

THE IMPACT OF THE SPIRITIST PHENOMENON ON 19TH CENTURY SOCIETY AND HISTORY*

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Historical, anthropological and social studies regarding the spiritist phenomenon started to appear in the second half of the 19th century and reached a peak at the beginning of 20th century. This paper's purpose is to discuss the most important literature on the spiritist phenomenon, as well as to dig into the way in which the press covered one of the most important events of 19th century, namely spiritist séances. The central debate covers the manifestations of spiritism in the social, political and historical domains. Spiritism is defined as a "science which has as its purpose the experimental demonstration of soul's existence and its immortality, through communication with dead people."¹ Belief in the immortality of the soul and the possibility of communication between the dead and the living was a feature of many ancient cultures, even though the practice of communicating with the souls of the dead was often the prerogative of the priests who officiated at such ceremonies. Spiritism became a central issue in the 19th century, due to a number of factors which relate to history, religion and modernity.² In France, the term "spiritism" was used to designate all related practices which had been born in the United States in 1848 and arrived in Europe around 1852. These practices were based on the phenomenon of "table-turning" or "table-tipping," as well as communication with the spirits of dead people. Spiritism as a movement spread across America after the 1848 rappings which began in the Fox sisters' house and soon became a catalyst for social radicals, particularly for abolitionists and supporters of women's rights.³

When trying to analyze the success of the spiritist phenomena, one cannot help but notice Allan Kardec's contribution: systematizing old ideas into new ones, while showing support and understanding for those whose relatives had died. The word "spiritism" was invented by Kardec in 1857; before then, the only terms being used were "American spiritualism," "modern spiritualism," "magnetic phenomena" and "table-turning phenomena."⁴ Before Allan Kardec ordered

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¹ Delanne 2012, p. 227-235.

² Berge 1990, p. 37-39.

³ Braude 1990, p. 25.

⁴ Hardinge-Britten 1870, p. 45-59.

spiritist ideas into a coherent system, similar beliefs had started to appear; although the word “spiritism” did not exist before 1857, the spiritist phenomenon had already started to take shape. In 1830 in Germany, there was much discussion of psychic Frédérique Hauffe and her communication with dead people. Sixteen years later, in Normandy, Angélique Cottin caused strange phenomena that were associated with the spirits of the dead. Not long after this, the two women would become the subject of research for doctors of the Academy of Science.⁵ By the mid-19th century, the spiritist phenomenon was beginning to spread among groups and individuals who were admiring of magnetic phenomena, which had become fashionable once again after reaching a peak in 1820.

Although we do not know exactly when interest in psychic phenomena entered Europe, we know for sure that England, through its cultural links with the United States, was the main binding agent in importing the overseas movement.⁶ American spiritualist practices found supporters in cities such as Bremen, Hamburg, Strasbourg and Paris. In mid-1853, the spiritist phenomenon reached its peak: in June “turning-tables” became “talking-tables.”⁷ From this moment, the movement was no longer simply about parapsychological experiments, but about clear communication with dead people. Within weeks, the phenomenon had attracted major attention in most European cities. In France it had a particularly strong impact, with repercussions in all francophone countries, such as Canada and Belgium.

Following the winter of 1854, spiritism began to lose its popularity - the Crimean war was a major contributor in this shift - and fashionable spiritist phenomenon became regular fact, yet not to be completely ignored. In this context, we must delimitate two main channels: the American mediums and the scientists investigating the spiritist phenomenon. Often considered as opposite dimensions, they complemented each other and represented a point of reference for the followers of this school of thought. In the first instance, spiritism stood for a set of ideas about the nature of life and death, as well as the purpose of spiritist communications which came to be implemented by mediums, and later to spread at the level of the entire society where they were practiced as a game, a curiosity, or as a means to answer various questions. American spiritualists, such as David Home and the brothers Ira and William Davenport were responsible for the massive popularization of the phenomenon through tournaments in Europe, based on spectacular performances.⁸

Spiritualist periodicals describe in detail the activities of mediums and spiritist speakers, as well as publicity for a wide range of services offered by mediums. In Braude’s article *News from the Spirit World: A Checklist of American Spiritualist Periodicals, 1847-1900*, Ann Braude offers an inventory of spiritualist periodicals, mentioning their title and their lifespan. Periodicals such as *Banner of Light* (1857-1907), *Religious-Philosophical Journal* (1865-1907) or *World’s Advance*

⁵ Berge 1990, p. 27.

⁶ Home 1883, p. 26-32.

⁷ Guillard 1853, p. 7-9.

⁸ Braude 1990, p. 36-53.

Thought (1876-1918) lasted more than forty years, indicating the massive spread the American spiritualist phenomenon benefited from. Braude explains the role of the press in the spiritualist movement through examining the role of periodicals in forming “reader communities.”⁹ As will be shown and explained below, spiritism fulfilled various needs across Europe and the United States in the 19th century. If in America we can talk about the “community-building” function of spiritism, as well as its association with the emancipation of women, in countries such as France or England spiritism took on a more “religious” role. In England it filled the void left by the crisis in conventional religion caused by scientific advances, while in France it came close to a “religion of the nation,” taking the form of a very relaxed democratic exercise, designed to involve people from different social categories as well as different beliefs, and make them connect as a whole.

In order to talk about a spiritualist movement, we need to establish some basic elements which make it definable as a movement and hence of interest to research and comparable to other movements. In the 21st century, when communication through social media is an everyday occurrence and information spreads across the globe next to no time, we can easily talk about movements. A single piece of information or a blog post can be shared with hundreds, then thousands, then millions of others, going viral regardless of its importance or relevance to ourselves. Things we would never consider as being particularly important can become sensational overnight, gaining millions of supporters. According to Emma Hardinge-Britten, writing in 1870, by 1867 spiritualism had 11 million supporters among a population of 25 million in the North American territory (from Maine to California).¹⁰ While Hardinge-Britten’s figures may have been somewhat inflated in her eagerness to portray the importance of the spiritist movement in America, the historian Catherine L. Albanese concludes that even one million people out of the mid-1850s population of twenty-eight million is “still impressive.”¹¹

It is important to understand the occurrence of the spiritist phenomenon in the emblematic year of 1848, as revolutions spanned across Europe. Regardless of the exact number of supporters, spiritualism played a central role in the cultural and religious scene and cannot be ignored from a historical and social point of view. Spiritualists, who had no church or institutional establishments and operated in most cases from their comfortable homes, often through illiterate women, created a public and political community in some cases. Spiritualism had become a sort of link between the many different reforms of the time, gathering under its umbrella distinctive political movements, not only abolitionists and suffragists. Although the topic has been marginalized in conventional histories of the 19th century, the last forty years have seen an increasing volume of literature on spiritualist manifestations and movements.

