

Great Figures of Spiritism

Allan Kardec - THE CODIFIER OF SPIRITISM





The Life and Works of Allan Kardec - The Codifier of Spiritism



Allan Kardec was born on October 3rd, 1804 in the city of Lyon.

The late Roman colony of Lugdunum, currently Lyon, was founded in 43 a.C.



The view of Sala street and the bridge over the Saône river.



Lyon



BIRTH CERTIFICATE

Denisard Hypolite Leon Rivail (Allan Kardec)

spirite.free.fr/bull18.htm



67. Du Douze vendémiaire de l'an treize
Acte de naissance de Denisard Hypolite Leon Rivail, né
hier soir à sept heures, fils de Jean Baptiste Antoine Rivail
marié de loi; demeurant à Bourg, de Laro, et actuellement à
Paris, et de Jeanne Louise Delhamel son épouse. Le père est
Léopold a été Anonyme masculin. Amours majeurs Syriaque
Frederic Dittmar, Directeur de l'Établissement des eaux minérales
située rue Sala; et Jean François George Demeurant même rue.
Sur la Réquisition de M. Pierre Rodamel, médecin par
Demeurant rue Saint Dominique N° 78. Lecture faite, et
acte signé. Compté par moi maire, soussigné. Et ai mis
à Lyon, rue Sala N° 78 l'écrit approuvé.

Rodamel
F. Dittmar
L. Laro
Rambaud
adjo.

Baptism - Juin 15, 1805

Allan Kardec was born Denizard Hipolyte Léon Rivail in France on Oct/04/1804 but, when he was baptized on June 15 of that year, the Curé Barthe wrote an inversion of his name on the certificate.

La Revue Spirite -Number 59/60, 2004



Saint-Denis de la Croix-Rousse
4 rue Hénon - 69004 Lyon



In 1815, Hippolyte Léon Denizard Rivail entered Jean Henri Pestalozzi's world-renowned institute at Yverdon, Switzerland .

Families that could afford to escape the oppressive influence of Catholicism would often send their children to study abroad.

His world view combined philosophies of the French Enlightenment with German idealist theories and these ideas influenced the young Allan Kardec to take his place among progressive individuals and free thinkers. (Revue Spirite, May 1869)



Yverdon / Iferten Lithographie von Louis Vuille, Pestalozzianum Zürich



School reforms throughout Napoleon's Empire prohibited modern languages, philosophy, history, moral and political sciences, and any kind of critical thinking.



Hippolyte Léon Denizard Rivail woke at 4:30 every morning, eager to study and learn.

The older students at the institute were trained to instruct the younger ones so, at the age of fourteen, he started teaching his schoolmates.



In the next five years, he learned to speak German, English, Italian, and Spanish and translated a variety of works on education and ethics.

From 1824 to 1848, he worked as a teacher and founded the Institute Technique in Paris, at 35 Rue de Sevres, similar to the one at Yverdun.





He married Amélie Gabrielle Boudet, a teacher of fine arts, on February 6, 1832 and they lived at the Technical Institute.

Amélie's spiritual strength and moral purity were precious allies to Rivail's mission of codifying and disseminating Spiritism and she became his most important collaborator.





By 1835, Professor Rivail was teaching courses in chemistry, physics, astronomy, and comparative anatomy.

He also wrote grammar and arithmetic textbooks and was a member of various scholarly and scientific societies.





His objective was always to illuminate the masses and connect them to their families and countrymen.

“I have always preferred that which speaks to the intelligence over that which only speaks to the imagination.”

Magnetizer

As early as 1823, Rivail had been drawn to the study of mesmerism and animal magnetism. He participated in the works of the Magnetism Society of Paris, eventually becoming a magnetizer.



The Spiritist Life of Kardec

Spiritism developed from an American movement called Modern Spiritualism ...

1848: Hydesville (NY):
Fox sisters



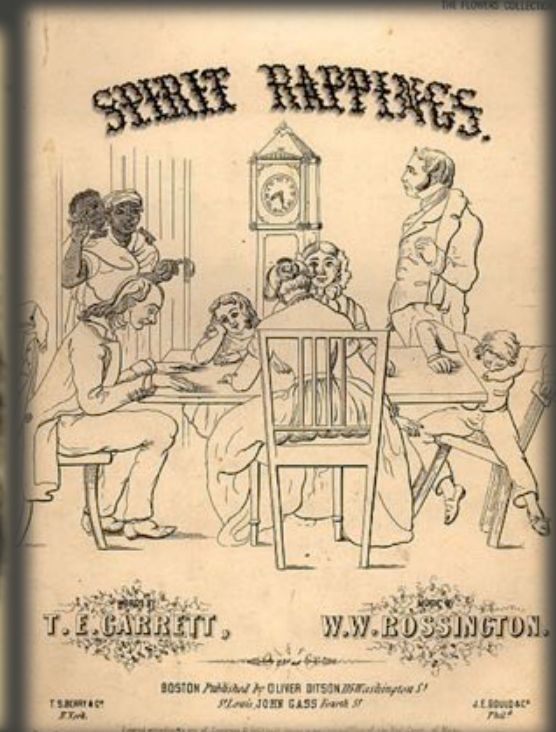
**Illustration: An examination of the Fox Sisters
by Dr. Austin Flint, 1851.**

[www.prairieghosts.com/ foxsisters1.jpg](http://www.prairieghosts.com/foxsisters1.jpg)



Delphine Gay de Girardin (1804-1855)

Introduced the turning tables in France.





1854: Rivail was told for the first time about the turning tables.



“...but it can also be made to speak. Ask it a question, and it replies.” (Fortier)



“I will only believe it when it is proven to me that a table has a brain with which to think, nerves with which to feel, and the ability to reach a state of somnambulism.” (Posthumous Work)

1855: “(...) Carlotti was the first to speak to me about the intervention of the spirits, but far from convincing me, he increased my doubts.”

Rivail (PW)

May 1855: “Patier, (...) a well-educated man of serious character, analytical and calm. ... made a strong impression on me. He invited me to attend the experiments.”

Rivail (PW)

“It was there that for the first time I saw the phenomenon of turning tables. I perceived in those phenomena the key to the obscure and controversial problem of humanity’s past and future, the solution that I have been seeking my entire life.”

