



Research Paper

Spiritism in Brazil in the Nineteenth Century: Background, Introduction, Propagation, Conflicts and Media

Nicolas Theodoridis

PhD student at Salgado de Oliveira University

Master in Comparative History

PPGHC / UFRJ - IH / LHER

Academy Teresopolitana of Letters

Brazilian Academy of Letters

Member of Elos Clube de Teresópolis

Member of the Federation of Academies of Letters of the State of Rio de Janeiro

PhI - Doctor in Universal Philosophy

Plato's Order Writer

Received 06 August, 2021; Revised: 18 August, 2021; Accepted 20 August, 2021 © The author(s) 2021. Published with open access at www.questjournals.org

Spiritism¹ emerged in the European panorama of the eight hundred and had as its main articulator, the figure of Allan Kardec². Spiritism was part of a revival movement of the spiritualist movement in the European context, arising since the previous century.

The first exponent was Emmanuel Swedenborg (1688 - 1772). Swedish mystic, man of remarkable knowledge³, who had his psychic awakening at the age of 25. His ideas came to anticipate the central propositions of spiritism, especially with regard to the contact between the physical and spiritual worlds. In claiming that he was always in communion with the spiritual world, Swedenborg rekindled the flame of the occult in the minds of men.

Another movement that had great penetrating power in Europe was mesmerism. The German physician Franz Anton Mesmer (1734 - 1815) introduced in the academic field in the 18th century the possibility of scientifically proving the survival of the soul and communication with the dead. According to him, there would be in the human being, as in all of nature, a magnetic energy that could be manipulated by the will and the use of hands and the possibility of this energy being put at the service of Medicine.

¹- Doctrine emerged in France from 1857 with the publication of "The Spirits' Book" and republished in an enlarged edition in 1860. Spirits' Book is composed of only one volume, but it is subdivided into four parts thus composed; Book One - The Primary Causes; Book Segundo - Spiritist and Spiritist World; Book Third - Moral Laws and finally Book Four - Hopes and Consolations. Therefore, in the third book we have the laws - 1st Divine / Natural, - 2nd Worship, - 3rd Work, - 4th Reproduction, - 5th Conservation, - 6th Destruction, - 7th Society, - 8th Progress, - 9th Equality, - 10th - Freedom, - 11th Justice, Love and Charity and finally, 12th Moral Perfection. Following, Kardec published five more works; "What is Spiritism" (1859), "The Mediums' Book" (1861), "The Gospel according to Spiritism" (1864), "Heaven and Hell" (1865) and finally, "A Genesis" (1868). The six books are considered to be the basic works of the Spiritist doctrine. Synonymous with Spiritism. After its conclusion, in 1869, the book "Obras Póstumas" was launched in 1890.

² - Pseudonym of Hippolyte Léon Denizard Rivail (1804 - 1869), French thinker who organized the Spiritist doctrine.

³- According to Arthur Conan Doyle (1859 - 1930) (2011: 34), Swedenborg was a military engineer, an authority on Physics and Astronomy, author of important works on tides and on the determination of latitudes. He was also a zoologist and anatomist, financier and politician, and also a scholar of the Bible. Doyle dedicates the first chapter of the book to him. Another work to be highlighted is that of CARNEIRO (1996: 159 to 162).

Mesmer's arrival in Paris took place in February 1778 and he announced "his discovery of an ultrathin fluid that penetrated and surrounded all bodies" (DARNTON, 1988: 13/14). According to Darnton's analysis (1988: 42), mesmerism found strength in pre-revolutionary society (1780) due to expressing its faith in the Enlightenment and

(...) in reason taken to the extreme, an unbridled Enlightenment that would later provoke a movement to the opposite extreme, in the form of romanticism. Mesmerism also played a role in this movement: it showed the point at which the two extremes touched.

Mesmer's fluid needed a free pathway in the circulation through the human body and, when interrupted, would cause diseases. For the return of health, magnets were applied to the affected parts, which were later modified by the laying on of hands. It is interesting to note that when magnetized people presented strong crises, but also, most of the crises caused during the treatment process were in the form of convulsive attacks, but not all of them occurred in this way. Some patients plunged into a deep sleep and, in this state, their perceptions increased, being able to see inside their own bodies, detect and diagnose any disease, and predict the date of their recovery, in addition to developing other powers, such as clairvoyance and making contact with distant or already dead people (DAMÁZIO, 1994: 80).

Another exponent in medicine that will go against conventional treatments⁴ will be Christian Friedrich Samuel Hahnemann (1755 - 1843) "creating a new type of treatment, homeopathy, whose cure principle is the similarity of symptoms (*similia similibus curantur*)" (JESUS, 2004: 240)⁵, whose guidelines followed the principle that, for the harmonic functioning of the body, it is necessary that the vital energy (fluid) travels through the organism without interruption or in a maladjusted way. If this did not happen, the disease would establish itself, and it would be necessary to restore balance through the ingestion of substances that would have similar action in a healthy man.

Both mesmerism and homeopathic doctrine could not be scientifically proven by the standards in force at the time because they are out of reach of the academic scope, both being linked to the current context of counterpoint to materialist thinking, current in European prosceniums, dating back to the seventies.

According to Damazio (1994: 83/84), Philosophically, homeopathy is a vital system, that is, a system that defends the idea of the existence of a vital principle, not empirically verifiable because it is immaterial, but which is the explanatory cause of the activity that animates the whole organism. The vital force is the intermediate principle between the physical body (material principle) and the spirit (spiritual principle). With such a postulate, Hahnemann overcame the dualism between matter and spirit, inherited from rationalism. The animation of the organism, that is, life, was not due to matter or spirit, but to a third principle, immaterial and dynamic, that connected those two. Spiritualists and materialists embraced Hahnemann's explanatory vitalism. In the first case, starting from the concept of Spirit as a divine, transcendental and eternal breath; in the second, Reason, Intelligence,

Born in 1804 in the French city of Lyon, Hippolyte Léon Denizard Rivail received the first letters in his hometown, completing them at the famous Pestalozzi Education Institute in Yverdon, Canton of Vaud, located in Switzerland, becoming one of the main disciples and the most fervent of Pestalozzi⁶.

