

COMMUNICATION
WITH
THE SPIRIT WORLD
of
GOD

ITS LAWS and PURPOSE

JOHANNES GREBER



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Extraordinary Experiences of a Catholic Priest

JOHANNES GREBER

*Stand up for the truth until death,
and God will defend you.*

Ecclesiasticus (Sirach) 4:28

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"But these people scoff at anything they do not understand."
Jude 1 : 10.

IS there for man a conscious existence after death? Is there a Beyond? Is there a world of spirits, into which the souls of our departed are received after leaving the body? And if these things are so, how shall we picture existence in that other world? What fate is in store for us there?

Or does everything come to an end within the cemetery-walls? When we bury the body there, do we inter the spirit also, and is nothing left of man, of all his hopes and fears, of all his struggles and cares, of all his joys and sorrows, of all his good deeds and bad, but a skull and a handful of ashes?

Again and again, these questions assail us. In the silent hours of deadly sickness they bear heavily upon the human heart. At every death-bed at which we stand, behind every coffin which we follow, they wring our innermost soul. They arise from the mound above each grave, and are cut deeply upon every tombstone.

Who will solve for us the great problem of the Beyond? To whom shall we carry our doubts, in order that we may learn the real truth? Shall we seek it of the various creeds and their ministers? True enough, they teach us to believe in a hereafter and in the survival of the soul of man, but they sadly weaken the force of their own teachings by denying, as regards the souls of animals, what they claim for the soul of man. For if there is no hereafter for the brute creation, what particular reason have we for believing in one for the human race? Is not the life-history of both the identical one? Both are conceived and born in the same way. To both are allotted pleasure and pain, to both a sense of right and wrong, and one dies as does the other. These very facts are confirmed by the Bible in the words: "For man's fate is a beast's fate, one fate befalls them both; as the one dies so the other dies; the same breath is in them all; man is no better than a beast, for both are vanity, both are bound for the same end; both sprang from the dust, and to the dust they both return. Who

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can tell if the spirit of man goes upward, while the spirit of a beast goes down into the earth?" (*Ecclesiastes 3 : 19-21.*)

Moreover, as regards the most important questions of religion our various Churches hold conflicting views. It is therefore, idle to look to them for a conclusive answer. Man, being fallible, is at the best a dubious guide in these matters.

To reach the truth concerning them there is but *one* way: if there is a Beyond, peopled by a world of spirits, conclusive proof is forthcoming only, if those spirits will visit and enlighten us, for they alone are able to tell us the truth about the great questions relating to an after-life. So long as this gap between the spirit-world and our own remains unbridged, so long shall we remain in the darkness of uncertainty and endure the pangs of gnawing doubt.

But today, people laugh at those who speak merely of the bare possibility of establishing communication between the world of men and that of spirits; laugh and ridicule, just as people have always ridiculed any views that conflicted with the popular beliefs of their time.

When Galilei taught that the earth revolves and the sun stands still, his contemporaries regarded him as mentally unsound. The Church looked upon him as a heretic and excommunicated him. He was thrown into prison, and could rid himself of his sufferings and persecution only by retracting what he had proclaimed.

When the first telephone was exhibited at the Academy of Sciences in Paris, one of the most eminent professors of that institution called the whole thing a hoax, carried out by means of ventriloquy.

The same thing has happened to the apostles of every other new truth. Their contemporaries have ridiculed, insulted, burned or crucified them.

So today the world laughs at those who seek to prove to mankind that there is a spirit-world, not barred to mankind, with which we can communicate if we go about it in the right way and if we observe the necessary requirements. For there are laws governing the spirit-world as immutable as any in force in the world of matter.

The art of communicating between men and the spirit-world has received the name of "*spiritism.*" Today this word is in poor repute with the masses, although very few persons really know what it means. Spiritism is regarded as an absurd vagary of ill-

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balanced minds. People speak of "those spiritistic fools" with a sneer. — "But these people scoff at anything they do not understand." (*Jude 1 : 10.*)

In this battle against spiritism, the churches are fighting in the front rank. Their attitude is indeed difficult to explain, for those self-same churches assure us that they have received the revelations of their religions through communication with the spirit-world. Judaism and Christianity are based upon the testimony of the Old and the New Testaments and hence rest entirely upon spiritism, for of all spiritist works the greatest is the Bible, the larger part of whose contents hinges upon messages sent hither from the Beyond. At every turn in the Scriptures we read of some communication between the world of spirits, and our own.

The churches are therefore in no position to deny the possibility of communicating with the spirit-world, unless they are prepared to saw off the limb upon which they themselves are seated. Yet they try to defend their war on spiritism by asserting that attempts to communicate with the spirit-world are forbidden by the Bible, citing the injunction: "Ye shall not question the dead."

Just what does the Bible mean by "questioning the dead"? When the Bible speaks of the "dead", it refers, not to those spirits which have become separated from the body by the death of the flesh, but to the *spiritually dead*. "Death", according to the Scriptures, is the separation of the spirit from God. The "dead" therefore are those who have been separated from God because of their unbelief and by defection. They are the spirits of darkness. The "kingdom of the dead" is the kingdom of Lucifer, the realm of the enemies of God, the realm of lies and woe.

According to the Scriptures there is a kingdom of the "dead" and a kingdom of the "living". It is within our power to communicate with spirits in either of these kingdoms, who have passed into the Beyond. We can seek counsel of the spiritually dead — in which case we would be consulting evil spirits, or, as the Bible terms it, "*questioning the dead.*" Or else, we may turn to the living in the Beyond, which would be seeking counsel from the world of good spirits, or, to quote the Scriptures once more: "*Inquiring of God.*"

To seek counsel from the "dead" or from the world of the apostate spirits would be the greatest possible affront to God. It

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would be idolatry, which consists of communicating with evil spirits.

The necromancers of old were generally recognized as being, knowingly and deliberately, in communication with the Powers of Darkness, — the Demons. Hence God's stringent command voiced in the old Testament, to root out the necromancers from among the people.

There is therefore only one, clearly defined, kind of Communication with spirits which the Scriptures forbid, namely: *intercourse with evil spirits.* On the other hand it is the duty of mankind to seek to establish communion with God and with the world of good spirits. "When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if people should not rather consult their God. Say, Why consult the dead on behalf of the living? Consult the message and the counsel of God!" (*Isaiah 8 : 19*) — "Ask me about things to come . . ." (*Isaiah 45 : 11.*)

The invitation to "inquire of God" was joyfully accepted by the faithful of all ages. Among the Israelites it was a matter of daily occurrence. "And it came to pass, that everyone which would inquire of the Lord went out into the tabernacle of the congregation. . ." (*Exodus 33 : 7.*)

God gave his answer in an endless variety of ways. His spirit-messengers stood in constant touch with the faithful. Throughout the New Testament we find references to them.

If, therefore, we, as faithful servants of God, or, at any rate, as honest seekers after the truth, try to get into touch with the world of good spirits we are committing no sin, but rather, obeying one of God's commandments; an important commandment, for only through contact with the world of good spirits can we arrive at the truth. There is no other way.

For this reason, nowhere in the entire Scriptures is the seeker after the truth told to go for guidance to his fellow-men, but always to God and His spirits. This holds good also for the New Testament. At the time of His departure from the earth, there were many things which Christ still wanted to tell his followers and which the latter had as yet not understood. These matters were to be more fully explained thereafter, not by any human agency, but through spirits whom the Father would send as messengers of the truth, whose participation would be visible to the human eye. "Truly, truly, I tell you all, you shall see heaven open

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wide and God's messengers ascending and descending upon the Son of man." (*John 1 : 51.*)

This ascent and descent of the angels was witnessed by the early Christians at their gatherings, whence the exhortation of the Apostle Paul to all Christians: "Therefore you in your endeavor to communicate with the spirits should seek to reach the greatest possible number of different spirits of God." (*1st Corinthians, 14 : 12.*)

It is fundamental for the religious life of mankind that the truth about the great questions of life and the hereafter be *sought not of men or in their interpretations, but by direct communication with God's spirit-realm, which is the source of all truth.* So God teaches us in the Old Testament, and Christ in the New. So, also, we are taught by the Apostles, and these precepts were obeyed by God's people before the birth of Christ and by the Christians of the early centuries of the present era.

As time went on, this fundamental doctrine was ignored. Erring men usurped God's place and that of His spirit-messengers, as prophets of the truth. To use the words of the Apostle Paul, the preaching of the gospel became a "trade". Religion was imparted by human teachers, just like any mundane knowledge. And so it has remained down to the present day.

The spiritual leaders of the people became absolute masters in all matters pertaining to religion, and in this way accumulated ever increasing temporal power. Constantly more numerous grew the man-made ordinances laid upon the shoulders of believers in the name of religion. *The one-time liberty of God's children was converted into religious serfdom.* Whoever rebelled, and tried to live according to his own convictions was punished with death. In the name of religion, the blood of millions has flowed.

The old first-hand texts of the New Testament disappeared, and were succeeded by copies that differed in many essentials from their originals. Wilful forgery was resorted to in order to lend the authority of the Bible to the man-made opinions and strictures that in the course of time crept into being. It was a repetition of that state of things of which God complained so bitterly in the Old Testament, through his prophets: "How do you say: We are wise, and the law of the Lord is with us? Lo, the pen of the falsifying copyists has converted it into lie. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?" (*Jeremiah 8 : 8-9.*)

Modern research has disclosed the fact that these forgeries

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extended like a devastating plague to all of the ancient documents. The Bible, the Church Fathers, the writings of Jewish and pagan authors, all of them were altered, to support the religious doctrines which happened to be current at the time.

Naturally, this was done out of sight of the common people, who accepted unquestioningly the so-called "religious revelations" and interpretations offered to them by their spiritual leaders, and bequeathed them to their children and their children's children. And so it goes to the present day. *Religion is a legacy* which each of us has inherited from his parents and his teachers, without stopping to use his own judgment as to its truth or lack of truth, which, it might be added, is rather beyond the mental capacity of the greater portion of mankind. For this reason, most of us who today are Christians would have been equally zealous followers of the Jewish or Mohammedan faith, if our parents had been Hebrews or Mussulmen.

This was not so in the days when men were in communication with the world of good spirits. Then they could ask: "What is the truth?", and received an answer. It was for this reason that Paul exhorted the early Christians *to seek counsel of God*, if their views on any point differed from his own. "And if in any matter your belief should differ, that also God will make clear to you." (*Philippians 3 : 15.*)

So plain an indication as to the only way by which to arrive at the truth, as that conveyed in the foregoing passage by the greatest of Christ's apostles could never have been given a few centuries later. Whoever disbelieved the doctrines taught by the Church, or whoever tried to arrive at the truth by a direct appeal to God, after the custom of the old Israelites or the early Christians, fell under the ban of the Church and not infrequently perished at the stake. It is true that the unorthodox are no longer consigned to the flames, because today the Church has lost the power to send them there, but the ban remains, and would fall upon the greatest of the early Church Fathers if they were alive today and taught those doctrines which in their time they preached to Christian folk.

The path that led to God's world of spirits has been blocked, and with it the road leading to the truth. Man-made doctrines and rules have been used to erect religious structures into which mankind is invited to enter. Hundreds of creeds claim to be the dispensers of truth, the first destroying what the second adores, and

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the third proclaiming as the simon-pure truth what the fourth condemns as abominable heresy.

From these fetters of error mankind can be freed only, if God will send us His spirits as heralds of the truth, as He did in the earlier millenniums.

It is not the "dead" nor the "Kingdom of Darkness" nor fallible men to whom we must turn, but to God. *He is the same God today that He was then. Before Him, we are all alike. He loves the people of today as dearly as He loved those of the ages which are gone.* And as then He revealed himself to mankind through His messengers, so will He today.

It is to be expected that the churches will do their utmost to obstruct this road to the truth. This they must, since they will be fighting for their very existence. They consider themselves as the only disseminators of truth. Every one of them has its Pope, whether or not he wears a tiara. Any doctrine which includes in its tenets instruction through God's messengers will be looked upon as destructive competition, endangering the integrity of the church, since it is to be feared that the revelations so made will not harmonize with the tenets held by the churches.

Obviously, there can be only *one single truth*. Either this is in the possession of one of the many creeds, in which case all other creeds are in error, or else, the truth is not to be found in any of them. When all is said, the words from Goethe's Faust: "In gaudy pictures there is little clearness, a wealth of error and a grain of truth," apply to *all religions without exception*.

For twenty-five years I was a Catholic priest. I believed that mine was the true religion; was it not, indeed, the faith of my parents, my teachers and my spiritual superiors? Even if the proofs of its verity did not completely convince me, I had no reason for refusing to accept that which was accepted by all of my co-religionists. Furthermore, any voluntary doubt as to the truth of the tenets of my church would have been mortal sin.

Of the possibility of communicating with the land of spirits I knew nothing. My acquaintance with spiritism was confined to casual readings about it in the daily papers. I regarded it as a swindle or as self-deception.

Then came a day on which I took, involuntarily, my first step in the direction of coming into contact with the spirit-world, and underwent experiences that stirred me to the bottom of my soul.

Once this step had been taken, I could not, durst not, stop.

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I was compelled to go on in my search for enlightenment. Cautiously I advanced, keeping in mind the words of St. Paul: "Prove all things; hold fast to that which is good." (*1st Thessalonians 5:21.*)

It was only "that which is good," that I wanted. I was seeking the truth, ready to accept it, whatever the cost. I knew that God does not desert the upright, unselfish seeker, and that, as Christ says, He will not give a stone to those who humbly ask for bread.

I was not unaware of the serious consequences that I was incurring by my action. My position as an ordained minister, my entire material existence, my worldly future would be wrecked, were I to persist. I knew that insults, persecution and suffering without end would be my lot.

This price I was willing to pay.

On the new road which I had taken, I found the truth. It brought me inward freedom and happiness. The outward troubles that I suffered in consequence and that persist until today, fail to disturb the inward peace that I have won.

It is the purpose of this book to describe the path which brought me into communication with the world of spirits and laid the truth open to me. The book has been written in a spirit of love for my fellow-men, regardless of their creed or outlook on life.

It is intended for all seekers after the truth, as a guide for all those who desire to communicate with the *world of good spirits*, and thus, by the shortest path, to arrive at God and at the truth.

Guide-books for those who travel about the earth are written by persons who have visited the places which they describe in the texts of their works. Such books are not written for people who expect to stay at home, but for such as want to go to countries hitherto strange to them.

This book of mine is meant to be a guide-book of that sort. It is designed to direct the reader to that bridge on which the spirit messengers from the Beyond meet us. Whoever, in the light of what is herein set out, steps upon that spirit-bridge, will find every statement that appears in this book fully confirmed.

I do not, therefore, expect any of my readers to accept at their face value the statements contained in this book, without subjecting them to further proof. If he did, he would be basing his beliefs regarding the most important questions of life on the dictum of one who is no more infallible than other men. This he must not do, for my assertion that the truths I have set down

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in my book were derived, not from my own deductions but from communication with the world of good spirits in the Beyond, might well be based on error or self-deception, on my part.

I, who like all men am weak, fallible and sinning, can ask for myself no greater credence than is accorded to any of my fellow-men. I therefore do not ask to be believed blindly. But one thing I do demand: *That the truth which was revealed to me be sought by the same road by which I found it.* This road has been accurately described by me, in order that no one may fail to find it. Learned and ignorant, rich and poor alike, can travel it. No preparation, no special training, is required. No tolls are collected. Only one thing is indispensable: *The Will to the Truth.* Those who seek it must be ready to accept it at the moment at which they are convinced that it is being offered to them, and must be willing to model their lives accordingly. This book is not written for those who will not accept these terms. For them, no way leads to the truth, for God manifests His will to the well-disposed only.

They who have not the "Will to the Truth," who are not ready to explore the road which I am pointing out, thereby forfeit the right to pass judgment on my book. If, for instance, a chemist were to announce that he had found a method of making gold by combining certain substances, and were to describe his process minutely, only those would be capable of expressing an intelligent opinion as to his claims, who themselves had performed the experiments described by their author, and who had faithfully followed all of his directions.

I am certain that this book contains the truth, "For I know whom I have believed." (*2nd Timothy 1 : 12.*)

I feel no fear that those who follow the path indicated by me will find anything to conflict with what I found. Everyone who has heretofore followed my advice and has sought to get into communication with the world of good spirits has had experiences precisely like my own.

Nevertheless, my book is sure to encounter many bitter enemies. Not so much among the great mass of the people as in those circles for which the acceptance of the truth would mean heavy material sacrifices, as among all ministers of the various sects. The creed which they have been preaching to their congregations, heretofore, *has provided them with a means of living.* If now, in consequence of any change in their way of seeing the truth they are

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compelled to make alterations in those things which they have been professing, they will cease to be ministers of their respective creeds and lose their daily bread, for which they have been dependent on their position.

To give up a place supposedly bestowed for life and to go out into the uncertainties of the world poor and beset by enemies, is one of the greatest sacrifices that a man can make. Not many will make it; sooner, they will dispense with the truth.

It was for this reason that the Jewish priests waged so bitter a war on Christ and His doctrines. Their livelihood was in danger. They did not study Christ's teachings to enable them to say whether these were right or wrong, but unloosed their deadly hatred upon Him whose words threatened to alienate the people from them and thus to undermine their influence with the masses. For this, His death was decided upon and the curse of being the relentless opponent of the truth and of those who sought it and those who proclaimed it, rests to the present day on the *priesthood of all religions*. With fire and sword, priesthood has slain millions under color of war against heresy, just as the Jewish priests excused their slaughter of Christ by saying:

"He hath spoken blasphemy."

But the real reason then, as it was in later ages, was the fear of the total or partial loss of temporal influence, worldly honors, offices and revenues. Of course there have been and still are exceptions. Perhaps these are more numerous today than they were in the past. But these later-day Nicodemuses can do as little to prevent the spiritual leaders of today from passing the death-sentence upon the truth, as the first Nicodemus was able to accomplish.

The clergy of today will therefore not only repudiate my book, but will refuse to apply, in the manner therein prescribed, the tests of the veracity of the statements which it contains. And yet, there is nothing about these tests which can offend the conscience of anyone, unless, indeed, it is a reprehensible proceeding for a layman or a clergyman to sit down, alone or in company with others, to worship God in the privacy of his home, to turn to Him with song and prayer, and to beg of Him the fulfillment of Christ's promise: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give a holy spirit to them that ask Him?" (*Luke 11 : 13.*)

Is it by any possibility a sin to study the truths of the Holy

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Scriptures at such a service, to discuss them with others and to pray for the true light? Is it a sin to join hands on such an occasion after the manner of the early Christians and to concentrate one's thoughts on higher things, repenting of evil, forgiving one another and beseeching God to help us and to grant us the *Spirit of Truth* which Christ promised to His followers? *Is there one of us who cannot do these things with a clear conscience?* More than this I do not ask, for this road, and no other, was the one which I travelled when I experienced what my book relates. No special privileges were extended to me; I received only that which any honest searcher will receive. Indeed, many who follow my trail may receive far more than I did.

The fact that the things which we learn in the manner to be described seem so incredible, is no reason for refusing to set out upon the path indicated, for God expressly promises to show us the unbelievable, in the words:

"Call unto me, and I will answer you, and show you great and mighty things which you did not know." (*Jeremiah 33 : 3.*)

The Author.

Easter, 1932.



PART ONE



Personal Experiences in the Field of Spirit Manifestations

My First Step Toward Communication with the Spirit World

"When I thought to know this, it was too hard for me; until I went into the sanctuary of God."

Psalms 73 : 16, 17.

IT was late in the summer of 1923. At that time I was the Catholic priest of a small rural community. In addition to my clerical duties, I was in charge of a charitable association, whose headquarters lay in a nearby city. I used to make two trips weekly to the office of this association in order to attend to the details of its activities.

It happened one day while I was at the office that a man came in and asked me: "What is your opinion of spiritism?"

Before I could answer, he went on to tell me of his own experiences, relating that he was in the habit of attending a sort of divine service held once a week by a small group, the members of which would pray, read the Scriptures and afterwards discuss the passages they had read. Among those who attended these gatherings was a young boy of unpretentious family and of very indifferent education, who was an apprentice in some private enterprise.

At the *seances* this boy would frequently fall over forward as though dead, but would be violently pushed back into an upright position apparently by an invisible force, after which he would sit with his eyes closed and impart wonderful tidings to his hearers. He would also answer questions addressed to him, ignoring, however, all queries of a purely materialistic nature. At the conclusion of his manifestations he would again droop forward and instantly regain full consciousness. Of what had happened and what he had said while under this spell he would have not the least recollection. The boy, said my informant, was healthy and bright and felt no discomfort, no headache nor any similar symptoms as a result of the ordeal.

My informant ended his story with the words: "Now, I am anxious to hear from you what you think of it all. But before you express an opinion, please attend one of our meetings, so that you may be in a position to convince yourself in person as

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to what goes on there. You will have the opportunity of addressing questions of your own to the boy."

I had been listening to him with the closest attention. What was I to say? I neither knew nor understood anything about "spiritism", as I had heard it called. True, I had occasionally read accounts in the daily papers describing the exposition of mediums and of similar spiritistic swindles, but now I, a seriously-minded individual and a clergyman into the bargain was being asked to enter upon this ground and to run the risk of making myself ridiculous. That was out of the question. I was, indeed, tempted to apply a purely scientific test to the phenomena that had been related to me, if this were possible when I was alone and in the privacy of my own study. But visit the homes of others and expose myself to gossip, I would not.

I therefore told my visitor frankly that I had had no personal experience with spiritism and that I was in no position to pass an opinion on the things he had witnessed. I said, furthermore, that I had grave doubts as to the propriety of my accepting his invitation to attend one of the meetings he had described; that I owed consideration to my cassock, and could not run the risk of being branded openly as a "spiritist", for my presence at his gatherings would undoubtedly become generally known speedily.

My acquaintance would not accept these reasons, but replied: "This is a most important matter, of which you, as a clergyman and a man holding a public position, should be informed. At any rate I consider it your duty to make an investigation, and after having done so, carefully, and impartially, you can pass judgment. You will probably be asked about these matters frequently in the course of your career, for to whom should we laymen look for information except to our spiritual guides, whom we trust to tell us the truth. The time has passed when this subject can be disposed of by being ignored. Right here in Germany the number of spiritists is growing daily. Every town of any size has its quota. I know that the churches would like to see this matter brushed aside as a fraud and as the invention of the Devil, but it will not be settled in that way.

"If it is unpleasant consequences that you fear, you need not worry on that score. Your presence at our meetings will not be made public, for the few who attend them are of the sort that knows how to be discreet and to avoid doing anything that might harm you. So the best thing you can do is to accept."

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I could not deny the force of his arguments: he was right. If we clergymen who aspire to teach and guide the people refuse to make a personal investigation of the truth of such manifestations as he had described, who else is there to make it? Who could be more vitally interested in these matters than the clergy of all creeds? For if spiritism were to prove a source of the truth, it would be bound to have a most profound effect upon the belief of every sect.

Consequently, after a little hesitation, I agreed to go to the meeting that was to be held on the following Sunday.

For the next few days my mind was constantly busy with the subject. At times I regretted having accepted the invitation, as the unpleasant consequences which my action might bring upon me loomed ever larger in my imagination, the more I thought about them. Anxiously I awaited the coming Sunday.

After the conclusion of the afternoon service I drove to the city, intending to look after a few pressing matters at the office of the charitable organization before going to the place of meeting. In my coat pocket I carried a slip of paper on which I had jotted down the questions which I intended to ask the boy that evening; they were all such as to require rather lengthy answers, involving more than a casual acquaintance with religious lore. I myself was unable to answer them and merely wanted to find out what explanation the boy would have to offer.

On arriving at the office I found a letter for me from the man who had given me the invitation. In it he said that the meeting would be held, not as originally planned, at his home, but at that of another family whose address he gave. It had been so ordered.

This unexpected change caused me to hesitate and aroused my suspicions. Was I being trifled with? The family to whose residence the meeting had been transferred I did not know even by name. Was I to be subjected to the embarrassment of going among utter strangers? Perhaps after all the whole thing was a trap set for me. I made up my mind at once not to go.

In order not to keep the gathering waiting for me in vain, I sent my acquaintance a messenger with a note stating that I would not attend the meeting.

It was not long before he appeared at the office in person, asking me to reconsider my refusal. He said that the change in the place of meeting had been no doing of his, but had been ordered from a source which must be obeyed, and that perhaps

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the reason for making the change lay in the fact that the meeting, if held in the other house, would be less likely to attract attention than it would at his own. In the end, I went.

It was half past seven when we arrived. I was cordially greeted by the family and could see that my coming had given them pleasure. Since the meeting was not to open until eight, I had ample opportunity to talk with the boy, who had also arrived beforehand. I asked him a number of questions to enable me to judge of the extent of his learning, and found that in this respect he did not differ greatly from the average youth of his age.

The meeting opened at eight o'clock with very few present, and I was surprised to find that it was to be held not in the dark, as I had supposed was customary at all such meetings, but that the room was left brightly lighted.

The opening consisted of a short prayer offered by one of those in attendance with great reverence. In fact, everyone about me had the appearance of being deeply in earnest and thoroughly engrossed in the subject before him.

Scarcely was the prayer ended when the boy fell over forward with a slump and an exhalation of breath so sudden that I was startled. Had he not been supported by the arm of the chair in which he was seated, he would have dropped to the floor. After a few seconds he was pushed upright in a series of jerks as though by an invisible hand, and remained sitting with his eyes closed. I could feel my heart beating faster in the expectation of what was about to happen.

"*Gruess Gott* (God's greeting)", he began, and immediately turned to me with the question: "Why have you come here?", using the familiar form "du" (thou) which took me aback, as under ordinary circumstances he would never have dared to take this liberty.