In his article *Spiritualism and a Mid-Victorian Crisis of Evidence*, Peter Lamont notes that Victorian spiritualism has been studied in terms of class and gender,

⁹ Ibid.

¹⁰ Hardinge-Britten 1870, p. 13.

¹¹ Albanese 2007, p. 221.

while the beliefs of spiritualists were seen in the context of the general decline of orthodox Christianity in response to the so-called “Victorian crisis of faith” caused by Darwinism. Victorian spiritualism is thus analysed by historians in terms of the emergence of dividing lines in the formation of scientific concepts, as part of a larger cultural discourse on the nature of modern society. Hence, Lamont remarks upon a tendency among historians who have analysed spiritism to see it through a social filter. The problematic nature of “séance-sitting” put historians in the inconvenient position of comparing the testimonies of those who witnessed phenomena in the Victorian period with the reports of historians, which were radically different.¹²

In his book *An Edwardian Turn of Mind*, Samuel Hynes portrays English society between the death of Queen Victoria and the outbreak of World War I, a period embodying a “dramatic struggle” between new and old.¹³ Jose Harris explains the appearance of spiritism in Victorian England within the socio-political context of the late 19th and early 20th century, a period in which many unorthodox religious groups began to make their presence felt in the Victorian landscape.¹⁴ Other historians link Victorian spiritualism with Christian rhetoric, which became unattractive to a certain social class in search of sensationalism, as Rowell argues in his book *Hell and the Victorians*.¹⁵ Historian Susan Budd suggests that we should not be surprised that religious belief was replaced by less serious versions of beliefs.¹⁶ Budd argues that those who converted from firm religious beliefs to spiritism were not lacking intelligence; on the contrary, she notes a pattern in the psychological traits characterising adherents to the new trend: they were intelligent, moralizing people, seeking a comprehensive explanation of things. Budd identifies two categories of free-thinkers in the late 19th and 20th century in England: those who tried to destroy religious influence and those who tried to replace it. The first category is represented by rationalists, (those who campaigned for an “emancipated manhood”) while positivists (those who maintained that any statement that cannot be verified empirically is meaningless) represent the second category. This division corresponds to another one which Dr. Budd sees between “those who emphasize human repentance and the need to transform their lives through political and social actions that constitute a prerequisite for a better life” and those who primarily pay attention to the moral regeneration of the individual, hoping that “renewed” people will underpin social regeneration.

In his book *The Secularization of the Soul: Psychical Research in Modern Britain*, John Cerullo talks about the origins and early days of the British Society for Psychical Research up to 1920, showing that spiritualism was a response to scientific materialism. He describes the research of a small group located in Cambridge, which adopted the ideas and methods of Frederic Myers and Edmund Gurney. The society was the first organisation in the world to address transference,

¹² Lamont 2004, p. 902.

¹³ Hynes 1992, p. 28-59.

¹⁴ Harris 1994, p. 17-27.

¹⁵ Rowell 2000, p. 120-131.

¹⁶ Budd 1977, p. 112.

mesmerism, mediumship, apparitions and haunted houses. They established a clear research program to test the subliminal powers of self (telepathy especially). Although the initial direction of research was profoundly oriented towards spiritualist practices that had no connection whatsoever with the church, the Cambridge group imposed a secular approach, restricted religiousness to subliminal mental powers and totally ignored spiritualist manifestations such as telepathy, mesmerism and mediumship. Secular spirituality, defined as a spiritual ideology without being connected to a religious background, refers to embracing inner peace rather than a traditional connection with the church or the divine. Cerullo summarizes 19th century fascination with spiritualism by developing Turner's hypothesis, according to which this enthusiasm is torn between science and religion. He notes that spiritism appeared amid the investigation of mental powers by a highly individualistic group, scared that they might lose their personality in an increasingly bureaucratic society. He states that the Cambridge group's research in the field of psychological sciences represented a starting point for the secular approach of spiritism.

Another extremely detailed analysis of the English spiritist phenomenon is offered by Janet Oppenheim in her book *The Other World: Spiritualism and Psychical Research in England, 1850-1914*.¹⁷ After a brief introduction to the main personalities in the field of psychic phenomena in Victorian England, Oppenheim examines the main spiritist publications, along with local and regional spiritist associations. Most of book's content is devoted to the complex and diverse branches of both spiritism and psychical research in Victorian religion, rationalism, occultism and science. Oppenheim explores the connection between orthodox Christianity, secularism, agnosticism and theosophy and relates them to phrenology, mesmerism, alternative medicine and hypnotism. The author also analyses the complex and often contradictory reactions of Victorian spiritualists, philosophers and scientists towards the challenges, addressed on one hand by the decline of orthodox Christianity and the rise of scientific materialism, and on the other hand by the spiritualist phenomenon and the purpose of psychical research. Oppenheim suggests that the efforts of spiritualists and psychic researchers to prove the existence of life beyond death, as well as the possibility of communicating with the spirits of the dead, is neither ridiculous nor false, but part of a larger attempt of the Victorian era to fill the emotional, philosophical and ethical void left by the decline of traditional religious beliefs. Placing spiritualism and psychical research in the context of the "Victorian crisis of faith," Oppenheim's book brings to the surface a series of links in the history of Victorian religion, science and culture.

The main issue orthodox Christianity had to deal with when it came to spiritism was that the evidence for the probity of spiritism sessions was superior to that of biblical miracles. While orthodox Christian criticism of Darwin emphasized the empirical weaknesses of his theory, the solution in this case lay in moral rather than empirical support, since this was a matter of religious authority over scientific authority, of discriminating between internal and external evidence of revelation, as

¹⁷ Oppenheim 1985, p. 34-92.

a wider part of the discourse on the nature of religious and scientific evidence. In general, the phenomenon of spiritist sessions was called at best blasphemous and at worst evil, but in response to an increasing body of evidence, a secular framework that allowed psychic phenomena to be viewed as neutral scientific phenomena was born. Despite constant requests from spiritualist Christians towards orthodox Christianity to use spiritual evidence to support biblical miracles, their involvement with the orthodox church was denied. However, the wider implications of reported events were not only challenging current scientific knowledge, they were also bringing to the surface more general problems of scientific authority. After all, even if these phenomena were not real, alternative theories were equally problematic. Around this time, scientists were making the public increasingly aware of the vulnerability of the senses, not only through written materials and lectures, but also through mass-produced optical devices.