Established in the city of Paris, in the 1820s, Professor Rivail "began to write a series of pedagogical works, some focused on the exact and natural sciences, others on French grammar, in addition to pouring some foreign books into French" (ARRIBAS, 2010: 40).

He was well known in the cultural environment of the city of Paris, with "more than 20 textbooks adopted by schools and universities in France" (MAIOR, 2013: 18). His contact with the rotating tables took place in 1854 as he himself explains in the book *Obras Póstumas* (KARDEC, 1999: 265 onwards) his initiation in Spiritism, it was in 1854 that I first heard of the turning tables. One day I met the magnetizer, Mr. Fortier, whom I had known for a long time and who said: Do you already know about the unique property that has just been discovered in Magnetism? It seems that it is no longer only people who can magnetize, but also tables, getting them to rotate and walk at will.

⁴ - The treatment recommended in ancient medicine used methods based on the action against the disease (*contraria contrarius curanter*).

⁵ - For more information on homeopathy see also the article by Elizabeth Pinto Valente de Souza (2004: 251 to 267).

⁶ - Johann Heinrich Pestalozzi (1746 - 1827) was not only Kardec's master, as his works and actions within the pedagogical practice are a point of reference for any sincere and ardent educator in fulfilling his function. The author of more than 40 works was primarily concerned with education and man, who was understood in the fullness of the word. He propagated ideas such as integral and active education, demonstrating in practice, through the Institute he created, the scope of his educational system.

Coming from North America⁷, the fashion of turntables⁸ started to spread across the European salons. This phenomenon was produced by the formation of a magnetic chain produced by the participants. The table, in addition to rotating, rerouted people's questions by tapping. For Lévi (1971: 153),

The phenomena that have recently agitated America and Europe, regarding the speaking tables and fluidic manifestations, are nothing but magnetic currents that are beginning to form and, requests from nature that invites us, for the salvation of humanity, to reconstitute the great sympathetic and religious chains.

In the 1850s, the turning tables became a fever in Paris and ended up leading many serious scientists to try to decipher how such phenomena were produced. Among these researchers, one of them was Hippolyte Léon Denizard Rivail.

Subsequent to this initial contact, Rivail came to have face-to-face contact only in the following year when he was invited to Mrs. Plainemaison's house by Mr. Pâtier, with his first meeting scheduled for May 1st at eight o'clock in the evening.

It was there that, for the first time, I witnessed the phenomenon of tables that spun, bounced and ran, in conditions that left no room for doubt. (...) I could see in those apparent futilities, in the pastime of those phenomena, something serious, like the revelation of a new law, which I took to study in depth (KARDEC, 1999: 267).

What Rivail ended up doing, accompanied him until the end of his journey, where through careful research, followed by observation and practical analysis, he ended up culminating in the theory elaborated in the spiritist works.

The phenomena of the turning tables were not limited to Paris, as they occurred in other cities in France, such as Nantes and Marseille and also in Brazil, as will be explained later. Rivail's inquiries led him to search for the cause of the turning tables, participating more assiduously in the sessions throughout 1855 and which ended up culminating in the effective applicability of the experimental method that according to his words (KARDEC, 1999: 268)

(...) I never elaborated preconceived theories; observed carefully, compared, deduced consequences; from the effects he tried to trace back to the causes, by deduction and by the logical chain of facts, not admitting an explanation as valid, except when he resolved all the difficulties of the question.

Through this process, Professor Rivail understood the gravity of the task to be undertaken and, for that, surrounded himself with care so as not to be deluded, recognizing as one of the first results of his observations, the reliability of the communicating spirits, since they were only men stripped of their carnal garments.

The way of communicating was no longer just by tapping on the table, but by writing on a slate, aided by a basket. In the Mediums' Book (KARDEC, 2000: items 60 to 71), the beginning of the observations that ended up allowing the emergence of the spiritist doctrine are described. In item 60, Kardec postulates his first observations regarding the phenomenon

Physical manifestations are called those that translate into sensitive effects, such as noise, movement and displacement of solid bodies. Some are spontaneous, that is, regardless of the will of anyone; others can be provoked. First, we will only talk about the latter. The simplest effect, and one of the first to be observed, is the circular movement printed on a table. This effect occurs with any other object, but since the table is the piece of furniture with which, for its convenience, most of these experiments have been carried out, the designation of rotating tables has prevailed, to indicate this kind of phenomena. (...) As whatever it is, the rotating tables will always represent the starting point of the Spiritist Doctrine (...) and the study of the causes that produce them will be facilitated and, once signed,

The sources of these reports are aimed at familiarizing specific terms such as "talking tables", clipboards, slate, beak basket and so on until the improvement of communications via psychography⁹. "Writing,

⁷- At this point it is worth noting that in 1848, in Hydesville County, a typical New York state village, the first demonstrations with raids took place. The house was inhabited by a Methodist family named Fox and after several incidents, it was possible to verify that the sounds were not produced by demons or God, but by the spirit of a man. Charles Rosma communicated by this method of strikes, informing the indications of his passage through the residence in which he was killed by the previous owner, being buried underground. Communication was only possible due to the mediumship of the Fox sisters. For more information, check DOYLE (2011: Chapter IV), where the author discusses the event. See also MAGALHÃES (1998: 69 to 72), LANTIER (1971: 41 to 51) and BARBOSA (1987: 42 to 45).

⁸ - DOYLE (2011) where the author reports several cases in several chapters, WANTUIL (1978) and the manifestations of the tables in different parts of the European continent and in the United States and Barbosa (1987: 45 to 49).