"I came in search of the truth," I replied, "I heard of what takes place at these meetings and want to satisfy myself personally whether these things are true or false."

"Do you believe in God?" he went on and added, without waiting for my answer, "I know you do, but why do you believe in God?"

This question was so unexpected that I scarcely knew what to say. I had a feeling, too, of being confused, and consequently answered so inadequately that I myself was thoroughly dissatisfied with my own explanation.

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"I had expected something better of you", returned the boy calmly, a remark which fell upon me like a slap in the face. I had come with the idea of exposing a piece of charlatanism, but after the first exchange of words it was I who was on the defensive.

"The question which you have answered so unsatisfactorily we will leave until later," he said soothingly, "and now it is your turn to ask me questions. I will answer them as far as I am permitted. You have with you a written list of the questions you want to put. Take out the slip on which you wrote them."

The others looked at me curiously for no one had known of my list. My first question read:

"Why is it that Christianity seems no longer to exert any influence upon the people of today?"

Without a moment's reflection or hesitation he began his reply. Incidental questions put to him or objections raised by others of his hearers he answered with amazing simplicity and clearness. According to my short-hand notes his statement ran as follows:

"The teachings of Christ are no longer to be found in their original purity and clearness in those documents which have come down to you. In what is called the New Testament, several paragraphs, indeed, entire chapters, have been omitted. What you have now are mutilated copies. Not knowing the originals, you are unable to determine what those mutilations are. Those who were guilty of these mutilations have been punished by God."

One of those present asked who it was that had thus made free with God's Holy Writ.

"That does not concern you," was the curt answer. "It is sufficient for you to know that it happened and that God has punished the culprits. What would it profit you to learn their names? You would use the information to pass judgment upon them, and you know that you shall not judge of your fellow-men. God judges, that is enough.

"Even the last letter of the Apostle Paul addressed to all Christian communities has been destroyed. In it he had carefully explained those passages in his earlier writings that had given rise to misunderstanding. But his explanations were not in accord with many erroneous doctrines that had subsequently crept into the Christian faith."

At this point I asked him when it was that the first views

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which conflict with the true teachings had found their way into the Christian religion, to which he replied:

"To a small extent as early as the first century. As you know, even during the lifetime of the apostles there were not a few differences of opinion among the Christian communities. Later, many erroneous human opinions and dogmas, that do not agree with Christ's teachings, were introduced. If you had the complete and unamended text of Christ's doctrines, many a load imposed by man in the name of religion and Christianity would be taken from your shoulders. Many a precept which you are expected to believe, even though it seems out of all reason, would be discarded because it would be recognized as being wrong, and you, as God's children could again breathe freely. As it is, millions of people feel that much of what is being taught today as a part of the Christian faith, cannot be true. From force of habit, they may conform outwardly, but there is no true inner conviction.

"There are many today who do not profess even outward adherence to Christianity. Instead of rejecting only those parts of it which are untrue, they discard altogether their belief in religion and in God, because they think that these things are all of one piece.

"But the time will come when the teachings of Christ will be restored to man in their full purity and truth. In what way this will happen, you need not know for the present.

"Moreover, the originals of the documents relating to the New Testament, even when they have been preserved, have been altered in not a few places. The copyists substituted words and whole phrases, left out a word here or inserted one there, thus altering the sense of the text to suit their purposes. In most cases they were trying to create passages in the Bible which would lend support to the religious views of their times, and to that end they falsified its text. They were not always conscious of the enormity of their offense, but believed, rather, that they were serving the cause of religion. In this way the people were misled, and many of them feel in their hearts that they are not on the right path, even if they are in no position to be set right. The natural consequence is that a religion so deprived of its roots can no longer exert any fruitful influence."

"May I ask," I interposed with a feeling of oppression, "that

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you tell me of some place in the New Testament in which a word has been changed to the extent of altering the sense of the text?"

"While this is not the precise time," he replied, "which I should choose to go into the subject of these falsifications, as I shall later when I come to explain the Bible as a whole, I will grant your request and name two places, in one of which a word has been replaced by another, and in the second of which a word has been omitted entirely.

"You are familiar with the exclamation of the Apostle Thomas, as rendered by your modern Bible: 'My Lord and my God!' (*John 20 : 28.*) As a matter of fact, however, Thomas used the form of address always employed by the apostles toward Christ: 'My Lord and Master!' The word 'Master' was at a later date distorted to read 'God'. Why this was done, I shall explain on a later occasion.

"A phrase from which a word was omitted and thereby its whole meaning changed should be of great interest to you personally, since you are a Catholic priest and believe that you have the power, as such, to pardon sins. What passage in the New Testament can you cite to support the claim that such power was conferred upon priests?"

I recited the following passage: "Whose soever sins ye remit, they are remitted unto them. . ." (*John 20 : 23.*)

He corrected me, wording the passage thus: "If you forgive the sins of others, they are forgiven to them", and went on:

"The Greek word which you translate as 'them', has in that language also the meaning of 'selves'. Now, in the original text the word 'your' occurred before the word 'selves'. That which today is rendered as 'them', actually read in the original: 'yourselves'. In the original, therefore the passage reads: 'If you forgive the sins of others, they are forgiven to yourselves'. You can see how the sense of this passage has been distorted by the omission of the word 'your'. Christ here said nothing but what He had said repeatedly elsewhere, namely: 'Ye must forgive in your hearts your fellowmen the failings and sins which they have committed against you, so that ye may obtain forgiveness from God for your own sins.' 'Forgive us our trespasses, as we forgive those that trespass against us!' 'Forgiveness is the hardest task in your lives, and it is for this reason that God gives you His especial aid for the purpose. Christ, as you know, says in the same place: 'Receive ye a holy spirit! 'If you will forgive the

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sins of others, your sins shall be forgiven you; if, however, you retain them — that is, in your hearts — then your sins will be retained by God. Have you followed me?"

Greatly abashed and sobered I softly answered: "Yes", adding immediately:

"Is it then your opinion that it is of no value for me, as a priest, to receive the confessions of others, seeing that I cannot grant them absolution? Ought I not, therefore, discontinue the practice entirely?"

"That is not necessary," replied he. "Since the Christians of your Church believe that they must confess to a priest in order that their sins may be forgiven them, you may continue to take their confessions, with a good conscience, as your office requires. There is nothing evil or displeasing to God in revealing one's sins to a fellow man. But do not think that you can usurp God's office by forgiving the sins of your confessants. Your duty is confined to removing sinful thoughts from their hearts by advice, admonition and appeals to their better selves, so that they may return home as better men and women, and give proof of their change of heart by their future conduct. Perfunctory confession and absolution is not only purposeless, but a desecration of the idea of a reconciliation with God.

"These side issues which you have raised have led me away from my subject, to which I shall now return.

"Even though portions of Christ's teachings as contained in the copies which have come down to you of the old manuscripts have been purposely omitted or falsified to distort their meaning, enough of the true material still remains to enable men, by using as a guide, to draw nearer to their God. Unfortunately they cannot sift the true from the false.

"The foundation of Christ's teachings is: 'Love God before all things and love your neighbor as you love yourselves'. Whoever obeys this injunction, obeys every law of Christianity. All other precepts are merely supplementary to this fundamental one and are helpful as guides to its observance in the life of each individual.

"And now I shall speak of the last, but no less important reason why Christianity seems to have so little influence on the people of today.

"They do not find in their spiritual leaders any great observance, in practice, of the teachings of Christianity or of what these

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leaders themselves preach. That is true of the clergy of all creeds. There are exceptions, but these are comparatively rare. Where can you find clergymen who could stand before Christ without blushing? How many are there who share suffering, poverty and want with their brethren and sisters, for that is what the members of their congregations are? Do they serve these as Christ directs, or do they not, in fact, dominate and exploit them? Will they do anything for nothing? *Are there not clergymen who demand payment in money for the prayers they offer?*

"As to the lives they lead, of that I shall say nothing now. It is a matter of which some day I should like to speak to you in private."

At this point he turned to me and continued:

"You expect to visit your brother and sister to-morrow. There is no need of such haste. Stay over with us another day and come back here to-morrow evening at half past seven. Then we two can talk to each other in private. Therefore, when this boy, through whom I am speaking, comes to himself again, ask him to be here at that time."

In conclusion the boy offered a prayer in a language strange to me and raising his hands in an attitude of benediction uttered the words:

"Blessed be you in the name of the Lord! Gruess Gott!"

After this invocation the boy again drooped forward as he had at the beginning of the meeting, opened his eyes and gazed about in astonishment. He could not understand why the hour was so late; of what had occurred, he knew nothing. He said he had the sensation of having slept long and restfully and that he was feeling refreshed and perfectly well.

When I asked him to come back the next evening at the same hour he declared that that was impossible as there was some important work to be finished on that day at his shop, so that he could not come before nine o'clock. His employer had already notified him of this.

Nevertheless, I decided to be back the next evening at the same place and at the time which had been set for me.

As I walked back to my lodgings after the meeting I felt as though I had awakened from a heavy dream. The moon shed its silvery light over the housetops and the stars were shining peacefully in the clear sky, but within me the fires of my thoughts were blazing fiercely and I knew that their flames had already

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caught the beams on which the whole structure of my faith had heretofore rested.

Which was telling the truth: the creed of which I was a priest, or the Voice which had spoken through that boy? Or had he concocted it all out of his own head and staged a farce at our expense?

Out of his own head? That Boy? Rather would I accept any other explanation, however unlikely. I had, of course, read of "clairvoyance", "subconsciousness" and "telepathy", but none of these seemed to fit the case in hand. I decided therefore to carry my investigation further. The subject was of too great importance to allow me to pass it by. For me, there was no drawing back; I was bound to go through with it to the very end. Perhaps the next meeting would carry me forward another step on my journey.



The Decision

"I have chosen the way of the truth; thy judgments have I laid before me." *Psalms 119 : 30.*

AFTER a rather sleepless night I tried on the following day to relieve the torture of my mind by strenuous application to the work at the office of the charitable association.

Shortly before half past seven that evening I was back at the apartment at which the previous evening's meeting had been held. To my surprise, the boy was there before me. He told me that at four o'clock that afternoon his employer had come to him with the announcement that he had changed his mind about the work which he had intended to have finished by overtime, and that he would put it off until the next morning.

I was alone with the boy. As the clock struck half past seven he again fell forward as before into that state inexplicable to me, again greeted me with the salutation: "*Gruess Gott!*", took my hand and said:

"I am glad that you have stayed, for I have much to tell you. First of all, however, I must finish with the last point of which I spoke yesterday.

"You remember that I told you we would speak of that when we were by ourselves."

He now drew a picture of the lives led by a great part of the clergy. I listened, shocked and pained. Then, however, he added in the most kindly way:

"Now talk to me openly and unreservedly, for I know that since yesterday your mind has been upset and that you feel lost."

In a voice trembling with inner emotion I answered:

"You are right, my thoughts are in a whirl. I do not know what to think of it all. Be kind enough to instruct me in everything, but first of all tell me who you are, and how you are able to speak to me through this boy?"

"You have a right to ask me who I am, for it is your first duty to test the spirits that speak to you and to assure yourself that they were sent by God, since otherwise you might become the victim of evil spirits which would ruin you, body and soul, and which would not reveal the truth, but by lies would guide you to the path which leads over the edge of the precipice. I

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swear to you before God that I am one of His good spirits, indeed one of His highest spirits, but my name keep to yourself."

He then made himself known to me.

"I am he who has brought you here at God's behest. I desire to teach you so that you, in turn, may teach your fellow-men."

All the while I hardly knew how I felt or what was happening to me.

"I shall now begin," he continued, "to instruct you in those things that take place here. You may think that what you see is something quite new and unheard of. It is as old as humanity. From the days of the first man down to the present, the spirit-world has communicated with mankind. That is true of both the good spirit-world and the bad. You, of course, have read often enough in the ancient texts which you men call the Old Testament, that God spoke to the people. God spoke to Adam, Cain, Isaac, Abraham and Jacob, to Moses and to many others. How do you think He did this? You know that God is a spirit and that spirits have no lips of flesh or vocal chords to allow them to speak after the manner of men. How then, did God speak to these people?"

"I cannot say," was all the answer I could make.

"And how do you explain the appearance of the three men before Abraham? He knew they were no human beings, but messengers sent by God. Still, he placed food before them and interceded with them regarding the destruction of Sodom and Gomorrah. How do you account for that?"

I had nothing to say in reply. All this I had read hundreds of times and even taught it to the children in school, but just how the communication of the spirits with man, as related in the Bible, was effected, I had never given a thought. Although he continued to examine me in these matters, there was not a single question which I succeeded in answering correctly.

"As you know, man has various means of communicating with his fellows at a distance from him. He writes letters, telephones or telegraphs, and lately has made use of even the ether-waves through the radio. Similarly, the world of spirits, which is separated from you materially, has various ways of communicating with you by means perceptible to your senses.

"But you men of today never think about these things. All you do is to read about them and let the matter rest there.

"Take the grand story of Moses! There you will find that

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the angel of the Lord speaks to him from the burning bush; that God daily sends commands for Moses to follow; that the angel of the Lord moves before the people in a pillar of cloud from which he speaks; that Moses asks God for guidance as often as he wishes, and that God always makes answer.

"The people also could seek counsel of God. They went to the tent of meeting outside the camp in which Joshua, the servant of Moses, was always required to be present and from which he was not allowed to depart. Now stop and think: why was it that young Joshua was commanded to remain within the tent constantly? Was there any connection between this and the appeals to God for counsel?"

Like a flash of lightning the answer came to me and I quickly replied:

"I suppose that Joshua was like this boy here. Just as you are making use of his person in order to speak to me, so in those days the spirit world spoke through Joshua."

"You are right," he said, "But remember that when the Bible says: 'God spoke', it was not God himself who spoke, because as a rule, God speaks only through His spirit-messengers.

"And know, furthermore, that the spirit-world does not always speak through a human being when it wishes to speak to mankind. There are many ways in which the spirits can make themselves understood by you.

"Thus you find that God spoke through the 'pillar of cloud'. In very many cases communication with spirits has been made possible by the gift of clairvoyance, and clairaudience, vouchsafed to certain individuals. God's speech with Adam and Eve and with others later was effected by means of clairaudience.

"There was still another channel open to the Israelites for consulting God, namely the breastplate worn on the robe of the High Priest and hence also called the 'breast-plate of judgment'. On a later occasion I shall describe to you exactly the proceedings followed when God was consulted through this channel.

"It is not only in the Old Testament that you will find references to communication with the spirit-world, but to the same extent in the New. Each of the Gospels, and in particular the history of the Apostles, contains many accounts of revelations made by spirits. Christ himself solemnly promised all who would believe, that He would send them God's spirits. The phenomena witnessed during the divine service of the early Christians, for

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which you of today can find no explanation, were nothing else than the comings and goings of spirits which spoke through one of the worshippers in a foreign tongue and through a second in the mother-tongue of the congregation; which gave to a third the power of healing the sick and distributed other gifts, according to the fitness of those upon whom such gifts were bestowed. In those days these things were of daily occurrence and were looked upon as matters of course.

"Do not think that communication with the spirits ceased in the early days of the Christian era, as many of the 'churches' ask you to believe. On the contrary, it should and it will continue always, for it is the only way in which you can learn the truth.

"It is true that it rests with the people themselves whether or not they obtain communication with the spirits of God. Even in the days before Christ there were times when this communication ceased almost entirely. Those were the times of estrangement from God.

"Today, the people, in spite of the many temples which they build, have to a great extent fallen away from God and into the power of the Evil One. Whenever mankind again draws as close to God as it was in the days before Christ and in those of the early part of His era, all those things which to you seem so strange and which are recorded as having happened then will be repeated. For the God of today is also the God of Old. He loves His creatures as dearly now as He loved them then, and before Him we are all equal.

"These general teachings must suffice for today. As to the details concerning the communication between the spirits and mankind you will be taught later, if you are willing to receive instruction and to undertake the task which has been reserved for you. You are not compelled to do this. You are quite free to choose. You may accept what is being offered to you and testify to the truth, or you may decline it and continue on the road you have been travelling heretofore. If you are willing to accept, you will in all probability be called upon to make great worldly sacrifices. You will suffer persecution for the sake of the truth and of right. But you will find peace.

"If you reject this gift of God which I offer, the responsibility is yours. It is for you to decide."

"You are not asked to accept anything blindly. You are ex-

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pected to determine for yourself whether it is true or merely a snare laid by the Evil One. Nor must you be satisfied with hearing of these things from me: you must, by your own observations, collect experience in this field, independently of what you learn here.

"So in conclusion I shall ask you to look about in your rural parish for persons who have had nothing to do with these matters. Hold weekly meetings with them, offering prayer and expounding the Scriptures, as did the early Christians. Then give close attention to whatever happens. In that way you will be in a position to compare what you see there with what you see and learn here.

"Also arrange things so that you can be at this place of gathering every Sunday evening at eight o'clock, in order that I may continue with your instruction."

"I am quite ready," I said "to come here every Sunday whenever it is at all possible, but I cannot quite make up my mind to ask any of the simple peasants among my parishioners to attend meetings of this sort. In the little village where I live that would attract an amount of attention, the consequences of which no man could foretell. Besides, I can think of no one whom I consider suitable for the purpose."

"If you will make up your mind to act, the rest will be taken care of," he replied to my objection, "You are not being forced into this. The decision rests entirely with you. But I would advise you to accept. And now I must conclude."

Raising his hands in a gesture of benediction as he had on the day before, he pronounced the words:

"May God protect you. May He give you strength to carry out His will. Amen. *Gruess Gott!*"

Again the boy sank over forward and after a few moments came to himself, quite unaware of what had taken place.

All explanations on any natural grounds, that occurred to me, I was forced to reject as inadequate. They did not account for even a small fraction of what I had witnessed. What captivated me most of all and, I might say, irresistibly, was the clear-cut reasoning and the convincing logic of that to which I had listened for the first time in my life. Only the truth could exert so great an influence upon me, an influence from which I had not the power to withdraw, even had I been so inclined.

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So much of the Bible which had heretofore been obscure to me, I now understood quite clearly.

What was more, I had merely made a beginning. I had been offered thorough instruction in everything connected with the subject, and had only to accept the offer. I was not required to be satisfied with what I had heard here, but was urged to draw upon another, independent source, so that there could be no mistake. I had been advised to sit down with unsophisticated, inexperienced country people who had not the remotest idea of "spiritism", to worship after the manner of the early Christians, far from all outside influence, in my own parsonage.

Ought I to take the risk? What would people say? I felt the fear of my fellowmen's opinion rising within me. Would not my own parishioners consider me mentally unsound if I were to undertake anything of that kind? And if my ecclesiastic superiors heard of it, would I not lose my place?

A desperate struggle raged within me. Which way was I to cast my decision? For I knew that decide I must, now or never. At no time in my life have I prayed more fervently to God than I did then. In the end, I resolved to follow the directions I had received, even though it meant the greatest personal sacrifice, the loss of my position and my means of support.

This, then, was my decision. No sooner had I taken it than I became inwardly quite calm and able to confront the future with the utmost confidence.



The Corroboration of the Truth

"Now, you have been anointed by the holy One, and you all possess knowledge. I am not writing to you, because you do not know the truth . . . but the unction you received from him remains within you and you really need no teaching from anyone; simply remain in Him, for this unction teaches you about everything and is true and is no lie—remain in Him, as it has taught you to do."

1st John 2 : 20.

I HAD decided, regardless of consequences, to select a few individuals in my own parish and to arrange for meetings with them, similar to those I had attended in the neighbouring town. As yet I had not made up my mind whom to select, for I had been told that everything would be taken care of whenever I was prepared to act. And so it turned out. I had no need of seeking the people; they were brought to me by a strange chain of circumstances, without any effort on my part.

There was in my parish an invalid woman who was partly lame, and on whom I used to call several times a week. A married sister of hers who had four children, three sons and a daughter from twenty to twenty-six years of age, lived in the village which was the seat of my parish.

One evening as I sat talking with the invalid, one of her sister's sons came in and asked whether his mother was at the house. He was told that she had been there but had left to attend to some errands, whereupon the boy sat down to wait for her. Very shortly afterwards his mother arrived, and a few moments later her other two sons who had called to fetch their brother. They had agreed with some of their companions that all were to meet that evening at the home of a certain family. After another short interval the daughter appeared; she was a nurse, and had come to ask me whether one of the sick people of the parish would have to be watched during the night. That made seven of us who were present.

Suddenly one of the sons began to speak of the sermon which I had delivered on the previous Sunday, in which I had cited a passage from the Bible with which they were entirely unfamiliar. I took the opportunity of explaining that particular part of the Holy Writ to my hearers, who listened to me with the greatest attention. When I had finished, one of the sons remarked that

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he wished he could often have a chance to have various parts of the Scriptures explained to him.

On this I told him that I should be glad to meet them all at the home of his invalid aunt and to answer any questions which they might lay before me, for in a like manner the early Christians had assembled at each others' homes to discuss matters of religion. All of those present eagerly welcomed my suggestion, and we immediately fixed upon the evenings on which we were to meet.

The first few of our meetings took place without any unusual incident. We always opened them with a prayer, after which, holding hands, we sat for a few minutes in silence, concentrating our thoughts. I would then read passages from the Scriptures, interpret and discuss their contents and answer any questions asked by my hearers. We would also deliberate how best to help the needy of our immediate neighbourhood and its surroundings.

I was much impressed with the earnestness with which the three brothers took the matter, and not only I, but their mother also, observed something peculiar: the faces of all of them were assuming a finer, nobler, expression. Even strangers remarked upon it. Furthermore, one of them confided to me that some inner change was taking place in him, for which he could not account; that when he was at work out in the field, an inner voice was constantly exhorting him to praise God and to give Him thanks. Such thoughts had never come to him formerly. And now, whenever, quick-tempered as he was, he gave way to a fit of rage, it would weigh so heavily upon his soul that he would feel compelled to leave his work until he had begged God to forgive his offense. Not until then could he resume his work with any peace of mind. In former times he had offended in this way dozens of times a day without experiencing any compunction.

It happened, at our fourth meeting, that I had been interpreting a certain passage in the Bible, my interpretation being the same as that given today by all Christian authorities on the Scriptures, for at that time I knew of no other. I had not yet completed what I was engaged in saying, when one of the boys became inexplicably excited, looking at me with a strange gleam in his eyes. I could see that he was struggling hard against some inward emotion. Suddenly turning to me he said in a trembling voice:

"I cannot help myself. I must tell you that your interpretation is not correct and that I am compelled to give the true one."

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With that, he uttered the sentences which had been inspired in him for the elucidation of this passage of the Bible. What he said was so clear and convincing that neither I nor any of the others could have any doubts of its correctness.

We had not yet recovered from our amazement when the same boy exclaimed:

"I must write."

"Why, what are you going to write?" I asked him.

"That I do not know, but I am being compelled by an irresistible power. Give me a pencil and paper."

We gave him both, and immediately he began to write rapidly, continuing until he had covered a sheet of folio size. One letter was joined to the next, so that there were no spaces between words or sentences. At the bottom appeared the word "Celsior."

The document contained information of great value to us.

The boy asked me the meaning of the word "Celsior" and I told him it was a Latin one, signifying "The Higher One" or "A Higher One."

I now enquired of him what his sensations had been during his recent experience. He answered that he could not find the right words to describe them; that he had been under the influence of a power so great that he could not resist it, although he had done his utmost to strive against the impulse to tell me that my interpretation of the Bible was wrong, for he had, of course, believed at first that it was the correct one. But in the end he had been compelled, first to speak and then to write. He had felt as though his own thoughts had been crowded out of him and had been replaced by others. He had known that he was writing, and had been aware of the contents of each sentence, but only while uttering or writing that particular one. As soon as one sentence was completed, he had lost all recollection of it, his mind being fully taken up with the next, and he had been compelled to utter or to write it in the exact words in which he had received it. He had been unable to pay any attention to the letters, the spelling or the punctuation while writing. After concluding his interpretation of the Biblical passage mentioned and his writing, he had completely forgotten what he had said and written, so that he was quite unable to repeat a word of either.

We were still discussing the occurrence, when one of his brothers announced that he could no longer attend our meetings because he found that he could not keep his head still and that

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it was continually being turned from side to side against his will. He had done his best to control this tendency, but without success.

I, too, had noticed this motion of his head, and so had his mother who looked at me questioningly and in alarm. I reassured her and the young man by telling them that they need not fear, for that what we were doing could not possibly be wrong. It was true, I added, that we did not understand everything that was happening here, but that it would undoubtedly soon be made clear to us. Similar phenomena had been observed at the gatherings of the first Christians, a statement which I confirmed by reading aloud the 14th Chapter of the First Epistle to the Corinthians, which I expounded as best I could at that time.

To me, what had taken place on that evening was as new as it was to the rest. At the meetings in the city I had witnessed the manifestation of a spirit through a wholly *unconscious person*. The fact that spirits could use human beings in the full possession of their faculties as instruments, and especially, that they could cause these to speak and to write, was quite outside of my previous experience. Above all, I was completely at a loss to understand what was taking place in the boy whose head was being moved to and fro.

I was therefore very glad to have the opportunity of asking for an explanation of these matters on the occasion of my next attendance at the Sunday meeting in town, at which I was told as follows:

"Do not worry if you do not understand everything at the outset. The subject is still quite new to you and there are many points which you have not yet had time to grasp. But little by little you will come to understand them all.

