

# SPIRITISM IN ITS SIMPLEST EXPRESSION<sup>1</sup>

---

<sup>1</sup> Translated from the New Edition, Union Spirite Française et Francophone. – Tr.  
Translator's Note: We have used the pronoun 'he' to refer to God in order not to over  
repeat the referent God.



# SPIRITISM IN ITS SIMPLEST EXPRESSION

SUMMARY OF THE SPIRITS' TEACHINGS  
AND THEIR MANIFESTATIONS

by

ALLAN KARDEC



Author of the Spirits' Book  
Founder of the Spiritist Review  
and Codifier of Spiritism

*Translated by Darrel W. Kimble and Marcia M. Saiz*



CEI



FEB

Copyright © 2020 by  
FEDERAÇÃO ESPÍRITA BRASILEIRA – FEB

Copyright ceded to the Brazilian Spiritist Federation by the International Spiritist Council.  
CONSELHO ESPÍRITA INTERNACIONAL – CEI  
SGAN Quadra 909 – Conjunto F  
70790-090 – Brasília (DF) - Brasil

First Edition – 10/2021

ISBN 978-65-5570-243-9

Original title in French:  
LE SPIRITISME À SA PLUS SIMPLE EXPRESSION  
(Paris, 1862)

All rights reserved. No part of this book may be reproduced by any mechanical, photographic, or electronic process, or in the form of a phonographic recording; nor may it be stored in a retrieval system, transmitted, or otherwise be copied for public or private use without prior written permission of the publisher.

FEDERAÇÃO ESPÍRITA BRASILEIRA – FEB  
SGAN 603 - Conjunto F - Avenida L2 Norte  
70830-106 – Brasília (DF) – Brasil  
www.febeditora.com.br  
editorialexterior@febnet.org.br  
+55 61 2101 6161

Book orders to FEB:  
Commercial  
Tel.: +55 61 2101 6161 – comercial@febnet.org.br

Dados Internacionais de Catalogação na Publicação (CIP)  
(Federação Espírita Brasileira – Biblioteca de Obras Raras)

---

K18s

Kardec, Allan, 1804–1869.

Spiritism in its Simplest Expression: Summary of the spirits' teachings and their manifestations / by Allan Kardec; translated by Darrel W. Kimble and Marcia M. Saiz. – First edition – Brasília (DF), Brasil: FEB, 2021.

72 p.; 15 cm

Translated from: Le spiritisme à sa plus simple expression  
ISBN 978-65-5570-243-9

1. Spiritism. I. Federação Espírita Brasileira. II. Title.

CDD 133.9  
CDU 133.7  
CDE 85.04.00

---

## CONTENTS

A History of Spiritism .....	7
Summary of the Spirits' Teachings .....	33
Maxims Taken from the Spirits' Teachings ...	49
Explanatory Note .....	59



## A HISTORY OF SPIRITISM

Around 1848 in the United States, attention was called to a number of strange phenomena consisting of noises, raps and movements of objects without any known cause behind them. These phenomena frequently occurred spontaneously with remarkable intensity and persistence, but it was noted that they occurred more particularly under the influence of certain persons called *mediums*, who could, in a manner of speaking, induce them at will, allowing the phenomena to be repeated. Tables, especially, were used for this, not because they were favored more highly than some other object, but solely because

they were the most convenient article of furniture, and could most easily and naturally be sat around. To begin with, the table would start spinning, but then it would move about, jerk, topple over, rise up into the air, and make forceful rapping noises, etc. This was the phenomenon that gave rise to the name *turning tables* or *the dance of the tables*.

At first the phenomenon might have been fully explainable as resulting from some electric or magnetic current, or possibly the action of some unknown fluid, and such was the opinion regarding it. But it did not take long before it was realized that the various expressions of the phenomenon displayed signs of intelligence; hence the movement of the table was obeying a will, and would move to the right or to the left toward a designated person. At that person's command, it would stand on one or two legs, would strike the floor the number of times requested, would beat to a rhythm, etc. Consequently it became obvious that the cause was not purely physical, and according to the maxim: *If every effect has*



*a cause, every intelligent effect must have an intelligent cause*, it was concluded that the cause of this particular phenomenon must be an *intelligence*.

What was the nature of this intelligence? That was the question. At first, it was thought that it might be a reflection of the medium's or the onlookers' intelligence, but experience soon showed that idea to be impossible, because matters completely outside the thought and knowledge of those present were obtained, and which were even contrary to their ideas, will and desire; thus the manifesting intelligence could only belong to some invisible being. The way to tell for certain was quite simple: start a conversation with it. This was done by means of an agreed-on number of strikes to designate a *yes* or *no* answer, or to designate letters of the alphabet, the latter rendering answers to the most diverse questions asked of it. This phenomenon was first given the name *talking tables*. When asked about their nature, all of the beings that communicated in this way stated that they were *spirits* and that

they belonged to the invisible world. Since the same effects were produced in many different localities by the agency of different mediums, and also because they were witnessed by very honest and well-educated persons, there was no way they were a game of illusion.

The phenomenon spread from the U.S. to France and the rest of Europe, where, for a few years, the turning and talking tables were a fad and were a form of entertainment in salons. After their novelty wore off, they were set aside to make way for a new distraction.

The phenomenon did not take long to appear in a new form, which removed it from the realm of simple curiosity. The scope of this brief summary will not allow us to follow it in all its phases, so we shall proceed with no further ado to what was to be its most characteristic phase, the one that most specially gained the attention of serious persons.

First of all, we must state, in passing, that the reality of the phenomenon encountered with many opponents; some, without taking into account the disinterestedness and honorability of

the experimenters, saw it as nothing more than a fraud, a skillful game of sleight-of-hand. Those who did not believe in anything outside the world of matter, who did not believe in anything but the visible world, and who thought that everything died when the body did – materialists, in other words – those who regarded themselves as being of *sound mind*, rejected the existence of invisible spirits as being in the class of absurd fairytales. They labeled as crazy those who took the matter seriously and heaped sarcasm and mockery on them. Others, unable to deny the facts, and influenced by a certain order of ideas, attributed the many forms of the phenomenon to being exclusively the work of the *Devil*, thus seeking to scare the timid. But nowadays the fear of the Devil has singularly fallen out of favor; he had been spoken of so much and portrayed in so many different ways that people had gotten used to the idea, and hence many said that they would like to have the opportunity to see what he really was like, after all. The result was that, except for a small number of timid women, the news that the actual Devil himself had appeared on the scene

was regarded as somewhat sensational to those who had never seen him, except in paintings and in the theater. This was a powerful stimulus for many persons; therefore those who wanted to use such means to erect a barrier against new ideas defeated their own purpose, and without meaning to, they became more and more effective advertisers the more they ranted and raved. Other critics experienced no greater success, because they tried to oppose the proven facts and categorical arguments by simply denying them. Just read what they published. You will find plenty of proof of their ignorance and lack of serious observation of the phenomena, but you will never find a peremptory demonstration of their impossibility. Their entire argument may be summed up as: "We do not believe; therefore it does not exist; all those who do believe are crazy; we are the only ones privileged with reason and common sense." The number of converts won by serious or farcical criticism is incalculable because they never encountered anything but personal opinions devoid of proof to the contrary. Let us proceed with our exposition.