⁹- Definition agreement found in the spiritist vocabulary, psychography is the writing of spirits by the hand of a medium. Another term to be clarified is that of a medium: One who serves as an intermediary between spirits and men. Referring to psychography check in the Mediums' Book (chapters XIII - items 152 to 157) and XV

above all, has the advantage of indicating, in a more material way, the intervention of a hidden force and of leaving traces that can be preserved, as we do with our correspondence” (KARDEC, 2000: item 152). Until this moment, there was no spiritualism, but only mediumistic phenomena.

In each session held, Rivail presented a series of questions prepared and methodically arranged and received back accurate, profound and logical answers. As the material increased, he began to inquire about the publication of the material, in order to make it public, for the instruction of all.

Thus, the Spirits' Book was born, delivered to advertising on April 18, 1857. Three years later, the second edition appeared, this magazine being extended to the current edition.¹⁰ From this moment on, Rivail adopted the alias of Allan Kardec¹¹, because according to its placement, “the book was the work of the spirits, therefore, they are its true authors” (FELIPELI, 2012: 34), coming to be considered as the encoder¹² of the doctrine.

Continuing the enterprise, ten months after the edition of the Spirits' Book, Kardec promoted a vehicle capable of circulating and popularizing spiritist ideas. Such a vehicle was a newspaper with a magazine feature with the title - “Revue Spirite” - Journal “D'Etudes Psychologiques” launched on January 1st, 1858. On April 1st of the current year, the Paris Society of Spiritist Studies was founded after the formal request made and authorized by the Mayor of Paris Police. According to the explanations of Felipeli (2012: 35/36),

Until this date, meetings were held at Allan Kardec's house at Rua dos Mártires, nº8. After this date, Societé began to meet on Tuesdays, in a room at the Galeria de Valois, at the Palais Royal. A year later, on April 1, 1859, he moved to the Montpensier Gallery, in a hall at the Douix restaurant, from where he moved permanently to the Passage Saint-Anne, 59.

The codification, therefore, has a philosophical (Spirits' Book), scientific (Mediums and Genesis Book) and religious treatise with the Gospel and Heaven and Hell. Science, philosophy and religion. Later 10 books were organized with the publications of the Spiritist magazine and the book *Obras Posóstumas*, with essential recommendations for the future of spiritism.

Professor Rivail used the scientific method¹³ to carry out their experiments, using reason and logic as instruments for experimentation, observation and conclusion of studies. The difference is in the object of study. For Kardec it was the spirits who live outside the body and who communicated in meetings prepared especially for this purpose (FELIPELI, 2012: 24).

The Spiritist Doctrine is characterized, therefore, by the threefold aspect in which it is pronounced, this being its foundation. According to Publio de Paula (2002: 14/15)¹⁴

The scientific character is precisely in the systematic and methodical observation of the phenomena, from whose experimentation the entire philosophical building has been deduced and proven. The philosophical aspect rests solidly on the logic of the teachings obtained from the spirits regarding the origin, destiny and nature of the spirits, the creation and the universe that, together, conspire in their harmony for the evolution and progress and the religious aspect, consequent of the philosophical conclusions, impels man towards God, aware of who he is, because he is on Earth, what is the reason for the experiences he lives.

Spiritism crossed borders and oceans. He settled in Tupiniquim lands early (Oliveira, 2008: 63/64)¹⁵ and it had a religious syncretism with Brazilian Catholicism, forming what Sandra Stoll (2003) classified as “Brazilian Spiritism”. For the anthropologist (2003: 61), spiritism, being an imported religion, when entering

(items 178 to 182), as well as in the Introduction to the Study of Spiritist Doctrine in the Spirits' Book - Item V - Development of Psychography. Another author presenting the different types of mediumistic writing and its characteristics is DELANNE (2009: 293 to 316).

¹⁰ - The first edition of the Spirits' Book contained 501 questions and answers and the subsequent edition (1860) now contains 1019.

¹¹ - The name refers to a past incarnation, which occurred in Gaul, in the period of the Roman invasion with the front of Julius Caesar.

¹² - The term encoder is used for Allan Kardec because he organized and systematized the contents of the spiritist doctrine. The understanding of coding comes from Latin, *codice + fic*, variant of *facere*. This means that to gather, compile, collect or transform, in sequence of signals, certain codes, giving the understanding of the proposed Kardec title.

¹³ - The development of the scientific method has in its beginnings the Greeks being the first to reflect on the distinction of ordinary knowledge and scientific knowledge, but it is from the Renaissance that this distinction becomes more evident, because, there will be a knowledge philosophical and other scientific. Then, a method is demanded in order to guarantee the accuracy of the knowledge that has been acquired. Today it is extremely difficult to accept truths that do not fit this precept.

¹⁴ - In the Introduction to the Spirits' Book written by J. Herculano Pires, written on April 18, 1957 when the 1st centenary, such elucidations are made by Herculano explaining the threefold aspect of the doctrine.

¹⁵ - See also ARRIBAS (2010: 53 onwards).

Brazil it spreads throughout the country, confronting an already consolidated, hegemonic and, therefore, conforming to the national ethos religious culture. Its diffusion, as some authors postulate, was partly favored by the fact that mediumistic practices have already been socially disseminated, for a long time, within the scope of Afro-traditional religions. However, in contrast to these, spiritism defines its identity, choosing elements of the Catholic universe as diacritical signs. This, however, does not endorse only (...) certain ritual practices. Brazilian spiritism takes on a “perceptibly Catholic hue” in the way in which it incorporates into its practice one of the central values of Western religious culture: The Christian notion of sanctity.

Having made this introductory part of the emergence of spiritist doctrine, we will portray the entry of Kardecian ideas through books, their repercussions in the Brazilian press until the emergence of FEB (Brazilian Spiritist Federation) in 1884.