Matthew Beaumont¹⁸ approaches the Victorian spiritualist phenomenon from another perspective, arguing that the occult was not a simple reaction against traditional authority's decline in the 19th century, but was about a broader perspective. In this regard, he analyses the contribution of Victorian spiritualism to society from a historical and also an ideological point of view. Being an esoteric movement, spiritualism was marked by a lack of evidence regarding life after death.

The historical relation between spiritism and feminism has been debated and exploited in many works, compared to those dealing with the connection between occultism and socialism, which is generally neglected in academic literature. Redressing this imbalance, Thurschwell explores the sociological dimension of the spiritist phenomenon, noting that: "in its desire to form communities among the dead and the living, spiritism was a shared interest by those who were in favour of underrepresented communities."¹⁹ Although he does not discuss the relation between socialism and occultism at the end of the 19th century, Owen suggests that the socialist vision was compatible with belief in an unseen world.²⁰ Spiritism thus appears to be the result of a historical period in which everyone was awaiting a major, utopian change, fuelled by occultism. Frank Podmore writes in his book on the history of modern spiritualism of a natural affinity between socialism and a certain kind of spiritualism.²¹

Hence, it can be seen that spiritualism and a certain type of socialism were connected in the 19th century. Both the socialists and theosophists argued in favour of an utopian universal brotherhood, considering history as an evolutionary process and adopting a positivist attitude towards the present. Podmore places the natural affinity between socialism and spiritualism at the crossroads of a social and political vacuum. Theodor Adorno sees in occultism a phenomenon that occurs at the edge of the system and unsuccessfully tries to cover some holes within the system.²² This contradicts philosopher Ernst Bloch's mid-1930s claim that

¹⁸ Beaumont 2010, p. 220.

¹⁹ Thurschwell 2001, p. 76-85.

²⁰ Owen 1990, p. 145-153.

²¹ Podmore 1902, p. 232-245.

²² Adorno 1994, p. 85.

contemporary fascination for “occult weirdness” could not be labelled a bourgeoisie fascination as it was of a utopian and ideological nature. He claims that occultism may have been transformed by an active social transformation, and the affinities throughout the 1880s and 1890s testify to the complex relationship between utopia and occultism.²³

In her article *Spirits in the Material World: Spiritualism and Identity* in the “Fin De Siècle” Elana Gomel argues that the conclusion that spiritism failed because the spirit world does not exist fails to answer the major questions about the spiritist doctrine, and moreover fails to explain what happens during spiritist sessions.²⁴ Gomel thinks that the main cause of this problem is Victorian culture’s refusal to accept a spiritualist explanation for these events, and also that spiritualism was a challenge to concepts of gender and identity. By stretching the limits of body and soul, spiritism positioned itself as a catalyst for the naturalization of the supernatural in order to negate the divisions between body and soul, factual and moral considerations, scientific and spiritual awareness. From the perspective of gender studies it is interesting to note that, contrary to other sociologists and historians, Gomel thinks that behind women’s occult affinities are motives of their own nature: women have a privileged access to the invisible world through their natural capacities to be aware of the unseen and by using their intuition. The psychic’s responsiveness to the spirit world was seen primarily as a feminine attribute, the psychic representing the cornerstone of any spiritist session, without whom the existence of spiritism is doomed. Although, according to spiritist beliefs, the psychic is not the one who makes things happen, rather things happen “through” her, the spiritualist women gained an unprecedented power, switching social polls.²⁵ Both women and men assumed spiritualist roles, setting aside their femininity or masculinity, becoming a mere instrument for messages from beyond. From this perspective, spiritualism became a reflection of anxieties that characterized the physical and psychological identity of the late 19th century, while trying to emphasize the importance of the spirit, as an independent entity, to the body.²⁶

Robert Elwood argues in favour of a sociological perspective on spiritism, according to which social hierarchy and the influence of those in the upper layers of society had the power to change the minds of the majority. Thus, Ellwood compares the medium with a shaman or a magician, an occult leader who initiates others into a sacred reality, but also serves as a translator of that reality.²⁷ Mediumship as a form of leadership is based on a rather symbolic relationship, thus contrasting with the clergy of conventional religious groups. The personality of the medium is crucial to this role, expressing through power and knowledge an aspiration towards transcendence. The interpersonal authority which exists between a medium and his or her followers is based on reciprocity: followers bring

²³ Bloch 1991, p. 120.

²⁴ Gomel 2007, p. 193.

²⁵ Frieze et al. 1978, p. 23-45.

²⁶ Widiger, Settle 1987, p. 465.

²⁷ Ellwood 1979, p. 67-82.

gifts and make donations, attend the leader's classes, and sometimes friendships are born. The general approach of spiritism, building on spiritual sources of identity to reform existing religious institutions, remained viable for a proportion of its followers. Although it failed to clearly address the issue of women's emancipation, spiritism still supported the legitimate role of women as religious authorities and encouraged women's emancipation through changing their conventional identities. In this regard, studies addressing spiritualism suggest that some daily life choices had a tremendous impact on women and on institutional authority, specifically in the rite of spiritualism.

The overlap between spiritism and science is discussed by Don Rawson in his article *Mendeleev and the Scientific Claims of Spiritualism*.²⁸ The author states that the innovative aspect of spiritualism does not account for the phenomenon in itself, but for the spiritualist explanation, which invokes science to support the existence of the spirit. The author explains the emergence and expansion of the spiritist phenomenon by the fact that in an era when the main concepts promoted by religion were losing their importance, materialism gained ground, underlining doubts about the existence of the spiritual world. For many followers the conflict was intense and real, as it called into question the survival of the human spirit after death: although religion promised the survival of the spirit after death, it did not provide empirical evidence.

Russian literature does not contain many references to the spiritist tradition in 19th century, but the experience of the country's most important spiritualist supporter, Aleksandr Aksakov is representative. After translating into Russian Swedenborg's *Heaven and Hell* in the 1860s, Aksakov drew closer to the spiritist phenomenon. In 1872, he edited a collection of articles (*Spiritualism and Science*)²⁹ which describe events that took place in Great Britain and continental Europe, apparently proving the existence of the spirit world. Two years later in Leipzig he established *Psychische Studien*, a monthly magazine in which he criticized the materialistic approach and suggested a need to counterbalance it through the "spirit's physiology." Aksakov believed in a new era of human knowledge, and his efforts were echoed in the scientific world: Aleksandr Butlerov, a member of the *Imperial Saint Petersburg Academy of Sciences*, joined Aksakov in 1870 for a series of experiments looking into the mediumistic phenomenon. As he writes, he could not deny the occurrence of these phenomena, which could not be attributed to unconscious muscular movements, hallucinations or fraud. Despite not having a clear explanation for such phenomena, Butlerov accepted the spiritist hypothesis.³⁰

One of the most significant books on spiritualism in France is Lynn Sharp's *Secular Spirituality: Reincarnation and Spiritualism in Nineteenth-Century France*. In contrast to the existing literature on 19th century spiritualism, which tends to be dominated by Anglo-American studies, Sharp's study clearly manages to capture the distinctive character of the movement in France, where the movement had some aspects in common with Anglo-American spiritualism but in other regards

²⁸ Rawson 1978, p. 7.

