

Spiritualist  
Church of Canada  
Magazine

Spiritualism is the Science, Philosophy, and Religion  
of continuous life.



As the sunflower turns its face toward the light of the sun,  
so Spiritualism turns the face of humanity  
toward the light of truth.

**SPRING 2011**

## 2011 SPIRITUALISM ON THE MOVE

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## A COMPUTER JOKE

Tech support:

Click on the **"my computer"** icon on the left of the screen.

Customer:

Your left or my left?

Spring marks the time of new beginnings. The days grow longer and all life is renewed. This last week, I was especially aware of tulips and lilies sprouting as they pushed their way through the last remaining snow; in my front garden. Yes, the serene beauty of winter will soon be behind us as the multicoloured sun dappled landscapes of spring, summer and fall lay before us.

This winter, your board has once again, taken a hard look at expenses in order to determine where we can most effectively cut costs. It is a continuous effort to be fiscally responsible.

In January, we changed our rental arrangement and were able to cut cost in that particular sector of our budget. Apart from rent, our other major expense was the Spiritualist Church of Canada Magazine.

Your Board voted to post the magazine on the SCC web site so it will be available to all; members

and non members alike. Individual churches may print copies for distribution in their communities if they so desire. Where we know of members (especially seniors) who do not have a computer, the SCC will mail out copies.

Patrick Yeoman (web guru) announced at our last meeting that we are getting about 500 hits a month on our web site. Patrick is always initiating new ways to make this site more user friendly new ways to make and I think this has really helped us. If you are a member church and would like the SCC to help promote your upcoming events, please send your flyer to Patrick and he will post them for you on our web site. We would like to thank Rev. Patti Tomczyk for developing

and presenting S303— Communications at the Church of Universal Love on February 26. I would also like to thank Rev Randie for organizing this event and the students who attended for their very positive feedback. Well done!

At this time we would like to offer condolences to our secretary Mary Donnelly on the sudden passing of her brother-in-law and to Paul Ottmann our past editor on the passing of his mother. We pray for their safe transition and that they may be quickly oriented into their new spiritual life.

This spring may you continue to find peace of mind on your spiritual journey and may the tulips continue to bloom in your garden!

Blessings, Rev. Sharon Golsby

REINCARNATION AND SPIRITUALISM  
 ARTICLE BY ALBERT BATTEN  
 THE BATTEN GALE SPIRITUALIST TRUST

Most discussions within the community of Spiritualism usually centre on our relationship to the Spirit World, communication with those who live there, and the pursuit of our individual spirituality. However, the reality of Spiritualism goes much deeper **than the individuality of such things; it's true reality** lies in the concept of an evolutionary process in which everything that exists, every form in the Universe is constantly changing and evolving from a lower to a higher form of existence through a process that was initiated by some unknown intelligent force, something which we believe to be divine in nature and which most people refer to as God. It is a concept that refers to a grand design in which the original condition of all things was Matter and Motion, two conditions which eventually evolved into what we know as our Universe and within this Universe the beginnings of our Earth, eventually evolving to mineral, vegetable, and animal forms. And at some point in this process the human form evolved and within it, an internal intelligence or Spirit (the Soul). As Spiritualists we believe that after the death of the human form, this Spirit continues the evolutionary process in an eternal search for knowledge, wisdom and love, moving full circle back to the divine source of its creation. We also believe that communication is possible between the spirits of those in the human form and those who have evolved beyond the physical and through this communication have the opportunity to make our

physical lives more useful and meaningful and contribute to the harmony of all mankind. This is the essence of Spiritualism as a philosophy.

Spiritualism as practiced is somewhat different. It could be argued that, as practiced, it is an illogical emotional grasping at spirituality and communication with Spirit in a search for self gratification. That may sound extreme but it must be argued that Spiritualism, as it is practiced, is populated by extremes. But I must leave the reader dangling on that one because it opens up a philosophical debate that has divided Spiritualists since our very beginnings. However it is a good opening to put one of those extremes on the table for this article, and that extreme is the subject of Reincarnation.

Statistically, Spiritualists are divided down the middle on the subject; some accept it as a natural occurrence, others obviously do not. The official stance taken by the major governing bodies within **the religion (SCC, SNU, NSAC) is one of "show me the proof", not proven therefore not officially endorsed.** However the door is conveniently left open for the individual to decide, a tribute to the time honoured tradition of Spiritualists sitting on the fence trying to please the concept of free thought at the expense of avoiding any hint of dogma infiltrating the religion. At some point in time we do have to take the risk of offending individual

beliefs regardless of the issue, else we run the risk of having no common foundation for our practices. Whether we want to acknowledge it or not, we do have dogma; our seven Principles are just that.