Henry Sausse, his biographer, reported: “One night, his protector spirit, Zephiro, sent him a very personal message, saying that they had met in his previous life as a Druid in Gallia. Rivail was then named Allan Kardec.”



Allen Kardec



I perceived in those phenomena the key to the obscure and controversial problem of humanity's past and future, the solution that I have been seeking my entire life."

At Mr. Baudin's house (Rochechouart Street), the medium Miss Baudin, received the following message addressed to Prof. Rivail:

"To you, I will address myself as The Truth and every month, at this place, I will be at your service for a quarter of an hour." March 25th, 1856



Carlotti Friedrich Tiedemann () – German anatomist and physiologist, professor of zoology and anatomy at Heidelberg.



Rene Taillandier (1817-1879) – French writer and critic, Rivail's student and member of the Science Academy.



Victorien Sardou (1831 - 1908) – French dramatist and a pictographic medium.



Camille Flammarion (1842 - 1925) – French astronomer and author.



They asked Rivail to analyze and to order over 50 notebooks of communications received by the mediums.

There were several distinguished researchers at this time:

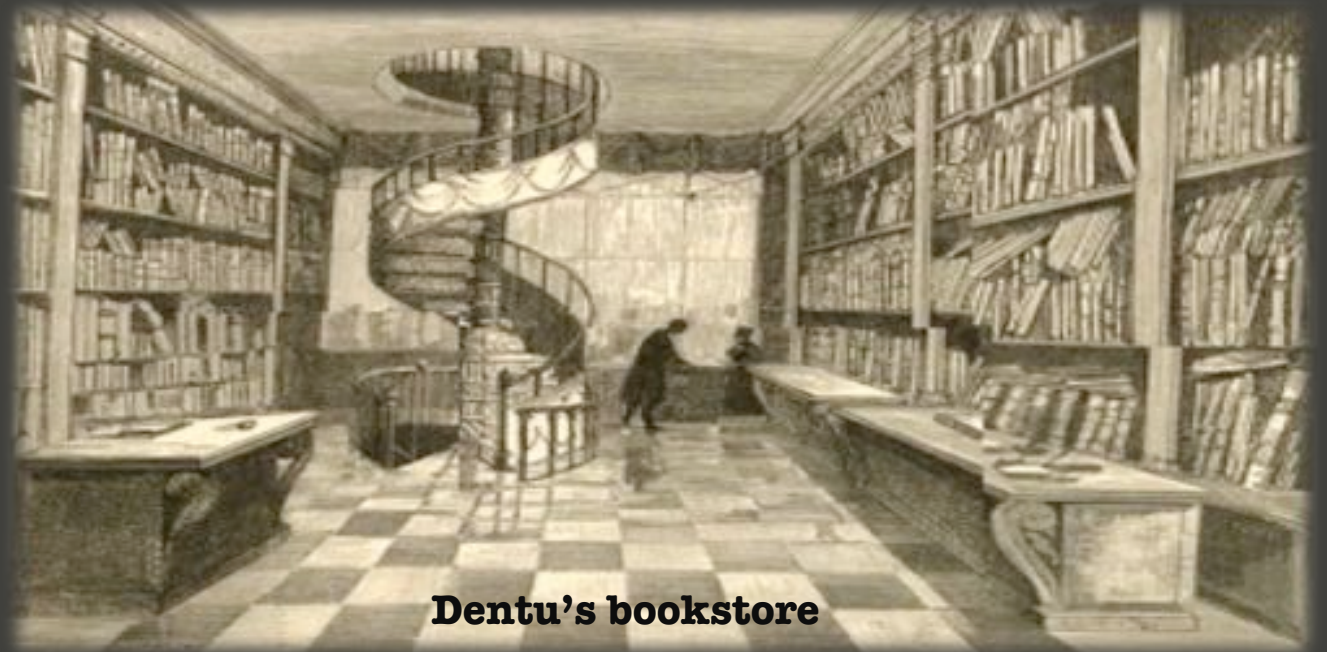
Galerie of Orléans, Palais Royal, Paris



Kardec realized that to prepare a complete body of knowledge on the subject, it was necessary to methodically prepare questions that would be addressed, every week, to the spirits.

“By comparing and matching all the answers, which were coordinated, classified and many times revised in the silence of meditation, it was then that I compiled the first edition of *The Spirits’ Book*.”

Allan Kardec and *The Spirits’ Book* were introduced to the public, for the first time, at Dentu’s bookstore, 13 Galerie of Orléans, Palais Royal, Paris, on April 18th, 1857, a Saturday in spring.



