

ENGLISH EDITION

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# THE SPIRITIST REVIEW

ESTABLISHED IN 1858 BY ALLAN KARDEC

THE OFFICIAL PUBLICATION OF THE INTERNATIONAL SPIRITIST  
COUNCIL AND OF THE FRENCH AND FRANCOPHONE SPIRITIST UNION

*How Did He  
Communicate With Spirits?*

*What Was  
His Mission?*

*His Meeting  
With Napoleon*

*How Does He  
Relate To Jesus?*

*How Can Spiritism  
Help You?*

# Allan Kardec

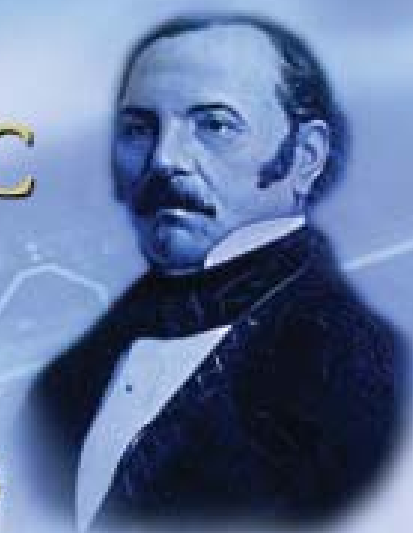
*Codifier of  
Spiritism*



*Special Edition Celebrating Allan Kardec's  
Bicentenary (1804 - 2004)*

# ALLAN KARDEC

## ORIGIN, AUTHORSHIP AND OBJECTIVE OF THE SPIRITIST DOCTRINE



■ «Spirits assure us that the time appointed by Providence for a universal manifestation of their existence has now come; and that their mission, as the ministers of God and the instruments of His will, is to inaugurate, through the instructions they are charged to convey to us, a new era of regeneration for the human race.

· This book is a compilation of their teachings. It has been written by the order and under the dictation of spirits of high degree, for the purpose of establishing the bases of a rational philosophy, free from the influence of prejudices and of preconceived opinions. It contains nothing that is not the expression of their thought; nothing that has not been submitted to their approbation. The method adopted in the arrangements of its contents, the comments upon these, and the form given to certain portions of the work, are all that has been contributed by him to whom the duty of publishing it has been entrusted.»

*Allan Kardec*

*(«The Spirits' Book» – Prolegomena)*

■ «Be zealous and persevering in the work you have undertaken in conjunction with us,

for this work is ours. In the book you are to write, we shall lay the foundations of the new edifice which is destined to unite all men in a common sentiment of love and charity.»

*The Superior Spirits*

*(«The Spirits' Book» – Prolegomena)*

■ «Just as Christ said: 'I am not come to destroy the Law, but to fulfill it,' so Spiritism says: 'We have not come to destroy the Christian Law, but to carry it out.' Spiritism has come at the predicted time to fulfill what Christ announced and to prepare for the achievement of future things. It is then, the work of Christ, Who, as He also announced, presides over the regeneration which is now taking place and which will prepare the Kingdom of God here on Earth.»

*Allan Kardec*

*(«The Gospel According to Spiritism» - Ch. 1, Item 7)*

■ «In a word, what characterizes the spiritist revelation is that while divine in its origin and of the initiative of the Spirits, its elaboration is fruit of man's work.»

*Allan Kardec*

*(«Genesis» Ch. 1 - Item 13)*

**Observations of Allan Kardec  
and of the Superior Spirits**

# EDITORIAL

## RIVAIL and KARDEC

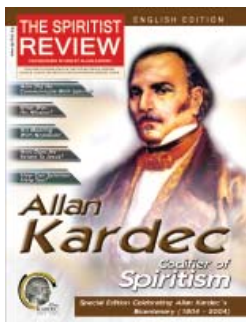
In May of 1855, Hippolyte Léon Denizard Rivail first witnessed the turning tables phenomena, and instantly understood that the communication between Spirits and mankind implied a science of profound moral consequences. He realized that in those phenomena laid the key to humanity's problems past and future, and the solution he had searched for his entire life.

To study these phenomena rigorously and systematically, Rivail applied the scientific method. He questioned the Spirits about God, the invisible world, and the destiny of mankind on Earth. Upon realizing the materials obtained from his researches were extensive and encompassing, Rivail published these findings for the benefit and instruction of humanity. He was, however, unaware of the magnitude of the work he was performing: a doctrine capable of impacting and transforming the world.

The first revelation as to the nature of his mission came in April of 1856 through the Spirit Zefiro, and was later reiterated by the Spirit Hahnemann. The Spirit of Truth confirmed it to Rivail on June 12, 1856, explaining the significance of his mission, warning him of the arduous work of pioneers, and informing him that the publishing of books alone would not be enough: «You must expose yourself.»

Rivail, not dismayed by the challenges presented to him, accepts the task entrusted to him without hesitation: «Lord! You Who have cast Your eyes upon me for the fulfillment of Your ways, let Your will be done! My life is in Your hands; use Your servant at Your will.» With this approach of conviction and faith, the distinguished educator Rivail gives way to the notable Allan Kardec, who brings to fruition on earth the Doctrine of the Comforter promised by Jesus.

On October 3rd of this year of 2004, upon the celebrations of the Bicentenary of Allan Kardec's birth, the *Spiritist Review*, founded by him, renders tribute to the Codifier of the Spiritist Doctrine – the body of knowledge that laid the foundations for the building of a new era for the regeneration of Humanity. 🇧🇷



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*La Revue Spirite*

Allan Kardec  
 Origin, Authorship and Objective of the Spiritist Doctrine

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**HISTORY**

**Kardec  
 and the Practice of Charity**

In the pages of *The Gospel According to Spiritism* Allan Kardec urges us to practice charity, which he describes as the way to redemption. And we can find him practicing this love towards others on many occasions.

Together, Rivail and his wife Amélie fought against social prejudices and defended noble causes

such as the freedom to teach and the education for girls. Even before codifying Spiritism, Rivail showed great sensitivity to other people's plights and to those in need: he aided widows and orphans, and, in the schools he founded, free classes were always offered to students without means.

A testimony to his gracious attitude can be found in the book *Amor e Ódio* [Love and Hate], dictated by the Spirit Charles to the medium Yvonne Pereira. The story, which takes place in France during the 19<sup>th</sup> century, relates to one of Rivail's former students unjustly accused of a serious crime. Rivail visited him in prison and "comforted him greatly," renewing his moral energy with wise counsel. Moreover, Rivail provided support for his former student's mother, and sought help among his circle

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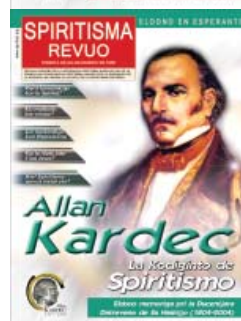
of friends to have the legal process reviewed and the youth not condemned to death.

The Rivail couple led a simple life, at times facing great financial hardships. A few years after their marriage, they lost their estate due to unwise investments by one of his relatives and an alleged friend. But even amid so many difficulties, the couple applied their scarce resources to the publishing of Spiritist materials. During the most difficult times, Rivail supplemented his finances with temporary modest jobs as an accountant.

At Villa Ségur, where they owned property, Kardec's wish was that, after his and his wife's disincarnation, the house would become a home for less fortunate Spiritists. This was the last demonstration of the kindness and good will that had always characterized his good spirit. ■



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# Allan Kardec

## Codifier of Spiritism

**A**n extraordinary man of great culture and irreproachable conduct, Hippolyte Léon Denizard Rivail (Allan Kardec) left an indelible mark upon the 19<sup>th</sup> century by presenting a Doctrine capable of morally reforming Humanity: Spiritism.

Equipped with a refined intellect, an elevated moral stature, and due to the rigorous scientific method he utilized, Kardec was able to analyze thousands of spirit communications and ascertain their quality, eventually organizing – codifying – them. His unwavering commitment and adherence to the highest ideals were essential to ensure that the Spiritist Doctrine, still at its starting point, would not be formed solely by opinions (of both incarnate and discarnate intelligences), but instead guided by universal Truth to become the exact translation of the laws that govern life.

In Lyon, the largest French city after Paris, Hippolyte Léon Denizard Rivail was born on October 3, 1804. His parents, Jean-Baptiste Antoine Rivail and Jeanne Louise Duhamel, lived on 76 Rue Sale. Their residence, the very house in which Kardec was born, was eventually demolished during his lifetime.

In 1815, in what was to become a decisive event in his intellectual formation, the Rivail boy moved to Switzerland to attend the Pestalozzi Institute. Founded by the famous educator Johann Heinrich Pestalozzi, the Institute was housed in a castle on Zähringen, in the city of Yverdon, and functioned as both school and residence to its students.

Seven years later, Rivail leaves Yverdon with a degree of Bachelor of Arts and Sciences, and settles in Paris. By then Rivail was well versed in Plato, Aristotle, Descartes, Voltaire, Spinoza, Kant, Diderot, Montesquieu, and Rousseau – the latter, Pestalozzi’s greatest influence. Like his celebrated teacher, Rivail had already developed a great love for learning, and placed much importance in passing on knowledge.

A talented linguist, Rivail mastered many languages – from which German, English, Italian, Spanish, and Dutch stood out. He translated, throughout his life, several German and English works into French and vice-versa. Among the many classic French authors whose works Rivail translated, Fénelon (François de Salignac de La Mothe) is particularly noteworthy.

Although the family tradition suggested a career in Law,

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### Time Line

**1804** – Hippolyte Léon Denizard Rivail is born on the third of October, in Lyon, France. His parents, Jean-Baptiste Antoine Rivail and Jeanne Louise Duhamel, live at 76 Rue Sale. The house they lived in was demolished still during the 19<sup>th</sup> century.

**1815** – Rivail travels to Yverdon, Switzerland, to study at the renowned Pestalozzi Institute. The Institute served as a boarding school where students received full-time instruction according to the Johann Heinrich Pestalozzi’s method, based on the idea that love is the eternal foundation of education.



**1823** – Rivail settles in Paris after finishing his studies in Yverdon. In January of 1823, Rivail lives at 117 Rue de la Harpe. During the period 1828-1831, he establishes residence at 65 Rue de Vaugirard.

**1824** – Rivail publishes his first educational book, *Cours pratique et théorique d'arithmétique* [Course of Practical and Theoretic Arithmetic] utilizing the Pestalozzi method. The book is published in Paris at the *Imprimerie de Pillet Aîné* (5 Rue Christine).

**1825** – Rivail establishes his first school, the *École de Premier Degré*.

**1826** – «Institution Rivail», a technical institute, is established at 35 Rue de Sèvres, and kept in existence until 1834. Later, on the same site, the *Lycée Polymathique* takes its place. Rivail directs the *Lycée* until 1850, when it is passed on to A. Pilotet after Rivail chooses to end his teaching career.

**1828** – Rivail publishes his *«Plan proposé pour l'amélioration de l'éducation publique»* [Proposed Plan for the Improvement of Public Instruction], where he suggests new guidelines for public education.

**1831** – Rivail publishes the *Grammaire Française Classique sur un nouveau plan* [New Plan for a Classic Grammar for the French Tongue].



Rivail followed his calling and studied Science and Philosophy. An educator by vocation, his knowledge stretched through various branches of the Sciences and of the Arts. He became a member of many respected Academies and earned numerous diplomas. Contrary to what the biographer Henri Sausse affirmed, however, Rivail was not a doctor – a mistake probably due to the fact that Rivail taught comparative anatomy.

Respected sources indicate at least 21 works published by Rivail concerning education, ranging from textbooks to articles. From an early age, he demonstrated an unusual resourcefulness in teaching, as he was able to aptly and confidently relate very different areas, from grammar to arithmetic, from chemistry to astronomy. In 1824, when he was twenty, Rivail published his first educational book, *Cours pratique et théorique d'arithmétique* [Course of Practical and Theoretic Arithmetic], created on the molds of the Pestalozzi method, and published in Paris by the *Imprimerie de Pillet Aîné*.

At 24, Rivail made a daring proposal for the betterment of the French public education in the *Plan proposé pour l'amélioration de l'éducation publique* [Proposed Plan for the Improvement of Public Instruction]. Three years later, Hippolyte Léon Denizard published the



*Grammaire Française Classique sur un nouveau plan* [New Plan for a Classical Grammar for the French Tongue].

