

PSYPIONEER

Founded by Leslie Price

Edited by
Paul J. Gaunt

Archived by
Garth Willey



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THE MAY¹ ISSUE OF PSYPIONEER WAS ENTIRELY DEDICATED

To

SIR ARTHUR CONAN DOYLE

22nd May 1859 – 7th July 1930

**Psypioneer will continue our celebration of this 150th year with more rare
ACD material in the next issue:**



HELP TO SAVE A.C.D.'s OLD HOUSE!

I am involved in the campaign to save Undershaw, and I am putting together a fund-raising event to try and raise £3,500.00 to pay for a publicity company, marketing brochure, website, architects drawings and to publicise nationally the need to save Undershaw.

The event will take the form of a **Sherlock Holmes Murder-Mystery, evening at the Devil's Punchbowl Hotel in Hindhead**, just along from Undershaw. The date is booked for **Thursday 27th August** commencing at **7.00 p.m.** until late. I have booked the **Irregular Special Players**, all members of the Sherlock Holmes Society from Cambridge. The cost of the tickets is **£25.00**, which includes a **light evening meal and a sweet**. There will be a **raffle and auction** and I am in the midst of arranging for a couple of celebrities to attend the event to raise the profile. I have invited the local newspapers along who have kindly accepted the invitation. Meridian Tonight

¹ Volume 5.5: - <http://woodlandway.org/PDF/PP5.5May09..pdf>

local news may also want to be involved. Should anyone require more information and tickets to call, Lynn on 01428 602907 or e-mail lynn2shirley@hotmail.co.uk

Peter Lawrence will be the guest speaker for the evening to explain his intentions and on display there will be an artists drawing to show his ideas.

Permission has been granted to open Undershaw on this day between 2.00 and 5.00 p.m. and I am trying to arrange with **John Gibson**, an expert on Undershaw, to give a guided show round for which I am asking for a small donation for this privilege to help towards the cause.

The Devil's Punchbowl Hotel have provided a large part of the Hotel for all those viewing Undershaw and attending the Murder-Mystery and during the afternoon there will be Bucks Fizz served with nibbles and entertainment commencing at 5.00 p.m. for all those wishing to be there early.

Let us take over the Devil's Punchbowl Hotel and show our support for Undershaw. Please book early to avoid disappointment.

Lynn Gale.

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SIR ARTHUR CONAN DOYLE

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**ACD's Psychic Bookshop, Library & Museum**  
**(& subsequent relocation to the Friendship Centre)**

# MRS. M. E. CADWALLADER

*Mrs. Cadwallader was tall, with rather full expressive blue eyes, and an unusually pretty face, a striking woman in any gathering. She wore beautiful cloths, was fond of jewelry, and especially proud of a magnificent string of pearls.*

*In her home on Loomis Street in Chicago she had a marvelous collection of manuscripts and books on Spiritualism, and here she entertained prominent Spiritualists from all over the world.*

*On December 24<sup>th</sup> 1934, after a long illness, Mrs. M. E. Cadwallader passed on to the Spirit World.<sup>2</sup>*



Photograph published in 1897  
Issued by *The Light of Truth Publishing Company* Columbus, Ohio

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Mrs. Mercy E. Cadwallader was well known, primarily world-wide as editor of *The Progressive Thinker* Chicago, which she took control of in 1910 purchasing the paper at the death of its founder J. R. Francis who originally founded the paper in 1889. Also for her work in relationship to Hydesville³ and the Fox sisters. On December 5th 1927, she placed a marker at the old Hydesville site: -

² Obituary (edited) from *The National Spiritualist* Feb. 1935

³ She wrote "Hydesville in History" 1917, The Progressive Thinker Publishing House, Chicago. Now re-published and available at Psychic News on line bookshop: <http://www.psychicnewsbookshop.co.uk/product/60> it should be noted that this book does carry some inaccurate information on the Hydesville hauntings.

The Birthplace of MODERN SPIRITUALISM. Upon this site stood the Hydesville Cottage, the home of the Fox Sisters through whose mediumship communication with the Spirit World was established March 31, 1848.

THERE IS NO DEATH, THERE ARE NO DEAD.

She was also closely involved with the National Spiritualist Association (N.S.A) organised in September 1893; in 1894 she was elected honorary Vice-President, which she accepted and then resigned in favour of being appointed “Missionary”. Cadwallader was a prominent lyceumist it was through her efforts that the Andrew Jackson Davis Lyceum building was built in 1928⁴ at Lily Dale, New York. An acre assigned for the children’s playground is known as Cadwallader Park.

The short note below was published in 1897,⁵ and gives an interesting account of her early involvement in publishing as well as her connection with “*Antiquity Unveiled*” Oriental Publishing Co., Philadelphia 1892: -⁶

Mrs. M. E. Cadwallader

Mrs. Cadwallader is perhaps one of the best known lady workers in our ranks. She has been especially active in the work of the N. S. A., and has done much toward its permanency. She has been identified with other societies and aided in other organizations. But her chief accomplishment has been in the publishing of “*Antiquity Unveiled*,” she being part of the publishing company which brought this book to light. Her home is in Philadelphia, where J. M. Roberts once published “*Mind and Matter*,” the newspaper in which the first messages of the afore-named book appeared. Mrs. Cadwallader was already connected with this paper and from which period her prominence in the cause began. She is yet a young woman, fine looking, graceful, tall and very intelligent, earnest and peace loving. She is also a good speaker and has been heard from many a rostrum in behalf of the N. S. A. Her last important move has been a visit to England, where she has done some work for the cause beneficial to all, and of which the readers of this paper will reap the benefit. Her home address is care of Oriental Publishing Company, Philadelphia, Pa.

More less known is her involvement with the Chicago Spiritualists’ League. In 1917 she held the position of vice-president. The N.S.A., 77 Thirty – first Street, Chicago, Illinois had twenty two state associations, there were about six hundred subordinate societies connected with these state associations, the Chicago Spiritualists’ League was one of these subordinate societies connected

⁴ <http://www.nsac.org/LilyDale.htm>

⁵ *The Light of Truth Album* issued by, The Light of Truth Publishing Company Columbus, Ohio 1897

⁶ See abebooks:

<http://www.abebooks.com/servlet/BookDetailsPL?bi=202097963&searchurl=sortby%3D1%26tn%3Dantiquity%2Bunveiled%26x%3D57%26y%3D11>

with the Illinois State Association e.g., an auxiliary member of the National Spiritualist Association.

Mediums of the Chicago Spiritualists' League were vigorously tested by a board of trustees and certificated if they reached the required mediumistic standard, only mediums connected to a branch / affiliation to the N.S.A., could be certificated as the National Association was regarded as the system of organisation of Spiritualism in the United States of America: -

Preamble

TO THE CONSTITUTION AND BY-LAWS OF THE CHICAGO SPIRITUALISTS' LEAGUE

We, the Executive Board of the Chicago Spiritualists' League, the chosen representatives of that body, in conjunction with the same, in order to form a more perfect and powerful working organization, establish intelligent co-operation among the mediums and societies of the City of Chicago, Illinois, insure harmonious action and financial success, provide for the purification of mediumship, the protection of mediums and the elimination of the false, promote the general welfare of the Cause, and secure the blessings of liberty and protection to our religion, to ourselves and our posterity, under the law, hereby establish this Constitution and By-Laws for the guidance of the Chicago Spiritualists' League.

To be a certificated member and practising medium of the Chicago Spiritualists' League as was Mrs. Minnie Parsons, was an invaluable advantage if you were to fall victim to the law.