The phenomenon of talking tables was first reported in the Brazilian press in the *Jornal do Commercio*, in Rio de Janeiro, in its edition of 14 June 1853 and on the 30th of the current month and year, the same newspaper found “that fever of the turning tables had already become chronic in the Court” (MACHADO, 1983: 45) with the following sayings

The day before yesterday, the day before São Pedro, I entered two or three houses, hoping to have fun with the interesting reading of the lots and with the grinding of the cane rollers, and in all of them I saw the families and the silent guests, in groups, one in around a table, others in a hat, others in a book, all with their hands extended over these objects and forming digital chains.

With this, “with the same epidemic character with which it spread in Europe, the phenomenon was practiced throughout Brazil during the year of 53” (MACHADO, 1983: 47). The *Diário de Pernambuco* was another newspaper to report, including notes aimed at teaching people the correct way to proceed in front of communications.

O Cearense on May 19, 1854 he commented on the new experiences that were being carried out in Europe, explaining all the phenomenology of the dancing tables

Today, however, trained by experience, instructed by the lessons of skilled teachers, and having already risen to the most culminating point of science, the tables put themselves in relation to the dead, collect their thoughts and transcribe their words. The evocation is done through an enlightened person, who is called a medium¹⁶.

What draws attention in the aforementioned article is the use of the word medium, mentioned for the first time in the Brazilian press. This precocity of Ceará spiritism was mentioned by João do Rio, where he recognizes that the “first Brazilian spiritists appeared in Ceará at the same time as in France” (1976: 156), although officially, the first center started in Bahia, Salvador, in September 17, 1865, with the formation of the *Familiar do Espiritismo* group, led by Dr. Luís Olímpio Teles de Menezes¹⁷, member of the Historical Institute of Bahia (MACHADO, 1983: 68).

Bahian precocity was also attested by Pugliese in an article published in *Revista Reformador* in September 2010, in which he postulated that

The cradle of Spiritism was France, but we can consider that, in Brazil, the source of the phenomena caused by spirits was the City of São Salvador, in Bahia, since 1853, even before the initiation of the Encoder, in May of 1855, around the episodes of the rotating tables - which would be considered by him as the starting point of the Spiritist Doctrine (...) Since 1853, we emphasize, newscasts have already taken place, in the former Province of the Brazilian Court, about the phenomena of the tables mouvantes or parliamentary tables, which have been shaking Europe and the United States since 1850 (...). However, there are records of the occurrence of interchange with the dead since 1845, in the old District of Marta de São João, today a municipality, 62 km away from Salvador (...).

Although the primacy of history fell on the Bahians, Rio de Janeiro was the gateway to spiritist ideas due to the French colony residing there, and, in Machado's words, think that “Spiritism in the Court, in its beginnings, be an almost monopoly of the French colony (...) with the first domestic meetings and sessions: the first of pure Kardecism held in Brazil” (1983: 67), lost because they had no record of any specimen, although Abreu cites that “the oldest spiritist group that would have met in Rio de Janeiro, was Melo Moraes, homeopath and notable historian, (...) around 1853” (2001: 29).

¹⁶ - Bold by the author

¹⁷ - Luís Olímpio Teles de Menezes (1825 - 1893), from Bahia, Salvador, professor of the initial and Latin series, was also responsible for the foundation of the first Spiritist periodical in Brazil, in July 1869, “*O Eco d'Além-Túmulo*”, three months after Kardec's death. For more information, check (WANTUIL, 1981: 563-590).

As stated earlier, Brazil was almost simultaneously part of the spiritual manifestations that emerged in mid-1853 in the USA, Europe and part of Asia, as well as “in the Court of Rio de Janeiro, Ceará, Pernambuco and Bahia” (WANTUIL, 1981: 563), because, according to Dionisi (2013: 131), “the phenomenon of turning tables and speakers aroused the curiosity, both of the simple people and of the more affluent social classes, intellectually and financially speaking”.

The books of the doctrine, all in French, found support in the social elite, making adherents in the higher classes, being well received mainly, due to the fact of the presence of important homeopaths, in Brazilian lands since 1818 (ABREU, 2001: 27), being that, in the observation of Dionisi (2013: 129), “the cure, really, has been part of the history of Brazil since the times when the movement to introduce Spiritism in Brazil began”. Therefore, Mesmer's homeopathy and magnetism paved the way for the later penetration of Kardecian ideas in Brazil in the higher social strata. This layer of society in the 1960s was made up of many engineers, doctors, lawyers, military and artists as informs Wantuil, where

the adepts, isolated at first, began to form intimate groups for the study of the Kardecian works and for mediumistic experiences. It was mainly in the enlightened class of society that Spiritism made its first progress here, since the fundamental works, as they are not yet translated into the vernacular, could not be read by the less educated classes (1981: 565).

For this reason, in the period immediately afterwards, Abreu points out that

In 1860, the first two books appeared in Portuguese: that of professor Casimir Lieutaund, Times are here, the first perhaps from South America, and Spiritism in its simplest expression, without the name of the translator who only appeared in the third edition, in 1862, professor Alexandre Canu (2001: 31).

A series of comments in newspapers of the time elucidates the penetration of spiritist ideas, both for and against. Let's see; The Jornal do Commercio, on September 23, 1863, gave a favorable opinion to spiritist ideas and on September 26, 1865 the first unfavorable commentary on spiritism was published in the newspaper Diário de Bahia, being replicated by Luís Olímpio de Teles de Menezes and companions on the following day, including being mentioned by Kardec in the Revue Spirite of November 1865 under the title "Spiritism in Brazil - Extract from the Diário da Bahia", as transcribed below,

