

4-1-1982

A Nomenclature of Brazilian Spiritism and an Evaluation of Christian Defenses

Donald Lloyd Watson

A NOMENCLATURE OF BRAZILIAN SPIRITISM
AND AN EVALUATION OF CHRISTIAN DEFENSES

A Research Paper
Presented to
the Faculty of the Graduate School
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
Donald Lloyd Watson

April 1982

A NOMENCLATURE OF BRAZILIAN SPIRITISM
AND AN EVALUATION OF CHRISTIAN DEFENSES

BY

DONALD L. WATSON

A research paper submitted in partial fulfillment
of the requirements for the degree of

MASTER OF DIVINITY

WESTERN EVANGELICAL SEMINARY

1982

Approved by Donald Hohensee
Department Missions
Date April 2, 1982

Approximately 3,300 Words

Donald L. Watson
4616 S.E. Roethe Rd.
Apartment # 70
Milwaukie, Oregon 97222

A NOMENCLATURE OF BRAZILIAN SPIRITISM
AND AN EVALUATION OF CHRISTIAN DEFENSES

BY

Donald L. Watson

Spiritism is one of the oldest cults in existence. Practically every major civilization has indulged in spiritistic practices. Through the centuries it waxed and waned in popularity, but still it managed to

survive until this present day. Estimates of the number of practicing Spiritists are as high as half a million in the United States and more than three million in Brazil.¹ Good statistics are difficult to obtain because of the stigma attached to one who claims to be a Spiritist.

The ancient history of Spiritism is both interesting and informative. In the literature of the Egyptians, Babylonians, Chinese and Greeks there can be found positive evidences of spiritistic practices.² Although the names of the deities change from civilization to civilization, there are similarities among these gods which cannot be ignored. The Umbandan deity Ogum, the god of war for example, corresponds with: Ares (Greek god), Marte (Roman god), Wodan or Odin (German god), Mitra (Persian god), Krichma (Hindu god) and Morduc (Babylonian or Syrian god).³ There can be no doubt as to the antiquity of this form of religion. One might say that Spiritism is as old as the oldest of civilizations.

Through the centuries, there came a decline in spiritistic practices especially in the Western World. Modern Spiritism began in the early 1800's with focal points both in Europe and America. The cruder forms of these practices were distasteful to Westerners, but remained in prominence in Africa and Asia. The European and American forms of Spiritism were more attractive to the sophisticated mind of the Westerner.

In 1848 two sisters, Kate and Margaret Fox, of Hydeville, New York, ushered in the modern form of Spiritism. By 1852, this movement spread to England.⁴ A number of prominent people became interested in

Watson, Brazilian Spiritism, page 3

spiritistic seances. Among these were: Sir Arthur Conan Doyle (author of Sherlock Holmes stories), Horace Greeley, Elizabeth Barrett Browning, James Fenimore Cooper, and William Cullen Bryant.⁵

In 1856 Leon Hippolyte Denizart Rivail started his move toward prominence in the Spiritist movement. He believed himself to be the reincarnation of a Celtic poet by the name of Allan Kardec. He introduced the idea of reincarnation into Spiritism, but the Anglo-Saxon branch would not accept this, so there was a parting of the ways, creating the group of Latin Spiritists, called Kardecists. It was this second group which developed in Brazil and became an active force.⁶

To understand Brazilian Spiritism it is imperative that one know something of the Brazilian history. The two are bound together by hundreds of years of racial and spiritual mixing.

Spiritism, as it is found in Brazil today is a conglomerate. There are four basic components that can be easily seen. They are: African fetishism, Amer-Indian animism, Kardecism, and Roman Catholicism.

The element of African influence had its origin as early as 1550 when African slaves were imported to Brazil from Angola and Mozambique. The number of Negro slaves imported to Brazil between 1550 and 1850 has been estimated at close to nine million.⁷ This large number of slaves was to leave its mark physically and spiritually upon Brazil.

