

SPIRITUALISM ABROAD

Palmer Emerson

ORIGIN OF RE-EMBODIMENT DOCTRINE ON THE CONTINENT

By Mark A. Barwise, LL.M.



SPIRITUAL TRUTH

The Light that Illumines the World,
And points to the pathway of Eternal Progression

THE SPIRITUAL WORLD

Lilian Whiting



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SPIRITUALISM ABROAD

What Our Brethren
Across the Seas Are
Thinking and Doing

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This splendid article, written by Palmer Emerson, for October issue 1937 of *The National Spiritualist* is so enlightening and so clear a statement of the philosophy and religion of Spiritualism, as accepted and taught by the National Spiritualist Association, that it should be made available for universal reading and distribution. It should be placed on literature tables of all societies and may be obtained from the *National Spiritualist*, 765 Oakwood Boulevard, Chicago, Ill., at a very moderate price.

One of the most encouraging aspects of the religious upheaval in the world today is the spread of Spiritualistic liberalism in circles which traditionally have been known as "orthodox". By no means least among such progressive thinkers must be reckoned Doctor Richard Adolf Hoffmann, Professor of Evangelical Theology at the University of Vienna in Austria. To our veteran readers Doctor Hoffmann is no stranger; but for the benefit of newer friends we would point out that already this department has been graced by his work in April and December 1932; April and May 1936; and that even from *those* fragments of his prolific output it is plain that he perceives as clearly as we do how untenable is the doctrine of substitutional vicarious atonement, how clearly rational is our recognition of the ethereal body, how full of Spiritualistic manifestations is that *library* whose books have all been bound up together and named "Bible," and how solidly established is the *fact* of present-day communication with the world of spirit. Thoroughly versed in the *original* languages involved in both Old and New Testaments, a deep student of comparative texts and a keen analyst in the line of what has been called the Higher Criticism, Doctor Hoffmann is as keenly aware as is Johannes Greber that the Bible in

the form in which we have it differs, in many important respects which have to do with theology, from what was intended by the original speakers and writers. In the past, many scholarly theologians confined their whole attention to *the literature of such manuscripts* and their own reasonings and theories thereon. Doctor Hoffmann has not limited himself in this way. Even more scholarly than those predecessors, he also has *further* enriched his knowledge by a great deal of direct contact with present-day Spiritualistic manifestations in various parts of Europe, and by keen analysis of what he has thus seen, heard, and experienced. Regarding the religious upheaval he wrote to us on July 30, 1937: "Here in Europe a very animated religious movement has arisen among the Germans. The idea is, to work out a *purified* Christianity based upon the teaching of the historical Jesus in the three first gospels, in which work *parapsychology* is *not being forgotten*." This sound and healthy idea eliminates that great incubus of false theological dogma which has been accumulating for centuries, which has nothing in the original Teacher's life or words to sustain it, and which has transformed what at first ~~was~~ Christianity into something which is not Christianity at all, yet tenaciously clings to the *name*. And it restores the genuine Spiritualistic element which was at first the real heart of it. Doctor Hoffmann also mentions in his letter the new *two-volume* work by Doctor Emil Mattiesen (who is the "Bozzano" among German thinkers), entitled: *Das persönliche Überleben des Todes*—the Personal Survival of Death. Regarding this work he says: "It is very thorough, and critically handled throughout." Professor Hans Driesch wrote to the author (Mattiesen): "If anything outside of mathematics is provable *at all*, then the author has proved the truth of spiritism." This work is put out by the Verlag of Walter de Gruyter & Co., Genthinerstrasse 38, Berlin W 10, Germany.

In addition to the letter mentioned, Doctor Hoffmann sent us a copy of an address he had delivered, entitled: *Das Gottessohnesbewusstsein*.

sein Jesu—Jesus' Consciousness of Divine Sonship,—which is a masterly explanation of that much misunderstood subject, and so finely rational a treatment of the theme that we here share it with our readers in a brief review. As a background for this review let us take the closing paragraph in the article "The Fatherhood of God" on page two of *The National Spiritualist* for August 1936; and let us realize, in that connection, that, *as a logical necessity*, Infinite Intelligence *IS* Our Father—"not in the mundane physical sense, but in the immeasurably deeper, more real, more intimate *spiritual* sense that 'the human soul is an individualized expression of Universal Spirit—Infinite Intelligence—God, if you please.'" Doctor Hoffmann in his address shows a clear recognition of the *humanity* of Jesus, and presents with keen insight a beautiful picture of the workings and development of that human soul. Between him and the rest of us there is no difference resulting from any miraculous virgin birth—the difference shows in his *clear consciousness* of that divine sonship which, in the rest of us, is but dimly apprehended. There are at least two ways in which Infinite Intelligence reaches into our soul-life: one of these ways is *indirect*, through the medium of delegated "ministering spirits." The other way is *direct*. In tracing the story of Jesus' development, Doctor Hoffmann presents *both* of these methods by which Infinite Intelligence, God, the Father, reached into the soul of Jesus of Nazareth. And because Jesus' consciousness of his divine sonship was so much *clearer* than is the case with the rest of us, the *direct* method naturally predominated. In the term "child of God" Doctor Hoffmann recognizes a three-fold significance:

