

CHAPTER III.

DELUSIONS (*continued*).

I CLASS Kardecism amongst the delusions of the world, and I have excellent reasons for the course I take. I knew well the founder, or rather the reviver, of this phase of paganism. His entire honesty of purpose I do not for a moment doubt. He was perfectly convinced that he had dug from the grave of Pythagoras a light which should illumine the world. This intensity of conviction mastered not only himself but others. His earnestness was projected on the minds of the sensitive magnetic subjects whom he termed his mediums. The thoughts thus forced into their brains, their hands committed to paper, and Kardec received his own doctrines as messages from the spirit-world. Had these teachings really emanated from the great minds which were professedly their authors, would they have taken the shape they did? How came Iamblichus to be such a master of good modern French? Through what cause had Pythagoras so completely forgotten his native Greek? If, too, these communications were really the work of disembodied spirits, by what right does "Par Allan Kardec" appear on the title page of every volume? And then the teachings promulgated. Are they truths? If so, let us have some *fact* in support of these truths; the wild dreams of believers and the revelations of clairvoyants will not suffice. I am well known to be a clairvoyant, and have the right and the power to speak with confidence regarding this particular phase of psychology. All students of the question are aware that two forms of clairvoyance exist; the one entitled "natural;" the other induced by magnetism. I have never yet met with a case of magnetic clairvoyance where the

subject did not reflect directly or indirectly the ideas of the magnetiser. This is most strikingly illustrated in the instance of Allan Kardec. Under the influence of his energetic will his clairvoyants were so many writing machines that gave his ideas as he desired to have them. If at times the doctrines promulgated were not exactly in accordance with his wishes, he corrected them to meet those wishes. It is, or ought to be, well known that Allan Kardec *was not himself a medium*. He simply magnetized or psychologized minds frailer and more sensitive than his own. I can testify to the fact that, before I knew, or could by any possibility have known, of his passing from earth, I received, in presence of the Earl of Dunraven, then Viscount Adare, a message, saying: "I regret to have taught the *spirite* doctrine. Allan Kardec." ("Je regrette d'avoir enseigné la doctrine spirite. Allan Kardec.") By comparison of the minute of this occurrence with the minute of his passing away, the interval between the two was found so short as utterly to preclude the idea that even a telegram could have reached me regarding his departure from earth. As, moreover, his decease was preceded by no illness, the possibility of that decease had never been for a moment present to my mind. I could not, on receiving it, at first credit the above message. It was *not*, I may remark, received during a *séance*, but suddenly interrupted a conversation between Lord Adare and myself.

The subjoined most remarkable communication was dictated through M. Morin, whom in earth-life Allan Kardec considered one of his best mediums, and relied on greatly. To say the least it is reasonable, and bears the impress of truth.

"All. Kardec.

"M. Morin, médium, somnambule parlant,

"Communicant chez M. Caussin, Rue St. Denis, 345,

du 6me novemb., 1869.

"All. Kardec parlant par la bouche de Morin.

Sa confession posthume.

"Dans les dernières années j'ai travaillé avec soin à éloigner toutes les intelligences, tous les hommes entourés de l'estime publique et qui, travaillant à la science spirite, eussent pu accaparer pour eux une partie des bénéfices que je voulais pour moi seul.

“Cependant, plusieurs, d'entre eux, placés très haut dans les sciences et les lettres, se seraient contents en se dévouant au spiritisme de briller au second rang, mais dans mon effroi d'être éclipsé, je préférerais toujours rester seul à la tête du mouvement spirite ; en être à la fois la tête qui pense et le bras qui agit.

“Oui, je l'avoue, c'est ma faute si le spiritisme n'a jusqu'à ce jour compté dans ses rangs aucun de ces champions princes de la parole ou de la pensée ; chez moi l'homme avait dompté l'esprit.”

Sur l'avenir du spiritisme, tel qu'il l'avait conçu, et sur les conséquences actuelles :

“De mon vivant, le spiritisme, tel que je le concevais, me paraissait ce que l'homme pourrait rêver de plus grand, de plus vaste ; ma raison s'égarait.

“Maintenant que, débarrassé de l'enveloppe matérielle, je regarde l'immensité des mondes, je me demande comment j'ai pu me draper dans mon manteau de demi-dieu, me croire un deuxième Sauveur de l'humanité. Orgueil insensé que je déplore amèrement.

“Je vois le spiritisme tel que je l'avais conçu, si petit, si restreint, si éloigné, dans ses parties mêmes les moins imparfaites, des perfections qu'il doit atteindre.

“Considérant les résultats produits par la propagation des idées spirites, que vois-je à présent ?

“Le spiritisme traîné dans les bas-fonds du ridicule, représenté par d'infimes personnalités que j'ai trop élevées moi-même.

“En voulant produire le bien j'ai motivé beaucoup d'aberration qui enfante le mal.