When two different civilizations come together a phenomenon called accommodation occurs. Cultural complexities coming from one civilization fight for survival by making reciprocal concessions.⁸ There are three distinguishing marks of a civilization which will seek

to survive a new environment; they are language, religion and moral customs.

In Brazil, the Portuguese colonists brought with them Catholicism and its saints. The Africans brought their fetishes and black magic, and the Indians contributed to the melting pot with their own deities. To this was added the European ideas of Kardecism - resulting in a distinctively Brazilian form of Spiritism.

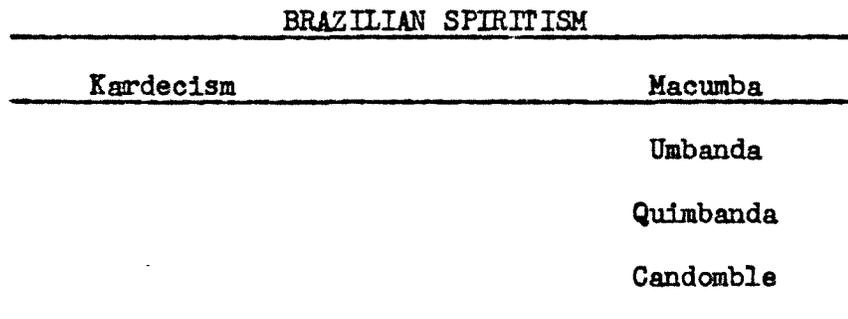
The mechanics of this mixture is intriguing and merits a closer look. The Indians had their legends and their gods long before the whites came to Brazil. They worshipped animate and inanimate objects such as animals, trees, rocks, and the sun. When the Jesuits came they forced the Indians to become converts to Roman Catholicism, substituting their deities with Catholic saints. Then came the African slaves who held desperately to their deities, hoping someday that those deities would help them return to their native soil. The Jesuits exerted their power over the slaves in the same way they had over the Indians and the Africans too were "converted" to Christianity. In reality, the slaves had simply appolated their deities with the names of the Catholic saints. What was once called Aganju now was called Saint Michael, and Yemanja was called the Virgin Mother, Mary. The slaves used these Christian names when the priests were near, but through the years they convinced the priests that they would feel more comfortable using names from their native tongue to call upon the saints. They were given permission to do this and in reality, they returned to their old forms of worship. Today, either the Christian or the African names may be

used to identify a certain deity.

In 1873 the Brazilian Federation of Spiritists was formed with thousands of followers adopting the teachings of Allan Kardec. This movement has continued to flourish through the years.

There are basically two forms of Spiritism found in Brazil today. They are Kardecism and Macumba. Kardecism is of European origin and is practiced as a science-philosophy-religion. Macumba is the general name given to the African-Indian form of Spiritism.

The following diagram will help to understand how these two relate:



Kardecism or "Neo-Spiritism" can be summed up by its seven principles:

1. Fatherhood of God
2. Brotherhood of man
3. Continuous existence
4. Communion of spirits and ministry of angels
5. Personal responsibility
6. Compensation and retribution hereafter for good or evil done on earth

7. Path of endless progression

The fatherhood of God and brotherhood of man are both self-explanatory, but continuous existence needs to be expanded somewhat in order to comprehend its implications. The essential doctrine of Kardecism is that there is a continuousness in the life of man, an eternal progression toward the perfection of human spirits.⁹ There are different planes or levels of life, and one can progress from one plane to the next as he perfects himself. Kardec thought that there were ten different planes. As the spirit ascends from one sphere to another his interest in earthly matters diminishes and consequently he is more difficult to reach through mediumistic practices. Kardec brought the concept of reincarnation into Spiritism. He taught that there are both organic and inorganic beings, and that all matter is formed from variations of one primitive substance. The difference between the organic and the inorganic is the union of the "principio vitae" (life principle) with the organic which gives it life. Death is the separation of these two elements, the cessation of the functioning of the organs.

Kardec's spirit scale helps one understand his ideas. He rates spirits on a scale from one to ten. This scale is as follows:

Tenth degree spirits - These are imperfect spirits who preoccupy themselves more with the spiritual. They tend to be evil, ignorant and full of pride and egotism. They have an intuition about God, but do not understand Him. When incarnate they tend toward depraved behavior.