Since reincarnation is such a hotly debated subject within Spiritualism, it is important that we develop a mutual understanding of what it means before any meaningful discussion can take place. The term commonly means the repeated incarnation, or embodiment in flesh of **the soul or immaterial part of man's nature.**

**The common dictionary definition is the "rebirth of the soul into another body." Sometimes the term "Metempsychosis" is used in the same sense which essentially means: "the passage of the soul, as an immortal essence, at the death of the material body, into another living body".**

**The term "Transmigration of Souls" is also used, i.e.: "passing from one body into another."** In some early races this could also refer to the human soul passing into the bodies of lower animals as punishment for their sins. However true believers or traditionalists usually stick to human incarnations. There are many degrees of **doctrine on Reincarnation; the term "doctrine"** is used deliberately because reincarnation is commonly tied into religion and religion commonly deals in doctrine, it is their common essence. But beyond the doctrine there is a basic fundamental principle common to all the vari-

**ous schools of thought on the subject; "there is in man an immaterial something called the soul, spirit, inner self, or any other term you may wish to use, which does not perish at the death of the body but survives as an entity, and after a period of rest is reborn or reincarnates into a new body, a new birth in which it proceeds to live a new life in that body. It is essentially unconscious of its past existences but contains the essences of them and these essences or past experiences have a bearing on the makeup, character, or personality of the new individual. And it is generally accepted that the new birth is governed by the Law of Attraction which operates under a strict code of justice which attracts the reincarnating soul to conditions which relate back to its past lives, and also may accept that parents can attract a soul through some common past ties. This Law of Attraction is a law not unknown to Spiritualists and we know it to be universal, uniform, and equitable to all things.**

When most of us consider the topic of reincarnation we commonly understand it in terms of the philosophy of our Western society but it is important to understand that this is a very limited view for there are differences between the Western and other philosophies. Also there are two points that must be acknowledged in the debate as it relates to Spiritualism; the first is the assumption by most Spiritualists who support the concept, that reincarnation is the phenomena of living different lives on this earth plane and the debate is usually supported by

*phenomena* of living different lives on this earth plane and the debate is usually supported by the justification of past lives revelations as witnessed in what is commonly known as “past life regression”. The other and much more important question is “from where did Spirit originate”. It could be argued that this question must be answered before any discussion can begin, for the concept of reincarnation, indeed it could be said the concept of Spiritualism, has no substantive meaning beyond mere belief. And if we are to be relegated solely to beliefs then Spiritualism would have no greater foundation than any other religion, for all religion is based on a set of beliefs which are perceived by those involved to be the Truth, yet in this instance would be a truth without substantive underpinnings and therefore no substantial merit. We accept the fact of Spirit and indeed claim to have proven it through a substantial body of evidence, but beyond the fact that it exists and we can communicate with it, we know nothing of its origins; we just accept the fact that it did at some point in time come into being, it's a matter of trust.

Recognizing that there are opposing views among Spiritualists let us move on to an historical look at this eternal debate and take ourselves back to the dawn of civilization where we find its origins. It can be traced back to the ancient tribes of Egypt, the Chaldean civilization, the Druids, and the early Chinese. Some even attribute its beginnings to the lost city of Atlantis. It is also said that early

African explorers found traces of what they thought “was a strange belief” in the future return of the soul to a new body on earth. So it seems to have been a universal concept but there has been no evidence that can actually trace the belief in reincarnation to any specific point in history. It seems to have been an intuitive idea that has been part of the human psyche since man developed an intellectual capacity. And it seems that there has always been some form of belief that the spirit component survives through the concept of reincarnation. It was commonly centred around what is called the “ghost” idea; that somewhere, somehow, sometime the “ghost” of a person returns to earth and takes on a new body. This evolved to the idea that if this “ghost” was to be immortal, then it must have lived before the last birth and must have a whole chain of births behind it. It then further evolved to a reasoning that the next life is dependent upon something done or left undone in the present life. The idea seems to have been universal in scope and there seems to have been a universal acceptance that the Soul not just a single entity but was complex and multi-faceted.