"It is the same way with your human inventions and discoveries: at first a newly discovered fact is considered impossible and its discoverer as mentally abnormal. Years later the same discovery is universally admitted, and regarded as obvious. How many people a hundred years ago could have conceived of your modern airplanes, your telegraph, your telephone, let alone your radio? Had anyone then predicted that the time would come when man could fly through the air, speak with distant places and listen, in his own home, to a concert being given hundreds of miles away, he would not have been taken seriously. And it is precisely the scientists who would have scoffed the most at any such possibilities.

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"You have been told and are seeing for yourself, that the spirit-world can communicate with mankind, as soon as the necessary conditions have been fulfilled. Most people will not believe this, just as formerly they did not believe in the possibility of what today are commonplaces.

"So too, your scientists now refuse to accept that the spirit-world is able to enter into your lives in a manner perceptible to your senses. And yet, even in your own day there are thousands of occurrences which those very scientists can verify as indisputable facts, and, what is more, as *facts which can be ascribed only to intervention by the spirit-world*. But your scientists seek other causes for these occurrences, and ask you to accept the most senseless and incredible explanations to account for 'human agencies' behind these occurrences, so that they themselves need not acknowledge the existence of a spirit-world and a Beyond. Some of them take this position because they deny a future life; others, because as scientists they lack the courage to admit the intervention of spirits, although inwardly convinced that it exists. They are afraid that their professional reputations will suffer in consequence.

"But the time is coming when your science will be forced to admit that both spirit-worlds, the good and the bad, intervene visibly and perceptibly in your lives and your fortunes, and do so in an infinite number of ways.

"You must not be surprised, therefore, if you are considered today as not quite normal, as soon as you announce that you have spoken with a spirit.

"It is indeed hard for me to understand why your various religious denominations should refuse to admit the possibility of the intervention of the spirit-world and of its intercourse with man today, or why, if they do admit it, they contend that it can be only the evil spirit-world which manifests itself now-a-days.

"Any such attitude is utterly untenable, for if it is impossible for spirits to reach you today, it was equally impossible in the past, and all Biblical accounts of communication with spirits must be relegated to the realm of myth. If, on the other hand, now-a-days it is only *evil* spirits which can make their presence known to you, then the same was true formerly. That means that all beliefs based on either the Old or the New Testament would fall to the ground, for they certainly claim to have received their religious truths and laws from spirits. If, then, *good spirits* were

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able to visit men in the past, there is no reason for doubting that they are able to do so today as well, for the same God who sent the spirits then, sends them today. Just as he tried then to guide mankind upon the right path, so does He today. Or do you think that you are no longer in need of any advice and guidance from God's spirits? Do you think you are better and wiser than the people of Old, and that you possess all the truth there is?

"That which you saw in your parish confirms what you are learning from me here. You will witness much more. Have no fear for the boy who cannot keep his head still; we are working on him and you will see how the different '*mediums*' are prepared for their duties.

"The word '*medium*' means '*instrument*'. Mediums are therefore human beings used by the spirit-world as instruments, to enable it to communicate with man. Animals also may be employed for the purpose, but of these we shall not speak for the moment.

"If human beings are to serve the spirit-world as instruments they require development, which is imparted by the spirit-world and requires more or less time, according to the individual but more particularly according to the purpose for which the medium is to be employed.

"When the time comes, I shall instruct you thoroughly as to the different kinds of mediums and the details of their development. Today, I shall tell you only enough about it to enable you to understand what will happen at the next meetings in your parish.

"You have there at present two kinds of mediums undergoing a course of preparation at the hands of the spirit-world. One is a so-called '*inspirational medium*' into whom certain thoughts, determined by the spirit, are instilled with such force, that the medium's own thoughts are completely expelled from him, leaving him wholly within the spirit's power. The medium not only receives all the thoughts from the spirit, but is compelled to write them down or to utter them, retaining the full use of his faculties meanwhile. Your '*inspirational medium*' requires further training to perfect his receptiveness to messages from the spirit-world. It is still necessary to remove from him much that now obstructs this faculty. What that is, you cannot understand now, but you will, later.

"The other medium who has not yet entered into activity is

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in the first stage of preparation. I mean the boy who could not keep his head still at your last meeting and who was frightened in consequence. He will become a 'speaking medium'; his own spirit will be expelled from his body and the latter will be occupied by another spirit which will speak through it. This state is called a 'trance'. There are various gradations of trances, according to whether the spirit of the medium is completely or only partly expelled from the body.

"The way in which this expulsion is accomplished is something that you will find difficult to understand, but it will be explained to you in detail on a later occasion.

"The development of a 'full trance' or a 'deep trance' medium is not a pleasant sight, but it is necessary and proceeds according to eternal laws.

"In order that the medium's mother may not be frightened unnecessarily by what takes place, it will be best for her to keep away from the meetings for the time being.

"The development of mediums is an important and a sacred matter and therefore you must, at your sittings, pray earnestly to God and ask Him to help them and to give them strength, so that everything may be done according to His will and that the mediums may become useful agents for the good, and may remain faithful to God.

"Whatever I have told you today is necessary, in order that you may have some knowledge of what happens during the development of mediums, and that you may not feel alarmed over the things which you may see happening to them."

Everything that I had been told about the training of the two mediums in my parish came true to the letter. The boy who had been described as an 'inspirational medium' progressed rapidly. Full instructions concerning the most important truths were instilled into him, and were committed by him to writing. Many of the things so revealed were entirely new to me and were, to a large extent, quite contrary to what the boy had hitherto believed and to what I myself had proclaimed in my sermons as the truth. In this instance there was no possibility of any sub-consciousness or thought-transmission, by which so many people try to explain phenomena of this kind. Thought-transmission was utterly out of the question, if only for the reason that whatever, from this time on, the inspirational medium set down, was committed to writing not at our meetings but at his own home

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and without anyone else being present. The boy would not sit down to write of his own accord, but would on each occasion be obliged to do so by that same resistless power that had taken possession of him for the first time at the meeting that I have described. Even the precise time would be determined by that power. Once he was awakened very early in the morning, long before the usual time of rising, and was summoned to get up and write. He did not obey the summons, thinking the hour too early, when suddenly he felt himself pulled forcibly out of bed and laid upon the floor. Thoroughly frightened, he sprang to his feet and sat down to write. What he put down was a remarkable treatise on "Redemption," which did not agree in a single point with that which he, as a Catholic, had been taught on the subject, and which did not resemble, even remotely, anything that could have been gathered from any other known source. In a like manner he, an untutored country lad, wrote a paper on the "Holy Writ" which contains truths that are entirely new. Not only the contents but the phraseology of these writings are such, that the boy could never have created them out of his own head. He wrote treatises in prose on the following subjects: "The Spiritualization of the Soul"; "God's Mercy"; "What has your Redeemer done for you?"; "Spring, Summer, Fall and Winter"; "The Harvest"; "The Night"; "Beseech ye the Lord"; "The Holy Writ"; "A Child's Love"; "The Death of a Mortal."

Just as the sole subject of all of his prose writings was God's truths, so too in the case of his poems like: "The Heroes' Demand"; "The Language of Creation"; "Hail and Hosanna"; "In the Pathways of God"; "God's Shepherd and his Flock"; "The Stronger One"; "Thus wanders thy Creator."

The preparation of his brother as a 'speaking medium' required more time, while the aspect of his physical condition on these occasions was often alarm-inspiring. I was therefore glad that I had been warned of this beforehand, since otherwise I might not have had the courage to persist to the end. As for the boys' mother, I had asked her to stay away from the meetings for the time being.

After his course of preparation had been completed he used to fall into the same state of trance that I had observed in the case of the speaking medium in the city. The spirit-being that first spoke through him arrived with the greeting: "*Gott mit uns*"

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(God be with us), swearing that it was one of God's good spirits and making known its name.

Through this spirit I received a wealth of knowledge and instruction, all of which was in harmony with what I had learned from the inspirational medium of my own parish and, especially, from the medium in the city.

In this connection there were two things that struck me: in the first place I could detect a difference in the rank of the spirit speaking through the medium at my parish, and that of the spirit employing the medium in the city, for several times when I asked some very important question of the former spirit, he would refuse to answer, with the remark: "I am not authorized to reply to that question. You must ask "Him" !

Whenever pronouncing the word "Him", the medium bowed low, the reference being to the spirit speaking through the lad in the city. On the first occasion on which I was referred to the latter spirit, I asked the spirit before me whether he knew the other one.

"I do," was the reply, uttered with a low bow.

At first I could not quite understand why the spirit speaking through the farmer-boy should not be permitted to answer questions as freely as that for which the boy in the city acted as a medium, and one day I asked the latter spirit for the reason. He informed me that the customs of the spirit-world were similar to those on earth insofar as when a messenger is sent on a definite errand, he is expected to deliver only the message entrusted to him and nothing else. Thus, being himself duly authorized by God, he had the right to answer any questions of mine if he considered such answers necessary or useful, but the spirit speaking through the boy in my parish, he added, was allowed no such latitude, and was in duty bound to refer me to his superior with respect to any questions which, in his subordinate capacity, he might not answer himself.

The other difference that I noticed was, that it was always *one and the same spirit* that spoke through the boy in the city, whereas there were several different spirits for which the speaking medium of my parish acted as spokesman, although it was the highest of these that made use of him the most frequently. It always came to us with the greeting: "*Gott mit uns!*", and was recognizable by its gentle voice and its characteristic form of

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diction. It was also always the first one to speak at the meetings held in my parish.

One day I asked it how it happened that only one spirit would speak through the medium in the city, whereas the medium whom it employed served several other spirits as well. The answer was as follows:

"A definite task has been allotted to the other spirit, and for this purpose the medium in the city has been appointed to *its exclusive use*. For this reason no other spirit beings may enter that medium. On the other hand, the medium through whom I speak, although prepared for my use, may by God's will, be employed by other spirits, good and bad, high and low. In this way you are to be allowed to become familiar with the different kinds of spirits and to learn from their speech and actions about their state in the Beyond. Above all, you will learn something of the path which low spirits must follow in order to attain perfection. It is most important that you should gather such personal knowledge of the spirit-world by means of its manifestations through mediums, for thus you will learn far more of the subject than you could by any amount of oral instruction. However, any spirits which may manifest themselves through the medium here will not come and go as they please. They are subject to a controlling spirit appointed to determine which spirits may enter into the medium and how long they may remain there. Such a control exists in the case of all mediums who serve as instruments for the good, and the same is true of all meetings at which communication is held with spirits after the manner willed by God. In the absence of such control, nothing truly good or beautiful can be accomplished, because the good and high spirits do not appear. They come only to those places in which everything is done as directed by God, and in which one of His Spirits holds sway. At most of the spiritistic gatherings of today this control is lacking, and as a result they become the playgrounds of the lower spirit-world.

"During the early stages I shall tell you what spirits I shall admit and how you are to conduct yourself toward them. Later you will be able to distinguish between them for yourself, and will know what to do in each individual case."

That is precisely what happened.

A great number of spirits made use of the "speaking medium" of my parish.

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Among them were *high spirits* which entered, lauding and praising the Lord, taught us matters of great importance and departed after bestowing God's blessing on us.

There were also *spirits undergoing great suffering*, which often implored our help in heart-rending words, beseeching us to pray with them. At times they spoke in some foreign language, and, finding that we could not understand them, turned away disconsolate.

Again, there were *spirits of a very low standing*, which cursed themselves and their fate, reviling us and scoffing at everything high and sacred in the most unmeasured terms. When urged by us to join us in prayer, they refused scornfully or spitefully. If we insisted on their uttering the name of God, they immediately departed out of the medium.

Very numerous indeed were the spirits which did not realize at all that they had been divorced from the flesh by death. They believed that they were still on earth and engaged in the occupations which they followed in life. These were the so-called "*earth-bound spirits*."

Our most gruesome experiences were those with the spirits of criminals. They constantly saw themselves haunting the scene of their crime and again and again witnessed what had taken place during its perpetration, like a film which repeats itself over and over again. The spirit of the murderer was forever engaged in plotting and carrying out the assassination in all its details and described his thoughts and feelings during those terrible hours in words which made us shudder, telling us how the victim gazed steadily at it with a look that drove it to despair. A similar fate pursued the spirits of usurers and other evil doers who had brought want and misfortune upon their fellowmen. Wherever they might turn, they were confronted with the forms of their victims. The suicide's spirit ceaselessly re-experienced the sensations, the outbursts of despair and the events which had attended his self-destruction. No actor on earth could play his role so realistically as did these spirits, in depicting their emotions during the darkest hours of their lives through the person of this medium who was utterly inexperienced, uninstructed and innocent in such matters. Often what we saw and heard was enough to make us tremble at every limb.

Now and then we would be visited by so-called "bantering spirits" which tried to amuse us with their pranks and lies. As

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we showed no desire for their company, they would be obliged to depart as suddenly as they had come.

The appearance of these different types of spirits and the incidents connected therewith were of the utmost significance.

The high spirits brought us valuable instruction and at times earnest admonitions and, occasionally, reproved us so severely that not infrequently one or another of their hearers burst into tears. More than once the most secret thoughts of someone present were laid bare, although this was always done in such a manner as not to humiliate him in the eyes of the rest. It is, indeed, characteristic of the good spirit-world that it always administers its censure and reproof in such a way that it causes no offense, and it always accompanies its admonitions with expressions of consolation, cheer and love. The good spirits do not break the bruised reed nor extinguish the glowing spark, but with gentle hands bind up the wounds in the hearts of those committed to their care.

They do not, as a rule, repeat many times their warning or advice relating to the same subject. If no heed is paid to their words, they may, perhaps, remind their hearer of them once or twice, but not oftener, or if so, only in the rarest cases. But if he strives diligently to follow their advice or to obey the warning, they come back to the subject again and again and help him with their loving advice and encouragement, until he has reached his goal. Whenever genuine good will is shown by the mortal, their love and mercy knows no bounds, not even in those cases in which human frailty leads him astray. If, however the object of their endeavors makes no effort to do as one of these messengers from God bids him, and if later he asks for guidance in another matter, he will generally be told:

"Why do you consult me when you do not do as I say?"

The appearance of even the lowest spirits was most instructive. I shall never forget the evening on which the speaking medium was visited in quick succession by the spirits of three suicides which furnished us with the most gruesome sight that it is given to man to witness in this field. When the last of these spirits had departed from the medium and while we were still sitting there trembling, the guiding spirit entered and thus addressed us:

"There were weighty reasons why you have been shown what you saw this evening. In the first place you were to wit-

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ness what sort of 'rest' there is in store for some people after death. You so often say, when standing by a grave: 'He is at rest at last.' Tonight you have seen something of that 'rest'. You cannot begin to realize what these unfortunate spirits have to suffer before they can be brought to understand their position and to turn to God. You were not allowed to enlighten them. As yet they do not deserve it. They must go on suffering until they have been rendered fit to receive such enlightenment. Today it would have been to no purpose. But there was also another reason why their condition was shown to you."

With that, the spirit raised its voice and said solemnly:

"One of you has been harboring the thought of killing himself today, and was about to prepare for the deed."

On hearing these words, a member of our circle uttered a startled cry and exclaimed:

"It was I, oh God, it was I!"

"Yes, it was you," replied the spirit in a much gentler tone. "You had hoped to escape a burden that you have borne for years, by killing yourself and so finding rest. Today you have seen what kind of rest you would have found. Now, I am sure, you will be forever cured of such thoughts and this evening has been of the greatest benefit to you."

I was particularly anxious to determine whether the things that were told or predicted by the mediums were so or would come true, for if we could verify those statements which were susceptible of proof, we had no reason for doubting the truth of those which were not.

Of the many statements by spirits which I so verified, I shall cite a few which should convince any unprejudiced person.

1. *My Visit, in company with a Medium, to my Parish Church.* One day the medium from the city came to see me at my rectory. We were sitting together in my study, talking of casual matters, while my housekeeper who had been working in the kitchen, now and then entered the room. During one of her absences, the boy suddenly fell into a trance and the spirit addressed me with the words:

"Your housekeeper has just gone out to work in the garden. I want to make use of this opportunity to speak to you. Please show me your church."

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The fact that my housekeeper had gone into the garden could have been known neither to me nor to the boy in his human capacity, for the garden lay behind the rectory and could be reached from the kitchen only by passing through the rear hallway, from which a door opened upon it. We were both seated in a room on the opposite side of the house and could neither hear nor see what was going on in the kitchen or the garden.

In response to the request to show the church, I rose, the boy, still in a trance and with his eyes closed, following me with unsteady steps. The church stood beside the rectory and was accessible from it without crossing the street. The church could be entered by a side door from my front yard. When we had done so the spirit said:

"The altar stands directly above a human skeleton that is buried in the ground, and there are other skeletons buried beneath the nave. Once upon a time there was a graveyard here."

I replied that I knew nothing of it; I did not think it possible, for the church stood on a little knoll and was not surrounded by any space available for burials.

"Ask the oldest residents," he replied, "they may be able to tell you something about it."

Then he turned his tightly shut eyes toward the organ-loft and said:

"You know that I rarely give advice in purely material matters, but today I shall make an exception. You have bought an organ. Tell the organist that after he is through playing, he must always push the stops all the way back into place. Three of the stops are still halfway out, which allows dust and moisture to enter the pipes; in time, this will impair the purity of their notes. I speak of it because fine, pure music contributes to the beauty of divine service and thereby to the glory of God."

The keyboard of the organ was locked, so that neither the keys nor the stops could have been seen, even by a person standing directly at the instrument and certainly not by anyone near the altar. From that distance we could have seen nothing even if the organ had been open. Its key was hanging in a closet in the vestry.

We next went to one of the side altars. The altar-piece represented the death of St. Joseph, with Jesus and Mary standing by his bedside.

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"This picture is not true to fact," said the boy, "Jesus was not present when Joseph died."

We now passed several pictures showing the Stations of the Cross. When we reached the one depicting Veronica receiving back her kerchief on which the image of the blood-stained features of Jesus had appeared, I asked whether this had really happened or whether it was merely a legend.

"It is the truth, and no legend," was the reply.

Before the picture of the Crucifixion, the spirit suddenly asked me:

"What do you think caused Christ the greatest agony?"

"The nailing to the Cross," I answered.

"Not that," rejoined the spirit, "but thirst. The nails were driven suddenly by the brutal executioner's assistants through His hands and feet with a few quick blows, and caused a numbness which for some time was not excessively painful, just as in the late War many wounded men did not feel at the moment bullet or shell wounds, even severe ones. The worst is the thirst that follows loss of blood, as your wounded found. No physical suffering can equal that of dying of thirst."

As we walked on we came to a side-chapel in which there was an ancient wood-carving of Mary, which centuries ago had stood in a nearby convent whose ruins could still be traced.

"This carving," said the spirit, "has long been sought by the suffering spirits bound to remain near the ruined convent in the valley below."

Lost in amazement I asked:

"Why is it that those spirits have not been able, in all that time, to find this carving which is so close at hand? And besides, what good could it do them?"

"Since you do not understand, I will tell you. Spirits which are punished for their misdeeds by being banned to a certain spot, may not pass beyond the limits set for them. For this reason the spirits banned to that valley may not wander as far as this church and may seek the statue of Mary only within their prescribed limits. As to the good it would do them to find it, it is true that the statue itself cannot help them, but there was something connected with the statue that formerly brought them some relief.

"While the statue was still in the convent, many people went before it to pray. On these occasions, prayers were said for the

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'poor souls' as you call spirits in torment. Such prayers cannot, indeed, lessen the guilt of the spirits or reduce their penalty, but they *hear* the prayers, and their thoughts are thereby turned toward God. This alleviates their agony, but since the time when the statue was taken away from the convent, nobody goes there to pray and the spirits miss the consolation which the prayers brought them. They know that these were associated with the statue, and are eager to recover it."

By this time we had reached the stairway leading to the organ-loft. I was curious to know the facts as to the stops which had not been pushed back into place, but at the moment my mind was occupied with another thought. I was wondering whether the spirit beside me could play the organ; that the boy could not, I knew for a fact. There seemed to be only one difficulty, namely, the question whether he could move his hands and feet as rapidly as playing an organ requires. It was with some hesitation, therefore, that I asked him to play.

"Gladly," replied the spirit, — "if it will give you pleasure."

I returned to the vestry for the key and we ascended the stairs leading to the organ-loft. Unlocking the keyboard, I immediately looked at the stops; sure enough, three of them were part-way out. The spirit repeated its injunction to warn the organist of this matter.

The boy then sat down at the organ to play, at first softly and in sweet, harmonious chords, the notes gradually gathering in volume as he went on. When he reached the climax, the voice of the organ pealed and crashed with the sound of the hurricane that levels trees in its sweep, then slowly ebbed until it died away in gentle murmurs. There could be no doubt: the touch was that of a master hand.

When he had finished playing he pushed all the stops into place and rose from his seat; then stepping in front of me, he asked:

"Do you know what it was that I have just played?"

"No," I answered.

"That was your life," said the spirit quietly.

I must have shown my astonishment, for I could not have believed that a man's life could be portrayed by the notes of an organ. As though reading my thoughts, the spirit went on:

"The life of man is like a painting, which can be done in colors and also in notes. Every color presents a note, and every

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note a color. There are clairvoyants who read all tones in their colors, and who cannot distinguish harmony from discord by ear, but only by sight and from the way in which the colors are blended. It is therefore possible, in any event for spirits, to reproduce every painting in music."

I was unable to comprehend this: the thought was too new to me.

Silently we descended the stairway to the nave of the church and went to the door by which we had entered. Here my companion stopped and said:

"Now I must leave you. I cannot go with you to the rectory because your housekeeper is on the point of leaving the garden and going into the house, and I do not want her to see this boy in his state of trance. I shall now stand close to the wall; do you support the boy's body, so that he may not fall down when I depart from him."

I did as I was bidden and found that it required my full strength to keep the boy from sinking over forward while the spirit was leaving him. He at once regained his faculties and was much surprised to find himself in the church with me, as he remembered only that he had sat with me in the rectory. Of what had happened in the meantime he knew nothing. When I told him that he had played the organ beautifully, he shook his head incredulously.

At the moment at which we opened the rectory door my housekeeper stepped from the garden into the rear of the hallway. Had the spirit not left the medium when it did, she could not have failed to see the boy in his trance.

Later, when I spoke to the boy about the several events, he disclaimed all knowledge of skeletons, organ stops, the death of St. Joseph, Veronica's kerchief, the agony of the Crucifixion, the statue of Mary and its history, the spirits bidden to the neighbourhood of the convent-ruins, the effect of prayer upon them, and the organ recital and what I had been told in connection therewith.

On that very evening I learned by inquiry that the site now occupied by the church had at one time been a graveyard.

2. *The Member of a Monastic Order who Attended Spiritist Meetings.* One message, delivered one evening through the farmer boy of my parish as a speaking medium, seemed to me very improbable. It was to the effect that a monk from the neighbouring

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Benedictine monastery was attending spiritist meetings held in a city not far removed. We could scarcely believe that a father, wearing the habits of his order, would take his seat at a spiritist gathering, in view of the intense hostility of the Catholic church toward spiritism. There was no way for us to verify this communication but its correctness was soon to be demonstrated through an unforeseen channel.

I had been reported to by ecclesiastic authorities as a frequenter of spiritist meetings, and a commission was sent to investigate the charges against me. The hearing was to be held at the very Benedictine monastery in question and I was ordered to appear there.

At the hearing I frankly admitted having attended spiritist meetings and instituted them in my parish. I was reminded that all Catholics had received an order, emanating from Rome, not to attend any such meetings. I protested that I had heard nothing of this but that, if the facts were as alleged, I could not understand why a father from that selfsame monastery should also be attending meetings of that sort. I said this, not to protect myself, but merely to learn in this way whether what had been reported by the medium was true.

The head of the investigating committee indignantly denied the truth of my assertion and heatedly maintained that such a thing was impossible and that he must reject my statement as calumny.

I answered calmly that I had not brought the matter up to cause the father or his monastery any trouble, but that I had heard of it through a certain source and was taking this way of verifying the truth of the story. Should my statement prove false, I would see to it that my informant was set right. The head of the commission suspended the proceedings and went, presumably, to see the abbot of the convent. After a short absence he returned rather crestfallen, and admitted that I was right, but added as an excuse that the monk in question had received permission from the abbot to visit spiritist meetings.

The truth of what the medium had told me was thus established.

3. In the course of the proceedings brought against me I received confirmation after confirmation of the reports and predictions made, by the mediums *about my affairs*.

One day I was summoned before the bishop. Scarcely had

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his letter reached me, when the farmer boy of my parish, the speaking medium, came to my rectory and said:

"I have been obliged to come to see you. You have received a letter from your episcopal superior, ordering you to repair to _____, to appear before him."

I asked the boy how many lines there were in the letter; even that he knew exactly. Thereupon he passed into a state of trance and the spirit which spoke through him cheered me with the words:

"Have no fear! Trust God and be not afraid! What can man do to you?"

I replied that I intended to confess to the bishop the convictions I had acquired as a result of my communications with the spirit-world, and that I fully expected to lose my place as a minister of the Catholic church in consequence.

"The bishop will ask no questions on spiritism, or about any convictions you may have derived from it;" said the spirit, "at some time in the future you will be granted leave. Your separation from your parish will come about in peace between you and your church, and not by way of expulsion."

I could hardly believe that the bishop would fail to ask me about the spiritist meetings and the truths revealed there, but it turned out just as the medium had predicted. The bishop read to me the edict issued by the Congregation of Rome in 1917, which provided that Catholics might not attend spiritist meetings, caused me to sign a paper acknowledging that he had brought the edict to my notice and imposed a penance on me for my past transgressions of the same. But of spiritism itself he said not a word.

Somewhat later I had the painful experience of seeing a certain prediction communicated through the medium in the city come true. I had been told at a meeting that one of our number was going to betray me. We did not believe that there was anyone among us capable of such baseness, and yet, the seemingly impossible happened: a woman of our circle denounced me to the episcopal authorities for my continued attendance at spiritist meetings.