Communications by means of raps were slow and incomplete; it was then discovered that when a pencil was fitted to a movable object such as a tiny basket, a planchette, etc., upon which the medium placed his or her fingers, the object began to move and trace out characters. Later still, it was realized that these objects were mere accessories and could be eliminated; experience demonstrated that if a spirit<sup>1</sup> could act upon an inert object to guide it at will, it could also act upon an arm or a hand in order to guide the pencil. This led to *writing mediums*, i.e. persons writing unintentionally under the impulse of spirits, for whom they acted as instruments and interpreters. From that moment onward, the communications no longer had limits and the exchange of thoughts could occur with as much speed and development as among the living. A vast field was opening up to exploration; a whole new

---

<sup>1</sup> We have used the pronoun 'it' when the referent is an 'intelligent being' without any gender specification, but the relative pronoun 'who' (instead of 'which') when the referent is the spirit of a human being, with free will. – Tr.

world was being discovered: the world of the invisible, just as the microscope had discovered the world of the infinitely small.

Well, what were these spirits, after all? What role did they perform in the world? Why were they communicating with mortals? Such were the first questions to try to answer. The spirits themselves soon stated that they were not separate beings in creation but were the actual souls of those who used to live either on the earth or on other worlds; that these souls, after having gotten rid of their corporeal envelope, inhabited and traveled space. There was no room for doubt when among the spirits we recognized our own relatives and friends, with whom we could communicate; when these spirits proved their existence by demonstrating that the only thing dead about them was their body, that their soul or spirit continued to live and that they were right beside us, watching and observing us as they did when alive, surrounding with solicitude those whom they loved, and whose memory was a sweet happiness for them.

There is usually a completely erroneous idea regarding spirits. They are not like most people perceive them to be: abstract, vague and indefinable beings, nor are they anything like a brilliant light or a flame; on the contrary, they are very real beings possessing both individuality and a determined form. One can get a good idea about them with the following explanation:

Human beings are comprised of three essential things: 1) the *soul* or *spirit*, the intelligent principle in which the thought, will and moral sense reside; 2) the *body*, the coarse, heavy material envelope, which enables the spirit relate to the outer world; 3) the *perispirit*, the light, fluidic envelope that serves as the connection and intermediary between the spirit and the body. When the outer envelope is spent and can no longer function, it collapses and the spirit rids itself of it, like the fruit its rind or the tree its bark; in other words, it sheds its old, worn out garment. This is called *death*.

Death, therefore, is nothing other than the destruction of the spirit's coarse envelope: only the body dies; not the spirit.

Throughout life, the spirit is more restrained or less restrained by the ties of the matter to which it has been united, and which quite often paralyzes its faculties; the death of the body disencumbers the spirit from these ties; it is delivered from the body and recovers its freedom, like the butterfly leaving its chrysalis. However it leaves only the physical body behind; it retains the perispirit, which is a sort of body which is ethereal, vaporous and imponderable to us and which we see as having retained its human form. In its normal state, the perispirit is invisible to us, but the spirit can make it undergo certain modifications that render it temporarily accessible to our sight, and even our touch, much like steam as it condenses. This is how spirits can at times appear to us in apparitions. It is with the perispirit's help that the spirit can act upon inert matter and produce phenomena such as noises, movements of objects, writing, etc.

Raps and movements of objects are ways spirits use to attest to their presence and call attention to themselves, exactly like someone



knocking at the door letting those inside know that someone is there. There are spirits that do not limit themselves to moderate noises, but make a racket much like dishes breaking, doors opening and slamming shut, or furniture being overturned.

Spirits can express their thoughts by using raps and agreed-upon movements, but writing offers them the best, quickest and most convenient means; it is also the one they prefer. In the same way that they can enable the hand to form letters, they can guide it to draw, write music, or play a melody on an instrument – in other words, in the absence of its own body, which it no longer has, it can use that of the medium to manifest itself in a manner perceptible to humans.

Spirits can also manifest in other ways: sight and hearing, to name a couple. Certain individuals called *hearing mediums* have the ability to hear them and thus talk to them. Others can see them: these are *seeing mediums*. Spirits who manifest to sight usually appear in a form similar to the one they had while alive

– only vaporous. At times, this form takes on all the appearances of a live being, so much so that spirits can completely fool everyone, and to such a degree that they have sometimes been taken to be flesh-and-bone persons with whom other persons were able to converse and exchange handshakes without realizing they were dealing with spirits had the latter not suddenly vanished.

The continued, widespread sightings of spirits are very rare, but individual apparitions are quite frequent, especially at the time of death. The liberated spirit seems to be in a hurry to go see its relatives and friends, as if to advise them that it has just left the earth and to tell them that it continues to live.

Let us all probe our memories and see how many inexplicable incidents of this kind have occurred without our being aware of it, not only at night during sleep, but in broad daylight while wide awake. Yesteryear such incidents were regarded as supernatural and extraordinary, and were attributed to magic and sorcery; today, disbelievers see them as the result

of imagination; however, ever since Spiritist science provided the key, we have understood how they are produced and that they are not outside the order of natural phenomena.

Also, people used to believe that spirits had to be endowed with supreme knowledge and wisdom due solely to the fact of being spirits: this was an error that experience did not take long to expose. Among the communications given by spirits, there are some that are truly sublime in depth, eloquence, wisdom and morality, and exude nothing but goodness and benevolence; on the other hand, there are others that are extremely commonplace, frivolous, trivial, and even crude, through which the spirit displays the wickedest instincts. Hence it is obvious that these two types cannot emanate from the same source, and that, if there are good spirits, there are bad ones as well. Since spirits are nothing other than the souls of human beings, then, of course, they cannot suddenly become perfect upon leaving their bodies behind; until they progress, they retain the imperfections of their

corporeal lives. That is why they may display every degree of goodness or maliciousness, wisdom or ignorance.