From those early times it then evolved to the point where recorded history shows how the belief systems differed and how it survived through a variety of civilizations. There is support for the idea that this concept of Metempsychosis actually originated in Egypt where we get a first glimpse into the diversity of belief. In this very early society they

They believed that man had several bodies **within his being; they called them “sheaths”** and they also gave them identifying names such as **“Ka”, the divine spirit in man; “Ab,” the intellect or will; “Hati,” the vitality; “Tet,” the astral body; “Sahu,” the etheric double; and “Xa,” the physical** body and all, except the physical, were destined for some form of reincarnation that was based on a cycle that, they believed, took three thousand years to complete.

The ancient Chaldeans in the land of the Euphrates and the Tigris Rivers also taught that the Soul was a complex being but only certain portions of it perished while other parts survived to pass on through **a series of not only earth but also “other world”** existences until it achieved a level of purity and found a permanent place in the land of eternal light and infinite bliss. They also believed that before entering into this state of bliss the Soul was able to revisit all its previous incarnations and come to understand the connection and reasoning behind its experiences and use this wisdom to benefit future races as they appeared on the earth.

The early Chinese also believed that the human Soul was composed of several parts but beyond that there were several schools of thought on the matter. Some believed that the Soul was **comprised of two parts; the “huen” or spiritual principle, and the “phi” a semi-material or vital principle.** Others believed that it consisted of three parts; the **“kuei” which had its seat in the belly and perished with the body; the “ling” which was centred in the**

heart and chest which hung around after the death of the physical but eventually disintegrated; **and the “huen” which had its seat in the brain and** survived to be passed on to a future existence.

The Druids were an interesting people; they are commonly associated with an ancient English civilization popularly connected to the mystery of Stonehenge. They were actually an intelligent barbaric race who originated in Gaul, typically the general area of Western Europe around 400 BC. They may have actually had their origins in ancient Egypt or Greece. The Druids believed that man had within his makeup an inner spiritual part **called “Awen” which had been through various** forms of life i.e: mineral, vegetable, and animal before incarnating as a man. The lowest form was **“Anufu” and from this it progressed to a higher** state and beyond that to various states of ecstasy and bliss, all through a process of reincarnation. They were so advanced in their philosophy that they actually adapted a practice of giving criminals who were sentenced to death, a reprieve of five years so they could spend the time in meditation and formal instruction in preparation for the future **life. Apparently they didn’t want any unprepared** souls contaminating the realm of departed spirits.

**The Romans, contrary to their reputation, weren’t** quite as sophisticated. Because of their historical stature they are assumed to have been highly developed in the realms of philosophy, religion and spiritual enlightenment, when in reality there was very little original thought along these lines.

Roman philosophy treated immortality *only as a not proven* possibility based on an emotional longing. One of their more famous philosophers, Lucretius **even went to so far as to declare “The fear of eternal life should be banished from the universe; it disturbs the peace of mankind, for it prevents the enjoyment of any security or pleasure.”** Apparently, except for a few thinkers, the majority of the people gave little thought to reincarnation but they did have a strong belief in ancestor worship. But even this was in a collective sense; they believed that some part of man was passed on to form a common bond with its ancestors and it was part of their tradition to make sacrifices and other offerings to their memory. They were great warriors, businessmen, and administrators in pursuit of the material but beyond this they seem to have added little to metaphysical thinking.

The Greeks, however, were a different matter. They were the great philosophers and consequently gave a great deal of thought to things metaphysical. They had a great range of ideas regarding the constitution of the soul, so the doctrine of reincarnation had great influence on their religious philosophy. The popularly accepted belief was that worthy souls passed directly on to a state of bliss without the need for rebirth, but those less worthy went through a period of punishment where the memories of their life were cleansed and then they moved on to a rebirth. An old Orphic hymn explains the process; **“The wise love**

light and not darkness. When you travel the journey of Life, remember always the end of the journey. When souls return to the light after their sojourn on earth, they wear upon their more subtle bodies, like searing, hideous scars, the marks of their earthly sins; these must be obliterated, and they go back to the earth cleansed. But the pure, virtuous and strong proceed direct to the **Sun of Dionysus”**.

One of the great Grecian teachers, Pythagoras, taught that the doctrine of reincarnation accounted for all the inequalities in the lives of man on earth. He also taught that while the material world was subject to the laws of destiny and death, there was another higher state of being where the soul would rise above the laws of the material world. And this new world had its own set of laws which would ultimately work out the imperfect laws of the material world, establishing harmony, justice, and equality, making up for all the imperfections of earth life.