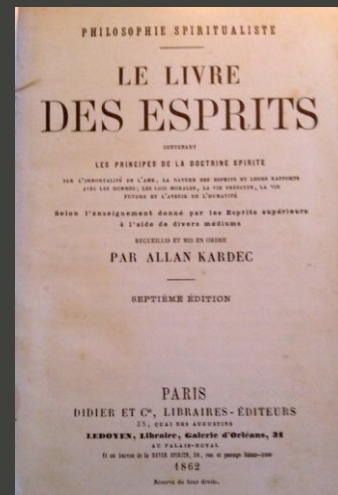
Dentu’s bookstore

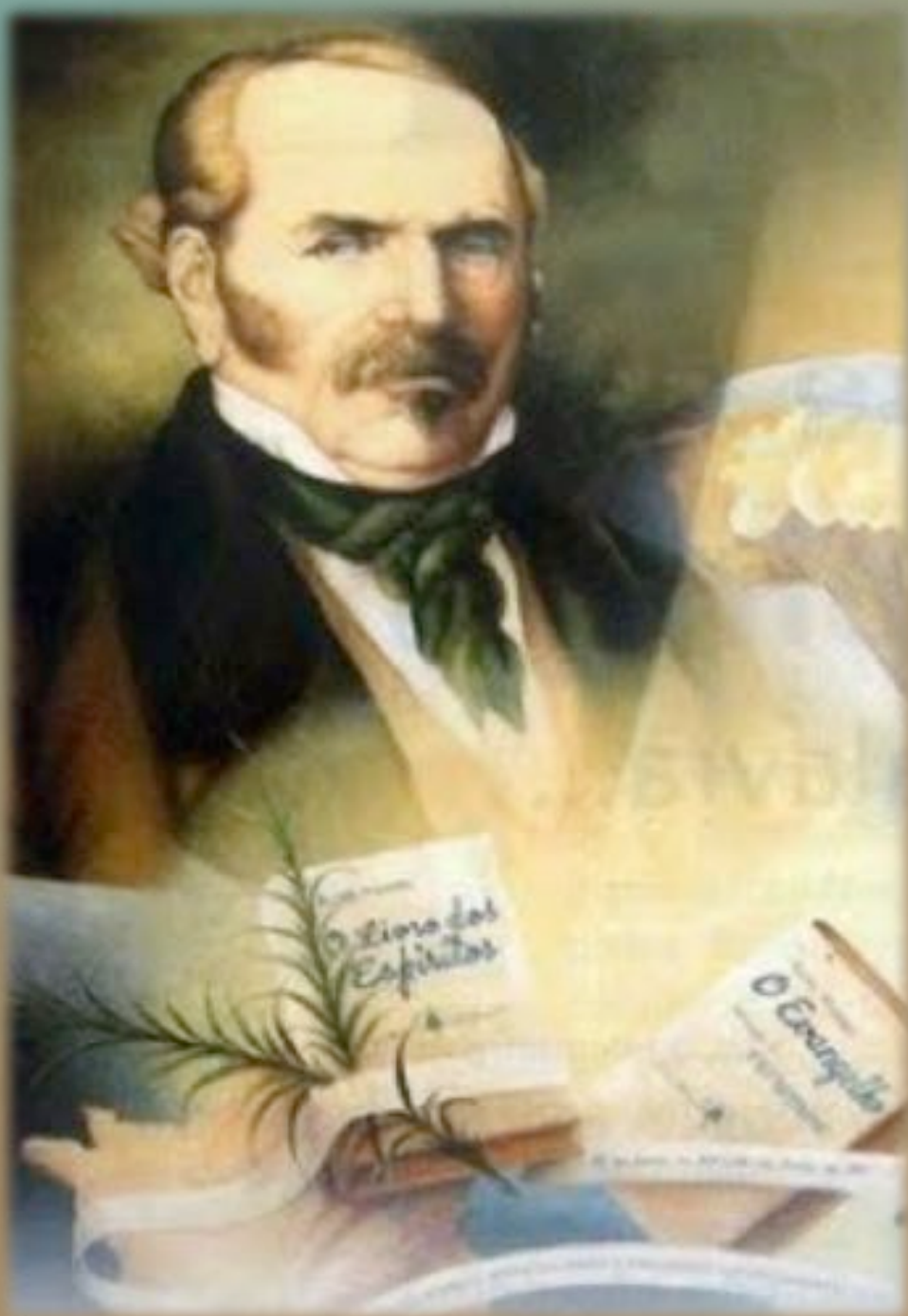


No one had wanted to invest in the book, so Kardec published 1,200 copies with his own resources.

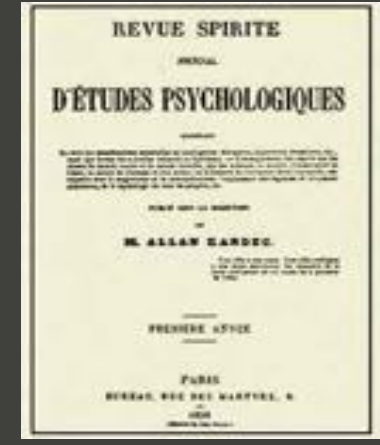
Its success was immediate and unexpected; it became a best-seller and ***The Spirits' Book* was reprinted 15 times while Kardec was alive.**

La Table, le Livre et les Esprits, page 30
Marion Aubree and François Laplantine





The Spiritist Review – January 1st, 1858



The Spiritist Society of Paris was founded April 1, 1858 at the Rue de Martyrs, Galerie de Valois, Palais Royal.

One year later, it was based in Douix Restaurant, Palais Royal, Montpensier's Gallery.

On April 1, 1860, the society was settled at 59 Sainte Anne Passage.