²⁹ Brock 2008, p. 137.

³⁰ Ibid.

was very different.³¹ Setting itself against clericalism, French spiritism was often associated with certain versions of romantic socialism and republican politics. Firstly, inspired by the work of spiritism's codifier, Allan Kardec, the French spiritist movement made reincarnation a far more central theme than it was elsewhere. This focus on reincarnation emphasizes a commitment towards the social reform and rationality which were features of French spiritualism. Sharp's book rejects the classical dichotomy between religion and enlightenment: spiritualists were not Catholic, nor materialistic. One of the most fascinating sections of Sharp's book discusses the spiritist session as a manifestation of the democratic ethos of the spiritist movement. Sharp concludes that spiritism functioned as a ground for democracy and self-expression, which generated democratic behaviour and allowed people to imagine a perfect world which complied with their standards and desires. Communication with the spirit world was a collective act, organized in a democratic manner, spiritists being involved in various networks of support. Sharp suggests that the distinction between religion and politics within the spiritist movement was a historical product of post-enlightenment debates in France. For romantic socialists before 1848, reincarnation theories offered a way to change the world, to promote morality and fraternal solidarity, encouraging people to take greater responsibility for each other. Spiritualists took this theory and expanded it, by stating that religious and political transformations were linked to each other: this new world had to be built on a new religious approach which must privilege and protect justice and cooperation among the people for honourable purposes.

In his article *Le retour des esprits, ou la naissance du spiritisme sous le Second Empire*, Guillaume Cuchet discusses the new spiritist trend that restarted in mid-1859, when spiritist societies enjoyed a higher administrative tolerance.³² From 1860, Kardec travelled to promote his ideas in France and Belgium. Spiritism was strongly promoted and widely accepted by the masses due to its multivalent orientation, which even then incorporated separate themes (at least from an ideological point of view) such as magnetism and spiritism, parallel worlds, previous incarnations and materialisations of the dead.³³ However, it is worth noting that the accelerated pace of spiritualism's spread in France had slowed down by 1863, and that most spiritualist periodicals were gone by 1868. This is due to the fact that spiritism had, by then, exhausted its fantastic dimension and become an object of ridicule in French society. This was mostly a result of the scandals concerning the Davenport brothers, who were convicted of fraud in Liverpool in February 1865 and in Paris on 12 September 1865.³⁴

When it comes to American spiritualism, much insight is provided by David Nartonis' article *The Rise of 19th-Century American Spiritualism, 1854-1873*, which uses data to compare and contrast spiritualistic activity from 1854 to 1873.³⁵ His

³¹ Sharp 2006, p. 23.

³² Cuchet 2007, p. 80.

³³ Ibid.

³⁴ Buescher 2004, p. 27-29.

³⁵ Nartonis 2010, p. 370.

account is of great importance in understanding the main factors which determined and encouraged the spread of spiritism and underpinned the success of the spiritist phenomenon. As Nartonis states, native and immigrant Americans were no strangers to spiritualism, but the type and quantity of spiritualistic activity which occurred in the 19th century demands special analysis. Similarly to authors dealing with England and France who consider spiritualism's rise to have been a direct result of the "crisis of faith" and the decline of traditional religious authority, Nartonis explains American spiritualism in terms of a crisis in traditional religion, which was unable to offer enough support and assurance in an industrialized and urbanized 19th century America.

In her book *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America*,³⁶ Ann Braude explains that plurality of religions, along with new freedoms brought by the Revolution and an increasing number of immigrants played an important role in the diminishing of Christian authority. Science and medicine were increasingly challenging traditional biblical views, resulting in a crisis of faith that allowed other systems of belief to surface among the masses. An important contribution to the literature on the the spiritist phenomenon is Geoffrey Nelson's book *Spiritualism and Society*, which supports the idea that spiritism was not a religion of the poor, or of those in crisis or pain, but rather had supporters from all sectors of society, including persons of high intellectual distinction.³⁷ In agreement with other historians, Nelson suggests four social sources of Spiritualism: social mobility, geographical mobility, the influx of immigrants and rapid industrialization.

In her discussion of 19th century spiritualism, Sally Morita offers an interesting explanation that can be summarized as "invisible causation."³⁸ Her argument dwells on the idea that there was a change of focus from phenomenal spiritualism to philosophical spiritualism. She suggests that an alternative understanding of spiritualism as a reform movement helps us to understand how even after its disappearance from the public eye the movement left an undeniable inheritance which was the root of other unconventional beliefs that came to be popular during the second half of the 19th century.

Mary Farrell Bednarowski article's *Spiritualism in Wisconsin in the Nineteenth Century* places religious scepticism at the root of spiritualism's upheaval. Facing a clash between religious teachings and the need for evidence obtained through scientific means, many Americans found an answer to this dilemma by following the spiritist doctrine, which was mostly concerned with proving the existence of life after death and the survival of human spirit.

In any case, the great majority of authors or historians who try to explain the emergence of spiritism as a social movement should not be misled by the "crisis of faith" narrative which had to be dealt with somehow. Spiritism came as an answer to a crisis situation, but it was more than a temporary solution. By placing it only at a superficial level of social awareness, some authors neglect to

³⁶ Braude 1990, p. 57.

³⁷ Nelson 1969, p. 83-89.

³⁸ Morita 1999, p. 111.

acknowledge its importance and its relevance to 19th century social and cultural consciousness, as spiritism was a direct reflection of people's aspirations, desires and failures. Access to a movement which encouraged people to dig deeper into themselves, to see more than can be seen, prepared the ground for other social movements: the masses learned that they could transcend trivial reality and aspire to discover new ways of interpreting reality. Spiritism came to the rescue of those who were not satisfied with a purely materialistic view. Such people were imbued with the idea that every end is a new beginning. This is how spiritism was able to gather so many currents and ideas around it and make the most of them in terms of popular support: it allowed everything and denied nothing. People could be broken and societies torn apart, but there was a chance for everything and everybody.

Although only a small category of historians dealing with this era choose to cover spiritism and its historical consequences, the movement was of profound importance to the 19th century and reflects a great deal about the period. What better way to understand a specific era or society than by looking at people's references, the way they were, the way they thought, and what their main aspirations were? Spiritism offers a rare insight into the 19th century, different from that provided by conventional histories, yet of great importance and depth.