Ninth degree spirits - These are the light hearted, foolish spirits.

Watson, Brazilian Spiritism, page 7

They are into everything like children.

Eighth degree spirits - These are the pseudo-wise spirits. They like to try to make their mediums or hearers think they are higher up on the scale than they really are.

Seventh degree spirits - These are the neutral spirits, neither good nor bad.

Sixth degree spirits - Noted for their knocking sounds, levitations, wind vibrations, etc.

Fifth degree spirits - Benevolent spirits, they serve men and protect them. They have grown more in the area of morality than knowledge.

Fourth degree spirits - These spirits are identified by the amplitude of their knowledge. They are concerned more with science than with morality.

Third degree spirits - They possess moral qualities of the most elevated order.

Second degree spirits - Superior spirits; knowledge, wisdom and goodness are united in these spirits. Usually they do not come to earth in either the spirit or incarnate form. When they do, it is on a mission of progress or as some sort of example for the human race.

First degree spirits - Pure spirits; they have no material influence which affects them. They designate the mission of the lesser spirits. They are known sometimes as angels, archangels or seraphim.¹⁰

Kardecism then, is a science-philosophy-religion which propagates the idea of progressive reincarnation. It teaches that all men are indwelt by a spirit that is progressing laboriously up the spirit

scale, and that incarnate spirits can communicate with errant spirits through a medium. Kardec summarized his teachings with the phrase "birth, life, death, rebirth (reincarnation), and continual progress, this is the law."¹¹

The category of Macumba has three subdivisions: Umbanda, Quimbanda, and Candomble. All of these have very strong African ties, but the Amer-Indian influence is seen as well.

Inherent in the name Umbanda lies a wealth of African legends and the basic premise known as the law of universal equilibrium. The term Umbanda, according to its followers, comes from an ancient language called Palli. A version of the fall of man finds its way into the history of this religion. God created Adema and Eva and set a boundary about them over which they must not step. They decided to disobey, and when they were in the act of stepping across the boundary a voice from heaven pronounced the following judgment, "Turim Evei, Tumim Umbanda, Darnos." (Translated "By order of God, it is given to you your destiny. Multiply, and because you have transgressed your commandments you will have successive reincarnations for the perfecting of the soul until you regain the Kingdom of Glory. It is come down on the face of the earth the light of Umbanda.")¹²

The following chart will illustrate:

The Law Of Universal Equilibrium

Positive Pole

God is the incarnation of all good and beautiful.

Masculine Pole

Um (meaning one)

Negative Pole

Satan is the incarnation of all that is evil.

Feminine Pole

Banda (opposing sides)

Adherents to Umbanda believe that Lucifer was cast down from the presence of God to the land surrounding Eden, the land of the Exu. And it was from there that he formed his courts, invaded Eden, and dominated the earth.

Two kingdoms are presented by Umbanda:

OBATALA			
Kingdom of God			
Father - Son - Holy Spirit			
COURT OF OXALA		SATURN	
Jesus Christ			
COURT OF OXUM	COURT OF ST. GABRIEL	COURT OF ST. JOHN	J U P I T E R
Holy Mary	Archangel	THE BAPTIST	
Venus	Mercury	Prophets	
COURT OF ST. RAFAEL	COURT OF ANGELS AND SERAPHIM	COURT OF ST. MICHAEL	M A R S
Archangel	Moon	Archangel	
COURT OF ARUANDA			
Seven Lines of Umbanda			

The second kingdom is that of the people of Exu whose king is Lucifer. He commands the seven lines of agents of evil which are composed of forty-nine chief Exus. These in turn head up ranks of Exus.