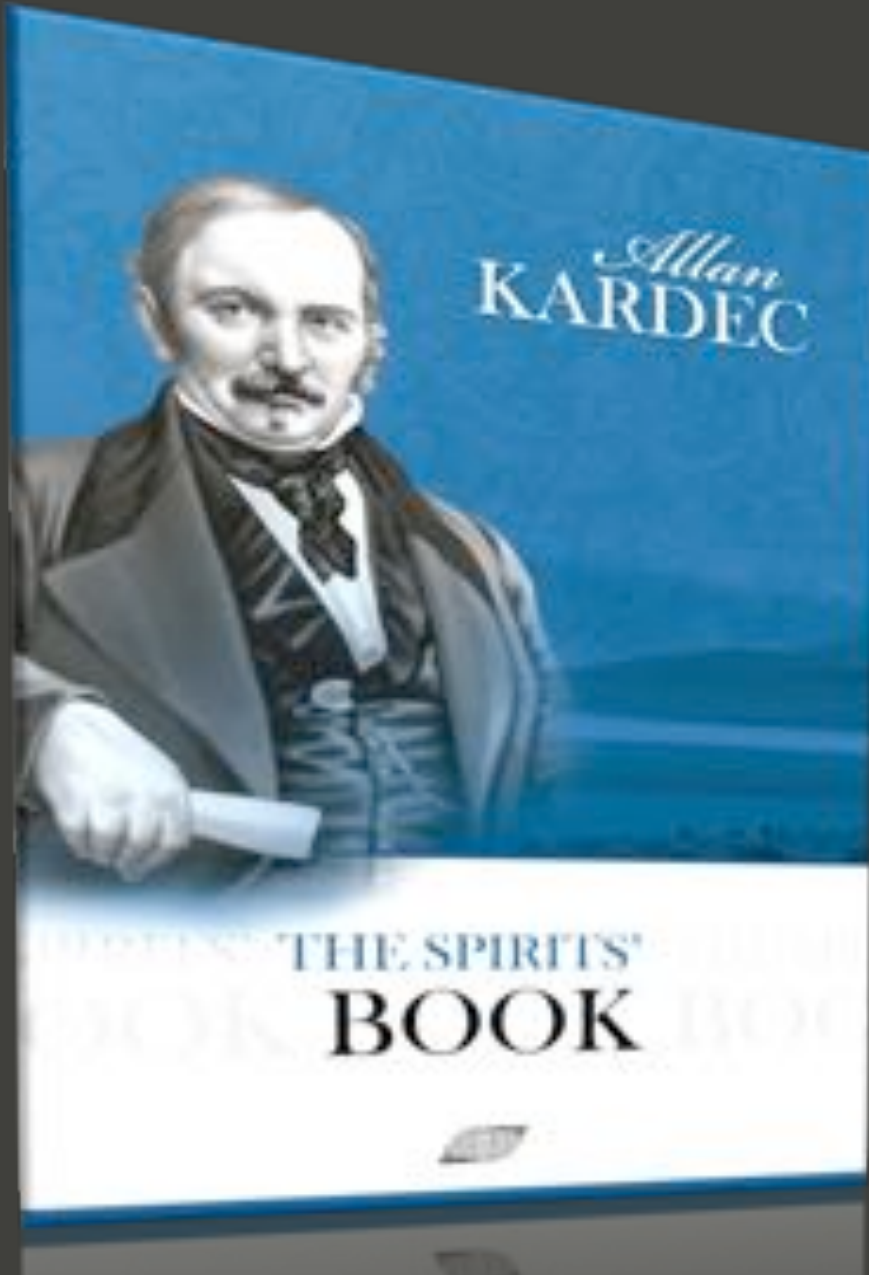


“(...) “Allan Kardec received communications from almost a thousand serious Spiritist Centers” (GAS, introd.)

In fact, Kardec's printed works describe contacts from 268 cities in 37 countries across five continents: America (8), Europe (18), Asia (6) and Africa (5).

(Fernandes, 2004)

Kardec's Codification - The Spirits' Book



Published on April 16, 1857, it is the main book of Spiritism and considered the doctrine's backbone because it supports all the other doctrinal books. It consists of four parts:

It contains 1,019 questions that Kardec asked the superior spirits who were responsible for bringing Spiritism to humanity, such as:

The First Cause

The Spirit World

Ethical Laws

Hopes and Solace

"What is God?"

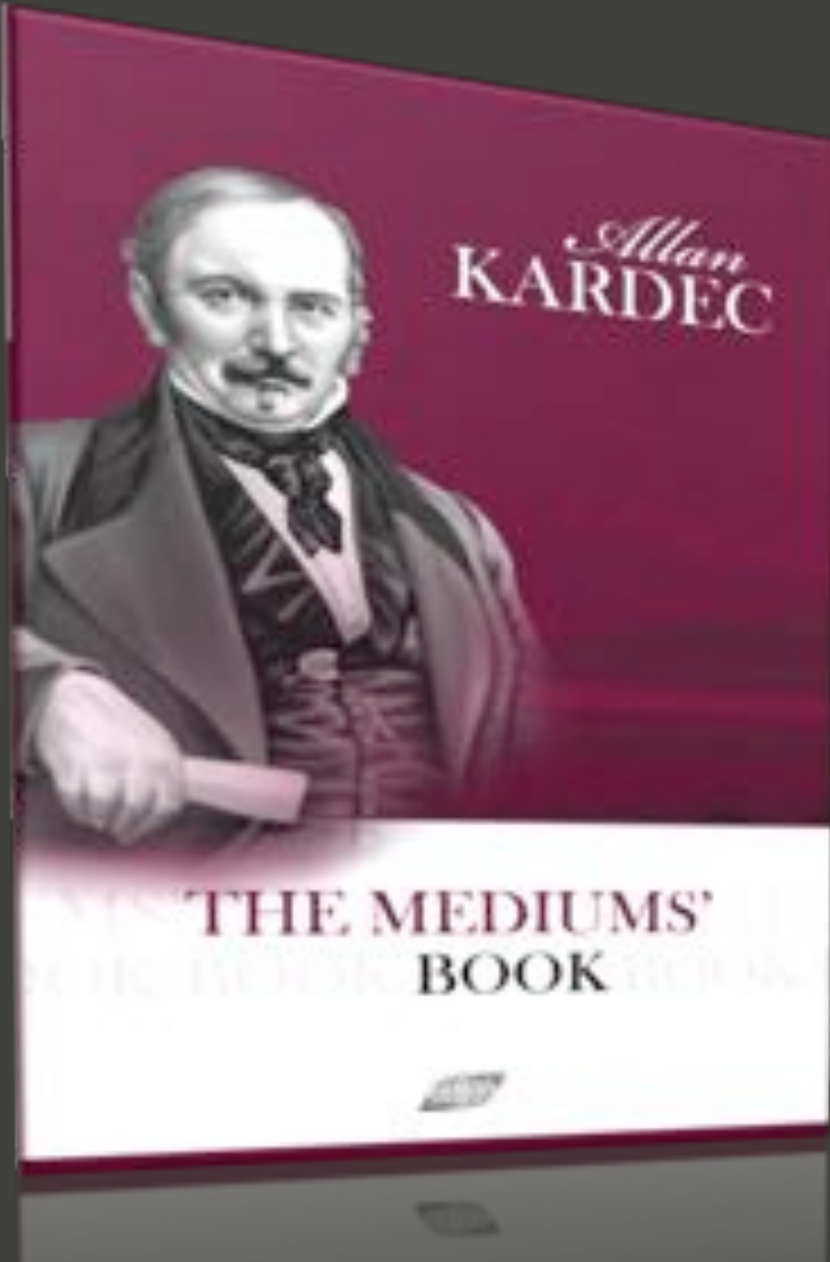
"Where do we come from?"

"Where are we going?"

"What are we doing on earth?"

and the questions were answered by the Spirit of Truth group.