The Impact of the Spiritist Phenomenon on 19th Century Society and History

(Abstract)

This paper analyses spiritism as a social movement, discussing its main implications for 19th century society and culture. A number of social, political and anthropological arguments are presented in order to establish the factors that contributed to the massive spread of the spiritist phenomenon in Europe and America. The article then explores specific conditions in individual countries where spiritism had many supporters and was a movement of great relevance in terms of religious authority. The main spiritual publications and periodicals in America, France, England and Russia are presented and discussed, taking into consideration their social impact. Many scholars who study spiritism as a social movement describe its roots in the "crisis of faith" triggered by developments in science and medicine in this period. The author presents alternative perspectives to supplement this orthodox view, discussing the implications of challenging traditional authority and the main ways in which spiritism answered people's questions. The works of the most important historians addressing the spiritist phenomenon and its historical and social meaning in the 19th century are discussed, comparing and contrasting their insights into the movement's causes and consequences. This paper does not try to explain the spiritist phenomenon per se, but rather presents a historical perspective upon the most important literature on this topic and the beginning of the spiritist phenomenon in Europe from 1848 to the beginning of the 20th century.

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Keywords: spiritism, American spiritualism, 19th century, spiritists, religious, authority.

LISTA ABREVIERILOR

AAR-SI	- Analele Academiei Române. Memoriile Secțiunii Istorice. Academia Română. București.
AAust	- Archaeologia Austriaca, Beiträge zur Paläanthropologie, Ur- und Frühgeschichte Österreichs. Wien.
AB	- Altarul Banatului. Arhiepiscopia Timișoarei și Caransebeșului și Episcopia Aradului. Timișoara.
ActaArchCarp	- Acta Archaeologica Carpathica. Cracovia.
ActaArchHung	- Acta Archaeologica. Academiae Scientiarum Hungaricae. Budapest.
ActaMN	- Acta Musei Napocensis. Cluj-Napoca.
ActaMP	- Acta Musei Porolissensis. Muzeul Județean de Istorie și Artă Zalău.
ActaPal	- Acta Paleobotanica. Polish Academy of Sciences. Krakow.
AÉ	- Archaeologiai Értesítő a Magyar régészeti, művészettörténeti és éremtani társulat tudományos folyóirata. Budapest.
AHA	- Acta Historiae Artium. Akadémiai Kiadó. Budapest.
AIIC(N)	- Anuarul Institutului de Istorie „George Bariț”. Cluj-Napoca.
AIAC	- Anuarul Institutului de Istorie și Arheologie Cluj. Cluj-Napoca (din 1990 Anuarul Institutului de Istorie „George Bariț”).
AIIAI/AIIX	- Anuarul Institutului de Istorie și Arheologie „A. D. Xenopol” Iași. (din 1990 Anuarul Institutului de Istorie „A. D. Xenopol” Iași).
AISC	- Anuarul Institutului de Studii Clasice. Cluj.
AJA	- American Journal of Archaeology. New York.
AJPA	- American Journal of Physical Anthropology. The Official Journal of the American Association of Physical Anthropologist. Baltimore.
Almanahul graficeii române	- Almanahul graficeii române. Craiova.
Aluta	- Aluta. (Studii și comunicări - Tanulmányok és Közlemények). Sfântu Gheorghe.
AnB	- Analele Banatului (serie nouă). Timișoara.
Angustia	- Angustia. Muzeul Carpaților Răsăriteni. Sfântu Gheorghe.
Antaeus	- Antaeus. Communicationes ex Instituto Archaeologico Academiae Scientiarum Hungaricae. Budapest.
AnthAnzeiger	- Anthropologischen Anzeiger. Journal of Biological and Clinical Anthropology.
Antiquity	- Antiquity. A Quartely Review of World Archaeology. York.
AnUB-LLS	- Analele Universității din București - Limba și literatura străină. Universitatea din București.
AO	- Arhivele Olteniei. Craiova; serie nouă (Institutul de Cercetări Socio-Umane. Craiova).

AP	- Annales de Paléontologie. L'Association paléontologique française.
APR	- Acta Palaeontologica Romaniae. Romanian Society of Paleontologists. Bucharest.
Apulum	- Apulum. Acta Musei Apulensis. Muzeul Național al Unirii Alba Iulia.
Archaeologia Bulgarica	- Archaeologia Bulgarica. Sofia.
Archaeometry	- Archaeometry. Research Laboratory for Archaeology & the History of Art. Oxford.
ArchMühely	- Archeometriai Mühely. Budapest.
Arheologia	- Arheologia. Organ na Archeologičeskija Institut i Muzei pri Bulgarskata Akademija na Naukite. Sofia.
ArkhSb	- Arkheologičeskij sbornik. Muzey Ermitazh. Moskva.
AS	- American Studies. Mid-America American Studies Association. Cambridge (USA).
ASS	- Asian Social Science. Canadian Center of Science and Education. Toronto.
ASUAIC-L	- Analele Științifice ale Universității „Alexandru Ioan Cuza” din Iași (serie nouă). Secțiunea IIIe. Lingvistică. Universitatea „Alexandru Ioan Cuza” din Iași.
AT	- Ars Transilvaniae. Institutul de Istorie și Arheologie Cluj-Napoca. Cluj-Napoca
ATS	- Acta Terrae Septemcastrensis. Sibiu.
AUASH	- Annales Universitatis Apulensis. Series Historica. Universitatea „1 Decembrie 1918” din Alba Iulia.
AUASP	- Annales Universitatis Apulensis. Series Philologica. Universitatea „1 Decembrie 1918” din Alba Iulia.
AUCSI	- Analele Universității din Craiova. Seria Istorie. Universitatea din Craiova.
Australiada	- Australiada: A Russian Chronicle. New South Wales. Woy Woy (Australia).
AUVT	- Annales d'Université „Valahia” Târgoviște. Section d'Archéologie et d'Histoire. Universitatea Valahia din Târgoviște.
AVSL	- Archiv des Vereins für Siebenbürgische Landeskunde. Sibiu.
BA	- Biblioteca de arheologie. București.
Banatica	- Banatica. Muzeul de Istorie al județului Caraș-Severin. Reșița.
Balcanica	- Balcanica. Annuaire de l'Institut des Études Balkaniques. Belgrad.
BAMNH	- Bulletin of the American Museum of Natural History. American Museum of Natural History. New York.
BAR	- British Archaeological Reports (International Series). Oxford.
BB	- Bibliotheca Brukenthal. Muzeul Național Brukenthal. Sibiu.
BCMI	- Buletinul Comisiunii Monumentelor Istorice / Buletinul Comisiei Monumentelor istorice. București.