The year before, Rivail had already established his first school, the *École de Premier Degré*, which in 1826 gave way to the *Institution Rivail*, located at 35 Rue de Sèvres. There, he taught chemistry, physics, comparative anatomy, and astronomy until 1834. Later, still on the same site, the *Lycée Polymathique* is created, where Rivail taught physiology, astronomy, chemistry, and

physics. Rivail directed the *Lycée* until 1850, when he chose to end his teaching career.

His immense intellectual ability, his powerful critical sense, and his balanced and impartial view of the world were instrumental in empowering Rivail to bring to fruition his life's mission: the Codification of Spiritism. In order to face Academia, as well as the predominant religion of the era and the prejudices of both past and present, only a determined character and a temperament distanced from fantasy could prevail. Throughout Rivail's work – the Spiritist Codification, the twelve years of *La Revue Spirite* [The Spiritist Review], as well as other writings – the contribution of his superior intellect, always dedicated to method, order, discipline, and precise wording is undeniably evident. ■

■ **1832** – Rivail marries Amélie-Gabrielle Boudet (1795-1883), who would become his lifelong companion. Later known as «Madame Allan Kardec,» Amélie-Gabrielle was also a teacher, and collaborated with her husband in many educational endeavors. The Rivail couple had no children.



■ **1848** – Starting of the spiritual phenomena in the Fox family residence in Hydesville, New York. The first physical manifestations take place on March 28; three days later, the first tiptologic («rappings») communication is established. Within a few years, similar phenomena become more widely known not only in the United States,

but also in Europe. It is the era of the so-called «turning tables.»

■ **1854** – Mr. Fortier, a magnetizer known to Rivail, tells him of the phenomena of the turning tables. Although at first doubtful, Rivail does not discard them as

impossible or as fraud. He considers that there could be an explanation still not known. Yet, faced with Mr. Fortier's observation that the tables also «talked,» Rivail's reaction was one of skepticism: «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.»

■ **1855** – Mr. Carloti gives long, positive accounts on the turning tables phenomena. Although Rivail knew Mr. Carloti for over 25 years, he keeps his reservations on what he hears due to Mr. Carloti's overly enthusiastic temperament.

■ **1855** – Rivail, accompanied by Mr. Fortier, pays a visit to Mrs. Roger, a somnambulist. At her house, Rivail meets Mrs. Plainemaison and Mr. Pâtier, who describes to him the phenomena in a serious and balanced manner, leaving Rivail more inclined to investigate the facts.

# A Marriage of Love and Solidarity



In January 6, 1832, Hippolyte Léon Denizard Rivail [Allan Kardec] weds Amélie-Gabrielle Boudet (1795-1883). Like himself, the sweet Amélie also had a fine education, with a degree to teach Letters and Fine Arts. Artist and poet, Amélie had already written three books: *Spring Tales* (1825), *Drawing Basics* (1826), and *The Essential in Fine Arts* (1828). The age difference – she was nine years his senior – was never an obstacle to the couple’s happiness. A testimony to the beauty of their love can be found in the Annals of the Spiritist Congress of 1925, where Léon Denis describes the day he first met Allan Kardec.

According to Denis’ account, the Spiritists of Tours organized a reception for Kardec on his visit to their city. At the time, the French Empire had severe laws prohibiting public gatherings of 20 people or more. When the Town Hall denied authorization for the event at the last minute, the meeting was quickly transferred to the gardens of Mr. Rebondin’s house, the Spirito-Villa. Almost three hundred people

pressed together under the trees on that unforgettable night, trampling over the gardens at the Spirito-Villa to listen to the Codifier. Léon Denis writes of that night with a touch of nostalgia and a hint of poetry: «The kind and deep voice of Allan Kardec rose under the starlight. Illuminated by a small lamp on a table in the middle of the gardens, his pondering face took on a fantastic aspect.» The Codifier spoke about obsessions, and with «smiling kindness» answered all questions posed to him. Thus, in spite of the damage inflicted upon Mr. Rebondin’s gardens, Léon Denis assures us that all present left with indelible memories of that night.

The next day, Denis returned to the Spirito-Villa to visit Kardec. There he witnessed a scene that depicts Allan Kardec’s gentle personality and his love for Amélie: «I found him there, atop a small bench near a large cherry tree, picking its fruits and giving them to Mrs. Allan Kardec – a most bucolic scene which greatly contrasted with his grave demeanor.»

Years later, upon Amélie’s disincarnation, Pierre-Gaëtan Leymarie – one of the most distinguished

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## Time Line

**1855** – Rivail is introduced to the Baudin family, then living at Rue Rochechouart. Invited by Mr. Baudin, Rivail begins to attend the weekly sessions that take place in his house. The mediums, the Baudin couple’s daughters Caroline and Julie, start to write with the aid of a small basket.

**1856** – Rivail starts to also attend meetings at Mr. Roustan’s residence, located on 14 Rue Tiquetonne. The medium was the somnambulist Mrs. Japhet, through whom the Spirits help Rivail completely revise the texts obtained through the mediumship of the Baudin girls.

**1856** – On April 30, through the mediumship of Mrs. Japhet, Rivail first receives information concerning his mission.

Further communications of a more definitive nature would follow.

**1857** – The first manuscript of *Le Livre des Esprits* [The Spirits’ Book] is ready at the beginning of the year. The editor, E. Dentu, has it printed at the *Imprimerie de Beau*, in Saint-Germaine-en-Laye, 15 miles west of Paris. All expenses are funded by Rivail. The Rivail couple then lived at 8 Rue des Martyrs, on the second floor.



**1857** – The first edition of *The Spirits’ Book* reaches the public on April 18. It is in this publication that



Rivail adopts the penname of Allan Kardec [at the suggestion of the Spirits].

**1857** – Spiritist sessions begin at the Kardec residence, at 8 Rue des Martyrs, in October. The meetings take place on Tuesday nights, the principal medium being Ms. Ermance Dufaux. With the growing number of attendees, it becomes necessary to find a larger space. The solution was to rent a room exclusively for that purpose, and divide the expenses among the willing members.

**1858** – Kardec publishes *La Revue Spirite* [Spiritist Review, a journal for psychological studies]. The first issue of this magazine



men carrying on Kardec's work – would describe how important she was in the structuring of Spiritism: «The publishing of *The Spirits' Book* as well as of *The Spiritist Review* is due, in large part, to the great fortitude, insistence, and perseverance of Madame Allan Kardec.» Still according to Leymarie, Kardec used to invite his Spiritist friends to dine at his house, bringing them together in fraternal gatherings. In «Gaby» Kardec always had a companion to support him during the hardest days Spiritism brought him. Together they faced material losses, slander, difficulties at the Society of Paris, and the harsh criticism abundant in the newspapers of the time. Together, however, they loved education and the Arts, fostered goodness and charity, and witnessed the birth of the Doctrine of the Spirits. The Rivail couple never had children, but left thousands of spiritual sons and daughters who, today, in the year of 2004, honor them as we celebrate the bicentenary of the reincarnation of the man who successfully carried out his mission of bringing to mankind the Comforter promised by Jesus. ■



It builds of: Irene Hermanperez Malvezi

contains accounts of the first studied Spirit manifestations, apparitions, evocations, etc., as well as news pertaining to the Spiritist movement. The magazine was headquartered at 8 Rue des Martyrs, Paris.

■ **1858** – On April 1, the *Société Parisienne des Études Spiritistes* [Parisian Society for Spiritist Studies] is legally established. (Kardec often shortened that name to Spiritist Society of Paris, Society for Spiritist Studies, or simply Society of Paris in his articles and conversations). It is during the weekly meetings of the Society that good part of the studies and mediumship activities supervised by Kardec take place.



■ **1859** – *Qu'est-ce que le Spiritisme* [What is Spiritism] is published. The book is an introduction to the knowledge of the spirit world obtained through Spirit manifestations, and contains the basic precepts of the Spiritist Doctrine, as well as replies to main opposing arguments.

■ **1860** – The second edition of *The Spirits' Book* is published in March. The description «Spiritualist Philosophy» appears above the title for the first time. This new edition, which became the definitive one, contains 1019 questions and answers, divided into four parts.



■ **1861** – The first edition of *Le Livre des Médiums* [*The Mediums' Book*] is published on January 15. This work

comprises Spiritist teachings concerning all kinds of spiritual manifestations, the means with which to communicate with the invisible world, how to develop mediumistic skills, and the difficulties that could arise while attempting to communicate with Spirits. It can be considered the logical continuation to *The Spirits' Book*.

# Mission of the Spiritists

**D**o you not already hear the noise of the tempest which will sweep away the old world and destroy all the iniquities of this planet? Ah, praise the Lord all those who have put their faith in His sovereign justice and who, as new apostles of the belief revealed by the superior prophetic voices, go forth to preach the new doctrine of *reincarnation* and the elevation of Spirits according to whether they have fulfilled their missions and endured their terrestrial trials well or badly.

Do not be afraid! The tongues of fire are above your heads. Oh, true adepts of Spiritism!... you are God's chosen ones! Go forth and preach the Divine World. The time has come when you should sacrifice your habits, your work, and your futile occupations to its dissemination. Go forth and preach! The Elevated Spirits are with you. You will most certainly



speak to those who do not wish to hear the Voice of God, because this Voice calls them unceasingly to abnegation. You will preach disinterestedness to those who are avaricious, abstinence to the dissolute, gentleness to domestic tyrants and despots! Lost words, I know, but it does not matter. It is necessary that you irrigate the land to be sown with the sweat of your labour, seeing that it will not come to fruit nor produce except under the repeated blows of the evangelical hoe and plough. Go forth and preach!

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## Time Line

■ **1861** – The second edition of *The Mediums' Book*, revised and corrected with the aid of the Spirits, is offered to the public. This new edition also presents a large number of new comments and instructions.

■ **1861** – On October 9, Bishop Antonio Palau y Termans orders Allan Kardec's books to be burned at a public square in Barcelona, Spain, for being contrary to the Catholic faith.

■ **1862** – Allan Kardec publishes *Le Spiritisme à sa plus simple expression* [Spiritism in Its Simplest Form] in February. It presents a summary



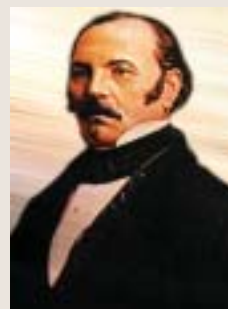
review of Spirits' manifestations and their teachings.

■ **1862** – *Voyage Spirite en 1862* [The Spiritist Voyage of 1862] is published. The work contains observations concerning the

general state of Spiritist affairs; instructions given by Allan Kardec to various groups throughout Europe; and instructions as to the formation of groups and societies, as well as model guidelines for their operation.

■ **1864** – Kardec publishes *Imitation de L'Évangile selon le Spiritisme* [Imitation of the Gospel According to Spiritism]. The book contains explanations on the moral teachings of Christ, their relation to Spiritism, and their application to all aspects of everyday life. Printed at *Imprimerie de P.-A. Bourdier et Cie*, Rue Mazarine, 30, the 444-page book is the precursor of *The Gospel According to Spiritism*.

■ **1865** – On August 1, Allan Kardec publishes *Le ciel et l'enfer, ou la justice divine selon le Spiritisme* [Heaven and Hell, or Divine Justice According to Spiritism]. The book presents a





To all of you, men and women of good faith who are conscious of your inferiority before the many worlds scattered in infinite space!... Launch yourselves into the crusade against injustice and iniquity. Go forth and ostracize the worship of the golden calf, which spreads more and more each day. Go forth; God guides you! Simple and ignorant humanity, your tongues will be freed and you will speak as no orator speaks. Go forth then and preach, for those of the population who are heedful will

happily take in your words of consolation, fraternity, hope and peace.

What matter the ambushes rigged against you along the pathway! Only wolves fall into wolf traps, since the Shepherd will know how to defend His sheep from the sacrificial butchers.

Go forth those who, great before God and more blessed than Saint Thomas, believe without demanding to see and accept the fact of mediumship even when they have not managed to obtain it for themselves. Go then, for the Spirit of God is guiding you.

March forward, magnificent phalanx of faith! Before you the great battalions of unbelievers will dissipate, as does the morning dew at the first rays of sun.

Jesus said that faith is the virtue which moves mountains. However, heavier than the greatest mountains are the impurities and all the vices which are derived from them, which lie deposited in the hearts of men. So then, depart full of courage to remove this mountain of iniquities which future generations should only know as legend, in the same way that you know only very imperfectly of the times which preceded pagan civilization.