Kardec's Codification - The Mediums' Book

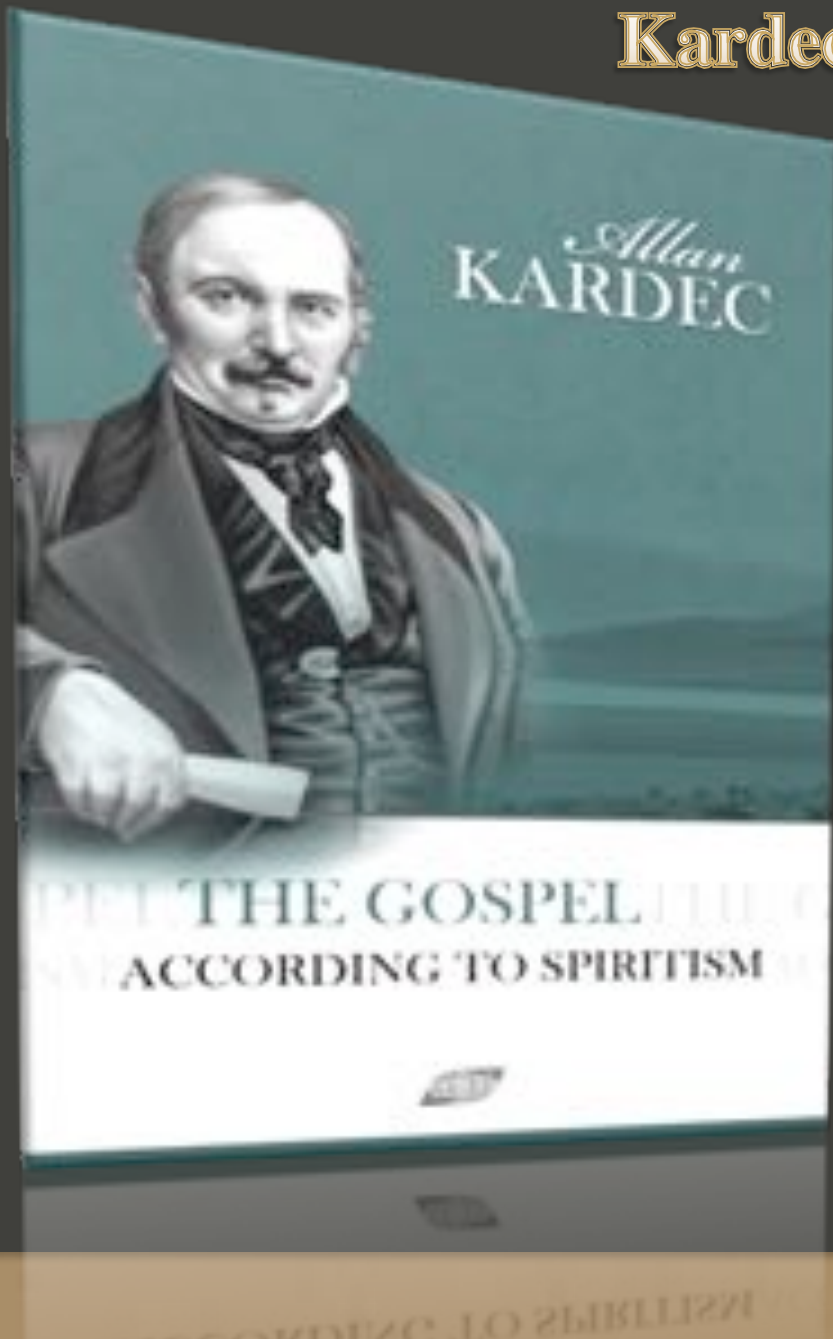


Published on January 15, 1861, it describes the benefits and dangers of mediumship and the channel that connects incarnated people to the spiritual world.

It explains how, although all human beings have this ability, there are those who have it in a more intense sense.

Kardec and the superior spirits discuss how this subtle faculty allows a medium to contact the spirits without losing control or being harmed by malicious entities.

Kardec's Codification - The Gospel According to Spiritism

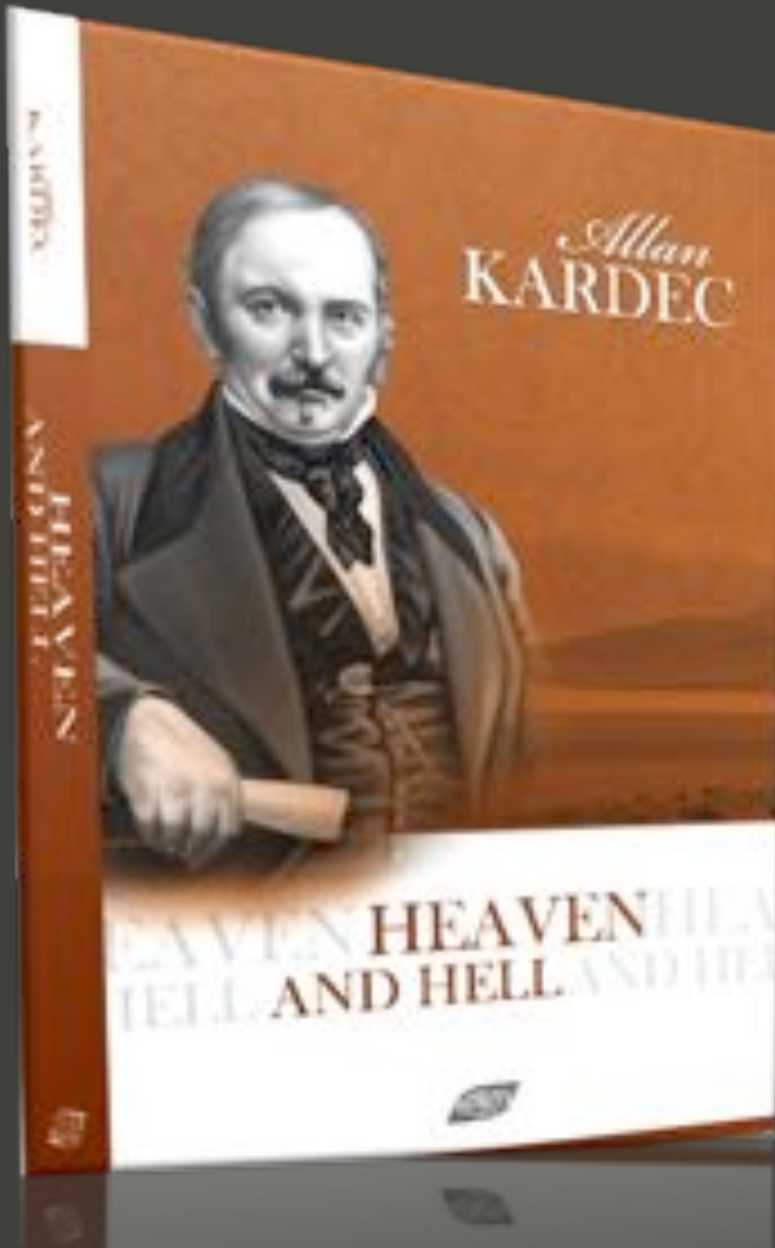


Published on April 15, 1864, this book can be understood as the moral component of the Spiritist Doctrine.