First, is the *universal* application which we had already presented in the article cited: "We *issue* from God, from Infinite Intelligence. We are *part* of that Infinite Being." Then Doctor Hoffmann points out a second, and intensified meaning, which comes with our own *realizing awareness* of this relation, and of the sustaining and protecting care with which our Infinite

Parent surrounds us, and which yields incentive to, and power for, a new and better life. The speaker now comes to the third aspect of the theme: the still *further intensified meaning* which dawns upon the consciousness of those great and rare human souls whose spiritual development brings them so close to the Great Heart of Being that the *will* of the individualized life and the *will* of the Infinite Parent become merged in a clear overwhelming recognition of the life mission of the "individualized expression": "I must do the will of Him that sent me." It is this third and highest meaning upon which Doctor Hoffmann places chief emphasis in tracing the spiritual life-history of Jesus of Nazareth. He presents clearly the racial and historical background of that wonderful life. "Jesus' consciousness of divine sonship," says Doctor Hoffmann, "is *not* based upon any thought of a preexistence of his being, neither is there anything which we know in his words to indicate that *he* based his consciousness of divine sonship upon such a thought as that of any virgin birth." No! It was something far deeper and more spiritual than that! Something infinitely more far-reaching into the deep heart of Universal Being itself! Those other ideas originated in *later* theological views!

The address devotes a large amount of attention to Jesus' baptism, as marking the culmination of many years of silent questioning regarding his own mission in the world. It was with his *clairaudient* recognition of THE VOICE which assured his innermost soul of that *spiritual* sonship, that all doubt and questioning ceased and the path of his mission lay clear and straight before him. "*This day have I begotten thee!*" *Not* any miraculous *physiological* event thirty years before! It is well to reflect that insistence upon any *vital importance* in *that* story is based upon false valuations unworthy of souls claiming to occupy a high spiritual plane. Because all life is sacred and *every* birth is a sacred marvel, no "Miracle story" can add one iota to its *intrinsic* wonder nor to its *intrinsic* sacredness. No miracle

story is needed to shed spiritual glory on that life lived nineteen centuries ago; nor can such a story have the slightest effect upon the quality of those sublime teachings—of that sublime example.

In presenting the thought of the baptism as the marked turningpoint in the life of Jesus, Doctor Hoffmann employs the striking metaphor that in this act all Jesus' earlier triumphant thoughts of an *earthly* messianic greatness were drowned and carried away in the flood of Jordan's stream. Meek and humble on the *earthly* side, his greatness henceforth should be spiritual alone; not *ruling*, but *serving*. This was the significance of the self-abasement involved in allowing himself to be baptized by John. Moreover, the speaker points out, this baptism marked a powerful *breaking-through* of the spiritworld into the life which this carpenter had led hitherto. For upon this occasion he received not only the certitude of his mission but also a *wonderful endowment of power* by which to carry it on. Suddenly he was in a twofold respect the great physician of his people: physically and spiritually. This was something entirely new. Doctor Hoffmann emphasizes the point that Jesus' wondrous power of healing was *not* born with him, else it would have manifested itself earlier during those thirty years; it first came into action *after* he had received this power at the time of his baptism. The rapid spread of wonderful spirit healings drew great crowds—which afforded opportunity both for further physical cures and also for teaching his spiritual message. Day after day the crowds increased; day after day the instances of clairvoyance multiplied. Again and again his insight into the souls of those with whom he came into contact filled all with amazement. As his popularity with the masses grew, so also did the enmity of the rulers among his own people. More and more clearly he foresaw the fearful torture at the end. Yet nothing held him back; he knew his mission; it was *right* that he go on with it to the end.

because it was *right*, he did it. Right, *for right's sake!*

The spiritual greatness of the ideal which he lived and taught is well epitomized in the talk which has been called the "sermon on the mount": "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you. . . . All things whatsoever ye would that men should do unto you, do ye even so to them." That was nineteen centuries ago, and on the fourth day of June 1937 one of America's great ones, a man who passed over not a generation ago, said: "Just so sure as mortals *eliminate all unkind thoughts, even toward those who are unkind to them*, so sure will it be that they are on the great and glorious path of progress, which leads to happiness."

