



# Spiritualism In Russia

**B Lingard**



## **Spiritualism In Russia:**

**The Occult in Russian and Soviet Culture** Bernice Glatzer Rosenthal, 1997 A comprehensive account of the influence of occult beliefs and doctrines on intellectual and cultural life in twentieth century Russia     **Russian Nonconformity** Serge Bolshakoff, 1950 The present study of Russian Nonconformity aims to give to the English speaking reader an adequate and documented survey of Russian Nonconformity with its struggles for religious freedom and social justice in Russia The Nonconformists are those who refuse to conform to the State prescribed pattern of religion and they are by definition champions of religious freedom Provided by author     Modern Occultism in Late Imperial Russia Julia Mannherz, 2012-10-15 Modern Occultism in Late Imperial Russia traces the history of occult thought and practice from its origins in private salons to its popularity in turn of the century mass culture In lucid prose Julia Mannherz examines the ferocious public debates of the 1870s on higher dimensional mathematics and the workings of seance phenomena discusses the world of cheap instruction manuals and popular occult journals and looks at haunted houses which brought together the rural settings and the urban masses that obsessed over them In addition Mannherz looks at reactions of Russian Orthodox theologians to the occult In spite of its prominence the role of the occult in turn of the century Russian culture has been largely ignored if not actively written out of histories of the modern state For specialists and students of Russian history culture and science as well as those generally interested in the occult Mannherz s fascinating study remedies this gap and returns the occult to its rightful place in the popular imagination of late nineteenth and early twentieth century Russian society     Sacred Stories Mark D. Steinberg, Heather J. Coleman, 2007-01-24 Sacred Stories brings together the work of leading scholars writing on the history of religion and religiosity in late imperial Russia during the critical decades preceding the 1917 revolutions Embodying new research and new methodologies this book reshapes our understanding of the place of religion in modern Russian history Topics examined include miraculous icons and healing pilgrim narratives confessions women and Orthodox domesticity marriage and divorce conversion and tolerance Jewish folk beliefs mysticism in Russian art and philosophical aspects of Orthodox religious thought Sacred Stories demonstrates that belief spirituality and the sacred were powerful and complex cultural expressions central to Russian political social economic and cultural life Contributors are Nicholas B Breyfogle Heather J Coleman Gregory L Freeze Nadieszda Kizenko Alexei A Kurbanovsky Roy R Robson Bernice Glatzer Rosenthal Gabriella Safran Vera Shevzov Sarah Abrevaya Stein Mark Steinberg Paul Valliere William G Wagner Paul W Werth and Christine D Worobec     Saint Sergius and Russian Spirituality Pierre Kovalevsky, 1976 By bringing the Orthodox spiritual tradition to the forests of the north this remarkable fourteenth century saint made Russia s period of political recovery also a period of spiritual renewal Few have left such a powerful impression on a nation s history 90 photos     Modernism and the Spiritual in Russian Art Louise Hardiman, Nicola Kozicharow, 2017-11-13 In 1911 Vasily Kandinsky published the first edition of On the Spiritual in Art a landmark modernist treatise in which he sought to reframe the meaning

of art and the true role of the artist For many artists of late Imperial Russia a culture deeply influenced by the regime's adoption of Byzantine Orthodoxy centuries before questions of religion and spirituality were of paramount importance As artists and the wider art community experimented with new ideas and interpretations at the dawn of the twentieth century their relationship with the spiritual broadly defined was inextricably linked to their roles as pioneers of modernism This diverse collection of essays introduces new and stimulating approaches to the ongoing debate as to how Russian artistic modernism engaged with questions of spirituality in the late nineteenth to mid twentieth centuries Ten chapters from emerging and established voices offer new perspectives on Kandinsky and other familiar names such as Kazimir Malevich Mikhail Larionov and Natalia Goncharova and introduce less well known figures such as the Georgian artists Ucha Japaridze and Lado Gudiashvili and the craftswoman and art promoter Aleksandra Pogosskaia Prefaced by a lively and informative introduction by Louise Hardiman and Nicola Kozicharow that sets these perspectives in their historical and critical context *Modernism and the Spiritual in Russian Art New Perspectives* enriches our understanding of the modernist period and breaks new ground in its re examination of the role of religion and spirituality in the visual arts in late Imperial Russia Of interest to historians and enthusiasts of Russian art culture and religion and those of international modernism and the avant garde it offers innovative readings of a history only partially explored revealing uncharted corners and challenging long held assumptions

**Popular Religion in Russia** Stella Rock, 2007-09-10 This book dispels the widely held view that paganism survived in Russia alongside Orthodox Christianity demonstrating that double belief *dvoeverie* is in fact an academic myth Scholars citing the medieval origins of the term have often portrayed Russian Christianity as uniquely muddled by paganism with double believing Christians consciously or unconsciously preserving pagan traditions even into the twentieth century This volume shows how the concept of *dvoeverie* arose with nineteenth century scholars obsessed with the Russian folk and was perpetuated as a propaganda tool in the Soviet period colouring our perception of both popular faith in Russian and medieval Russian culture for over a century It surveys the wide variety of uses of the term from the eleventh to the seventeenth century and contrasts them to its use in modern historiography concluding that our modern interpretation of *dvoeverie* would not have been recognized by medieval clerics and that double belief is a modern academic construct Furthermore it offers a brief foray into medieval Orthodoxy via the mind of the believer through the language and literature of the period

