progressive. Making contact with the spirits does not mean that the medium should consider himself as a developed medium.

As with all human faculties, mediumship requires time in order to perfect itself.

We would say that the medium as he dies does not complete his mediumistic development. Mediumship as a sense remains evolving with the spirit after death.

(*) Translator’s Note.

This comment by the author was based on "The Mediums' Book."

Nowadays, the vast majority of spiritist mediums are simply gathering experiences to put into practice, in future tasks, which they would be called to fulfill.

Just as with two or more friends, the “mediumistic friendship” is gradually built.

Even when there is a previous knowledge about it in former lives, the affinity between spirit and medium needs time, in order to reestablish itself on a level of conscience.

The spirits must know how far they can trust the medium and vice-versa. This is because many brothers and sisters on the pathway of mediumship, fail in the presence of the service that should be done.

However, it is normal that the first communications from a spirit by a certain medium can be disappointing.

As time goes by, the medium will tune himself with the spirit or with the spirits who intend to use his faculties, so that they can communicate through them.

Many spirits, as they present themselves to a medium, do not reveal their identities, choosing to remain anonymous. Very often, it is only when the mediums pass away to the spiritual world that they will get to know about their connections, and affinities, to the spirits that they have been working with.

In general terms, the reason why spirits approach themselves to a medium is to develop a task. They have

with the medium commitments from previous lives, generating a Karma, and therefore it demands to be repaired.

On the other hand, for a medium, who is constantly in contact with spirits of recognized spiritual integrity, it does not mean that these Spiritual Benefactors would always be with him. Superior Spirits can be represented by other Messengers who take their names in order to work with the medium.

There is no need for a medium who is in development, to be concerned about the name of the spirit who has been communicating through his mediumship. In due time, if the spirit finds it useful, he will identify himself totally or partially.

Many mediums are excessively concerned about the name of the spirits who communicate through their mediumship. By behaving in this foolish way, the mediums expose themselves to a frivolous spirit.

Therefore, in the beginning, either in the exercise of this or that kind of mediumship, it is important that the medium tries to improve his mediumship, so that whoever the spirits are they can communicate usefully.

The identity of the spirit with regard to his name has relative importance, inasmuch as the spirit, essentially, reveals himself by the content of his thought, as much as a tree shows itself by the fruits that it produces.

Calm and perseverance are essentials for a person who is

willing to develop his own mediumship. Otherwise, the mediumship will not be productive. It will begin to show the first results but then it will disappear as the own medium was not interested in improving it, forgetting that everything needs time to be consolidated.

Unproductive mediums should not complain about their faculties, or the spirits who utilize them, but about themselves, because every well intentioned medium, who persists in the mediumistic exercise, will attract to himself the affinity of spirits, who in time will give to him the happiness that he is looking for.

2

INDISPENSABLE REQUISITE

“No sacramental formula is needed; and whoever should pretend to give such a formula would lay himself open to a charge of charlatanism, for spirits attach no importance to any set forms.”
(“The Mediums’ Book,” Chapter 17 item 203)

In the development of mediumship, there are no formulas or mysteries. However, if there is a requisite which is indispensable, then it would be the study of mediumship, allied with the perseverant desire to serve.

Mediumship is a faculty which naturally emerges as a result of the state of advancement of each person. It is like a seed which cannot ignore the time of germination.

When the first indications of mediumship appear, it might bring some physical and spiritual discomfort. This can lead to many sensitive mediums going to see a doctor, believing themselves to be suffering from physical and emotional disorders, such as palpitation, visual and hearing problems, nightmares, inexplicable anxieties...

It is always advisable to see a doctor as we can not blame everything on mediumship. However, once confirmed

that there is no real health disorder then it is necessary to find a spiritist group, in order to re-balance the psychic strengths.

Once mediumship is identified then is time to take specific care. In other words, the medium requires special attention.

Before being called to take part in a mediumistic meeting, or to receive guidelines, or even exercise automatic writing which can be done at home, the medium needs to go on a healing treatment. He also should attending to the meetings of doctrinal studies in the spiritist group as well doing any kind of charitable work.

There is no need in rushing to take part in a mediumship meeting, nor for the spiritist director to precipitate that.

After two or three months, as the medium feels more confident exercising a better self-control, then he can progress one step forward...

He can for example, begin to work with the healing time, reading small passages from the “ Gospel “, praying, serving magnetized water and taking care of the door of the healing cabinet. After two or three months passed by, then he can start to give healing under guidelines.

As the medium shows himself responsible and integrated in the group, then he can be called to attend the mediumship meetings, however, still remaining sitting in the audience and not at the table with the mediums who have been working in total activity.

It is important to emphasize that prudence is an indispensable item to the medium in development as well to the group in which he is working .

After a while, as the candidate to the mediumistic service shows himself to be prepared, then under the support of the Spiritual Benefactors who guide the serious groups, he can begin to work as a medium. Such pathway should be done step by step without any rush so avoiding lamentable falls.

We would like to clarify to our readers that, the above statement is not a rule. We are not making formulas for the development of mediumship. Our contribution is only in the sense of protecting the medium and the mediumship group against inexperience and negligence, about which spirits interested in spreading disturbance, take advantage.

As the medium begins to work he should be aware that, initially, the spirits who will co-operate with him are very often “preparing” spirits, whose level of advancement is an ordinary one. These spirits will help the medium to improve his faculties. Sometimes, these spirits can be either from his own family, with the task of leading the medium throughout the doctrine, or may even be inferior spirits who ask for an opportunity to redeem themselves from their wrongdoing ... For this reason, the medium cannot dispense help from the more experienced friends, as he may wish to analyze with them the messages he has received, without getting too distressed.

If the medium gets upset with the comments made by the more experienced friends then it would prove once more, that mediumship itself does not confer to anyone whatsoever a moral supremacy. More than that: a medium is a common person like everybody else on Earth.

3

STRONG WISH

“What is more important than the mode of evocation is calmness and concentration of thought, an ardent desire and firm determination to succeed; we do not mean the ephemeral determination which acts by fits and which is interrupted every minute by other matters, but a serious, persevering, sustained determination, without impatience or feverish anxiety”.

(“The Mediums' Book”)

Chapter 17, second part, item 204)

Nearly always, at the beginning of the mediumship development, the medium gets enthusiastic, coming to believe that he is a missionary from the Spiritual World, incarnated on Earth.

This enthusiasm is in a way necessary, so that the medium stimulates himself to work and improve his mediumistic gifts.

However, everything which is excessive is self-defeating...The medium should know that there is a big gulf between a mediumship service, available to any medium, and those who are born having mediumship as a mission.

Rare are those mediums who are born with a specific

mission in the field of mediumship. Even rarer are those amongst these, who carry out their mission in total, matching the expectations of the Superior Spirits.

Once past the initial moments of excitement, the novice medium realizes that his mediumship is in a kind of routine, where the results observed are slow and the tendency of the medium is to be discouraged...

This is the moment to persevere and keep a strong commitment.

If material acquisitions demand time to achieve, so do the spiritual ones. Without difficulties and obstacles there is no merit!

After the initial impetus, mediumship can become a little tedious. At this point, the medium believes that his abilities have stagnated... This could be quite a long period, and it is a test to the medium.

Likewise, the painter who paints a picture sometimes spends more time doing the final touch than painting it.

To extract marble from the heart of nature it is not a difficult task, but to mould it in the way we want is.

The appearance of mediumship takes place quickly. However, its development, with the necessary education of the medium, is a task of patience.

Many promising mediums become inconsistent, as they rush to get results quickly.

Therefore, we would say that mediumship itself has three phases; the one which appears and manifests itself on the medium; another in which it is developed, and the last one, is the productive phase.

In the development phase, the medium should devote himself in all senses, so becoming able to be utilized by the spirits in the productive phase.

In a productive phase we understand that this is where the medium, who is much more secure about his mediumship, does not vacillate. Thus, he now works as an interpreter of the spirits, being enlightened by messages from the mentors, or by spiritual communications, revealing the suffering of the communicating spirits. From all these communications and messages, it will always be possible to us to learn about Life and the Laws which govern it.

The phase that we call the development one, could last many years. It depends on the level of assiduity of the medium, his dedication, his love for the work, discipline, perseverance...

If the Superior Spirits realize that the medium is well-intentioned, then the development phase can be diminished. At that time, the Superior Spirits will approach him, supporting his efforts, working with him in the Spiritual World when his spirit disengages from his physical body by the action of sleep and, in short, they will organize intensively his faculties.

As Allan Kardec used to say, “ Impatience and a fanatic wish “ reveals immaturity of the medium and his lack of preparation for the task.

Let's not forget that the medium who abandons mediumship a few times, to re-start it later, will never be a productive medium. When he reaches the Other Life he will feel frustrated, lamenting both his lack of responsibility and the waste of the talents that The Lord had given him.

4

TO BE OR NOT TO BE A MEDIUM

“ ...But it must be remarked that, when we inquire of spirits whether such and such a person is a medium or not, they almost always answer affirmatively... ”
(The Mediums' Book")
Chapter.17, second part, item 205)

Mediumship is a natural sense. It is obvious that we are all mediums and more and more we will continue to be.

For a while, this new sense which has manifested itself in Mankind, from a few centuries ago till now, particularly in a prominent way, is still in its infancy even though it has been developing for millenniums.

Likewise, the other senses which have been created by the wise Laws of Nature and passing through an extraordinary process of experimentation. Mediumship one day, will be a perfect sense just as much as touch or sight.

There will be a time when mediumship will be to Humanity a kind of aerial, working constantly. Thus, telepathy will be a natural way of communication amongst those who are incarnate on Earth and those who are living in the House of The Father...

As everybody will be mediums, then mediums will not be seen as different people, due to the faculties that they carry. Therefore, everyone will be able to see and hear and, consequently, they will all be able to communicate one to another, between both incarnate and spirits, without the need of using unfamiliar intermediates.

However, we are talking about a time that it is still very distant...

When the Spirits are asked about mediumship, they affirm that we are all mediums. Obviously, they are referring to the mediumistic potential that we carry with us. It is like asking a doctor if human beings have the capacity for reproduction...

Although mediumship manifests itself in each person, in a different “evolutionary moment”, it is fair to conclude that, in many people mediumship will manifest itself in future existences, or even in other spiritual spheres of Life. This is because there are spirits wherein mediumship begins to show itself in the Spiritual Sphere...

Here, in the spiritual region where we live, life goes on without much change. For example, there are here spiritist groups and centres of advanced spirituality, linked to other religious beliefs, where mediums act in the same way as they would act in the real world...

There are also specialized studies in mediumship,

ecumenical meetings about this issue, and, periodically, we receive visitors of friends from superior spheres that are *materializing themselves* amongst us, giving interesting lectures. These friends about whom we are talking, remain many days together with us, like Christ, who according to the Holy Writ, after his death, stayed with apostles for 40 days before going to the Enlightened Spheres.

Evidently, as these enlightened friends remain temporarily “materialized ” with us, they are receiving the necessary cosmic fluid from the mediums, whom taking turns amongst themselves, make this elevated fact possible. We apologize for not going further into details about this phenomenon, as certainly it would cause an endless controversy amongst friends.

Based on what has been said, when a spirit says that someone is a medium then this person should talk to his friends who are more experienced in such field and make an evaluation of his psychic possibilities.

Can a person force mediumship development?

We say yes, however, we do not advise such course of action..

We answered the previous question affirmatively, as mediumship is also a gift which can be developed. In the same way, someone who is interested in becoming a musician can do exercises with his favorite instrument. But, we do not deny that there is a huge difference between someone that has a natural gift to be a musician and someone else who forces himself to be so.

A fruit ripening on a tree has a different taste from one

which is ripening in a greenhouse.

Mediumship that appears naturally in a medium “has been worked” by various aspects, similar to those people who extract coal from below the ground, so that it may be transformed into a diamond.

Mediumistic capacity is a conquest of spirit, no matter how strong the persons will. However, its utilization depends on his moral condition. In this way, mediumship can become, to the medium, either a cause for spiritual improvement or a negative karma for the future.

5

WE ARE ALL MEDIUMS

*“A man, therefore, may be a medium,
without being aware of it”
 (“The Mediums’ Book.”)
Chapter 17, second part, item 205)*

Once a medium, always a medium. This is not just at the moment when the phenomena is actually happening, even though it is in this exact moment of the trance that mediumship reaches its apex.