Published below is a synopsis of the Minnie Parsons trial and the work of the Chicago Spiritualists' League:⁷

⁷ All the below information is taken from: - Chicago Spiritualist League booklet, published by The Progressive Thinker Publishing House, Chicago 1918c priced at 25c. I do have the stenographic report of the trial of Parsons vs. State of Illinois I can scan this for any interested parties.

SPIRITUALISM PROTECTED BY LAW

THE MINNIE PARSONS TRIAL CERTIFICATE OF THE CHICAGO SPIRITUALIST LEAGUE AMPLE PROTECTION OF HONEST MEDIUMSHIP IN CHICAGO

SYNOPSIS

Mrs. Minnie Parsons, a medium, residing in Chicago, was arrested November 6, 1917, charged with holding herself out as skilled in fortune-telling by means of spirit mediumship and occult powers, and obtaining money thereby, in violation of the laws of the State of Illinois. A day or two prior to the arrest she was visited by two policewomen, acting as detectives, who sought and obtained a "reading" from her. The trial was had before Judge Joseph S. LaBuy, one of the judges of the Municipal Court of Chicago. Mrs. Parsons gave her personal bond for appearance at court, and the first day of the trial was not represented by counsel.

The policewomen testified that the reading they got from Mrs. Parsons was not all true, and that it consisted mostly of predictions of the future, for which reading Mrs. Parsons charged one dollar, which they paid.

Mrs. Parsons said she told the ladies she was not a fortune-teller, did not hold herself out as such, but was a spirit medium, and a member of the Chicago Spiritualists' League, and had been granted a certificate of mediumship.

Judge LaBuy postponed the case for a week, telling Mrs. Parsons to bring her certificate in, and someone from the League, to represent her at the next hearing.

At the next hearing, on November 13, Mr. A. M. Griffen, attorney for the Chicago Spiritualists' League, appeared as attorney for Mrs. Parsons. Mrs. Rockwell, one of the policewomen, took the stand and testified to an interview which she and her associate detective, Mrs. Cunningham, had had with Dr. Burgess, the president of the League, saying she had been instructed by the Judge to ascertain what kind of an organization the Chicago Spiritualists' League was, so that he might determine whether it was a bona fide corporation. Mrs. Parsons produced her certificate of membership, which, together with the Constitution and By-laws of the league, was offered in evidence by Attorney Griffen, who called attention to the affidavit of incorporation, and maintained that the League was a duly incorporated religious body under the laws of the State of Illinois; that Mrs. Parsons was an accredited representative of the religion of Spiritualism, and that as such she came within the provision of the statute which said that "the provisions of this act shall not be construed to include, prohibit or interfere with the exercise of the spiritual functions or offices of any priest, minister or accredited representative of any religion; and, provided further, the provisions of this act shall not be construed to include or refer to the practice of the belief known as Spiritualism, or to any attempted communication with the spirit world, by or through so-called mediums."

Mr. Griffen also contended in his argument that the police nor the court had no more right to go back of the certificate issued to mediums by an incorporated association of Spiritualists, a religious body, and inquire what they do in the exercise of their spiritual function, than they have to go behind the ordination of a priest or minister of any other religion, to see whether they are violating the law. People have just as much right to go to mediums to get consolation and solace as they have to go to priests and ministers, and the law and the Constitution protect them just the same in the exercise of that right; and when police or officers of the law go into a private house and try to induce a medium to violate the law, they themselves are equally guilty, and there is a law on the statute books to punish them.

The Judge turned to the prosecutor and asked if he did not think the medium in the case before the court came within the exception of the act; to which the prosecutor replied that he did, if she was a bona fide member of a bona fide society, of which fact, however, he was not satisfied.

The police officer who had charge of the case told the Judge that the arrest and prosecution of mediums was started by the Chicago Tribune and the Chief of Police, and that the police wanted to find out what the law was. The case was again postponed for the purpose of getting further evidence of the genuineness of the Chicago Spiritualists' League, and Mrs. Parsons' membership in it.

At the next hearing, on November 23, the prosecutor stated that if Mrs. Parson was a bona fide member of the society that gave her the certificate of mediumship, and the society itself was legitimate, she would come within the exception of the statute.

The Secretary' of the League, Mrs. Ada C. Drake, was called as a witness, and showed her books and list of 'mediums belonging to the League, and Mrs. Parsons' name was among them.

Mr. Griffen produced the original affidavit which had been filed with the' County Recorder, showing the legal incorporation of the League as a religious body.

Mrs. Drake testified that there were over three hundred members of the League, and about forty-four certified mediums. She also testified as to the investigation made of mediums who wished to become certified by the League, and the qualifications required.

The prosecutor said: "The State contends that if the defendant becomes a member of the Spiritualists' League, and holds herself out as a medium, but instead of performing her functions as a medium tells fortunes, it is a mere subterfuge and is a violation of the law. Mr. Griffen replied that the law was not against fortune-telling, but against obtaining money by holding oneself out as being able to tell fortunes by some occult power; that the law was analagous to the law prohibiting lawyers from advertising their ability to obtain divorces, but not prohibiting their obtaining divorces; that if the medium had obtained money by false pretences or a confidence game she could be punished under another law upon complaint of the party who had been deceived by her, and through such deception had lost his money.

The Judge remarked that he always thought a Spiritualist medium ought to possess extraordinary and wonderful qualifications, and expressed a desire for information on the subject of mediumship; accordingly, Mr. Griffen called Mrs. M. E. Cadwallader, editor of *The Progressive Thinker*, to the stand, who explained that Spiritualism was a system of religion that proved that those who had passed to the spirit side of life can and do return and communicate with us; that a medium is one who has powers different from the powers of ordinary mortals; who has eyes to see things that others cannot see, and ears that can hear things that others cannot hear, who is able to see our spirit friends and give us communications from them. She said she believed that everyone has mediumistic gifts, but not all are developed some mediums are developed to an extraordinary degree, and others not so well.

As to the system of organization of Spiritualism, Mrs. Cadwallader stated that Modern Spiritualism dated from the rappings at Hydesville, New York, commencing March 31, 1848, but that Spiritualism was as old as man; that the first society to be chartered under the religious law was the First Association of Spiritualists of Philadelphia; that the National Spiritualists' Association was organized in September, 1893, at 77 Thirty-first street, Chicago; that the National Association has some twenty-two State Association auxiliaries, of which the Illinois State Spiritualist Association was one, and the Chicago Spiritualists' League was an auxiliary of the State Association; that there are about six hundred local subordinate societies connected with the various State Associations, and many independent societies not connected with the National. The National Association has headquarters at Washington, D. C., and holds annual conventions, one just recently at the Waldorf-Astoria Hotel in New York, where audiences of about 1,600 people gathered at the evening services to hear the speakers and the mediums. That there were some fifty-one Spiritualist meetings in Chicago, and some churches owned by Spiritualists, besides the headquarters in Washington, worth about \$40,000, a temple in Boston worth \$350,000, and a contemplated Memorial Temple to be built in Washington to cost approximately \$100,000. A Catholic Archbishop had estimated that there were ten millions of Spiritualists in the United States; that the last Illinois State Convention was held in April last at the West Side Masonic Temple, at which there were 803 members represented on the floor of the convention, each delegate representing ten members of auxiliary societies.

The Judge desired to know whether mediums were not expected to confine their work to giving class readings and readings before public audiences. Mrs. Cadwallader said no; that a priest or minister does not confine his services to his Sunday work, but his parishioners go to him, individually, at any time, for comfort and advice. She said if she was in trouble, or had lost someone dear to her, she would not go to a minister or priest, because they could only tell her to have faith, and trust in God; that she would go to the medium who could see and hear the spirits and give her real comfort and consolation; that she would not want that comfort given before an audience, but privately.