Kardec and superior spirits comment on the main passages of Jesus's life, explain His parables and show the grandiosity of the Master's teachings in easily understood language.

They also give important advice about our daily conduct as we face life's difficulties and doubts.

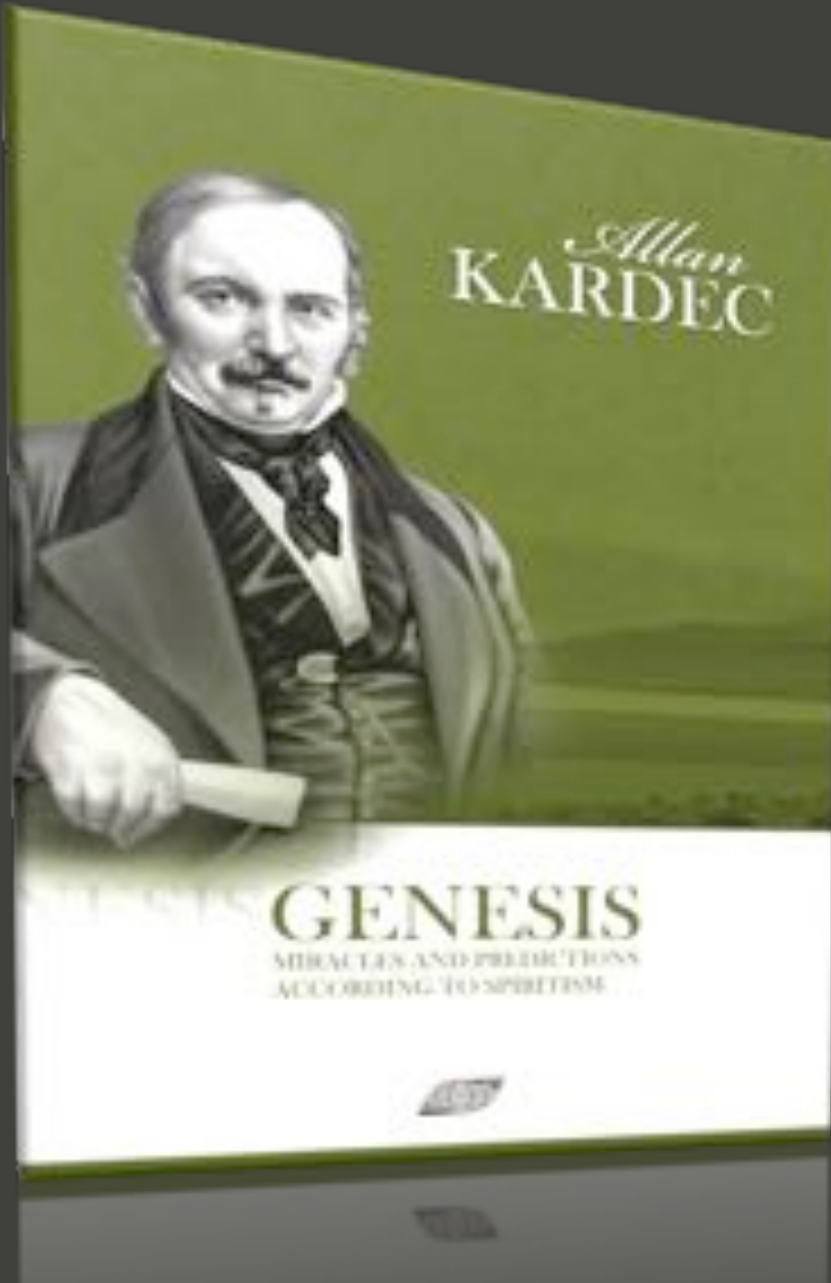
Kardec's Codification – Heaven and Hell



Kardec published this book on August 1, 1865. Through invocations of spirits from all social classes, beliefs, and levels of development, he describes their arrival in, and experience of, life in the spirit world, after death.

Religious people and former Royalty, farmers and assassins, ignorant and intellectual people, are but a few of those who came back to tell about what they encountered in the world of spirits, after their terrestrial journeys, and how they envisioned their future lives.

Kardec's Codification – Genesis



In this book, published on January 6, 1868, Kardec demonstrates how the universe was formed and explains Biblical Genesis without the allegories that were accepted at the time it was written.

He compares its rationale to scientific knowledge, and explains how miracles result from alterations in the energy that surrounds us, according to the laws of nature.

Kardec stands religion and science side-by-side, thereby supporting faith with scientific rationale.