Mediumship can be observed widely when, a medium is exercising the phenomena of trance, automatic writing, healing and also when he releases ectoplasm, or is painting under the influence of spirits...However, mediumship in general terms, manifests itself discreetly, in such way, that the own medium very often does not realize that he has been serving as an instrument.

On rare occasions, a medium will be able to clearly know whether he has received intuition or has been inspired, to say words, or take action, that could change the way of things in which he takes part.

Let's see an example: In a simple conversation, the medium could say a word that clarifies the decisions of his interlocutor. Let's imagine a doctor who is not sure about his patient diagnosis...talking to a medium, who may be completely unaware of the case. The spirit could inspire the medium towards opening up the doctor's mind to the precise diagnosis required, thus saving lives and avoiding risky surgical procedures already scheduled.

Those who try to tune themselves with the High Spheres, either by prayer or doing his duties correctly, are like an aerial receiving messages of elevated issue and transmitting it by the word, without realizing they are doing so.

There are other ways to exercise mediumship, other than mediumship of trance. A mother is a medium when she comes to forewarn her son of the problems he is facing. A father is a medium when he saves money, as he foresees that it will be necessary in the future. A son is a medium when he protects his parents from a possible accident at home. A friend is a medium when he alerts someone about the quality of the brakes in the car that should be done, before a long journey. A neighbour is a medium when she points out a tree that is about to topple over into her neighbor's yard...

There are some people who think that their commitment with mediumship is only on the day of the meeting where they stay at the mediumship table, for a few minutes every week.

Einstein, Thomas Edison, Pasteur, Gandhi, Florence Nightingale and so many other geniuses, and benefactors of Humanity, would not they have been mediums?

Would not an anonymous priest be a medium who prepares the sermon to give during a religious service?

Would not a legislator be a medium who tries to adjust the laws of man to the Laws of God?

Would not a scientist be a medium who, in the silence of a laboratory, searches for the cure for Aids?

Would not a teacher be a medium who understands an emotional problem and interferes negatively in the school development of one of his students?

Would not a farmer be a medium who foresees the right time to sow and then to get a dreamed of harvest?

In fact, man is the owner of his free-will and his actions form the final outcome. However, let's not forget that the Spiritual World is linked to the Physical One and the community of discarnate spirits is part of the incarnate ones, and still have a common interest amongst man.

We would not be exaggerating if we said that everything is mediumship, on Earth as well as in Heaven!

In order to reach Mankind, The Divine Thought passes through many minds...so that this thought should reach us without distortion. Jesus incarnated on this planet and brought us the Divine Word which had everything in common with His Word.

Previously, prophets and mediums, who were

messenger's of God's Word, submitted it to the social and religious culture to which they belonged . By doing so, they made local what would be universal.

For that reason, Spiritism identifies itself with all religions and philosophies. This identification goes from Christian ramifications to those who preach reincarnation, the law of karma and communication with the dead ones.

Having been codified in France, the Spiritist Doctrine is universal for the Truth in any language and everywhere is always the same.

6

SPIRITUAL GUIDES AND EXPERIENCED MEDIUMS

“ The help of an experienced guide, is also useful in making the beginner observe various useful little precautions, that usually is neglected to the detriment of progress... ”
("The Mediums' Book.")
Chapter 17, second part, item 206)

Experience is something that can not be acquired by improvising.

In any area of activity, experience is the result of failures and victories.

An experienced medium, in his mediumistic journey, is one who has already gathered sadness and happiness. He also knows that he has a grasp of life experiences and because of this he is not discouraged in the presence of his own mistakes.

It is only natural that a novice medium, needs the help and experience of a friend in mediumship, who has been serving longer than he has.

When starting off, a medium thinks that he does not need help from a more experienced friend because this friend

is of a lower cultural level. This attitude reveals a lack of humility and the delusion that he will not make mistakes.

We would suggest that, periodically, the mediums from a spiritist group should meet together in order to exchange ideas. By doing so, each one can express his personal mediumistic experiences, but they should not try to personalize the meeting nor try to become the central point of opinions.

Every medium should take precautions against vanity, especially when the mediumship group has an excessive confidence in him. A medium shouldn't be treated differently to the other members of the spiritist group, just because he can speak with the spirits. The medium who requests special treatment is under the influence of high self-esteem, becoming easily offended by anything and therefore unprotected against obsession.

Every time that a medium receives a communication, in which a Spiritual Messenger calls for the attention of the members, then there is a possible moral or material necessity required of the medium. This communication should be analyzed carefully by the mediumship group. In this situation, very often the medium is facing a " Psychic Process," **see (1) below**, obviously supported tremendously by the disturbed spirits who take advantage of his carelessness.

*(1) **Psychic Process or Animism:** The influence of the medium is really of great importance, particularly in the involuntary substitution of his own ideas for those which the communicating spirits endeavor to suggest. It is also important in the formulation of baseless and fantastic theories, in accordance with his own opinions or prejudices, whether as a product of his own mind, or derived from the suggestions of ignorant or mocking spirits."*

We have talked about the necessity of the novice medium to count on the more experienced medium. However, we cannot forget that this is not enough. According to Kardec, the novice medium still needs to rely on the assistance of an “experienced spiritual Guide”, or that of an enlightened spirit, who is willing to be his tutor on the pathway of mediumship.

In order for a novice medium to have the guidance of an “experienced spiritual guide” he needs to be well-intentioned, sincere when serving, willing to fulfill tasks, to have love for the Cause he adopted, be persistent, be useful to others...

When the Spiritual Friends note that a medium is making an effort to overcome his own imperfections, in the sense of co-operating in the pathway of goodness, then one of them present himself to guide him closer.

Very often, the spirits who present themselves to help mediums on Earth, have been mediums in previous existences.

Regarding the tasks of men and spirits, “like attracts like” ...Thus, an incarnate doctor will attract the assistance of a spiritual doctor. This is logical and natural.

What would be the value to a medium of the assistance of a spirit who knows almost nothing about mediumship? Probably he would cause confusion to the medium whom he intended to protect.

Another point that should be considered: years of mediumship for a medium does not mean he is a experienced medium. It all depends on his improvement and how well he has employed his time...We say that as

many mediums consider themselves experienced ones, then they are usually jealous of the novice mediums and, instead of motivating them, they consider them as rivals.

As we can see, mediumship should always be subordinate to the moral aspect, for it is better for a man to have morals and no mediumship at all, than to have a fully developed mediumship but questionable morals.

7

PSYCHOGRAPHY

“ The first indication of the possession of the faculty of writing under spirit-dictation is usually a sort of shuddering in the arm and hand; little by little, the hand is moved, as though writing, by an impulsion which it is unable to control.”
(*"The Mediums' Book."*)
Chapter 17, second part, item 210)

Perhaps, by the literary tendency of some people, or even by the frequency of publishing books, psychography mediumship is one of the most desired by those who aspire to develop their psychic faculties.

Undoubtedly, psychography, or automatic writing, as well as the other mediumistic faculties cannot be considered special. It can benefit a large number of people, as the communications written on a paper can be analysed and meditated upon.

However, that does not mean that we should prefer a specific kind of mediumship, for each person, mediumship manifests itself according to the natural tendencies of the medium.

When writing his First Epistle to the Corinthians, Paul

the apostle of the Gentiles, in chapter 12, v.v 4 to 10 says:
“Now there are diversities of gifts, but the same spirit.”

“And there are differences of administrations, but the same Lord.”

“And there are diversities of operations, but it is the same God which works all in all.”

“But the manifestation of the Spirit is given to every man to profit withal.”

“For one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit”

“To another, faith by the same Spirit; to another the gifts of healing by the same Spirit.”

“To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”

As far we can see, Paul, nearly twenty centuries ago already spoke clearly about mediumistic gifts with a lot of discernment.

When choosing a certain kind of mediumship it would be interesting for the medium to meditate, once such a decision is not a result of personal vanity.

It is not mediumship which should serve the medium but the medium who should serve it.

If the medium, however, shows tendencies to write under the influence of spirits then it is necessary that he dedicates himself to automatic writing. He, also, should be aware that such a mediumship demands long and exhaustive exercises before starting to receive

communications which deserve to be divulged.

We have seen many mediums with the gift of psychography, stepping back from the task, right at the start of the work, as if they expected immediate results. The exercises are important and the spirits cannot afford a lack of quality in the communications which will be received by the mediums.

Many incarnate authors have written and revised their books many times before they have sent it to be published. Even after the books have been published alterations should be made by the authors, if they are able.

Reading the first pages that they produced at the beginning of their mediumship work, experienced mediums of psychography easily recognised that if they had to receive the same pages today, the essence of the spirits' thoughts would be the same. The spirits would find much more literary resources in them in order to dictate the messages.

There are some authors who do not like to revise their first works, as they find it too ingenuous.

Therefore, there is no need for the psychography medium to be in a hurry to publish the messages received.

Let's consider another very important aspect. If, perchance, through his dedication and effort, the psychography medium realises after years of exercise that his mediumship does not show the wished improvement, then there is nothing wrong in giving up this kind of mediumship and directing his mediumistic resources to another task. Such as healing or speech and that brings him more positive results.

There is no point in dedicating oneself for one profession if you haven't got aptitude for it.

However, we would like to make one point very clear: the Spirits Benefactors would never leave a well-intended medium without proper help. They might not find in him the ideal conditions to manifest themselves but they would never abandon him to the disturbed spirits, who in their turn would use his limited resources in order to disturb him.

8

MEDIUM AND THE GOOD SPIRITS

“...For good spirits never cause any waste of labor...”
(The Mediums’ Book.)
Chapter.17, second part, item 210)

The good spirits, those who are working for the benefit of earthly Mankind, do not waste time. They are not as numerous as it is thought. Therefore, we should not take their time in vain, as if they were always at our disposal.

Mediums should be aware of this, so that they do not call the good spirits solely at their convenience, so misusing their own mediumship.

It is true that Earth is full of spirits. However, the vast majority of them are spirits of similar evolvement to man and very few have little to add to Mankind.

When the good spirits approach a medium, whether he is a novice or an experienced one, it is because they intend to develop together with him a serious work which can be useful to everybody.

Novice mediums mistakenly believe that Superior Spirits have no schedule to follow, with regard to their activities on Earth or other occupations in the Spiritual World.

Spirits of an elevated hierarchy cannot be alongside the mediums training them daily. This task, is entrusted to conscious spirits in apprenticeship.

If mediums desire the presence of good spirits, and their agreement in the tasks they have to accomplish, then it is obvious that they need to face mediumship in a responsible way, doing their best for the service to others.

Mediums who are not committed should not count on a regular help from the Spiritual Benefactors.

Insecure or undecided mediums who do not know what to do with their mediumship will never attract the affinity of the good spirits.

Mediums without discipline, or vacillating in their faith, would not have the right to complain nor receive the support of the Spiritual Friends.

A teacher can not abandon a pupil who is interested in learning, in detriment to another one who does not show interest at all.

Therefore, the presence of good spirits beside a medium should not be understood as a privilege or merit. On the contrary, it is an increase of responsibility and duties.

We have said that the good spirits are not as numerous as it is thought. They do not deal only with mediumship but move themselves in every area of terrestrial life. However, their capacity for influence is limited.

Perhaps, someone can ask about the spiritual commitment of a medium before his incarnation. In fact, the good spirits committed themselves with some mediums before their incarnation. However, these mediums are rare.

In addition, commitment has to come from both sides. If a medium does not accomplish his part then there will be no obligation for the spirits to help him.

The fact that a medium has a link affection with a Superior Spirit does not mean that the Spirit will be obliged to look after him, thus neglecting his responsibilities as a whole.

The link of affection between Christ and Peter was the same one, that later on Christ had with Paul. In fact this truth was clearly stated when Jesus said: “Whoever does the will of my Father, is my brother, sister and mother.”

If a medium does not respond to the confidence that the good spirits put in him, then although feeling sorry for him, they will leave him on his own, where he will learn through pain, to value the gift which has been given to him.

Would the good spirits leave the medium isolated? Yes, they would.... In the same way that sometimes a devoting father would feel impelled to leave his son to follow the pathway he has chosen, even though he knows that his choice is not the best one...

Mankind, in its narrow view, values suffering excessively. For the spirits, suffering is nothing more than a temporary event, as are the insignificant tears in comparison to the unchangeable joys of the Great Future.