Mrs. Cadwallader was asked by the police officer if Mrs. Parsons had not belonged to the Chicago Spiritualists' League, would she say that the reading she gave would be a violation of the law, and the question was objected to by Mr. Griffin; but the Court permitted the question to be answered, because he said the witness, being the vice-president of the League,

and the editor of *The Progressive Thinker*, would be competent and know; and he said the police desired to know who were legitimate mediums and who were not, and those that were not they were going to clear out. Mrs. Cadwallader said the Spiritualists would help to clear them out, and if she knew that anyone was using Spiritualism as a cloak to defraud anybody, and seeking to prostitute the sacred gift of mediumship, she would be the first to see that they were brought to justice; that Spiritualists would have nothing to do with charlatans.

In closing the case, Mr. Griffen argued that the prosecuting witnesses had not been deceived, because they did not go to the medium with the expectation or belief that they would get a communication from departed spirits, and were therefore not deceived nor defrauded by the medium, and on that question, read from the decision of the Appellate Court given in the Westergren case, where it was held that one who goes to a medium for the mere purpose of trapping the medium is not defrauded, and the medium cannot be held guilty of committing a fraud.

The court in passing on the case said that it had been shown that Mrs. Parsons was a certified Spiritualist medium, and under the new law had a right to practice her mediumship; that she had not been shown to be a fortuneteller, and he would have to discharge her. But every ease would depend upon what is shown to be the facts, and the Court would not say to the police that this ruling would apply in, all cases, because the facts would be different, and it would depend upon how far they would go.

Mrs. Parsons was discharged, and one of the policewomen was heard to remark that it was the League certificate that saved her.

Chicago Spiritualists' League attorney Griffen, informs us of another case: -

**Rights of Certified Mediums of the Chicago Spiritualists' League Again Upheld in Courts,
By A. M. Griffen**

Mrs. Charlotte Longstaff, a certified medium of the Chicago Spiritualists' League, was tried on a charge of fortune-telling, at the South Chicago Police Court, on Monday, Jan. 21, and acquitted. Judge Bernard P. Barasa presided, and held that under the new law spirit mediums had a right to practice their gifts because that law was not intended to interfere with religion, and, said the learned judge, Spiritualism is a religion.

Counsel for Mrs. Longstaff first moved to quash the complaint and discharge the defendant, because it did not set out that she did not come within the provisos of the law. The Judge said he would hear the evidence, and if she did come within the exceptions made in the provisos, he would discharge her, and remarked that if it was a matter of the practice of a religion, or Spiritualism, mediums could not be guilty of fortune-telling.

Policeman Patrick Collins then told the Court that he went to Mrs. Longstaff's house, by appointment, for a reading; that she took him into the room, "and closed her eyes, and told me all about the other world, and the spirits, and so forth, and charged me seventy-five cents for the services rendered"; and furthermore, Mr. Collins said that what she told him was "all bunk." Mrs. Longstaff testified that after the reading Mr. Collins expressed his satisfaction with the reading.

In summing up the case Judge Barasa read the statute, and remarked that, as it was written, it was very broad, and was just as clear as it possibly could be; that it protected the accredited representatives of any religion, and practically includes everything under the name of religion. "These people," said he, "are practicing Spiritualism. Even though they get money, under this law they can keep it. Don't you see how clear it is? What can you do? The law is there for them, the same as for any other representatives of any other religion."

The judge then advised the medium to confine her reading to members of her congregation, apparently being of the opinion that if practiced generally it would be a violation of the law.

The Illinois law as it stood in 1917: -

What the Illinois Law Says

The following is a copy of the Illinois Statute relating to fortune-telling, mediumship, and so forth, under, which the prosecutions of mediums have taken place in Chicago:

"AN ACT to Prohibit Fortune-telling and other practices whereby money is obtained on the pretense of the exercise of Occult Powers.

"Section 1. Be it enacted, by the People of the State of Illinois, represented in the General Assembly: That whoever shall obtain money or property from another by holding himself out as skilled in fortune-telling by means of card reading, palmistry, clairvoyancy, astrology, seership, spirit mediumship or any crafty science, or by any other devices or practices, Whereby money is obtained from the general public on the pretense of the exercise of occult or psychic powers, shall for each offense be fined not to exceed five hundred dollars. Provided, that the provisions of this Act shall not be construed to include, prohibit or interfere with the exercise of the spiritual functions or offices of any priest, minister or accredited representative of any religion; and provided further, the provisions of this Act shall not be construed to include or refer to the practice of the belief known as Spiritualism, or to any attempted communication with the spirit world, by or through so-called mediums.

“Section 2. That whoever knowingly prints, publishes, distributes or circulates, or knowingly causes to be printed, published, circulated or advertised, in any newspaper, periodical, magazine or other publication or publications, or by display signs, circulars, handbills, or any other means, any advertisement of any person’s ability, skill or power in telling fortunes or revealing the future, or offering advice of any kind or nature by means of occult or psychic powers, faculties or forces, shall for each offense be fined not exceeding two hundred dollars.

More reference to the Chicago Spiritualists’ League is made in, “David P. Abbott and the Notorious Bangs Sisters” by Todd Karr.⁸ Also “The penalty is death” by Marlin Shipman.⁹

In tribute: -

Leigh Hunt¹⁰ gives this tribute to Mrs. Cadwallader in *Light* January 3rd 1935.

I first met Mrs. Cadwallader considerably over thirty years ago. She was then in the prime of life, and her visit to England from the United States enabled many prominent Spiritualists on this side of the Atlantic to make the acquaintance of this versatile and vivacious lady, who, as a propagandist of Spiritualism "pure and simple," had already earned their keen appreciation.

I particularly remember two other visits Mrs. Cadwallader made to this country, for on each occasion I sat with her at some memorable seances, at which she proved herself to be an excellent sitter to Mrs. Everitt, whose remarkable direct-voice Mediumship, with its attendant phenomena, was never more evident than on those occasions.

There may be a few readers of LIGHT who will remember the spirited address which Mrs. Cadwallader gave at the L.S.A. reception to American visitors in the banqueting room of the old St. James' Hall, and another occasion at an L.S.A. conversazione held at the salon of the Royal Society of British Artists, when her speech and brilliant conversational powers greatly impressed all present.

Needless to say how deeply interested were her numerous admirers on this side of the Atlantic in many excellent articles, etc., in which, during her long period of editorship of *The Progressive Thinker*, she so bravely and so consistently championed the cause of Spiritualism

⁸ <http://www.miraclefactory.net/mpt/view.php?id=195&type=articles>

⁹

<http://books.google.co.uk/books?id=UTr5PomgUcEC&pg=PA270&lpg=PA270&ots=q2KYdNW8SU&dq=Chicago+Spiritualists%27+League&ie=ISO-8859-1&output=html>

¹⁰ Leigh Hunt was strongly connected and past president of the “Marylebone Spiritualist Association” in London. It was founded at the suggestion of his father in 1872. In 1928 Hunt wrote: - *The Story of the Marylebone Spiritualist Association, Its Works & Workers’* (1872 – 1928). This has been published by Pyspioneer, see Volume 2.12 page 260: - <http://woodlandway.org/PDF/PP2.12December06..pdf>

“with the spirits” as a set-off to those would-be scientific contributors to her paper and others who seemed a little inclined to "shelve the spirits" in their dissertations on psychic matters.

“All hail,” but not "farewell" to this distinguished advocate of Spiritualism – to this good friend of all earnest seekers after "the truth that makes us free." I can well visualise her meeting on the “other side of the veil” with Andrew Jackson Davis, J. M. Peebles, J. J. Morse, Mrs. Emma Hardinge Britten, and a host of other notable protagonists of the truth of spirit-return, and can almost hear her say, as she said to me when last I met her: "We are brothers and sisters all, in the furtherance of the greatest truth that has ever come to mankind.”