Plato on the other hand taught the more traditional philosophy. It is said that he was the master of the inner teachings of the soul. He taught that man had a duality, possessing a material body which was subject to constant change, death, and disintegration but also had an immaterial body, which was unchangeable, indestructible, and was a reflection of the divine. (Sounds suspiciously like Spiritualism). He said that at the time of death, the soul was severed from

the physical and rose purified to higher regions where it had to give an account of itself and had its future allotted to it....a bit of predestination here! If it was found to sufficiently enlightened, it was admitted directly to a State of Bliss and Union with the Supreme Being. Those less enlightened and less deserving were sent to a state of purgatory to be purged of their imperfections and returned to earth to work out their salvation. He also taught that the Soul was a complex entity which, in simplistic terms, existed in various areas of the physical body. This is important because it reveals a continuing evidence of differences of opinion as to what constitutes the soul and this is a direct reflection of the many varied concepts of reincarnation. This Platonic school of thought was eventually carried over to what we now know as the Middle East and to the Jews and Essenes, the two races from which Christianity had its beginnings.

Within the early Jewish society, any doctrines on reincarnation seemed to have been the special preserve of the priesthood and scholars. The Kaballah is the book of Jewish mysteries and it taught that when the soul left the body it did so with no recollection of its past life and went through a long boring process of purification and any effects of its previous vices wore off over a period of time through a series of transmigrations or reincarnations interspersed by long periods of rest. This was a process of purification by osmosis as opposed to the Greek view of direct accountability and punishment. The Essenian view was again different stat-

ing that the soul was pre-existent and entrapped in the body much like a prison. The Christian church officially opposes reincarnation but in the very early Church there was said to be a Secret Doctrine that taught the pre-existence of the soul which had some form of rebirth. In the early writings of the church one opinion wrote that John the Baptist was a reincarnation of Elias. Another sect of the church was known as The Gnostics, a mystical order which taught reincarnation plainly and openly. Differences in doctrine were commonplace within this early church and so disruptive it was declared **“heresy” and a church law was passed condemning it.** The Christian Church of today still opposes it, as does Islam.

For the most part, to this point our focus has been geographically centred in the West and Middle East but it really gets interesting when you move on to the cradle of reincarnation, India and the land of the Hindus. In the doctrine that we have already presented you will notice **one common theme; it’s notable for its limitations in time and it went through many different phases of popularity.** . In India, however, and particularly within the Hindu religion it is a doctrine that always has been, and has been taught from the early ages of that civilization **until the present time. It’s a way of life; as one source of reference put it, “to quote passages relating to incarnation from the Hindu books, would be akin to compiling of library of many**

volumes, Their sacred writings are filled with so many references to reincarnation that if they were **eliminated it would be “like the play of Hamlet with Hamlet omitted”**. **What if found really interesting** was that I had to change my opinion on the solidarity of thought on the subject. My early research pointed out differences that existed in Western thought and I assumed this to be so because of the geographical and societal differences, but I was astounded to find so many difference of opinion within one body of religious thought. There at least six different interpretations of the doctrine and they are further complicated by geographical splits. There is the Brahmist view, the philosophy of Kanada, the schools of Kapila and Patanjali or Yoga, the more modern Vedanta system, and onto the philosophy of Gautam more commonly known as Buddhism which had originally grown out of Brahmanism. And even within the Buddhist philosophy there are geographical fault lines centred on two great schools of thought, one in the North and the other in the South. There are many differences but there are also some common themes; one being that life on earth was a period of hardship and sorrow and the only hope was the opportunity to get out and the expectation of evolving from the material to the true existence of Spirit. . Material life was considered a period of ignorance in the life of the soul and was simply an illusion from which the soul tried to liberate itself from the bondage of materiality and ignorance. Most also agreed that Man was a complex being with many sheaths rang-

ing from lower forms to the more spiritual with these various bodies being discarded as the soul advances on its way to perfection. These sheaths were divided into seven categories: the material body, the vitality or vital force, the astral body or etheric double, the animal soul, the human soul, the spiritual soul, and the divine spirit. The overriding philosophy centred on the belief that there was One Infinite Energy from which all evolved and to which all returned. It is important to understand that within the Hindu philosophy, the question of the life of the soul, present and future was secondary to the question of the relationship of the human soul to the Infinite Being. **It wasn't the “how” that is important; it is the “why”**.