Spirits normally enjoy communicating and they are happy to see that they have not been forgotten. They willingly describe their impressions when they left the earth, their new state of affairs and the nature of their joys and sufferings in the spirit world where they now find themselves. Some are very happy; others, unhappy; some must even endure awful torment, according to how they lived, and the good or bad, helpful or unhelpful use they made of their lives. By observing them in every phase of their new life, according to the position they occupied while on earth, the type of death they experienced, their character and their habits as men and women, one can arrive at, if not a complete understanding, then at least one that is quite precise, about the invisible world per se, so that we may take our own future state into account and foresee the happy or unhappy fate awaiting us there.

The teachings by high order spirits concerning all the subjects of interest to humankind, along with the responses they have given to the questions asked of them, have been carefully collected and coordinated, and comprise an entire science, an entire moral and philosophical doctrine called *Spiritism*. Hence *Spiritism is a doctrine founded on the existence, the manifestations and the teachings of spirits*. This doctrine is set forth completely in *The Spirits' Book* for the philosophical aspect, *The Mediums' Book* for the practical and experimental aspect, and *The Gospel according to Spiritism* for the moral aspect. By the analysis given below regarding these works, one can get an idea of the variety, extent and importance of the materials they cover.

As stated earlier, Spiritism had its departure point in the commonplace phenomenon of the turning tables, but because such incidents speak more to the eyes than to the mind and awaken curiosity more than sentiment, then when people's curiosity was satisfied, they were no longer interested in the tables due to their

lack of understanding. However that was not the case when a theory appeared explaining the cause behind them, especially when people saw that the turning tables, with which they had been entertained for a while, gave rise to a moral doctrine that spoke to their souls, thus dissipating their doubt-caused anxiety, and satisfying all their aspirations that had been left in confusion due to an incomplete teaching about humankind's future. Serious people welcomed the new Doctrine as something highly beneficial, and ever since then, instead of waning, it has grown with unbelievable speed. In just a few years it has won adherents in every country of the world – especially among enlightened individuals – innumerable followers whose numbers are increasing by the day at an extraordinary rate, so much so that it may now be stated that Spiritism has won the right of citizenship. It is seated squarely upon foundations that defy the efforts of its adversaries, who are interested to varying degrees in fighting it. The proof of this fact is that the attacks and criticisms leveled at it have not slowed down its forward progress one bit.

This is a fact supported by experience and which its adversaries have never been able to explain. Spiritists quite simply state that the reason it has spread, in spite of the criticism, is that they find it right and good and that they prefer its line of reasoning over that of its opponents.

Now, Spiritism is not a recent discovery. The phenomena and the principles upon which it rests have been lost in the night of time because traces of them may be found in the beliefs of all cultures, in all religions and in most of the sacred and profane writings. The only problem was that the phenomena were incompletely observed and were frequently interpreted according to the superstitious ideas of ignorance. Thus their consequences were deduced insufficiently.

The truth of the matter is that Spiritism is founded upon the existence of spirits; but since spirits are none other than the souls of human beings, it follows that wherever there are people, there are spirits too. Spiritism neither discovered nor invented them. If souls or spirits can manifest to the living, it is because

to do so is natural, and thus they must have been able to do so down through time; hence, in every era and in every place, there have been demonstrations of such manifestations. The biblical record, for instance, is full of them.

What is recent, however, is the logical explanation of the phenomena, the more complete understanding of the nature of spirits, their role and the ways in which they act, the revelation of our future state, and lastly, the constitution of a body of knowledge and doctrine and its many applications. The ancients knew the principle; moderns know the details. In antiquity, the study of the phenomena was the privilege of certain castes that revealed them only to initiates of the mysteries. In the Middle Ages, those who ostensibly concerned themselves with them were regarded as witches and were burned at the stake. But today there are no more mysteries for anyone, and no one is burned at the stake. Everything occurs in broad daylight and the whole world is in a position to be enlightened and to practice it, for mediums may be found everywhere.



The doctrine per se, taught by the Spirits<sup>2</sup> today, is nothing new; fragments of it may be found in most of the philosophical teachings of India, Egypt and Greece, and may be found in its entirety in Christ's teachings. So what has Spiritism come to do? It has come to confirm new evidence; to use phenomena to demonstrate truths that had been unknown or badly understood; and to reestablish the real meaning of truths that had been badly interpreted.

Spiritism teaches nothing new – that is true; but is it really nothing to patently and irrefutably prove the existence of the soul, its survival after the body has died, its individuality after death, its immortality, and the punishments and rewards reserved for it in the future? How many people do believe in these things, but believe in them with a vague, uncertain preconception and say to themselves: What if there's nothing to it after all?! How

---

<sup>2</sup> Here and in our other translations of the Codification, when the term "the Spirits" with a capital "S" appears in the text, it is referring to the group of highly evolved spirits who were involved in revealing the Spiritist Doctrine. – Tr.

many have been driven to disbelief because the future was presented to them from a point of view unacceptable to reason! So, is it nothing that a vacillating believer can say: Now I'm sure about it! That the blind can see the light again? By using both facts and logic, Spiritism dissipates the anxiety of doubt and leads to faith those who have pushed it aside. By revealing the existence of the invisible world surrounding us, and in the midst of which we live without even being aware of it, it enables us to know about the conditions of our future happiness or unhappiness by providing us with examples regarding those who have lived. Lastly, it explains the cause behind our sufferings in this world and the means of mitigating them. The unavoidable effect of the spread of Spiritism will be the destruction of materialistic doctrines, which cannot stand up against the evidence. As they are convinced of the grandeur and importance of their future existence – which is eternal – people then compare that existence to the uncertainty of earthly life – which is so short

– and through thought they rise above petty human concerns. In understanding the cause and purpose for their miseries, they bear them with patience and resignation because they know that they are a means for attaining a better state. The example of those who have come from beyond the grave to describe both their joys and sorrows prove the reality of the future life and the fact that God's justice allows no vice to go unpunished or any virtue unrewarded. We would add, finally, that the communications with our already-departed loved ones provide sweet consolation by showing us that not only do they continue living but that they are even less separated from us than if they were still alive and living in a foreign country.