Moral and philosophical upheavals will be produced at all points of the globe; the hour approaches when the Divine Light will spread itself over both worlds. ■

*Erastus, Guardian Angel of the medium - Paris, 1863)*  
(*The Gospel According to Spiritism - Ch. 20 - Item 4*)

comparative study of different doctrines regarding the passage from the physical to the spirit world, future punishments and recompenses, angels and demons, eternal punishments, etc. It also contains



many examples of the condition of souls during and after death.

■ **1866** – *L'Évangile selon le Spiritisme* [The Gospel According to Spiritism] is published. The description is identical to that of the *Imitation of the Gospel*, except for the date and the sentence «Third edition, revised, corrected and modified.» Kardec considered it a new edition

of the previous version, even though the title was slightly shortened.

■ **1869** – *La genèse, les miracles et les prédictions selon le Spiritisme* [The Genesis, the Miracles and Predictions According to Spiritism] is published by the *Librairie Internationale* on January 6. This is the last book published by

Allan Kardec.

■ **1869** – On March 31, Kardec disincarnates suddenly and unexpectedly. While meeting with a book distributor in his apartment at Passage Ste.-Anne, Rivail falls victim to a rupture of an aortic aneurysm. His remains are buried at the

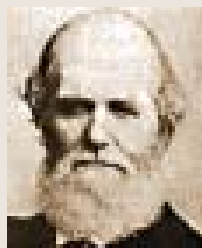
Montmartre cemetery on April 2, at noon.

■ **1870** – The Druid Monument on his tomb at *Père-Lachaise* cemetery is inaugurated on March 31.

■ **1883** – Madame Allan Kardec disincarnates on January 21. Two days later, her remains are buried along her husband's at *Père-Lachaise*.

■ **1890** – *Œuvres Posthumes* [Posthumous Works] is published in January, by the *Société de Librairie Spirite*,

in Paris. Edited by Pierre-Gaëtan Leymarie, the book contains texts and articles on various topics, from theoretical essays to descriptions of some of Kardec's Spiritist activities.



Pierre-Gaëtan Leymarie



## MEMORY

# My Mission

*Interview with The Spirit of Truth conducted by Allan Kardec on June 12, 1858, at Mr. C...’s house, through the medium Mlle. Aline C.*

**G**ood Spirit, I would like to know what you make of the mission some Spirits say is assigned to me. Could you tell me, please, if this is a test for my ego? As you may know, I have a great desire to contribute to the dissemination of the Truth. However, there is much distance from the role of a mere worker to that of a leader, and I cannot see that which would justify me such honor, especially when we consider there are many others who have talents and qualities I do not possess.

**Answer:** I confirm what was said to you, but suggest much discretion if you want to succeed in it. Later you will come to know things that will explain what may now surprise you. Do not forget that you may triumph as well as fail. In this last instance, others would substitute you because God’s work is not assigned to one man only. Never, then, speak of your mission; it would be the way to assure its failure. Your mission can only be justified by the work accomplished, and you have done nothing yet. If you fulfill your mission, sooner or later mankind shall recognize you for it, given that it is by the fruits that we ascertain the quality of the tree.

**Q: I have no desire to boast about a mission in which I hardly believe. If I am destined to serve as an instrument to Providence’s plans, may it avail itself of me. If this is the case, I ask for your assistance and that of the Good Spirits to aid and support me in my task.**

**A:** Our assistance shall not falter, but it shall be useless if on your part you do not do what is

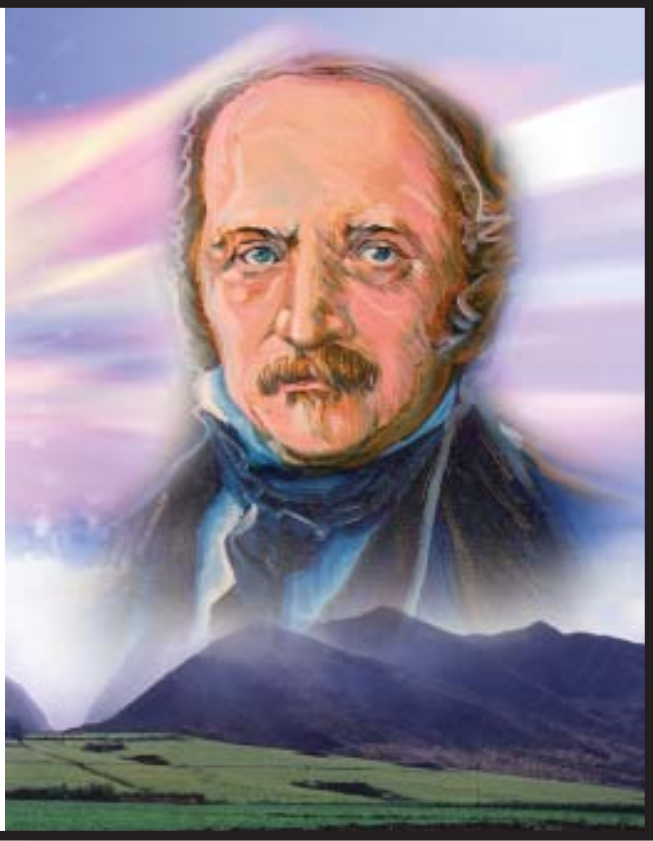


necessary. You have your free will which you may use as you best see fit. No one is constrained to do anything.

**Question: What causes could lead me to failure? Could it be my lack of abilities?**

**A:** No, but the mission of reformers is fraught with trials and dangers. I forewarn you that yours is hard because it will impact and transform the entire world. Do not suppose it will be enough for you to publish one book, two books, ten books, so that you may later rest comfortably at home. You will have to expose yourself. You shall incur great hatred; enemies in the flesh will convene to plot your downfall; you shall find yourself hand in hand with slander, malevolence, and betrayal from those who will seem the most loyal; your best counsels will be discarded and distorted; and more than once you shall fall to exhaustion. In one word, you shall have to endure an almost continuous struggle, to the detraction of your rest, your tranquility, your health, and even your life, as without this mission you would live longer. Behold: more than a few retreat when, instead of a road paved with flowers, they see sharp rocks and serpents under their hurting feet. To begin with, humility, modesty, and disinterest are essential to please God – as He brings down the prideful, the presumptuous, and the ambitious. To fight against





mankind, courage, perseverance and unshakeable strength are indispensable. Prudence and tact are also of great necessity, so that things may be dealt with in a suitable manner, without compromising them with unmeasured words or actions. Finally, devotion, selflessness, and a predisposition to all sorts of sacrifices are required.

### **The Spirit of Truth.**

I thank you, The Spirit of Truth, for your wise counsels. I accept everything, without restriction, and without preconceived ideas.

Lord! You who have cast Your eyes upon me for the fulfillment of Your ways, let Your will be done! My life is in Your hands; use Your servant at Your will. I recognize my weakness before such great task; my will shall not wane, my strength, however, may betray me. Override my shortcomings; provide me with the moral and physical strength that may be necessary. Sustain me during the difficult moments and, with your aid and that of your celestial messengers, I shall devote everything to fulfilling your plans.

**Note** – I write this note on January 1, 1867, ten and a half years after I was given the above communication, and I confirm that all of it came to be, as I have experienced all the challenges predicted.

I fought against the hatred of incarnated enemies, against injury, slander, jealousy and envy; infamous lies were published against my person; my best instructions were falsified; those in whom I placed the greatest confidence betrayed me, and those whom I helped repaid me with ingratitude. The Society of Paris became a lair of never-ending intrigues against me engendered by the very people who declared themselves my supporters before me, and who, behind my back, turned against me. It was even said that those who remained loyal to me were paid with the moneys I made with Spiritism. Nevermore was I given to know rest. And more than once I succumbed to the excess of work, my health shaken and my existence compromised.

In spite of that, however, due to the protection and assistance of the Good Spirits who provided me with unwavering support, I have the satisfaction to see that I never felt my resolve wane, and that I continued, with the same vigor, to carry out my task without worrying about the evil I was a target of. According to the message of The Spirit of Truth, I was to go through all that, and so it happened.

On the other hand, however, what joy have I experienced seeing the work grow in such a prodigious manner! What delightful compensation have I received for my tribulations! What blessings and proofs of sincere affection have I received from the many afflicted to whom the Doctrine brought consolation! Such results the Spirit of Truth did not tell me about; certainly intentionally, It only showed me the challenges along the way. How ungrateful would I be by complaining! If I were to say there is a compensation between good and evil, I would not be truthful because good (and I refer to moral satisfaction) far outweighs evil. Whenever a disappointment or a hardship was upon me, through thought I would place myself in the realm of Spirits, away from Humanity, and, from this vantage point, I would envision myself arriving in the Spirit world, with all miseries of life sliding over me without affecting me. So habitual did this practice become that the shouts of the wicked never disturbed me. ■

*(Extracted from "Posthumous Works," published in Paris in 1890).*

# Allan Kardec's Biography

**I**n presenting to her countrymen a work which has long since obtained a wide acceptance on the Continent, the translator has thought that a brief notice of its author, and of the circumstances under which it was produced, might not be without interest for English readers.

Hippolyte Léon Denizard Rivail, better known by his nom de plume of ALLAN KARDEC, was born at Lyons, on the 4th of October 1804, of an old family of Bourg-en-Bresse, that had been for many generations honourably distinguished in the magistracy and at the bar. His father, like his grandfather, was a barrister of good standing and high character; his mother, remarkably beautiful, accomplished, elegant, and amiable, was the object, on his part, of a profound and worshipping affection, maintained unchanged throughout the whole of his life.

Educated at the Institution of Pestalozzi, at Yverdun (Canton de Vaud), he acquired at an early age the habit of investigation and the freedom of thought of which his later life was destined to furnish so striking an example. Endowed by nature with a passion for teaching, he devoted himself, from the age of fourteen, to aiding the studies of those of his schoolfellows who were less advanced than himself; while such was his fondness for botany, that he often spent an entire day among the mountains, walking twenty or thirty miles, with a wallet on his back, in search of specimens for his herbarium. Born in a Catholic country, but educated in a Protestant one, he began, while yet a mere boy, to meditate on the means of bringing about a unity of

belief among the various Christian sects—a project of religious reform at which he laboured in silence for many years, but necessarily without success, the elements of the desired solution not being at that time in his possession.

Having finished his studies at Yverdun, he returned to Lyons in 24, with the intention of devoting himself to the law; but various acts of religious intolerance to which he unexpectedly found himself subjected led him to renounce the idea of fitting himself for the bar, and to take up his abode in Paris, where he occupied himself for some time in translating Telemachus and other standard French books for youth into German. Having at length determined upon his career, he purchased, in 1828, a large and flourishing educational establishment for boys, and devoted himself to the work of teaching, for which, by his tastes and acquirements, he was peculiarly fitted. In 1830 he hired, at his own expense, a large hall in the Rue de Sèvres, and opened therein courses of gratuitous lectures on Chemistry, Physics, Comparative Anatomy, and Astronomy. These lectures, continued by him through a period of ten years, were highly successful, being attended by an auditory of over five hundred persons of every rank of society, many of whom have since attained to eminence in the scientific world.

Always desirous to render instruction attractive as well as profitable, he invented an ingenious method of computation, and constructed a mnemotechnic table of French history, for assisting students to remember the remarkable events and discoveries of each reign.

Of the numerous educational works



*Illustration of the Turning Tables*

published by him may be mentioned, A Plan for the Improvement of Public Instruction, submitted by him in 1828 to the French Legislative Chamber, by which body it was highly extolled, though not acted upon; A Course of Practical and Theoretic Arithmetic, on the Pestalozzian System, for the use of Teachers and Mothers (1829); A Classical Grammar of the French Tongue (1831); A Manual for the use of Candidates for Examination in the Public Schools; with Explanatory Solutions of various Problems of Arithmetic and Geometry (1848); Normal Dictations for the Examinations of the Hotel de Ville and the Sorbonne, with Special Dictations on Orthographic Difficulties (1849).

These works, highly esteemed at the time of their publication, are still in use in many French schools; and their author was bringing out new editions of some of them at the time of his death.

He was a member of several learned societies; among others, of the Royal Society of Arras, which, in 1831, awarded to him the Prize of Honour for a remarkable essay on the question, «What is the System of Study most in Harmony with the Needs of the Epoch?» He was for several years Secretary to the Phrenological Society of Paris, and took an active part in the labours of the Society of Magnetism, giving much time to the practical investigation of somnambulism, trance, clairvoyance, and the various other phenomena connected with the mesmeric action. This brief outline of his labours will suffice to show his mental activity, the variety of his knowledge, the eminently practical turn of his mind, and his constant endeavour to be useful to his fellow-men.