Books written by Allan Kardec

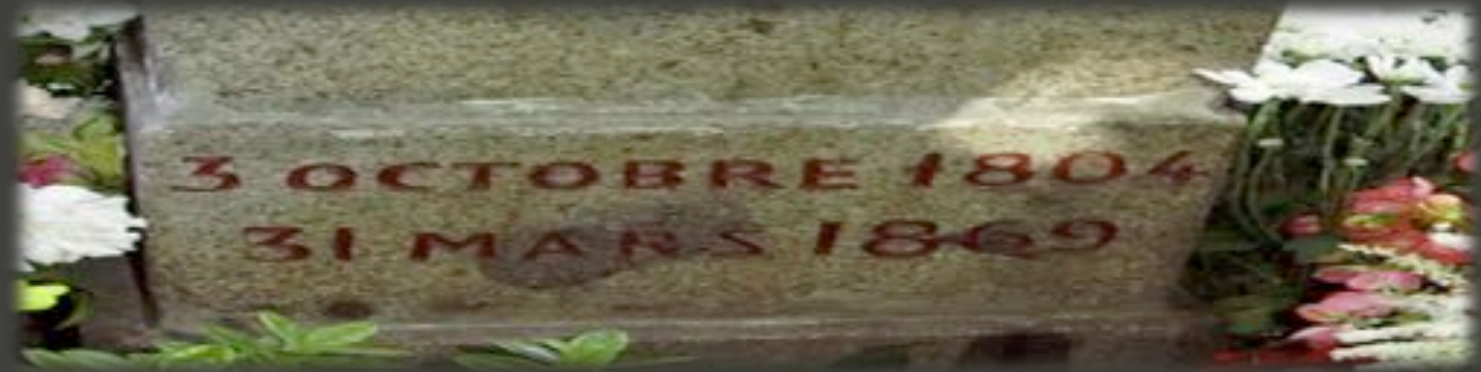
1. **Le Livre des Esprits, 1ère édition** - 18/04/1857);
2. **Revue Spirite**: 01/04/1858);
3. **Instruction Pratique sur les Manifestations Spirites, édition unique** - 1858;
4. **Revue Spirite**: 01/01/1859);
5. **Qu'est-ce que le Spiritisme** – from 08/1859 to 02/1861
6. **Revue Spirite**: 01/1860
7. **Lettre sur le Spiritisme** - 09/1860
8. **Revue Spirite: année 1861**
9. **Le Livre des Médiums** - 15/01/1861
10. **Revue Spirite**: 01/01/1862;
11. **Le Spiritisme a sa plus simple expression** - 15/01/1862
12. **Réponse à l'adresse des Spirites Lyonnais à l'occasion de la nouvelle année** (02/1862);
13. **Voyage Spirite en 1862** - (12/1862
14. **Revue Spirite: année 1863**
15. **Revue Spirite: année 1864**
16. **Imitation de L'Évangile selon le Spiritisme** - 06/04/1864
17. **Résumé de la Loi des Phénomènes Spirites** - 04/1864
18. **Auto-da-fé de Barcelone, reprografia** [conjunto de técnicas que permitem reproduzir um documento]
editada por Kardec (12/1864)
19. **Revue Spirite: année 1865**
20. **Le Ciel et l'Enfer ou La Justice Divine selon le Spiritisme** - 01/08/1865
21. **Revue Spirite: année 1866** –
22. **Recueil de prières spirites (Coleção de Preces Espíritas)** - 1866
23. **Revue Spirite: année 1867** –
24. **Étude sur la Poésie Médiannimique** (Estudo sobre a Poesia Medianímica - 01/1867
25. **Revue Spirite: année 1868**
26. **La Genèse, les Miracles et les Prédications selon le Spiritisme** - 06/01/1868
27. **Caractère de la Révélation Spirite** - 02/1868
28. **Revue Spirite: année 1869**
29. **Catalogue Raisonné des Ouvrages pouvant servir à fonder une Bibliothèque Spirite** - 03/1869
30. **Oeuvres Posthumes** - 1890



Allan Kardec died as he lived, working.

He was handing an issue of The Spiritist Review to a bookstore clerk who had just bought it; he bent over and, without pronouncing a single word he died.

He died on March 31, 1869.



During the final decade of the Second French Empire (the reign of Napoleon III, 1852-70), Allan Kardec gathered half a million people under the banner of Spiritism.

La Table, le Livre et les Esprits page 38 Marion Aubree and François Laplantine



Spiritism, as a movement, had travelled from America to Europe, then back to America and, now, again, to Europe.

La Table, le Livre et les Esprits page 11 Marion Aubree and François Laplantine

The Geographical Division of Modern Spiritualism and of Spiritism

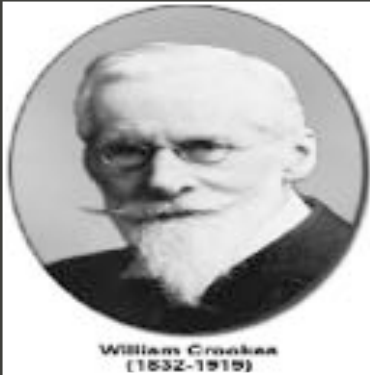
Primarily Latin and Catholic countries, as well as those with significant European influences (the French colonies, South and Central America and the Caribbean) have adhered to Spiritism.

The Anglo-Saxon and Protestant countries (The USA and the UK, and parts of Holland and Germany) have opted for Modern Spiritualism.

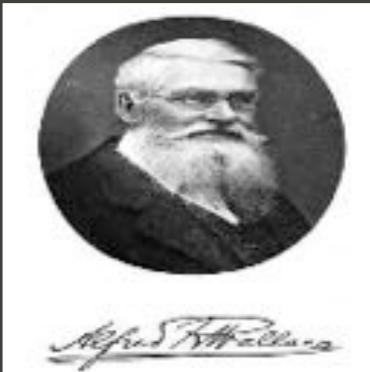




In New York, Andrew Jackson Davis founded the Spiritualist Lyceum and started his Youth Movement, January 25, 1863.



In London, William Crookes presented to Queen Victoria his report confirming the mediumistic phenomena produced by Florence Cook, through whom the spirit of Katie King materialized, June 16, 1871.



The English scientist, naturalist and researcher, Alfred Russel Wallace, obtained the picture of a materialized spirit, March 14, 1874.

The Main Centers of Spiritism and Modern Spiritualism

During the 1860s, Brazilian society was particularly sensitive to the cultural influence of France and the Spiritist movement took hold, thanks to the French scholars living in Rio de Janeiro.

La Table, le Livre et les Esprits page 10 - Marion Aubree and François Laplantine
Adolphe Hubert, Morin, le medium psychographe Perret Collard.

The dissemination and implementation of Spiritism was due primarily to European immigrants who brought their new philosophy to countries in Latin America.

Casimir Lieutaud, director of the French Institute in Rio, introduced Spiritism to Brazil, publishing the first book of Spiritist dissemination, Les temps sont arrives (The Time Has Come) in French.

Along with other Frenchmen, he participated in the foundation and direction of the Spiritist Group Confucius, founded in Rio on August 2nd, 1873, and also the foundation of the Brazilian Spiritist Federation in 1884.

Adolphe Hubert, Morin, le medium psychographe Perret Collard.

Spiritism in Brazil



The first Spiritist center in Brazil, Grupo Familiar do Espiritismo, (the Spiritist Family Group) was founded on September 17, 1865 in the city of Salvador, Bahia, by Olimpio Telles de Menezes (1825-1893). He was also the founder of Echod'Além-Tumulo (the Spiritist periodical of Brazil) in 1869.