Under the title of The Spiritist Doctrine, the Diário da Bahia, from September 26th and 27th, 1865, contains two articles that are nothing but the translation into Portuguese of those published six years ago by Doctor Déchambre in the Gazette Médicale de Paris. The second edition of The Spirits' Book was due to appear, and it was from this work that Mr. Déchambre made a somewhat burlesque report. But, in this regard, he historically proves, and by quotations, that the phenomenon of rotating and hitting tables is mentioned in Theócrito, under the name of Kosskinomantéia, divination by the sieve, because then he used a sieve for this type of operation; from where he concludes, with the common logic of our opponents, that this phenomenon, not being new, has no background in reality. For a man of positive sciences, there it is, this must be agreed, a singular argument. We regret that Mr. Déchambre's erudition did not allow him to go back even higher, because he would have found him in ancient Egypt and in the Indies. We will return one day about this article that we had lost sight of, and that was missing from our collection. We will only ask Mr. Déchambre, waiting for this, whether it is necessary to reject modern medicine and physics, why are his rudiments mixed with the superstitious practices of Antiquity and the Middle Ages? If the chemist of today did not have his cradle in alchemy, and astronomy his in judicial astrology? Why, then, the Spiritist phenomena, which are, in short, but natural phenomena of which the laws were not known, would also not be found in ancient beliefs and practices? This article, being reproduced purely and simply, without comment, nothing proves on the part of the Brazilian newspaper a systematic hostility against the Doctrine; it is even probable that not knowing her, she believed him to find an exact appraisal. What would prove it is his haste to insert, in the following number of September 28, the refutation that the Spiritists of Bahia addressed to him, and which is thus conceived:

"Mister editor,

"As you are in good faith, with regard to the doctrine of Spiritism, we plead your consent to publish, also in the Diary a passage from The Spirits' Book, by Mr. Allan Kardec, a book that has now reached its thirteenth edition, in order to that your readers may appreciate, at its fair value, the reproduction you made of an article in the Gazette medicale, in Paris, written more than six years ago, against that same Doctrine, by Dr. Déchambre, and in which it is recognized that the aforementioned doctor he was not faithful in the quotations he made from The Spirits' Book, in order to depreciate this Doctrine.

"We are, Mr. Editor, your friends and grateful,

"LUIZ OLYMPIO TELLES DE MENEREZ.
"JOSÉ ALVARES DE AMARAL.
"JOAQUIM CARNEIRO DE CAMPOS."

It follows, in response and refutation, a very extensive extract from the introduction of *The Spirits' Book*.

The textual citations of the spiritist works are, in effect, the best refutation of the misrepresentations that certain critics make the Doctrine suffer. The Doctrine is justified in itself, that is why it does not suffer from it. It is not a matter of convincing your opponents that it is good, this would most often be a lost job, because in good justice, they are perfectly free to think it is bad, but simply to prove that they said the opposite of what they were told. does say; it is up to the impartial public to judge,

by comparison, whether it is good or bad; why, despite all that can be done, she constantly recruits new supporters, is proof that she is not dissatisfied with the whole world, and that the arguments that oppose her are powerless to discredit her. It can be seen from this article that she has no nationality, and that she travels around the world (Revista Espírita, 1996: 221-222).

In 1869, our first newspaper “O Echo D 'Além Titério, monitor of Spiritism in Brazil”, was founded in July (ABREU, 2001: 32, MACHADO, 1983: 68 and DIONISI, 2013: 136) being cited in the Revista Espírita de October 1869 in the chapter entitled "Bibliography - New Foreign Newspapers" in the following terms;

The Echo d'Além Túmum appears six times a year, in 56-page notebooks, under the direction of Mr. Luiz Olympio Telles de Menezes, to whom we immediately rush to offer a warm congratulation, for the courageous initiative that of the test. It is necessary, in fact, a great courage, the courage of opinion, to launch in a refractory country like Brazil an organ destined to popularize our teachings. (2005: 199-200).

A series of exchange of accusations through the media, between the Bahian Church and the Spiritists, intensified the late 60's and in Machado's view,

without being aware of the fact, the Bahian public watched the first act of polemics between Catholics and Spiritists, which would continue to the present day, sometimes assuming a rudeness of language that would not hesitate to descend to pure insult and gross mockery (1983: 87).

With the spread of spiritism in Bahian lands, in August 1871, the first regulation of official recognition was attempted, for the functioning of the Brazilian Spiritist Society, coming up against the Constitution of the Empire in its 5th article, which defined Catholicism as an official religion and allowed only the existence of other religions in private. To this end, society's subterfuge in attempting to manifest itself as a “literary and charitable association” was attempted, which was denied its existence (MACHADO, 1983: 98). The Family Group of Spiritism decided to change its name on September 28, 1873 to Associação Espírita Brasileira, although maintaining all its initial provisions (DIONISI, 2013: 136-137). In the same period, the displacement of the initial nucleus of Bahia to the Court of Rio de Janeiro was visible.

On August 2, 1873, the first Kardecist society with official recognition appeared in the Court, the Society for Spiritual Studies - Grupo Confucius, chaired by journalist Antônio da Silva Neto (WANTUIL, 1981: 118, DIONISI, 2013: 137-138, ABREU, 2001: 35 and MACHADO, 1983: 107). Although the group had a short existence¹⁸, carried out invaluable services for the dissemination of spiritist ideas, among them “the first translation of Kardec's works; the first free homeopathic assistance; the first revelation of the name of the guide to Spiritism in Brazil¹⁹”(ABREU, 2001: 36-37), with the group focused on the study of “The Spirits 'Book ”and “The Mediums' Book ”, considered for this reason as a pure spiritist, which, with this, led to many complaints from Kardecists due to failure to study the book “The Gospel according to Spiritism”.

A caveat here; in Kardec's postmortem, there will be a period marked by dissensions and fights in Brazilian Spiritism, between the groups and arising from different interpretations of each of these groups, regarding the understanding of the doctrine. I transcribe these differences below using the words Dionisi (2013: 139) on the views of these groups

- Spiritists who viewed Spiritism as a religion were called "mystics";
- Those who viewed Spiritism as a science: “scientific”;
- the “Spiritists”, at the time, were those who accepted only *The Spirits' Book*;

¹⁸ - Less than three years.