Paul J. Gaunt

Did HPB Predict a World Teacher?

By
John Cooper

John Cooper has lectured on religious studies at the University of Sydney, specializing in Indian Buddhism and Indian Ideas, and has recently become a farmer on the south coast of New South Wales, where he will edit the Collected Letters of H. P. Blavatsky. In 1977 he completed a major thesis on “The Theosophical Crisis in Australia, 1913-1923.”

Note by Psypioneer: -

The origin and purposes of the Theosophical Society and related bodies are the subject of ongoing research by our friends at the quarterly journal “Theosophical History”¹¹. Madame Blavatsky (“HPB”), a co-founder, wrote many letters, but sadly John Cooper passed away before he could carry out the project to edit them. Dr John Algeo led a team which published the first volume so far. The article below, kindly made available by “The American Theosophist” Sept-Oct. 1988 assesses a theory which had become popular about the reasons why the T.S. was founded.

In the two major biographies of Jiddu Krishnamurti we find the following statements:

As early as 1889, Madame Blavatsky had told a group of Theosophical students that the real purpose of establishing the (Theosophical) Society was to prepare humanity for the reception of the World Teacher when he appeared again on earth.

(1)

¹¹ www.theohistory.org

Madame Blavatsky had regarded it as the mission of the T.S. to prepare the world for the coming of the next great Teacher. (2)

Towards the end of the nineteenth century whispers of the coming of the Messiah or the World Teacher had spread amongst occult communities. HPB had written before her death in 1891 that the real purpose of the Theosophical Society was to prepare for the advent of the World Teacher (3)

These two excellent biographies were published in 1975 and 1986 respectively. To the best of my knowledge these statements have not been discussed or refuted by historians or members of the theosophical movement. Yet they are vitally important to our understanding of both Theosophy and the Theosophical Society. Many writers in the past argued that the messianic thrust of the Order of the Star in the East was in direct contradiction to the teachings of Blavatsky and often quoted her as follows:

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its door (4)

One possible reason why this issue has not been debated is because no clear references are given for these statements and it is very difficult to prove that Blavatsky did not make a statement when we take into consideration the volume of her writings. Yet if we look at the early years of the Order of the Star in the East we can discover the source of this legend and just exactly what was claimed to be said by Blavatsky.

In The Vahan early in 1912 Annie Besant stated that the T.S. is the Herald of the coming Teacher. An English Theosophist Mrs. M. H. Charles challenged this statement and Mrs. Besant wrote in reply:

It may interest members to recall the fact that Mme. Blavatsky, one of the Founders of the T.S., regarded it as the mission of the T.S. to prepare the world for the coming of the next great Teacher, though she put that event perhaps half a century later than I do. Which of us is right as to date, only time can show. (5)

Mrs. Besant quotes as her source The Key to Theosophy by H. P. Blavatsky, which was first published in 1889, the date given in our first quotation. In this letter Mrs. Besant then quotes from the last paragraph of the Key.

The next impulse will find a numerous and united body of people, ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path (6)

This exchange of letters led to a further letter from an Indian Theosophist, J. J. Vimadlal, who wrote:

It must have been a surprise to the older members of the T.S. to be told by Mrs. Besant that H.P.B. regarded it “as the mission of the T.S. to prepare the world for the Coming

of the next Great Teacher,” I have carefully read through that chapter and may say with confidence that there is absolutely nothing in it to justify the President’s statement. In the first place, H.P.B. is not throughout the chapter speaking of the coming of “the next Great Teacher” at all, but is merely referring to the attempt made during the last quarter of every century to revive spirituality through “one or more persons who appear in the world as the agents of the Masters.” (8)

The words quoted by the President, viz, “the New Torch-Bearer of Truth” refer only to such a person and are in no sense intended to allude to a great Teacher like the Christ. (9)

Mr. Vimadlal then quotes from Bhagavan Das:

I am not aware of any statement by her (H.P.B.) about the near advent of a World-Teacher in the sense in which that expression is being freely used nowadays. (10)

Here it should be stated that Blavatsky stated clearly in the Key that the messenger will not come until the last quarter of this century. Mrs. Besant replied to this letter and wrote:

The rare occasions of the coming of a World-Teacher do not fall into this “fixed law of cycles.” The last coming was not in the last quarter of a century. (11)

This means that Annie Besant is referring to a different occult cycle—that of the return of the Avatars whereas H.P.B. is dealing with a 100 year cycle of Messengers.

Then Mrs. Besant wrote:

That the Teacher will be a greater one than she (H.P.B.) expected does not touch the question. (12)

Here we have a total refutation, by Annie Besant, that Madame Blavatsky prophesied the near coming of a world teacher. Blavatsky was writing about a Messenger who would come in the last quarter of this century in order to spread further the teachings of Theosophy. (13) This is a very different story to that of proclaiming the Advent of the Messiah.

From the above we can see that Blavatsky did not predict that the real purpose of the Theosophical Society was to prepare for the advent of the World-Teacher.

References:

1. Mary Lutyens, *Krishnamurti, the Years of Awakening* (London: John Murray, 1975), p.12.
 2. *Ibid*, p. 46.
 3. Pupul Jayakar, *Krishnamurti, a Biography* (San Francisco: Harper & Row, 1986), p. 22.
 4. H. P. Blavatsky, “Modern Apostles and Pseudo-Messiahs,” in *Lucifer*, July 1890; reprinted in *Blavatsky, Collected Writings*, vol. 12, p. 262.
 5. The Charles letter is in *The Vahan* for February 1912, and Mrs. Besant's reply in *The Vahan* for March 1912 Both were reprinted in *The Adyar Bulletin* for April 1912.
 6. *Ibid*. The quote from Blavatsky is in *The Key to Theosophy* (London: Theosophical Publishing Co., 1889), p. 307.
 7. That is, the last chapter of *The Key*.
 8. *Ibid.*, p. 306. The quote is as given in *The Adyar Bulletin*, which differs slightly from the original.
 9. J. J. Vimadalal, “The Mission of the T.S.,” in *The Adyar Bulletin*, June 1912, p. 172.
 10. *Ibid.*, p. 173, as quoted from *Theosophy in India*, n.d.
 11. *Ibid.*, p. 176.
 12. *ibid*.
 13. The story of 1975 and after is a different story, and deserves a separate article.
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Introductory Note by Psypioneer: -

The following paper is the concluding part of 'F.W.H. Myers online'; by Dr. Carlos S. Alvarado (See his web page).¹² The first part was published in the last issue: - General Materials and Reviews of *Human Personality and Its Survival of Bodily Death*.¹³

Dr. Alvarado¹⁴ is affiliated with the Division of Perceptual Studies, Department of Psychiatry and Neurobehavioral Sciences, at the University of Virginia.

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Frederic W.H. Myers Online: II. Original Writings

Carlos S. Alvarado

In the second part of this bibliographical essay I focus on Myers' writings. A list of references freely available online, with web links, follows the following comments.

Myers' best known work is his *Human Personality and Its Survival of Bodily Death* (1903). He stated in the first page of the original edition: "The question for man most momentous of all is whether or not he has an immortal soul; or . . . whether or not his personality involves any element which can survive bodily death" (Vol. 1, p. 1). The book circulated widely in France and in other European countries in the 1905 abridged translation *La personnalité humaine, sa survivance, ses manifestations supranormales*.

While Myers' first major paper as a single author appeared in 1884, he co-authored several papers in the *Proceedings of the Society for Psychical Research* starting in 1882 as a committee member of the Society's committees, such as the Committee on Mesmerism.