BerRGK	- Bericht der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts. Frankfurt am Main.
BF	- Bosporskij fenomen. Gosudarstvennyj Ermitazh Sankt-Peterburg.
BGSG	- Bulletin of the Geological Society of Greece. Geological Society of Greece. Patras.
BHAB	- Bibliotheca Historica et Archaeologica Banatica. Muzeul Banatului Timișoara.
BI	- Bosporskie issledovanija. Krymskoe Otdelenie Instituta Vostokovedenija, Nacional'na akademija nauk Ukraini. Simferopol, Kerch.
BMA	- Bibliotheca Musei Apulensis. Muzeul Național al Unirii Alba Iulia.
BMAntiq	- Bibliotheca Memoriae Antiquitatis. Piatra Neamț.
BMN	- Bibliotheca Musei Napocensis. Muzeul de Istorie a Transilvaniei. Cluj-Napoca.
BMS	- Bibliotheca Musei Sabesiensis. Muzeul Municipal „Ioan Raica”. Sebeș.
BOR	- Biserica Ortodoxă Română. Patriarhia Română. București.
BospCht	- Bosporskie chtenija. Bospor Kimmerijskij i varvarskij mir v period antichnosti i srednevekov'ja. Militaria. Krymskoe Otdelenie Instituta Vostokovedenija. Nacional'na akademija nauk Ukraini. Simferopol, Kerch.
Das Börsenblatt	- Börsenblatt für den Deutschen Buchhandel-Frankfurter Ausgabe. Börsenverein des Deutschen Buchhandels. Frankfurt pe Main.
Br J Ind Med	- British Journal of Industrial Medicine. London.
Brukenthal	- Brukenthal. Acta Musei. Muzeul Național Brukenthal. Sibiu.
BTh	- Bibliotheca Thracologica. Institutul Român de Tracologie. București.
București	- București. Materiale de istorie și muzeografie. București.
Bucureștii vechi	- Bucureștii vechi. Buletinul Societății Istorico-Arheologice. București.
BUS	- Birka Untersuchungen und Studien. Stockholm.
CA	- Current Anthropology. University of Chicago.
Caietele ASER	- Caietele ASER. Asociația de Științe Etnologice din România. București.
Carpica	- Carpica. Complexul Muzeal „Julian Antonescu” Bacău.
CCA	- Cronica cercetărilor arheologice. București.
CCJ	- Chemistry Central Journal. London.
Cele Trei Crișuri	- Cele Trei Crișuri. Oradea.
Cetatea Bihariei	- Cetatea Bihariei. Institutul de Istorie și Teorie Militară din București, Secția Teritorială Oradea.
CIRIR	- Cercetări istorice. Revistă de istorie românească. Iași.
CL	- Cercetări literare. Universitatea București.
Codrul Cosminului	- Codrul Cosminului, seria nouă. Analele Științifice de Istorie, Universitatea „Ștefan cel Mare” Suceava.
ComȘtMediaș	- Comunicări Științifice. Mediaș.
ConspNum	- Conspicte numismatice. Chișinău.

Conviețuirea-Együttélés	- Conviețuirea-Együttélés. Catedra de limbă și literatura română a Institutului Pedagogic „Juhász Gyula”, Szeged.
Corviniana	- Corviniana. Acta Musei Corvinensis. Hunedoara.
CPF	- Cahiers des Portes de Fer. Beograd.
CretaceousRes	- Cretaceous Research. Elsevier.
Crisia	- Crisia. Culegere de materiale și studii. Muzeul Țării Crișurilor. Oradea.
CRP	- Comptes Rendus Palevol. Comptes Rendus de l'Académie des Sciences France.
Cultura creștină	- Cultura creștină. Publicație apărută sub egida Mitropoliei Române Unite cu Roma Greco-Catolică și a Facultății de Teologie Greco-Catolice din Universitatea „Babeș-Bolyai” Cluj-Napoca, Departamentul Blaj.
Dacia	- Dacia. Recherches et découvertes archéologiques en Roumanie. București, I, (1924) - XII (1948). Nouvelle série: Revue d'archéologie et d'histoire ancienne. București.
Dări de seamă	- Dări de seamă ale ședințelor. Paleontologie. Institutul Geologic al României. București.
DB	- Drevnosti Bospora. Rossiyskaya Akademiya Nauk. Moskva.
De Antiquitate	- De Antiquitate. Asociația Virtus Antiqua. Cluj-Napoca.
DFS	- Deutsche Forschung im Südosten. Sibiu.
DP	- Documenta Praehistorica. Poročilo o raziskovanju paleolitika, neolitika in eneolitika v sloveniji. Ljubljana.
Drevnosti Altaja	- Drevnosti Altaja. Gorno-Altajskij gosudarstvennyj universitet. Gorno-Altajsk (Respublika Altaj).
EHQ	- European History Quarterly. Sage Publications. New York.
EphNap	- Ephemeris Napocensis. Institutul de Arheologie și Istoria Artei, Cluj-Napoca.
EVNE	- Etnokul'turnoe vzaimodeystvie narodov Evrazii. Institut Arheologii i Etnografii Sibirskogo otdeleniya Rossiyskoy Akademii Nauk. Novosibirsk.
FK	- Földtani közlöny. Magyarhoni földtani tarsulat folyóirata. Budapest.
FU	- Finno-Ugrika. Institut Istории imeni Sh. Mardzhani. Akademiya Nauk Tatarstana. Kasan'.
FVL	- Forschungen zur Volks- und Landeskunde. Sibiu.
Geo-Eco-Marina	- Geo-Eco-Marina. Institutul Național de Cercetare-Dezvoltare pentru Geologie și Geoecologie Marină. București.
Glasnik	- Glasnik Srpskog arheološkog društva. Journal of the Serbian Archaeological Society. Beograd.
Glasul Bisericii	- Glasul Bisericii. Mitropolia Munteniei și Dobrogei. București.
Godišnjak	- Godišnjak. Jahrbuch Knjiga. Sarajevo-Heidelberg.
GR	- Gondwana Research. International Association for Gondwana Research, Journal Center, China University of Geosciences. Beijing.
HistArchaeol	- Historical Archaeology. Society for Historical Archaeology.
HistMet	- Historical Metallurgy, The Historical Metallurgy Society.