¹⁹ - Here you are referring to the angel Ishmael, considered in spiritualism as the one who is the spiritual person in charge of Brazil.

- Whereas the "Kardecists" were dedicated to all the Kardecian work.

Abreu (2001: 55 - Editor's note) also highlighted these denominations and informed that "these ramifications no longer exist, as the word spiritist is currently used to identify those who accept Spiritism or the Spiritist Doctrine as a whole, in its triple aspect of science, religion and philosophy".

In addition to these four groups described, another could be added; the group of Roustainguists, which, although not distinct from itself, intermingled with the groups above the study of the works of Kardec and those of Roustaing.

Jean-Baptiste Roustaing (1805 - 1879) was a contemporary of Kardec, reading his works and in May 1866, the first edition of "The Four Gospels - The Revelation of Revelation" was ready, followed by the commandments explained in spirit and truth by the evangelists, assisted by the apostles and Moses" (MARTINS, 1983: 29-30 and ABREU, 2011: 100), received and coordinated by him.

Among the main ideas and theses that divided Kardecists and Roustainguists can be mentioned; the first, in relation to the central thesis of the book, that is, the fluid body of Jesus, that is, Docetism²⁰, about which the encoder returned in his last book, *A Gênese*, published in 1868, where he definitively condemned this thesis; the second, the prolixity of the work, which could be reduced to just a single volume. Another striking contradiction between the two works is the principle of metempsychosis²¹ fought by Kardec and defended by Roustaing. Finally, another very conflicting point in Roustaing's work was when he affirmed that Jesus was too pure to use a body of flesh, assuming that every incarnated spirit has either failed or must fail, so he is guilty. Thus, Jesus did not incarnate, and with that, he would put down one of the main postulates of Spiritism, that is, incarnation and reincarnation, through which the laws of evolution of cause and effect operate.²², established in the "Spirits' Book" (AMORIM).

With the dissolution of the Confucius group, on April 26, 1876, the Society of Spiritist Studies God, Christ and Charity was born, which also came to be divided, as the mystics left and founded the Society of Spiritist Fraternity on March 2, 1880. and those who stayed were transformed into "Academic Society God, Christ and Charity", of an eminently scientific character. Four months later there was a new separation in the mystics, when Antônio Luiz Sayão²³ he founded the "Humble Group", whose program was the study of "The Four Gospels" (Roustaing). Later, in September 1885, the group changed its name to Grupo Ismael or Grupo dos Estudos Evangélicos do Anjo Ismael, maintaining the same program, under the direction of Sayão and Bitencourt²⁴ (MARTINS, 1987: 40 - 43); (ABREU, 2001: 39-40, AMORIM and DIONISI, 2013: 138-139). Inside the Fraternity, where Kardec's study of "The Gospel According to Spiritism" was mandatory, the oldest divergence between Kardecists and Roustainguists occurred, when they, after failing to try to impose their theories, abandoned society and went to the Angel Ismael Group (ABREU, 2001: 48).

As can be seen, the dissensions and fights, led several groups to be created and later, subdivided. In addition to the problems among spiritist practitioners, they also faced external agents, mainly with the Catholic Church, which started to hold its flock through attacks in the media (pulpits and newspapers), "mainly" "The Apostle" and the distribution of two Pastorals of the bishop of Rio de Janeiro to the Brazilian Episcopate, in 1881 and 1882, which anathematized the adherents of the new doctrine and its practice" (DAMAZIO, 1994: 111) also, of the confusion made by the people in putting all mediumistic activity in one balaio de cats, creating the famous religious syncretism, according to Machado's words it would not be as a catalyst for spiritual purification that the new doctrine would become popular. Its resonance among the people would result, above all, from its propagated power to unveil the veil that covers the future, death, everything that is hidden from man (1983: 108-109) (...), therefore, if the Kardecist formulations are still they were almost unknown, the spiritist practice, in an increasingly accelerated process of syncretism, was already an uneasy everyday reality in our society (1983: 111).

²⁰- Docetism (from Greek - doke, "to appear") is the name given to a Christian doctrine of the second century, which held that the body of Jesus Christ was an illusion, and that his crucifixion would have been only apparent. It is interesting to note that this was the first heresy of Christianity and also became the first clash in spiritism.

²¹- Doctrine according to which the same soul can successively animate different bodies, men, animals or vegetables; It would also be a form of punishment, because if he were a bad person he would return to the body of an animal and otherwise, he would continue to reincarnate as a man; transmigration.

²² - Spirits' Book - Question 133.

²³- Antônio Luiz Sayão (1829 - 1903), lawyer, was one of the founders of the Grupo dos Humildes, after the Ismael Group of the Brazilian Spiritist Federation, he stood out as one of the great pioneers of Spiritism. He belonged to the Ismael Group and was a declared Roustainguist, being his great defender. For more information, see WANTUIL, 1981: 139-168.

²⁴- Francisco Leite de Bittencourt Sampaio (1834 - 1895). For more information, see WANTUIL, 1981: 244-264.

Spiritist ideas were restricted to an intellectual elite, as the books were in French, but had publications in newspapers and small journals such as the one founded by Antônio da Silva Neto (president of the Confucius group) in January 1875, the “Revista Espírita”, a monthly publication of Psychological Studies, which lasted only six months, but served to raise awareness among followers of the seriousness of the doctrine and of the attempt to disengage from magical and witchcraft practices (MACHADO, 1983: 118).

In the same year, perhaps the most important event for the spread of the Spiritist doctrine was the launch by the Garnier bookstore of “the first Brazilian translation of a work by Allan Kardec, *O Livro dos Espíritos*, translated by Fortúnio, pseudonym of Dr. Joaquim Carlos Travassos” (MACHADO, 1983: 114), receiving for the daring of the translation and the launching of the book, a rain of insults of the media, according to Momesso, BL Garnier's bookstore, located in the Court, was the largest supplier of books (...). Installed in Rua do Ouvidor, since 1844, it regularly advertised in the *Jornal do Commercio* and produced catalogs containing the most recent European publications. Catalogs generally offered books published in French, including authors from other nationalities, and were divided by subject (2013: 174-175).