This then brings us back to our Western society where reincarnation is a compilation of everything we have discussed. We should also recognize that even in the face of strong Christian doctrine, it has always had underlying support in Western thinking but it is only in the past 100 years that it has started to have any impact; in the course of history it is still in its infancy. And because it is so young it embraces a wide range of the many theories, forms and doctrines that we see in the more traditional doctrines. The Hindu influence is very popular, particularly the Yogi philosophy and there is also strong support for the Theosophical teachings. There are others who lean toward to the Grecian and Egyptian thought, and, of course, there are those within

**Spiritualism** who strongly support some concept of it. A common theme within the various Eastern schools of thought is the time line associated with rebirth; that this rebirth takes place within a 1500 to 2000 cycle and that rebirth is directly associated with the Law of Karmic Attraction. There is also a common theme in the Western school of thought; one that has its roots in the materialistic nature of our society, and that goes back to the question of “how” and “why”. **It could be said that those in the Western world are more concerned with the “how” than the “why” just as most Spiritualists are more interested in mediumship than philosophy.**

The various time line theories are interesting. Is the cycle 1500, 2000 or 3000 years, or does the soul reincarnate immediately after death? Some believe that the soul reincarnates shortly after death with a short period being used for the soul to adjust itself into a new balance of character and preparing for a new birth. Others hold that there is a period of waiting where the soul digests the experiences of its past life, mulling over its mistakes and makes plans to rectify those mistakes in its new life. It appears that the lower the spiritual development of the soul, the longer the rest. Another interesting question is **that of “where does this soul reside during these periods of rest”**. Here again it seems to depend on the level of spirituality in that there may be different states or planes of existence, lower to lower, higher to higher. . In Western philosophy there is the modern concept of “Past Life Regression” which indicates that the rest period can be very short,

perhaps no rest period at all and can be almost inter-generational.

I would like to now touch briefly on The Law of Karma because much is misunderstood about the term. Karma is a term generally used by the Hindus and Western believers in reincarnation and there are many opinions as to its meaning, **but it’s important to understand that historically it is a twin doctrine that goes hand in hand with reincarnation.** Essentially it is the Law of Cause and Effect as applied to the life of the Soul; it is the law whereby the soul reaps the results of whatever it sows, or suffers the results of its own actions or inactions. There is also a school of thought that gives it a broader meaning which equates to a Law of Reward and Punishment; a grand Law of Justice which operates along the **lines of a person’s experiences, character, and personal life.** It is not something that people possess; we do not have Karma; there is no good or bad Karma; in the philosophy of reincarnation it is a Law which governs the soul. In Spiritualism we also have the Law of Cause and Effect, a Natural Law which applies not only to the soul, but to all things in existence and we should not get the two confused. But we do have something very similar to it which does apply to the soul; the Principle of Compensation and Retribution.

Now I would like to return to the question that is central to any debate involving reincarnation: **“from where did the Soul originate?”** From a practical point of view we must have the answer

to this before there can be any resolution to the question of reincarnation, indeed it is central to the **whole subject of Spiritualism itself. It's easy enough to say that it came from God but that's a generality and, in my opinion, still doesn't answer** the question to the degree that would satisfy the mechanics of reincarnation and even our Principle of Eternal Progress. If we can get the answer to this **then we have the answer to "why" and then the debate** will be settled.

**Spiritualism's philosophy gives somewhat of an explanation in general terms by this statement: "there was a point in the development of the human race when the spirit force became centred in the brain of the unborn infant savage and that child was born on the human side whereas both his parents remained savages"; the defining moment in the development of the human race when the human form evolved into an intelligent, reasoning, and thinking human being with a dual makeup; an outer material form and an inner spiritual form; body and spirit. But it doesn't go beyond this except that our philosophical father, Andrew Jackson Davis, at one defining point in his revelations calls it a "prior organization that assumes a coating when it presents itself to the outer world." A Prior Organization! This one statement alone raises the whole question of Spiritualism and Reincarnation to a new level. But he also states that the birth of the Soul "is the one and only all sufficient incarnation of the Divine Mind and he also states that the Spirit World "is born from the earth**