- HJ** - The Historical Journal. University of Cambridge (UK).
- HSCE** - History & Society in Central Europe. István Hajnal Society of Historians. Medium Ævum Quotidianum Society. Budapest. Krems.
- IJAM** - International Journal of Arts Management. École des Hautes Études Commerciales (HEC) in Montreal.
- IJO** - International Journal of Osteoarchaeology. United States.
- IPH** - Inventaria Præhistorica Hungarie. Budapest.
- Istros** - Istros. Muzeul Brăilei. Brăila.
- JACerS** - Journal of the American Ceramic Society. The American Ceramic Society, Ohio.
- JAS** - Journal of Archaeological Science. Academic Press. United States.
- JFA** - Journal of Field Archaeology. Boston University.
- JLS** - Journal of Lithic Studies. Edinburgh.
- JMH** - Journal of Modern History. University of Chicago.
- JOB** - Jahrbuch der Österreichischen Byzantinistik. Institut für Byzantinistik und Neogräzistik der Universität Wien.
- JPSP** - Journal of Personality and Social Psychology. American Psychological Association. Washington DC.
- JRGZM** - Jahrbuch des Römisch-Germanischen Zentralmuseums zu Mainz. Mainz.
- JSP** - Journal of Systematic Palaeontology. British Natural History Museum. London.
- JSSR** - Journal for the Scientific Study of Religion. The Society for the Scientific Study of Religion. South-Carolina.
- JVP** - Journal of Vertebrate Paleontology. Society of Vertebrate Paleontology (SVP) in partnership with the Taylor & Francis Group. Abingdon, Oxfordshire (UK).
- Közlemények** - Közlemények az Erdélyi Nemzeti Múzeum Érem - és Régiségtárából, Cluj.
- Le Glob** - Le Globe. Revue genevoise de géographie. Paris.
- LSJ** - Life Science Journal. Acta Zhengzhou University. Zhengzhou (China).
- LȘ** - Lucrări științifice. Institutul de Învățământ Superior Oradea.
- MA** - Mitropolia Ardealului. Revista oficială a Arhiepiscopiei Sibiului, Arhiepiscopiei Vadului, Feleacului și Clujului. Episcopiei Alba Iuliei și Episcopiei Oradiei. Sibiu (1956-1991). A continuat *Revista Teologică*, (1907-1947) și este continuată de aceeași revistă.
- Marisia** - Marisia. Studii și Materiale. Târgu Mureș.
- Marmatia** - Marmatia. Muzeul Județean de Istorie și Arheologie. Baia Mare.
- Materiale** - Materiale și cercetări arheologice. București.
- MBGAEU** - Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. Berlin.
- MCA** - Materiale și cercetări arheologice. București.

ME	- Memoria Ethnologica. Centrul Județean pentru Conservarea și Promovarea Culturii Tradiționale Maramureș. Baia Mare.
MEJSR	- Middle-East Journal of Scientific Research. International Digital Organization for Scientific Information. Deira, Dubai (United Arab Emirates).
MemAntiq	- Memoria Antiquitatis. Complexul Muzeal Județean Neamț. Piatra Neamț.
MIA	- Materialy i issledovaniya po arkheologii SSSR. Akademiya Nauk SSSR. Moskva.
MJSS	- Mediterranean Journal of Social Sciences. Mediterranean Center of Social and Educational Research. Rome.
Monumente Istorice	- Monumente Istorice. Studii și lucrări de restaurare. Direcția Monumentelor Istorice. București.
Monumente și muzee	- Monumente și muzee. Buletinul Comisiei Științifice a Muzeelor, Monumentelor Istorice și Artistice. București.
MPG	- Marine and Petroleum Geology. Elsevier.
MSIAR	- Memoriile Secțiunii Istorice a Academiei Române, seria a II-a. Academia Română. București.
MTE	- Magyar Történelmi Eletrajzok. Budapest.
Naturwissenschaften	- Naturwissenschaften. Springer-Verlag. Berlin, Heidelberg.
OlteniaȘtNat	- Oltenia. Studii și Comunicări. Științele Naturii. Muzeul Olteniei. Craiova.
ÓL	- Ősrégészeti Levelek. Prehistoric newsletter. Budapest.
PA	- Patrimonium Apulense. Direcția Județeană pentru Cultură Alba. Alba Iulia.
PAPS	- Proceedings of the American Philosophical Society. American Philosophical Society. Philadelphia.
PAS	- Prähistorische Archäologie in Südosteuropa. Berlin.
PAT	- Patrimonium Archaeologicum Transylvanicum. Cluj-Napoca.
PBF	- Prähistorische Bronzefunde. München.
PLOS ONE	- PLOS ONE. International, peer-reviewed, open-access, online publication.
PM	- Publics et musées. Association Publics et Musées - PUL (Presses universitaires de Lyon). Lyon.
PNAUSA	- Proceedings of the National Academy of the United States of America. National Academy of the United States of America.
Pogrebal'nyj obrjad	- Pogrebal'nyj obrjad rannih kochevnikov Evrazii. Juzhnyj nauchnyj centr Rossijskoj Akademii nauk. Rostov-na-Donu.
Pontica	- Pontica. Muzeul de Istorie Națională și Arheologie Constanța.
PPP	- Palaeogeography, Palaeoclimatology, Palaeoecology ("Palaeo3"). An International Journal for the Geo-Sciences. Elsevier.
ProblemyArh	- Problemy arheologii, jetnografii, antropologii Sibiri i sopredel'nyh territorij. Institut arheologii i jetnografii Rossijskoj Akademii nauk. Novosibirsk.

Programm Mühlbach	- Programm des evaghelischen Untergymnasium in Mühlbach und der damit verbundenen Lehranstalten. Mühlbach (Sebeş).
PZ	- Prähistorische Zeitschrift. Deutsche Gesellschaft fuer Anthropologie, Ethnologie und Urgeschichte, Institut für Prähistorische Archäologie. Berlin.
QG	- Quaternary Geochronology. The International Research and Review Journal on Advances in Quaternary Dating Techniques.
QSA	- Quaderni di Studi Arabi. Istituto per l'Oriente C. A. Nallino. Roma.
Quartär	- Quartär. International Yearbook for Ice Age and Stone Age Research.
RA	- Revista Arheologică. Institutul de Arheologie și Istorie Veche. Chișinău.
RArhiv	- Revista Arhivelor. Arhivele Naționale ale României. București.
Radiocarbon	- Radiocarbon. University of Arizona. Department of Geosciences.
RB	- Revista Bistriței. Complexul Muzeal Bistrița-Năsăud. Bistrița.
REF	- Revista de etnografie și folclor. Institutul de Etnografie și Folclor „Constantin Brăiloiu”. București.
RESEE	- Revue des études sud-est européennes. Academia Română. București.
RHMC	- Revue d'histoire moderne et contemporaine. Société d'histoire moderne et contemporaine. Paris.
RHSEE/RESEE	- Revue historique du sud-est européen. Academia Română. București, Paris (din 1963 Revue des études sud-est européennes).
RI	- Revista de Istorie (din 1990 Revista istorică). Academia Română. București.
RIR	- Revista istorică română. Institutul de Istorie Națională din București.
RJP	- Romanian Journal of Paleontology. Geological Institute of Romania. Bucharest.
RJS	- Romanian Journal of Stratigraphy. Geological Institute of Romania. Bucharest.
RM	- Revista Muzeelor. București.
RMMG	- Revista Muzeul Mineralogic-Geologic, al Universității din Cluj la Timișoara. Sibiu.
RMM-M	- Revista Muzeelor și Monumentelor. Muzeu. București.
RP	- Revista de Pedagogie. Institutul de Științe ale Educației. București.
RRH	- Revue Roumaine d'Histoire. Academia Română. București.
RT	- Revista Teologică. Sibiu.
SA	- Sovetskaya arkheologiya. Akademiya Nauk SSSR. Moskva.
SAI	- Studii și articole de istorie. Societatea de Științe Istorice și Filologice a RPR. București.