Myers participated in the first major project of the Society for Psychical Research, Gurney, Myers, and Podmore's *Phantasms of the Living* (1886). He wrote in the introduction to this volume that if telepathy was accepted, this would present "a serious obstacle to the materialistic synthesis of human experience" (Vol. 1, p. 1). Myers further wrote: "I claim at least that any presumption which science had established against the possibility of spiritual communion is now rebutted; and that inasmuch as it can no longer be affirmed that our minds are closed to all influences save such as reach them through sensory avenues, the Materialist must admit that it is

¹² Carlos' Bio: - <http://www.healthsystem.virginia.edu/internet/personalitystudies/Carlosbio.cfm>

¹³ Volume 5.6 page 158: - <http://woodlandway.org/PDF/PP5.6June09.pdf>

¹⁴An interview with Dr. Carlos S. Alvarado by Michael Tymn: - http://metgat.gaia.com/blog/2008/12/an_interview_with_dr_carlos_s_alvarado

no longer an unsupported dream but a serious scientific possibility” (Vol. 1, p. li). An abridged translation of the book was published by Félix Alcan in 1891 with a preface from Charles Richet. This translation, available in the list below, was entitled *Les hallucinations télépathiques*.

There are also links to many papers Myers wrote, such as his first series of important articles published in the *Proceedings of the Society for Psychical Research* during the 1880s: “On a Telepathic Explanation of Some So-Called Spiritualistic Phenomena” (1884), “Automatic Writing – II” (1885), “Automatic Writing – III” (1887), and “Automatic Writing - IV. - The Daemon of Socrates (1889). In the 1884 paper Myers suggested that “*some* of the effects which Spiritualists ascribe to spirits are referable to the unconscious action of the writer's own mind” (p. 237). In the 1885 paper he said that some mediumistic communications received through automatic writing involved the medium’s secondary self “which is apparently neither fugitive nor incidental merely—a delirium or a dream—but may possess, for a time at least, a kind of continuous individuality, a purposive activity of its own” (p. 27).

These papers were followed by a series of articles entitled “The Subliminal Consciousness,” published between 1892 and 1895. Translations into French are available online in the *Annales des sciences psychiques*, published between 1897 to 1902. In the first 1892 paper, “The Subliminal Consciousness: Chapter I. General Characteristics of Subliminal Messages,” Myers presented his often cited statement about the subliminal mind:

I suggest . . . that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere selection from a multitude of thoughts and sensations, of which some at least are equally conscious with those that we empirically know. I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life. I hold that it has established no further claim, and that it is perfectly possible that other thoughts, feelings, and memories, either isolated or in continuous connection, may now be actively conscious, as we say, “within me,”--in some kind of co-ordination with my organism, and forming some part of my total individuality. I conceive it possible that at some future time, and under changed conditions, I may recollect all; I may assume these various personalities under one single consciousness, in which ultimate and complete consciousness the empirical consciousness which at this moment directs my hand may be only one element out of many (p. 301).

But Myers wrote many other articles. Among the most important were: “Human Personality in the Light of Hypnotic Suggestion” (1886), “On Telepathic Hypnotism, and its Relation to Other Forms of Hypnotic Suggestion” (1886), “Note on a Suggested Mode of Psychical Interaction (1886), “Multiplex Personality (1887), and “On Indications of Continued Terrene Knowledge on the Part of Phantasms of the Dead” (1892). Writing in the first paper listed in this paragraph about empirical studies of the mind, Myers said:

Pre-eminently important . . . is the study of abnormal, and, I may add, of *supernormal*, mental and physical conditions of all kinds. First come the *spontaneous* states; sleep and dreams, somnambulism, trance, hysteria, automatism, alternating consciousness, epilepsy, insanity, death and dissolution. Then parallel with these spontaneous states runs another series of *induced* states; narcotism, hypnotic catalepsy, hypnotic somnambulism, and the like, which afford, as though by a painless and harmless psychical vivisection, an unequalled insight into the mysteries of man. Then, again, after studying the machinery thus thrown slightly out of gear, after isolating and exaggerating one process after another for more convenient scrutiny, we may return to those normal states which lie open to our habitual introspection, having gained a new power of disentangling each particular thread in the complex of mentation, as when the microscopist stains his object with a dye that affects one tissue only among several which are indiscernibly intermixed. (pp. 1-2)

Myers also wrote articles for publications that did not specialize in psychical research. Among these are those in which he was second author with Edmund Gurney, “Phantasms of the Living” (1883), and “Visible Apparitions” (1884).

In addition, Myers’ legacy includes many critiques and comments about the work of many psychologists and psychical researchers. Some of his writings on the work of psychologists included comments about French developments, as well as about developments in other countries. Examples include: “Professor Pierre Janet’s ‘Automatisme Psychologique’ ” (1889), “Binet on the Consciousness of Hysterical Subjects” (1889), “Dr. Jules Janet on Hysteria and Double Personality” (1889), “Das Doppel-Ich” (1889, by Max Dessoir), “The Principles of Psychology” (1891, by William James), and “Dr. Morton Prince’s ‘Experimental Study of Visions’ ” (1899).

Myers had many hopes for the future. Some of them were expressed in the 1894 paper “The Drift of Psychical Research:”

I believe . . . that the central task of experimental psychology during the coming century will be the discussion of some such theses as the following

1. There exists in each of us a *subliminal* self; that is to say, a certain part of our being, conscious and intelligent, does not enter into our ordinary waking intelligence, nor rise above our habitual threshold of consciousness, into our *supraliminal* life.

2. This subliminal self exerts *supernormal* faculties—faculties, that is to say, which apparently transcend our known level of evolution. Some of these . . . seem to be extensions of faculties already known. Others . . . altogether exceeds our supraliminal range of powers

3. This subliminal knowledge and faculty, apprehended or exercised beneath the threshold of ordinary consciousness, may be made in part supraliminal, or conveyed to our consciousness above the threshold, by means of sensory or motor *automatism* By all these means *messages* are conveyed from the subliminal to the supraliminal self; messages which may have arisen in the subliminal self, or may have been inspired by other minds.

4. In the . . . transcendental environment, where telepathy operates, many intelligences may affect our own. Some of these are the minds of living persons; but some appear to be discarnate These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it

5. The messages which reach us from beneath the threshold, whether inspired by our own subliminal selves or by external intelligences, although mixed with much of triviality and confusion, are on the whole concordant, and on the whole coincide with such intellectual and moral inferences as we may logically draw from the actual observation of telepathy, and of other supernatural powers. (pp. 732-733)

LA
PERSONNALITÉ HUMAINE



SA SURVIVANCE
SES MANIFESTATIONS SUPRANORMALES

PAR
F. W. H. MYERS

TRADUCTION ET ADAPTATION
(Autorisées par M^{me} V^e Myers)

Par le Dr S. JANKELEVITCH

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HUMAN PERSONALITY

AND ITS SURVIVAL OF
BODILY DEATH

BY
FREDERIC W. H. MYERS

*Cessas in vota procepsque,
Trois, ait, Aenea, cessas? Neque enim ante dehiscens
Adtonita magna ora domus.— VIRGIL.
"Nay!" quoth the Sybil, "Trojan! wilt thou spare
The impassioned effort and the conquering prayer?
Nay! not save thus those doors shall open roll,—
That Power within them burst upon the soul."*

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Hippolyte Léon Denizard Rivail

Better known under the pseudonym of

Allan Kardec

1804-1869

For some years I have been trying to establish the true identities of the various pseudonyms in the *Light* journals. One popular writer in these journals was indicated simply with the initials T.W., this writer frequently wrote in *Light* for well over a decade, some weeks I have noted as many as three letters/articles in one single issue.