*The Year-book of Spiritualism for 1871* Hudson Tuttle, 1871

[Religion and Politics in Contemporary Russia](#) Tobias Köllner, 2020-12-13 Based on extensive original research at the local level this book explores the relationship between Russian Orthodoxy and politics in contemporary Russia It reveals close personal links between politicians at the local regional and national levels and their counterparts at the equivalent level in the Russian Orthodox Church priests and monks bishops and archbishops who are extensively consulted about political decisions It outlines a convergence of conservative ideology between politicians and clerics and also highlights that despite working closely together there are

nevertheless many tensions The book examines in detail particular areas of cooperation and tension reform to religious education and a growing emphasis on traditional moral values the restitution of former church property and the introduction of new festive days Overall the book concludes that there is much uncertainty ambiguity and great local variation

**Religion and Politics in Russia: A Reader** Marjorie Mandelstam Balzer, 2015-01-28 Russia is not only vast it is also culturally diverse the core of an empire that spanned Eurasia In addition to the majority Russian Orthodox and various other Christian groups the Russian Federation includes large communities of Muslims Jews Buddhists and members of other religious groups some with ancient historical roots All are in a state of ferment and securing formal state recognition for specific communities is often daunting This collection provides entry into the diversity of Russia's religious communities Marjorie Mandelstam Balzer's introduction to the volume illuminates major political social and cultural anthropological trends The book is organized by religious tradition or identity with further thematic perspectives on each set of readings The authors include ethnologists sociologists political analysts and religious leaders from many regions of the Federation They analyze the changing dynamics of religion and politics within each community and in the context of the current drive to recentralize both political and religious authority in Moscow Topical coverage extends from reassertions of Russian Orthodoxy to activities of Christian and Muslim missionaries to the revival of many other religions including indigenous shamanic ones

**Nineteenth century miracles; or, Spirits and their work in every country of the earth** Emma Hardinge Britten, 1883      Religion in Soviet Russia William Chauncey Emhardt, 1929      *Recording Russia* Gabriella Safran, 2022-11-15 *Recording Russia* examines scenes of listening to the people across a variety of texts by Russian writers and European travelers to Russia Gabriella Safran challenges readings of these works that essentialize Russia as a singular place where communication between the classes is consistently fraught arguing instead that as in the West the sense of separation or connection between intellectuals and those they interviewed or observed is as much about technology and performance as politics and emotions Nineteenth century writers belonged to a distinctive media generation using new communication technologies not bells but mechanically produced paper cataloguing systems telegraphy and stenography Russian writers and European observers of Russia in this era described themselves and their characters as trying hard to listen to and record the laboring and emerging middle classes They depicted scenes of listening as contests where one listener bests another at times the contest is between two sides of the same person They sometimes described Russia as an ideal testing ground for listening because of its extreme cold and silence As the mid century generation witnessed the social changes of the 1860s and 1870s their listening scenes revealed increasing skepticism about the idea that anyone could accurately identify or record the unadulterated voice of the people Bringing together intellectual history and literary analysis and drawing on ideas from linguistic anthropology and sound and media studies *Recording Russia* looks at how writers folklorists and linguists such as Turgenev Dostoevsky and Vladimir Dahl as well as foreign visitors thought about the

possibilities and meanings of listening to and repeating other people's words      **Religion and the State in Russia and China** Christopher Marsh, 2011-01-20      **Modern Occultism in Late Imperial Russia** Julia Mannherz, 2012-10-15 Modern Occultism in Late Imperial Russia traces the history of occult thought and practice from its origins in private salons to its popularity in turn of the century mass culture In lucid prose Julia Mannherz examines the ferocious public debates of the 1870s on higher dimensional mathematics and the workings of seance phenomena discusses the world of cheap instruction manuals and popular occult journals and looks at haunted houses which brought together the rural settings and the urban masses that obsessed over them In addition Mannherz looks at reactions of Russian Orthodox theologians to the occult In spite of its prominence the role of the occult in turn of the century Russian culture has been largely ignored if not actively written out of histories of the modern state For specialists and students of Russian history culture and science as well as those generally interested in the occult Mannherz's fascinating study remedies this gap and returns the occult to its rightful place in the popular imagination of late nineteenth and early twentieth century Russian society      **Vogue for Russia** Caroline Maclean, 2015-01-20 Explores the influence of Russian aesthetics on British modernists In what ways was the British fascination with Russian arts politics and people linked to a renewed interest in the unseen How did ideas of Russianness and the Russian soul prompted by the arrival of the Ballets Russes and the rise of revolutionary ideals attach themselves to the existing British fashion for theosophy vitalism and occultism In answering these questions this study is the first to explore the overlap between Slavophilia and mysticism between 1900 and 1930 in Britain The main Russian characters that emerge are Fedor Dostoevsky Boris Anrep Vasily Kandinsky Petr Ouspensky and Sergei Eisenstein The British modernists include Roger Fry Virginia Woolf Mary Butts John Middleton Murry Michael Sadleir and Katherine Mansfield Key Features Draws on unpublished archive material as well as on periodicals exhibition catalogues reviews diaries fiction and the visual arts Addresses the omission in modernist studies of the importance of Russian aesthetics and Russian discourses of the occult to British modernism Challenges the dominant Western European and transatlantic focus in modernist studies and provides an original contribution to our understanding of new global modernisms Combines literary studies with aesthetics modernist history the history of modern esotericism film history periodical studies and science studies      Nineteenth century miracles E.H. Britten, 1884 Nineteenth century miracles or Spirits and their work in every country of the earth A complete historical compendium of the great movement known as modern spiritualism      *Light*, 1881      The Spirit of Russia Tomáš Garrigue Masaryk, 1967      The Spiritualist Newspaper, 1875

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