The fact that the bookstore has made itself available to translate and sell the copies, demonstrates well the power of penetration of Kardecist ideas and the reach of the public to be targeted, because “whatever the reactions, however, the reality was that, after all, the the work of the Codifier was no longer published in small provincial printers, gaining the prestige of the name of the largest publisher in the country” (MACHADO, 1983: 115).

The growing spread of spiritism was, therefore, verified with the increase in supply and demand for doctrinal works, causing many bookstores in the Court to sell the spiritist books, such as, for example, “by the bookseller Serafim José Alves, in Rua Sete de Setembro, 83, became a point of convergence for spiritists” (MACHADO, 1983: 141).

Another vehicle for the propagation of spiritist ideas was the magazine *O Reformador*. Launched on January 21, 1883, by Augusto Elias da Silva²⁵(1848 - 1903), which proposed the renewal of customs, with sections devoted to scientific, philosophical and literary corporations, but perhaps the main achievement was the promulgation of the spiritists' union around a central organ. Thus, on January 1, 1884, FEB (Brazilian Spiritist Federation) was born, linking the entity to the magazine on January 15 of the same year (DIONISI, 2013: 140-141, ABREU, 2001: 42-43 and DAMAZIO, 1983: 112 to 114).

There followed a period of adhesion by the groups to FEB, which played a major role in the conduction of Brazilian spiritism, although the doctrinal problems related to Roustain's postulates remained on for a long time. The rise of Bezerra de Menezes in 1895, the FEB presidency concretized the option of Brazilian Kardecists in the mystical aspect, popularizing Christian Spiritism, having as a corollary “the practice of charity through the service to the needy” (DAMAZIO, 1983: 143).

Conclusion

The emergence of Spiritism was the result of a reinvigoration of the mystical mentality, intrinsic to man, which blossomed with redoubled strength, exactly in the period marked by the clamor for the use of greater potential for rationality arising from the Enlightenment movement. The spiritist movement found gusts in all the lands it penetrated and in Brazil it was no different. Here, he found an intellectual elite that emphatically absorbed the teachings advocated in the doctrine, disseminating through the written media, pamphlets, newspapers, magazines and translated books, the whole body of spiritist ideas. They had problems with the jurisdiction, with Catholic intolerance, but even so they continued to form groups of study and care for the most needy.

Through a syncretic process, which had developed during the colonial period, it integrated and modified popular Catholicism and black religion, now incorporating the elements of reason and science, but acting in a more popular layer, advocating charity.

Exchanges of accusations were, many times, flames that took the popular interest in knowing the unknown further, and when unveiling the other side and the possibility of communicating with the dead, spiritism overcame the resistance of the period and moved on.

Sources

Jornal do Commercio. June 14, 1853.

_____. June 30, 1853.

_____. September 23, 1863

The Journal of Pernambuco. July 13, 1853

O Cearense. May 19, 1854.

Diary of Bahia. September 26, 1865.

²⁵ - See WANTUIL, 1981: 169 to 197.

_____. September 27, 1865.

Magazines

Reformer Magazine. September 2010

Bibliography Used

ABREU, Canuto. Bezerra de Menezes. Subsidies for the history of Spiritism in Brazil until 1895. São Paulo: Edições FEESP, 2001.

AMORIM, Pedro Paulo. Roustaing: the split within the Brazilian spiritist federation (1920 1922).

Available at: <<http://www.dhi.uem.br/gtreligiao/pdf/st8/Amorim,%20Pedro%20Paulo.pdf>>. Accessed on 17/02/2015.

_____. **From stone to stone - Roustaing and Spiritism.** Available in:http://www.snh2013.anpuh.org/resources/anais/27/1364705703_ARQUIVO_Depedraapetrea.pdf. Accessed on 02/18/2015.

ARRIBAS, Célia da Graça. After all, is spiritualism a religion? Spiritist doctrine in the formation of Brazilian religious diversity. São Paulo: Alameda, 2010.

BARBOSA, Pedro Franco. Basic Spiritism. Rio de Janeiro: FEB, 1987.

CARNEIRO, Victor Ribas. ABC of Spiritism. Curitiba: Spiritist Federation of Paraná, 1996.

DAMAZIO, Sylvia F. From the elite to the people: advent and expansion of spiritism in Rio de Janeiro. Rio de Janeiro: Bertrand, 1994.

DARNTON, Robert. The hidden side of the revolution. Mesmer and the end of the Enlightenment in France. São Paulo: Companhia das Letras, 1988.

DELANNE, Gabriel. The soul is immortal. Rio de Janeiro: FEB, 1990.

DIONISI, Fabio Alessio Romano. The History of Spiritism. From Kardec's France to Chico's Brazil. São Paulo: Editora Dionisi, 2013.

DOYLE, Arthur Conan. History of Spiritism. São Paulo: Editora Pensamento, 2011.

FELIPELI, Milton. Spiritism. Historical and Doctrinal Foundations. São Paulo: Letras & Texts, 2012.

JESUS, Edgar Francisco de. History of Medicine: Man in the eternal search for a cure. In: Around Rivail - The world in which Allan Kardec lived. Bragança Paulista, SP: Lachâtre, 2004.

KARDEC, Allan. Genesis. Rio de Janeiro: FEB, 2001.

_____. Heaven and hell. Rio de Janeiro: FEB, 1994.

_____. The gospel According to spiritism. Rio de Janeiro: EME, 2007.

_____. Posthumous Works. Rio de Janeiro: FEB, 1999.

_____. The Spirits' Book. São Paulo: Lake, 2013.

_____. The Mediums' Book. Rio de Janeiro: FEB, 2000.

_____. Spiritist Magazine. Eighth year - 1865. São Paulo: Instituto Difusão Espírita, 1996.

LANTIER, Jacques. Spiritism. Lisbon: Editions 70, 1971.