When, about 1850, the phenomenon of «table-turning» was exciting the attention of Europe and ushering in the other phenomena since known as «spiritism», he quickly divined the real nature of those phenomena, as evidence of the existence of an order of relationships hitherto suspected rather than known-viz., those which unite the visible and invisible worlds.

Foreseeing the vast importance, to science and to religion, of such an extension of the field of human observation, he entered at once upon a careful investigation of the new phenomena. A friend of his had two daughters who had become what are now called «mediums.» They were gay, lively, amiable girls, fond of society, dancing, and amusement, and habitually received, when «sitting» by themselves or with their young companions, «communications» in harmony with their worldly and somewhat frivolous

*"The Spiritist Doctrine marks an important stage of human progress - not imposing beliefs, inviting study, enriching reason and sentiments, and satisfying our conscience."  
(Allan Kardec)*



disposition. But, to the surprise of all concerned, it was found that, whenever he was present, the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that «spirits of a much higher order than those who habitually communicated through the two young mediums came expressly for him, and would continue to do so, in order to enable him to fulfil an important religious mission.»

Much astonished at so unlooked-for an announcement, he at once proceeded to test its truthfulness by drawing up a series of progressive questions in relation to the various problems of human life and the universe in which we find ourselves, and submitted them to his unseen interlocutors, receiving their answers to the same through the instrumentality of the two young mediums, who willingly consented to devote a couple of evenings every week to this purpose, and who thus obtained, through table-rapping and planchette-writing, the replies which have become the basis of

## COVER

the spiritist theory, and which they were as little capable of appreciating as of inventing.

When these conversations had been going on for nearly two years, he one day remarked to his wife, in reference to the unfolding of these views, which she had followed with intelligent sympathy: «It is a most curious thing! My conversations with the invisible intelligences have completely revolutionised my ideas and convictions. The instructions thus transmitted constitute an entirely new theory of human life, duty, and destiny, that appears to me to be perfectly rational and coherent, admirably lucid and consoling, and intensely interesting.

I have a great mind to publish these conversations in a book; for it seems to me that what interests me so deeply might very likely prove interesting to others.» His wife warmly approving the idea, he next submitted it to his unseen interlocutors, who replied in the usual way, that it was they who had suggested it to his mind, that their communications had been made to him, not for himself alone, but for the express purpose of being given to the world as he proposed to do, and that the time had now come for putting this plan into execution. «To the book in which you will embody our instructions,» continued the communicating intelligences, «you will give, as being our work rather than yours, the title of *Le Livre des Esprits* (THE SPIRITS' BOOK); and you will publish it, not under your own name, but under the pseudonym of ALLAN KARDEC.<sup>1</sup> Keep your own name of Rivail for your own books already published; but take and keep the name we have now given you for the book you are about to publish by our order, and, in general, for all the work that you will have to do in the fulfilment of the mission which, as we have already told you, has been confided to you by

*Spiritual communications from personalities such as Mozart, Homer, and Fenelon, the explanation of legends and popular folk beliefs, as well as the investigation of spiritual phenomena published in newspapers attracted subscribers of many countries to The Spiritist Review.*

Providence, and which will gradually open before you as you proceed in it under our guidance.»

The book thus produced and published sold with great rapidity, making converts not in France only, but all over the Continent, and rendering the name of ALLAN KARDEC «a household word» with the readers who knew him only in connection with it; so that he was thenceforth called only by that name, excepting by his old

personal friends, with whom both he and his wife always retained their family-name. Soon after its publication, he founded The Parisian Society of Psychologic Studies, of which he was President until his death, and which met every Friday evening at his house, for the purpose of obtaining from spirits, through writing mediums, instructions in elucidation of truth and duty.

He also founded and edited until he died a monthly magazine, entitled *La Revue Spirite*, Journal of Psychologic Studies, devoted to the advocacy of the views set forth in *The Spirit's Book*.

Similar associations were speedily formed all over the world. Many of these published periodicals of more or less importance in support of the new doctrine; and all of them transmitted to the Parisian Society the most remarkable of the spirit-communications received by them. An enormous mass of spirit-teaching, unique both in quantity and in the variety of the sources from which it was obtained, thus found its way into the hands of ALLANKARDEC by whom it was studied, collated, co-ordinated, with unwearied zeal and devotion,

during a period of fifteen years. From the materials thus furnished to him from every quarter of the globe he enlarged and completed *THE SPIRITS' BOOK*, under the direction of the spirits by whom it was originally dictated; the



*"Spiritism, better than any other creed, makes us feel the need for personal betterment because it explains to mankind where we come from, where we are going, and why we are on Earth; it presents an end, a practical purpose; it doesn't concern itself only with what will be: it deals with the present, for society as a whole." (Allan Kardec)*





«Revised Edition» of which work, brought out by him in 1857 (vide «Preface to the Revised Edition,» p. 19) has become the recognised textbook of the school of Spiritualist Philosophy so intimately associated with his name. From the same materials he subsequently compiled four other works, viz., The Mediums' Book (a practical treatise on Medianimity and Evocations), 1861; The Gospel as Explained by Spirits (an exposition of morality from the spiritist point of view), 1864; Heaven and Hell (a vindication of the justice of the divine government of the human race), 1865; and Genesis (showing the concordance of the spiritist theory with the discoveries of modern science and with the general tenor of the Mosaic record as explained by spirits), 1867. He also published two short treatises, entitled What is Spiritism? and Spiritism Reduced to its Simplest Expression.

It is to be remarked, in connection with the works just enumerated, that ALLAN KARDEC was not a «medium,» and was consequently obliged to avail himself of the medianimity of others in obtaining the spirit-communications from which they were evolved. The theory of life and duty, so immediately connected with his name and labours that it is often erroneously supposed to have been the product of his single mind or of the spirits in immediate connection with him, is therefore far less the expression of a personal or individual opinion than are any other of the spiritualistic theories hitherto propounded; for the basis of religious philosophy laid down in his works was not, in any way, the production of his own intelligence, but was as new to

*"The belief in a future life is, then, an element of progress because it stimulates the Spirit. Only this can strengthen us in our trials because only this offers us an understanding of life, and encourages us to persevere in our struggle against evil if we wish to achieve our destiny."*  
(Allan Kardec)

him as to any of his readers, having been progressively educated by him from the concurrent statements of a legion of spirits, through many thousands of mediums, unknown to each other, belonging to different countries, and to every variety of social position.

In person, ALLAN KARDEC was somewhat under middle height. Strongly built, with a large, round, massive head, well-marked features, and clear grey eyes, he looked more like a German than a Frenchman. Energetic and persevering, but of a temperament that was calm, cautious, and unimaginative almost to coldness, incredulous by nature and by

education, a close, logical reasoner, and eminently practical in thought and deed, he was equally free from mysticism and from enthusiasm. Devoid of ambition, indifferent to luxury and display, the modest income he had acquired from teaching and from the sale of his educational works sufficed for the simple style of living he had adopted, and allowed him to devote the whole of the profits arising from the sale of his spiritist books and from the Revue Spirite to the propagation of the movement initiated by him. His excellent wife relieved him of all domestic and worldly cares, and thus enabled him to consecrate himself entirely to the work to which he believed himself to have been called, and which he prosecuted with unswerving devotion, to the exclusion of all extraneous occupations, interests, and companionships, from the time when he first entered upon it until he died. He made no visits beyond a small circle of intimate friends, and very rarely absented himself from Paris, passing his winters in the heart of the town, in the rooms where he published his Revue,

and his summers at the Villa Ségur, a little semi-rural retreat which he had built and planted, as the home of his old age and that of his wife, in the suburban region behind the Champ de Mars, now crossed in every



*"For their moral improvement, men prepare on Earth the kingdom of peace and fraternity. As a consequence, the Spiritist Doctrine is the most powerful moralizing agent because, at once, it speaks to our heart, reason, intelligence, and best interest."* (Allan Kardec)

## COVER

direction by broad avenues and being rapidly built over, but which at that time was a sort of waste land that might still pass for «the country.»

Grave, slow of speech, unassuming in manner, yet not without a certain quiet dignity resulting from the earnestness and single-mindedness which were the distinguishing traits of his character, neither courting nor avoiding discussion, but never volunteering any remark upon the subject to which he had devoted his life, he received with affability the innumerable visitors from every part of the world who came to converse with him in regard to the views of which he was the recognised exponent, answering questions and objections, explaining difficulties, and giving information to all serious inquirers, with whom he talked with freedom and animation, his face occasionally lighting up with a genial and pleasant smile, though such was his habitual sobriety of demeanour that he was never known to laugh.

Among the thousands by whom he was thus visited were many of high rank in the social, literary, artistic, and scientific worlds. The Emperor Napoleon III., the fact of whose interest in spiritist-phenomena was no mystery, sent for him several times, and held long conversations with him at the Tuileries upon the doctrines of THE SPIRITS' BOOK.

Having suffered for many years from heart-disease, ALLAN KARDEC drew up, in 1869, the plan of a new spiritist organisation, that should carry on the work of propagandism after his death. In order to assure its existence, by giving to it a legal and commercial status, he determined to make it a regularly constituted joint-stock limited liability publishing and bookselling company, to be constituted for a period of ninety-nine years, with power to buy and sell, to issue stock, to receive donations and bequests, etc. To this society, which was to be called «The Joint Stock Company for the Continuation of the Works of ALLAN KARDEC,» he intended to bequeath the copyright of his spiritist writings and of the *Revue Spirite*.

But ALLAN KARDEC was not destined to witness the realisation of the project in which he



*"How many hearts were consoled by this religious creed! How many tears were dried! How many consciences were open to the light of spiritual beauty!"*  
(Camille Flammarion)

took so deep an interest, and which has since been carried out with entire exactitude by his widow.

On the 31st of March 1869, having just finished drawing up the constitution and rules of the society that was to take the place from which he foresaw that he would soon be removed, he was seated in his usual chair at his study-table, in his rooms in the Rue Sainte Anne, in the act of tying up a bundle of papers, when his busy life was suddenly brought to an end by the rupture of the aneurysm from which he had so long suffered. His passage from the earth to the spirit-world, with which he had so closely identified himself, was instantaneous, painless, without a sigh or a tremor; a most peaceful falling asleep and reawaking-fit ending of such a life.

His remains were interred in the cemetery of Montmartre, in presence of a great concourse of friends, many

hundreds of whom assemble there every year, on the anniversary of his decease, when a few commemorative words are spoken, and fresh flowers and wreaths, as is usual in Continental graveyards, are laid upon his tomb.

It is impossible to ascertain with any exactness the number of those who have adopted the views set forth by ALLAN KARDEC; estimated by themselves at many millions, they are incontestably very numerous. The periodicals devoted to the advocacy of these views in various countries already number over forty, and new ones are constantly appearing. The death of ALLAN KARDEC has not slackened the acceptance of the views set forth by him, and which are believed by those who hold them to be the basis, but the basis only, of the new development of religious truth predicted by Christ; the beginning of the promised revelation of «many things» that have been «kept hidden since the foundation of the world,» and for the knowledge of which the human race was «not ready» at the time of that prediction.

In executing, with scrupulous fidelity, the task confided to her by ALLAN KARDEC, the translator has followed, in all quotations from the New Testament, the version by Le Maître de Sacy, the one always used by ALLAN KARDEC. ■

**Anna Blackwell**

*The Spirits' Book - Translator's Preface*

# The Good Spiritists

**S**piritism, when thoroughly understood and above all when deeply and sincerely felt, leads to the results already expounded, which characterize the true Spiritist just as much as the true Christian, for they are one and the same. Spiritism does not institute any new morals; it only makes it easier for mankind to understand and practise Christ's morals by given unshakable and enlightened faith to those who are in doubt or who waver.

Meanwhile, many of those who believe in the fact of mediumistic manifestations do not comprehend the consequences nor the far reaching moral effects, or if they do, then they do not apply them to themselves. To what is this attributed? Is it due to some failing in the clarity of the doctrine? No, because it does not contain any allegories or forms which could lead to false interpretations. Clarity is the very essence from which it gets its strength, because it touches Man's intelligence directly. There is no mystery, and those who are initiated are not in possession of any secrets hidden from the people.