He was, by his own words in the early 1890's an aged ardent Spiritualist of long standing. He wrote on many aspects of philosophical and phenomenal Spiritualism. In the mid 1890's, he dispensed with his pseudonym and started to use his name, Wm. R. Tomlinson, M.A.

His obituary revealed that he was the Rev. Wm. R. Tomlinson, late rector of Sherfield English, Hants. He was the son of Admiral Nicholas Tomlinson, and died on the 6th February 1899 at his residence, 'Briarswood,' Weymouth at the age of 88. His last contribution appeared in *Light* on January 14th.

Below is an article written by Tomlinson and was published in William Stead's *Borderland*.¹⁵: -

WAS ALLAN KARDEC A DISCIPLE OF NAUNDORFF?

SPIRITISM ON THE CONTINENT AND IN ENGLAND

HAVING lived for the most part in France and Italy from 1853 to 1865, and having studied Spiritism there, nothing surprised me more, on returning to England in the latter year, than to find that English Spiritualists were not re-incarnationists, when all the Spiritists apparently of those who had been trained in the Roman and Greek churches professed a belief in the doctrine of reincarnation. I could not understand it, and it was a great grief to me, this apparent split in the camp, although, I found, the split was only essentially so on this one point. I, however, found that the doctrine of reincarnation was freely discussed, in a friendly spirit, in the English Spiritualist journals, and very ably maintained by Miss Anna Blackwell in those early days or soon after; although for the last few years it seems to have simply languished and died out in the old sense here.

HOW THE DIFFERENCE CAME ABOUT.

It is well to seek how this difference of opinion on one point has come about, although it is more difficult to find the reason. But the fact is that those who have been brought up in the Protestant churches of England and America, for no specific reason that has accrued, have taken one line, and those of the Roman and Greek Churches another; and it is thus throughout Europe and North and South America; so that, as I had occasion to remark in a periodical of June, 1893: "May it not be safely stated that ninety-nine out of every hundred in the Roman and Greek Churches, when they assume Spiritism, turn re-incarnationists; while ninety-nine out of every hundred Protestants, when they assume Spiritualism, remain non re-incarnationists? Meanwhile, in other respects, their opinions are almost identical; and reincarnation, as now promulgated in England, comes almost solely through the Theosophists, with the flavour of the far, far East, while earlier European re-incarnation, like the teaching of Jesus, is marked by the identification of the soul of Elijah with that of John the Baptist."

¹⁵ Taken from: - William Stead's *Borderland: A Quarterly Review and Index*. Volume II April 1895. No. VIII. Page 166

THE WORK OF ALLAN KARDEC

Allan Kardec, whose true name was Lion Rivail, and who has been long dead, wrote several books in which Re-incarnation was ever the main topic. These books were irrespective of his monthly, *La Revue Spirite*. They were all translated, and well translated, by Miss Blackwell, and have been all along, and still are, advertised by *Light* as “Re-incarnationist.” But apparently there is not any great call for them.

And whence did Allan Kardec obtain his teachings? It appears probable that about 1848 he was attracted by a book, published in English and French, by the late Due de Normandie in 1839, called, in English, “The Heavenly Doctrine of the Lord Jesus Christ,” which was Spiritism throughout, and just to the purpose of Kardec.

THE INFLUENCE OF THE DUC DE NORMANDIE

The Duke, a man of great talent and an earnest Spiritist at the time he published this book, had been banished from France to England by Louis Philippe, in 1836, because he was bringing a lawsuit in Paris against the deposed king of France, Charles X., for not acknowledging him as his nephew. I speak of him as the Due do Normandie, because he always assumed that name in France and England from the time that he arrived in Paris from Prussia, in 1833. For the nine years he was in our country he mostly inhabited Camberwell. And he was buried as “Louis XVII., Due de Normandie,” at Delft, in Holland, where he died in August, 1845, after a painful illness. He himself believed that he had been poisoned.

I have written several letters in *Light* on this subject since my first of December 25th, 1886. In *Light* of October 26th, 1889,¹⁶ I began a letter thus: “It was, I think, a great mistake to assume that Allan Kardec was the founder of Modern Spiritualism at the late Paris Congress.” And, in the same year, through the courtesy of the office of *Light*, I found myself in possession of a book of 350 pages, bearing on its title page all this: “The Heavenly Doctrine of Our Lord Jesus Christ in all its Primitive Purity, Newly Revealed by three Angels of the Lord. Promulgated by Charles Louis, Duke of Normandie, son of Louis XVI., king of France.” I at once sent some tidings of this work to M f. Leymarie,¹⁷ the editor of *La Revue Spirite*. And now, lately having found a French edition of the work, he is publishing excerpts from it in his Review; while Lady Caithness is, I hear, republishing the whole of the book in her periodical, *L’Aurore*. The Duke also, while in England, wrote three other books under the influence of spirits.

As you are about to touch upon this strange history, I am tempted to bring before you all explanatory passage of his opinions, which demonstrates the author of “The Heavenly Doctrine,” published in 1839, as the first Spiritist and re-incarnationist writer and medium in Europe of this century as regards date.

¹⁶ Under the pseudonym T.W

¹⁷ *The editor of the “Revue Spirite” on Allan Kardec – P.G. Leymarie, see Volume 5.3 page 93 : -*
<http://woodlandway.org/PDF/PP5.3March09..pdf>

WHAT IS MEANT BY RE-INCARNATION?

Without staying to question whether Re-incarnation can be interpreted as the resurrection of the body, I will simply recapitulate a short summary of the Re-incarnationist doctrines of the Duc de Normandie, first published in the year 1839.

I need only give an epitome of the faith taught by spirits to the Duke, to show its close analogy to the opinions adopted by Allan Kardec in the year 1850. I take from *La Légitimiét*, a weekly journal published at Bordeaux, and devoted entirely to the cause of the descendants of the Duke. It is edited, and has been so for the last thirteen years, by a man of talent, the Abbé Dupuy. The Abbé is a good Catholic, and, of course, is shocked at the Duke's opinions, but he published them nevertheless. These opinions were concisely drawn up by the Comte Gruau de la Baure, who lived with the Duke of Normandy during his nine years' residence in England, and was with him at his death, in Holland. He was alive in 1880, and had much to do with establishing *La Légitimiét* newspaper. Here are, shortly, these opinions as given in *La Légitimiét* of December 12th, 1880, which I here translate: -

First, the Eternal is one God only, and not a God in three persons. Secondly, all souls were created in Heaven before the foundation of the earth, and it is they who compose humanity by their habitation in the bodies born of men here below. Thirdly, all men are sons of God, like Jesus Christ, by the spirit and the soul which constitute their immortal beings, and sons of men by the mortal body, which comes back earth; while their spiritual person continues its terrestrial career in other human bodies, until it has accomplished the will of God in this globe. Fourthly, Jesus Christ, made Lord of this world by the Eternal, his Celestial Father, is our elder brother of Heaven, whence we are descended and whither we shall return according to the merit of our works, by remounting successively through all the heavens, which are the dwellings of our Heavenly Father, and through which we must pass in order to gain Heaven. Fifthly, we shall all be saved at a given period in eternity."

THE FATE OF THE DUKE

There are allusions, in *BORDERLAND* of October, to the long and hard imprisonments suffered by the Duc de Normandie during his youth and early manhood, through the jealousy of Napoleon, and not less on the supposition, well originated, of his being the Dauphin, who underwent the historical tortures in the Temple prison, at an earlier date, in Paris. I am led to request space for an interesting and touching passage from "The Heavenly Doctrine," anent the personal condition of this first pronounced European medium of the Century:-

"Why," asked I of the Angel, "does the merciful God make choice of me?-of me, who am the poorest in spirit?-of me, who know nothing, and am prosecuted by enemies powerful on earth, and who certainly, on account of my misfortunes, will not believe that which thou and the other angel have said to me hitherto?"