LEVI, Eliphaz. Dogma and High Magic Ritual. São Paulo: Publisher Memphis, 1971.

MACHADO, Ubiratan. Intellectuals and Spiritism. From Castro Alves to the ax of Assisi. Rio de Janeiro: Antares Editions, 1983.

MAIOR, Marcel Souto. Kardec - The Biography. São Paulo: Editora Record, 2013.

MAGALHÃES, Henrique. In favor of Mediumship. Small history of Spiritism. Rio de Janeiro: S / ed, 1998.

MARTINS, Jorge Damas. History of Roustaing. Rio de Janeiro: Editora Rio, 1987.

MOMESSO, Beatriz Piva. The books, the BL Garnier Bookshop and the ways of reading of an Empire politician. In: The eight hundred among books, booksellers, printed matter, missives and libraries. São Paulo: Alameda, 2013.

OLIVEIRA, José Henrique Motta de. From Macumbas to Umbanda. A historical analysis of the construction of a Brazilian religion. Limeira: Editora do Conhecimento, 2008.

PAULA, Publio Carísio de. General notions of Spiritism. Araguari: Minas Editora, 2002.

PUGLIESE, Adilton. Luís Olímpio Teles de Menezes. In: Reformador Magazine - September Edition. Rio de Janeiro: FEB, 2010.

SPIRITIST MAGAZINE of 1869. São Paulo: Edicel, 2005.

RIO, João do (Paulo Barreto). Religions in Rio. Rio de Janeiro: Editora Nova Aguilar, 1976.

SOUZA, Elizabeth Pinto Valente de. Homeopathy: Dawn of the art of healing. In: Around Rivail - The world in which Allan Kardec lived. Bragança Paulista, SP: Lachâtre, 2004.

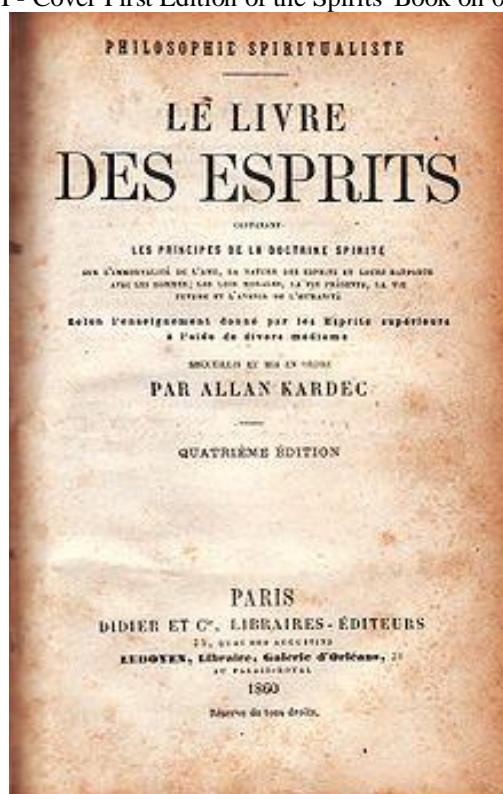
STOLL, Sandra Jacqueline. Brazilian Spiritism. São Paulo: Edusp, 2003.

WANTUIL, Zêus. The Turning Tables and Spiritism. Rio de Janeiro: FEB, 1978.

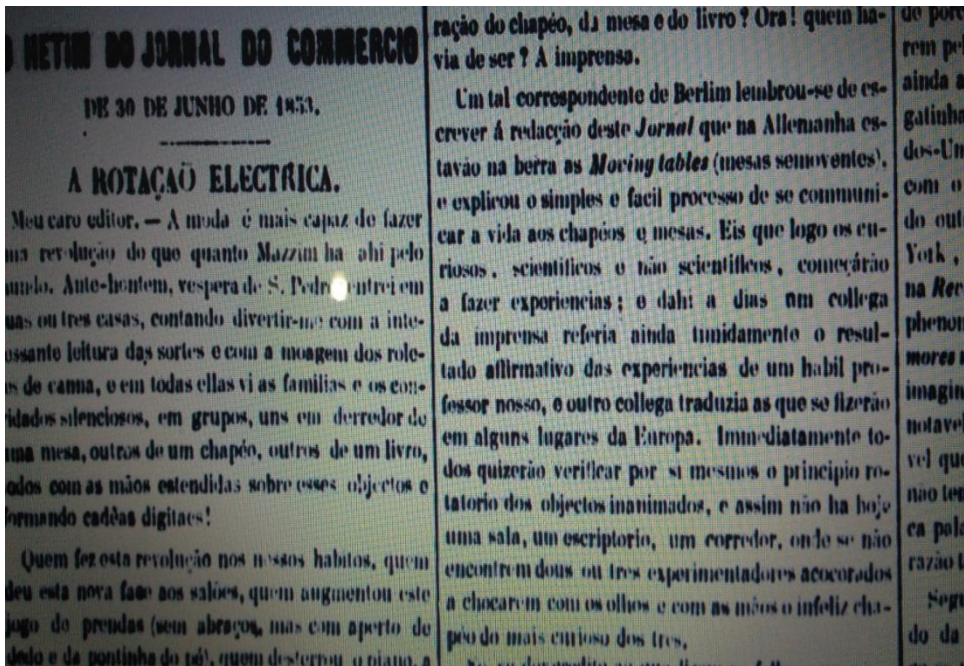
_____. Great Spiritists of Brazil. Rio de Janeiro: FEB. 1981.

ANNEXES

ANNEX I - Cover First Edition of the Spirits' Book on 04/18/1857.



ANNEX II - Jornal do Commercio - 06/30/1853 - Edition 180.



ANNEX III - Frontispiece of the newspaper “O Cearense” where the first

word medium.



ANNEX IV - Frontispiece of "O Écho D'Além-Túmulo