It is indispensable then to possess an outstanding intelligence in order to understand? No, in as much as there are people of notable capacities who do not understand, whereas there are many of the ordinary intelligence, even young people, who grasp the meaning of even the most delicate points with remarkable precision. This proves that the so called *physical* part of science only requires eyes to be able to observe, while the *essential* part demands a certain degree of sensitivity, which can be called *maturity in the moral sense* and which is quite independent of age or level of education, because it is peculiar to the spiritual advancement of the incarnate soul.

In some people, material ties are still too strong for them to be able to release themselves from earthly things. A kind of mist with which they are surrounded, does not allow them to see into the infinite future. This results in the fact of them not being able to break away from old tendencies or habits because they cannot see that there exists

something better than what they already have. They believe in Spirits as a simple fact. But this modifies none or very few of their instinctive tendencies. In a word, they perceive nothing more than a small ray of light insufficient to guide them or offer profound aspirations which would make it possible for them to overcome their inclinations. The phenomenon touches them more than the morality, which seems to them to be hackneyed and monotonous.

They ask only that the Spirits unceasingly initiate new mysteries, without asking themselves if they have become worthy of penetrating the hidden secrets of the Creator as yet. These then are the imperfect Spiritists, some of whom have remained stationary in time or have turned away from their brother's and sister's faith, due to their having drawn back before the necessity of self-reform, or perhaps they have kept sympathy with those who share the same weaknesses or prejudices. Nevertheless, the acceptance of the fundamental principles of the Doctrine is the first step, from which it will be easier for them to take a second step in a future life.

The person who can be justifiably classified as a true and sincere Spiritist is to be found on a superior level of moral progress. The spirit of this person almost completely dominates their physical body, so giving them a clearer perception of the future. The principles of the doctrine, which leave many untouched, cause them to feel deep inner vibrations. In short, their heart is moved and this is what makes their faith unshakable. It is like a musician who is touched by only a few chords, whereas another person hears only sounds. The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts. While one is content with a limited horizon, the other, who understands that better things exist, makes every effort to liberate himself and always manages to do this when their desire is strong and true. ■

**Allan Kardec**

*The Gospel According to Spiritism - Ch. 17, Item 4*

# Allan Kardec and Spiritism

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## Who was Allan Kardec?

Allan Kardec, the noble Codifier of the Spiritist Doctrine, was Jesus' Emissary responsible for establishing on Earth the beginnings of the promised *Comforter*, which has come to restore the purity of the doctrine Jesus lived and taught.

A teacher and writer, a man of immense intellectual prowess, Allan Kardec investigated the mediumistic phenomena that took place in Europe, especially in Paris, in the early 1850s. From his thorough scientific observations, he was able to extract the philosophical, ethical/moral, and religious content that comprise the Spiritist Doctrine.

While still writing as Denizard Rivail, Kardec published many educational books, having also translated Fenelon's *Telemachus* into German with personal notations that earned high praise from Pestalozzi, his teacher. For such accomplishments, Rivail earned numerous diplomas from distinguished institutions.

A man of great perseverance, Kardec faced uncommon difficulties and challenges, overcame slander and persecution by the moral pygmies of his period, and was considered one of the greatest grammaticians of his time.

As a Spiritist, Kardec worked ceaselessly until his death at 65, leaving a rare legacy of accomplishments that include the basic books of Spiritism, other complementary works, and the *Spiritist Review* – which he founded, directed, and wrote for from January 1858 until March 1869, when he reincarnated.

Kardec was married to Amélie-Gabrielle Boudet, poet, artist and, like Mrs. Pestalozzi, model wife. After her husband's death, as the sole heir to his estate, she bequeathed the copyrights of all Spiritist materials he ever wrote, edited, and

published to the preservation and continuation of Spiritism.

## What is the importance of Allan Kardec's works to Humanity?

The works of Allan Kardec are of the utmost importance – even indispensable – to Humanity because in them we can find credible information that enables us to better understand life, the Universe, the origin of everything, and the destination and purpose of the existence of spirits.

A science because it explains all phenomena around us, Spiritism is also the bearer of a philosophy that sheds light on the reasons for our existence, destiny, and suffering.

As a religion, it offers incomparable moral ethics as its foundations are deeply rooted in the Gospel of Jesus as He taught and lived it.

Thanks to Allan Kardec's works, a new era of light dawns upon us that will disperse the shadows of ignorance once and for all.

## How did the spirit world follow the Codifier's work?

According to our Spiritual benefactors, Allan Kardec was a member of *The Comforter's* team incarnated on Earth, all the while remaining in perfect tuning with the Spirit Guides of Humanity, capturing their thoughts and the direction he should follow. As a consequence, he was able to leave us with this unparalleled legacy, the Spiritist Doctrine, capable of withstanding all moral catastrophes of society, as well as facing all scientific and technologic advancements while remaining current.

None of his activities were left unsupervised by the venerable Spirit Guides – always by his side, inspiring and directing him in the creation of the Spiritist thought.



**Divaldo Pereira Franco**, renowned instructor of the Spiritist Doctrine. In 1952, along with his cousin Nilson de Souza Pereira, Divaldo established the "Mansao do Caminho", an institution that has provided housing, education, and care for more than 600 adopted children in Salvador, Bahia, Brazil, through a system of foster homes.

As a Spiritist speaker and medium, Divaldo has given more than 11,000 lectures and conferences in more than 54 countries. As a Spiritist writer and medium,

Divaldo has co-authored more than 200 books through psychography (also known as automatic writing), with more than 7.5 million copies sold worldwide. His books have been translated into 13 different languages.

When speaking on Spiritism, Divaldo always displays immense enthusiasm, kindness, and wisdom. With all his experience, Divaldo is, undoubtedly, the greatest exponent of the Spiritist Doctrine in the world today.



*In 2004, we celebrate the bicentenary of Allan Kardec's birth, the Codifier of the Spiritist Doctrine. What should we reflect upon?*

As we celebrate the bicentenary of Allan Kardec's birth, and as the Spiritists we strive to truly be, we realize the great responsibility that lies upon our shoulders. Thus, we must strive not to detract from his memory with our actions, but to keep on enlightening minds as he used to do, and by correctly disseminating Spiritism – especially by serving as examples in our daily lives.

Today we find Humankind agonizing, sufferings increasing, and many human beings on the verge of madness. Science and Technology have brought much comfort and availed new means for our social, moral, and intellectual development on Earth, but have neither succeeded in ending economic and moral misery, nor providing peace and happiness to men and women.

That task is reserved to Spiritism: to clarify and teach us about personal responsibility so that we may find our place on the earth, complete with the joy of living and the courage to fight for our own personal development.

Only the clear and enlightened answers Spiritism brings us will enable us to feel true enjoyment, freeing ourselves from the baseness that still marks our existence.

These are the kinds of considerations we should entertain today and in the future.

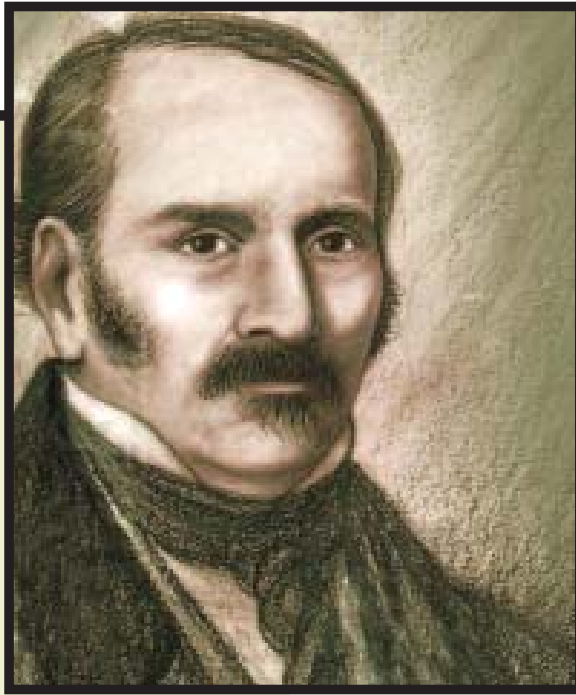
*We notice that there is a relationship between the Spiritist message and that of the Gospels. What is the relationship between Allan Kardec and Jesus?*

If Jesus had not come first, Spiritism would not have appeared later.

Because our Master Jesus knew that His message and teachings would be distorted by human passions to fit lower, immediate human interests, He promised that He would *pray to the Father, and He would give us another Comforter, and it would bring all things to our remembrance and teach us new things which we could not then comprehend* – as it has been happening.

Thus, the Spiritist Message is a current version of Jesus' Gospel and Allan Kardec is the good disciple who imitated his Master, modernizing his teachings and dedicating his existence to teach the world how humankind can achieve happiness.

*You once said that Jesus would utilize Spiritism to change the world. In your many travels throughout*



*the 5 continents, have you already seen these changes? If not, how will they take place?*

Without a doubt, Spiritism comes at the right time to establish the *kingdom of God on Earth* – although difficulties exist, even within the Spiritist Movement, as is expected.

Wherever I go to disseminate Spiritism or whenever I come across it, I soon notice the changes it brings into people's lives,

transforming them for

the better, dignifying them. It is natural that a Doctrine so young on Earth – it has been only 147 years since the publishing of *The Spirits' Book* – is still not known by all. Only now, with the resources offered by modern media and because cultural, religious, and scientific intolerance has gradually decreased, is Spiritism becoming more widespread, entering people's minds and hearts one at a time, so as to later grow throughout our society as a harmonious whole.

Once the various human groups become aware of their own immortality, reincarnation, the existing exchange between the so-called dead and the so-called living, of the multitude of inhabited worlds, and the excellence of Love, only then the laws, behaviors, and goals of our society will change.

*Will future generations pay closer attention to Spiritism and to Allan Kardec's mission as milestones for a new era for Humanity? What can our spiritual benefactors tell us about it?*

Our Spirit Mentors inform us that Allan Kardec is more studied and widely known today than during the time he was with us in his physical body.

They further convey that all who come in contact with the Spiritist Doctrine modify their behaviors for the better, contributing to a positive outlook for the future – and as such, lay the foundations for the Era of the Immortal Spirit, which began on April 18, 1857.

Allan Kardec will be known, without a doubt, as the great navigator who faced great tides in turbulent days of human knowledge, and lead us triumphantly to the shores of peace and happiness we all aspire.

To live the Spiritist Doctrine as he left it to us, demonstrating the beauty it is composed of – thanks to its noble Codifier – is a duty we must not postpone. ■

*An Interview with Divaldo Franco by Luis Hu Rivas (The Spiritist Review).*

# Get To Know Spiritism

A new era for humanity



## The Spiritist Doctrine or Spiritism

### What it is

**I**t is the set of laws and principles, as revealed by the Superior Spirits, contained in the works of Allan Kardec, which constitute the Spiritist Codification: The Spirits' Book, The Mediums' Book, The Gospel According to Spiritism, Heaven and Hell, and The Genesis.

\* «Spiritism is a science which deals with the nature, origin and destiny of Spirits, as well as their relationship with the corporeal world.»

*Allan Kardec*

(Taken from Qu'est-ce que le Spiritisme? - Préambule) *Translated from the original French*

\* «Spiritism realises what Jesus said of the promised Consoler, by bringing knowledge of those things which allow Man to know where he came from, where he is going and why he is on Earth; so attracting mankind towards the true principles of God's law and offering consolation through faith and hope.»

*Allan Kardec*

(Taken from The Gospel According to Spiritism - Chap. 6 - Item 4) *Translated from the original French*

### What it reveals

\* It reveals new and more profound concepts with respect to God, the Universe, the Human Being, the Spirits and the Laws which govern life itself.

\* Furthermore, it reveals what we are; where we have come from; where we are going; what is the objective of our existence; and what is the reason for pain and suffering.

### What it comprises

\* By bringing new concepts about the Human Being and everything that surrounds it, Spiritism touches on all areas of knowledge, human activities and behaviour, thus opening a new era for the regeneration of Humanity.

\* Spiritism can and should be studied, analyzed, and practiced in all the fundamental aspects of life, such as: scientific, philosophical, religious, ethical, moral, educational, and social.

### What it teaches

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

**GOD,  
THE SUPREME  
INTELLIGENCE,  
FIRST CAUSE OF  
ALL THINGS**

**JESUS,  
OUR GUIDE AND  
MODEL**

**KARDEC,  
THE FUNDAMEN-  
TAL BASE**



God is eternal, immutable, immaterial, unique, omnipotent, supremely just and good.

\* The Universe is God's creation. It encompasses all rational and non-rational beings, both animate and inanimate, material and immaterial.