A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this, and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion. (Definition formulated and adopted by the N.S.A.).

In connection with the fact that Jesus was *not* omniscient, Doctor Hoffmann points out that at Matthew XXIV:36 and parallel passages Jesus himself declared the limitation of his own knowledge, although this greatly exceeded the norm in the masses of humanity. One of the trials of his earthlife was a great loneliness; his unusual endowment of powers set him apart from the *comprehension* of his companions. Even John, close as he was, could not understand the greatheartedness of Jesus toward the Samaritans who had refused to extend hospitality.

To all who aspired to a better way of life Jesus set forth the loving kindness of the Universal Parent in parables which belong to the pearls of the world's literature. And *Spiritualism* recognizes that, however long and hard any soul *may make* his own reformation, the door to that reformation is never closed to any human soul, here or hereafter.

ORIGIN OF RE-EMBODIMENT DOCTRINE ON THE CONTINENT

By Mark A. Barwise, LL. M.



Hon. Mark Barwise

American Spiritualists for many years, as was I, have been puzzled as to why the great majority of European Spiritualists on the Continent, as distinguished from English Spiritualists, were believers in Re-embodiment, when the overwhelming mass of teaching from spirits

through English and American mediums is definitely and squarely against any such notion. A little investigation revealed to me that this wide-spread doctrine could be traced definitely to the influence of Allan Kardec, who published the "Spirits' Book" in 1856, and shortly afterwards there were established in Paris his own paper, "La Revue Spirite," and several other journals in other parts of France, all devoted to teaching this central doctrine of Re-embodiment, and ignoring all phenomena of spirit utterances contrary to it, and in fact making no attempt to understand the meaning of the great majority of the many phases of mediumistic phenomena.

The next step in this investigation was to find out if possible where the ideas in this book came from, and fortunately I ran across an investigation conducted by the Honorable Alexander Aksakof, the Imperial Russian Counselor, and published in the "London Spiritualist" in 1875. Aksakof clears up the whole problem in his remarkable essay. He visited Paris in 1873, and as a result of his investigations sets forth following facts:

That Madame Celina Japhet was first put into a mesmeric sleep by M. Ricard when she was sixteen years of age; that in 1841 she had a severe illness and was mesmerized by her brother, and in that condition prescribed for

herself and was cured; that in 1845 she went from the country to Paris to search for M. Ricard, and met M. Roustan at the house of M. Millet, a mesmerist; that she became a professional somnambulist under the control of M. Roustan and gave medical advice with the aid of the spirits of her grandfather and Hahnemann and Mesmer, and received a great many communications from each of them and from others; that M. Roustan was a believer in re-embodiment, and always put her into the trance condition for her work; that she received the doctrine of re-embodiment from the spirits of her grandfather, St. Teresa and others, while in the mesmeric sleep induced by M. Roustan; that in 1849 Madame d'Abnour returned from America and organized a circle like one she had witnessed here, for the study of Spiritualistic phenomena, and this circle continued to meet once or twice a week for nearly twenty years at Madame Japhet's house, 46 Rue des Martyrs; that M. Roustan continued as principal mesmerizer of Madame Japhet at these circles and in her private work until 1864; that among the members of this circle were MM. Sardou, father and son; that in 1856 the elder Sardou introduced her to M. Denizard Rivail, connected with the journal "L'Univers"; that for several years before meeting M. Rivail she had developed automatic writing and had obtained a great quantity of manuscripts; that after a few weeks M. Rivail gathered up all these manuscripts and took them home, refusing to return them; that a few months later he arranged the manuscripts and published the whole thing as the "Spirits' Book," never even mentioning Madame Japhet's name as the medium through whom they came; that three quarters of the book came through Madame Japhet, and the rest through Madame Bodin, a member of another spirit circle; that M. Rivail took two names as his nom de plume, which he had been told through Madame Japhet and Madame Roze that he had borne in two of his previous embodiments, Allan and Kardec; that Kardec left the Japhet Circle soon after the publication of

the "Spirits' Book," still refusing to return the manuscripts, and never sent Madame Japhet a single copy of the new book; that M. Kardec formed a new circle with Madame Roze as the medium, and arranged for the publication of the "Mediums' Book," although all of the substance of it was in the Japhet manuscripts; that when Aksakof visited Madame Japhet in 1873 the Kardec party in Paris had reported her as dead, and she was never mentioned in any of their publications; that M. Kardec had nothing to do with any medium whose controls would not endorse re-embodiment; that he tried to get D. D. Home to join the Spiritist party—that is the re-embodiment party—but when Home informed Kardec that his controls did not endorse Kardec's doctrine Kardec ignored him; that Madame Japhet was controlled for Aksakof and prescribed for him, and that as late as 1873 she was still putting herself under control by holding articles mesmerized so many years ago by M. Roustan.