This seemed to make my expulsion a foregone conclusion. I had, as it happened, applied for a leave of absence to allow me to devote myself to charitable work, but the episcopal vicariate had rejected my application in terms so unamiable, that humanly

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speaking there seemed to be no hope of its being granted. The case against me in the ecclesiastical courts pursued its course, and a day was set for the final proceedings at which I was ordered to be present. It lacked but a very few days of the date on which the verdict, which was sure to result in my expulsion, would be rendered. Nevertheless, I still had faith in the prediction that had been made to me that I should be allowed to depart from my parish, in peace with my church. Then, at the eleventh hour, I had a telegram from the ecclesiastical council notifying me that proceedings against me had been dropped at the instance of the bishop. Soon afterwards he wrote me, granting me leave of absence and asking me when I would like to surrender my parish. I replied giving him the date, December 31st, 1925, the day which had long before been predicted as that on which my connection with my parish would terminate.

4. In the Whitsuntide week of 1924 I was travelling to Graz in Styria. On the stretch between Passau and Vienna I was alone with a young man in a railroad compartment, seated opposite him and reading, when I saw his head suddenly bow forward as though he had fallen asleep. Almost instantly he straightened himself again, sat with his eyes closed, took a notebook out of his pocket and covered a page of it with writing. Then he tore out the page and handed it to me saying:

"Take this and keep it. What its meaning is, you will be told elsewhere."

I looked at the writing but could not decipher the characters. At that moment the young man recovered consciousness. He did not know that he had written anything or that he had given me the paper, nor did he remember a word of what he had said to me. He too was unable to read the characters set down on the paper.

After my return from Graz to my parish I carried the paper about in my pocket for a couple of weeks, when one Saturday evening I happened to be at the home of my speaking medium's family. The boy was alone in the room. After a few moments he fell into a trance and said:

"Show me the paper you have with you, that was given you on your journey to Graz."

When I had given it to him he read it and observed:

"Tomorrow afternoon you will have a visit from a Jew. People think he is sick, but as a matter of fact he is being tor-

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mented by a malignant spirit which has such power over him that he can scarcely utter a word. As soon as he comes, call the boy through whom I am speaking. Leave all the rest to me. You will see mighty things.

"The writing on this sheet is that of the Jew's guardian spirit done through the medium whom you met on your trip to Graz. It is the spirit of a deceased uncle of the Jew's, who lived in Cologne. The malignant spirit tormenting the Jew is also that of a deceased relative."

At four o'clock on the next afternoon someone rang my doorbell. I opened the door and was startled at seeing a man whose limbs were contorted and whose head was jerking back and forth nervously. He tried to speak but could not utter a word. I took his hand and led him to my room, and at once sent for the boy who, upon his arrival, fell into a trance before the Jew. Then he arose, stretched out his hand as though conjuring the visitor, and addressed him in a foreign language which I could not understand. Back and forth the Jew was tossed as if by an invisible force; then he was freed from the evil influence; he wept for joy and began to speak without any difficulty, telling me that he knew quite well what had just taken place. He himself, he said, had the power of clairvoyance and could distinguish the spirits about him, good and evil ones. His good spirit was that of an uncle of his of Cologne; his evil one, that of a relative whom he had not known in life. The evil spirit had tried to prevent him from coming to see me and on his way to my house shouted the vilest epithets and curses in the Hebrew tongue at him, some of which he repeated to me. Now he hoped that he was forever rid of that spirit. He knew also whose spirit it was that had set him free. Then taking out his prayer book he showed me a Hebrew prayer to one of the high celestial powers. The Jew had not been mistaken: it was the very spirit who was then present.

While I was still talking to the Jew the boy once more went into a trance and turned to me saying:

"What I am telling you now cannot be heard by that man; his senses are being dulled so that he cannot understand me. The things that have just happened were shown as an object lesson to you and to him also. He will be freed from his evil spirit, but for a short time only, for the spirit will come back and torment him until he dies. He has merited this punishment; but

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he will not come to see you again, for he will never again be able to muster up the strength to do so."

I asked the Jew whether he had understood what had just been said and he replied that he had heard nothing. Deeply moved, I bade him farewell and have never seen him since.

5. I had often had my attention called by the various mediums to the fact that many falsifications had been introduced into the documents that dated back to the early days of the Christian era and had asked myself repeatedly whether there were not some work of scientific merit in which the attempt had been made to uncover these falsifications. I knew of no such work and could find no one else who did. At our meetings I had purposely refrained from asking about the matter, as I had been told that everything that could be of use to me would be brought into my hands.

Unexpectedly on one day portions of a work of this were sent to me by two separate deliveries. *The pages had not been cut.* At the same time there came a letter from a lady whom I had met only once in my life. It read:

"The books I am sending were given to me day before yesterday by Mrs. H. of F., for you. She *had* to send them to you at once, without even reading them herself.

"Mighty things are happening to her. Be sure to look her up before long.

N. N."

The Mrs. H. who had been compelled to send those works to me was a total stranger to me, even by name.

In these books, of whose contents she knew absolutely nothing, proof was adduced to show that a document by the Jewish author Flavius Josephus had been most brazenly falsified in favor of the Christian religion by interested copyists, who had represented Flavius Josephus, a *despiser* of Christ, as one of His *votaries*.

There were also many references to the systematic falsifications of the writings of the first few centuries, thus confirming everything that I had been told by mediums entirely unfamiliar with such matters. This discovery pleased me greatly.

6. Confirmation of the general truth of communication with spirits and of many individual facts relating to the same field was vouchsafed me in America. In that country, spiritism is widely

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disseminated under the appellation of "spiritualism", there being great numbers of so-called "spiritualistic churches."

At the outset I made use of the opportunity of becoming acquainted with the way in which spiritism was practiced in these churches by attending the services in many of them.

Unfortunately my visits confirmed what I had heard from mediums in Germany, who had again and again assured me that God's good spirits will not go near places frequented by people more concerned with temporal matters than with progress on the paths leading to God. Only spirits of the lower orders, I had been informed, appeared at meetings at which materialistic views predominated. I was told also that there is no control over the spirits at such gatherings which become the stamping ground for spirits of the class mentioned, although not necessarily evil ones. Generally they are those of relatives, friends or acquaintances of members of the congregation, spirits which have progressed but little in the Beyond and which are therefore more interested in the temporal affairs than in the spiritual advancement of those whom they have left behind. Such meetings are thus no longer a divine service, but information bureaus for worldly questions and come dangerously close to offering the same sort of things that took place at the idolatrous ceremonies of pagans and that owed their attraction to the fact that the mediums functioning thereat were expected to impart information relating to the worldly success and careers of their hearers.

Much as I had hoped to find something lofty and edifying in at least some of these churches, I was completely disappointed. On the contrary, what I generally found was of a nature to hurt rather than to advance the cause of spiritism. I had also the impression that these meetings were attended merely for the sake of messages relating to *worldly matters*, and that the question of money seems to play no minor part with the leaders of these churches. A fixed admission fee is charged, which means that the really poor are debarred from attending.

All this substantiated what I had been told in Germany about modern spiritism, even when conducted with an outward show of respect for religious forms, and I became convinced that spiritism of this kind will not bring humanity much closer to God; it is not the spiritism of the early Christians.

Nevertheless it was my good fortune to meet with the finer

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aspects of spiritism in America also, and through it to corroborate my previous experiences.

During my stay in New York I lived with a German family named Niemann at 148 East 18th Street. I am giving the name and address because this family played a leading role in the events to be related, and has authorized me to make public its identity. Elsewhere in this book I have refrained on principle from mentioning names, to preclude the possibility of any unpleasant consequences to anyone, at the hands of ill-disposed persons, as a result of anything that may appear herein.

I had never spoken to Mr. Niemann about spiritism and had gone no further than to tell him of some of my experiences in the spiritist churches of New York. He himself belonged to no denomination and seemed to have suffered his belief in God to lapse. As for what I told him of the occurrences at the spiritist meetings, he considered the whole thing a fraud and a money-making scheme.

Nevertheless, out of curiosity he decided one evening to accompany me to a meeting at one of these churches. What was told to him there was correct in all particulars, in spite of the fact that the medium had never seen him before, and naturally did not know who he was. He was informed among other things that he possessed great mediumistic powers and was urged to cultivate them.

After we had returned home he asked me what the medium had meant by urging him to cultivate his mediumistic powers, upon which I explained the situation and offered to hold services with him and Mrs. Niemann once a week. Incidentally, this would give me a further opportunity to verify what I had learned in Germany, even though I no longer had any doubts on that score.

I held the services as they had been conducted in the small circle in my parish, in the manner already described, and here, on the opposite side of the ocean, in a family which had abandoned its belief in God but which was ready and eager to accept the truth, I watched the schooling of mediums progress exactly as it had progressed in the case of the mediums with whom I had been in touch in the past. Thus, both there and here, the laws governing the development of mediums were the same.

On the very first evening Mr. Niemann began to write down spirit messages, conscious of the fact *that* he was doing so, but

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unaware of *what* he was writing. The various paragraphs of what he wrote were done in different handwritings and were signed with the several names of relatives and friends whom Mr. Niemann remembered only when he saw their signatures affixed to what he had just written. They all assured him that in acting as he did, he was choosing the right path and that he should hold to it, for they themselves would have been but too grateful if someone had shown them the way to God while they were alive. The messages stated that there was a Beyond and a God, in Whom the new convert should trust.

When Mr. Niemann came out of his trance and read what he himself had set down in different handwritings, he was speechless with amazement.

Subsequently he and his wife held the service in my absence and again he wrote as on the first occasion, much to his wife's surprise, for she still believed that I had hypnotized her husband and had transmitted to him by telepathy the thoughts which he had committed to writing. Now, however, she had proof to the contrary, because he had done his mediumistic writing in the same manner as he had when I was present. Incidentally, she might have reflected on the first occasion that I had no way of knowing the names of the deceased which appeared in the writing, and could not, therefore, have transmitted them to the writer.

At that same session she had an even more convincing proof, for she herself was compelled by an invisible power to take the pencil and write, while tears rolled down her cheeks. Unlike her husband, she knew what she was writing, her sensations being the same as those of the boy in my home parish. As in his case too, the thoughts to be written down were forcibly instilled into her. She was, therefore, an "inspirational medium", like that boy, and like him, was unable to repeat, at the conclusion of her writing, the ideas with which she had been inspired.

The schooling of these two mediums progressed from week to week. For a short time Mr. Niemann continued to write, but soon entered upon his development as a speaking medium, with all of those outward manifestations which I had observed in the case of the speaking medium in my former home. The spirit which spoke through him always came with the greeting: "*Der Friede Gottes sei mit Euch!*" (God's peace be with you) or, whenever the message was especially important, with the words: "*Gottes Wort sei mit Euch!*" (God's word be with you.)

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We were soon to receive confirmation in a way which affected us all deeply, of the truth of the messages brought us by this spirit.

I had a very dear friend in Germany, a plain man of the people, who lived in a small rural community, and of whom I had taken leave personally before I sailed for America.

On July 20th, 1930 at one of our services, the spirit speaking through Mr. Niemann announced that my friend in Germany was dangerously ill and would soon die. The actual text of the message was:

"Your friend H. S. is dangerously ill. He is suffering from a lingering sickness. You will never again see him on earth."

Seeing that the shock of this news brought tears to my eyes the spirit went on consolingly:

"Your friend is a noble man. He is in good hands with us. If you want to write him, do so at once, so that your letter may reach him before he dies."

Then, seemingly to make sure that my letter would still arrive in time, the medium turned his head to one side as though questioning someone; then, facing me again he assured me:

"Yes, the letter will reach him in time, but do not put off writing it."

I wrote on the following day and as a sort of farewell message enclosed my picture. Naturally I said nothing of the prediction of his impending death; on the contrary, I expressed my pleasure at the prospect of seeing him again shortly and begged him to meet me in Bremen on my return.

On August 20th, 1930 I had a letter from my sister in Germany who lived near my friend's home. This letter was dated August 11th and began as follows: "It pains me to tell you that your best friend, H. S., of O., is dead. I heard that only last Monday he had a letter from you together with your picture. So after all, he saw you once more and could bid you goodbye. They say he wept bitterly, as you had written asking him to meet you in Bremen on your return home. He is now in eternity."

On the day on which my sister's letter came, our little circle held a service. Since the evening on which my friend's approaching end had been foretold, the spirit which had manifested itself through Mr. Niemann had not spoken, but now it entered the medium and pronounced the following words which were taken down in shorthand by Mrs. Niemann:

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"God's word be with you! Amen! It is by way of an exception that I am speaking through him today, so that your prayer may be granted." (During the day I had been praying to God for words of comfort.)

"You have suffered a loss which weighs heavily on you as a mortal. But do not mourn. He (meaning my friend) is now much, much happier. And as a reward to you, he is standing by your right side, his face turned toward you. He is smiling at you and stroking your head with his right hand. He sends you his love and bids you not to take it so hard. On a later day you may hear from him, (meaning that my friend would perhaps speak to me himself through the medium) but not yet. His last struggle was not painful. He wanted to see you and to speak to you once more. Now he can do the first, but not the second. (The spirit here referred to seeing and speaking.) He died in the midst of a prayer to God. Oh, you poor mortals! Life is so hard for you, but keep your faith! Do not weaken, do not falter, and your rewards will not be lacking. Many whose lot on earth was not of the happiest stand far higher in the Beyond than those who were rulers on earth. 'Matter' does not bring happiness." (By matter, spirits mean money, a word which they seldom pronounce, using 'matter' instead.)

"Therefore do not take things so hard! Oh, if you could only see him! You may know by the fact of his being here that he stands very high. He still has to undergo a slight purification before reaching the eleventh sphere; he will not be required to pass through the tenth. In life he was one of those who truly are and were children of God."

Then speaking through the medium who stood with his hands raised aloft, the spirit pronounced the prayer:

"Heavenly Father, be merciful to us! Turn Thy countenance upon us! Give comfort to him who sits here mourning for the loss of his friend. Send him peace and cheerfulness, so that he may conquer his sorrow. Let the departed, who was an example among men, come to Thee in Thy mercy. Receive him into Thy circle that he may grow quickly in grace and confer mercies and blessings upon mankind. Father, he whom Thou hast chosen is coming to Thee; let him then fulfill the task which Thou hast allotted to him. Be gracious, Father, and give them both Thy blessing. Amen!"

At the service which followed, Mrs. Niemann, acting under

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the influence of my departed friend, wrote things of which humanly speaking, she could have no knowledge, among others, a reference to a walk which I had taken, years previously, with my friend through a little valley in the Hunsrueck Range. On that occasion we had spoken of God and of the great questions of a future existence. I myself recalled the incident only when I saw it set down in Mrs. Niemann's mediumistic writing, in which the valley in question was called by its proper name, known only to people of the locality.

Even years before my friend died I received from him proofs, sufficient in themselves, of the truth of what I had learned in my communication with the spirit-world, to have carried conviction, for when in consequence of my spiritistic experiences I was obliged to alter my religious beliefs radically, I feared that this dear friend of mine, who was a good Catholic, would become estranged from me like so many others. When I expressed this apprehension at one of the meetings in Germany to the spirit which manifested itself there, I was assured:

"Your fear of losing your friend is groundless. We ourselves will instruct him and you will not find it necessary to make any explanations."

It was not long before my friend looked me up and related to me some remarkable visions which he had had. In them he had been shown a number of fundamental truths at variance with his creed as a Catholic, primarily the truth revealed in a vision which had come to him in a churchyard of the final pardon of the souls of the condemned and of a universal reconciliation with God. He had also had many visions showing the fate of the spirits of the departed, and at the same time had received instruction bearing on that subject. He was even informed of the life task that had been assigned to me personally. These experiences had convinced him so thoroughly that I felt it unnecessary to go beyond confirming the correctness of his visions.

7. *Egyptian Tombs.* There was one message the full significance of which I cannot grasp even today, and which, although it has not yet been fulfilled, I do not want to leave unmentioned.

It relates to the discovery of two royal Egyptian tombs of about 5000 B.C. I have not the least doubt that what I was told about them is true; that these tombs will ultimately be located and will be found to contain everything reported to me by four different mediums.

EGYPTIAN TOMBS

Let me relate first of all the strange way in which my attention was called to these tombs.

On February 1st, 1924 I was sitting in my private office at the headquarters of the charitable organization after business hours, when there arrived two young men some twenty to twenty-three years of age and announced that they had been sent to do me a service. Scarcely had they said so when both fell into a deep trance, and the spirits speaking through them called for paper and pencils. I brought these materials and my visitors sat down at a table and began to draw. When they stopped after a while I saw that they were making sketches of royal Egyptian tombs bearing inscriptions in an ancient script illegible to me.

I asked them who they were; only one of them could understand German, and answered in that language. The other spoke a tongue unknown to me, his remarks being translated by his companion. His story ran as follows:

"Both of us who are speaking and writing through these instruments were Egyptian princes. Our names are Arras and Isaris. I, Arras, was the ruler of the upper Nile country while my friend Isaris ruled over the Lower Nile. We were both indulgent to our subjects. We did not flog our slaves and allowed our people to have their own way. They were rich: there were no real paupers among them. The land produced three crops a year, so that there was a surplus of food-stuffs and abundance of all things. Our people had everything they needed, held the most magnificent festivals, indulged in every extravagance and took no thought of tomorrow, forgetful of the Almighty God. They consumed the fruits and grains of the soil which God caused to grow. The water they drank was of the purest, their wine of the very choicest, but yet they never paused to think of Him to Whom they owed these blessings. Their ways of living and their festivals grew ever more riotous.

"Nor were the people content with the customs that had come down to them from ancient days, but created new gods of gold and precious stones. They prayed to these manmade idols and worshipped them. Indeed there were those among them who allowed themselves to be immolated for the sake of these images.

"We watched all this unconcernedly and allowed the people to follow their practices, instead of putting a stop to them as we should have done. On the contrary we encouraged these idol-

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atrous doings in order to gain favor with the people. I myself sent to the idol Amojó ten cartloads of objects of gold for the completion of the image, merely to raise myself in my people's esteem; Isaris did the like for the idol Lachitju, and for the same reason. At the head of our subjects we marched to the dedication of the images and stationed soldiers to protect them, when we should have ordered their destruction. Before each image stood a golden basin holding the blood of a newly born infant. This blood was never allowed to dry, care being taken to keep the supply always replenished. If by chance this was neglected, the priest guilty of the omission was executed with the sword by the High Priest, in front of the idol.

"Our madness grew apace, but God's vengeance came at last. First he sent a drought which killed all growing things; yet the people would not pray to Him. Had it then recognized His omnipotence, He would not have judged it too harshly, but there was no one who would bow down to Him in prayer, until at last God as a punishment decreed the utter destruction of the apostate nation which would not own Him as its Creator. It could have learned to know the true God, for there were not lacking astrologers and wise men to proclaim the truth in order to prepare the people for the day of reckoning and who did not fail to do so, but they were scorned and flouted by the masses. Their warnings went unheeded and those who uttered these warnings were slain.

"One day the heavens darkened. Gray clouds gathered, and the sky turned black. A storm arose, lightning flashed, shattering the idols until not a vestige of them could be found. Then followed calamities which destroyed the people: fire and brimstone rained from the heavens, fouling the air with vapors that smothered man, woman and child; stone palaces collapsed burying all within them beneath their ruins. At last, God sent a furious tempest that covered the face of the land with a mantle of gray and yellow sand. Such was His vengeance for the offense done to Him; it was an act of justice.

"Both of us were dead before the day of destruction came. I, Arras, died by the dagger of a priest who coveted my wife. My bosom friend Isaris died fighting against his own general Zyclov who lived under the same roof with him and lusted for power, impure of heart and seeking to undermine the throne of his master, against whom he rebelled and whom he slew.

EGYPTIAN TOMBS

"Our city and our tombs are buried and have not yet been unearthed. We lived five thousand years before the birth of Christ, when the whole country of Egypt was governed by a number of princes all under one ruler who today would be called emperor. They were princes of federated states and both of us were among them, but Isaris was also counsellor for the entire State, or as you would say today, imperial chancellor. The capital of the Federation was Memph. The sovereign was always the member of a certain family and was chosen by the leading families, the priests and the military chiefs."

When I asked him what other nations existed at the time, the reply was:

"The peninsula of Arabia was inhabited by tribes of nomad Arabs. There was a great nation near the mouth of the Euphrates extending as far as the Ganges, and another country inhabited by the Moors, which may still be traced on ancient charts."

When the mediums recovered consciousness they were surprised at seeing the drawings they had made, and disclaimed all knowledge of their significance. All told, these young men came seven times within three months; I never knew when to expect them.

One morning as I was on the point of leaving my parish for the city to go to the office of the charitable association, the farmer boy who was the speaking medium came into the rectory and said he had received instructions to accompany me to town on this occasion; why, he did not know. I therefore took him with me, knowing from experience that the boy never received such instructions unless something important was at stake.

On this particular day the two mediums who had been making the Egyptian sketches appeared again and, simultaneously with the farmer boy, went into a trance. For some time the latter sat in silence while both of the others were busy with their drawings. Suddenly the boy stood up, and walking over to one of the other mediums, spoke to him in a foreign tongue, seemingly to explain something connected with the drawing. Then he approached me and asked for an eraser. When I had given him one, he again went to the medium to whom he had been talking; on this, I also went nearer and could see that the drawing represented the course of the Nile. The medium now took the eraser from the boy, rubbed out a short section representing the river, and made an alteration. I asked the medium from my

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parish who was still in a trance whether he was free to tell me what these proceedings signified. The spirit speaking through him answered that for this day he was charged with supervising the work of the two mediums making the sketches, for these related to the most important item of the information which would lead to the discovery of the tombs, namely, the course of the Nile. The spirit of one of the former Egyptian princes had caused his medium to draw the bed of the Nile as it was in his day, but since then its burden of sand had caused the river to shift its bed in places, and it was from precisely one of these spots that the measurements for locating the tombs would have to be taken. It was for this reason that he had influenced the boy to accompany me to the city on this day.

Upon the completion of the last drawing I received a message to trace whatever had been drawn and to deposit a full set of tracings at a specified place. Thereupon one of the Egyptian princes dictated to me a statement which I was required to sign and which ran:

"In the year 1924 I received a communication of the existence of the spirits of two former princes named Arras and Isaris. From the same source I received various drawings and depositions covering an account of the lives of the said princes and of their fate. I was commissioned to travel to their country and to open their tombs, as well as to uncover the surrounding portions of the buried sites. This material was collected by me between February 1st and May 1st 1924.

"Isaris deposes on behalf of Arras and in his own name: 'Acting under instructions, we two have made known to you what is herein related, in order that you may find our resting-places. The execution of the task lies in your hands. You have worked faithfully for us both psychically and spiritually. We thank you for this. We ask you to continue to do so, and today we take our leave of you. We shall return only once more. That will be on the day on which that which we have communicated to you is fulfilled and on which it is not only believed by you but acknowledged as history.

"Pray for us and *Gott zum Gruss!*

"'When you are standing by our graves and have found our remains, we shall be there. Our task here has been fulfilled. *Gott zum Gruss* — until we can speak to you again.'"

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I signed this declaration and added it to the rest of the Egyptian papers.

On this occasion I had asked several other questions relating to the subject in hand and had been answered as follows:

"I can assure you that everything bearing on the locality itself where the graves are situated has been put into the drawings; the precise details we can give you only on the spot. It is merely a question of *executing this commission*. You have only to seek the tombs to find them. You will find in them different objects of cultural interest much resembling others that have been found elsewhere and hence of no special importance in themselves. The important things are the '*Appeal to the People*' and the '*Scroll*' containing the laws of '*White Magic*' which relates to communication with spirits, and also various directions for healing diseases. There are also directions for the manufacture of products from plants, salts and the like, for the preservation of objects, and formulas for the making of durable fabrics from plants. Finally, you will find gold, coined and uncoined, enough and to spare to cover the expenses of your search.

"Your fate will not be that of so many others who opened such tombs and died soon afterwards, for although there is on each tomb an inscription reading: 'Whosoever violates this grave or inspires its violation, shall come to grief,' you are going in the name of God and undertaking your excavations in our name with God's help. Hence, no harm can befall you.

"You ask me regarding the characters on the drawings. They vary in type, for the same characters were then not employed in every locality. The writing is that of our times; you cannot read nor write it. I could indeed dictate each letter to you, but that would not help you because a letter may stand for a whole word, or for a character only. The same script appears on our tombs, our palaces, on the stones, pillars and walls. Your learned men may break their heads against these stones, but they will not succeed in deciphering the script. Perhaps an occasional one may tell you that the writing on the drawings is probably Egyptian, because he can recognize a character here and there, but most of them will inform you that you have lost your wits, and will throw all manner of obstacles in your way.

"The name of the Great King under whom we governed as princes of the federation was: 'AM-EL'. He died after us, and his burial place has not been discovered.

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"There are in Egypt about ten thousand graves of kings, princes, and nobles, without counting those of others. Hence you may be sure that there are many undiscovered graves remaining."

Later, at various *seances* with the mediums of my parish, I inquired about this Egyptian disclosure, in order to find out when the tombs would be found, and was informed:

"That will come in due time. Events affecting the whole world will take place, which will bring this matter to a head. Today the search is not feasible and would cost the lives of a great many people for reasons which you cannot understand. *The great ends which God proposes to accomplish in this way are far beyond human comprehension.*"

I have devoted so much space to the Egyptian matter because, with a full documentary record in my possession I shall, when the time comes, be in a position to establish that which was revealed to me as being correct in every particular.