9

UNPRODUCTIVE MEDIUMS

*“ There are mediums who cannot get beyond strokes and pot-hooks. If, after some months of trying, a medium obtains nothing more significant than these letters strung together without meaning, or a mere “yes” or “no”, it is useless to persist in spoiling paper to no purpose; they are mediums, it is true, but **unproductive mediums.**”*
(“The Mediums' Book.”)
Chapter 17, second part, item 210)

Talking about psychography, Allan Kardec informs us that some mediums, although having the gift of psychography, are unproductive ones, as they are capable of obtaining no more than a few scribbles.

However, unproductive mediums can be found in other forms of mediumship. For example: there are physical mediums who are able to produce only a few simple manifestations, for they release a small quantity of ectoplasm, producing thus, only occasional phenomena.

In the field of psychophony or speaking mediums, there are equally unproductive mediums. In this case, the spirits which manifest themselves by them would always feel limited.

There are mediums who do not work with confidence. By doing so, they restrict the manifestation of the spirits which communicate with them.

Similar to this are the healing mediums who do not make an effort at the time of donation of magnetic fluids. They probably will produce very few results unless they work with confidence.

There are inspired mediums who are not interested in improving their ideas by constant study. By doing so, they not only limit the action of the Superior Spirits but also, they will end up making unproductive comments about the doctrine.

A medium who is unproductive in one kind of mediumship probably will not be in another one. However, a medium who does not make an effort to overcome his limitations will not succeed in any kind of spiritual activity.

How many unproductive spiritists are in a spiritist group? How many mediums expect the spirits to do everything for them?

The medium who refuses to be productive due to laziness or lack of goodwill, will eventually attract the presence of an unproductive spirit, who is equally without confidence in everything it does.

In view of this, we would say that a medium would not be an unproductive one, when he disposes himself to do it properly. By doing so, in one way or another, he will be able to do so.

We emphasize once more, that it is imperative for the medium to have discernment, so that he may place

himself in a particular type of work, where he may be productive according to his possibilities.

The passage of “The Dry Fig Tree”, in The Gospel, makes us meditate in many ways. Although the tree did not produce fruits in benefit of the starving ones, nothing prohibited the tree producing a friendly shade for the pilgrims along the way...nor the birds making nests in its vigorous branches...in many ways, it was useful.

Mediumship itself is never defective. If it has partially developed in this or that field it is because the medium has not developed himself properly. In other words, to develop mediumship is to develop the medium himself.

However, common sense tells us that a medium should never force the development of a mediumship, to which he has no aptitude at all. If, for a while, his mediumistic capacity manifests itself in a discrete way then he should make more effort working, studying and being conscious that, in the right moment, his mediumship will manifest itself clearly.

We still need to clarify that there is not what is commonly called “strong mediumship” and “weak mediumship,” as well as “strong spiritist group” and “weak spiritist group.” In fact, what varies is the level of development of the mediumship and the level of interest of the medium.

There are mediums who wish to be mediums only because they want the spirits to do something for them, that they should do themselves. This is a lamentable mistake!

If a medium does not search for his own improvement then he will probably attract the presence of unenlightened spirits, which may make his progress even more difficult. We have said that mediumship is a process of collaboration where the medium works together with the spirit and vice-versa.

10

MEDIUMISTIC EXERCISES

“...the first communications obtained should only be considered as exercises that the medium, has been made to go through with by secondary spirits; for this reason, slight importance should be attached to them...”
(“The Mediums’ Book.”)
Chapter 17, second part, item 210)

We have spoken a great deal about mediumistic exercises. Obviously, such exercises are more specifically related to the mediumship of psychography.

Allan Kardec, by the time of the Spiritist Codification, seemed to have given a great deal of attention to psychography, as it was at the time, the mediumship that he used to communicate with the spirits. It was also by the mediumship of dozens of mediums in communication with spirits that the basis of the Spiritist Doctrine began to be formed.

However, it is not our intention to be repetitive, but mediumistic exercises apply for all kinds of mediumship.

Every novice medium needs to exercise himself, for no medium is born ready to work.

The healing mediums, for example, should exercise themselves within the task of donation of fluids to those who are in need. Unfortunately, a great number of mediums give up in their first months of activity. Rare, are the mediums who persevere and the ones who work anonymously, participating weekly in the rescue or healing meetings, without any worries about personal distinction.

The true abnegation is not the one which shows itself, but the one which hides itself in the task that it does.

The wish of the medium, in promoting himself, is always a disguised sign of vanity. Vanity is found more deeply in moralistic mediums, who do not want to identify their own weakness.

Many valued workers do not realise their personal vanity, which can subtly destroy them!

There are many mediums whose vanity can be noticed even when they say a prayer...

Let's remember the wise words of the Ecclesiastes: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (*chapter 1, v.14*).

In fact, how many mediums are there who want to be recognized by Mankind – the same Mankind which regardless of what they do, will forget them anyway?

May our brother and sister mediums try to fulfill only one task, which is serving God. By doing so, you can be sure that everything on Earth is temporary. However, there will remain among Mankind only those works which

were constructed with the support of true love.

Therefore, we remind the mediums once more about the importance of exercising themselves in mediumship, but let's not forget to use humility in everything we do.

11

INITIAL OBSTACLES

“The great stumbling-block of the majority of beginners is, in fact, their liability to be drawn in to hold conversation with inferior spirits. They may usually consider themselves fortunate, if they only come into contact with spirits who are merely frivolous, and not positively wicked.”

(“The Mediums’ Book.”)

Chapter 17, second part, item 211)

On any pathway there are obstacles.

Nobody in this life is exempt from challenges.

Even those who seem to be more fortunate have their share of trials. If that was not so what would be the stimulus to improve?

The significance of pain caused by suffering, motivates the spirits to advance along the pathway of progress.

Mediumship, as an evolving instrument, is no exception. There are, therefore, a large number of lessons where the spirit matures as it works.

When mediumship manifests itself in someone then the Spiritual World begins to show itself to them.

Even though a medium may have a vast theoretical knowledge, it is only with practice that he will achieve an untransferable experience.

A medium, by identifying himself with different categories of spirits, will understand how life is in the Spiritual World.

Step by step, the novice medium will comprehend that dealing with spirits is not very different from dealing with man. In some regions in the spiritual world, there are spirits of different levels of evolution, just as may occur with incarnate people who are at different levels to which they belong.

An inexperienced man, who just starting off in the world of business, can easily be deceived by dishonest people. The natural tendency of man is to trust, until the germs of distrust are planted in his soul.

It is only after some disappointments that an inexperienced person learns how to defend himself against the traps of slander and, sadly, he finally understands that, among mankind, the law of the jungle still predominates.

How happy is that person who experiences the action of evil and does not let it embitter his heart!

In his prayer for the disciples Jesus asks God: *“I pray that you should not take them out of this world but that you should keep them from evil.”* (John, chapter 17, v.15)

According to Kardec, a novice medium should consider himself fortunate in having contact with inferior spirits, and not frivolous ones. This is because the spirits of lower evolution can, equally, teach him a lot as they are always sincere in their

words, while the frivolous ones are cunning and deceitful.

Let's remember that the Spiritist Codification was not formulated just by information from Superior Spirits. The Superior Spirits sent suffering spirits to the Society of Paris for Spiritists Studies, who told of their valued experiences in the beyond.

Therefore, the mediums should be cautious. However, they should never be discouraged as they receive communications from inferior spirits during their initial exercises. Again, we repeat, these communications are very helpful as it reveals various situations in the Spiritual World. It is a reality that, so far, is known only in theory.

A Sociologist does not endure the same social problems that a person does who is cast aside by the same society.

Suffering is an individual experience, for there are no two people who suffer in the same way from the same cause. Each person has his own way of assimilating suffering.

With this in mind, it is fair to say that the hardest obstacle for any medium to overcome will be his own moral imperfection, for, if he is persistent, any kind of obstacles are a motivation and a reason to improve his work.

It is important to mention that on the pathway of mediumship there are not only initial, natural obstacles. As the mediums overcome one difficulty, behold, there is another one.

The mediums should consider themselves fortunate when they have to endure external obstacles such as an intolerant friend, family criticism, an inexorable persecution

from an obsessor spirit and lack of support from the group that they belong to. Such external obstacles, although upsetting, are easily overcome as the medium persists in silence during the accomplishment of his duty.

However, sometimes the medium himself can be the hardest obstacle. When he finds the work difficult and allows sadness to envelop him, then the Spiritual Friends will feel frustrated and will lament that such a precious gift is, very often, with someone who does not value it.

12

THEORY AND PRACTICE

“A preliminary study of the spiritist theory is indispensable to all who would wish to avoid the annoyances inseparable from inexperience”.
(“The Mediums’ Book.”)
Chapter 17, item 211)

There is a popular saying; “Theory is one thing, practice is something very different”. By agreeing with that, we would be taking an unfair approach to the information which comes first of all, and always helps, before the experience.

Obviously, theory without practice would be the same as a physical body without a soul, as theory only shows itself to be right through practice.

However, how could a doctor diagnose a patient without previous medical knowledge? Or how can an engineer construct a building without the precise mathematical calculations?

When mediumship manifests itself to someone who has no knowledge at all about it then it will be impossible to expect positive results from it.

Mediumship, contrary to what many people think,

does not exempt the medium from studying. To the medium, it is necessary to get to know it, in order to understand how to deal with it.

When publishing “The Mediums’ Book” Allan Kardec intended to establish guidelines for the mediums, who were previously working in darkness.

This is why we understand that a medium should have an indispensable basic knowledge of mediumistic theory. By doing so, he will be cautious when experiencing undesirable setbacks.

If one leaves to the spirits all the orientation of mediumship then this shows a complete lack of knowledge in the subject which it should itself be taken seriously.

Therefore, any candidate to developing mediumship must begin by studying it. If this is the case, then the novice medium should take a break from the exercise of mediumship, so that he can obtain more information about the field in which he is about to work.

Mediumistic theory, and practice, should work together so that the medium, who is about to become an adequate instrument of the Spiritual aspirations, can maintain his own balance.

Those mediums who think they are exempt from studying will not progress. In this activity more than in others, theory and practice complete themselves.

Allan Kardec leads us to meditate when he says in a text; “the preliminary study of theory is indispensable”.

Certainly because of this, after launching “The Spirits' Book”, a basic book of Codification, the Superior Spirits brought through “The Mediums' Book”, which established guidelines to mediums in their contact with the invisible world.

We are not in favour of courses know as “regular courses of mediumship”, as it gives to the mediums who attend to them only a superficial knowledge of theory. However, we are in favour of study meetings in the spiritist group, where experiences are exchanged and “The Mediums' Book” is followed as a major work.

Study meetings about mediumship should not be based on regular public courses, where it is done on different levels and offers certificates or diplomas, even if they are symbolic ones, to those who attended the course. To exercise mediumship in a conscientious and responsible way nobody will be sufficiently prepared , just because they have attended this or that “course”, in this or that group.

The mediumistic aptitude is achieved over a period of time. It is a fruit of effort, dedication, discipline, perseverance and also serving with love.

Besides this, we should be able to see the difference between “information” and “formation”. Information is theory. Formation is more than practice, it is experience!

The “formation” of a spiritist medium does not happen without his evangelization. That is why, we say, that to develop mediumship is, in fact, to develop the medium himself.

Finally, we must add that the mediumistic theory, in order to produce positive results, needs the support of The Gospel practiced daily. Without The Gospel, any theory about mediumship is fruitless and any practice will result in disappointment.

The novice medium should become a member of a spiritist group where mediumistic meetings are not given top priority to the detriment of the study meetings. May revived Christianity be the foundation for those who are responsible for the mediumistic orientation on Earth.

13

LEVELS OF TUNING

*“Writing that is habitually illegible, even for the medium, can usually be made clearer by frequent and careful exercise, and by constantly urging the spirit to write more plainly.
(The Mediums’ Book. ”
Chapter 17, item 213)*

In mediumship we must consider the levels of tuning.

Each trance in mediumship has its own characteristics.

As the medium works and makes an effort during the apprenticeship, the mediumistic manifestation given by him becomes natural and spontaneous.

For example, in the specific case of psychography, as the medium exercises and tunes himself with the spirits which work with him, the writing occurs naturally and legibly to anyone who wishes to read it.