\* In addition to the corporeal world inhabited by incarnate Spirits, which are human beings, there exists the spiritual world, inhabited by discarnate Spirits.

\* Within the Universe there are other inhabited worlds, with beings at different degrees of evolution: some equal, others more or less evolved than earthly Man.

\* All the Laws of Nature are Divine Laws because God is their author. They cover both the physical and moral laws.

\* A Human Being is a Spirit incarnated in a material body. The perispirit is the semi-material body which unites the Spirit to the physical body.

\* Spirits are the intelligent beings of creation. They constitute the world of the Spirits, which pre-exists and outlives everything.

\* Spirits are created simple and ignorant. They evolve intellectually and morally, passing

from a lower order to a higher one, until they attain perfection, where they will enjoy unalterable bliss.

\* Spirits preserve their individuality before, during, and after each incarnation.

\* Spirits reincarnate as many times as is necessary for their spiritual advancement.

\* Spirits are always progressing. In their multiple physical existences, they may sometimes become stationary but they never regress. The speed of their intellectual and moral progress depends on the efforts they make to attain perfection.

\* Spirits belong to different orders according to the degree of perfection they have attained: Pure Spirits, who have attained maximum perfection; Good Spirits, whose predominant desire is towards goodness; and Imperfect Spirits, characterized by their ignorance, their tendency towards evil, and by their inferior passions.

\* The Spirits' relations with Human Beings are constant and have always existed. The Good Spirits attract us towards goodness, sustain us in life's trials, and help us bear them with courage and



*The study of the works of Allan Kardec is fundamental for the correct knowledge of the Spiritist Doctrine*

- THE SPIRITS' BOOK
- THE MEDIUMS' BOOK
- THE GOSPEL ACCORDING TO SPIRITISM
- HEAVEN AND HELL
- THE GENESIS

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A new era for humanity
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A new era for humanity

Visit:

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resignation. The Imperfect Spirits induce us towards error.

\* Jesus is the Guide and Model for all Humankind. The Doctrine He taught and exemplified is the purest expression of God's Law.

\* The morality of Christ, as contained in the Gospels, is the guidance for the secure progress of all Human Beings. Its practice is the solution for all human problems and the objective to be attained by Humankind.

\* Human Beings are given free-will to act, but they must answer for the consequences of their actions.

\* Future life reserves for Human Beings penalties and pleasures according to the respect they do or do not show for God's laws.

\* Prayer is an act of adoration for God. It is found in the natural law and is the result of an innate sentiment in every Human Being, just as the idea of the existence of the Creator is innate.

\* Prayer makes Human Beings better. Whoever prays with fervour and confidence grows stronger against evil temptations, and God sends the Good Spirits to assist them. This assistance will never be denied when requested with sincerity.

## Spiritist Practice

\* All Spiritist practice is gratuitous, following the orientation of the moral principle found in the Gospel: «Give for free what you receive for free.»

\* Spiritism is practiced with simplicity, without any external forms of worship, within the Christian principle that God should be worshipped in spirit and in truth.

\* Spiritism has no clergy, nor does it adopt or use at any of its meetings or during its practices the following: altars, images, candles, processions, sacraments, concession of indulgences, religious vestiments, alcoholic or hallucinogenic beverages, incense, tobacco, talismans, amulets, horoscopes, cartomancy, pyramids, crystals, or any other objects, rituals or external forms of worship.

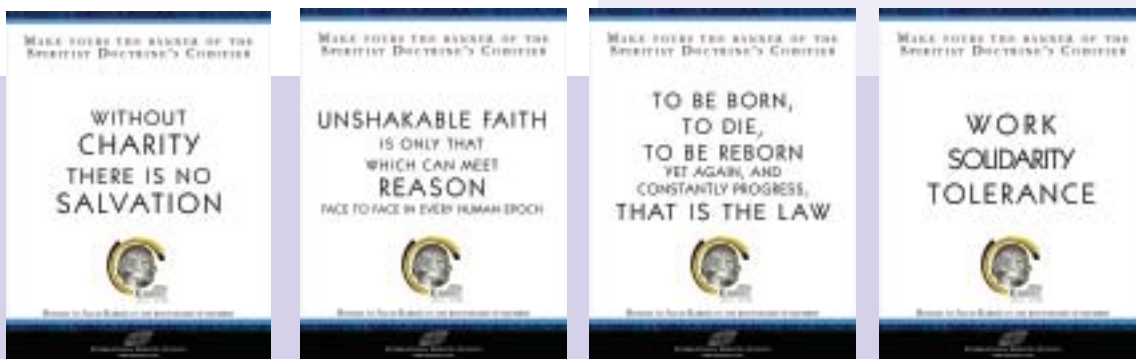
\* Spiritism does not impose its principles. It invites those interested in knowing it to submit its teachings to the test of reason before accepting them.

\* Mediumship, which allows the Spirits to communicate with Human Beings, is a faculty which many individuals bring with them at birth, independent of whatever religion or beliefs they may come to adopt.

\* Spiritist mediumship practice is solely that which is exercised based on the principles of the Spiritist Doctrine and within the Christian moral concepts.

\* Spiritism respects all religions and doctrines; values all efforts towards the practice of goodness; works towards peace and fellowship between all nations and all peoples, regardless of race, colour, nationality, creed, cultural or social standing. It also recognizes that «the truly good person is one who complies with the laws of justice, love, and charity in their highest degree of purity.» (The Gospel According to Spiritism – chapter 17 – item 3) ■

CAMPAIGN FOR THE  
DISSEMINATION OF SPIRITISM



Printable posters in honor of Allan Kardec celebrating the bicentenary of his birth can be found at [www.spiritist.org/kardec200](http://www.spiritist.org/kardec200)



# Disseminate Spiritism

A new era for humanity



## The Spiritist Movement

*“Spirits assure us that the time appointed by Providence for a universal manifestation of their existence has now come; and that their mission, as the ministers of God and the instruments of His will, is to inaugurate, through the instructions they are charged to convey to us, a new era of regeneration for the human race.”*

Allan Kardec (The Spirits’ Book – Prolegomena)

### What It Is



The Spiritist Movement is the cluster of activities whose objective is the study, dissemination, and practice of the Spiritist Doctrine, as contained in the basic works of Allan Kardec, placing it within the reach and at the service of all Humanity.

\* The activities which compose the Spiritist Movement are carried out by individuals, jointly or on their own, and by Spiritist Institutions.

\* The Spiritist Institutions consist of:

\* Spiritist Groups, Centers, or Societies, which develop general

activities related to the study, dissemination, and practice of the Spiritist Doctrine. They may be small, medium, or large in size;

\* Federations, which develop activities aimed at the union of the Spiritist Institutions and the unification of the Spiritist Movement;

\* Specialized Entities, which develop specific Spiritist activities, such as those devoted to social assistance and doctrinal dissemination; and

\* Study Groups of Spiritism, basically concentrating on the initial study of the Spiritist Doctrine.

**GOD,  
THE SUPREME  
INTELLIGENCE,  
FIRST CAUSE OF ALL  
THINGS**

**JESUS,  
OUR GUIDE AND MODEL**

**KARDEC,  
THE FUNDAMENTAL BASE**



## Spiritist Groups, Centers or Societies

*“These Groups, corresponding together, visiting each other, and transmitting to one another the results arrived at by each, may, even now, form the nucleus of the great spiritist family which will one day rally to itself all opinions, and unite all men in the common brotherhood of Christian charity.”*

**Allan Kardec**

(The Mediums' Book – Chapt. XXIX – Item 334)

### What They Are

The Spiritist Groups, Centers, or Societies are:

- \* Nucleuses of study, fraternity, prayer, and activities practiced within the Spiritist principles;
- \* Schools of spiritual and moral education, operating according to the Spiritist Doctrine;
- \* Posts of fraternal assistance open to everyone in search for guidance, enlightenment, help, or consolation;
- \* Workshops which provide participants opportunities to exercise their inner growth through the practice of the Gospel in their activities;
- \* Places where the children, the youth, the adults, and the elderly have the opportunity to socialize, study, and perform activities together to unite the family under the guidance of Spiritism;
- \* Retreats of peace which offer participants opportunities for spiritual renewal and fraternal union through the practice of the maxim “Love one another”;
- \* Nucleuses characterized by the simplicity typical of the first congregations of the nascent Christianity; by the practice of charity; and by the

total absence of images, symbols, rituals, or other exterior manifestations; and

- \* Institutions that represent the fundamental units of the Spiritist Movement.

### Their Objectives

The objectives of the Spiritist Groups, Centers, or Societies are:

To promote the study, dissemination, and practice of the Spiritist Doctrine, while tending to individuals who:

- \* seek enlightenment, guidance, and help for their spiritual, moral, and material problems;
- \* wish to get acquainted with and study the Spiritist Doctrine;
- \* wish to work, collaborate, and serve in any field of action the Spiritist practice has to offer.

### Their Basic Activities

The basic activities of the Spiritist Groups, Centers, or Societies are:

- \* To conduct meetings for the study of the Spiritist Doctrine, in a programmed, methodical, and systematic form, open to individuals of all ages and every cultural and social standing, and aimed at enabling a deep and wide-ranging knowledge of Spiritism in all of its aspects.
- \* To conduct meetings for the explanation of the Gospel according to the Spiritist Doctrine, the practice of passes (laying on of hands), and to extend fraternal assistance through dialogue to those who approach the Spiritist Centers in search of enlightenment, guidance, help, and spiritual and moral assistance.



### The Influence of Spiritism on Progress

#### **798. Will Spiritism become the general belief, or will its acceptance remain confined to the few?**

*“It will certainly become the general belief, and will mark a new era in the history of the human race, because it belongs to the natural order of things, and because the time has come for it to be ranked among the branches of human knowledge. It will nevertheless have to withstand a good many violent attacks - attacks that will be prompted rather by interest than by conviction, for you must not lose sight of the fact that there are persons whose interest is to combat this belief, some from self-conceit, others from worldly considerations; but its opponents, finding themselves in a decreasing minority, will at length be obliged to rally to the general opinion, on pain of rendering themselves ridiculous.”*

(The Spirits' Book - Chapt. VIII - Part Three)

\* To conduct meetings for the study, education, and practice of mediumship based on Spiritist principles and objectives, thereby enlightening, guiding, and preparing individuals for mediumship activities.

\* To conduct meetings for the Spiritist evangelization of children and the youth, in a programmed, methodical, and systematic form, thereby assisting, enlightening, and guiding them within the teachings of the Spiritist Doctrine.

\* To carry out the work of dissemination of the Spiritist Doctrine through all modes of social communication compatible with the Spiritist principles, such as lectures, conferences, books, newspapers, magazines, bulletins, pamphlets, handouts, radio, TV, posters, audio and video tapes.

\* To carry out Spiritist assistance activities for the needy by helping them with their most pressing needs, and by enlightening them with the moral teachings of the Gospel according to the Spiritist Doctrine.

\* To encourage and offer guidelines to individuals who attend their meetings toward implanting and maintaining the “Gospel at Home” practice, as sustenance for the spiritual harmonization of their families.

\* To participate in activities aimed at the union of Spiritists and Spiritist Institutions as well as the unification of the Spiritist Movement by joining their efforts together; summing up their experiences; providing mutual help and support; improving Spiritist activities in general; and strengthening the actions of the Spiritists.

\* To perform the administrative tasks necessary to their regular operation in accordance with their organizational structure and in compliance with all applicable local legislation.

## Work of the Federations and of Unification of the Spiritist Movement

*“Spiritism is a question of depth; to be bound by form would be a folly unworthy of the magnitude of the subject. Therefore, Centers which believe they fully understand true Spiritism should extend a helping hand to others, in fraternity, and so unite in order to combat the common enemies: incredulity and fanaticism.”*

**Allan Kardec**

(Posthumous Works – The Constitution of Spiritism – Item VI)

### **What It Is**

\* The work of the Federations and of unification of the Spiritist Movement serves to strengthen, facilitate, expand, and improve the efforts of the Spiritist Movement in its ultimate goal of promoting the study, dissemination, and practice of the Spiritist Doctrine.

\* It derives from the fraternal, voluntary, conscientious, and operational union of Spiritists and Spiritist Institutions through the exchange of information and experiences, mutual help, and joint activities.

\* It is fundamental to the strengthening, improvement, and growth of Spiritist Institutions, and for the correction of eventual deviations from proper doctrinal and administrative practices.