LUCIFER - CHIEF

PUT SATANAKIA -

Exu Marabo

AGALIERAPS -

Exu Mangueira

BEELZEBUTH -

Exu-Mor

ASCHTAROTH - EXU-KING
OF THE
SEVEN CROSSWAYS

TARCHIMACHE - Exu Tranca Ruas

FLERUTY - Exu Tiriri

SAGATHANA - Exu Veludo

NESBIROS - Exu of Rivers

SYRACH - EXU CALUNGA - GNOMO - CALUNGUINHA

BECHARD - Exu of the Winds
FRIMOST - Exu Break A Branch
KLEPOTH - Exu Pomba Gira (Wife of seven Exus)
KHIL - Exu of the Seven Rapids
MERIFILD - Exu of the Seven Crosses
CLISTHERET - Exu of the Trunk
SILCHARDE - Exu of the Seven Dusts
SEGAL - Exu of the Whirling World
HICPACTH - Exu of the Jungle
HUMOTS - Exu of Seven Rocks
FRUCISSIERE - Exu of Cemeteries
GULAND - Exu Bat
SURGAT - Exu of Seven Doors
MORAIL - Exu of Seven Shadows
FRUTIMIERE - Exu Block All
CLAUNECH - Exu of Black Rock
MUSIFIN - Exu of the Black Cape
HUICTOGARAS - Exu Maraba

Watson, Brazilian Spiritism, page 11

It is interesting to note that four of the top five potentates in the chart of the Exu are to be found among the fallen angels listed in Gustav Davidson's A DICTIONARY OF ANGELS.

Umbanda is characterized by its own groups of spirits which number four. They are: Velho Pretos (Old Blacks) - spirits of departed slaves; Caboclos - spirits of witch doctors or powerful chiefs from among the Brazilian Indian tribes; Orixas - African deities or demons; and Wandering Spirits - the spirits of the dead.

The Umbanda sessions are constructed around drums and whirling type dances. They claim to contact spirits only for the working of good. For this it is called "white magic" by its adherents.

Umbandan doctrine can be summarized in a set of principles similar to those presented in Kardecism:

1. God is the supreme being. He was not created. He had no beginning and no end.
2. The soul or spirit of man had its beginning in divine love and this is its goal, to return to the breast of God.
3. The spirit of man reincarnates in this or other worlds as many times as is needed to reach the degree of perfection necessary to reintegrate in the absolute and supreme being from which it originated.
4. The spirit, while disembodied, can manifest itself and communicate with man as it finds vehicles (mediums) which are able to perform this function.
5. There is a law of cause and effect, the law of Karma, which

teaches that all the good or all the evil sown by man will be reaped by him in successive reincarnations.

6. All religions of the world are necessary to the work of God and the evolution of human beings.
7. Only as souls are spread among the different worlds of God can the supreme intelligence of the One in all be integrated.

From Umbanda we move to a quick look at two more Spiritist groups prominent in Brazil. They are Quimbanda and Candomble.

The term Quimbanda comes from the Bantu language and in its original form was a combination of two words: Kim, meaning demon and Banda, meaning side or place. It is translated as meaning god of evil or forces of evil. For the most part, Quimbanda is composed of elements who have evil as their main design. The practice of vengeance is a major factor in Quimbanda, and the gods listed in the theogony of Umbanda as being of the earth group are invoked in the rituals of Quimbanda. Secret designs, amulets, fetishes, and encantations are an integral part of the Quimbandan ritual.

In the state of Bahia, Brazil, there emerged another form of Spiritism which claims to be a religion rather than a philosophy or science. It is Candomble. It is primarily African in its ritual and dress. Its deities are called Orixas or Voduns, and they are looked upon as protectors of human beings.

There are several sociological factors which have contributed to the recent rapid growth of these forms of Spiritism. Harmon A. Johnson in his excellent work on Umbanda cites these factors as:

(1) anomie, (2) use of laymen, (3) personal commitment.¹³

Spiritism, especially Umbanda, provides a supportive social context for many people who have not been able to find this support in established religions of Christianity. Social status or wealth are not the basis for acceptance, so virtually anyone can move to a position of prominence in the ranks of Spiritists.