**and depends upon the earth for its existence."**

Three statements which test our little grey cells. Should we assume that the life of the Spirit originates with life on earth as an original creation of the Divine Intelligence, is it the result of some form of reincarnation on this earth plane, or does it originate from some other spiritual universe? It also raises another question; if the purpose of reincarnation, in its traditional sense, is a life of constant turmoil and, if the soul in the **context of Spiritualism's philosophy, is an incarnation of the Divine Mind, why would the Divine Mind condemn its own reflection to a life of constant suffering and turmoil?**

In support of the argument for reincarnation within Spiritualism, Hereward Carrington, an early 20<sup>th</sup> century Spiritualist, wrote that **"in many minds the argument for reincarnation is a strong one, in that life must necessarily be eternal and immortal, inasmuch as it is indestructible by death, and continues to exist to all eternity in the future, and, for the same reason, it must have also existed from eternity in the past, and it is "inconceivable" that such a thing as an individual human spirit should continue to exist for ever after the moment of birth, while it did not exist at all previous to the event.**

It has also been argued that such luminaries as Silver Birch have returned with the message of reincarnation. I am not an expert on Silver Birch,

his references are not to lives lived on this earth but on other astral planes. But even if the messages were in the context of traditional thinking it would be understandable, for it is well known that he was sent to us in the form of a native American and Native American Culture believed in the return of spirit in one form or another, usually associated with a degree of form associated with Nature. Many Spirits have returned with similar messages supporting it and this is natural for when the Spirit evolves to the Spirit World it takes with it all its beliefs, all its knowledge, all its psychological characteristics, and all its prejudices; just as many Spirits have come back with the message of “Jesus as the Lord Saviour”.

In G. Vale Owens series of books “Beyond the Vale”, his mother came back with all her Christian values. In Wm. T., Stead’s work “Life After Death and Letters from Julia”, Julia came back with all her Christian values; they are simply individuals with individual opinions and whatever message they bring should be judged by our own reasoning power. Silver Birch’s concept of different astral planes is interesting fodder in this debate. In researching the subject I came across something that did not support reincarnation in its traditional sense but at the same time was consistent with Silver Birch. Most Spiritualists are familiar with the name of Alfred Kitson, the great British Spiritualist and Lyceumist. His spirit guide was an ancient Egyptian priestess named Zela, and he put the question of reincarna-

tion directly to her, with this reply.

**“Our people erred in teaching what you call reincarnation, or being reborn on earth in human form, and also in teaching the transmigration of the human soul into the body of a bird or animal.” The question was further put to her as to where the teachings of Spiritualists erred and she replied: “You also erred in teaching that your earth life is the only conscious existence you have ever had, whereas, you have had several, all of which have been in preparation for this one, which is the final embodiment you will be called upon to make. While you have never lived on this earth before your present life, there are other worlds in space besides your earth, as each successive life is an improvement on the one that preceded it, it follows that your previous embodiments were on lower planes than your present one. Your earthly body is the highest and best body you have been able to organize, and is the basis or mould of the spirit body to fit it for a life of eternal progress. But no soul can go forward without an organized spirit body such as the earth supplies, and remember that your earth is not the only world in the Universe that serves this purpose. There are other solar systems which have among their members, earths or worlds similar to yours, and serve a similar purpose in God’s great plan of being.”** What did Davis say....a prior organization!

It could be that we are looking at reincarnation

from a perspective that is too limiting and emotional. We know that Spiritualism officially disputes the traditional philosophy of reincarnation because of the Principle of the eternal progression of the Spirit to a new higher form in a Spiritual Universe with the **Spirit retaining all its' intellectual faculties and memories; not in its' reincarnation to a new body in this physical Universe without the faculties and memories, nor subjected to a retributive form of justice rather a Law of Universal Justice based on love.** Logic, however, dictates that perhaps there is some merit in the concept of different spiritual universes. Emotion, on the other hand, can be both limiting and overly expansive; many Spiritualists are good examples of this. One will believe in reincarnation and that prior to rebirth the Spirit chooses its own parents. Another will say that is the parents who attract the new birth through the Law of Attraction, but nothing beyond that. Yet another will support the concept of Spirit as being an entirely new creation within each new human form on this earth plane simply because there is something beautiful about a new spirit being created with the creation of **a new physical body. It's so clean and simple.**

An argument could be made that Spiritualism is itself is a form of reincarnation through the Law of Eternal Progression. Our Spirit is, in fact, on a path of rebirths; rebirths of knowledge and wisdom that elevate the spirit from one world in the spiritual universe to another. The Spirit enters life on this earth plane then is reborn into a higher life, and then to a higher life after that, again and again through seven

spheres until it returns to the divine centre of its creation; certainly not your traditional view of reincarnation but a form of rebirth non-the-less. One thing is very evident within the debate on reincarnation within Spiritualism; it is not clean and simple .