So we learn rather late perhaps, that the great book, the "Spirits' Book," which so many thousands of Spiritualists regard as a sort of bible, and accept its contents as a dogma not to be questioned or contradicted, was not written by Allan Kardec at all, but was mostly written through the hand of Madame Japhet before he met her, and that the slant of all its teachings was imparted to the mind of the medium by the mesmerizer M. Roustan. Kardec only arranged and edited her manuscript.

It was rather common in the early days of Spiritualism for mediums to be placed in a trance condition by mesmerizers, or as we should say now by hypnotists. Andrew Jackson Davis at first was put in a trance condition by a mesmerizer, but later was controlled independently by spirits without such mesmeric aid.

It has been noticed, too, by students of mesmerism that the mind of a mesmerized subject is apt to become impregnated with the ideas of the mesmerizer, with his prejudices and beliefs, and especially so if he possesses a strong magnetic personality. These ideas cling to the

mind of the medium so developed, and it is very difficult for spirits later controlling such a medium to dislodge them. They are apt to color and suffuse all that comes through such a medium.

Our own Mrs. Richmond spent a winter with the Countess of Caithness, who later held the title of the Duchess de Pomar, who was a disciple of Kardec. When she left America she was a typical and outstanding American Spiritualist, but after associating for months with the re-embodimentists she returned, a convert to their doctrine, and endorsed it in her book, "Psychosophy." A scattering few of our Spiritualists adopted that view, but the great body of American Spiritualists have adhered to the full teachings of the early controls, who were, as all the greatest controls are now, unanimous on all the basic truths of Spiritualism as taught through the earliest mediums following its advent at Hydesville.

The only way we can learn all that it is possible to know, with our present capacities, on any subject, is to study all the evidence bearing on the subject. If we ignore part of the evidence, and only admit what fits our prejudices, we can prove anything under the sun. This is fully as true in Spiritualism as in any other science. The only way to become a full-sized Spiritualist is to study all the many different phases of the phenomena, and to give careful attention to the teachings of all the ablest controls of our foremost mediums. Anything less than this makes a lop-sided Spiritualist.

No spirit has ever reported that he has learned of any evidence in the Spirit World that supports the doctrine of re-embodiment. There are a great many spirits in that world who believe in re-embodiment, but they all believed it when they were here and have not yet outgrown it. No spirit has ever seen another spirit who offers any evidence of his having been embodied more than once. No spirit has ever reported the slightest proof that has been submitted to him that any spirit in any of the Zones that have contacted with earthly mediums has ever been re-embodied. More than

half of the people of this world, counting all the teeming millions of the East, believe in re-embodiment, but they believe it as a dogma, as an article of faith: they do not believe it as a matter of knowledge derived from the study of evidence, which is our Western, scientific method of arriving at truth. Our whole Western training, derived from the method of Columbus, Copernicus, Galileo, Newton, Lyell and Darwin, demands evidence for every proposition laid down. We say, and say rightly, that evidence is the only logical barrier separating Western knowledge from Eastern fairy tales, whether these fairy tales are the stories of the Arabian Nights or the dreams of the reincarnationists.

What a tragic example it is that is exhibited by the perverted method of Kardec! Here was a great man with the whole field of Spiritualistic truth before him, who deliberately ignored all the physical phenomena, who deliberately ignored the great majority of French mediums, who deliberately ignored all the English and American mediums, who deliberately ignored all the teachings that grew out of the Hydesville phenomena, and who adopted with child-like faith the outpourings of three or four second rate mediums as the whole law and gospel of spiritual matters. His very method, with the best intentions in the world, could not have arrived at anything but error, could not have escaped building up a few half-truths overlaid with an obscuring mass of untruth.

It is pitiable to note that probably two thirds of the Continental Spiritualists regard Kardec as almost a god, and visit his tomb with a reverence that Catholics exhibit at the shrine of a saint. But it is encouraging to note also that all the great students of the science of Spiritualism nowadays, in France and Italy and Germany, are adopting the English and American methods of studying the full body of mediumistic phenomena, and are coming to the same knowledge of a full-orbed science, philosophy and religion of Spiritualism, as has appealed to English speaking Spiritualists as a great system of cosmic truth.

ag Spiritualism
truth.