The medium who is writing this book at this precise moment writes with his own hand writing as calmly as if he is writing by himself. The tuning is such that he does not need any one to help him to hold the pages.

We would say that we have been working with this medium to a level that we call “good tuning”. It means that the matching between our thoughts is such that it allows us to work together, without any physical or emotional disturbance from him. Those who see him writing right now probably would say that these words are coming from his brain, and not received by him, almost without distortions.

The intensity of the trance should not be seen to be at a feverish level that occasionally envelops some mediums, giving an idea that the medium is suffering at the time of the trance or psychography.

A medium who gives us the impression of a deep trance could, in fact, be emphasizing a significant physical and emotional change. He also could be enveloped by the fluids of a spirit. It is necessary, as well, to bear in mind that a medium can allow himself to be influenced.

In the mediumship of psychophony or trance, it is not always the medium who shows excessive movements whilst in deep tuning. Sometimes, the other medium who operates in an acceptable manner, with the spirit communicating with his lips, as if it was the medium talking, is in a deeper tuning.

The more the medium educates himself the more he tunes himself with the spirits which help him. Equally, the healing medium in order to be tuned with the Spiritual Benefactors, does not need any kind of agitation when giving healing. His hands make the habitual movements so that the fluids slip through them with the tranquility of a water fountain spilling on to the ground.

Abrupt movements with feet and hands, breathless, frequent yawning, making noise with the fingers and

unnecessary movements do not mean anything, except for lack of mediumistic education in the exercise of this or that mediumship.

It is true that some spirits, mainly when communicating by psychophony, bring some physical and psychic alteration to the medium. However, even in this kind of communication, the medium needs to control himself helping the spirit to behave correctly in a place of prayer. Here is the first indoctrination that the spirit should submit, seeing that this essential measure is the medium's responsibility. In what we call a "good tuning" process talking about technological language, the writing and the tone of voice of the spirit who is communicating, might or might not have any importance, seeing that for the spirit the most important factor is the transmission of the idea itself.

For example, a TV aerial, without any noise, receives the image and sound that we see on the television... It is a similar situation for when receiving a communication.

Yet, he should clarify that, for those who still haven't studied deeply the mediumistic phenomena, achieving this level of tuning between medium and spirit is probably inadmissible. Obviously, such phenomena is more viable within psychography, where the communication can be interrupted without serious damage.

Those who believe that we as discarnate spirits always bring with us messages ready to dictate to the mediums are mistaken.. Very often, we only bring with us an idea in which we intend to develop.

14

MEDIUMSHIP AND DOUBT

“ When a medium has a perception of what he is writing he is naturally apt to doubt the reality of his faculty”.
(“The Mediums' Book.”)
Chapter 17, second part, item 214)

One of the most difficult problems which a novice medium faces is doubt.

Doubt, when it persists beyond limits, can destroy the most promising of mediumship.

The process of “Good Tuning”, that we have spoken of in the previous chapter, becomes impossible when the medium allows himself to be dominated by doubt, which from time to time comes to disturb him.

Up to a point, doubt is natural as we should not believe in anything without analysing it. Our faith should be rational and, therefore, systematic doubt cannot accompany a well-intentioned medium.

A medium who doubts his faculties cannot expect others to believe in him.

When the matter of doubt puts itself between spirits

and the medium then there is very little to do, for the spirits do not have the necessary trust for interchanging.

A medium who doubts excessively his faculties is, in fact, doubting his good intentions in co-operating with his neighbours. He finds a pretext to excuse himself from the duty in which he is called.

We would say that in any medium there is an element of doubt, for there will always be a doubt that what is heard or seen is caused by a kind of unknown hallucination.

However, when there is an acceptable level of doubt then we would say that it is possible to carry on working.

A non conscious medium would have good reason to doubt what his physic faculties can produce...there are plenty of mistruths.

Therefore, mediumistic unconsciousness is not an assurance of the veracity of the interchange between the spiritual world and the material world.

We refer to the mediums' doubt, and not to the doubt of those who are watching the mediumistic phenomena. For if the medium trusts himself the other peoples doubts would not make a difference to the continuity of the task, which is up to him.

A medium who tries to persuade people, will end up disappointed, as not even Jesus succeeded in doing so. Even Timothy, as he saw Jesus revived, needed to touch His wounds in order to believe that he was in the presence of the Master, who at that moment had fulfilled the promise to return from death.

The novice medium should allow himself to be orientated by his certainties and by his good will in helping. As time goes by, his doubts will disappear and consoling assurances will take place. By doing so, in the future, he will not be concerned about it, as there will a great deal of work that will be revealed to him.

In order to have faith in the spiritist principles we just need to use common sense, for no doctrine explains Life with so much logic as Spiritism does.

No one, in fact, needs to “see” a spirit in order to believe in survival, for reasoning tells us that if it was not like that, things would not make sense.

As Allan Kardec wrote, “the biggest proof that God exists, is in fact, the impossibility of proofing that He does not exist”...

Those who are sceptical oppose the arguments of those who believe.

Why should we be inclined to deny it, if the reasons presented to us to believe it, are at least equal in numbers to those we have for not believing it?

A medium who intends to develop mediumship, must get rid of any doubts along his pathway.

After moments of uncertainty and insecurity the medium should go ahead with determination, for the more he doubts the more difficulties he will have to overcome.

With regard to the medium who has doubts, we repeat that the spirits can do very little, even in the sense of helping him in his beliefs.

If there were intolerable levels of doubt in the medium who is writing at this moment there would be no way for us to dictate what has been written. Although he doubts, he persists in the certainty that the spiritist philosophy he embraces is superior to these controversial issues, in which many mediums are enveloped. In this unshakeable certainty in the Doctrine in which we receive support to continue, we leave to time, the work of definitive consolidation of his faith.

15

MEDIUMISTIC DISCRETION

“When a medium’s faculty is developed it must not be unduly, or unwisely, exercised. The pleasure it gives to beginners sometimes excites in them an enthusiasm that needs to be moderated”.

(Mediums’ Book.”)

Chapter 17, second part, item 217

There is nothing more ridiculous than a lack of discretion by a medium.

All mediums, however, novices or not, need to moderate their enthusiasm.

A medium who keeps talking about his mediumistic experiences, inspires no confidence in those who listen to him.

The medium who always talks about his own mediumship, reveals his personalism and a lack of maturity, and though he tries to disguise it, nevertheless it predominates over him.

A medium needs to be reserved with regard to his faculties, even among fellows from his group, avoiding to vulgarize the gifts that were given to him.

A medium who states seeing spirits at every moment is, in fact, unbalanced, for from all kinds of mediumship the

psychic vision is the one which most rarely manifests itself. Besides that, it depends much more on the desire of the spirit in showing itself than the medium seeing it.

A medium who says that he has been hearing spirits at all times is, in reality, trying to call attention to himself, for there is no medium who can hear spirits without interruption.

The more a medium learns to moderate himself the more he will be respected.

A well-intentioned medium helps without flaunting it. That is to say, like his Spiritual Benefactors, he should try to be discrete in his work.

Mediumship should never be a way of personal promotion. A medium, as any other person, should promote himself by his moral values.

Mediumship is not a certificate of spiritual enlightenment. It is available to any person and therefore it is a work of commitment.

Obviously, no medium should repress himself when showing a healthy joy coming from his soul. It is understandable that a medium, sometimes feels inclined to get problems off his chest, also talking about his innermost experiences within mediumship. In this case, it is fair enough that a most experienced medium's advice can be pronounced. However, that does not give him any kind of superiority over the others.

The joy which all mediums should search for is one which carries out its duty. The enthusiasm that all mediums should show is the enthusiasm with the Doctrine, which, in fact, is a sublime focus of light

illuminating our lives...

Mediums, we repeat, should avoid talking about themselves. When there is such a need, then they may do it using few words.

Some mediums have a great desire for being praised when talking about themselves.

The reason why we have been writing in a restrictive way is none other than to protect the novice mediums from disturbances, and the Doctrine of being wrongly understood by those who still haven't learned how to comprehend things. There are many people who intentionally, or not, mix mediumship with Spiritism. Spiritism cannot be held responsible for those mediums who are negligent and call themselves "spiritists".

May the novice, and more experienced mediums, moderate their excess of enthusiasm, so exercising mediumship with discretion.

In the chapter of the Gospel where Jesus cured ten leprous people, He asked them not to tell anyone about it, but to show themselves to the priests, according to Moses' Law. (*Luke, 17:11-19*).

Well, if the Master was concerned about being discrete, and this was clear in various chapters of the Gospel, why should we be going out proclaiming ourselves?

The dedicated spirits keep away from these mediums who lack in seriousness. They leave these mediums to become victims of those who stimulated their vanity. This withdrawal is necessary for the benefit of their own mediums who, although warned, may try not to improve themselves.

Every indiscreet medium does not deserve credibility, in the same way that an egocentric spirit does not deserve to be trusted.

Let's be attentive to this serious matter which, unfortunately, has been spoiled by the mediumistic task of many mediums along the spiritist pathway.

16

ADOLESCENT MEDIUMS

“ At what age may we attempt to develop the faculty of mediumship without danger? There is no rule with regard to age. It depends partly on the physical and still more on the moral development of the individual. There are children of, say, a dozen years of age, who would be less affected by the attempt than many grown up persons. I am now speaking of mediumship in general, but physical mediumship is that which is most likely to cause fatigue to the organism. Writing, however, in the case of a child, has another danger. Owing to his inexperience, this could be damage to his health, if he took to writing on his own and making an amusement of it”
(The Mediums’ Book. ”),
Chapter 18, second part, item 221

There is no set age to work with mediumship as it can manifest itself at any time.

Quite often mediumship manifests itself in adolescence. That is why we, in this chapter, will deal with this, giving guidelines on what we consider to be most relevant.

Usually, when mediumship manifests itself in adolescents between twelve and seventeen years old, without

discrimination of sex, its symptoms, in the majority of the cases, are temporary. That is to say, the adolescents, as their psychic power begins to reveal itself, are more susceptible to the influence of spirits who live amongst Mankind on Earth.

The fact that an adolescent experiences signs of mediumship does not mean he should attend mediumship meetings or develop it.

Although there is no age limit for the manifestation of mediumship, it is advisable that the adolescent does not start to develop it without the necessary requirements of responsibility.

Because mediumship manifests itself in this or that adolescent it doesn't mean that he is a chosen one. Very often, it happens that the family which is distant from the true faith in God can go forward towards the spiritual enlightenment that, at the present moment, they do not have.

The manifestation of mediumship on an adolescent seems to have the specific meaning of awakening those who live with him. When the spirits who are interested in this happening reach their objective, then they depart once the task of lighting a light, among those whom they love, is concluded.

After the awakening of the relatives of the adolescent with regard to his psychic power, it tends to be in a state of serenity, leaving perhaps, until later on its development.

In this paragraph we would like to warn those responsible for a spiritist group. As the adolescent and his family arrive in the spiritist group, in general terms, after a long visitations in various surgeries being seen by doctors,

the person responsible for giving advice should take this opportunity to suggest some books on the spiritist principles. Such literature is possibly unknown to them. For this reason, it is always interesting to have one or two spiritist books at hand to donate, or lend, for it is not without reason that the spirits manifest themselves in these situations.

Those responsible for the spiritist group should not invite the adolescent and his family to a mediumistic meeting. On the contrary, they should invite them for a study meeting, or charity aid work, and remind them of the importance of the Gospel in the Home.

By attending the meetings in the group, participating in the readings, having healing, by praying, changing his mental position, talking constructively, working in the service of goodness, and being more aware about everything, the adolescent will get a mediumistic balance. Thus, he will have peace in order to continue his studies and normal life. Later on, when his life settles down and, if he was born with a specific task in the field of mediumship, then the moment of working with it will arrive upon him.

Persevering in his spiritist belief, after the initial moments of enthusiasm, the adolescent having completed specific training, can begin to give healing. This measure will be extremely beneficial, to him as it will put him in contact with other people's sufferings. It will develop in him, simultaneously, his mediumship and the real feeling of love for his neighbours.

There are spiritist mediums who are far away from those who are suffering, mediums without evangelical practice. The mediums who begin in this way will rarely

get close to the needy ones. They deal rather with the spirits in need than with poor people...

The adolescent mediums deserve special attention from the spiritists who are in charge of the mediumistic task in the spiritist groups. May they be aware that for that family the time has come in which they should awake to the realities of the spirit.