The use of laymen is of much importance in the Spiritists ranks. In traditional Brazilian religions leadership and ministry have been performed mostly by trained clergy, i.e., priests or pastors. The potential for prestige and the potential for strong and imaginative leadership from lay members is a very real factor in the Spiritists' growth.

Unlike Christianity, Spiritists are not evangelistic, i.e., they do not share their faith in an attempt to make converts. They are not exclusive; to the contrary, they are tolerant and embrace almost any person who wishes to align with them.¹⁴

With such growth and potential to cross denominational or traditional Christian boundaries, Spiritism is a very real threat to the Christian community of Brazil. There is much that can and must be done to prepare both the foreign missionaries who serve in Brazil, and the leaders of Brazilian Christian communities to meet this challenge.

Before anything else, God's people must be awakened to the dangers of Spiritism. Brazil sounds like a place distant from the United States and Canada, and it is, but recent movements have brought Spiritism in full force to our own doorstep. Last year hundreds of thousands of

Cubans and Haitians and West Indians were imported to this country, and there can be no doubt that some forms of voodoo and Spiritism have been brought with them, thus increasing its power here. It is here and we must be awakened to its danger to Christians. All attempts by Satan are suited to the psychological and social make-up of his intended victims. To the crude and uncivilized, his methods are crude and uncivilized. To the affluent, sophisticated and civilized, his methods will be under the guise of philosophical sophistication or science. These attacks are as powerful as Satan himself.

To help one see the reality and danger of Spiritism, Biblical terms should be used to describe its activities. Words are symbols for thoughts, used to convey ideas. One word can bring to mind a mental picture or even cause a physical reaction. Scientific terms used to describe Spiritist activities have seemingly removed the taboo from them. It is important that we call spirit activity by its Biblical name - demon activity - rather than its scientific name of para-psychological phenomena. Kardecism calls the doctrine of reincarnation the plurality of existence. The Bible calls it necromancy, or consorting with familiar spirits. Using Biblical terms helps us identify these practices as what they are and shows the Biblical teaching on the subject. Animism, when properly identified is easier to recognize. It is the same as idolatry. Proper terminology is essential if Christians are to be alerted against the demonic activity of Spiritism and the divine displeasure connected with it.

We have not been left alone to face the powers of darkness with-

out a solid defense. In Ephesians 6 we are advised of the armor and weapons we have. Paul says we are to "be strong in the Lord." This reveals both the power and source of Christian protection. Any defense against Satan must be founded upon and hidden in the Lord Himself.

Biblical defenses must be set up in several areas. These include: the home, the church, and Bible colleges and seminaries.

The first human institution established by God was that of the home. There are four basic things the home can do to strengthen itself to meet the challenge of Spiritism, whether it be in the United States or abroad:

1. Knowledge of the Lord Jesus Christ as Saviour is first and foremost. An unsaved member of the family is a weak spot in the defenses.
2. There must be a recognition of the priesthood of the believer with the father taking the lead in spiritual training in the home.
3. Acceptance of Biblical authority will help each family member find his or her place, thus closing up unprotected areas.
4. Individual and family prayer will strengthen the family unit, giving power to each member.

The second area of defense is that of the local church. In Latin America, special care must be taken to prevent Spiritism from infiltrating the ranks. Even as idolatrous practices cropped up in

the primitive churches in Asia Minor, the practices of Spiritism seek to raise their head in Latin American churches today. Knowledge of where Spiritism departs from Biblical teaching is mandatory.

This brings us to the third area where defenses must be set up - training centers for Christian leadership. In our Bible colleges and seminaries, training consists of basic Bible knowledge, theology, music, speech and some language, but that which is encountered in the field of service is often something for which the leader was not prepared. The area of animism and demonology is blatantly neglected. If, as Paul says, our battle is not "against flesh and blood," then we should be preparing for the battle that is at hand - the spiritual battle.

There are several things which might be worked into any already existing three year program for the preparation of Christian workers. They may be taught in conjunction with or as a part of several subjects already included in the curriculum.