THE SPIRITUAL WORLD

Lilian Whiting



Lilian Whiting

"The existence of a Spiritual World throughout the depths of space is becoming to me a great and fundamental,—even a physical reality. Our Spiritual and real home is in the ether of space."—Sir Oliver Lodge.

The Scientists are perplexed over the phenomenon of the newly discovered cosmic rays that do not react to the physical world. The earliest discovered of these rays did react in a certain way to the conditions here and now the cosmic ray of latest discovery—does not so react and so—What?

What if it reacts, only, to this spiritual world in the ether of space? What, if after all, that is the real world, to which the realm we are in is an experimental approach?

Let us not be in any doubt as to the value and the purpose of this experimental world. If the child in the kindergarten, the youth in the high school should refuse to engage in the duties of the moment because, indeed, he considered the college as the "more real" place, if he refused to study until he had entered college, it is safe to predict that he would never enter it.

This present environment is of the utmost importance. It is a truism to speak of the value of time, still, by a paradox, although time is infinite in duration,—is unlimited, yet all the same it is the one invaluable possession. Human life, too, is so constructed in its periods of childhood, youth, maturity, age, that no one period is long enough for all we need to put into it.

The old and material idea that man, at death, was instantly transported into a realm of rapturous bliss (or the reverse), has little acceptance now. We are realizing that such as we

are, on our withdrawal from this phase of life, we enter on the next phase. It is noticeable too, that the former unspeakably stupid phrasing (once so frequent in the press), that, "He rests from his labors," is hardly seen any more in the newspapers. The general intelligence of the people is advancing.

Mrs. Browning, so greatly in advance of her time, wrote along in 1855 or so, "Foolish Jack Smith who died yesterday, is still today, Foolish Jack Smith."

This spiritual world in the ether of space is one in a higher degree of vibration than this. Opportunities are greater. Conditions are more favorable. The vast numbers of people who enter there are bewildered and they are met by friends and helpers and instructors. Philips Brooks has said that a great part of his present work is in helping the bewildered to understand the conditions on which they enter. Apparently this next realm is not so different as we have imagined from the present one. It has its scenic beauty: its trees, flowers, grasses, seas, lakes; its homes, schools, temples; its lectures, music, instruction; its joys of conversation and companionship.

At one time I had *Seances*, on two successive days with Mrs. Piper, Kate Field being the communicant. On the second day I asked her to tell me just what she had been doing since the close of yesterday's seance. "Tell me (I said), just as I could tell you of what I have done since: I took a trolley car from here and," "Yes, yes, she interrupted me (with characteristic vehemence) I know all about that, I will tell you. I was tired after the long talk with you and I walked in the garden to refresh myself. Afterwards we all went to a great lecture on *Light and its Relation to Color*. Oh! Lilian, I wish you had been here to listen to this. Afterwards I said to my mother, 'I must see what Lilian is about.'" "Did you see?" I questioned. "Yes, you were sitting by a window looking over my letters."

This was true. I was then engaged in writing her biography (Kate Field, *A Record*).

and to look over and assort the mass of her correspondence was no light undertaking. There were letters to her from Brownings, Walter Savage Landor; from English, French and American authors, statesmen, poets, scientists. I gave a collection of some six hundred autograph letters from famous people, to her, to the Public Library of Boston, and the assorting of all these papers occupied much time. She spoke of the details in the work: letters placed on a chair,—on a table,—in the window seat, all entirely true.

Apparently our intercourse with friends in the unseen is, under favorable conditions, as easy and natural as that with friends in the visible world.

Is it not conceivable that these newly discovered cosmic rays, whose behavior so puzzles the scientists, are simply reacting to the etherical rather than to the physical realm? and that Sir Oliver is quite right in believing it a reality in the ether of space?

And this mysterious thing we call Life:

"Eternal Process moving on,

From State to State it walks:—"

As a great physicist, who is also most sensitively responsive to Spiritual Laws and a discernor of Spiritual Truth, Sir Oliver Lodge holds a unique place.



"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of truth."

OBJECTS

(In response to the question so frequently asked, What is the Object of the Organized Movement of Spiritualism? We publish the following statement which has been accepted by the National Spiritualist Association and which is published in the Spiritualist Manual, the Preface to Spiritualism, the N. S. A. Year Books, and the Propaganda Folders of the National Spiritualist Association.)

The objects of the organized movement of Spiritualism may be stated in part as follows:

To teach the truths and principles expressed in the Declaration of Principles and in the Definitions of "Spiritualism," "a Spiritualist," "a Medium," and "a Spiritualist Healer," as adopted by the National Spiritualist Association of the United States of America.

To teach and proclaim the science, philosophy and religion of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.

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