To sum up, Spiritism softens the bitterness of life's sorrows; it calms the soul's desperation and agitation; it dissipates the uncertainty or dread of the future; and it puts a stop to the thought of shortening one's life by suicide. By these very facts, it renders happy

those who have embraced it – that is the great secret of its rapid spread.

From the religious point of view, Spiritism is based on the fundamental truths of all religions: God, the soul, immortality, future rewards and punishments, but it is independent of any one sect or denomination in particular. Regarding those who deny or doubt, its objective is to prove that the soul exists and that it survives the body after death; that it bears the consequences of the good or evil it did during its corporeal life – and that is something all religions do.

The belief in spirits is also found in all religions, just as it is found in all cultures, because, since human beings are everywhere, souls or spirits are everywhere. Their manifestations have occurred in every age and have been recorded in the writings of every religion without exception. Thus, one may be Eastern or Roman Catholic, Protestant, Jew or Muslim and believe in spirit manifestations, and as a consequence,

be Spiritist. This is proven by the fact that Spiritism has adherents in all sects.<sup>3</sup>

As for morality, it is essentially Christian because what it teaches is merely the development and application of Christ's teachings, which are the purest of all and whose excellence is contested by no one – obvious proof that Spiritism's morality is based on God's law; hence its morality is for the whole world to use.

Since Spiritism is independent of any ritualistic form, prescribing none, and since it is not concerned with any dogmas in particular, it is not a religion per se, for it has neither priests, temples nor churches. To whomever might ask if it is acceptable to follow this or that practice, it responds: If you believe your conscience is leading you to do so, then do it; God always takes one's intent into account. In other words, Spiritism does not impose itself on anyone. It does not address those who already have faith and for whom such faith is sufficient;

---

<sup>3</sup> Publisher's Note: The word 'sect' is to be placed in the context of that time frame, when these lines were written and when the word meant movement or religious current.

rather, it addresses the countless uncertain and disbelieving persons. It takes none away from the Church, since morally they are already completely or partially separate from it. It does have them walk three-fourths of the way to embrace it; it is up to faith to do the rest.

It is true that Spiritism fights against certain beliefs such as eternal punishment, the physical fires of hell, the figure of the Devil, etc., but is it not the case that whenever such beliefs have been imposed as absolutes they have made disbelievers each and every day? If in lending these dogmas and others a rational interpretation, Spiritism thereby leads back to the faith those who had deserted it, is it not rendering a service to religion? In fact, a well-respected cleric had this to say about it: "Spiritism enables one to believe in something, and it is better to believe in something than not to believe in anything."

Since spirits are nothing but souls, one cannot deny the existence of spirits without denying the existence of the soul. By believing in souls, or spirits, the question, reduced to its

simplest expression, is: *Can the souls of those who have died communicate with the living?* Spiritism offers material facts to prove they can. What fact can be given to prove they cannot? Such being the case, all the denials in the world cannot keep it from being the case, because Spiritism is neither a system nor a theory, but a law of nature. Now, against the laws of nature, the human will is powerless; it is necessary, therefore, whether one likes it or not, to accept the consequences and conform one's beliefs and habits to them.





## SUMMARY OF THE SPIRITS' TEACHINGS

1. God is the Supreme Intelligence, the first cause of all things.

God is *eternal, one, immaterial, immutable, all-powerful, supremely just and good*. God must be infinite in all his perfections, for if just one of these attributes were imperfect, God would not be God.

2. God created the matter of which the worlds are made; God also created intelligent beings, which we call *spirits*. Spirits are in charge of administering the physical worlds according to the *immutable* laws of creation. These spirits are perfectible by nature, and

as they become perfected, they approach divinity.

3. The spirit per se is the intelligent principle. Its innermost nature is unknown to us. It is immaterial to us because it has no analogy with what we call matter.

4. Spirits are individual beings. They possess an ethereal, imponderable envelope called the *perispirit* – a sort of fluidic body in human form. Spirits inhabit space, which they can travel through faster than light. They make up the invisible world.

5. The origin and the way spirits are created are unknown to us. We know only that they are created *simple and ignorant*, i.e. without knowledge or the understanding of good and evil. Nevertheless, they are created with an equal aptitude for all things, for God, in his justice, could not exempt some from the work imposed on others to reach perfection. At first, they live in a sort of infancy without their own will and without complete awareness of their existence.

6. Spirits' free will develops as ideas develop, and God says to them, "You can

all claim supreme happiness when you have acquired the knowledge you now lack and when you have completed the task I am imposing on you. Therefore, work for your advancement; that is your goal: you will reach it by obeying the law that I have engraved in your conscience.”

As a result of their free will, some take the shorter path – that of the good, whereas others take the longer – that of evil.

7. God did not create evil. God established laws, and these laws are always good because God is supremely good. Those who faithfully obeyed them would be perfectly happy. However, since spirits have free will, they do not always obey them and evil results for them because of their disobedience. Thus, one could say the good is everything that conforms to God’s law and evil is everything contrary to this same law.

8. In order to cooperate as agents of the divine power regarding the work of the physical worlds, spirits temporarily put on a physical body. By means of the labor that their

corporeal existence demands, they perfect their intelligence, and by obeying God's law, they acquire the merit that will lead them to eternal happiness.

9. In the beginning, incarnation is not imposed on the spirit as punishment; it is needed for its development and completion of the works of God. All must endure it, taking the path of either good or evil. Only those who follow the course of the good advance more quickly; they take less time in reaching their goal and reach it under less-painful conditions.

10. Incarnate spirits comprise humanity, which is not limited to the earth only, but inhabits all the worlds scattered throughout space.

11. The souls of human beings are incarnate spirits. In order to help them fulfill their duties, God has given them animals to be their helpers. Animals are subject to humans and their intelligence and character are proportional to their needs.

12. The progress of the spirit is the result of its own labor. Since it cannot acquire in only one corporeal existence all the moral

and intellectual qualities that it needs to reach its objective, it does so by means of a sequence of existences, during which it takes a few steps forward on the path of progress.

13. During each corporeal existence, the spirit must undertake a task that is proportional to its development. The harsher and more laborious the task, the more merit there is in completing it. Thus each existence is a trial that brings it closer to its goal. The number of these existences is indeterminate. It depends on the will of the spirit itself to lessen it by working actively for its moral perfection, in the same way that it depends on the will of the worker who is called upon to furnish a piece of work to shorten the number of days he or she needs to finish it.