SAO	- Studia et Acta Orientalia. Société des Sciences Historiques et Philologiques de la RPR., Section d'Etudes Orientales. Bucarest.
Sargetia	- Sargetia. Acta Musei Devensis. Muzeul Civilizației Dacice și Romane Deva.
Sargetia Naturae	- Sargetia. Acta Musei Devensis. Series Scientia Naturae. Muzeul Civilizației Dacice și Romane Deva.
SCE	- Studii și comunicări de etnologie. Institutul de Cercetări Socio-Umane Sibiu.
SCCI	- Studii, conferințe și comunicări istorice. Sibiu.
SCIA	- Studii și cercetări de istoria artei. Academia Română. București.
SciAm	- Scientific American. New York.
SCGG	- Studii și Cercetări. Geologie-Geografie. Complexul Muzeal Județean Bistrița-Năsăud. Bistrița.
SCIV(A)	- Studii și cercetări de istoria veche. București (din 1974, Studii și cercetări de istorie veche și arheologie).
SGJ	- Soobshhenija Gosudarstvennogo Jermitazha. Gosudarstvennyj Jermitazh. Leningrad.
SMIM	- Studii și materiale de istorie modernă. Institutul de Istorie „Nicolae Iorga” București.
SP	- Studii de Preistorie. București.
SPACA	- Stratum Plus: Archaeology and Cultural Anthropology. Superior Council on Science and Technical Development of Moldavian Academy of Sciences. Saint Petersburg, Kishinev, Odessa, Bucharest.
SPPF	- Società Preistoria Protostoria Friuli-V.G. Trieste.
SSK	- Studien zur Siebenbürgischen Kunstgeschichte, Köln. Wien.
Starinar	- Starinar, Treća Serija. Arheološki Institut. Beograd.
Stâna	- Stâna. Sibiu.
StComSibiu	- Studii și comunicări. Arheologie-istorie. Muzeul Brukenthal. Sibiu.
StComSM	- Studii și comunicări. Muzeul Județean Satu Mare.
StRI	- Studii. Revistă de istorie (din 1974 Revista de istorie și din 1990 Revista istorică). Academia Română. București.
StudiaUBBG	- Studia Universitatis Babeș-Bolyai. Geologia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBGG	- Studia Universitatis Babeș-Bolyai. Geologia-Geographia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBGM	- Studia Universitatis Babeș-Bolyai. Geologia-Mineralogia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBH	- Studia Universitatis Babeș-Bolyai. Series Historia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
Suceava	- Anuarul Muzeului Județean Suceava.
SUCH	- Studia Universitatis Cibiniensis, Serie Historica. Universitatea „Lucian Blaga” Sibiu.
SUPMPh	- Studia Universitatis Petru Maior. Philologia. Târgu-Mureș.
SV	- Siebenbürgische Vierteljahrschrift. Hermannstadt (Sibiu).

SympThrac	- Symposia Thracologica. Institutul Român de Tracologie. București.
TEA	- TEA. The European Archaeologist.
Terra Sebus	- Terra Sebus. Acta Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
TESG	- Tijdschrift voor Economische en Sociale Geografie. Royal Dutch Geographical Society. Oxford (UK), Malden (USA).
Thraco-Dacica	- Thraco-Dacica. Institutul Român de Tracologie. București.
Transilvania	- Transilvania. Foaia Asociațiunii Transilvane pentru Literatura Română și Cultura Poporului Român. Brașov.
Transsylvania Nostra	- Transsylvania Nostra. Fundația Transsylvania Nostra. Cluj-Napoca.
Trudy nauchnogo	- Trudy nauchnogo Karel'skogo tsentra Rossiyskoy akademii nauk. Karel'skiy tsentr Rossiyskoy akademii Nauk. Moskva.
TT	- Történeti Tár. Akadémia történelmi bizottságának. Budapest.
Tyragetia	- Tyragetia. Muzeul Național de Arheologie și Istorie a Moldovei. Chișinău.
Țara Bârsei	- Țara Bârsei. Muzeul „Casa Mureșenilor” Brașov.
Ungarische Revue	- Ungarische Revue, Herausg. von P. Hunfalvy. Budapest.
UPA	- Universitätsforschungen zur Prähistorischen Archäologie. Berlin.
Vestnik arkheologii	- Vestnik arkheologii, antropologii i etnografii. Institute problem osvoyeniya Severa Sibirskogo otdeleniya Rossiyskoj akademii nauk. Tyumen.
Vestnik Novosibirskogo	- Vestnik Novosibirskogo gosudarstvennogo universiteta. Serija: Istoriya, filologiya. Novosibirskij gosudarstvennyj universitet. Novosibirsk.
VLC	- Victorian Literature and Culture. Cambridge University Press. Cambridge (UK).
VPUI	- Vestnik permskogo universiteta. Istoriya. Permskiy Gosudarstvennyi Universitet. Perm'.
VR	- Victorian Review. Victorian Studies Association of Western Canada. Toronto.
WASJ	- World Applied Sciences Journal. International Digital Organization for Scientific Information. Deira, Dubai (United Arab Emirates).
WorldArch	- World Archaeology. London.
Xenopoliana	- Xenopoliana. Buletin al Fundației Academice „A. D. Xenopol” Iași.
Yearb. Phys. Anthropol.	- Yearbook of Physical Anthropology. New York.
Yezhegodnik gubernskogo	- Yezhegodnik gubernskogo muzeya Tobol'ska. Tobol'sk Khistori Muzeum. Tobol'sk.
ZfSL	- Zeitschrift für Siebenbürgische Landeskunde. Gundelsheim.
Ziridava	- Ziridava. Muzeul Județean Arad.
ZooKeys	- ZooKeys. Sofia.