17

SICK MEDIUMS

“Those who show the slightest symptoms of mental eccentricity or weakness should be dissuaded from its exercise by every possible means. For there is, in such persons, an evident predisposition to insanity, which any and every species of excitement would tend to develop”.

(The Mediums’ Book.)

Chapter 18, second part, item 222.

When giving guidelines to someone who wishes to develop his mediumship, it is necessary to be careful, for not everyone is able to deal with his psychic faculties.

Sometimes to recommend that a certain person should develop his mediumship is to push him to become more unbalanced, seeing that, from the emotional point of view, he might not be prepared for that.

As always, Kardec was well inspired when writing the text above in “The Mediums Book” in which we base our reflections within this chapter.

How could someone with tendency to schizophrenia

deal with mediumship, without modifying even more his psychism ?

Nearly all our brothers and sisters who are mentally altered show a certain inclination to what may be called “supernatural”. Living already, psychically speaking, in two worlds with their visions and voices, these fellows should focus their mediumistic resources to a charitable task where, through time, they may find the balance they are looking for.

To tell someone who has “symptoms of eccentric ideas” that he is a medium is, in fact, much more harm than help him. This could cause him enormous mental damage and pushing him away from the occupational therapy of charity, which is, in fact, the only resource which could help him.

It is normal that spiritist groups are often visited by people with certain psychological disturbances. Let’s try to help them by the healing, giving them tasks to be accomplished, such as distribution of messages at the door of the spiritist group.

We understand that, occasionally, some friends who give guidelines for mediumship to these people with a slight unbalance, are in fact, acting with good intentions. After all, it is much better that they believe themselves mediums than being socially discriminated by their psychological disturbances. However, potentially speaking, we are all mediums and we cannot ignore that there is a big difference between being a medium and being prepared to exercise mediumship.

First of all, the sick mediums need treatment. They need special medical treatment as well as a spiritual one, so that in the future, perhaps, in the next incarnation, they will be able to exercise properly their mediumistic faculties.

These sick mediums, thus called by us, in order for us to try to understand them more, as they improve their general state, could even co-operate by giving healing in the spiritist group. However, it would not be advisable to exceed this mediumistic task. And even giving healing, they should not do so in a crowded meeting, where there are to many people attending.

Under the pretext of doing charity, those responsible for the spiritist group should never allow these fellows, whilst in the process of mediumistic rebalance, to exceed themselves in the activities which are entrusted to them.

We know that the issue we are dealing with is very delicate. We give this matter the utmost respect and we really do wish to co-operate with the mediums who were reborn during this painful process of trials. Certainly, many of them were mediums in a previous life where they either abused their own faculties or induced other people to madness and, therefore, now they bring into their own being, the matter of disturbance.

Thus, it is very clear that there is a responsibility upon those who induce, indiscriminately, people to develop mediumship without an exact idea of their psychological state. Their responsibility is as big as those who label other

people as mentally sick, putting on their shoulders the heavy cross of social discrimination.

Charity should not take common sense for granted, so that the goodness we receive or wish to make can attain its fulfilment.

Let's not forget that our faith should be rationalised and, because of that, heart and reasoning must understand each other, speaking the same language.

Those who allow themselves to be driven only by their hearts are not always correct.

The Love of God for Mankind is all seeing.

18

MENTAL MIRROR

“When a spirit communicates through a medium, does he transmit his thought directly, or does he use the incarnate spirit of the medium as his intermediary?”

The medium’s spirit acts as the interpreter of the communicating spirit, because he is linked with the body, which, in such cases, plays the part of a speaker. Also, because there must be a conductor between you and the disincarnate spirits who communicate with you, just as, for the transmission of a telegraphic message, there must be a wire connecting the points of transmission and reception, and, at the ends of the wire, an intelligent person who transmits and another who receives, the message conveyed by the electric fluid.” ()*

The spirits were clear when they said that the medium’s spirit acts as an interpreter of their thoughts.

Being an interpreter of the spirit’s thought, it is only natural that the message transmitted brings something from the medium, just as a mirror does when reflecting an image,

(*) Translator’s Note.

This comment by the author was based on "The Mediums' Book".

according to its possibilities and conditions.

A dull or a broken mirror, obviously, will reflect distorted images, although the object remains correct.

Therefore, the mental medium's mirror is of fundamental importance, in the process of intellectual communications.

Like the waters of a lake, a medium needs to take care of his mental serenity, so that the spirit's message can be as accurate as possible.

It is important that a medium, specially a few hours before the mediumship meeting, avoids strong emotions, stressful conversations, exhaustive readings and television or radio programs.

The ideal would be that the medium, as he prepares himself to do a task should listen to serene music, preferably a classical piece.

Obviously the major preparation by the medium should occur from day-to-day. However, on Earth nobody can escape from the daily struggles so the few hours that a medium can be isolated from his problems would be of a great value, so that the spirits do not pick up on too many mental obstacles...

We may compare the medium's mind to a window. Quite often, our thoughts can only reach it through a few cracks... and we should be satisfied with this situation, as is the medium.

Many mediums show their irritation if they do not get positive results with their faculties. Well, if your mediums do not offer better conditions at work, how can they expect

more from us?

We would say without any regard to modesty, that as a disincarnate spirit, we have been doing a lot, in relation to the work conditions that have been offered to us.

Sometimes, in order to write a few lines by a psychography medium, we need to be with him nearly all day, waiting for the time that he tunes himself with us.

The fellow spiritists complain about the reduced quantity of mediumistic literature, but where are the mediums who apart from having a natural predisposition for literature, have also enough patience to receive them?

For many spirits, the task of being a medium's tutor sometimes has been quite discouraging.

Besides those obstacles pointed out by us, there are some spirits who are only interested in disturbing the positive communication between the two worlds.

The facility in which a medium can receive a thought from a lower spirit is just incredible! When the medium oscillates his level of vibration then he can tune himself either with friendly spirits or with disturbed ones.

Therefore, in one message we can find one thought of profound philosophy and another one full of banalities.

In order to understand better this phenomenon, let's try to imagine a radio station which suddenly begins to receive the waves of another one.

The mental frequency in which a medium tunes himself has a fundamental meaning in mediumship.

As we can see, this issue is complex, but let's not be discouraged.

The mind is the base of everything and if we wish to succeed in our projects then we should seek out balance.

It would be very useful if the mediums understand what we have just explained, for they will learn to choose the ideas which come to their minds, like a prospector, who explores a region separating gold from stones.

You can be sure that, even us as communicating spirits, are also affected by these mental oscillations and it is equally not without effort, that we are able to sustain the tuning of the transmission that we wish to send.

19

WORDS AND THOUGHTS

“Spirits possess only the language of thought; they have no articulate language; and accordingly, for them, there is but one language. This being the case, could a spirit express himself through medianimic agency, in a tongue which he has never spoken when in the flesh; and, if so, whence would he derive the words which, in such a case, would be employed by him?”

You answer your own question when you say that spirits have but one language, viz., the language of thought; for that language is understood by all intelligences, by men as well as by spirits. The errant spirit, in addressing himself to the incarnate spirit of the medium, speaks to him neither in French nor in English, but in the universal language, which is that of thought. In order to translate his ideas into an articulate tongue, and to transmit them in that tongue to you, he obtains the words he needs from the vocabulary of the medium’s brain.” ()*

Just because the majority of the words which are employed in a message are part of the medium’s vocabulary that does not mean that the message is not a genuine one.

(*) Translator’s Note.

This comment by the author was based on "The Mediums' Book".

Spirits do not have articulate language like men. They express themselves by the universal language of thought.

Due to this, all spirits can communicate with people from all nationalities, without worrying about the idiom spoken.

Evidently, to show clearly his identity, a spirit who was a well known French person in his last incarnation, will obviously try to express himself in his mother tongue, once finding a medium who can match his skills.

If Allan Kardec wished to contact French spiritists, he would certainly search for a French medium or one who allowed himself to express himself in this language. Although he could do so in any language, probably our French fellows would find it odd that Allan Kardec was communicating with them in Portuguese.

What probably would justify Allan Kardec utilising a medium as an instrument, who could not speak French, would be his faithfulness to the doctrine. For the spirits, the contained message is more than the form that it is spoken.

Therefore, it is not odd that a foreign spirit gives communication in Portuguese and, afterwards, the medium asks someone who has got knowledge in the mother tongue of the spirit to translate the message, so that the spirit can be identified.

We would like to emphasise that a spirit identifies himself not by his words but by his ideas. However, on Earth people still give more importance to external values than the content itself. As a result, the spirits always try

not to leave any doubt in their contacts with men.

When the spirits are working with a medium who has a limited vocabulary, they try to tune their thoughts to the medium. However, sometimes the message comes with basic literary and grammatical mistakes.

Those who do not know the mediumistic phenomena tend to be surprised when realising that a spirit who used to have a great knowledge in his mother tongue as an incarnate one, could manifest himself through a written message or psychophony, making the most elementary mistakes. Well, in order for a spirit to be himself completely, it would be necessary to have a medium in which he would have full empathy, not only fluidic but also in terms of habits, ideas, vocabulary ...However, if such empathy does not exist, then the spirit must accept what he has available at that moment. Let's give an example: if a great violinist does not have a Stradivarius to play then he must adapt himself to a more modest one.

Thought expresses itself through images...

Look at the drawings in the pre-historic caves. That was the first attempt by man to express his thoughts.

Gradually, the images were translated into words. Words that not always transmit precisely what has been seen, thought, and, above all, what has been felt.

The spirit thinks, and thought is his word. The men think, and the word is their thought.

Thus, on the basis of mediumship, there is the thought. Everything else is an addition, so that the ideas

can be transmitted on Earth, where everything is according to certain gravitational fields.

In the previous chapter, we talked about a “mental mirror”. We tried to emphasise the importance of the mediums’ thought, in his mediumistic development.

A medium who does not have the necessary mental serenity will observe hardly any progress within his mediumistic faculties.

Unfortunately, the “mental mirror” of the majority of the mediums that we count on in the world are enveloped by a kind of mist, that the light, projected by our thoughts can rarely penetrate it. Likewise is the sun which partly shines through the fog...

20

TRANSCENDENT GIFTS

“ How is it that a man, who possessed transcendent talent in a former existence, no longer possesses it in a subsequent one?

Such is not always the case, for, on the contrary, it often happens that a man perfects, in a new corporeal existence, what he had commenced in a previous one. However, a transcendent faculty is often purposely allowed to slumber for a time, in order to leave to its possessor greater freedom for developing, in a given incarnation, some other faculty. The faculty is thus allowed to slumber residing with him as a latent germ, which will spring up again at later period, but, of which, in the meantime, some traces usually remain with him, if only as a vague intuition.”
(The Mediums’ Book.”),
Chapter 19, second part, Item 23.

Mediumship is part of the transcendent gifts that man, through his successive lives, develops. It is a sense that like the others, contributes to his spiritual improvement.

The objective for the spirit is perfection. Therefore, all the senses, which gradually awake in him, are instruments of his progress.

Today, mediumship is not a popular sense. Unfortunately, it is a long way from being popular amongst Mankind, just as the other physical senses are. When mediumship becomes common on Earth, as it is in superior worlds, then it will lose its character of exceptionality and it will be integrated within Mankind as a natural thing.

Mediumship provides psychic talent, beyond comparison, to the spirit to develop certain aptitudes such as telepathy. Very often, the spirits of the discarnate mediums find no problems in the Spiritual Life in communicating by thought. The same thing happens with the volitional capacity of the being.

According to our previous explanation, in the same way that, in one particular existence, the spirit, by his physical body, has the means of developing the potentiality of meditation. By making use of the Law of Cause and Effect, the spirit can deaden his faculty of seeing, facing in this way the trials of blindness, which, at times, will teach him to see with the eyes of the soul. If it is necessary, in another existence he could have his psychic possibilities blocked.

If one was a medium in one particular existence then he will not necessarily will be in another.

When mediumship is exercised for a long period of time it develops on the incarnate spirit a certain kind of “psychic dependence” which, when opportune, it is advisable to eliminate, so that the spirit may be himself.

Once the faculty of mediumship is achieved then it will exist forever. However, it may be necessary that mediumship is not distinct from the other spirit faculties of the spirit thus manifesting itself naturally like the other senses.

The spirit of a famous painter cannot spend all eternity painting...If that was the case, he would never progress in other fields of his sensibility.