### **What It Does**

\* It promotes a continuous contact with the Spiritist Groups, Centers, or Societies, thereby promoting their union and integration while placing

### **Spiritism**

*Just as Christ said: “I am not come to destroy the Law but to fulfill it”, so Spiritism says: We have not come to destroy the Christian Law but to carry it out. It teaches nothing contrary to what was taught by Christ. Rather it develops it, explains it in a manner that can be understood by all and completes that which had previously been known only in its allegoric form. Spiritism has come at the predicted time to fulfill what Christ announced and to prepare for the achievement of future things. It is then, the work of Christ Who, as He also announced, presides over the regeneration which is now taking place and which will prepare the reign of the Kingdom of God here on Earth.*

**Allan Kardec**

(The Gospel According to Spiritism - Chapt. I - Item 7)



at their disposal suggestions, expertise, and supporting programs and materials needed for their activities.

\* It conducts meetings, courses, fellowship gatherings, and other events directed at administrators and workers of Spiritist organizations to refresh and update doctrinal knowledge and administrative procedures aimed at improving and expanding the Spiritist Institutions' activities, and to open up new areas of action and work.

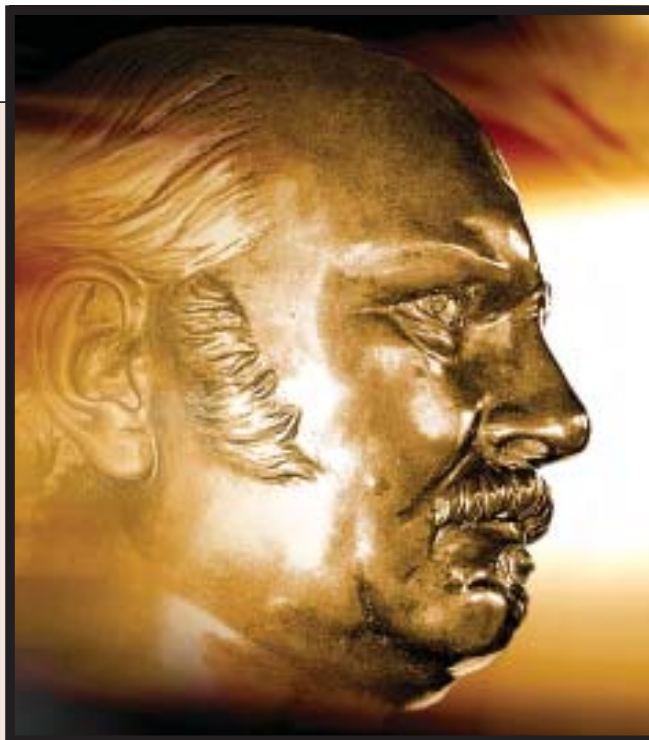
\* It organizes events directed at the general public for the dissemination of the Spiritist Doctrine, thus enabling Spiritism to be better known and better practiced.

#### *How It Is Structured*

\* It is structured through the union of the Spiritist Groups, Centers, or Societies which, while preserving their autonomy and freedom of action, join forces and sum up experiences aimed at the continuous improvement and strengthening of their activities and the Spiritist Movement in general.

\* By joining together, the Spiritist Groups, Centers, or Societies constitute the Federations and Entities of Unification of the Spiritist Movement at local, regional, state, or national level.

\* The Federations and Entities of Unification of the Spiritist Movement at the national level constitute in turn the Entity of Unification of the Spiritist Movement at the international level: the International Spiritist Council. ■



## Guidelines for the Work of the Federations and of Unification of the Spiritist Movement

\* The work of the Federations and of unification of the Spiritist Movement, as well as that of the union of the Spiritists and the Spiritist Institutions, is based upon the principles of fraternity, solidarity, freedom, and responsibility as prescribed by the Spiritist Doctrine.

## Observations

**1. The Regulations of the International Spiritist Council state that:**

\* *The International Spiritist Council (ISC) is an organization resulting from the union, on a world-wide level, of the organizations representing national Spiritist Movements.*

\* *The main purposes and objectives of the ISC are:*

**I -** *To promote the fraternal union of the Spiritist Institutions of all countries and the Unification of the International Spiritist Movement.*

**II -** *To promote the study and dissemination of the Spiritist Doctrine in its three basic aspects: scientific, philosophical, and religious.*

**III -** *To promote the practice of*

*spiritual, moral, and material charity according to the Spiritist Doctrine.*

\* *The purposes and objectives of the ISC are founded upon the Spiritist Doctrine codified by Allan Kardec, and on the works which, by following its guidelines, become complementary and subsidiary to the Codification.*

\* *The programs and supporting materials offered by the ISC shall not be obligatory. It shall be left to the discretion of the Spiritist organizations of each country the decision to adopt them or not, partially or in their entirety, or to adapt them to their own needs or conveniences.*

\* *The organizations affiliated to the ISC shall maintain their*

*autonomy, independence, and freedom of action. Their affiliation with the ISC shall be based upon, and have as its objective, solidarity and fraternal union.*

**2.** *The activities related in this document are proposed as suggestions. The Spiritist Institutions, at their discretion, may adopt them as their growth and development create the appropriate conditions, and at such a time as their administrators consider suitable.*

**3.** *Spiritist activities shall always be carried out in a manner compatible with the social environment characteristics and in full compliance with local legislation.*

### **The Workers of the Lord**

*The time approaches when those things which have been announced for the transformation of humanity will be accomplished. All those who have worked in the field of the Lord with disinterestedness and no other motive than charity, will be blessed!*

*Their working days will be paid a hundred times more than was expected.*

*Blessed are those who have said to their fellow men: "Let us work together and unite our efforts so that when the Lord arrives He will find His work finished", seeing that the Lord will say to them: "Come unto me, you who have been good servants, you who knew how to silence your rivalries and discords so that no harm should come to the work."*

*The Spirit of Truth  
(The Gospel According to Spiritism -  
Chapt. XX - Item 5)*

\* It is characterized by offering assistance without demanding compensation; by helping without creating conditions; by instructing without imposing results; and by uniting without inhibiting initiatives, thereby preserving the values and distinctive characteristics of both individuals and institutions.

\* The integration and participation of Spiritist Institutions in this work, which shall always be voluntary and conscientious, are carried out on the basis of equality without subordination, thus respecting and preserving the institutions' independence, autonomy, and freedom of action.

\* The programs and supporting materials made available to the Spiritist Institutions are not obligatory. It is left to their own discretion to adopt them or not, partially or in their entirety, or to adapt them to their own needs and conveniences.

\* In all activities the methodical, deep, and constant study of the works of Allan Kardec, which constitute the Spiritist Codification, should be always encouraged while underscoring the basis on which the Doctrine is established.

\* All work and activities have as their highest objective the placing with simplicity and clarity of the Spiritist Doctrine's consoling and guiding message within the reach and at the service of everyone through study, prayer, and other joint activities.

\* Work of Federations as well as activities of unification of the Spiritist Movement must always preserve the participants' inherent right to think, create, and act, as professed and praised by the Spiritist Doctrine, with the understanding, however, that each and every activity must be in accord with the works of the Codification by Allan Kardec. ■

## **In the Work of Unification**

\* The work for the unification in our ranks is urgent, but not rushed. One assertion seems to contradict the other. But it is not so. It is urgent because it defines the goal that we should aim at; but not rushed because it is not granted to us to violate anyone's conscience.

\* Let us preserve the purpose of uniting, approaching, and understanding one another; and, if possible, let us establish at every site where the name of Spiritism has been brought to light, a study group, however small, of the works of Kardec, in the light of the Christ of God.

\* The Spiritist Doctrine holds its essential aspects in triple configuration. Thus, no one should be restricted in their desire to work and produce. Let those inclined toward the sciences to cultivate them in their dignity; those who devote themselves to philosophy to ennoble its postulates; and those who consecrate themselves to religion to turn divine its aspirations. Yet, above all, it is necessary that the basis of the Spiritist Doctrine remain in everyone and everything so that we don't lose the balance at the base over which the organization is raised.

\* To teach, but also to put into practice; to believe, but also to study; to counsel, but also to exemplify; to unite, but also to nourish.

\* It is indispensable that Spiritism be maintained exactly as it was conveyed to Allan Kardec by the Divine Messengers, that is, without political compromises, without religious professionalism, without degrading personalisms, and without burning desires of conquest of fleeting earthly powers.

\* Let us follow Allan Kardec in our studies, aspirations, activities, and deeds so that our faith does not turn into hypnosis, whereby the power of darkness establishes its influence over the weaker minds, enchainning them to centuries of illusion and suffering.

\* Let Allan Kardec's work not only be believed or felt, proclaimed or manifested in our convictions, but also be sufficiently lived, suffered, wept over, and put into practice in our own lives. Without this foundation, it is difficult to forge the Christian-Spiritist character which the troubled world awaits from us through unification.

\* May the love of Jesus be upon all, and the truth of Kardec be for all.

*Bezerra de Menezes  
(Excerpts from the message "Unification,"  
through the medium ship of Francisco  
Candido Xavier - Reformador, Dec/1975)*

# Kardec and Napoleon

*Message extracted from the book "Letters and Chronicles," dictated by the Spirit Brother X(\*) to the medium Francisco Candido Xavier, and published by the Brazilian Spiritist Federation*

# S

oon after the 18 Brumaire (November 9, 1799), and after Napoleon had appointed himself First-Consul of the French Republic, on the night of December 31, 1799, a large assembly of wise and benevolent Spirits gathered in the heart of the Latin spiritual quarters in the Superior Planes of the spirit world to mark the momentous beginning of the new century. Ancient personalities from imperial Rome, pontiffs and warriors from Galia, and notable figures linked to Spain were assembled there for the expressive event.

Legions of the Caesars with their banners; phalanxes of Gaelic warriors; and groups of pioneers of the Hispanic evolvment, along with numerous representatives from the Americas, stood along symbolic lines representing positions of prominence.

But not only dignitaries of Latin descent were represented at the great conclave. Also present were illustrious Greeks, recalling the confabulations of the glorious Acropolis; renowned Jews, awakening remembrances of the Temple of Jerusalem; Slavic and Germanic delegations; great figures from England; Chinese wise men; Hindu philosophers; Buddhist theologians; ancient priests of Olympian deities; renowned clerics of the Roman Church; and followers of Muhammad. It appeared as if Humanity's scientific and cultural forces had been convoked to gather in one sole place.

In the midst of the magnificence of the delegations gathered there in all their representative splendor were Spirits of early supporters of human progress who would soon return to the incarnate world, or would follow it closely to give combat to ignorance and misery in the arduous preparation of the new era of fraternity and light.

Amid the fulgent sight of the Superior Spirits, showing the resplendence of their souls, were Socrates, Plato, Aristotle, Appolonius of Tyana, Origen, Hippocrates, Augustine, Fénelon, Giordano Bruno, Thomas Aquinas, Louis of France, Vincent de Paul, Joan of Arc, Teresa of Avila, Catherine of Siena, Bossuet, Spinoza, Erasmus, Milton, Christopher Columbus, Gutemberg, Galileo, Pascal, Swedenborg, and Dante Alighieri, to mention just a few of the heroes and champions of terrestrial renewal. In a less prominent position in this magnificent place stood Spirits of a lower order, including several of the well known figures guillotined during the French Revolution, namely Louis XVI, Marie Antoinette, Robespierre, Danton, Madame Roland, André Chenier, Bailly, Camille Desmoulins, along with other great personalities such as Voltaire and Rousseau.

After brief remarks from eminent Spirit Guides, invisible trumpets directed towards the earth were heard. Moments later, from within the thick of the night shrouding the colossal body of the European world, and under the custody of enlightened Spirits,



*According to chronicles of the spirit world, Napoleon Bonaparte (1769-1821), French Emperor (1804-1814 and 1815), was called to an important assembly of Enlightened Spirits in the beginning of the 19th century.*

emerged a small procession of shadows, appearing strange and hesitant against the brilliance of the festive palace.

It consisted of a group of souls still incarnated, who under the power of the Celestial Organization were brought to the spirit world to reaffirm their commitments.

Heading the group, drawing the attention of all assembled, was Napoleon himself. It was indeed the great Corsican, wearing his usual garments and characteristic hat.

Greeted by several figures from ancient Rome hastily lending him their aid and support, the winner of the battle of Rivoli took seat on a magnificent chair prepared for him beforehand.