“Au point de vue de la philosophie, peu de résultat. Pour quelques intelligences combien d'ignorants !

“Au point de vue religieux, que de superstitieux sortis d'une superstition pour tomber dans une autre !

“Conséquences de mon égoïsme.

“Si je n'avais pas écarté les intelligences transcendentes le spiritisme ne serait pas exclusivement représenté dans la majorité des adhérents par des adepts pris au sein des classes laborieuses, les seules chez lesquelles mon éloquence et mon savoir ont pu avoir accès.

“ALLAN KARDEC.”

I append a translation of the above :—

“All. Kardec.

“M. Morin, inspirational medium.

“Communication given at the house of M. Caussin,
Rue St. Denis, 345, Nov. 6th, 1869.

“Allan Kardec speaking through M. Morin.

His posthumous confession.

“During the last few years of my life, I sought with care to keep in the background all men of intelligence who merited public esteem,

who were investigators of the science of *spiritisme*, and might have taken for themselves a share of the benefit which I wished for myself alone.

“Nevertheless, many of these, occupying high positions in literature and science, would have been perfectly satisfied, in devoting themselves to *spiritisme*, to have shone in the second rank ; but, in my fear of being eclipsed, I preferred to remain alone at the head of the movement, to be at once the thinking brain and the arm of action.

“Yes, I acknowledge it to be my fault if *spiritisme* to the present day has numbered in its ranks none of those champions—princes of language or of thought ; with me the man (or my humanity) overcame my intelligence.”

In speaking of the future of *spiritisme*, as he had understood it, and of the actual position :

“Whilst I lived *spiritisme*, as I had conceived it, seemed to me all that mankind could imagine of grandest and most vast ; my reason was bewildered.

“Now that, free from the material envelope, I look on the immensity of the different worlds, I ask how I could have clothed myself in the mantle, as it were, of a demi-god ; believing myself to be a second Saviour of humanity. Monstrous pride which I bitterly regret.

“I now see *spiritisme*, such as I had imagined it, so small, so contracted, so far from (even in the least imperfect of its teachings) the perfections it ought to attain.

“Taking into consideration the results produced by the propagation of the ideas *spirite*, what do I now see ?

“*Spiritisme* dragged to the lowest depth of ridicule, and represented only by puny personalities, which I had striven too much to elevate.

“In seeking to do good I have incited much aberration productive only of evil.

“So far as the philosophy is concerned how small the results ! For the few intelligences it has reached, how many are unaware of its existence !

“From a religious point of view we find the superstitious leaving one superstition only to fall into another.

“Consequences of my egotism.

“Had I not kept in the shade all superior intelligences, *spiritisme* would not be represented, as it is to the majority of its adherents, by adepts taken from amongst the working classes, the only one where my eloquence and my learning could gain access.

“ALLAN KARDEC.”

Such is the message submitted to us through the instrumentality of M. Morin, and claimed to be from his former hierophant. I pass now to an examination of the philosophy, if philosophy it deserves to be termed, unfolded in “Le Livre des Esprits.”

“ Q.—What foundation is there for the doctrine of re-incarnation ?

“ A.—The justice of God and revelation.

“ Q.—What is the aim of re-incarnation ?

“ A.—Expiation ; progressive improvement of mankind. Without this aim, where would be its justice ? ”—*The Spirits' Book*.

Justice and Expiation are thus the key-notes of that fantasia with which Allan Kardec would have bewildered the brain of man. His scheme of creation is a plagiary from the severer schools of Christianity ; but a plagiary which omits their central figure, Christ. For the Messiah he substitutes an endless dream of change. He discards the theory of Pythagoras, so far as it relates to man's entrance into the bodies of animals ; but he discards this only to accept and refine upon other parts of the Pythagorean system. Like most theologians he finds in the Deity more of anger than of love. His Father is the Father of Calvin and of Knox. These, however, teach that God's wrath is pacified by the sacrifice of his Son. Kardec informs us that God pacifies his wrath by confusing the identity of his creatures. The order which reigns in the material universe finds no counterpart in spiritual things. The quiet harmony with which system wheels round system serves only to mock the confusion prevalent among the souls for whom those systems were created. It would seem that the happiness of just men made perfect is, in the Kardecian heaven, coincident on their having at last found out “ who they may possibly be.” The Biblical assurance that “ there is no rest for the wicked,” acquires a new and startling significance from the views put forward under the title of Re-incarnation. Unhappy spirits, we learn, spend a considerable portion of eternity in finding out how much “ worse confounded ” their confusion may become. Their constant dread is that, in forgetting the incidents of their earthly lives, they may have also forgotten the lessons of those lives, and so be sent back to learn them more perfectly. The incarnations, it seems, which spirits undergo “ are always very numerous.” Yet the soul “ never loses its individuality.” Fairly stated, the Kardecian argument would appear to be that a soul must lose its individuality in order to find it.