14. When an existence is spent improperly, it is of no use to the spirit, who must reincarnate under conditions that are painful to a greater or lesser degree due to its negligence and badly-used will. Thus in life it may be constrained to do on the following day what it did not do the day before or to redo what it did badly.

15. The spirit life is the spirit's normal life: it is eternal; corporeal life is temporary and fleeting; it is only an instant in eternity.

16. In between its corporeal existences, the spirit is *errant*. The errant state [erraticity] is not of a predetermined length of time; in it, the spirit is either happy or unhappy according to the good or bad use it made of its latest existence. It studies the causes that sped up or slowed down its evolution. It makes resolutions that it will seek to put into practice during its next incarnation, and choose for itself the trials that it believes will be most beneficial for its advancement. Nevertheless, it sometimes errs since as a human being, it fails to fulfill the resolutions it made as a spirit.

17. The guilty spirit is punished by mental suffering in the spirit world and by physical suffering during corporeal life. Its afflictions are the result of its wrongs, that is, of its transgressions of God's law; they are therefore at one and the same time an expiation of its past and a trial for its future. Thus it is that the once proud spirit may have

to live a life of humiliation; the tyrant, a life of servitude; the greedy, a life of want.

18. There are worlds suitable to different degrees of spirit advancement, and where corporeal existence entails highly diversified conditions. The less-advanced the spirit is, the more material and heavier the bodies with which it is enveloped. As it purifies itself, it passes on to worlds that are more highly evolved, both morally and physically. The earth is neither the best nor the worst: it is, however, one of the least evolved.

19. Guilty spirits incarnate on less advanced worlds, where they expiate their wrongs through the tribulations of material life. These worlds are for them true purgatories, and it depends on their own efforts to leave them by working for their moral advancement. The earth is one of these worlds.

20. Since God is supremely just and good, he does not condemn his people to eternal punishment because of their transitory wrongs; he continually offers them the means to progress and to repair the bad things they

have done. God does forgive them, but such forgiveness requires repentance, reparation and a return to the good; hence the duration of the punishment is proportional to the spirit's persistence in wrongdoing. Consequently punishment would be *eternal* for any spirit that continued eternally on the path of wrongdoing. But as soon as a spark of repentance enters the guilty heart, God extends the divine mercy to it. Eternal punishment must therefore be understood to be relative and not absolute.

21. When they incarnate, spirits bring with them what they acquired during their previous existences. This is why people instinctively display special aptitudes, or good or bad inclinations that appear to be inborn.

Natural bad inclinations are the remnants of a spirit's imperfections that it has not yet rid itself of completely. They are also indications of the wrongs it has committed – the true meaning of *original sin*. During each existence, it must wash away a few of its impurities.

22. The spirit's complete unawareness of its previous existences is a gift from God, who,



out of divine goodness, wants to spare people memories that are quite often painful. In each new existence, people are what they make of themselves; it is for them a new departure point: they know their current faults and they are aware that these are the consequences of previous ones; thus they can deduce what wrongs they committed in the past, and this is sufficient for working to correct them. If they no longer have the imperfections they used to have, they no longer need to be concerned about them; they have their current ones to be concerned about.

23. If the soul had never lived before, it would be because it was created at the same time as its body; if that were the case, it would have no connection with the persons that precede it. One may thus ask how God, who is supremely just and good, could make it responsible for the wrongs of the father of humankind, staining it with an original sin that it did not commit. By affirming to the contrary that, upon being reborn, it brings with it the seed of the imperfections of its previous existences and that it must bear in its current

one the consequences of its past wrongs, *original sin* is given a logical explanation that one can understand and accept because the soul is responsible only for its own deeds.

24. The diversity of inborn moral and intellectual aptitudes is proof that the soul has lived before; if it had been created simultaneously with its current body, it would not be in accordance with God's goodness for some to be born more advanced than others. Why are there both non-civilized and civilized humans, good and bad persons, fools and wise persons? Everything is explained by realizing that some have lived more existences and have consequently acquired more attributes than others.

25. If the current existence were the only one, and if only it could decide the soul's future for all eternity, what would the fate of children who died at a very young age be? Having done nothing good or bad, they merit neither reward nor punishment. In keeping with Christ's words, all persons are recompensed according to their deeds; thus such children do not have any right to the perfect happiness of the angels, nor do they

merit being deprived of it. Rather, in another existence they will be able to complete whatever they did not in the one that was shortened – and there are no exceptions.

26. By the same token, what is the fate of the severely mentally impaired? Since they have no awareness of either good or evil, they have no responsibility for their actions. Would God have been just and good to have created impaired souls just to destine them to a miserable existence without compensation? On the other hand, accepting the fact that the souls of severely mentally impaired persons are spirits being punished in a body that is unsuitable for enabling them to think, and where they are like persons held prisoner by tight bonds, there is nothing that does not square with God's justice.

27. As the spirit gradually rids itself of its impurities and is perfected through labor throughout its successive incarnations, it finally reaches the end of its corporeal existences. It then belongs to the order of the *pure spirits* or *angels*, and enjoys both a full life with God and untainted bliss forever.

28. Since humans are on the earth for purposes of expiation, God, as a good father, does not leave them entirely to themselves without guidance. First, there are protector spirits or guardian angels that watch over them and endeavor to lead them along the path of the good. Second, there are spirits who come to the earth on missions. These are high order spirits who incarnate from time to time among them in order to illuminate their way by means of their labors meant to enable humankind to advance. Even though God engraved the divine law on their consciences, he also thought he ought to formulate it explicitly. First, he sent them Moses, but the laws of Moses were made for the people living at the time, speaking to them only about the earthly life and of temporary rewards and punishments. Afterward, Christ came to complete the Law of Moses by means of a more elevated teaching: the plurality of existences<sup>4</sup>, the spirit life, and moral rewards

---

<sup>4</sup> Mt. 17:10 ff.; Jn. 3:2 ff. – Auth.

and punishments. Moses taught them through fear; Christ, through love and charity.

29. Because Spiritism is better understood nowadays, it adds evidence to theory for the benefit of disbelievers. It proves the future by means of patent facts; it states in clear and unequivocal terms what Christ stated by means of parables; it explains truths that used to be unknown or erroneously interpreted; it reveals the existence of the invisible world – that of spirits – and initiates humans into the mysteries of the future life; it has come to combat materialism, which is rebellion against God's power; lastly, it has come to establish among humans the reign of charity and solidarity proclaimed by Christ. Moses plowed; Christ sowed; Spiritism has come to reap.