So where do we go from here? Well from **Spiritualism's point of view we must return to the core** of the debate and that is the question of evidential support. Throughout history not one of the religious philosophies or doctrines has provided any scientific or clinical evidence to support the validity of reincarnation. It is an emotional concept based on a wide range of different beliefs that, beyond these beliefs, has little supporting evidence. Personally, I neither support nor dispute it; my personal understanding is of no consequence for it is something over which I have no control: I speak only in the cause of Spiritualism. If you believe in the concept of reincarnation you must accept that it is *only* your understanding of things spiritual not an understanding of Spiritualism. Spiritualism is based on the logical processing of knowledge through the faculty of reason.

In the final analysis, it may be that Spiritualism is on the wrong side of this debate but this too is of no consequence. Agree or disagree, Spiritualism *as it exists* does not support the concept of reincarnation and within this you cannot alter it to suit your own purposes. Just as irrefutable

evidence is required to prove the existence of Spirit and the continuity of life; so must the same level of proof be provided for reincarnation. Arguments have been made that this proof lies in the evidence of past life regression but as with any form of inquiry, within the context of our philosophy the past life theory is just that, *a theory*, it does not meet the test of logic so when we talk in its support we must separate it from Spiritualism. Spiritualism is one philosophy based on the pursuit of knowledge and through the powers of reasoning must determine that which we should or should not accept as Truth, a purely logical approach. Reincarnation is simply a belief with many different philosophies, no more, no less, and whether we agree or disagree, we will have to wait to find out if it is otherwise. In the meantime, we must support Spiritualism as it exists or qualify it to something else, no in-between.

by Albert Batten

### SAND AND STONE

TWO FRIENDS WERE WALKING THROUGH THE DESERT.

DURING SOME POINT OF THE JOURNEY, THEY HAD AN ARGUMENT; AND ONE FRIEND SLAPPED THE OTHER ONE IN THE FACE.

THE ONE WHO GOT SLAPPED WAS HURT, BUT WITHOUT SAYING ANYTHING, WROTE IN THE SAND:

“TODAY MY BEST FRIEND SLAPPED ME ON THE FACE.”

THEY KEPT ON WALKING, UNTIL THEY FOUND AN OASIS, WHERE THEY DECIDED TO TAKE A BATH.

THE ONE WHO HAD BEEN SLAPPED GOT STUCK IN THE MIRE AND STARTED DROWNING, BUT THE FRIEND SAVED HIM.

AFTER HE RECOVERED FROM THE NEAR DROWNING, HE WROTE ON A STONE:

“TODAY MY BEST FRIEND SAVED MY LIFE.”

THE FRIEND WHO HAD SLAPPED AND SAVED HIM SAID: “AFTER I HURT YOU, YOU WROTE IN THE SAND AND NOW, YOU WRITE ON A STONE, WHY?”

THE FRIEND REPLIED: “WHEN SOMEONE HURTS US WE SHOULD WRITE DOWN IN SAND, WHERE WINDS OF FORGIVENESS CAN ERASE IT AWAY.

BUT WHEN SOMEBODY DOES SOMETHING GOOD FOR US, WE MUST ENGRAVE IT IN STONE WHERE NO WIND CAN EVER ERASE IT.”

*THEY SAY IT TAKES A MINUTE TO FIND A SPECIAL PERSON, AN HOUR TO APPRECIATE THEM, A DAY TO LOVE THEM, BUT THEN AN ENTIRE LIFE TO FORGET THEM.*

### EDITOR'S THOUGHTS

In our previous SCC magazine, we had an article by Reverend Ken Jackson in which he presented a historical perspective on reincarnation, as well as, the reasons for which some people may or may not adhere to such a belief system.

In this issue of our SCC magazine Albert Batten is presenting us with his perspective on reincarnation and how it relates to Spiritualism.

Due to the extensive research undertaken by Mr. Batten, we only have his article for your reading pleasure.

You will find some similarities with Rev. Jackson's article; but there are also some opposing points of view — and that's the beauty of Spiritualism. Nothing is etched in stone.  
By Victor Abbott

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