Personally, I feel that the discovery of the tombs under consideration will furnish science of today with the most powerful proof of the truth of the claims advanced in this book, for then, not even those who disbelieve in a future existence will be able to dismiss the evidence, but will be forced to acknowledge its genuine value. That, however, is merely my personal opinion. As to the significance of finding the tombs, no further information was vouchsafed to me, but I received further confirmation with regard to the revelations on Egypt, through the medium in the city, who gave the additional information that the prince called Arras had borne the name of "Hario" also.

If the examples recorded above, constituting only a small part of my experiences, are duly weighed, it will be clear to anyone that they cannot in any way be explained by ascribing them, as is customary in such cases, to "natural" processes. They cannot be traced to "suggestion", "thought-transmission", nor "subconsciousness", for the things related by the mediums were unknown to them in their human capacity, as well as to any other human being.

Those things of which a person was never conscious cannot become part of his subconsciousness, any more than I can transmit to another, thoughts which I do not possess myself.

The words "suggestion", "subconsciousness", and "thought-transmission", are generally, in this connection, *mere words*, used

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with the intention of conveying a deep meaning and, as a rule, making a great impression on people not accustomed to think for themselves. In reality, however, they are words which convey no applicable ideas. "When thoughts are lacking, their place is often taken by a happy word."

As for thought-transmission, I have often done my level best, both before a medium had entered a trance and while he was in that state, to transmit my thoughts to him, but in not one instance did his disclosures contain a single word of the message I had tried to convey in this manner.

Similarly, I have also induced others to try to influence a medium's utterances through suggestion, by joining me in concentrating their thoughts upon a subject agreed upon among us, but none of these attempts was even in the least successful.

What was told me by mediums, untaught and inexperienced in all branches of learning, surpasses any human knowledge of the subjects in question.

But one satisfactory explanation remains, namely: *There are such things as ultra-mundane spirit-beings which make use of these mediums as their instruments, to convince us of the existence of a God and of a spirit-world and to guide us to the path leading to Him.*

The matter reproduced in the succeeding chapters, relative to the "Laws Governing Communication with Spirits" and "The Great Questions of the Here and the Hereafter" will furnish additional evidence in support of what I have attempted to demonstrate.



PART TWO



**The Laws Governing Communication by Spirits
with the Material Creation**

General Remarks

WHEN first I came into contact with the spirit-world, I was promised that I should be taught concerning the laws governing the way in which communication by spirits with the material world and especially with mankind, is effected.

The fulfillment of this promise meant for me a new and incontrovertible proof of the truth of what I had previously learned from the same source. I myself knew nothing of those laws; still less did the mediums, who were utterly unversed in all branches of science and hence unable to impart any information on the subject from their own knowledge.

The promise given to me was kept in a far greater measure than I had dared to expect. The instruction which I received in the laws relating to communicating with the spirit-world, possessed a clearness and a power of conviction inherent to truth only. All my questions were answered exhaustively, to their least details. Never did I detect the slightest discrepancies in what was taught me. Everything interlocked, as in the movement of a well-made watch. My teacher was the same spirit-being which on the second occasion of our meeting had promised to initiate me into every truth, and which used as its instrument the same boy who had served as such on the occasion mentioned. As this boy had enjoyed a very mediocre education only, he exemplified in this respect the words of the Apostle Paul: "God has chosen such as the world calls foolish, to confound the wise, and the things which the world calls lowly and of no esteem have been chosen by God to bring to naught the things which loom large in its eyes, for no mortal shall boast of his deeds before God." (*1st Corinthians, 1 : 27, 28.*)

"You mortals," so the spirit opened its discourse, "seem to assume that only the world of matter is subject to laws. You are mistaken, for God is a God of system and of law in all creation, terrestrial or spiritual. In His doings he observes the laws which He Himself made, and disregards none of them.

"Thus we spirits too must observe the God-given laws of Nature whenever we wish to communicate with the world of matter. This is true of the good spirit-world as well as of the evil.

"You are in the habit of calling everything a 'miracle', unless you can bring it to conform with Nature's laws as you know them. For those familiar with the forces acting in the world of matter and in the spirit-world, there is no such thing as a 'miracle', for

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everything happens according to the same immutable laws, not one of which supersedes or conflicts with another.

"If you raise a stone with your hand, the law of what you call gravitation acting on the stone is not thereby set aside, but is overcome by a greater force. If however, a stone were raised *by a hand invisible to you, you would consider that a miracle because you do not see the force*, and hence would think the stone was rising of its own volition. *And yet a force that causes the stone to be lifted must be present in either case.* Whether or not you you can see the force does not affect the operation itself. *In either case the force of gravitation acting on the stone is overcome by a superior force.*

"In consequence of the laws enacted by *His Own omnipotence, God Himself cannot make a stone raise itself by its own efforts.* He might indeed have made the laws governing matter differently from what He did, but having made them as they are, He must, even when only the lifting of a stone is involved, permit the action of a force upon that stone greater than that of gravitation.

"The same thing is true in all fields, nor is there anything 'miraculous' in the fact that the spirit-world should communicate and speak with mankind. Whenever I speak to you through this boy I do so according to fixed laws which I am bound to observe and which would have to be observed equally by any evil spirit which might desire to speak through him.

"Consider the mechanism of your telephones! How many of Nature's laws must be complied with before you can use these for speaking! You must have a current. Wires and other parts required to transmit speech and adapted to the laws of acoustics and electricity must be installed, and these laws apply, whether the instrument is used by a good citizen or by a criminal.

"In order that you may understand the things which you will witness in connection with spirit-communication, it is essential that you learn the more important laws involved in the intercourse between the spirit-world and material creation. When you have grasped these, you will be able to understand most of what you will encounter in this field, things for which you mortals have not yet succeeded in finding an explanation."

The Law of Vital, or Odic Force

I find, whatever God may do shall stand unchanged; nothing can be added to it, nothing can be taken from it. So God orders things, that man may stand in awe of him. *Ecclesiastes 3 : 14.*

“**B**ECAUSE of their different natures, spirit and substance cannot react upon each other directly. Not even your own spirit is capable by itself of imparting activity to a limb or organ of your body. No more am I, who have taken possession of the person of this boy, able to lift his body erect or to raise his hands or to produce a sound from his organs of speech by my own efforts. For the purposes I have mentioned, your spirit, as well as I, require a *power-current*.

“Thus an engineer requires a constant supply of power furnished by steam or electricity if his engine is to operate. If that supply is lacking or is inadequate, his engine will stand still.

“In our case it is the spirit which is the engineer and its engine the body or the substance. If the substance is to be set in motion by the spirit, a supply of power is necessary.

“The learned men of old called this power-current the “soul” as distinguished from man’s ‘spirit’ and from his ‘body’. Thus they taught, quite correctly, that man is made up of spirit, soul and body.

“The Bible calls the power-current of the vital energy the ‘breath of life’. . . “and God breathed into man’s nostrils the breath of life; so man became a living being.” (*Genesis 2 : 7.*)

“You people of today speak of the power-current in man as the ‘odic force’.

“This ‘odic’ or vital force exists in and about all things created by God. It is found in every human being, in every animal, in every plant, in every stone, in every mineral, in all water, in every star, in every spirit and in all other existing things. It is nothing material, but is spiritual and is always associated with a spirit. It is the vital force of the spirit, which is therefore always its conveyor. Hence, wherever there is life, there is od, and wherever there is od, there also is spirit. Since, therefore, this od exists in and about all things created by God and is always associated with spirit, it follows that every created thing harbors a spirit.

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"That may seem incredible to you, but it is true.

"Any spirit associated with a material body possesses, first of all, the odic force required *for its own existence as a spirit*, and next, sufficient *additional odic force* to induce life, growth and activity in the terrestrial body. Thus, to make use of an inadequate simile, a locomotive requires a certain amount of steam-power to enable it to travel alone, and a certain amount in addition to the first to enable it to draw the train which is coupled to it. The train coupled to your spirit is your body, for which your spirit requires additional odic power.

"However, the od allotted to the body differs from that allotted to the spirit, since anything intended to react upon substance must be assimilated and adapted to it to some extent. Hence the od of the bodies of your earth is less spiritual than that of the spirits inhabiting them.

"The physical od resembles your terrestrial power-currents, which are neither purely material nor purely spiritual. Their true nature is unknown to you although their effect comes within range of your daily experience.

"For your terrestrial power-currents you employ material conductors, designed to carry a current of the strength best suited to your needs. You have machines and plants of all kinds whose operation requires current of a certain strength. If the current is too powerful, it will destroy your installation. If it is too feeble, your plant will stop running.

"In a like manner the odic current of all physical beings is carried by a conductor through the body and all of its wonderful parts which you call organs, in a strength necessary for the purpose intended. If that current exerts too powerful an effect on a given organ, it will derange the same. If it is too feeble, the functions of the organ cease.

"*In the case of odic energy the conductor is the blood.* If the conductor is destroyed by loss or decomposition of blood, the odic current ceases, just as your power-currents cease to flow when your conducting wires are damaged by outside agencies or by disintegration.

"As blood acts as conductor for the od, and, hence since without blood physical life is impossible the Bible calls blood "the life".
' . . . for the blood is the life.' (*Deuteronomy 12 : 23.*)

"*The physical od is not created* by the spirit of the respective body, but is derived from the food taken into that body.

THE ODIC FORCE

"In order that you may understand what I shall have to say further about odic energy, I must give you an explanation of the *nature of substance*.

"Have you ever thought of how the bodies of living organisms are formed? Consider your own body and its growth! Was it built up, by any chance, by additions of finished substance, as a house is built by placing one stone upon another? You know for yourself that it was not. The body is nothing but *od condensed into substance*, and this is true of all bodies, not only those of human beings, but of those of animals, plants and minerals. Their growth and their taking material shape are subject to those self-same *laws of odic condensation*.

"The od of individual material organisms represents a mixture of ods of the most varied strength and kinds, produced by wonderful laws unknown to you mortals. In man, this mixture is different from that found in animals; in animals, different from that found in plants; and in plants, different from that found in minerals.

"This difference obtains not only between the primary groups of Nature, but between individual organisms within the same group. Thus the odic composition of the various human races differs: that of the Negro is not the same as that of the white man or of the Indian, and again, not all members of the white race have the same odic composition. This statement holds good for all the other races of man. Every individual has his own odic composition, which is not the same in any two human beings, and the same thing applies to beasts, plants and minerals.

"Since therefore the physical structure of a living organism consists of the condensation of the odic compound peculiar to that organism, each body has its own individual properties. Flesh, bones, nails, hair, and all other parts of the body have their distinctive characteristics which are governed by the odic composition of the individual in question.

"In your eyes it is one of Nature's deep secrets how it is possible for od, which exists in an ethereal form and is invisible to you, to be condensed into tangible matter. The fact that such things are possible you know from your own experience, for you can see that your body does not grow by the direct application to it of finished substances. You know that the acorn does not grow into the oak by continued increments of wood attached to its surface, but that its growth represents a process taking place within the organism, although to you this process is inexplicable.

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You know that the food which you eat does not attach itself to the inner surfaces of your body and promote growth in that way, but that *something flows into all parts*, great and small, of your entire frame, consolidating into flesh, bone, nails, hair and other tissue, and by thus consolidating becomes substance. *That 'something', which is unknown to you, is "od"*.

"Whence comes this od, which is so necessary for the formation and support of all living beings? You yourself know, if you stop to think, what the needs of your physical existence are: you require air, water and food. But not everything present in air, water or food can be utilized by the body. Above all, not every ingredient of these substances can be assimilated by the various parts of your body in the shape in which it occurs in the air, the water or the food, that is to say, not in the same material shape. Even air is matter. Everything must first be converted into an etherialized shape, and conducted in the form of od to the parts and particles of the body.

"The conversion of the material forms of nourishment into od follows by way of the solution which takes place in your bodies during the *process of digestion*.

"The air which you breathe represents a material mixture of od from which your lungs extract only those portions of the od which your bodies require, exhaling those which they cannot use, in the process of breathing.

"Water also has an odic composition of its own. The od of water is that which is needed most of all by the bodies of men, animals and plants, for these are chiefly the condensed product of the od taken from water. Hence, water-od predominates in the foods derived from the plant and animal kingdoms, so that when this food is taken into the system, the necessary quantity of water-od is generally present also. Owing to the fact that the od of water plays so important a role in all bodies, they cannot go without it for any great length of time. Your professional fasters may be able to do without solid food for weeks on end, but if they were deprived of water they would quickly die. For the same reason animals and plants perish when denied the od of water for a prolonged period.

"Now you understand why the tortures of thirst are the greatest that any living being can experience; they represent death in its most painful form.

"The od of the air does not enter into the structure of the body

SOURCE OF ODIC FORCE

to the same extent, but is used in the main to build up the various currents which effect the disintegration of food and its conversion into od; to mix the various kinds of od, and to bring about their ultimate condensation into matter. All disintegration is caused by *hot* odic currents and all condensation by *cold* ones. For this reason you cannot live more than a few moments if deprived of the aerial od, for where this is absent, all other odic activity ceases automatically.

"There still remains to be answered the question: whence comes the od found in air, water and food?

"It comes from the earth, which as a heavenly body possesses a supply of odic mixture and has the power to radiate this mixture that contains every kind of od required for the support of all life on earth. The terrestrial od consists of the od peculiar to the earth as a heavenly body, and in addition to this, the earth receives by radiation into its own odic mixture, that of all other heavenly bodies within range. Each of these heavenly bodies has a specific od peculiar to itself, of a nature and composition not found in that of any other heavenly body.

"According to the position of these heavenly bodies with respect to the earth, their odic radiations will be of a smaller or a greater effect upon it, and since this position to each other changes every second, the odic radiations sent by these bodies to the earth, will vary accordingly.

"The mingling of the od of your earth with that of the bodies around it is of the greatest importance to life and growth upon earth.

"You must remember that every kind of od possesses powers peculiar to itself. To the extent then that an infant at the moment of its birth is subjected to the influence of the od of one or more heavenly bodies, to that extent will the infant's own odic composition be affected. At the time of birth, this composition is still fairly neutral, but at that instant it is given a fixed permanent trend by the odic radiations and mixtures acting upon it.

"If now a certain kind of od represents the main component of the whole, it will determine the infant's growth and development for all time. And since the different kinds of od produce each a *characteristic type of vitality*, the characteristic of the predominant odic component will give to the infant a definite individual physique and an individual behavior.

"It is therefore neither superstition nor idle fancy to assume

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that a person's physical, mental and moral attributes can be foretold if the moment of his birth is known. The influence of the odic mixture of the heavenly bodies on your life upon earth, upon your vital energy, your character and your temperament, is much greater than you realize. You yourselves have a saying: 'He was born under a lucky or an unlucky star', which means that you are referring to the effect exerted by the odic radiations of a heavenly body on living beings at the moment of their birth.

"All this is so closely related to the great questions of the fate of men, that I could not refrain entirely from speaking of it.

"All bodies of terrestrial beings are therefore condensed od, derived from the odic radiation of the earth and that of its surrounding heavenly bodies.

"An example taken from Nature will illustrate to you this process of disintegration and condensation.

"You know that under the influence of heat the moisture from the land and waters evaporates by stages generally imperceptible to your eyes. At a certain height above the earth, the vapor, which was invisible at lower levels, is condensed into a thin, barely perceptible veil. As condensation progresses, this veil becomes distinctly visible as a cloud, which grows denser and denser under the influence of cold, until, after being condensed beyond a certain point, it falls to the ground as rain or snow. If the water is chilled still further, it is condensed into ice and becomes a solid. Here you have the condensation, step by step, of an ethereal substance invisible to your eyes into solid matter, which you cannot only see and touch, but which possesses also considerable resistance. Thus the ice which covers your ponds, lakes and rivers is solidified water, of the same composition and distinctive properties as the water from which it is formed and which in turn is condensed vapor.

"Thus, just as vapor rises from the earth and step by step turns into solid matter as ice, only to dissolve again into water and back into vapor, so is the case of all terrestrial bodies. They are derived from the od of the earth, invisible to you, which is condensed into substance by the process of growth and which returns to the od of the earth after the death of the living organism. The words: 'Of earth thou art, to earth shalt thou return', therefore apply to all terrestrial things. That is the continual cycle which will endure until all substance is finally dissolved into od,

INFLUENCE OF ODIC FORCE

never again to be condensed into material organisms. Of this I shall tell you more on a future occasion.

"From what I have said you can deduce that in every terrestrial being there are three forms of od: the od of the spirit; the somewhat more condensed, but to the human eye invisible od represented by the vital force; and the od which has become solid matter and which you call the body.

"The od representing the vital force of the body always remains associated with the od of the spirit and hence with the spirit itself. It is the motive power for the body at the disposal of the spirit, just as your terrestrial motive powers are at the engineer's command. If then the supply of motive power for the body is diminished below the point required to maintain life in the body, the spirit departs from the same and corporeal death ensues, just as the engineer abandons his engine when he cannot keep it running for lack of power.

"At the death of terrestrial bodies, the odic force remains vested in the spirit, for those bodies possess no independent odic force of their own; it is only the spirits which have taken possession of the bodies which have that power.

"Nevertheless, thanks to the odic power at its command, the spirit can strengthen the od of its body, which may have become weakened by sickness, through the exercise of its *will-power*; it can stimulate the activity of sluggish bodily organs and thereby eliminate injurious matter from the system. In these circumstances it is of course essential that the weakened body avoid the use of improper food, and that it promote the efforts of the spirit-od by means of a wholesome diet. To use another concrete metaphor, the spirit in this instance works by its own odic energy like a powerful pressure-pump upon the physical od and on the conductor of the current of the same, namely, the blood.

"The extent to which the spirit of a person can infuse strength into his physical od through the spirit's own odic power and by the exercise of its will-power, is shown by numerous illustrations. The physical odic force of paralyzed persons threatened with great danger often receives a sufficient access of strength through the will-power of the spirit, to banish their disability and to restore to them the use of their limbs, temporarily at least.

"The same effect is produced by a patient's firm expectation of getting well. This is also an act of will, and, through the

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strength which it imparts to the odic force of the body, leads to many sudden recoveries which you regard as miracles.

"Will-power expressed in courage, hope, faith and cheerfulness is therefore the best remedy, and is, incidentally, the best safeguard against contagious diseases. The od of the body, reinforced by will-power, forms as it were a protecting wall which bars the entry of noxious germs. The greater the will-power, the stronger this invisible armor.

"Lack of will-power and of courage, fear and timidity have the opposite effect. They act like an exhaust pump which draws the physical od, together with the blood, out of the body and the organs *inward*, thus weakening the system and paving the way for contagion.

"Just as the od of the spirit of a body is able to lend strength to the latter's physical od when this has become weakened by sickness, so the odic force of healthy persons may be *transmitted* to, and invigorate, the sick. Odic transmissions of this sort are what you call 'magnetization'.

"Od can be transmitted by any living being to another, not only by man to man, but by man to animals, plants and minerals. By transmitting your own personal od to plants you can promote their growth. You can magnetize water, oil and similar substances, infusing them, so to speak, with your od, and thereby hasten the recovery of the sick who drink of that water or who are anointed with that oil.

"Man can use also the od of plants, beasts and minerals as remedies for his own ailments. *It is upon this reciprocal transfer of od that the laws of healing within God's creation are based.* Thus many living animals radiate a definite od which has healing powers. Those of many plants are widely known, although unfortunately the people of today are not as familiar with the curative properties of certain plants in the case of various diseases as were the ancients. The same is true of the minerals. Most people think it superstition to believe that every precious stone has an odic power of its own, and yet it is precisely the od of precious stones which possesses unusual purity and strength, and invigorates the persons wearing them. It is, of course, essential for the wearer to select the stone best suited to his personal od and possessed of no odic forces which would conflict with the odic radiations of the individual. You have books which will instruct

you further as to the right precious stones, the kind of which is determined by the date of their wearer's birth.

"A very important factor in all healing is the *transmission of od by one person to another*. A sick child feels better immediately when its mother snuggles it against her body, for by so doing she transmits her own healthy od to the sick child and strengthens the latter's od which has become enfeebled by sickness. A healthy person who sleeps with sick or old people imparts a share of his odic force to them. His sick or old bed-fellows are invigorated thereby while the healthy person grows steadily weaker by the continued expenditure of his od. That is the reason why healthy persons who sleep with old or sick people for any great length of time take on a sickly appearance, which is a consequence of the loss of their odic force, and for the same reason children should not be allowed to sleep in the same bed with old folks.

"Od *flows through all parts of terrestrial bodies and radiates beyond them to a certain distance*. This radiation which surrounds terrestrial bodies has been called 'aura' by your scientists. Everything in creation has such an odic aura, even the great heavenly bodies. What you call the force of attraction of the earth is the power of odic radiation, whose range bears a certain relation to the size of the globe. This is true of all other cosmic bodies. There is not a point anywhere in the universe which is unaffected by the odic radiation of one heavenly body or another.

"The odic aura surrounds the material body like a halo and extends to an equal distance from it at every point, *having in consequence the same shape as the body to which it belongs* and which it encompasses. For this reason use is made of the expressions the 'odid body', 'astral body', or 'fluid body', of concrete beings, as distinguished from their material bodies. It is what the Bible calls the 'spiritual body'. It is not visible to your corporeal eyes, but these odic radiations or 'odid bodies' can be seen by the so-called clairvoyants endowed with the gift of seeing spirits.

"*The spirit is the source of life* but the shaping and the scope of your lives are determined by the odic force associated with the spirit, and hence called the vital force. This force manifests itself by *vibrations of the od*. Every manifestation of the intellectual life, every manifestation of all life about you in nature, all natural forces are odic *vibrations*. All thought and all volition are expressed in the corresponding odic vibrations, set in motion by the

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spirit, as the bearer of the od. Every physical sensation, every psychic state of feeling is caused by odic vibrations. All impressions conveyed by tones, colors, odors, tastes and responses to the touch are produced by definite odic vibrations. In the spiritual world these are vibrations of the pure ethereal od; in material creation, they are vibrations of od in its more or less condensed form.

"All phenomena witnessed on earth, all growth, blossoming and ripening, all power and radiation; electricity, radio, ether-waves, light, darkness, and the whole gamut of sensations produced by tone, color, odor, taste and touch; all currents of power in the Universe, the attraction exercised by the heavenly bodies and their motion in space, everything rests upon these odic vibrations. A sage of ancient times observed: 'Everything is in a state of flux'. He should have said: 'Everything is in a state of vibration'. The *divine secret of numbers* rests on the vibrations of the odic force flowing through the entire universe and permeating its tiniest particle. You human pygmies will never fathom this secret. You are seeking the *unit* in what goes on about you, but you will not find it. It is true that you have discovered many facts connected with this secret of numbers. You know the number of vibrations which produce the notes familiar to you, and you are trying to find out the number of odic vibrations on which color is based, but what does all that represent in the vast ocean of truth inaccessible to you? You cannot break the seven seals of God's Creation; you can only bow your heads in wonder and reverence before the Almighty's wisdom and omnipotence.

"From what little I have told you of odic vibrations, let us now deduce a few of the conclusions that are most important for our purposes.

"You will see at once that *harmony* in odic vibrations stands for beauty, health, happiness, peace and good fortune, whereas *discord* in such vibrations must be the cause of ugliness, sickness, suffering and unhappiness. Just as discordant tones and colors affront your esthetic sense and are, as it were, actually painful, so a discordant attitude on the part of a created spirit toward its Creator acts in spiritual matters, producing spiritual ugliness, sickness and discontent, in short, spiritual suffering which grows in the same measure as the spirit's attitude toward God grows more inharmonious. The extreme limit of such an attitude, namely, open hostility on the part of the spirit toward its Maker means also the greatest measure of spiritual anguish and misery, or the state of

what you call 'Hell'. And since extreme discord in odic vibrations represents the opposite extreme to beauty and light, which presuppose the most perfect harmony, so Hell must be a state of the utmost repulsiveness of the odic body and of the most profound darkness. These conclusions are based on eternal laws. It is not God who pushes you down to Hell, but your want of harmony with everything good and beautiful, with everything that is spiritually wholesome and pure, with light and with life. That is why Hell is a spiritual death, into which he plunges, whose spiritual nature is in extreme discord with the Divine nature. Discordant odic vibrations of the spirit are the diving-rudder of spirit-flight; harmony, the elevating-rudder. *To banish this inharmonious attitude out of its spiritual life is the most important task of every living being.*

"However, the odic vibrations of no living thing are influenced by the thoughts and moods of its own spirit only, but also by those of *other* beings whose odic vibrations it receives. If, therefore, clairsentient people come into close enough contact with the odic vibrations of others, they will receive the sensations of the latter also. This law is the basis for the ability to 'fit ones self' in with the moods, character, way of thinking and fortunes of another.

"All odic vibrations leave in their own odic bodies certain impressions similar to those made by the vibrations of the notes of a song on a phonographic record, allowing that song to be rendered audible again and again afterwards, and not alone so far as the mere notes are concerned, but with the same expression of feeling which the singer gave to the air while singing it. This also is the basis of the power of memory: the deeper the impressions made on this odic plate, the more easily can they be reproduced.

"The same process that takes place in material form in the case of a phonographic record, goes on spiritually in the case of the sensations impressed on the consciousness of clairsentients as soon as they come into close enough contact with the spiritual odic record of other persons. This contact produces in their own odic the same vibrations, and consequently the same sensations, as those present on the records of the others.