Therefore, mediumship in the spirit, who takes it for granted, might have it blocked by God's Law.

When a man does not use his freedom, according to the moral patterns of the society in which he lives, then he has it restricted by law which sends him to prison. Once in jail, he will learn again how to live among his neighbors, without jeopardizing anybody's rights.

If a spirit abuses the gift of mediumship in one existence in vain he will beg to have it in the next one. At the cost of a lot of tears, he will have to learn intimately to rebalance himself.

There are mechanisms in our conscience that are naturally turned on, every time that a spirit breaks the Law.

Therefore we realize that there is no cessation of mediumship for there is no retrogression in the pathway of progress. However, it is the spirits' own conscience which will restrict him claiming readjustment.

If our conscience does not liberate us from certain commitments then we will remain attached to it.

We may say that, up to now, although in a state of unconsciousness, Mankind has not forgiven itself for Christ's Crucifixion. However, long ago, the Christ had forgiven Mankind.

It is not the Spiritual Benefactors who prevent us, prior to the incarnation, for having this or that organ in

our physical body but ourselves. We mentally interfere in the genetic world, influencing the cells which will compose our body. The Spiritual Benefactors can advise us on certain decisions, but, in fact, the final decision belongs to us, even though we may act as if we are unaware of the Law which governs us.

When these transcendent gifts find a way to manifest themselves simultaneously, however, in a limited way, in the same being, then we have what we call a “genius.” He who is gifted with a prodigious memory and seems to have an incredible facility in assimilating human knowledge, as if it was previously well known to him.

21

THE QUALITIES OF A MEDIUM

“ Does the development of mediumship depend on the moral development of the medium? No. Strictly speaking, mediumship depends on the organism and is independent of the moral nature. This, however, is not the case as regards the use made of mediumship, which may be good or bad, according to the moral qualities of the medium.”
(The Mediums’ Book.)”
Chapter 20, second part, item 226

Some people may ask what a psychic faculty has to do with our organism. With regard to the mediumship of physical phenomena, there are no more doubts about it. Once the ectoplasm is released by the medium it emanates from the natural orifices of the physical body, mainly from the mouth, nose and ears. Also, the ectoplasm is produced by the cells under the control of the nervous system. This system is the most important link between the physical body and the perispirit.

In the future, science will deal with this matter more deeply.

In respect of the mediumship of intellectual phenomena, although the perispirit of the medium is the

“link” with the communicating spirits, it is the pineal gland which is of fundamental importance.

From physical and psychic nature, the pineal gland allows thought to gain real form through the word, just as electricity is produced from the power of water.

In what has been said, it is clear that mediumship identifies itself with the physical organism. This is also reassuring and according to what the Spirits said to Kardec.

A disabled person can exercise mediumship either total or partial.

In general terms, as the medium gets older, his tendency is to feel his mediumship is limited, which is understandable.

However, physically speaking, what is the point of being a perfect medium if he has no morals at all?

A musical instrument, in the hands of someone who does not know how to play it properly, will not play what it is able to produce!

More important than being a good medium is to be a medium with goodness.

A good medium may have a beautiful faculty. However, only a medium with goodness will have the support of the Superior Spirits.

A medium who is young and vigorous may not be able to do the task of an elderly and sick medium.

Therefore, the moral qualities of a medium are indispensable.

If it is necessary, the Spirits may make an effort to compensate for the medium who has some physical

limitations. But they will not be able to do so with regard to the moral limitations of the medium.

A good medium is easily found. However, a medium with goodness is very rare.

How many mediums are there who do not want a commitment with mediumship?

How many good mediums are there who lose themselves to the demands of the world, very often excessively involved with material things?

The main purpose of mediumship is that a good medium becomes a medium with goodness. When the spirits find in a medium these two qualities together then they are able to achieve marvellous things.

For this reason, we insist that the medium should evangelise himself.

Obviously we are not transferring full responsibility of the mediumistic work to the mediums.

As a matter of fact, we would not make the same mistake as those who blame the spirits for what happens to them in their daily lives.

Of course, when speak about good mediums and mediums with goodness we cannot forget to mention good spirits and spirits with goodness. If there are capable spirits in the process of mediumistic communication with men then very few are those which know how to make the most of it, in a constructive way.

The majority of the spirits which make contact with men are, in fact, spirits whom are not quite as moral as we think. We are not being moralistic in this fact.

Generally, the spirits which are available to work with the mediums are of a discrete evolution, precisely in the moral aspect. They can even be spirits with some knowledge, but with almost no enlightenment.

Therefore, let's make an effort to be good mediums and those who bring mediumistic faculties should also make an effort to be mediums with goodness, devoting themselves to the practice of the "Gospel".

Only mediums with goodness can count on the support of the spirits with goodness, attentive to the principle: "like attracts like".

22

**IN THE ABSENCE
OF ANOTHER MEDIUM**

“ Is it absolutely impossible to obtain good communications through a medium who has little moral advancement? Such a medium may sometimes obtain good communications because, if possessed of good mediumistic faculties, the higher spirits may use him, as well have just said, under particular circumstances or when a better medium is not available. They will only make a momentary use of him and will give him up as soon as they find another whose moral qualities suit them better.”
(“The Mediums’ Book.”)
Chapter 20, second part, item 226

Following the idea of the previous chapter, sometimes in the absence of a well prepared medium the spirits in order to communicate themselves use another medium, who is available for the moment, even when this medium has some limitations.

These sporadic communications from the enlightened spirits are undertaken by the novice or imperfect mediums. Such communications have as a goal, to encourage the

mediums in the development of their faculties, as well as their spiritual progress.

The spirits feel happy and would rather have the help of a medium of good will, with his limitations, than a medium who is well prepared, but emotionally unstable.

The effort of a limited medium may help him to overcome his limitations.

Many people find it strange that the Superior Spirits use intellectual, unprepared mediums in their communications with man. However, for the Superior Spirits, what is the point in having an intellectual medium if he does not want to work?

How can they utilize a psychic person who doubts his own possibilities, creating immovable mental obstacles?

The prophets chosen by God to announce The Truth to the people of Israel were almost always ordinary shepherds. They were men without culture and totally isolated from social life.

Were not the followers of Jesus called “poor in spirit” ? Were not they simple fishermen, slaves or adulterous women? We know that Paul, the apostle, the most literate of them, as he began to preach he became the most important herald of the Gospel. However, we know what he had to endure...

Hence, the doctors of the law would be the most suitable people to defend the Gospel, but it was they who attacked it.

There are mediums intellectually prepared who feel ashamed of their own mediumship. They avoid speaking

about it, immersing themselves in one task or another!

Unfortunately, there are still prejudices against mediumship. These prejudices are mainly directed at the exercise of mediumship in public by the mediums who do it and very often become as strong as the mediums' position in society...

For those who feel ashamed of their mediumistic testimony to which they were called, it is better not to be a medium.

The Master is clear about it when He says that He will not testify before The Father in favour of those who do not testify before man.

We as discarnate spirits, called to the task of spiritual interchange, are pleased with the fellows' mediums. They overcome obstacles and with their limitations, persevering collaborating and cooperating with us.

The parable of the talents that Jesus spoke of also applies to the mediums who refuse to work.

By "hiding" the talent of mediumship which was given to them they are also burying the opportunity of their own redemption.

There are some people who ask the Spiritual Friends, why do they not try to get help from men of science! How can one be in tune with those who even do not accept the possibility of the immortality of the soul?

Violence is not part of God's Law.

The more the medium is inclined to consciously cooperate with us the greater is our capacity of action. It is not possible for us to work with an unconscious medium for too

long, as we have no right to possess the mind and the life of whoever he might be, to have him totally at our service.

The medium has the right to live his own life and we cannot prevent him from his desires and personal aspirations. This applies to even those mediums who dedicate themselves to us.

There are some spirits that, if God's Law allowed them, would do nothing else but communicate with man. However, they should have done that while incarnated on Earth!

On the subject of mediumship, let's meditate on the responsibility that we have and let's try always to act with common sense.

Mediumship does not base itself on strict rules but its utilization is directly related to certain moral precepts. If a medium desires to have mediumship as an instrument of spiritual improvement then he cannot ignore these precepts.

23

HEALING MEDIUMS

“The acting spirit is that of the mesmeriser who is frequently assisted by a discarnate spirit and who effects a transformation of the water by means of what, for want of a better term, we call the animalised-magnetic fluid. As we have said, this is the substance that approaches most nearly to the cosmic matter or universal element. If the mesmeriser can modify the properties of water he can also effect an analogous modification of the fluids of the human organism. Hence, the curative effect of the mesmeric action, when properly directed”
(“The Mediums’ Book.”)
Chapter 8, second part, item 131

The healing mediumship is the approach to which all the mediums should start their development. It is a kind of mediumship which controls the strengths of the medium when it appears, giving to the medium the necessary time to psychically rebalance himself, before his mediumistic area of action is defined.

The healing mediumship, we would say, is an indispensable phase for the novice medium. In practical terms, little by little, he learns Jesus’ phrase: “freely you have received, freely you shall give”.

A medium who never gives healing is a medium who thinks he is superior to others.

We understand that all mediums should start from the beginning, that is to say, devoting themselves when giving healing.

The healing room should be placed before the rescue room.

It does not mean that the mediumship of healing is less important than others. Healing mediumship is the noblest of psychic manifestations. It was also this mediumship that Jesus made sublime when placing His hands over the sick ones, who came from all parts, asking for a relief of their pains.

When an unbalanced medium is co-operating in the rescue of the sick ones who attend a spiritist group he receives help from the Spiritual Friends, in order to rebalance his centers of power. This help will, little by little, move away the presence of the spirits who obsess him.

Any medium, novice or experienced, whatever might be his mediumship, should at least once a week devote himself to the practice of healing.

Very often, many mediums avoid some activities which do not give them publicity. It is still a battle against personal vanity.

Healing mediumship is one, which puts the medium at the same level as the others. It tests his patience, his ideals and, above all, his faith.

Not even the most literate of people would be able to comprehend the truly hidden prodigious results produced by

the healing mediumship.

The first person who reaches the benefit of cure is the own medium.

As he places his hands over someone, and prays asking for the help of the Spiritual Benefactors, he transforms himself into a kind of generator, whose own energies renew itself.

From the various benefits that the healing mediumship bring to a medium, we cannot forget the one of discipline. It will be very difficult for a medium to be responsible in another mediumistic activity, if he is not responsible in the simple task of healing. For this reason, the healing room will be a very important laboratory of observations about the real interests of those who are a candidate to mediumistic development.

Healing mediumship is the supporting power which brings balance and peace to those who, for any reason, are restrained in developing a more arduous mediumship, seeing that it would demand from them more serious commitments.

All men potentially, are healing mediums and, unless they are seriously sick or unbalanced, they are perfectly capable of giving both their physical and psychic energies to others.

No medium needs to take courses to give healing. However, some basic guidelines are necessary. Essentially, goodwill is enough. No rules are necessary apart from the “positioning of the hands” without touching the person, except in special cases when common sense shows.

We respect other people opinions. However, we think that the healing medium, when finishing the task, should

receive healing from another medium. This healing is necessary in order to exchange energies and allows the Spiritual Friends to rebalance the energies spent. Such measures would avoid the medium overestimating himself.

We think that the so called “self-healing” is completely dispensable, as it basically does not exist. The “self-healing”, in our opinion, is just a prayer begging blessings from the Superior World. Nothing more than this.

The genuine spiritist healing includes one who is receiving it, the medium and the spirit who is generating the phenomena.

The simpler the healing process the better. Any kind of innovation regarding its practice is a procedure that should not be adopted.

24

MEDIUMISTIC SAFETY

“Mediums will therefore do well to abstain from sitting for individual evocations until they are both sure of the development of their faculty and of the nature of the spirits who assist them. For with mediums whose spirit-surroundings are bad, evocations can offer no guarantee of authenticity”.
(*“The Mediums’ Book”*)
Chapter 25, second part, item 272

It is only by experience that mediums would have, what we call, “mediumistic safety”.

Experience is untransferable and irreplaceable, mainly in terms of mediumship.

Mediumship has levels that cannot be reached by improvising.

Every medium should observe the spirit who guides him in his mediumistic development, in order to do things the correct way.