First year - The goal should be that of making the student aware that demonic activity actually exists. Two things will help accomplish this goal: (1) Exposition of Biblical passages in the New Testament which deal with the subject of demonology; and (2) Comparison of these New Testament examples with modern examples drawn from knowledgeable Christians or available literature.

Second year - Emphasis should be placed on deepening the students' knowledge of the origin, extention, and methods of demonic

activity. Areas of study should include pneumatology, angelology, and false cults.

Third year - During this third year emphasis should be upon recognition of demonic activity and its remedy. Dr. Kurt Koch's works on this subject are valuable tools. He points out eight signs to be alert for in dealing with demonic activity.¹⁵

Brazilian Spiritism, like any other form of demonic activity is a danger which cannot be ignored. It is entwined with the cultural fibers of the Brazilian people and very much a part of the everyday life of that country of over 120 million souls. Satan has truly made himself a "man for all seasons" appealing to every layer of the social strata. This is an area of our present, real world which must be seriously addressed. Our prayer is that God might help us recognize Spiritism for what it is and prepare us to meet its challenge in this present age.

Watson, Brazilian Spiritism, Footnotes, page 18

¹Kenneth Boa, Cults, World Religions, and You (Wheaton, Illinois, 1977), p. 131.

²Ibid., p. 136.

³Emanuel Zespo, Codificacao da Lei de Umbanda (Rio de Janeiro, 1960), p. 63.

⁴Jan Karel Van Baalen, O Caos das Seitas (Sao Paulo, Brasil, 1938), p. 26-27.

⁵Boa, Cults, p. 131.

⁶Van Baalen, Caos, p. 27-28.

⁷Dilio Lena Berni, Brasil, Mais Alem (Rio de Janeiro, 1976), p. 110.

⁸Jose Ribeiro, Orixas Africanos (Rio de Janeiro, 1968), p. 9.

⁹Boa, Cults, p. 132.

¹⁰Allan Kardec, O Livro dos Espiritos (Rio de Janeiro, 1944), p. 86-95.

¹¹Allan Kardec, Reformador (Santa Catarina, Brasil, 1953), p. 1.

¹²Aluizio Fontenelle, A Umbanda Atraves dos Seculos (Rio de Janeiro, 1971), p. 23-23.

¹³Harmon A. Johnson, Authority Over the Spirits: Brazilian Spiritism and Evangelistic Church Growth (Pasadena, 1969), 57.

Watson, Brazilian Spiritism, Footnotes, page 19

¹⁴D. J. Hesselgrave, Dynamic Religious Movements (Grand Rapids, Michigan, 1978), p. 247-269.

¹⁵Kurt Koch, Demonology, Past and Present (Grand Rapids, Michigan, 1973), p. 116.

A. BOOKS

1. Alexander, W. M. Demon Possession in the New Testament. Grand Rapids, Michigan: Baker, 1980.
2. Arcineagas, German. Latin America: A Cultural History. New York: Alfred A. Knopf, 1967.
3. Barnes, Albert. Barnes' Notes on the New Testament. Grand Rapids, Michigan: Kregel Publications, 1962.
4. Barnett, M. G. Innovation: The Basis of the Cultural Change. New York: McGraw-Hill, 1953.
5. Bastide, Roger. Le Candomble de Bahia. Paris: Mouton, 1958.
6. Berni, Dilio Lena. Brasil, Mais Alem! Rio de Janeiro, Brazil: Federacao Espirita Brasileira, 1976.
7. Berry, George Ricker. The Interlinear Literal Translation of the Greek New Testament. Grand Rapids, Michigan: Zondervan Publishing House, 1958.
8. Boa, Kenneth. Cults, World Religions and You. Wheaton, Illinois: SP Publications, 1977.
9. Camargo, Candido Procopio Ferreira de. Kardecismo e Umbanda. Sao Paulo: Livraria Pioneira Editora, 1961.
10. Dake, Finnis Jennings. Satan and the Spirit World. Atlanta, Georgia: Bible Research Foundation, 1955.
11. Davidson, Gustav. A Dictionary of Angels. New York: Free Press, 1967.
12. DeHann, M. Richard. Satan, Satanism and Witchcraft. Grand Rapids, Michigan: Zondervan Publishing House, 1972.
13. Dickerson, Fred C. Angels, Elect and Evil. Chicago: Moody Press, 1975.
14. Evans, Melvin O. Spirit Possession Among Certain Southern Bantu Tribes In Relation To The Bible And Church Growth. MA Thesis, School of World Mission, Fuller Theological Seminary, Pasadena: 1971.
15. Fernandes, Francisco. Dicionario Brasileiro Globo, Vol. 1. Rio Grande do Sul, Brasil: Editora Globo S. A., 1952.