"From what you have learned you know that given vibrations of odic forces produce not only a given tone, but also a definite color, smell, taste and response to the touch. The sensations of cold and heat are likewise based on such odic vibrations. There are clairsentients to whom a tone represents a color and who can

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even tell colors by the sense of touch, being able to detect the differences by the radiations of heat or cold given off by the various hues. Others can discern the psychic sensations of love or hatred, of good or of ill-will, of courage or cowardice, of faithfulness or of unfaithfulness in their fellow-men not only through their own sensations, but in the corresponding color-schemes, and are hence able to portray the conceptions of love, faithfulness, sorrow, joy, hatred or envy in colors. All this rests on the odic vibrations by which their sensations are accompanied.

“Od is therefore also the conveyor of our physical sensations. Hence, if the od is forced out of a limb of your body, that limb loses all feeling also. The od may be forced out of the entire system or out of a part thereof in a great many ways. It may be expelled by paralysis or by internal ruptures which interfere with the duties of the blood as the od-carrier. Physicians habitually expel the od by means of narcotics. Alcohol taken in excess will cause the expulsion of od and thereby bring on partial or complete insensibility. The sense of feeling returns as soon as the system has been rid of those foreign substances.

“Contrariwise, feeling may persist even after a corporeal limb has been separated from its body, for the odic body of a terrestrial being remains intact, even after a limb of the corporeal body has been removed. In the case of a person who has lost a leg the odic leg remains, and since od is the conveyor of feeling, the person often feels as though he had not lost the limb at all, even after it is gone. He feels pains in the knee, the heel or the toes of a leg that is no longer part of his body. Anyone who has undergone amputation will bear out this statement.

“Because the od remains with the spirit when the latter leaves the body at corporeal death, it is possible for the spirit to experience the same sensations as those it felt while still inhabiting the body. For this reason the spirits of the departed feel pain as acutely as they could during their life on earth.

“Spirits of those of the deceased who because of the lives they led have been condemned to a lower (inferior) sphere, believe that they still inhabit the earth as human beings, and base this belief on the following grounds: firstly, they still have the same sensations which they had as living human beings; secondly, they look upon their odic bodies as bodies of flesh and blood, because the odic body has exactly the same shape and appearance

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as the material one; and lastly, they have lost all recollection of their corporeal death.

"The od of all individual beings has a distinctive odor. Since od is spiritual in its nature, its odor is perceived through spiritual powers of perception and not through the physical sense of smell. The smell of the od of each living being differs from that of any other. Just as there are no two individuals of the same figure and features, so no two have the same odic odor, and as every spirit, even a disembodied one, possesses an odic body, so, likewise, disembodied spirits have their own characteristic odor which is the more unpleasant, the lower the category of the spirit. That is why the old books when referring to appearances of the Devil, speak of the vile stench which attended his presence.

"Due to the fact that the od extends beyond the body in the shape of an aura, it can be perceived by others from its smell. Something of the odic scent of a living being adheres to every object which its odic radiations touch.

"It is by the odic scent that a dog can tell its master's belongings and tracks, and by which police dogs can trail criminals. Only when the original trail has been obscured by later ones whose odic scent is fresh, does it become difficult or impossible to follow the old trail.

"Not alone does the odic radiation of a living organism and its characteristic scent adhere to matter of a coarser grain with which it comes into contact, but also to such tenuous substances as the ether through which the organism has passed.

"Thus every created thing leaves behind it an odic trace of its existence uniting the day of its coming into being with the last day of its life.

"I can best explain this by an example: if a wagon is driven along a road, dropping a constant stream of some substance that runs through a crack in the bottom of the wagon-box, the course travelled by the wagon can be told by following up the trail of the substance dropped, which forms, as it were, a band connecting the point of departure of the wagon with that of its destination.

"Such a band is formed by the od of every creature on its way through life. It is by a trail like this that migratory birds return to their old haunts and that the swallow comes back to the same eaves under which it built last year's nest. The odic sensitiveness of these creatures is extremely delicate, but is active *only so long as they are in good health*, for because of the weakening of their

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odic powers, sick animals lose the odic sensitiveness necessary to enable them to follow their own or another creature's trail. For this reason, too, migratory birds which are in poor health cannot find their way home, nor can a sick dog follow its master's trail or its own.

"There are human beings also whose odic sensitiveness is so acute that they can perceive the odic scent of others at some distance and feel such persons to be attractive (sympathetic) or repulsive (antipathetic) even if they have never met or otherwise come to know the individual in question. Mutual attraction or repulsion 'at first sight' is merely the reaction of odic sensitiveness. Hence the popular expression: 'They cannot bear the smell of each other'.

"Od is among the most wonderful things in God's Creation. The odic band not alone connects you with everything with which you come into contact in life, but it also reflects your entire existence; every act, every utterance, *every thought of yours is reproduced by it as in a film*. It is a "Book of Life", into which everything is entered. It is a *phonographic record* which retains and reproduces everything. It is a film which does not lie, and whose revelations cannot be denied. And it is the evidence by which in the end you will be judged by your Creator.

"For every terrestrial being its *predestined fate is impressed upon its od from the outset* and can be seen both in the entire odic body as well as in every particle of the od. Its fate can therefore also be read in the odic particles adhering as radiations to everything with which that being has come into touch.

"Not all that you do or suffer in life is predestined. Most of it results from the acts of your own free will. Only the general path of your lives, together with certain turning points along that part, is predestined. What you do while travelling that path and how you act at those turning points, is for you to decide. For that much, you are responsible. *Your life has one purpose only: to raise your spirit to a higher level on the road that has been mapped for you, and to bring it nearer to God.* Your path through life is one of tests. Its nature and length are fixed in advance, beyond your control, and these you cannot change, do what you will. The turning points on that path are stations at which you have to pass those tests, and at the end, corporeal death awaits you. Whether or not you do your duty as you go, depends on yourselves. Whoever passes the tests, his spirit will continue to

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progress in the Beyond until it reaches its final goal: union with God. Whoever fails to pass must take the tests over again until he can meet them successfully. Passing or failure are not predestined, but depend on your own merit or shortcomings.

"The Christian creeds do not recognize this truth. They do not know that the Creator works like an architect who first draws his plans for the erection of a building. These plans do not give all the details of the *interior construction* of the building or of the materials to be used for that purpose, but only the *outer trace*.

"In a like way, God has laid out the ground lines for the life-structure of every man, according to which his life is fixed in outline, *leaving man free to decide upon the interior details*, according to his own liking.

"There are many references in the Bible to the fact that man's fate is predestined. 'For no man knows his hour.' (*Ecclesiastes 9 : 12.*) 'All the days of my life were foreseen by thee, set down within thy book; ere ever they took shape, they were assigned me, ere ever one of them was mine'. (*Psalms 139 : 16.*) And you read furthermore in the Book of Ecclesiastes: 'Whatever happens has been determined long ago'. (*Ecclesiastes 6 : 10.*) 'My fate lies in thy hands'. (*Psalms 31 : 15.*) The prophet Jeremiah utters the words: 'Oh Lord, thou knowest that man's course lies not in his own hands; it is not in a man to keep control over his actions'. (*Jeremiah 10 : 23.*)

"Birth and death and the span that lies between are predestined and beyond man's control. No one, not even a physician, can therefore save a person's life. Every man dies at the appointed moment. 'No man can control the day of death'. (*Ecclesiastes 8 : 8.*) Christ confirms this axiom with the words: 'Who is there among you, who by worrying can prolong his allotted time of life by a single span?' (*Matthew 6 : 27.*)

"Just as a human architect can make *ulterior* alterations in his plans, so it is within the realm of possibility for God, by way of exception, to permit changes in the destiny of certain individuals. The power of lengthening or shortening the time of a man's life rests with Him alone. As the Bible teaches you, God sometimes prolongs the life of one of His servants who has proved faithful and has shown himself to be a trustworthy helper in God's plan of salvation for winning back the erring. Thus to Hezekiah he sends the message: 'and I will add fifteen years to your life.' (*2nd Kings 20 : 6.*) The foreordained span of the life of others is

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shortened by the Lord because they have failed to perform the life-work allotted to them or because they have tried to dissuade their fellow-men from fulfilling their duty to God. 'Bloody and deceitful men shall not live out half their days.' (*Psalms 55 : 23.*) By 'bloody men' the Bible means not those guilty of actual bloodshed on earth, but of killing the souls of fellow-men by enticing them away from God. 'The fear of the Lord prolongs days: but the days of the wicked shall be shortened.' (*Proverbs 10 : 27.*) God inspires the prophet Jeremiah to announce to Hananiah: 'I will send you off the face of the earth! This very year you are to die, for having taught disloyalty to the Eternal.' (*Jeremiah 28 : 16.*)

"So, too, the destiny of the various nations is foreordained.

"You do not understand these matters because you have no true conception of the causes and ends of the great events of the world. Above all, you are ignorant of the purpose underlying the material creation and do not know the relations that exist between the incarnated spirit and God's handiwork.

"Of these things I shall tell you more hereafter.

"I have inserted my remarks relating to predestination because they were necessary in connection with my explanation of the odic force, since otherwise you would be unable to understand what I am about to say of clairvoyance in its relation to od.

"'Clairvoyants' are living beings, men or animals, whose spirit is able to detach itself from the body to such an extent that it attains a power of vision equal to that of the spirits of the Beyond which have left their terrestrial bodies altogether.

"A well-trained clairvoyant is able in certain circumstances to read the destiny of another person, impressed upon that person's od. He can read the whole past of a person whose od he sees, and not only that part of it which was predestined, but also those events which resulted from the unrestricted exercise of the individual's will. Of the future, however, he can read only what is foreordained, but not that which lies within man's control.

"The manner of a person's death can be foreseen by a clairvoyant only when this also is predestined, for it is not a part of a person's destiny in every instance; in fact, generally speaking, what is foreordained in some cases, is left for the individual to determine in others. It is only the *hour of his death* which is appointed for every man.

"In order that clairvoyance in this field may be possible, the

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clairvoyant must in some way establish contact with the od of the person whose destiny is under consideration. He must either have that person before him in the flesh, or else he must get into touch with some object that has been in that person's possession and to which, consequently, something of his odic radiation clings.

"The ability of a clairvoyant to read sealed letters or to recognize objects which he cannot see with his corporeal eyes is also something that rests on this odic reaction. *The more powerful* the odic action emanating from the object, *the more distinct* the clairvoyant's vision.

"If a clairvoyant's spirit is able to detach itself *completely* from his body and actually to leave the same, it is in a position to follow the odic trail of another person and to ascertain his whereabouts at the moment.

"Not all clairvoyance however results through the odic radiation. Many events that happen at a great distance from the clairvoyant are seen by him at the instant of their occurrence due to the fact that his spirit, having left the body, is present at the scene of the event, or else, even though the spirit remains with the body, because the news is imparted to him by the spirit-world through clairaudience, or is shown to him as in a picture through clairvoyance.

"The future of individuals with whose odic radiations the clairvoyant has not come into touch, as well as the future of peoples, countries, cities and other communities can be seen by a clairvoyant only when it is shown to him by the spirit-world by means of pictures. To produce such pictures which may either depict the coming events with faithful accuracy, or else by means of symbols, is well within the power of the spirits charged with that task. Od is the material employed by them for pictures of this kind.

"The future of nations and other coming events were generally revealed to the prophets of the days before Christ by means of symbolical pictures.

"*Od also possesses color*, which varies for each creature, running from the deepest black through billions of shades to the most resplendent white. You mortals cannot even conceive of the variety of these colors. On some autumn day, study the yellow of the withered leaves. You will not find two among them having exactly the same shade. A similar variation you will find in the color of all things.

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"I have repeatedly intimated to you where to seek for the reason for the great differences in the odor and color of od, namely in the spirits of living creatures. The lower the spirit's trend of thought, and attitude toward God, the more repulsive it becomes as a spirit. *Spirits too have shape.* Your human spirits have that of the human body, or, to put it more correctly, your human bodies have the shape of your spirits. So also the bodies of beasts are shaped like their spirits, for the physical body has the same form as the odic one, and the odic body is shaped to conform with the spirit. Remember that the spirit builds up the physical body with the aid of od, to correspond with its own form and lineaments.

"Your so-called scientists will of course ridicule you if you tell them that the incarnated spirits have the shape of the bodies which they inhabit. Scientists cannot conceive of a spirit which has a shape. They believe that only what is material, and limited by time and space, can have shape. They are badly mistaken. Spirits are not shapeless, as indeed there is nothing in all creation but what has shape. Spirits have form and shape, and yet they are not bound by either time or space, as are material bodies. How, unless each of us had its shape, could we spirits recognize one another? The Angel Michael is different from Gabriel, and Gabriel from Raphael and other spirits, to mention only these Biblical characters. The fact of the matter is, then, that all spirits have shape, beginning with God and passing from Him down through His higher spirits, to the most hideous figures of the depths, and to the incarnated spirits on earth.

"Beauty is harmony, ugliness, absence of harmony. That is a law which applies to all creation. The most beautiful face in a portrait can be made utterly hideous by an inharmonious stroke of the brush, and in the same way the spirit becomes the more repulsive in form, and especially in the features of its face, the more it lacks in harmony in its attitude toward the Creator, in whose image and likeness it was originally created.

"Just as the od surrounding the spirit takes on the latter's shape, *so too it shares in the beauty or ugliness of the spirit's color and odor.* For this reason you witness in the materialization of spirits as it takes place nowadays, that the odic radiations of a good spirit give off a beautiful light and, as the condensation of the od progresses, emit a sweet odor, whereas the od of base spirits is shrouded in darkness and always causes an offensive smell. It is

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true that mortals cannot always perceive this odor, as it can be detected by your physical sense of smell only in rare instances.

"These are facts which your scientists have had ample opportunity to confirm.

"The harmony or the discord of the spirit is also transmitted through the odic to the physical body. For this reason man's character is expressed in the lines of his body, particularly in the features of his face, and even in the shape of his limbs. Those who are familiar with this law can therefore read the character of the spirit from the lines and shape of the various parts of the body, and for this reason also a man's nature can be judged from his handwriting. That is why the messages sent by the spirit of one who has died, will, when written down by a human medium, be in the handwriting peculiar to the sender while he was alive on earth, and such handwriting changes only when the character of the deceased has undergone a marked improvement in the Beyond.

"Since a man's destiny appears pictured in his od like the plan of a building and is transmitted by the od to his physical body, it can be read also in the lines and marks of his body. Hence, whoever is familiar with these marks will be able to see at least a part of that which a clairvoyant can determine in full by examining the od.

"I could dictate to you a very interesting book on all of these interrelated facts, but it is not my task to enrich human knowledge; I am charged only with telling you enough of these matters to enable you to understand the facts of communication by spirits with the material world, and the laws on which that communication is based.

"Inasmuch as od is spiritual in its nature, it also has the property, in common with spirits, of *being unaffected by the resistance offered by matter of any kind*. In the same way as it permeates the body pertaining to it, it can pass through any other substance, once it has left that body. There is nothing that can obstruct it.

"You have something similar in the case of the so-called Roentgen rays, so that it will not be difficult for you to understand what I am saying.

"Furthermore, just as in Nature powerful forces are developed under the influence of heat, accompanied by the formation of clouds, and become visible in the shape of lightning, so the spirit-world can, with the assistance of od, create *very powerful currents*, either hot or cold. In the case of lightning you speak of hot

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flashes, which fuse whatever they strike, and of cold flashes, which do not set fire to things but act only through the enormous pressure which they exert.

"Heat expands and dissolves, while cold contracts and condenses. This is a law that applies not only to the world of matter, but to that of spirit as well.

"As you are able to convert matter into steam with the aid of high temperatures and even to cause this steam to become invisible to the human eye, so also is the spirit-world able to dissolve matter completely. It too makes use of hot power-currents, by means of which it converts matter into an od-like, etherealized form. *For, as I have explained to you, all matter is nothing but corporealized od which can be dissolved into spiritual od.* Matter which has been converted into od penetrates all substances without meeting resistance, as does all other od, and can be transported to any place whatever, there to be condensed anew into matter.

"You speak of this dissolution of matter as 'dematerialization' and of the condensation of od into matter as 'materialization'.

"Whereas the spirit-world causes matter to dissolve by means of hot, high-power odic currents, it uses cold currents for condensing od, in keeping with the general laws of Nature. And just as you, when employing powerful terrestrial currents observe great care to prevent any accident, so the spirit-world takes equal precautions when using the power-currents employed by it.

"When you handle high-tension wires, you make use of so-called 'insulating devices'. You speak of 'short-circuits' and similar contingencies. So too when using odic currents for purposes of dematerialization or of materialization in the presence of living terrestrial creatures, the spirits must use the same degree of care in order to keep harm from coming to those creatures and to accomplish the desired dissolution or condensation of the matter involved.

"For this reason any unforeseen interference on the part of the spectators at a spiritistic *seance* with the efforts of the spirit-world may be dangerous for the medium who serves as the drive-shaft, or for the spectators, and may make the production of the desired phenomena difficult or even impossible. For in this field also, such a thing as a short-circuit is possible, unless provision has been made betimes for the necessary insulation.

"All this may sound entirely too human to you, but I cannot repeat too often that everything which you have on earth in a

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state of matter, exists also in the spirit-world in the state of spirit, *without any exception whatever*. It is not easy for you to understand this, seeing that all your ideas are derived from the world of matter, whence you find it hard to convert them into terms of the spiritual.

"The od with which your own spirit works in your physical body requires a given degree of condensation, as I have already pointed out to you; for a certain compromise must be struck between spirit and matter. For the same reason, the spirit-world, when working through corporeal beings, must condense the necessary od to a degree suited to the purpose in hand. *Light* and *heat* act in a highly obstructive sense in the case of condensations of this kind. That this should be true of heat you will readily see, since heat expands and dissolves. The fact that light also may exert a disturbing influence on the condensation of od will be fairly clear to you by analogy, when I remind you of the dark-room which is necessary for the development of your photographic plates.

"The condensation of od in the presence of heat and in bright daylight is not entirely impossible, but requires a quantity of od far greater than that available, except in the rarest instances, to the spirit-world for communicating with man. Otherwise, for Creation as a whole and for the performance of special tasks, the good spirit-world has at its disposal odic energy in unlimited amount and strength.

"It is therefore childish and a sign of your profound ignorance in such matters, to ridicule the fact that many spiritistic phenomena can be produced successfully only in the dark. Some of your scientists even assert that darkness is insisted upon only because it facilitates the concealment of 'spiritistic humbug'. It would be as reasonable to demand of the photographer that he develop his plates in broad daylight instead of in a dark-room and to call him a fraud because he can do his developing in the dark only. Unfortunately almost everybody is ignorant of the fact that the work of the spirit-world proceeds according to the same laws as those governing your actions on earth.

"What might be called 'odic feeding', a method of administering nourishment by means invisible to the human eye and seemingly utterly incomprehensible to the human mind, is also accomplished by the dissolution and recondensation of od.

"It happens that at all times there have been people who took

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no food whatever and still remained alive. In their case nourishment was administered by spirit methods, the spirit-world dissolving the food into od and introducing it into the digestive tract in that state. There the odic sustenance is condensed into material food and is digested. For this reason those people who to you seem to have eaten nothing, evacuate quite normally, just as though they had eaten and digested tangible food. This method of nourishment is always associated with other displays of activity on the part of the spirit-world in connection with the individuals in question. It is not an end in itself, but a link in the chain of events designed to serve a higher purpose.

"From what I have told you so far you are able to deduce for yourself that sufficient odic power is a pre-requisite for every task performed by the spirit-world on terrestrial beings, in a manner perceptible to your senses. *Odic force is the motive power throughout all of God's Creation as well as in the spirits' workshop on earth.*

"The question now comes up of its own accord: *Where do spirit-beings get the odic energy which they need for their communication with terrestrial creatures?*

"You might conclude offhand that spirits possess *sufficient odic power of their own* to enable them to work with matter. This however, is not the case, for spirit-beings require their odic energy to sustain their own existence and perform their work in the spirit-world. Above all things, however, the od of the superior spirit-world is far too fine and pure to combine with the very differently constituted od of terrestrial beings. Thus you too have fine substances which you cannot mix homogeneously with coarser ones.

"It follows that for its work on earth the spirit-world must use od of a type suited to the terrestrial od, and, as a rule, finds the type it needs in those terrestrial beings within whose sphere that work is to be performed.

"Men, beasts, plants and minerals are therefore the sources of od from which the spirits take the necessary motive power, and these sources of od are called 'mediums'. Terrestrial beings able to spare sufficient odic energy are said to be 'mediumistic'.

"All tangible created things are mediumistic, for all possess odic energy and are able to spare part of it, but in most cases their ability to do so is so slight, that they cannot be considered as sources of od by the spirit-world.

"Again, the odic power of mediums, although it may be suffi-

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cient in quantity, is not always fit for immediate use. It must first, in all cases in which it is to be employed by the 'superior spirit-world' as a motive force, be purified, or, so to speak, 'filtered'. Many of the substances you have on earth must be similarly 'filtered' before you can use them.

"To be sure, the *inferior spirit-world* need not undertake any purification of the od of the mediums, for the more impure this is, the better it is adapted to the od of such spirits. Hence it is also much easier for them to use mediums for their purposes, and they arrive at this end much more quickly than do the *superior spirits*.

"What more I may have to say as to the employment of odic force you could, as a matter of fact, discover for yourself by logical reasoning. It concerns finding an answer to the question: *In what way does the spirit-world employ terrestrial od for work to be performed with concrete beings?*

"The best and most concise answer would be: *Exactly as your own spirit must make use of the flesh and blood members of your body in order to perform acts which can be perceived by the senses, so, in most cases, a disembodied spirit must provide itself with members composed of matter.* This end it can achieve only by clothing its spiritual members with the od taken from mediums, and subsequently condensed to a suitable degree.

"Whenever *your own* spirit wants to grasp a concrete object it can do so only by means of *your* hand. But your physical hand is really nothing but the shell of the materialized hand of your spirit, formed by the condensation of terrestrial od. If therefore a disembodied spirit wants to grasp the same concrete substances it must first materialize its own spirit-hand by condensing the terrestrial od at its disposal. It has no other feasible means. The materialization need not, of course, be as thorough as that of your physical hand and perhaps not even thorough enough to render the spirit-hand visible to you, but still thorough enough to allow it to grasp the object. If the available od is insufficient to effect such condensation, the strange spirit will be as little able to grasp the object as you would be if your arms had been cut off.

"It is true that a spirit can grasp and move concrete objects without materializing its spirit-hands, *provided that object has been previously dissolved into od*, for any matter which has been converted into od, and hence, etherealized, is directly accessible to a disembodied spirit. But unless such dissolution has taken place, a concrete object can be grasped by a disembodied spirit only when

the latter's spirit-hand has undergone materialization, for only like can grasp like.

"There are many degrees of odic condensation or materialization, from that visible only to a clairvoyant's eye to the complete materialization of spirits, in which case they differ in no respect from a material body. *The degree of condensation is therefore dependent upon the amount of od available to the spirit-world for the given purpose.*

"Let me cite a few more examples. *Your own spirit* wants to speak so that your fellow men may hear with their corporeal ears. *What must it do?* It must seek the aid of the flesh and blood organs of speech of your body; without them it is helpless. And whenever a spirit which has no body, and consequently no organs of speech, desires to say something, what must it do to produce sounds intelligible to human ears? It has the choice of two ways: it may either materialize its own spirit-organs of speech by condensing them with the aid of terrestrial od, or it may condense the *spirit-sounds* by means of the od of the medium at its disposal, to such an extent that they become audible to human ears. In the latter case therefore, the spirit does not need materialized organs of speech, but merely the condensed od of the sounds. You describe this method of speech by spirits as 'direct voices' which can be heard with more or less distinctness, according to the greater or lesser amount of odic energy supplied to the spirits by the mediums for the purpose of condensing the odic sound.

"You are visible to your fellow creatures from the fact that you have a material body. *Your material body, however, is only the material shell of your spirit with all of its organs, for every organ found in your body has its counterpart in a spiritual state in your spirit.* If therefore a disembodied spirit wants to appear to terrestrial eyes in such a guise that it will be taken for a terrestrial being, it must clothe its spirit-form and all of the members thereof with a shell of matter, which it produces by means of the condensation of terrestrial od. In the case of a spirit so materialized, the human eye can discover nothing to distinguish it from an everyday person. The spirit has skin, bones, all external organs, fingernails, hair and teeth, as well as inner organs like a heart which beats, blood which circulates, and whatever else is present in any normal, flesh and blood human being. A complete materialization of this kind requires so much od that no one medium is capable of supplying it; in such cases, therefore, *part of the substance*

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of the medium's corporeal body must be dissolved and used for materializing the spirit. For this reason, in materializations of this nature, a medium surrenders a great part of his physical weight, which is restored to him in full when the materialization has come to an end.

"I am constantly surprised that your scientists who investigate this field so closely do not discover these facts for themselves, for surely they witness phenomena enough to indicate the right path. They see *materialized hands* grasping and moving objects. They hear *direct voices*, and simultaneously they often see the *cloudlet of od* out which these voices proceed. When they photograph some of these phenomena, they may find upon the plate something that looks like an *Adam's apple*, formed by the spirit by means of the materialization of od, in order to provide it with a voice. When investigating *complete materializations* they find everything that is present in a normal human being, and yet they cannot hit upon the track of the truth.

"The greatest obstacle in the way of seeing the truth is the *erroneous conception of the terms 'spirit' and 'matter'*. Once the fact is recognized that *the nature of the spirit-creation is the same as that of material creation, and that they differ only in the manner in which they manifest their existence*, most of the difficulties that now prevent a proper understanding in the field of spirit-communication will disappear of their own accord. It will then be recognized that created spirits possess the *same organism* in spirit form, as terrestrial beings possess in material form; that the body has been cast over the shape of the spirit, and hence, that nothing can be contained in the material casting which is not present in the spirit-shape also. And it will further be recognized that *the Beyond resembles the Here in every way, with the sole difference that Here all things are matter, and that There all things are spirit*.