Before starting any mediumistic activity of a public nature, a medium needs to spend some time which could

be quite a long period in a state of anonymity, thus obtaining spiritual strength.

The so called “family messages from beyond” demand from the medium a lot of confidence to receive it. Unfortunately, many mediums, enveloped by vanity, anticipate the happenings and end up making themselves look foolish.

In any mediumistic task, perseverance is fundamental, mainly in terms of his credibility.

A medium who does not persevere generates skepticism in him and for others as well.

A medium who has confidence in his faculties is humble and serene. He never finds himself too self-sufficient to obtain the phenomena. He knows that the spontaneous participation of the spirits is indispensable in order to get authenticity.

Those who think that a medium can attract the presence of spirits are wrong. The spirits manifest themselves only when they can or wish to do so. If a medium intends to act in this way then he would be deceitful.

There are spirits everywhere and, amongst them there are those who like deception. These ones could communicate at any time and through any medium.

The inexperienced surgeon does not perform surgery of high risk. It is only after a while that he acquires the necessary confidence.

The mediums who inspire confidence, even on us the discarnate ones, are those who, whatever happens, persevere

in their tasks.

Another fact which gives to a medium mediumistic confidence is his complete personal detachment, when exercising mediumship. A medium should only aspire to serve, even when making mistakes, receiving this or that message, for their mistakes are naturally ignored.

When a medium is truly willing to serve his brothers and sisters his limitations are forgotten, and put aside, by those who search for them. In addition, people can sense when a medium is sincere in his intentions.

In respect of mediumistic safety, we cannot forget to mention, once more, the importance of the doctrinaire study for a medium. Every medium should read at least one page daily, of the works of Allan Kardec, in order to improve his doctrinaire consciousness.

Unfortunately, many mediums have no doctrinaire study. They are mediums but they lack in confidence. They call themselves spiritists but they tune themselves with spirits who belong to other levels of the spiritual world. By doing so, they promote an inadvisable “mixture” in the exercise of their mediumistic faculties.

Therefore, mediumistic safety is only complete with doctrinaire consciousness. This doctrinaire consciousness should have The Gospel at its soul. Otherwise we will have mediums theoretically informed but without spiritual practice of the “love one another”.

A medium should always be alert before, during and after his exchange with the inhabitants of the invisible world.

When a medium is giving too much self-importance to himself the Spiritual Friends might leave him

temporarily at the mercy of unenlightened spirits, so that his personalism does not interfere with his psychic faculties, thus spoiling the quality of the exchange.

Hence, the exercise of mediumship requires constant cares. As we are still imperfect spirits the difficulties on our pathway are uncountable.

A medium who takes his mediumistic faculties as an opportunity of apprenticeship will make considerable progress in his incarnation. He will advance rightly and strongly in the direction of the future.

25

DISCONTINUOUS TUNING

*“All mediums are called to serve the cause
of Spiritism in the measure of their faculty.
However, very few of them escape
the wiles of self-love...”*
(*“The Mediums’ Book”*)
Chapter 31, second part, item 15

In our considerations about mediumship, we cannot forget to mention an obstacle in the communication between the two worlds: the discontinuous tuning.

We would say that nearly all mediums have faced this problem in mediumship. Those who achieve a uniform, and homogeneous tuning, with the communicating spirits are rare.

What would be a discontinuous tuning?

In the process of mediumship, at the very moment of receiving a message the medium’s thought often lose tuning with the communicating spirit. In this way, the medium’s thought does not express itself linearly.

This happens many times, either when receiving a simple message by automatic writing, or when transmitting an oral one.

The problem of a discontinuous tuning is that it can transform the spirit's thought from a confusion of ideas when expressing itself, as if it was literally divided into fractions.

Obviously this discontinuous tuning is caused by a problematic mediumistic development. This occurs because the medium does not allow himself to be totally involved at the time of the trance.

Let's imagine, for instance, an old long playing disc which is scratched. In order to play the disc, it would need the help of someone pushing the arm of the phonograph with manual movements. We would have the impression that the singer was singing but omitting some parts of the sound. This is a simple example of a discontinuous tuning.

When the mediums "feels" that they have lost the tuning with the communicating spirits then it is normal to feel worried. They are like the radar system which loses contact with a airplane. They try mentally to track the spirit's sign. Everything takes place in a fraction of a second. When they finally tune with the spirit again, they have the impression that part of the thought they were interpreting has been lost.

How can such a difficulty be avoided?

The medium needs to be confident in himself and in the spirits. He needs to give himself to the trance, without resistance or fear.

For a long time, discontinuous tuning will be an obstacle to the free interchange between incarnates and discarnates.

In some mediums the tune is so fragmented that we

spirits only manage to transmit a few words. It is quite common that in a communication an either verbal or oral one, the medium completes it with his own intellectual resources. The main idea of the communication originally belongs to the spirit. However, it is the medium who complete it with his own ideas... we do not know if we expressed ourselves clearly because in this exact moment we, and the medium, are having a problem of discontinuous tuning which, in fact, has been useful to describe this situation.

We would like to say that the problem of discontinuous tuning is not unilateral. A medium cannot be responsible on his own for it. The communicating spirits suffer from this problem as well.

Let' see how the problem of interchange presents itself. Previously, we said that the discontinuous tuning sometimes can be either caused by the medium or by the spirit.

When facing such a problem we should not be discouraged but, on the contrary, we should try to overcome it. Let's remember the courage of the pioneers of maritime trading who, in order to discover new continents, never felt intimidated whilst sailing on unknown oceans.

The mediums and spirits, who have been working on Earth can be considered true pioneers in unexplored lands, even though the mediumistic interchange has always existed.

When called to serve the Spiritist ideals let's do it conscious of our limitations, realizing that everything must follow its natural course.

He who gives the best he can has nothing to fear.

We should keep working, for there will be a time when

we are continuously linked to goodness and the discontinuous tuning will disappear from mediumship.

Let's accept with humility those who criticise our intentions in co-operating on goodness. However, we understand that they exist whilst ignoring that they will have to face their own personal tribulations.

There are millions of people who do not even have the desirable tuning of the prayer "Our Father."

So let both spirits and mediums make an effort, side by side, so that success will bless us.

26

THE MISSION OF MEDIUMSHIP

“Leave aside questions in relation to scientific subjects. Our mission is not to answer such inquiries, thereby sparing you the trouble of research, but to help you to become better, for that is the way in which you will really advance”.
(“The Mediums’ Book.”)

Chapter 31, second part, item XVII

The mission of mediumship is basically related to the work of spiritualization of Mankind.

In spite of being the subject of experimental studies relating to the survival of the soul, the essential task of mediumship is to make man aware of the transiency of physical life and clarifying for him his responsibility with regard to his moral edification.

Mediumship will not prevent man from his part of the work that he has to endure in order to advance.

Revelations which are against the Natural Law do not make part of a well balanced mediumship.

There are spirits who do everything. They are called pseudo wise. They give mistaken information as if they are

fully competent in all fields of knowledge. Therefore, it is a must for a medium to be aware of this, especially those mediums who wish to be discreet.

The Superior Spirits can inspire man in the work of research. In order to do so they directly inspire the scientists, without the need of using another instrument or medium who would be completely unaware of the subject.

There are some mediums who propose themselves to solve crimes, find missing people and resolve inexplicable problems, who are opportunists. They are causing diversion from the right way and certainly will be unmasked by public opinion.

These mediums use the name of the Spiritist Doctrine but, in fact, they are not spiritists. They act by themselves, without being linked to any noble task which would give them spiritual support.

In fact, not even the so called “mediumistic surgery” should be considered as part of the mediumship field. This concession from the Spiritual World has happened, as a result of the huge advancement of materialism. The truly “mediumistic surgery” does not need cutting instruments. The medium just needs to position his hands, donating ectoplasm, so that the Spiritual Benefactors can act with the permission of God.

Thinking about the mission of mediumship we cannot forget to mention the wise notes of Paul the apostle who largely dominated the subject. In his first epistle to the Corinthians, chapter 14, v.22: “Wherefore tongues are a sign, not for those that believe, but for those that do not; but the prophecy is not for those that do not believe, but for those who believe”.

Extraordinary words! The prophet or better to say, the mediumship which teaches, guides and supports is not given to persuading the disbelieving, but more for the edification of those who already have faith.

Whoever has rational faith does not need eyes to believe!

What “sign” would the spiritists wish from the Truth besides the excellence of the spiritist principles in the reasonable logic of the Doctrine?

Talking about the polyglot mediumship, Paul the apostle says that such phenomena would be important for those who are incredulous but not for those who already believe. In fact, the incredulous ones sometimes need to be shocked by the “unusual”. Jesus cured a lot of people so that the doctors of the law would be confused in their prejudices. However, His main concern was with the exhortation of The Good News.

The mediums do not need to give any proof, as science should search for it by itself and Mankind should learn it at the expense of its own reflections.

May the mediums naturally persevere in cultivating in the mediumship field the flowers that will bloom by the wish of God.

We could not say exactly whether Jesus was condemned to death because He resuscitated Lazarus or whether it was because He taught the forgiveness of offences!

What touches the people’s moral aspect is more important than that which touches their feelings.

The spiritual messages, which come from mediumship, inviting man to an inner renovation, have frequently the mission of awakening the conscience of those who are insisting on making errors.

So far, the biggest challenge for the incarnate spirit is not to believe that life goes on after the death of the physical body but to live in this world with the sense of eternity!

Mediumship cannot diverge from its mission to be attentive to those who are sceptical. They will sooner or later be invited to an inner introspection caused by suffering.

May the mediums not deviate from the right pathway, nor go to the dangerous short cut of personalism.

The appeals of the world of personal prominence are numerous and various. Nevertheless, the medium who develops his task with humility and fidelity in his mediumistic ministry, will be able in the future to take on higher responsibilities.

27

RIVALRIES

*“...Those who are imbued with the true principles of our doctrine regard all spiritists not as rivals but as brothers and sisters”
 (“The Medium’s Book.”)
 Chapter 31, second part, item 22*

Rivalry amongst spiritists is one of the main reasons for the weakness of the doctrinal activities.

Spiritist groups which are rivals are going against the interest of the Doctrine.

Superior Spirits will not be present where there is no union.

Vanity is a destructive attribute whose subtlety spreads itself where there is humility.

Under the pretext of being correct, nobody has the right to offend somebody else. For reason is always with he who is ready to understand and overcome difficulties.

No medium should envy the mediumistic task of a fellow of ideals. By doing so, he will be depreciating his own task which is his responsibility.

When envy installs itself in someone’s heart then it is a

sign that this person still has many limitations to overcome.

Unenlightened spirits are always planning to damage the Doctrine. They concentrate their attacks on unprepared mediums who are an easy target, hence threatening the balance of the group.

A medium should be discrete, talking less and serving more thus giving an example of renunciation and love to the Cause.

The field of the Doctrine is immense. There is enough space for any one who wishes to spread the seed.

Mankind is in need of the spiritual nourishment!

The objective of the disturbing spirits is to deviate spiritists from their tasks. It is to make them argue for nothing, causing the task to be delayed.

What is the point of a medium working for the moral behaviour and transformation of Mankind if he does not even cogitate to modify himself in the first place?

A medium who works hard, doing goodness for others, but who is not concerned in renewing himself by the principles of the Gospel is, in fact, not doing the essentials.

The Spiritual Benefactors feel sorry for those who work for the edification of the external construction of the Kingdom of God, but postpone indefinitely, their own sublime edification.

No matter how numerous are the spiritists groups all of them should be united under the light of the Gospel.

Mediums need to be more fraternal to each other. They should remember that even professional workers of the world, who usually work motivated by financial reasons,

respect certain ethical rules.

The Spirit of Fenelon, in the text of this chapter which helps us to meditate, says: “The true Spiritism has as an aim of benevolence and charity, that excludes any thought which is not one of goodness that can be done”.

The mediumship group which has no union will inevitably fail. In order to have a true union it is essential to have an exchange of favourable vibrations and fraternal thoughts.

In the event of a problem appearing any problem which could threaten the balance of the group it is advisable to talk frankly, instead of making anonymous comments.

The leader of a spiritist group needs to be balanced in order to avoid the presence of the darkness...

Let's remember that Jesus was responsible for the apostles and always kept them together, even though they had a lot of differences amongst them.

In Mark, chapter 3, vv. 24 and 25 we find the unforgettable Master's lesson: “And if a kingdom be divided against itself, that kingdom cannot stand”. “If a house be divided against itself, that house cannot stand”.