Francisco Leite de Bittencourt Sampaio (1834-1895), founded the Sociedade de Estudos Espíritas Deus, Cristo e Caridade (the Spiritist Society of Spiritist Study God, Christ and Charity) in 1876 in Brazil with 800 members.



Marechal Francisco Raimundo Ewerton Quadros (1841-1919) was the first president of the Brazilian Spiritist Federation.



Augusto Elias da Silva (1848-1903), founded the magazine Reformador () in 1883 and it was in his house that the Casa de Ismael was created in 1884.



The Main Centers of Spiritism and Modern Spiritualism

Spiritist Federations

Union Spirite Francophone – Founded in 1882

Brazilian Spiritist Federation -Founded in 1884

Federation de Belgique – Founded in 1900

Among the dozen Spiritist newsletters and reviews, Verdade e Luz (Truth and Light) founded by Baturra in Sao Paulo, Brazil in 1890, printed 3,000 copies that year, increasing to 15,000 copies in 1897 and 24,000 in 1900 when no other review or newspaper in Brazil at this time printed more than 6,000 copies.

S P I R I T I S M



a new era for humanity

The Main Centers of Spiritism and Modern Spiritualism

The United States, France, Spain, United Kingdom, Brazil;

The United States: 1 million followers in 1885

France: 600,000 in 1870.

Number of spiritist organizations.

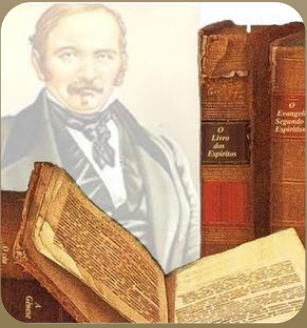
Over 400 in the United Kingdom

Over 300 in the USA.

Over 100 in Spain and Brazil

Paris was the international capital of Spiritism in the 19th Century and remains the main center of national Spiritism today.

http://perso.orange.fr/charles.kempf/kardec/conferences/05_10_2004%2009h35-10h05%20Karine%20Nguema%20FR.pdf



“Spiritism’s aim is to help humankind improve their moral and intellectual progression.”

The Spirits’ Book, question 799



“Spiritism should never be attributed to a particular religion, excluding the others. Spiritism is a neutral terrain under which every religious opinion may gather and walk together.”

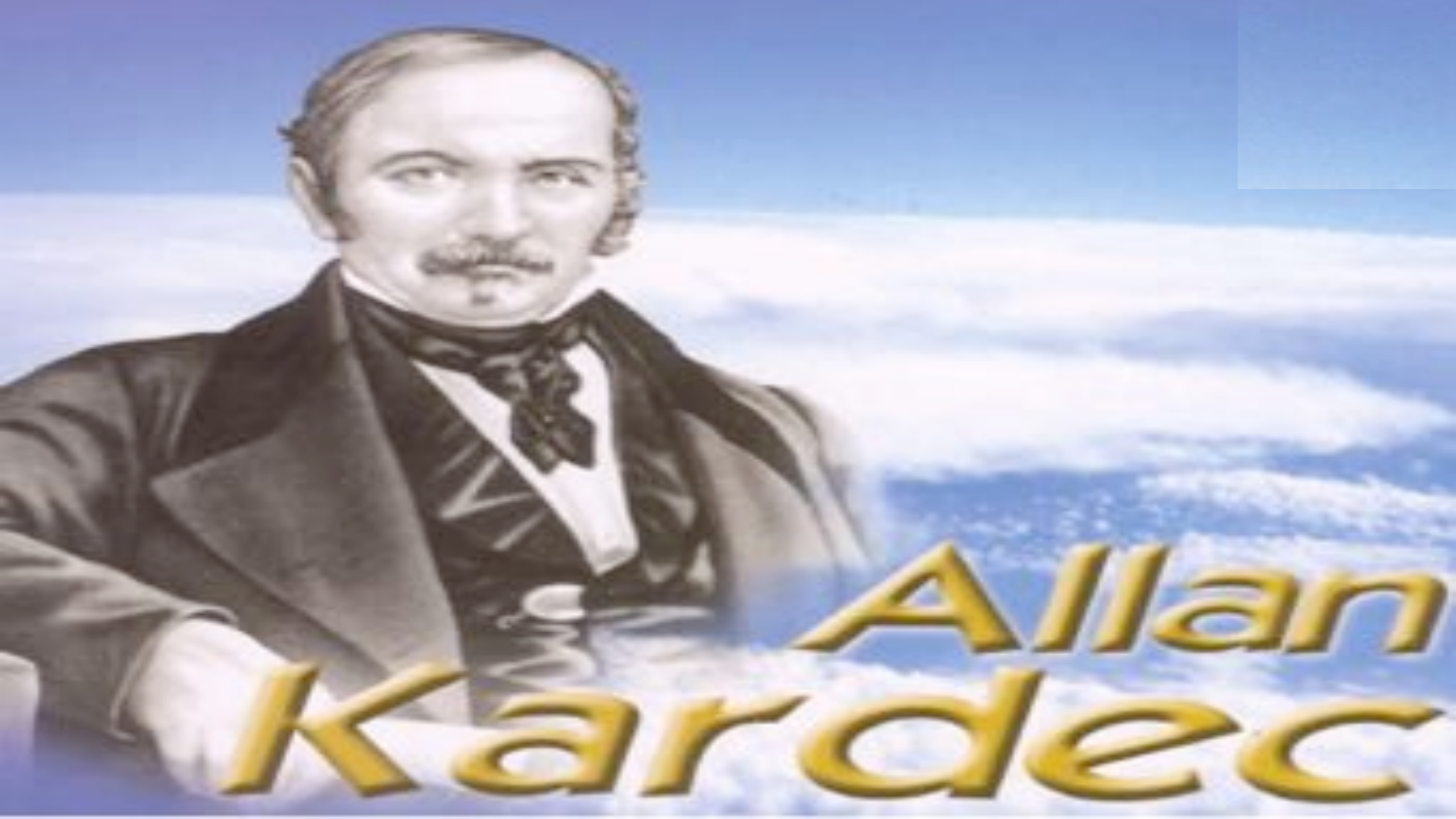
Allan Kardec - Voyage Spirite de 1862, page 97



“The most important thing in Spiritism is not mediumistic phenomena but, rather, its principles and moral consequences.”

Allan Kardec – Voyage Spirite de 1862





Allan
Kardec