"But all life, in both the material world and in the world of spirit, is *bound up with the odic force*. This is the most powerful force in Creation, and it is the force by means of which God, who is the source of this force, can overthrow all things, the means by which He and His spirit-world perform the greatest 'miracles' as you call them. It is the force which renders the Magician capable of superhuman performances, inasmuch as his own powers are increased by the spirit-world, either the good or the evil, depending upon with which of the two he is in communication.

"In the case of the evil spirits, those which have severed their

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relations with God, this power is however circumscribed within very definite limits, whereas it can be put to use by God's spirits to an unrestricted extent.

"It was with this force that Christ healed the sick and raised the dead. With this force also He cast out the demons from those possessed of them, and it is the same force which the world of good spirits used at His behest to effect the miraculous increase of the loaves, by means of the materialization of the bread which had been brought to the spot as od.

"*Christ promised this same power to all who would believe in Him. 'And for those who believe, these miracles will follow: they will cast out demons in my name; they will talk in foreign tongues; they will handle serpents; and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and make them well; and they went out, and preached everywhere, the Lord working with them, and confirming the word by the miracles that endorsed it.'* (Mark 16 : 17 et seq.) For a belief in God, meaning not only a belief in His existence, but unshakable faith in Him and faithful obedience to His will, *brings man into the closest union with God, Who is the exhaustless source of power.* Such belief will also place God's spirit-world at the service of man whose faith will render him capable of all things. 'Anything can be done by one who believes.' (Mark 9 : 23.)

"Every true believer in God will therefore experience those things that were fulfilled in Christ:

"If we do as God will, God on His part will grant us what we desire."



Biblical References to the Utilization of Odic Force in Spirit-Communication

And the Lord came down in the cloud of od, and spoke
to him . . . *Numbers 11:25.*

“NATURE'S laws apply universally. They admit of no exception. If therefore the law relating to the odic force of which I have told you is the fundamental one which covers all spirit-communication, it must apply wherever spirits communicate with man.

“In order to prove to you that an odic current was necessary in every case of communication by spirits with man related in the Bible, I shall go over some of the accounts in the Old and New Testaments with you, and explain them to you.

“Naturally, as regards most of the spirit-manifestations of which the Bible speaks, mention is made only of the *fact* of such communication, nothing being said of the accompanying phenomena. Nevertheless, there are instances in plenty in which the utilization of od is expressly indicated.

“The first indication of this kind occurs in the story of Abraham. ‘When the sun went down, and it turned dark, there was a smoking furnace, and a blazing torch that passed between the pieces’. (*Genesis 15 : 17.*) This happened while the Lord was speaking with Abraham. The odic current, when only slightly condensed, looks like a *cloud of smoke* and has a reddish-yellow gleam in the dark, like the *flame of fire*.

“The story of Moses is full of instances bearing on this subject. ‘And the angel of the Lord appeared to him in a flame of fire rising out of a thorn-bush: when he looked, there was the thorn-bush ablaze with fire, yet not consumed’. (*Exodus 3 : 2.*) In this case also it was od that the spirit employed in order to speak to Moses. Hence it must have been at night that Moses saw this apparition, for in the daytime, the od would have looked, not like a flame, but like a cloulet enfolding the thorny bush. This conclusion is confirmed by the following Biblical account: ‘And the Lord went in front of them in a column of cloud, to lead them by day, and in a column of fire, to light them through the night; so that they might travel both by day and by night’. (*Exodus 13 : 21.*) The column of cloud was nothing else than

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the cloud of od, which, both in the case of the thorny bush and in guiding the Israelites, formed the *odic shell* which surrounded the angel of the Lord and was needed by him to make himself perceptible to men. I have already told you that od is always associated with a spirit. *There is no such thing as perfectly free, uncombined od.* This statement is borne out by all manifestations witnessed by the people of Israel.

"Hence, as often as mention is made in the Old Testament of the 'column of cloud', this is always done in connection with some act on the part of God's spirits. 'When the "angel of God", in front of the army of Israel moved to their rear — the column of cloud moved from before them to behind them'. (*Exodus 14 : 19.*) 'When Moses entered the Tent, the *column of cloud* used to come down and stand at the entrance of the tent, when the Eternal was speaking to Moses'. (*Exodus 33 : 9.*) *And the Lord came down in the cloud, and spoke to him. . . (Numbers 11 : 25.)*

"On Mount Sinai, when the Lord wanted to speak with Moses in tones loud enough for all the people to hear, He said to Moses: 'I am coming to you in a *thick cloud*, so that the people may hear me speaking to you'. (*Exodus 19 : 9.*) This indicates expressly that the cloud of od was necessary to enable the Lord to speak to man. It also indicates plainly that the denser the od the louder the sounds produced by means of od. Much the same is true of your radio. The stronger the current, the stronger the sound transmitted.

"When therefore, the Lord appeared upon Mount Sinai amid a mighty blare of trumpets, it was essential that there should be an amount of odic power to correspond. Hence we are told: '*And the mount of Sinai was all wrapped in smoke*, as the Eternal descended in fire upon it; the smoke rose like steam from a kiln, till the people all trembled terribly'. (*Exodus 19 : 18.*)

"While explaining the law of odic force, I pointed out that the condensation of od is produced with the aid of powerful currents. The same is true of the dissolution of condensed od. Even the great masses of od about Mount Sinai were condensed by such high-tension currents. It was therefore dangerous to life to venture within the field of these high-tension currents. Hence the Lord forbade the people to approach the mount. Every man or beast that went up to the mount or touched its border, was surely to be put to death. (*Exodus 19 : 12.*) This was not an empty threat to inspire the people with the fear of the Lord as you mortals

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believe. It was rather a justifiable warning of the danger to life attending any contact with those currents. Just as you dwellers on earth call attention to danger from high-voltage currents by erecting warning signs, so the warning issued to the people of Israel was given for a similar purpose. Only after these currents had been turned off were the people to be allowed to ascend the mount. In the words of the Lord, this moment was to be proclaimed: 'When the ram's horn is sounded, then they may come up to the mount'. (*Exodus 19 : 13.*) Only those whom the Lord had previously authorized to enter the odic currents, namely Moses and Aaron, could do so without danger to their lives. In their cases, 'insulation' not unlike the kind you use for persons exposed to high voltages, had been provided.

"And if the Lord commanded further that every man or beast should be killed for even touching the border of the smoking mount, this was not meant as a punishment for disobedience, since obviously in the case of beasts the question of sinning could scarcely arise. It was rather a measure for preventing any interruption of the currents at all costs. Such interruption would have followed, had any incarnate beings exposed themselves to the currents without warrant, that is to say without being provided with proper means of insulation.

"The explanation of the events recorded in the Scriptures may surprise you and may strike you as too mundane and matter-of-fact. But it is the truth, and furnishes you with a fresh proof of the universal sway of the God-given laws, to which even the Creator Himself submits in His dealings with matter. He suspends not a single law, or, as the Holy Writ expresses it: 'Also, I find, whatever God may do shall stand unchanged. . .' (*Ecclesiastes 3 : 14.*)

"After this explanation you will probably understand also, why Christ, immediately after His resurrection, forbade Mary Magdalene to touch Him, for the materialization of His spirit was then only beginning, and Magdalene, by touching Him, would not only have prevented any further progress of the process of materialization, but would have destroyed what had already taken effect. A later-day, ignorant copyist sought to explain Christ's refusal to allow the woman to touch Him, by inserting the words: '. . . I have not ascended yet to the Father'. (*John 20 : 17.*) That this could not have been the true reason is evident from the circumstance that somewhat later, Christ expressly invited His apostles

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to touch Him, although at the time He was not yet ascended. But the materialization of His body was then complete, and therefore any contact with Him could cause no bodily harm to His disciples or interfere with the materialization.

"Let us consider a few more examples taken from the New Testament. In the transfiguration on Mount Tabor, 'a bright cloud overshadowed them: and from the cloud a voice said. . .' (*Matthew 17 :5.*) Here too a cloud of od was necessary, in order that there might be a voice that could be heard by human ears. That cloud was used by Moses and Elijah to render themselves visible as a mass of condensed od, to the three apostles present.

"It was in a form fashioned of materialized od that Christ appeared after His resurrection, and in a similar form that He stood before His disciples on the Day of the Ascension. They saw His odic body dissolve into a cloud of od before their eyes, and when the cloud itself had become invisible by further attention, Christ had disappeared from sight. The general belief that it was an ordinary cloud which hid Christ from His disciples, is utterly wrong.

"On the day of Pentecost there appeared above the heads of the Apostles and of those who were with them, '*tongues like flames*'. These were *flashes of blazing od*, like the flame seen in the burning bush, 'one resting on the head of each'. And they were all filled with a spirit of God, enclosed in these shells of od. These spirits, with the aid of odic power, began to speak through their human instruments in as many strange tongues as there were men of different nations among their hearers. From the circumstance that the tongues of od looked like streaks of flame, we see that it was at night that God's spirits descended. The actual time by your method of reckoning was half past one o'clock in the morning.

"A passage from the Revelation will prove to you that the *evil* spirit-world is equally bound by the laws governing odic phenomena. 'And I saw a star dropped from heaven to earth: he was given the key of the pit of the abyss. And he opened the pit of the abyss; and *smoke poured out of the pit*, like the smoke of a huge furnace, till the sun and the air were darkened by the smoke from the pit. And out of the smoke came locusts on the earth'. (*Revelation 9 : 1, 3.*) Further, in the same place, you are told how at God's behest and as a punishment to men, the evil spirits materialized themselves with the aid of the odic force into locusts

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having men's faces. I cite the foregoing passage only because it expressly mentions the 'clouds of od' which were indispensable for the materialization of the evil spirits.

"Naturally all of the many materializations and manifestations of spirits recorded in the Bible presupposed the employment of a corresponding amount of odic power, even if this fact is not expressly stated in each individual case.

"The sacrifices prescribed in the Old Testament were the sources from which God drew the od required to enable Him to speak. Among those portions of the Old Testament which are incomprehensible to you, are first and foremost the laws of sacrifice of the Israelites. You ask yourselves, rightly enough: How can an infinitely perfect God, Who is the source of all life and happiness, of everything that is good and beautiful, find pleasure in the offering of beasts, plants and herbs? Does he derive comfort from the blood of slaughtered animals, from the reeking fat of bulls, goats and lambs? Why should He delight in the fragrance spread by myrrh, cinnamon, calamus, cassia and olive oil? Why should spices be especially grateful to Him? And it may strike you as childish, that the great God, Whom Heaven itself cannot contain, should command a small, manmade tent to be erected for Himself, and should determine upon each trivial detail of its construction, on every beam and bolt, on every rug and curtain, on every garment to be worn by the priests, from headdress to underclothing. As a matter of fact, does it not savor of human vanity that God should insist upon the use of the most precious materials: gold, silver and the rarest of precious stones, so that the tabernacle and its fittings must have cost a huge sum in your money?

"If you look at these things from a purely human standpoint they may seem to you unworthy of a God. But once you recognize the purpose which God had in mind and understand that this purpose could be achieved only through means that seem so incomprehensible to you, you will not cease to marvel at His infinite wisdom and love, as manifested herein also.

"Unhappily a knowledge of this purpose is concealed from you, although the purpose itself is expressly stated and pointed out to you in the Holy Writ. You have lost the art of reading the Scriptures with a view of understanding them. Your eye glances over their contents as it would over those of any worldly book. That which you read, you judge in a purely human light. Your worldly inclined minds fail to discern therein the mighty doings

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of God. Thus they are likewise incapable of grasping the significance of what is laid before you concerning the physical conformation of the tabernacle and the offerings described in the Old Testament.

"Open your Bible, and I will make clear to you the things therein contained concerning the tent of the testimony and its furnishings, and concerning sacrifice and priesthood.

The sole purpose for which all of those directions were issued is indicated in the words: "This is to be a regular burnt-offering made age after age at the entrance of the Trysting tent before the Lord *where I meet you and speak to you*". (2nd Moses 29 : 42.)

"Thus communication by God with the Israelites was the sole purpose in the mind of the Lord in commanding the erection of the tabernacle and in giving directions regarding sacrifices.

"You know that every spirit requires terrestrial odic force whenever it desires to communicate with the material creatures of the earth in a manner perceptible to the terrestrial senses. That is a God-given law which applies to all spirit-beings, from God, the highest of spirits, to the lowest spirits of the abyss.

"Whenever, therefore, God Himself, or God's spirits, either at His behest or with His sanction, desired to meet with the Israelites and speak to them, it was necessary that od of a suitable kind should be available.

"*All of the measures taken by Moses at God's command in the erection of the tabernacle and in the presentation of the offerings, were designed to procure the purest of all terrestrial od.*

"Inasmuch as terrestrial beings are carriers of terrestrial od, and since the od of human beings is a wonderful mixture of varieties of od taken from all over the earth, the od required to enable God to speak with men was drawn from a great variety of earthly sources, including minerals, plants, herbs, trees and animals. Above all things, however, it was necessary to take care that the od collected for that purpose should not be contaminated with the impure od radiated by terrestrial matter, which might find its way into the pure od that was being prepared. Hence all materials used in the construction of the tabernacle and for making its fittings, had to be such as contained the purest of od only.

"Among the *minerals*, gold, silver and copper possess the purest mineral odic mixture, as shown by the fact that they do not rust, for rust collects by the absorption of impure od, which has a destructive effect on any other od into which it penetrates.

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"The same thing is true of the fabrics which were used, partly for the garments of the priests, partly for curtains and veils, and partly for covering the tent. Stuffs of blue, purple and scarlet, fine twined linen and byssus, have the purest odic mixture found in fabrics. Therefore the ephod of the High Priest, who approached the closest to the spirit of God that spoke through the cloud of od, had to be of these colors and materials, embroidered with gold.

"In the same way the '*breastplate of judgment*' worn over the ephod, was made. It consisted, besides, of twelve precious stones, for these contain large quantities of the most valuable od of all.

"The *robe of the ephod* was all of blue and upon its skirts were pomegranates of blue, purple and scarlet and bells of gold round about. All these details were of the greatest significance.

"The *undergarments* were of byssus, the breeches of pure linen. It is known to you also that clean linen worn next to the body or used for bed clothes is especially conducive to health. That is because this stuff contains a particularly pure od which is imparted to your body and exerts a stimulating effect.

"Of all *woods*, acacia is the purest, and was therefore the only lumber that could be used in the construction of the tabernacle.

"All other directions, which you can find for yourself in detail by consulting the Bible, concerning the composition of the utensils, screens, carpets and tent-coverings, were likewise issued solely to ensure the greatest purity of the od.

"Everything I have spoken of so far served as a *precaution* against the contamination of the od which was prepared in the shape of an *od-cloud* hanging above the ark of the covenant, and which was intended to serve to convey God's utterances. It was to prevent such contamination also, that the priests were required to wash their hands and feet in the water contained in the laver that stood at the entrance to the Holy of Holies, before they went near the ark of the covenant.

"The most important thing, however, was the preparation of the od itself which, floating as a cloud above the ark, was required for the production of the sounds by which God spoke to Moses. In this case the speech was not through a medium, but by 'direct voice'. The spirit-sounds were condensed by the terrestrial od of the cloud to the extent necessary to make them audible to human ears. As the Bible says: 'And when Moses entered the Trysting tent to speak to him, he heard the Voice speaking to him from

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above the cover on the ark of the presence, between the two cherubs; and the Eternal said to him'. (*Numbers 7 : 89.*)

"The offerings which were prescribed were designed to assist in the preparation of the od-cloud. You are sufficiently familiar with the fact that blood is the conductor of od in physical bodies. Hence the greatest amount of, and the most soluble, od is found in blood, and hence also blood is the best source of od for communicating with the spirit-world. And it was only for the sake of obtaining od that animals were slaughtered, both by the heathens to their idols and by the Jews in their divine service. The blood was sprinkled over the altar, and certain of the solid parts particularly the fat, the kidneys and the caul from the liver were disintegrated into od by being burned, for, next to the blood, the parts named are richest in od.

"The heathens prepared od for communicating with evil spirits by means of their idolatrous offerings. In the tent of testimony of God, the preparation of od was undertaken to make it possible for God and His higher spirits to communicate with the people of Israel, as witness the words spoken by the Lord to Moses: 'The priest must splash the blood on the altar of the Lord the entrance of the Trysting tent, burning the fat as a soothing odour for the Lord. They shall no longer offer their sacrifices to the evil spirits to whom they have deserted'. (*Leviticus 17 : 6, 7.*)

"Since the od-cloud above the ark of the covenant represented a mixture of the purest terrestrial od, only those beasts whose od was of the purest were allowed to be slaughtered. The beasts called 'unclean' in the Bible are those having the lowest and most impure od of any creatures whose flesh could conceivably serve for human food. That also is the reason why the people were forbidden to eat the flesh of unclean animals. Your physicians know well enough that swine's flesh is not to be recommended as an article of diet, particularly for growing children. What you call scrofula would scarcely be found among children if they were denied the flesh of swine, which is not wholesome even for adults if it forms a substantial part of the daily diet.

"There was, however, another reason for forbidding the Jews to eat the flesh of unclean beasts. You know that any impure od which may be present in a man, offers a dangerous opening to the evil spirit-world to work upon the worst side of his nature, for impure od is the breath of life to evil spirits, and whenever they find someone whose od is like their own, they can very readily not

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only influence his thoughts and imagination, but also arouse his physical passions to a dangerous pitch. On the other hand, a man whose od is pure is not easily accessible to evil, which is kept from coming into direct contact with him by the radiation of his pure od. For evil can bear such radiations as little as a person whose eyes are affected can bear strong light. The purity of a man's od depends upon the purity of his spirit, and since most men, because of their impure minds, have already quite sufficient impure od to offer an opening to evil, it is most undesirable to allow additional terrestrial odic impurities to reach them through the consumption of unclean food.

"God therefore had very important reasons for forbidding the eating of the flesh of unclean beasts. At that very time the influence of the Powers of Evil was particularly strong, owing to the universal prevalence of idolatry, and it was God's wish that a people chosen by Him as the bearer of His faith should be shielded as far as possible against this pernicious influence.

"For the same reason He issued the numerous rules to govern those cases in which the Israelites came into contact with impure od, and were considered unclean in consequence.

"However, the od of clean, unblemished beasts was not sufficient by itself alone for the preparation of the odic mixture needed for the tent of the testimony, but required in addition the purest od that could be procured from plants and minerals. The od of flowing myhrr, cinnamon, calamus, cassia, rye-bread, meal, wine and olive-oil was mixed with that of herbs like stacte, onycha and galbanum, and pure frankincense seasoned with salt. So it became a 'sweet savor unto the Lord'. You know from what I have taught you, what is meant by the 'sweet savor unto the Lord', and you know too that the purest od likewise diffuses the sweetest odor.

"The odic mixture for the tent of meeting was prepared by God's spirits in a state of purity corresponding to that of the spirit which manifested itself. The 'chemists of the Beyond' were those beings that you call 'cherubs'. That is why their image of beaten gold was placed above the mercy-seat over the ark, and was also embroidered on the curtains and hangings.

"Inasmuch as the od was collected above the mercy-seat and was employed by God's spirits for their speech, the preparation of the od had to be conducted in the immediate vicinity of the ark, for the source of od must always be in close proximity to the spirit which needs this force. Hence the altars and the tables on which

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the various offerings were made ready were close to the screen behind which stood the ark.

"The collection, retention and condensation of the od was facilitated by the fact that the ark was enclosed by curtains and a screen. You dwellers on earth, when you desire to collect od in quantity and to give it a high degree of condensation, require a so-called cabinet, within which or at whose entrance the medium who is the source of the od takes his place. The laws governing spirit-communication with mankind are the same everywhere.

"The fact that the wings of the two cherubim were extended like a roof, to cover the mercy-seat, further contributed to retain the od.

"The great strictness of the injunctions for keeping any impure od well away from the tent of meeting was due to another cause also, namely that if the pure and very powerful odic currents produced in the tent by the spirits of God were allowed to come into contact with impure currents, the bearer of the impure od would be killed by the high-tension currents, just as surely as a man who comes into contact with a high-voltage electric current will die, unless the proper insulation has been provided.

"For this reason Aaron was not allowed to enter the sanctuary whenever he pleased, but only after the condensation of the od above the ark was completed and when the high-tension currents employed for the purpose had been cut off. The exact time was prescribed to him; had he not heeded the directions, he would have been killed as were his sons when they violated the instructions for keeping the process of preparing the od undefiled during the burning of incense.

"After what you have just learned, the laws concerning offerings, and everything relating to the tent of meeting will appear to you in a far different light than has been the case heretofore.



Mediums

'Many were the forms and fashions in which God spoke of old to our fathers by the prophets.'

Hebrews 1:1.

IN the days when men sought after God from their inmost hearts, their communication with His spirit-world was a *direct* one. Each individual possessed by nature most of the qualifications needed for such communication. His own spirit, attuned to lofty and divine thoughts, was capable of receiving messages from the spirit-world through a *spiritual sense of sight, hearing and feeling*. This was what you call nowadays 'clairvoyance', 'clair-audience', and 'clairsentience'. No intermediaries were needed for the messages sent from the Beyond.

"This gift disappeared as mankind fell away from God and began to devote all its thought and care to worldly things. In their reckless race after money and other worldly goods, men forgot God. This not only weakened the communication with the good spirit-world, but brought about the disappearance of those gifts which had made it possible theretofore. To-day the majority of mankind goes so far as to disbelieve altogether in the possibility of such communication. There are relatively few people today who possess the gifts in question and who are in touch with the world of good spirits after the manner of the God-fearing folks of old.

"But the time is coming when things will again be as they were in this respect, that is to say, when each individual can communicate by spirit-sight and hearing with the Beyond.

"Until that time, however, those who still believe in God may converse with spirits through another channel, and many who do not believe may witness the workings of the spirit-world with their corporeal senses, and thereby be aroused to return to a belief in the Almighty and in survival after the death of the body.

"For this purpose God has given mankind of today the so-called *mediums*. The meaning of this term has already been made clear to you, but since a correct understanding of the nature of mediums is among the most important points connected with spirit communication, I must not fail to instruct you minutely in this

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particular. In so doing I shall confine myself to discussing *human* mediums, omitting those cases in which *animals* may serve as such.

"Mediums are intermediaries or human instruments employed by the spirit-world to make itself manifest to man. Inasmuch as the spirit-beings require odic power for the purpose, mediums are persons who serve the spirit-world as *sources of odic power*.

"It is chiefly *their own od* which mediums surrender to the spirits manifesting themselves. *The mediums are, however, at the same time points for collecting the od liberated by the non-mediums in attendance at the so-called spiritistic seances.* Exactly as sometimes happens in building an aqueduct, when the water from the main spring is supplemented by that of many smaller springs, so the medium's capacity to supply od is increased by his collecting within himself the feebler odic power of the other persons present.

"While all people possess odic power, in most cases this is too closely bound to the body to be surrendered readily. Hence it is not available to the spirit-world in adequate strength.

"People qualified to function as mediums are highly sensitive. This means that because of the ease with which they can part with their od, the impressions made upon them are deeper than in the case of other people. This is not a morbid condition as your scientists think, and has no relation with nervousness, hysteria or lack of will-power; on the contrary, good spirits cannot use nervous, irresolute or sick persons as mediums. A good medium must have more will-power, stronger nerves and better physical health than the average person.

"Mediums are divided into different groups according to the purpose for which their odic power is employed by the spirit-world.

"1. If this power is used to raise or lower a table or to cause the same to emit raps, the medium employed in this connection is called a '*medium for table-communication*'. The rising and falling, or the rapping of the table are used as a sign-language for obtaining messages from the spirit-world. *This is the lowest form of spirit-communication,* for the spirits which appear at table-tipping seances are almost without exception those of a low order. *Spirits of the superior kind do not select this way in which to manifest themselves.* Thus it happens that at such gatherings the low spirits which appear often carry on much mischief, occasionally assisted by the tricks of the spectators. Unfortunately, table-tipping with its manifestations which are either ridiculous or mendacious, does much to discredit the higher forms of spirit-communication.

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"Seekers after God and lovers of the truth will therefore shun communication of this kind and choose only those methods which are worthy of the high ends in view.

"2. Whenever messages from the spirit-world *through writing* are set down by a person, you speak of him as a '*writing medium*'.

"The manner in which the writing is accomplished differs widely in the case of the various writing mediums. In one instance the thoughts may be inspired into the medium and written down by him; he is therefore sometimes known as an '*inspirational medium*'. Another's hand may be guided at the same time that the words he writes are inspired into his mind. All the while he is fully conscious of his actions. Contemporaneous inspiration is necessary in those cases in which the medium offers strong resistance to the guidance of his hand. Others again know only *that* they are writing, *but are quite ignorant of what they set down*. Still others write in a state of utter unconsciousness; they know neither that they are writing nor *what* they are writing.

"Moreover it not infrequently happens that one and the same medium will write in several of the ways I have described.

"'*Direct writing*' as it is called is entirely different from the writing done by mediums, being produced by the spirit itself which makes use of the odic force only of the medium and not of the latter's hand. By means of the od which it takes from the medium the spirit materializes its own hand, and with it writes upon a surface like a sheet of paper, a slate or something similar with which the medium does not come into contact. The amount of od required for this method is much greater than when the medium's hand is used in writing.