30. Spiritism is not a new light, but a brighter one, for it has appeared at all points of the globe through the voices of those who once lived. By making obvious what used to be obscure, it has put an end to erroneous interpretations and will unite humans in a common belief, for there is only one God, whose laws are the same for all.

Lastly, it has marked the era predicted by Christ and the prophets.

31. The ills that plague humans on earth are caused by pride, selfishness and all the base passions. By coming in contact with one another's vices, *humans make each other unhappy and punish one another*. Let charity and humility replace selfishness and pride and people will no longer try to harm one another; they will respect each other's rights and will make harmony and justice reign in their midst.

32. But how to destroy the selfishness and pride that seem inborn within the human heart? Selfishness and pride dwell within the human heart because humans are spirits who, from their beginning, have followed the path of wrongdoing and have been exiled on the earth as punishment for these very vices. Therein lies original sin, of which most have not yet rid themselves. Through Spiritism, God has made one final appeal for people to practice the law taught by Christ: the law of love and charity.

33. Since earth has reached the time set for it to become a dwelling place of peace

and happiness, God does not want incarnate, bad spirits to continue to bring trouble to the detriment of the good ones; consequently they must leave. They will go expiate their hardness of heart on less advanced worlds, where they will toil again for their spiritual growth in a series of even unhappier and more painful existences than what they experienced on earth.

On these new worlds, they will form a new, enlightened race, whose task will be to enable the less evolved beings that inhabit them to progress with the help of the knowledge they acquired. From there, they will not leave for a better world until they have merited it, and thus in succession until they have attained complete purification. If the earth used to be a purgatory for them, these worlds will be sheer hell, but a hell from where hope is never banished.

34. As this proscribed generation rapidly disappears from the earth, a new generation arises, whose beliefs will be founded on *Christian Spiritism*. We are beholding this transition in motion: the prelude to the moral renewal of which Spiritism marks the advent.





## MAXIMS TAKEN FROM THE SPIRITS' TEACHINGS

35. Spiritism's essential objective is humankind's moral evolution. One needs not look for anything else in it, except what can be an aid for humankind's moral and intellectual progress.

36. True Spiritists are not those who believe in the manifestations, but those who make the most of the teachings given by the Spirits. It does not do any good to believe if one's beliefs do not enable one to take a step forward on the path of progress and if it does not render one better toward one's neighbor.

37. Selfishness, pride, vanity, ambition, greed, hatred, envy, jealousy and defamation are for the soul poisonous weeds that must be pulled up daily by the roots, and which have as their antidote *charity* and *humility*.

38. Belief in Spiritism does no good unless one can say: I am a better person today than I was yesterday.

39. The importance people assign to their material assets is in inverse proportion to their faith in the spirit life. It is their doubts regarding the future that leads them to look for happiness in this world by satisfying their passions, even at the cost of their neighbor.

40. Earth's afflictions are the soul's remedies; they save it for the future, just as a painful surgical operation saves the life of a patient and returns him or her to health. This is why Christ said, "Blessed are the afflicted, for they shall be comforted."

41. During your afflictions, look beneath you and not above; that is, think about those who are suffering more than you.

42. Despair is natural for those who believe that everything ends with the life of the body; despair does not make sense for those who have faith in the future.

43. People are frequently the artisans of their own misfortune in this world; let them go back to the source of their misfortunes and they will see that, for the most part, they are the result of their own lack of foresight, pride or greed, and consequently, their infraction of God's law.

44. Prayer is an act of worship. Praying to God is thinking about him; it is drawing near to him, and putting oneself in communion with him.

45. Those who pray fervently and trustingly are stronger against the temptations of evil, and God sends good spirits to help them. It is an aid that is never refused when asked for sincerely.

46. The essential thing is not to pray much but to pray rightly. Certain persons believe that the whole merit of the prayer is to be found in its length, while at the same time they shut their eyes to their own faults. For

them, prayer is simply an occupation, a way to take up their time – not self-examination.

47. Those who ask God for the forgiveness of their wrongs do not receive it unless they change their behavior. Good actions are the best prayers because actions speak louder than words.

48. Prayer is recommended by all good spirits; moreover it is requested by all imperfect spirits as a means of relieving their sufferings.

49. Prayer cannot change the decrees of Providence, but when suffering spirits see that someone has shown some interest in them by means of prayer, they feel less forsaken and are less unhappy; prayer lifts their courage, incites in them the desire to uplift themselves through repentance and reparation, and can deter them from bad thoughts. In this way, prayer cannot only relieve their sufferings but also shorten them.

50. Let each of you pray according to your convictions and in the way you believe is most appropriate because form means nothing – the thought is everything. What is essential is sincerity and purity of intent. A good thought is

worth more than many heartless and numerous words, which are like the noise of a mill.

51. God made strong and powerful individuals so that they may uphold the weak. Strong persons who oppress the weak offend God, and they often receive their punishment in their present lifetime, without harm to their future.

52. Wealth is a deposit which holders are but stewards *since they cannot take it to their graves*. They will render a strict account for the use they made of it.

53. Wealth is a more difficult trial than poverty because the former is a temptation to abuse and excess, and because it is harder to be moderate than to be resigned.

54. Ambitious persons who succeed and wealthy persons who revel in material pleasures are more to be pitied than envied, for there will be consequences. By means of the terrifying examples of those who used to live and who have come to reveal their fate, Spiritism demonstrates the truth of what Christ said: "Whoever exalts himself shall be brought low and whoever lowers himself shall be exalted."

55. Charity is the supreme law of Christ: “Love one another; love your neighbor as yourselves; forgive your enemies; do not do unto others what you would not like for them to do unto you”; all this may be summed up in the word *charity*.

56. Charity does not consist only in alms-giving, for there is charity in thoughts, words and deeds. Those who are charitable in thought are tolerant toward the faults of their neighbor; those who are charitable in words say nothing that might harm their neighbor; those who are charitable in deeds assist their neighbor to the best of their ability.

57. Poor individuals who share their piece of bread with someone even poorer are more charitable and have more merit in God’s eyes than those who give of their surplus without depriving themselves of anything.

58. Those that nourish sentiments of animosity, hatred, jealousy and rancor towards their neighbor are not charitable; they lie if they call themselves Christian and they offend God.