Watson, Brazilian Spiritism, Bibliography, page 21

16. Fontenelle, Aluizio. A Umbanda Atraves dos Seculos. Rio de Janeiro, Brazil: Editora Espiritualista, 1971.
17. Freitas, Byron Torres de and Tancredo Silva Pinto. Guia e Ritual para Organizacao de Terreiros de Umbanda. Rio de Janeiro: Editora Eco, 1968.
18. Freyre, Gilberto. The Masters and the Slaves (Casa-Grande and Senzala): A Study in the Background of Brazilian Civilization. New York: Alfred A. Knopf, 1971.
19. Galvao, Edwardo. The Religion of an Amazon Community. PhD Dissertation, Faculty of Political Science, Columbia University, 1952.
20. Henry, Jules. Jungle People: A Kaingang Tribe of the Highlands of Brazil. New York: Vintage Books, 1964.
21. Herskovits, M. J. Acculturation: The Study of Culture Contact. New York: Augustin, 1938.
22. _____. Cultural Dynamics. New York: Alfred A. Knopf, 1964.
23. Huxley, Frances. Affable Savages: An Anthropologist Among the Urubu Indians of Brazil. New York: Capricorn Books, 1966.
24. Jacobs, Donald R. Demons. Scotland, Pa.: Herald Press, 1972.
25. Johnson, Harmon A. Authority Over the Spirits: Brazilian Spiritism and Evangelistic Church Growth. MA Thesis, Fuller Theological Seminary, Pasadena: 1969.
26. Kardec, Allan. O Livro dos Espiritos. Rio de Janeiro, Brasil: Federacao Espirita Brasileira, 1944.
27. Kloppenburg, Emanuel. O Espiritismo no Brasil. Petropolis, Rio de Janeiro: Editora Vozes, 1964.
28. Koch, Kurt. Demonology, Past and Present. Grand Rapids, Michigan: Kregel Publications, 1973.
29. Larkin, Clarence. Dispensational Truth or God's Plan and Purpose in the Ages. Philadelphia, Pa.: Rev. Clarence Larkin Estate, 1918.
30. Leacock, Ruth and Seth. Spirits of the Deep. Garden City, N.Y.: Doubleday Natural History Press, 1973.
31. Lindsey, Hal. Satan Is Alive and Well on Planet Earth. Grand Rapids, Michigan: Zondervan Publishing House, 1972.