In our Christian view, there is nothing which may justify the lack of union amongst spiritist fellows nor the lack of union amongst friends from the first hour of the gospel of the world.

Let's be fraternal to each other in the ideal that unites us and let's go forward working, as we are still far away from the final victory of our doctrinal principles for the revival of Christianity.

28

OTHER CONSIDERATIONS

“...every medium or group which believe themselves to have a privilege of receiving communications that only they are able to receive, as well as being attached to superstitious practices, are undoubtedly under the influence of obsession. Very often the obsessor spirit presents himself with respectable names, of which both spirits and incarnate ones honour and respect”. ()*

In mediumship there is no privilege for a medium or group.

A medium or a mediumistic group that imagine themselves receiving privileges from the Spiritual World are, according to Kardec, “under the influence of one of the most characterised obsessions...”

The objective of mediumship is to bring people together to get to know the Spiritist Doctrine.

No matter how efficient it is, no mediumship can be put on a superior level to that of spiritists principles. We mention that as there are groups which survive at the

(*) Translator’s Note.

This comment by the author was based on "The Mediums' Book".

expense of the mediumship of this or that person.

Mediums should recognise the conditions of intermediates. By doing so, people will get to know Spiritism not only as a doctrine that gives the possibility of the interchange with the discarnate ones but also as a Philosophy.

In a well-balanced spiritist group, mediumship meetings should not have priority over study meetings. Mediums should not be treated better compared to other members of the group.

We know mediums who began their task in simple groups and as the task grew, they left these groups to go to better equipped ones. This kind of attitude is a mistake as the spirits very often find in one particular group the ideal conditions that they do not find in another, even when the other group is bigger, more comfortable and the intellectual support is better.

We must clarify that our intention in the chapters of this book is only to help the novice mediums with the experience we have in the beyond. Obviously, according to the spirit of freedom which exists in our doctrine, each one will act according to his free-will. However, they cannot forget that they will be individually responsible for the consequences of their decisions.

When a promising mediumistic work begins the unenlightened spirits act in every possible way in order to destroy it. Moreover, they utilise the people from the group as an instrument, or even on occasions they infiltrate someone who, at the beginning, shows good will but, after a while, transforms himself into a serious problem for the group.

A spiritist group needs a lot of prudence and discernment in order not to give up on simplicity. Sometimes it is through the idea of offering more material comfort to the members that this process can begin...

As we can see the matter is a complex one and it is important to be alert.

Let's not forget that a medium is a human being and therefore, by his own human condition, he is fallible like anybody else.

A mediumistic group which works with the idea of being better than others is, in fact, by this thought putting its base at risk.

Every spiritist group needs to work in harmony, like a small piece of a more important engine which is the Doctrine.

May each medium keep working in the group where he has developed himself, just like a tree which continues to grow in the soil where it was planted.

If problems arise in the spiritist group, it does not mean that the medium should leave the group, in which he developed himself, but he should stay and help his fellows in that crucial moment.

He who discloses a difficulty is the first one to be called to solve it.

We should bear in mind that, very often a medium who complains about his group is himself the focal point of a poor relationship with them.

Accordingly, a medium should fulfil his task in a atmosphere of silence, trying not to get involved in

wasteful conversations. When called to give his opinion, his word should be a conciliatory one without being in favour of this or that side. Furthermore, once a medium allows himself to get involved in gossip then he will not be able to be free from it without damaging his mental mirror which will interfere negatively in his activities.

29

A LOT TO DO

“Mediums are an essential element in a spiritist meeting. However, they are not indispensable and it would be a mistake to think that without them there would be no meeting” ()*

According to “The Mediums’ Book” mediums are not an indispensable element in the spiritist meeting.

In order to carry out the meetings a spiritist group does not necessarily need the work of a medium.

It is obvious that the presence of one or more balanced mediums in a group helps a lot. However, in order to go forward, the Spiritist Doctrine does not depend on man.

There are spiritist groups that are concerned about the lack of mediums in their groups. Sometimes, they even invite mediums from other groups and offer them work. By doing so they are ignoring the Spiritist Doctrine.

In general, there is no spiritist group without a medium. No matter how simple and humble the mediums are they should not be taken for granted.

The presence of a healing medium during a time of

(*) Translator’s Note.

This comment by the author was based on "The Mediums' Book".

doctrinal activities, is a blessing. However, in order to develop relevant tasks there is no need for the spiritist group to have an automatic writing medium, or a medium of physical effects.

The Spirits always value the good intention in a medium and not his mediumistic condition, seeing that there are some mediums who are not willing to co-operate. On the contrary, many of them end up creating obstacles to the work of the Spiritual Benefactors.

The presence of a gifted medium in a group can be a blessing, but can also constitute a problem. Very often some delicate problems appear around them.

To us discarnate spirits, there is no “gifted medium”. We only utilise this expression to emphasise a subject that, in a way, concerns many spiritist leaders who wish to see their groups well assisted.

If, in a spiritist meeting, there isn't a gifted medium present, that does not mean that the meeting is lacking in spiritual assistance. The field of work is huge and there are plenty of tasks for those who wish to collaborate.

As much as possible, the mediumistic activities of a group should not depend on a specific medium. Groups which rely on one medium run a risk of being weakened by the retirement or death of the medium.

Before forming a mediumship team the spiritist group needs to organise more important tasks, such as the teaching of Spiritist Moral for children and the youth, study meetings, social aid in different fields, healing, etc.

Furthermore, every spiritist group should have a team to give spiritual support to the sick ones in hospitals or even

in their own homes, when it is necessary. They should also have a team to guide people in how to start “The Gospel in the Home” and to disseminate the doctrine.

A medium who does not delegate tasks in a spiritist group is, in fact, obstructing others from progressing, restricting their capabilities.

A well-guided medium should fight against any tendency of the group to idolatry. On the contrary, he should support and help his fellows in the work that needs to be done.

Therefore, spiritist groups are wrong to judge themselves as “less developed” if they do not have a “gifted medium.” This is a narrow view of mediumship and its variations!

Mediumship with Jesus can be exercised in many different ways!

More important than a medium who performs surgery on sick physical bodies is the Doctrine, which promotes renewal of souls!

More significant than a medium who receives messages from the beyond is he who disseminates them by his own good behaviour.

More effective than a medium who gives fluids for a spirit materialisation is he who puts into practice the ideas of immortality by his work.

30

SELF-CRITICISM

“...Every medium who would not become a cat’s-paw for the dissemination of error should make point of attending meetings of the serious character we are considering, and should avail himself of the friendly criticism of those about him, for the appraising of the communications he receives”.
(“The Mediums’ Book.”)
Chapter 29, item 329

Self-criticism and mediumship should be simultaneously developed by the medium.

A medium should use it while working with mediumship.

A medium should be aware of his limitations and possibilities.

It is very important to keep clarity in his task so that vanity does not bring him illusions.

It is important to have discernment in order to keep one’s self on the right pathway.

A medium who does not practice self-examination exposes himself easily to ridiculous situations.

When the medium exercises self-criticism he is able to recognise his own mistakes and keep himself away from becoming unbalanced.

However, the self-criticism should not be too severe so as not to affect his capacity for serving.

Everything which is in excess, even self-examination, can cause damage. Moreover, one of the things that the unenlightened spirits do is to make the medium believe that he is incapable of working with mediumship.

There are mediums who fail by their excessive enthusiasm, as well as those who equally fail through their apathy.

Therefore, methodical study and work are very important in the field of mediumship.

In mediumship, a medium should not rush for results nor be apathetic with regard to it.

In everything it is necessary to have balance.

In a similar way to trees, mediumship has also its productive phases. It is important for the medium to know this so that he does not become discouraged during the difficult phases of mediumship.

Self-criticism will make the medium demand improvement from himself as well as from the spirits. The spirits also need to improve themselves in the task of interchange.

For this reason, Allan Kardec advised that every communication from beyond should be analysed by reason.

Very often, the spirits, after giving a written message,

ask the medium for the possibility to revise it, altering it if necessary and modifying the ideas. As time goes by, they improve themselves in the spiritual world.

Many mediums do not accept communications from some spirits as genuine. They say that the thoughts revealed in these communications do not belong to such spirits. This is, in fact, to deny the communicating spirit the opportunity to renew himself by the self-criticism. The self-criticism can be perfectly developed in the beyond by the support of remorse.

The medium who really wishes to serve Spiritism needs to guard against susceptibility. He should take the constructive side of criticism even when this criticism comes from friends who are unable to hide their envy and spite.

A medium who does not do self-criticism is a medium who can be at the mercy of unenlightened spirits who may plan his failure.

Therefore, the medium always needs to count on more experienced friends so that he can exchange ideas frankly. These friends, should have no inferior feelings otherwise they might end up harming the good intentions of the novice.

Self-criticism, discernment, sincerity, good intentions, no personal attachment, discipline, perseverance and idealism. These are some of the basic points for the medium who aspires to mediumship with Jesus, with the blessings of the Spiritist Doctrine. Of course these points are independent but all of them are dependant on another requirement, which is the study.

A medium without study is only an instrument. On the other hand, he who studies has the support of the Spirits in the complex mechanism of the spiritual interchange.

Therefore, he who wishes to start developing his mediumship should begin by studying the Spiritist Doctrine and the basic works of Allan Kardec.

SPIRITIST VOCABULARY

Clairvoyance: paranormal sight. The apparent ability to see in the mind's eye, people, objects, words etc.

Clairaudience: paranormal hearing in the mind, sounds, voices, names, messages etc.

Clairsentience: feeling sensations. Sensing the age, gender and physical condition of other people and communicators from spirit. Clairsentience may also be thought to include Psychometry, the ability to read an object; feeling impressions from an object.

Direct Voice: Independent voices heard coming out of the air, usually with the medium in trance.

Erraticity: the state of errant or wandering spirits; that is to say, of such as are not incarnate; the state of a spirit during the intervals between two successive corporeal existences.

Medianimic: (from the Latin words medium and anima, soul). - Appertaining to the faculty or action of intermediacy between souls in flesh and souls in the spirit-world. We say "A medianimic communication" "Possession of the medianimic faculty constitutes a medium."

Medianimity: (from the Latin medium, and anima; middle-man, intermediary).—A person who serves as a go-between, or intermediary, between the souls of spirits and of men.

Mediumistic: Synonymous with Medianimic.

Mediumship: The exercise of the medianimic faculty. The calling, work, mission, or action, of a medium.

Perispirit: (from the Greek peri, roundabout, and the Latin spiritus, breath, spirit). The semi-material envelope of the soul. During incarnation, it serves as the link or intermediary between the incarnated spirit and the matter of his fleshly body. During erraticity, it constitutes the spirit's fluidic body, inseparable from the personality of the spirit.

Pneumatography: (from the Greek pneuma, air, breath, wind, spirit). This word denotes the direct writing of spirits, without the use of the medium's hand.

Psychic Process or Animism: The influence of the medium is really of great importance, particularly in the involuntary substitution of his own ideas for those which the communicating spirits endeavor to suggest. It is also important in the formulation of baseless and fantastic theories, in accordance with his own opinions or prejudices, whether as a product of his own mind, or derived from the suggestions of ignorant or mocking spirits.

Psychographer: (from the Greek psuke, butterfly, soul). A person who writes by psychography. A writing medium.

Psychography: Automatic writing. The writing of spirits by a medium's hand.

Psychophony: The communication of spirits by the voice of a speaking medium.

Psychic Photography: Unexpected figures appearing on photographs.

Reincarnation: The return of a spirit to corporeal life. Plurality of existences in this planet and in other material worlds.

Spirit: According to the spiritist theory, spirits are the intelligent beings of the creation; they people the universe beyond the limits of the visible world, they are the souls of men who have lived upon the Earth, or in other globes, and who have quitted their corporeal envelope.

Spiritism: Set of laws and principles, as revealed by the Superior Spirits, contained in the works of Allan Kardec, which constitute the Spiritist Codification: The Spirits' Book, The Mediums' Book, The Gospel According to Spiritism, Heaven and Hell, and The Genesis. It reveals new and more profound concepts with respect to God, the Universe, the Human Being, the Spirits and the Laws which govern life itself.

Spiritist: That which has to do with spiritism. A partisan of spiritism. One who believes in the fact of spirit manifestations.