59. You of all social classes, all religious sects, all skin colors are all brothers and sisters because God calls all of you to him; therefore reach out your hand to one another, whatever your manner of worshiping him may be, and do not anathematize one another, because it is a violation of the law of charity proclaimed by Christ.

60. With selfishness, people are in a constant struggle with one another; with charity, they will be at peace. Only by basing their institutions on charity can they be assured of happiness in this world. According to Christ's words, only charity can assure their future happiness, for it implicitly entails all the virtues that can lead them to perfection. By means of true charity – such as the kind taught and practiced by Christ – there will be no more selfishness, pride, hatred, jealousy or defamation; there will be no more disorderly attachment to worldly assets. This is why *Christian Spiritism* holds to the maxim: WITHOUT CHARITY THERE IS NO SALVATION.

Disbelievers! You can laugh at spirits and you can deride those who believe in their manifestations; therefore, laugh – if you dare – at that maxim and what it teaches, and which is your only safeguard, for if charity disappeared from the face of the earth, people would tear each other apart, and perhaps you would be among the first victims. The time is not far off in which that maxim, proclaimed openly in the name of the Spirits, will be a guarantee and an entitlement of trust for all those who carry it engraved on their hearts.

One spirit said, “They laughed at the turning tables; they will never laugh at the philosophy and morality that have sprung from them.” In fact, after only a few years, we have come a long way from those initial phenomena, which served for an instant as a distraction for the idle and curious. You will say this morality is antiquated: “The Spirits should have enough creativity to provide us with something new” (a witty sentence more than a criticism). So much the better! If it is antiquated, that shows that it is timeless,



and people are all the more blameworthy for not having practiced it, because there are no real truths unless they are eternal. Spiritism has come to recall them, not by means of an isolated revelation made to one person alone, but by means of the voices of the Spirits themselves, who, like the final trumpet, have come to proclaim to you: “Believe that those whom you call ‘dead’ are more alive than you are, because they see what you cannot see and hear what you cannot hear; you can identify in those who have come to speak to you your relatives, friends and all those whom you loved while they were on the earth, and whom you thought you had lost forever. Unfortunate are they who believe everything ends with the body, for they will be cruelly disappointed; unfortunate are they who have lacked charity, for they will suffer what they have caused others to suffer! Listen to the voices of those who are suffering and who have come to tell you: “We are suffering because we failed to recognize God’s power and doubted his infinite mercy. We are suffering because of our pride,

our selfishness, our greed and all the harmful passions we failed to repress. We are suffering all the ills we caused our neighbors to suffer because we forgot charity.”

Disbelievers! Tell me whether or not a doctrine that teaches such things is laughable; whether it is good or bad! Looking at it only from the social order point of view, tell me whether or not those who were to practice it would be happy or unhappy, better or worse!

## EXPLANATORY NOTE<sup>5</sup>

Today they believe and their faith is unshakable, because it is based on evidence and demonstration, and because it satisfies reason. [...] Such is the faith of Spiritists, and the proof of their strength is that they endeavor to make themselves better, to control their evil inclinations and to put into practice Christ's maxims, regarding all humans as brothers and sisters regardless of race, caste, or sect, forgiving their enemies and repaying evil with good in accordance with the divine model. (KARDEC, Allan. *Revue Spirite*, 1868).

---

5 **Publisher's note:** This "Explanatory Note," published due to an agreement with the Brazilian Federal Department of Justice (Ministério Público Federal), is intended to demonstrate the absence of any discrimination or prejudice in certain passages of the works of Allan Kardec, which are all characterized by upholding the principles of Christian fraternity and solidarity contained in the Spiritist Doctrine.

A strictly rational and scientific study of facts that revealed the communication of human beings with spirits, accomplished by Allan Kardec, resulted in the codification of the Spiritist Doctrine, which was systematized according to scientific, philosophical and religious aspects.

Beginning in 1854 and lasting until his death in 1869, Kardec's endeavor was comprised of five basic works: *The Spirits' Book* (1857), *The Mediums' Book* (1861), *The Gospel according to Spiritism* (1864), *Heaven and Hell* (1865) and *Genesis* (1868), in addition to the book *What is Spiritism* (1859) and a series of booklets and 136 editions of *Revue Spirite* (Jan. 1858 – Apr. 1869). After his death, the book *Posthumous Works* was compiled (1890).

A meticulous and unrestrained study of these works will enable us to extract a number of basic conclusions: a) all human beings are immortal spirits created by God under equal conditions, subject to the same

natural laws of progress that gradually lead all to perfection; b) progress occurs by means of successive experiences in innumerable reincarnations necessarily encompassing all social classes, which is the only way the spirit can accumulate the learning experience needed for its development; c) in the period between reincarnations the spirit lives in the spirit world and can communicate with humans; d) progress obeys the moral laws taught and lived by Jesus, our guide and model, who is the reference for all people who desire to evolve consciously and intentionally.

At several points in his work, the Codifier refers to spirits who have incarnated in uneducated and primitive tribes that existed at the time in a few regions of the planet, and that, in contact with other segments of civilization, were undergoing innumerable transformations – many of which were obviously beneficial for their members – resulting from the general progress to which all ethnicities are subject, regardless of the color of their skin.

In Kardec's time the phrenological ideas of Gall and the physiognomic ideas of Lavater were accepted by eminent scientists. Also, the publication in 1859 – two years after the release of *The Spirits' Book* – of Charles Darwin's book *The Evolution of Species*, containing the natural misconceptions and misunderstandings that every new science entails, caused enormous excitement in the means of communication within the scholarly community and the general population. Furthermore, the belief that facial traits reveal the character of an individual is ancient and implies that there is an apparent relationship between one's physical and moral bearing.

The Codifier did not agree with many aspects presented by these so-called sciences. Thus, he tried to appraise the conclusions of such eminent scholars in the light of the Spirits' revelation, bringing to the discussion the spiritual element as the decisive factor in resolving the issues regarding human diversity and inequality.

In the principles of the Spiritist Doctrine, Kardec found explanations that point to wise and supreme laws, which is why he affirmed that Spiritism enables "... the solving of thousands of historical, archeological, anthropological, theological, psychological, moral, social, etc. problems" (*Revue Spirite*, 1862). In fact, the universal laws of love, charity, immortality of the soul, reincarnation and evolution comprise new parameters for understanding the development of human groups in the many regions of the planet.