"It is exactly by thy misfortunes," answered the Angel to me, "that thou hast found grace before the Almighty; it is on account of thy unheard of sufferings that thou hast been chosen by the wisdom of God for the instrument of his justice. . . . Thou hast lost, by the death of thy

parents, what the people of the earth call wealth and power; but the wisdom of God has saved thee, for if thou hasty always been near a throne the magnificence of which loses so many souls, through the perfidy of those who surround it, thou wouldst have been the one of thy race that would have done the greatest harm, surpassing in it all the rest, thy predecessors.”

Queen Marie Antoinette, in describing her son to a new governess, speaks of him as a very impulsive, self-willed child, from whom the word “pardon” could never be extracted.

The Due de Normandie had five sons, the eldest of whom died in early manhood without issue; and only one is now living. There are grandchildren of this unfortunate man also living. There are photographs of the four younger sons of the Due de Normandie. The likeness of all of them in profile to Louis XVI. and Louis XVIII. is striking.

WM. R. TOMLINSON, M.A.

‘Allan Kardec was the founder of Modern Spiritualism’

Paul J. Gaunt comments: -

Picking up on Tomlinson’s remark: - *“It was, I think, a great mistake to assume that Allan Kardec was the founder of Modern Spiritualism at the late Paris Congress.”* What Tomlinson is referring to here, took place on the 9th - 15th September 1889, in the Great Hall of the Grand Orient de France, Rue de Cadet. In the January 2007¹⁸ issue of *Psypioneer*, we published Mr. Everitt’s report on The Paris Congress of Spiritists and Spiritualists, he was at this time the representative of *‘The London Spiritualist Alliance’* (L.S.A.).

The initial report we published by Everitt and the reports we gave from *‘Light’* looked promising for a union to establish a fundamental basis for all Spiritists and Spiritualists. However, the congress in general terms did not end harmoniously, as it did not establish by far, a fundamental working basis between the Spiritists and Spiritualists.

The Paris congress was hailed a triumph for Spiritism with much of this being published by M. Leymarie, in the *Révue Spirite*. He made these remarks after they held its first propaganda meeting after the congress, this took place on October 7th: -

“Spiritists felt they were doing rightly in setting aside, till after further examination, the grave question of a universal alliance between Spiritualists and Spiritists; they wished first to realise the fact of confederation among themselves, and when this is established to extend it so as to include all their brethren in the other countries of the world. We are of a different opinion, and we think that

¹⁸ See also the involvement of Stainton Moses: - <http://www.woodlandway.org/PDF/PP3.1January07..pdf>

universal alliance, the idea of which has commended itself to the 12,000,000 Spiritualists of the United States, to all those in England, and in Australia, to those represented by the Dutch, Russian, Saxon, German, and Bavarian journals, ought to have been acceptable to the Congress."

Discontentment amongst Spiritualists occurred with the conference claims that '*Allan Kardec was the founder of Modern Spiritualism*'¹⁹

Readers of our Kardec series which started in the November 2008 issue²⁰ will have noted that I remarked on the different first edition dates of *The Spirits' Book*. These have varied by only a couple of years and have been regarded as relatively unimportant: - Leymarie 1855, Alexander Aksakof 1856, Dr. Alexander Moreira-Almeida 1857, (2nd (revised) 1860). The translator of the book Anna Blackwell gave 1857 as the date for the revised edition.

Kardec's, *The Spirits' Book* is generally marked as the beginning of Kardecism -Spiritism. In this aspect the correct date would be of historic interest. The claim that '*Allan Kardec was the founder of Modern Spiritualism*' would on the surface be historically untrue and a rather silly remark! The words; *Spiritualists, mediums, circles* and *séances* go back to the days of the early Mesmerists. The start of what was to become called "*Modern Spiritualism*", is generally accepted as 1850c the actual date, and who actually coined this name is uncertain.

Below is published²¹ two letters regarding firstly, the American representative's response to the conference claim regarding Kardec, as the founder of Modern Spiritualism. Secondly a reply from Anna Blackwell supporting the claim: -

In further reference to the absurd claim made by the Spiritists at the Paris Congress, Mr. Henry Lacroix, who represented the American Spiritualists on the occasion, has addressed the following letter to *Galvani's Messenger*.²² It ought to be unnecessary, in the face of history, to make any refutation of a claim that attracts attention only from the fact that it ever occurred to anybody to make it, and to any assembly of Spiritists to admit its validity: -

SIR,-For the information of those who may wish to have the right side of the Kardec question, the other side being explained by Miss Anna Blackwell, in her letter to this paper, 21st inst., I would add the following :

Allan Kardec is not the founder of Modern Spiritualism Andrew Jackson Davis was the first who issued a most important and large work, entitled *Nature's Divine Revelation*, dictated to him by spirits, published in New York city at the beginning of 1845. Prior even to Kardec, and almost simultaneously with Davis, Cahagnet

¹⁹ This claim I believe backdates to the previous years congress held in September 1888 at Barcelona

²⁰ Volume 4.11 page 253: - <http://woodlandway.org/PDF/PP4.11November08..pdf>

²¹ From *Light* October 1889: - Henry Lacroix Oct. 12th page 492, Anna Blackwell Oct. 26th page 519 – 20.

²² <http://query.nytimes.com/gst/abstract.html?res=9A07E7D71E3BE631A25752C2A96E9C946597D6CF>

published *Les Arcanes de le Vie Future Dévoilés*, translated afterwards and published in the United States under the title of *Celestial Telegraph*.

The first edition of Kardec's work, *The Spirits' Book*, in two-column pages, appeared only in 1856, and not in 1851, as Miss Blackwell erroneously states. Kardec, besides, was perfectly aware of the American movement, and his colleagues as well, as I can prove. I was in correspondence with him at the time, and I have those letters still, in which he refers to the American manifestations. Therefore, Miss Blackwell is wrong also on that second point.

The second edition of *The Spirits' Book* appeared only in 1858, at the same time as the *Revue Spirite*. Kardec became initiated only in 1855, at the same time as Judge J. W. Edmonds, of New York, Emma Hardinge, myself, and hosts of others. He then became a member of a circle held in the Rue des Martyrs, Paris, which had been established in 1850 by M. Sardou, sen., now aged eighty-nine, who lives at Nice, and is the father of the great dramatic author, Victorien; M. Tiedeman Marthèze. ex-Governor of Java; Saint Rene Taillandier, Academician; M. Didier, editor and printer of the French Academy, and others. That circle held seances every other day, and being composed of scholars, serious investigations were carried on there, with the active co-operation of many mediums.

Kardec was unanimously chosen by the members of that circle to compile the immense number of communications received and arrange them in proper order. He selected those which bore a character of continuity, and by questioning the spirits on ambiguous questions, and obtaining explanations through mediums, he finally was enabled to give the world, first, *The Spirits' Book*.

The above information I hold from a good, reliable source from the archives of the mother society, written by Allan Kardec himself, being the *History of Spiritism*, which he left unfinished.

As to the translation made by Miss Anna Blackwell, I am requested to state, by an interested party, that the renderings in English of the three works thus presented are wanting in various ways. Throughout, for instance, the word *soul* is styled it, in the neuter gender, while the word *spirit* is styled he, in the masculine. That error is deplorable, because in the English language the term *he* is essentially *masculine* and cannot represent the two active genders, as *il* in French. It must be borne in mind that the word *at* can alone answer in this case (neuter), and cannot be confounded with the term *he* (masculine), while in French the pronoun *il* (or he) serves equally to designate the masculine and the neuter.