Watson, Brazilian Spiritism, Bibliography, page 22

32. McGregor, Pedro. Jesus of the Spirits. New York: Stein and Day, 1966.
33. _____. The Moon and Two Mountains: The Myths, Ritual and Magic of Brazilian Spiritism. London: Souvenir Press, 1966.
34. Nervius, John L. Demon Possession. Grand Rapids, Michigan: Kregel Publications, 1968.
35. Newport, John P. Demons, Demons, Demons. Nashville, Tennessee: Broadman Press, 1972.
36. Peterson, Robert. The Demon Gods of Thorny River. London: Overseas Missionary Fellowship, 1974.
37. Pfeiffer, Charles F. and Everett F. Harrison. The Wycliffe Bible Commentary. Chicago: Moody Press, 1962.
38. Pritchard, Evan. Theories of Primitive Religion. Oxford: Clarendon Press, 1954.
39. Ribeiro, Jose. Orixas Africanos. Rio de Janeiro, Brasil: Editora Espiritualista, 1968.
40. Robins, R. H. The Encyclopedia of Witchcraft and Demonology. New York: Crown Publishers, 1959.
41. Smith, Thomas L. Brazil: People and Institutions. Baton Rouge, Louisiana: State University Press, 1954.
42. Tenney, Merrill C. The Zondervan Pictorial Bible Dictionary. Grand Rapids, Michigan: Zondervan Publishing House, 1963.
43. Unger, Merrill F. Demons in the World Today. Wheaton, Illinois: Tyndale Publishing House, 1971.
44. Van Baalen, Jan Karel. O Caos das Seitas. Sao Paulo, Brasil: Imprensa Batista Regular, 1970.
45. Wagley, Charles. Amazon Town: A Study of Man in the Tropics. New York: Alfred A. Knopf, 1964.
46. William, Emilio. Followers of the New Faith. Nashville: Vanderbilt University Press, 1967.
47. Zespo, Emanuel. Codificacao da Lei de Umbanda. Rio de Janeiro, Brasil: Editora Espiritualista, 1960.

B. PERIODICAL ARTICLES

48. Anstef, R. T. "Christianity and Bantu Philosophy: Observations on the Thought and Work of Placide Temples." I.R.M. 52, 1963.
49. Cupertino, Fausto Guimaraes. "O Catolicismo Brasileiro em Crise." O Estado de Sao Paulo, January 11, 1973.
50. Kardec, Allan. "Esclarecendo Duvidas." Reformador, June, 1953.
51. _____. "Quote." Reformador, June, 1953.
52. Leacock, S. "Fun Loving Deities in an Afro-Brazilian Cult." Anthropological Quarterly, 37, 1964.
53. Marplan, "Umbanda Tem No Rio Alta Frequencia." Journal do Brazil, September 9, 1971.
54. Nida, Eugene A. "African Influence in the Religious Life of Latin America." Practical Anthropology, 13, 1966.
55. Oberg, Kalervo. "Afro-Brazilian Religious Cults." Sociologia, XXI, 1959.
56. Shaw, R. Daniel. "Every Person a Shaman." Missiology, Vol. IX No.3, July, 1981.
57. Silveira, Otoniel da. "Members of Major Religions in Brazil." O Restaurador, XXXVII, January/March, 1979.
58. Stefaniszyn, B. "African Reincarnation Re-examined." African Studies, 13, 1954.
59. Titier, Mischa. "A Fresh Approach to the Problem of Magic and Religion." Southwestern Journal of Anthropology, 16:292-298, 1960.
60. Warren, Donald Jr. "Spiritism in Brazil." Journal of Inter-American Studies, I 1969.
61. Williams, E. "Acculturative Aspects of the Feast of the Holy Ghost in Brazil." American Anthropology, 51, 1949.

C. ARTICLES IN COLLECTIONS

62. Bastide, Roger. "Religion and the Church in Brazil." in Brazil: Portrait of Half a Continent, New York: The Dreyden Press, 1951.

63. Bourguignon. "Introduction." Afro-American Anthropology, Contemporary Perspectives, New York: The Free Press, 1970.
64. Herskovits, Melville J. "African Gods and Catholic Saints in New World Religious Relief." Reader Comparative Religion: An Anthropological Approach, New York: Harper and Row, 1965.
65. Johnson, Harmon A. "Umbanda: A Modern Brazilian Religion." in Dynamic Religious Movements, Grand Rapids, Michigan: Baker Book House, 1978.
66. Kloppenburg, Boaventura. "The Prevalence of Spiritism in Brazil." in The Religious Dimension in The New Latin America, Notre Dame, I.N. Fides, 1966.
67. Montgomery, John. "Demon Possession." Papers presented by Notre Dame, Auspices of Christian Medical Society, January, 1975.
68. Pereira, Manoel Numer. "A Casa das Minas: Contribuicao ao Estudo das Sobrevinencias Daomeinas no Brasil." Publicacoes da Sociedade Brasileira de Antropologia e Etnologia, I, 1947.