This understanding of the Divine Laws allowed Kardec to state:

The body proceeds from the body, but the spirit does not proceed from the spirit. There is no other link than blood kinship among descendants. (*The Spirits' Book*, no. 207)

[...] Spiritism, restoring to the spirit its true role in creation by demonstrating the superiority of the mind over matter, naturally puts an end to all the established distinctions

among human beings according to bodily and worldly advantages, upon which pride alone founded castes and the stupid prejudices of color. (*Revue Spirite*, 1861)

The privileges of race have their origin in the abstraction that humans normally make of the spiritual principle by taking only the outward physical being into consideration. From the constitutional strength or weakness of some, the difference in color of others, the birth into wealth or poverty, and noble or plebian blood kinship, they concluded that there is a natural superiority or inferiority. Upon such data they based their social laws and race privileges. From this limited point of view – for they take only the physical life into consideration – certain classes seem to belong – and really do belong – to different races. However, if they would take their point of view from the spiritual being, the essential and progressive being, i.e. the spirit, preexistent to and surviving everything and whose body



is nothing more than a temporary envelope that varies like clothing in shape and color; moreover, if from the study of spirit beings proves that such beings are of an identical nature and origin, that their destiny is the same and that all take their departure from the same point and tend toward the same objective; that corporeal life is nothing more than one incident, one of the phases in the life of the spirit, and necessary for its intellectual and moral advancement; that in light of this advancement the spirit may successively clothe itself in many different envelopes, be born into different situations, then they would arrive at the crucial consequence of equality of nature, and from there, the equality of social rights for all human individuals and the abolition of race privileges. This is what Spiritism teaches. You who deny the existence of the spirit in order to consider only the corporeal individual, the continuation of the intelligent being in order to look only at the present

life, you deny the sole principle upon which the equality of rights that you demand for yourselves and your fellow beings is rightly founded. (*Revue Spirite*, 1867)

With reincarnation, race and caste prejudices collapse, since the same spirit can be reborn rich or poor, great lord or proletarian, boss or subordinate, free or slave, male or female. Of all the arguments against the injustice of servitude and slavery, against the subjugation of women to the law of the mightiest, there are none that logically prevail over the material fact of reincarnation. Therefore, if reincarnation rests upon a law of nature – the principle of universal fraternity – it also rests upon the law of the equality of social rights and, consequently, of liberty. (Genesis, chap. I, no. 36. See also *Revue Spirite*, 1867)

At the time, Kardec knew only what various authors wrote about African primitives, who were always reduced to nearly complete

animality when they were not mercilessly enslaved.

It was based on this “scientific” information of the time that, using other words, the Codifier repeated what European scholars described upon returning from their journeys to Black Africa. However, it was crucial that he address the issue of racial prejudice:

We labor to give faith to those who believe in nothing; to spread a belief that encourages them to behave better toward one another, which teaches them to forgive their enemies and to regard each other as brothers and sisters without distinction of race, caste, sect, color or political or religious opinion; in other words, a belief that gives birth to the true sentiment of charity, fraternity and social duty. (*Revue Spirite*, Jan. 1863)

Moral persons are kind, humane and benevolent toward all regardless of race or creed, because they regard all people as their

brothers and sisters. (*The Gospel according to Spiritism*, chap. XVII, no. 3)

It is also important to understand that the texts published by Kardec in *Revue Spirite* were intended to submit to general scrutiny the communications received from spirits, as well as to compare their teachings with the theories and systems of thought in force at the time. In a footnote in chapter XI, number 43 of the book *Genesis*, the Codifier explains this methodology:

In the January 1862 issue of *Revue Spirite*, when we published an article on the *interpretation of the doctrine of the fallen angels*, we presented this theory as a hypothesis, with no other authority than that of a debatable personal opinion, because, at the time, we lacked elements sufficiently complete for an absolute assertion. We put it out as a trial essay, seeking to elicit examination of the issue,

fully determined to abandon it or modify it if need be. Today, however, this theory has endured the test of universal control. It has not only been accepted by the majority of Spiritists as the most rational and most in agreement with God's justice, but has also been confirmed by most of the instructions given by the Spirits on the subject. The same applies to the origin of the Adamic race. (*Genesis*, chap. XI, no. 43)

Finally, one must realize that the principal scope of the Spiritist Doctrine lies in the moral perfection process of the human being, which is the reason why scientific and/or philosophical investigation and examination occupy a secondary, although important, position, considering their provisory character resulting from overall progress and improvement. In this sense the Codifier's warning is justified:

It is true that this and other issues lie outside the moral point of view, which is

the essential goal of Spiritism. Hence, it would be a mistake to make them the object of constant preoccupation. Moreover, with respect to the principle of things, we know that since spirits do not know everything, they speak only of what they know or what they think they know. However, since there are persons who might draw from the divergence of these theories an induction against the unity of Spiritism precisely because they have been formulated by the Spirits, it is useful to be able to compare the reasons for and against, in the interest of the Doctrine itself, and to support on the basis of the majority the judgment that may be made as to the worth of certain communications. (*Revue Spirite*, 1862)

In light of the above considerations, one must conclude that in the Spiritist Doctrine absolute respect is rendered to human diversity, and it is the Spiritist's responsibility to cooperate in the progress of humankind

by practicing charity in its most far-reaching sense (“benevolence toward all, indulgence for others’ imperfections and the forgiveness of offenses), just as Jesus, our Guide and Model, taught, without prejudices of any kind as to color, ethnicity, gender, creed or economic, social or moral standing.

The Publisher



Publishing Council:

*Jorge Godinho Barreto Nery – President*  
*Geraldo Campetti Sobrinho – Publishing Coordinator*  
*Cirne Ferreira de Araújo*  
*Evandro Noletto Bezerra*  
*Maria de Lourdes Pereira de Oliveira*  
*Marta Antunes de Oliveira de Moura*  
*Miriam Lúcia Herrera Masotti Dusi*

Publishing Producer:

*Fernando César Quaglia*  
*Luciana Vecchi M. Cunha*

Translated by:

*Darrel W. Kimble*  
*Marcia M. Saiz*

Cover:

*Evelyn Yuri Furuta*

Layout:

*Rones José Silvano de Lima – [instagram.com/bookebooks\\_designer](https://www.instagram.com/bookebooks_designer)*

Technical Standardization:

*Biblioteca de Obras Raras e Documentos Patrimoniais do Livro*