Among those accompanying him in this unique excursion were respectable authorities reincarnated in the planet: Beethoven, Ampère, Fulton, Faraday, Goethe, John Dalton, Pestalozzi, and Pius VII, along with many others supporting the welfare of the world and its movements of independence.

Though spiritually constrained by the ties linking them to their carnal bodies, almost all of the newly arrived shed tears of emotion and joy.

The eyes of the First-consul of France, however, were dry in spite of the extreme pallor covering his face. As various Roman legions proceeded to pay homage to him, to which he responded with discreet noddings, the trumpets sounded again, this time differently, as if preparing to soar upward, in the direction of the infinite vastness.

Immediately after, a pathway of light resembling a drawbridge projected from the sky connected itself to the extraordinary citadel, letting through countless resplendent stars.

Upon reaching the delicate soil, however, these stars transformed themselves into human beings covered in radiant celestial light.

Among them all there was one who excelled in superiority and beauty. A brilliant diadem shined on his head, as if surrounding with blessings his gaze filled with tenderness and strength. In his right hand, a gold scepter shone with sublime scintillations.

Imperceptible musicians, by way of the gentle breezes which drifted by swiftly, broke into a chant of hosannas without articulating any words.

The assembly showed profound reverence. Many of the wise men, warriors, artists, and thinkers knelt down while the banners of the



vexillaries were lowered silently in a sign of respect.

It was then that the great Corsican began to weep. Standing up, he started to move with great difficulty toward the messenger who held the gold scepter, kneeling before him.

The celestial emissary, smiling naturally, lifted him up at once and motioned to embrace him when the Sky appeared to open up before all present. A voice, energetic yet gentle, strong as the wind and harmonious as the stream of a fountain, called out to Napoleon, who seemed exhilarated both by fright and joy:

«Brother and friend, listen to the Truth which in my spirit speaks to you! You stand before the apostle of the faith which, under Christ's shield, will break open a new cycle of knowledge on the tormented Earth.»

«Caesar yesterday, and guiding leader today, surrender the cult of your adoration to the pontiff of the light! Reaffirm, before the Gospel, your commitment to aid it in its mission of renewal!»

«Congregated here are the leaders of all epochs.

Patriots of Rome and Galia; generals and soldiers who accompanied you in the battles of Pharsalus, Thapsus and Munda; and remnants of the battles of Gergovia and Alesia surprise you here with sympathy and anticipation. In earlier times, seated on the throne of absolutism, you pretended to



*In November of 1799, Napoleon crowns himself before Pope Pio VII, becoming the First Consul of the French Republic.*

be a descendant of the gods in order to dominate the Earth and annihilate your enemies. Now, however, the Supreme Lord granted you as cradle an island lost in the sea so you would not lose sight of human smallness. He also determined that you return to the midst of the people you once scorned and humiliated in order to ensure their immense mission among Humanity in the new century that is about to begin.»

«Placed by Celestial Wisdom as the helmsman of order in the sea of blood of the Revolution, do not forget the mandate for which you were chosen.»

«Do not believe that the victories you were vested in by the Consulate should be attributed exclusively to your military and political genius. The Will of the Lord expresses itself in the circumstances of life. Invest yourself with courage to govern without ambition and to rule without hatred. Draw on prayer and humility to avoid falling down the cliffs of tyranny and violence!»

«Designated to consolidate the peace and security necessities for the exit of the mission of the selfless apostle who will unveil the new era, you shall be visited by the dreadful temptations of power.»

«Do not be fascinated by vanity which will seek to set a crown on your head. Remember that the suffering of the French people, inflicted by the calamity of the civil war, is the price of the human liberty you shall defend up to your own sacrifice. Do not degrade yourself by enslaving weak and oppressed populations, nor taint your commitments with exclusiveness or revenge!»

«Remember that because of injunctions of the past you were reborn to guarantee the spiritual ministry of the disciple of Jesus who returns to the terrestrial plane. Make use of this opportunity to sanctify the sublime principles of goodness and forgiveness, of service and fraternity of the Lamb of God, Who hears us in his glorified throne of wisdom and love!»

«If you honor your promises, you will accomplish the mission with the recognition of posterity and you will climb to higher horizons of life, however, if your responsibilities are neglected, grim torments will heap onto your days which will become dismal lamentations in a vast desert.»

«In the new century, we will begin the preparation of the third millennium of Christianity on Earth.»

«New concepts of freedom will surface for humankind; Science will elevate itself to indefinable

heights; cultured nations will forever abandon slavery and the traffic of free people; and religion will release the chains on the minds that up to now locked up the best aspirations of the soul in a hell without mercy!»

«We entrust, therefore, to your valorous spirit the political administration of the impending events. May the Lord bless you!»

Songs of hope and happiness announced in the heavens the arrival of the nineteenth century, and as the Spirit of Truth returned to the Heights followed by several resplendent cohorts, the unforgettable assembly began to dissolve.

The apostle who would later become Allan Kardec, holding Napoleon in his arms, drew him closer to his heart and stayed with him, caringly, until reconnecting him to his carnal body lying on his own bed on the earth.

On October 3, 1804, the messenger of renewal was reborn in a blessed home in Lyon, whereas the First-consul of the French Republic, as soon as he found himself free of the protecting and beneficial influence of Allan Kardec's spirit and his cooperators who one by one resumed, confident and optimistic, their journey in a

carnal body, adorned himself with the purple robe of power, and inebriated by it proclaimed himself Emperor on May 18, 1804, commanding Pius VII to come to Paris to crown him.

Thus, Napoleon, who converted celestial concessions into bloody adventures, ended up being hastily relocated by a determination from the High Above to the healing solitude of Santa Helena, where he awaited death. Meanwhile, Allan Kardec, concealing his own greatness, living as a simple man of the people in the humble role of a school master many times tormented and disappointed, accomplished entirely the divine mission he brought to Earth, initiating the Christian-Spiritist era which gradually will be considered in all quadrants of the Earth as the sublime revival of the Light for the entire world. ■



**Julio Caesar (100 A.C. - 44 A.C.), creator of the most important empire in antiquity, military genius and talented politician, would return to the physical plane as the figure of Napoleón Bonaparte with the task of aiding Kardec's work.**



**(\*) Brother X - pseudonym adopted by Humberto de Campos (1886-1934), Brazilian journalist and writer, author of many Spiritist books.**



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# 4<sup>th</sup> WORLD SPIRITIST CONGRESS

Paris October  
2-5, 2004

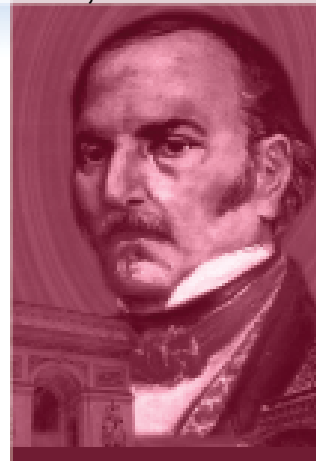
**Sponsored by:** International Spiritist Council  
**Hosted by:** French and Francophone Spiritist Union  
**Executed by:** Kardec Association

## CENTRAL THEME

«Allan Kardec: Builder of a New Era for the Regeneration of Humanity»

## LOCATION

Maison de la Mutualité  
Rue Saint Victor, 24 Paris - France 75005



## PROGRAM

### 2 Oct. - Saturday

I – 7 PM - 9 PM

#### Opening Ceremony

**Lecture: «ALLAN KARDEC: THE EDUCATOR AND THE CODIFIER OF THE SPIRITIST DOCTRINE»**

**Presented by: José Raul Teixeira (Brazil)**

### 3 Oct. - Sunday

II – 9 AM - 12:30 PM

**Panel: «THE SPIRITS' BOOK: SPIRITIST PHILOSOPHICAL PRINCIPLES FOR A NEW SOCIETY»**

**Objective:** To emphasize the doctrinal basis of Spiritism and the consequences of accepting the reality of the spiritual and immortal being.

#### Activity / Theme

- Philosophical Basis for the Spiritist Doctrine
- Mankind and Its Spiritual Evolution
- Influences of Spiritism on the March of Progress
- Spiritist Ethics

III – 2:30 PM - 6 PM

**Panel: «THE MEDIUMS' BOOK: MEDIUMISTIC INTERCHANGE BASED ON THE SPIRITIST DOCTRINE»**

**Objective:** To emphasize the purpose of spiritual manifestations and guidelines for its practice based on Spiritist guidance, highlighting the role of this interchange in

the lives of people and families as a natural consequence of Spiritist knowledge.

#### Activity / Theme

- Influence of the Spirits in the History of Humanity
- Criteria for the Analysis of Mediumistic Manifestations
- Mediumistic Influence and the Identity of Communicating Spirits
- Mechanisms and Practice of Mediumship

IV – 16 PM - Artistic Performance

### 4 Oct. - Monday

V – 9 AM - 12:30 PM

**Panel: «THE GOSPEL ACCORDING TO SPIRITISM: ETHICAL AND MORAL BASIS OF THE SPIRITIST DOCTRINE»**

One of the main importance of a moral basis in interpersonal

- Application of the Spiritist doctrine for the
- The Spiritist Point-of-View
- The Spiritist Society
- Building of Peace

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# 4<sup>th</sup> WORLD SPIRITIST CONGRESS

Paris October  
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VI – 2:15 PM – 4:30 PM

**Panel: «HEAVEN AND HELL: IMMORTALITY OF THE SOUL AND ITS CONSEQUENCES IN EDUCATION, CULTURE, AND SOCIETY»**

**Objective:** To emphasize psychological and social consequences based on the knowledge of the various states of the soul in the spirit world.

**Activity / Theme**

- Death and Spirit Life According to the Spiritist Doctrine
- States of the Souls of Communicating Spirits
- Repercussion of Messages from Spirits of Relatives
- Justice and Harmony of the Divine Laws

VII – 4:45 PM – 7 PM

**Panel: «GENESIS: INTERACTION BETWEEN THE SPIRITIST DOCTRINE AND SCIENCE»**

**Objective:** To focus on scientific evidence on the reality of the interchange with the spirit world and on reincarnation.

**Activity / Theme**

- Character of the Spiritist Revelation: The Relationship Between Spiritism and Science
- Role of the Perispirit in Reincarnation and Spiritual Manifestations
- Health, Bioethics, and Ecology in the Spiritist Doctrine
- Spiritism's Position on the Human Genome

VIII – 7 PM - Artistic Performance

## 5 Oct. - Tuesday

IX – 9 AM – 11:15 AM

**Panel: «EVOLUTION OF THE SPIRITIST MOVEMENT»**

**Objective:** To offer a panoramic view of the development of the Spiritist Movement in the international arena.

**Activity / Theme**

- Birth of the Spiritist Movement in the XIX Century
- Evolution of the Spiritist Movement in the XIX Century
- Spiritist Movement in the XX Century
- International Spiritist Movement: Current Phase

X - 11:30 AM - 12:15 PM

**Lecture: «LA REVUE SPIRITE: ITS HISTORY AND OBJECTIVES»**

Presented by: Roger Perez (France)

XI – 2:00 PM – 4:15 PM

**Panel: «THE DISSEMINATION OF THE SPIRITIST DOCTRINE «**

**Objective:** To offer a panoramic view on the experiences related to the Systematic Study and the dissemination of the Spiritist Doctrine.

**Activity / Theme**

- Systematic Study Courses on the Spiritist Doctrine Campaign for the Dissemination of Spiritism
- Dissemination Through Radio, TV, and the Internet
- The Virtual International Encyclopedia Project

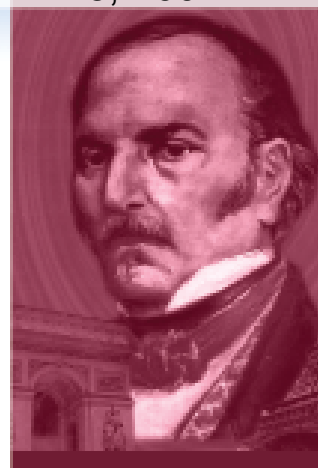
XII – 5 PM – 7 PM

**Closing Ceremony**

**Lecture: «DISSEMINATION OF THE SPIRITIST DOCTRINE AND ITS ROLE IN THE**

...eira Franco (Brazil)

...llan Kardec,  
...t Movement in various  
...ngs will be available to  
...hroughout the duration of



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IS ONLY THAT  
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TO DIE,  
TO BE REBORN  
YET AGAIN, AND  
CONSTANTLY PROGRESS,  
THAT IS THE LAW



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1804 - 2004

Allan Kardec's Bicentennial

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