HENRY LACROIX.

Miss Anna Blackwell's response: -

TO THE EDITOR OF *Galignani's Messenger*

SIR,-For the information of those who may be interested in the matter, kindly allow me to say that Mr. Henry Lacroix is mistaken in supposing, as he is stated to do in your issue of this morning, that "Modern Spiritualism had been practised in America many years before Allan Kardec took up the subject in France." In point of fact, it was my account of the experiences then taking place in the Fox family, in America, published by Baron du Potet, in his *Journal du Magnétisme*, in the spring of 1850, that constituted the first mention, on this side of the Channel, of what has come to be known as "Modern Spiritualism." Several editions of that number of the journal were eagerly bought up; and to the curiosity thus excited, in connection with the sudden outbreak of "table-turning" and its accompanying phenomena, that took place about the same time, is due the "spiritist" movement initiated by Allan Kardec's publication of *The Spirits' Book*, in 1851. This movement, propagated with unparalleled rapidity, was carried on under his leadership all over Europe with no more knowledge on his part of the American movement than had the leaders of that movement across the ocean of the movement inaugurated by him on the Continent of Europe. Thus, the "spiritist" movement (of which the leading characteristic is the acceptance of the doctrine of re-incarnation with its all-embracing consequences), and the "Spiritualistic" movement (of which the leading characteristic is the rejection of this doctrine) were begun, and have been going on, independently of each other, but *simultaneously*, from the commencement of the "modern movement" until the present time.

Not venturing to encroach any further on your valuable space, I beg to refer all those who may desire to know the details of the road by which Allan Kardec was occultly led to the views which have made his name "a household word" in so many lands, to the notice of his life and labours contained in the preface of my translation of his great work, *The Spirits' Book*, and giving his history, from his earliest youth to his interment in the burial-ground of Montmartre, whence his mortal remains were subsequently transferred to their present and final resting place in the cemetery of Pro-La chaise.-Yours, &c.,

Triel, Seine-et-Oise,

September 17th 1889.

Anna Blackwell.

If this statement by Blackwell is correct, it would give a completely different historic position to Kardec's early Spiritualistic involvement. Henry Lacroix, states that Blackwell used the wrong date for the first publication of *The Spirits' Book*, but Blackwell re-affirmed that the first edition was 1851! This would mean that Kardec's Spiritism started much earlier than the previous articles in this series would suggest? Or maybe that the original, much smaller first publication of *The Spirits' Book* was perhaps very limited in the number of copies, and did not at this time generate any great impact. As Leymarie Stated:²³ - "*In 1855 the Spirits' Book was first published, many additions were subsequently made to it up to the year 1858, when it appeared in its complete form, such as we have it at present.*" Once the revised edition was published and became a great success in 1857c this much larger book became regarded as the beginnings of Kardecism and was perceived as the first edition?

Tomlinson also states an earlier period: - *the opinions adopted by Allan Kardec in the year 1850.*

So just which year, and which edition of Kardec's book, *Le Livre des Esprits (The Spirits' Book)* actually commences Spiritism?

Paul J. Gaunt

In the January 2009 ²⁴ issue we published Dr. Alexander Moreira-Almeida's response to Aksakof's paper ²⁵ on Kardec. I sent Dr. Moreira-Almeida the above article prior to publication for his comments below is published his full response.

Dr. Moreira-Almeida, M.D., Ph.D., is a Professor of Psychiatry, in the School of Medicine, located at the Federal University of Juiz de Fora (UFJF), Brazil. Director of the Research Center in Spirituality and Health (NUPES) at UFJF, Brazil. This link²⁶ will introduce you to other papers by Dr. Moreira-Almeida, including one on historical aspects of Kardec's work that he presented at the PA conference, 2008.

²³ Volume 5.3 page 97: - <http://woodlandway.org/PDF/PP5.3March09..pdf>

²⁴ Volume 5.1 page 29 - *Aksakof's paper on Kardec - Dr. Alexander Moreira-Almeida* see: - <http://woodlandway.org/PDF/PP5.1January09..pdf>

²⁵ Volume 4.11 page 253: - <http://woodlandway.org/PDF/PP4.11November08..pdf>

²⁶ See: - www.hoje.org.br/elsh

Dear Paul,

Many thanks for sharing with me this paper.

That article makes it clear that Kardec and his works have not been studied in depth and have been misunderstood (even by Spiritists) since those old times.

Kardec never claimed to have created Spiritualism. On the opposite, he stated several times that Spiritualism was born in US. He created a specific way to investigate mediums and get reliable information regarding spirits. To name this approach, he created the term Spiritism at the Introduction of the Spirits' Book.

Kardec always emphasized similarities and a partnership that should be built between Spiritualists and Spiritists.

His research methods have been grossly misunderstood and misrepresented (again, even by Spiritists). They can be grasped by reading *Revue Spirite* (a kind of Proceedings of Kardec's works) and also the first chapter of his last book, published in 1868: "Genesis". I've worked on a paper to try to explain clearly Kardec's methods. I hope to have a first draft of it in a few months.

Kardec also often stressed that many other authors, philosophers, and religious people throughout history have proposed many of Spiritism's principles. The difference would be that Spiritism would have established these principles not by mere speculation, but based on a rigorous scientific investigation of spiritual phenomena.

To my knowledge, there is no evidence that Due de Normandie had influenced Kardec. Kardec often cited in his *Revue Spirite* many precursors of Spiritism's ideas, but did not cite this Duke.

The excellent book "Secular Spirituality – Reincarnation and Spiritism in Nineteenth-Century France" by Lynn Sharp describes how French romantic socialists and thinkers in France disseminated the idea of reincarnation at the first decades of XIX Century.

To solve the "mystery" of the real date of publication of Spirits' Book it is only needed to read what Kardec himself wrote about that.

As I had wrote previously, the first edition was in 1857 and the second on 1860. There are no editions in 1851, 1855, 1856, 1858... I would like to see a copy of any of them if they exist. Some private Kardec's writings were published in 1890 in a book called *Oeuvres Posthumes*. In this book, Kardec wrote that he first heard about turning tables in 1854, but that he attended a mediumistic séance for the first time in May 1855. He also stated that the first edition of Spirits' Book was in press in January 1857.

At the first issue of *Revue Spirite* (January 1858), he published several book reviews about Spirits' Book that were in several magazines and journals between April and June of 1857.

Revue Spirite April 1869 (the last one written by Kardec):

“La doctrine du Livre des Esprits, publié en 1857, et qui est en outre développée dans les autres ouvrages fondamentaux.”

Regarding the second edition:

Revue Spirite March 1860: Kardec announces the second edition of Spirits' Book:

EN VENTE: Le Livre des Esprits. Seconde édition - ENTIÈREMENT REFONDUE ET CONSIDÉRABLEMENT AUGMENTÉE.

Avis sur cette nouvelle édition. (...)

Revue Spirite September 1860: Kardec states that the second edition was published in March 1860 AVIS.

La seconde édition du Livre des Esprits, publiée au mois de mars 1860, a été épuisée en quatre mois. Une 3^e édition vient de paraître. ALLAN KARDEC.

There is a paper about Kardec's work written by a physicist and Philosopher of Science, professor of one of the best universities in Brazil,²⁷ The Spiritist Paradigm by Silvio Seno Chibeni, PhD.²⁸

Dear Paul, I would like to congratulate you again for your excellent work at Psypioneer. It will be always a pleasure to collaborate.

Best,

Um abraço,

Alexander

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²⁷ <http://www.unicamp.br/~chibeni/public.htm>

²⁸ <http://www.geocities.com/Athens/Academy/8482/artigos/paradigm.htm>

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Paul J. Gaunt