"There are two references in the Bible to '*direct writing*', with both of which you are of course familiar. The tablets bearing the Commandments were written on Mount Sinai by the hand of God as related in the books of Moses: 'The tablets were the work of God, the writing inscribed on the tablets being God's own writing'. (*Exodus 32 : 16.*)

"When King Belshazzer made a great feast to his lords and drank from the sacred vessels which his father had taken from the temple which was in Jerusalem and praised the gods of gold, and of silver and of brass, 'that very hour the fingers of a man's hand appeared writing on the plaster of His royal palace opposite the lampstand. The king saw the palm of the hand as it wrote'. (*Daniel 5 : 5.*)

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"The medium's hand may also be used for drawing or for painting, rather than for writing. In such cases the mediums are designated accordingly, the general process being the same as in writing.

"3. There is another class of what might be called writing mediums, namely the 'planchette mediums'. A 'planchette' is a slab of wood, metal or other material upon which are marked the letters of the alphabet, figures and other symbols. The surface of the planchette is smooth, so that an object may readily be slid about upon it. The medium, who retains his full consciousness, lays his hand on some object provided with a hand or pointer, which rests upon the slab. He now waits until the object moves so that the pointer will touch a letter. It indicates, one after another, a series of letters which when put together will spell out words and sentences.

"The planchette-medium sits with his eyes closed or, better still, blindfolded, so that he cannot see the letters himself, since otherwise he would be prone to assist the motion of his hand and thus to record his own thoughts.

"The most famous of all planchettes was the *breastplate* on the robe of the High Priest, who himself was a medium.

"In your modern version of the Bible this breastplate is referred to as the 'breastplate of judgment', because it was used by the Israelites when they desired that God's judgment be revealed to them. It was in the shape of a square and consisted of four rows of precious stones, the first row being composed of a sardius, a topaz and a carbuncle; the second of an emerald, a sapphire and a diamond; the third of a jacinth, an agate and amethyst; and the fourth of a beryl, an onyx and a jasper. (*Exodus 39 : 8 et seq.*)

"On each stone was engraved a character, standing for one of the names of the twelve tribes of Israel, a kind of alphabet being thus formed. The reason why precious stones were used was, because they possess odic power to a high degree and thus strengthened the High Priest's hand. Between the stones was a wide, smooth, groove of gold having no sharp corners or edges. A part of the equipment was the plate of pure gold worn upon the mitre and engraved with the words: **HOLY TO THE LORD**. This was fastened to the mitre with a lace of blue, and was the most important of the objects used in consulting the Lord. Hence it bore its inscription with good reason. (*Exodus 39 : 30, 31.*)

"Whenever invoking God for counsel, the High Priest untied

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the lower edge of the breastplate from the ephod and brought the breastplate into a horizontal position. He then removed the engraved plate of gold, or the diadem, from the mitre and laid it into a groove between the precious stones. Thereupon he extended his hand over the breastplate, without touching either it or the diadem which rested upon it. His great odic power was used by God's spirit-world to set the golden diadem in motion. It glided along the grooves, touching, with a small eyelet by means of which it was fastened to the mitre, those stones whose characters were to be joined into a *word* in the order in which the stones were touched. When a *word* had thus been spelled out, the diadem glided to the right edge of the breastplate where it struck a small bell, to indicate that the word was completed. At the end of a *sentence*, the diadem slid first to the right and then to the left side of the breastplate, striking the bells there in succession. This double signal indicated the conclusion of a *sentence*. In this way all possibility of error was eliminated, since no character belonging to one word could be transposed to an adjoining word, nor could an entire word be transposed from one sentence to another.

"Inasmuch as this method excluded any possibility of mistakes in recording God's answer, the diadem and the bells were known collectively as the 'sacred lots', to indicate the truthfulness of their revelations. In the Hebrew text they are called 'the Urim and the Thummim', words which signify also truth and clearness.

"In the days of the kings of Israel the breastplate of judgment was often used when God's counsel was sought, the priests acting as mediums. David in particular thus appealed to God in almost all important matters through the priest Abiathar, making use of the breastplate, and by means of it receiving God's answer.

"4. The most important of the mediums for communicating truth are the '*speaking mediums*' as soon as they have been trained to act as '*deep-trance mediums*'. A medium is said to be in a *deep trance* when his spirit has left his body entirely. In this state he resembles a corpse, the only difference being that the spirit, which has gone forth from him, is still connected with its body by a band of od, whereas in the case of a corpse there is no such connection. Through this band of od the medium's body receives enough vitality from the spirit to keep its organs functioning. It is along this band of od also that the spirit finds its way back into the body of the medium.

"In the place of its own spirit, another spirit-being enters the

body and delivers its message by means of the medium's organs of speech. In so doing it makes use of the odic energy remaining in the medium's body after his spirit has left it.

"A deep-trance medium naturally knows nothing of what the strange spirit has said. When consciousness returns he feels as though he had been asleep. Hence you speak of the 'mediumistic sleep' of deep-trance mediums.

"It is of the greatest importance to those to whom a strange spirit is speaking through a medium, to know *the nature of the spirit* that has taken possession of the medium's body and whether it is a high or an inferior, a good or an evil spirit. For this reason I advise everyone to test the spirits in order to learn whether they were truly sent by God, or whether they are evil. This can be done *by making them swear in the name of God, to their identity and to that of the place from which they came.* A good spirit will take this oath, an evil one will not. If you are dealing with a good spirit, it will inform, admonish, instruct and advise you for your good. If, however, the spirit is an evil one, send it away at once, but first admonish it to pray to the Lord.

"If spirits of a humble, suffering type, but well-disposed, enter a speaking medium, it is your duty to teach them the cause of their condition, to direct them toward God and to pray with them. In this way you will be doing a great kindness to many of these 'poor souls' as you call them, and they will be grateful to you for it ever after.

"The duty of applying such tests to spirits was emphasized by the Apostles when preaching to the early Christians. Every Christian community was carefully instructed in the matter; not less well-instructed in this field were the people of pre-Christian times.

"5. '*Apport-mediums*' are generally deep-trance mediums whose odic force is used by the spirit-world to transfer tangible objects into enclosed spaces from without, or from within such spaces to the outside. The deep-trance state is here necessary in most cases, since the spirits require all of the medium's physical od in order to make these 'apports', as the objects apported must be disintegrated into od in one place, and re-materialized into substance in the other.

"There are, it is true, mediums who, without going into a deep trance are able to release enough od to effect apports, especially if *several* powerful mediums are used simultaneously as sources of

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od. Although you may not have any physical perception of the extremely high heat which is developed by the odic currents for the purpose of disintegrating matter, you can feel some of the heat that remains after the objects have been re-materialized. An example may make this clear to you: there are so-called 'spooks' which occasionally 'apport' stones, sand and the like from the street into locked rooms of houses. They can do this only when they have at their disposal enough odic force to produce hot, high-tension currents. With these they disintegrate the substance of the objects and carry it in the shape of od into the rooms, where it is reconverted into solid matter, which now feels hot to the touch, for although it has been recondensed by cold currents, it retains part of the heat used in its disintegration, just as glowing steel, after being quenched in water, will remain hot for a considerable time to come.

"At times the medium's body itself is transported from one place to another, occasionally over great distances. This is also done by de-materializing it at one spot and re-converting it into substance at the other.

"When, as related in the Old Testament, the prophet Habakuk, together with the food he carried to Daniel in the lions' den, was to be transported by an angel of the Lord, the angel did not carry Habakuk through the air as people seem to believe, but disintegrated him and his belongings and re-materialized him at the den. The same happened in the case of Philip, as related in the Acts: when he had enlightened and baptized the treasurer of Queen Candace of Ethiopia, 'the Spirit of the Lord caught away Philip and carried him to Azotus'. That is to say, the spirit disintegrated Philip's body, causing it to disappear before the eunuch's eyes in an instant, and re-materialized it in the city of Azotus. (*Acts 8: 26 et seq.*)

"Such happenings are beyond the comprehension of man because he cannot see the forces at work in the matter. The fact that substance, and even bodies of living people can be disintegrated at one place and re-materialized elsewhere can no longer be denied, since well-authenticated instances of this phenomenon are too numerous to admit of such denial. The natural laws according to which the process takes place should be abundantly clear to you after the explanation I have given.

"6. In the case of '*materialization mediums*' the medium's whole physical odic force is used to enable one or more spirits to make

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themselves visible to human eyes. Since this requires all of the od possessed by the medium, his own spirit must be removed from his body. According to the amount of the od available, the strange spirit uses the same to clothe either its entire figure, that is to say, its body and all of its members, or only certain parts as for instance, the eyes, the face or the hands. If the materialization is to be complete enough to allow the spirit in question to look like a terrestrial being, the od alone of the medium is not sufficient, and matter must be taken from his body, and used *in the state of od* for the materialization of the spirit. On such occasions a medium loses physical weight equivalent to the substance surrendered to the strange spirit. Your scientists have determined this loss of weight by means of automatic scales, on which they had caused the medium to take his place at the beginning of the investigation. Cases are known in which a materializational medium lost as much as eighty pounds of his weight within a few minutes. However, the od as well as the substance surrendered remain connected with the medium by means of band of od of which I have spoken, and flow back into the medium when the spirit is again de-materialized. That is why materialization always takes place in proximity to the medium. You may often notice, also, that the motions of a materialized spirit are attended by similar motions on the part of the medium, for the connection between the two is a very close one. If your hands and arms were bound together with those of someone else by means of tightly drawn cords, and if you were to gesticulate with your own members, you would cause the other person to make similar gestures with his. The materialized spirit and the medium are bound together in an analogous manner by odic bands.

"This intimate connection between the medium and the materialized spirit explains another phenomenon for which, also, your scientists can give no reason, namely, the different odors often diffused by mediums during materialization. At times these odors are pleasant, at others they are offensive; they may indeed resemble that given off by a decomposing corpse. The nature of these odors depends on that of the spirit incorporated by means of the medium's od. When I spoke to you about od, I explained that it assumes an odor in keeping with the qualities of the spirit which it clothes. The od taken from a medium and used by a spirit for its materialization therefore assumes an odor corresponding to the nature of the spirit in question, and since the material-

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ized od of the spirit remains closely connected with the medium, the spirit's odic scent is transmitted to the medium as well. This gives the impression that the medium himself is the cause of the pleasant or unpleasant smell, whereas one or the other proceeds from the spirit which has materialized itself with the medium's od.

"7. There is yet another type of medium which is of no benefit to mankind, the so-called '*physical mediums*' who are used chiefly by *evil* spirits. These utilize the odic power of such mediums for the *moving about of objects* in proximity to the medium. Tables, chairs, utensils of all kinds, rise and float from one spot to another; instruments begin to play; a bugle rises into the air and blows; a drum near at hand gives off beats; bells fly across the room and ring, and numberless similar things happen.

"It goes without saying that *good* spirits do not stoop to these tricks, for it is not their place to produce phenomena intended only to gratify man's taste for the extraordinary. To be sure, similar phenomena are witnessed in the case of other mediums also, but with them not nearly so regularly as with the '*physical mediums*'.

"You ask to what purpose the low spirits hold such '*a carnival at modern spiritistic seances*', or why indeed they are allowed to do so. To this I can only reply that low spirits have the same latitude of conduct as low and wicked people. Precisely as the latter are left free to act as they please, so no restrictions are placed upon the liberties of the former, at least not up to a certain point. True enough, their liberty is not altogether unlimited, for if it were, they would do mankind even more harm than they can do as it is. For man's goal is to arrive at God, and with this in consideration, He has set bounds to the activities of evil-doers. But even the '*high carnival of evil*' as you call it, which goes on at modern spiritistic meetings, has not infrequently a good effect in spite of everything. For nowadays when there are so many people who believe in no God, no Beyond, no spirit-world and no survival after death, it does some good that they should witness the kind of things of which you speak, if only because it compels them to think of these matters, to relinquish their skeptical attitude and to make a beginning of trying to discover the truth. This statement applies to everything that happens at your spiritistic meetings of today, from levitation and table-rapping to the physical phenomena and to materialization. Even if the only interest in these things springs from a craving for new sensations, it often happens that many people do retain the impression that ultra-mundane forces must

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exist, and if this result is not all that could be desired, it is at least better than if those individuals had not had their attention called at all to the Beyond.

“What mankind does need, and need badly, is a thorough-going explanation of the nature of spirit-communication and of the manner in which such communication can be established with the *good* spirit-world. This is to be your life-work, and for this reason you are receiving all of these teachings. They are not meant for you alone, but for your fellow men as well. It is your duty to teach them these facts, as you would teach them to your own brothers and sisters. When people have been taught how to seek communication with the good spirit-world, every spiritistic gathering will become an inspiring divine service.

“8. Your scientists include among mediums those individuals who have the gift of *clairvoyance and clairaudience*. This is not correct. It is true that clairvoyants, clairaudients and clairsentients have *mediumistic powers*, but they are not true mediums. With them, it is *their own* spirit which is active, which sees and hears, whereas in mediums properly so called it is a strange spirit which acts while the medium's spirit is temporarily dispossessed. The gifts of clairvoyance and clairaudience do indeed enable the spirit of a man to see and hear the spirits about him, but a clairvoyant is not an instrument of these spirits and should therefore not be classed as a medium. The spirit of a person endowed with clairvoyance, clairaudience and with supernatural powers of feeling, smelling and tasting, owes these faculties exclusively to the fact that it can detach itself from the body to a greater or less degree. A spirit so detached and partly withdrawn from the body thereby becomes independent of the latter's physical senses of perception and assumes the faculties and properties of a discarnate spirit, seeing, hearing and feeling after the manner of ultra-mundane spirits, according to the extent to which it is detached and according to the purity of the od surrounding it. This purity is of particular significance to clairvoyants, for, as in the case of glass, impurities affect its transparency. By the same token, the sensory powers of ultra-mundane spirits vary greatly with the composition of their od. Some of these spirits can see, feel, and hear things that others are unable to detect. The same thing is true of human beings gifted with clairvoyance, clairaudience and clairsentience. In their case there are countless degrees of the keenness of these faculties, from the most rudimentary to the highest. Some merely

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sense the proximity of the spirits about them and vaguely feel the impression which the latter create upon them, but to see and hear the spirits is beyond their power. Others are able to see the spirits, but not to *hear* them. Still others see them plainly, hear their words and can tell the different spirits apart by their appearance. The many mistakes made by your clairvoyants in their statements are explained by the fact that with most of them the faculty is present in a very imperfect state only.

"You will find many references to clairvoyance in both the Old and the New Testament. Of the patriarch Jacob we are told: 'Jacob went his way, and encountered the *angels of God*. On seeing them Jacob said: 'This is God's camp. . .' (Genesis 32 : 1, 2.)

"During the reign of King David when the angel of the Lord smote the people of Israel with the pestilence as a punishment, *David actually saw the angel*. 'David saw the angel who was striking down the people'. (2nd Samuel 24 : 16.)

"The prophet Elisha had the gift of clairvoyance. It is related of him in the Book of Kings that he perceived by this power how his servant Gehazi followed after the captain Naaman who had been cured of leprosy, and by false pretexts extorted presents from him for Elisha. When Gehazi had hidden these presents in his house for his own use, and had gone in and was standing before his master, Elisha asked him: 'Where have you been, Gehazi? And he answered: Your servant has not been anywhere. But Elisha said to him: Was I not with you in spirit, when someone came back from his chariot to meet you? You have taken the money and you mean to get garments, olive-yards, vineyards, sheep, oxen, and slaves, male and female'. (2nd King 5 : 25 et seq.)

"Elisha also foresaw the destiny of Hazael by clairvoyance as recorded in the same book of the Bible: 'As he spoke, the man of God's face became rigid with horror. Then he burst into tears. And Hazael said: Why does my lord weep? And he answered: Because I know the cruelties you will practise on the Israelites, setting fortresses ablaze, murdering young men, dashing children to pieces and ripping up pregnant women! God the Lord has let me see your reigning over Aram'. (2nd Kings 8 : 11 et seq.)

"It was by clairvoyance also that the great prophets saw the spirits sent to them, as well as the fate in store for humanity, for nations and for individuals. This fate was generally revealed to

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them by the spirit-world symbolically. In addition to the gift of clairvoyance, the prophets were also endowed with clairaudience. You will find an example of this if you will read over again the Book of Daniel, especially those of its passages relating to the apparition of the archangel Gabriel: 'While I was uttering my prayer, the ANGEL Gabriel whom I had seen in the former vision, sped swiftly to me about the hour of the evening sacrifice. He came and talked to me saying: O Daniel, I now come to give you insight. When you began your supplications this divine oracle was granted, which I now come to impart to you, for you are a man greatly loved by God; so ponder the oracle and understand the vision'. (*Daniel 9 : 21 et seq.*)

'Then in the twenty-fourth day of the first month, when I was on the banks of the great river, which is Tigris, I raised my eyes, and as I looked there I saw a spirit standing robed in linen, with a girdel of fine gold from Ophir round his waist, his body gleaming like a topaz, his face like lightning, his eyes like lamps of fire, his arms and legs like the colour of burnished bronze, and the sound of his words like the noise of a multitude. I, Daniel, alone saw the vision; for the men beside me did not see it; shuddering had seized them, and they ran to hide themselves. So I was left alone to see the great vision. No strength was left in me; paleness ruined my fresh colour; I heard the sound of what he was saying, but when I heard his voice I fell down into a dead faint, my face upon the ground. Then a hand touched me, and set me on my knees and hands all shaking. (*Daniel 10 : 4-10.*)

"I have quoted these two passages from the Book of Daniel at length, because they are especially instructive for your purposes and because they confirm much of what I have told you so far. In the first place you have here a most pronounced instance of the actual occurrence of clairvoyance and clairaudience. Daniel sees the spirit-shape, whereas his companions do not. But since they also were mediumistic, they *felt* the proximity of the spirit and its mighty odic power, and fled in terror. This supports my statement that some people, while they may not be able to see or to hear spirits, can *feel* their presence. Furthermore, these passages of the Bible, like so many others, prove that spirits have a figure and limbs similar to those of mortals. Finally, Daniel felt a hand which touched him and raised him upon his knees and upon the palms of his hands; it was the hand of Gabriel who had materialized it with the aid of the odic force borrowed from Daniel. The

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audible speech of the spirit and the materialization of its hand required so much odic force that Daniel, who had sunk powerlessly to the ground, had to be strengthened by Gabriel with his own odic energy.

"Coming to the New Testament, I shall mention only the clairvoyance of the Apostle Paul. When Saint Paul had come to Troas, there appeared suddenly in the night a man of Macedonia, who besought Paul: 'Come over into Macedonia, and help us'. (*Acts 16 : 9.*)

"On another night, the Lord stood beside Paul and said: 'Courage! As you have testified to me at Jerusalem, so you must testify at Rome'. (*Acts 23 : 11.*)

"On the voyage to Italy, Paul said to the crew of the ship that carried him: 'Men, I see this voyage is going to be attended with hardship and serious loss not only to the cargo and the ship, but also to our own lives'. (*Acts 27 : 10, 11.*)

"I have already told you that the great events of the future can be foreseen only if revealed to the clairvoyant by the spirit-world as in a picture. That statement also is confirmed in this instance, for when the crew failed to heed Paul's warning and ventured upon the voyage in disregard thereof, they encountered a storm which obliged them to throw overboard part of their cargo and the tackling of the ship, and had already abandoned all hope of being saved, when 'Paul stood up among them and said: Men, you should have listened to me and spared yourselves this hardship and loss by refusing to set sail from Crete. I now bid you cheer up! There will be no loss of life, only of the ship. For last night an angel of the God I belong to and serve stood before me saying: Have no fear Paul; you must stand before Caesar. God has granted to you the lives of all your fellow-voyagers. Cheer up, men! I believe God, I believe it will turn out just as I have been told. However, we are to be stranded on an island'. (*Acts 27 : 21 et seq.*)

"To the Corinthians Paul writes: 'For my part, present with you in spirit, though absent in body, I have already as in your presence, passed sentence on such an offender as this'. (*1st Corinthians 5 : 3.*)

"Similarly he writes to the Colossians: 'For though I am absent in body, I am with you in spirit, and it is a joy to note your steadiness and the solid front of your faith in Christ'. (*Collosians 2 : 5.*)

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“From these last two passages we see that Paul's spirit could leave his body and be present at events that occurred in distant places.”



The Development of Mediums

For I will pour water on the thirsty land and streams
on the dry ground; I pour my spirit on your children,
and my blessing on your offspring. *Isaiah 44 : 3.*

“**W**HATEVER is intended to serve a particular purpose must first be suitably produced, prepared and adapted, as your machinery and utensils are constructed to meet the ends for which they were designed.

“Mediums are the instruments of the spirit-world and are intended to make possible communication between the spirits and material beings. Hence these mediums must be rendered capable of doing whatever may be necessary for attaining that object. This is accomplished *by the development of their mediumistic powers.*

“Mediums are primarily *sources of energy* from which the spirit-beings draw the motive power for their work. *It is they who furnish the odic force.*

“To make the steps in the training of mediums as intelligible to you as possible, I shall again make use of a comparison. To run your motor cars, you require a substance derived from petroleum. When opening up the sources of the latter, the first step is to obtain enough petroleum by drilling, to make its production profitable. But the crude oil as it flows from the wells cannot be used as such. It must first be refined and undergo a number of forms of treatment to make it suitable for the various uses to which it is to be put.

“In the same way the spirit-world must provide for obtaining *as great an amount of od as possible* from the mediums. This od, however, is firmly united with the medium's body, and it is essential that it be so treated that it can be liberated freely and lent to the spirit in the quantity required.

“When dealing with artificial fertilizers, you speak of the *solubility* of their components. You differentiate between *total phosphorous, potassium, nitrogen and calcium contents* and the *soluble percentage* of these elements. Only the latter portion is of value to you, and it alone commands a price.

“Similarly, only that od is of value to the spirits which can be released by reason of its ability to detach itself from a ter-

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restrial body. The more readily detachable a medium's od, the greater the amount which can be liberated, and the more striking and comprehensive the phenomena which the spirit-beings can produce.

"While speaking of the od which is made available by the training of the mediums and which is used by the spirits concerned, I must not omit a very important observation. If the activity of a spirit relates to the execution of a *special command of the Lord*, the spirit will have at its disposal more od than is possessed by all creatures on earth put together. In this case the spirit stands in a particular connection with the sources of all odic force, God Himself, and can draw upon this source to the extent required for carrying out the divine mission assigned to it.

"If, for instance, God commands a spirit to impart instruction to mankind, the requisite amount of od is supplied to that spirit. The spirit will, however, make use of your od also, for the spirit-world employs this precious force as sparingly as you mortals do your worldly valuables. In this case you reinforce the od at the spirit's disposal with your own, and enable the spirit to prolong its disclosures beyond the time originally planned. To make use of an illustration taken from your daily experience, it is like adding fresh water to the water of a cooling-jacket that has been cooled off already, in order to increase the efficiency of the cooling-jacket and the duration of the operation.

"If, however, the good spirits are acting, not at God's command but upon their own responsibility, albeit with His sanction, the work they can accomplish depends on the quantity of od available from terrestrial sources, that is to say, from the mediums.

"The amount of od which can be liberated differs with each medium. With one, it barely suffices for the simplest tasks of the spirit-world; with a second, it permits of a much greater scope, while with a third it may be plentiful enough for the most difficult undertakings in this field. Among these is the corporealization of a spirit by means of a condensation of od so pronounced, that the spirit stands before you as a complete body, differing in no respect from an ordinary human being. It was in a thus embodied state that three of God's messengers appeared to Abraham, that the Archangel Raphael accompanied young Tobias, and that Christ stood before His disciples after His resurrection.

"It rests primarily with the medium to render his physical od as readily detachable as possible. This he can accomplish by

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steadfast fixity of purpose, or by what you call 'concentration'. Only persons who are able to fix their minds on a given subject and to divert their thoughts from all worldly matters can therefore become good mediums. Hence your most powerful mediums are found among races in whose religious training concentration is an important feature. Of all races, the Hindoos produce the most mediums because their religion exacts of them daily practice in concentrating their minds, from childhood on. They call it 'submersion of the spirit' and many of them attain great perfection in this direction. Since the human spirit employs only its *own specific od* during such periods of concentration, the *physical od* is allowed to rest in the meantime. No strain is put upon it, and it may hence be liberated all the more readily for the use of the spirit-world.

"The oftener a person devotes himself to such spiritual concentration, the easier it is for him to release his quiescent odic energy and to surrender it by means of radiation. The proceeding is like the behavior of a magnet. The first time this is used, its power is very slight, not enough to attract even the smallest particle of iron, but the more the magnet is used, the stronger it grows, and in the end becomes capable of sustaining relatively heavy iron objects.

"It is the same with the odic force: in the early stages of a medium's development it is feeble, but the oftener he practices concentration, the more powerful does the odic radiation suitable for spirit-communication become.

"The primary object of the training of mediums is therefore to develop their ability to release as much od as possible by mental concentration. The amount or the strength of this terrestrial od is of equal importance, alike to all spirits good or evil.

"A second problem in the training of the mediums is the adaptation of the medium's od to that of the spirit which works through him. To solve this problem is the task of the spirit-world. The adaptation of the od varies greatly, according to whether it is to be used by superior or by inferior spirits. A superior spirit must purify and refine all mediumistic od, or filter it, so to speak, whereas an inferior spirit does not find this necessary, as its own od is impure, and readily accommodates itself to the unpurified terrestrial od.

"With some mediums there is still a third purpose to be achieved by training. If, namely, a medium's *entire physical od*

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is to be used by the spirits in their work, this is possible only provided the medium's spirit leaves his body; hence, provision must be made for the liberation of his spirit. To accomplish this is not easy, and requires much painful, time-consuming labor on the part of the spirit-world. During the process the medium's sensations are not unlike those of a dying person. In the case of the latter, death ensues from the separation of the spirit from the body, as you know. As to the difference between the body of a medium whose spirit has projected itself from it, and a dead body, I have already explained this to you. You will remember that when the spirit of a 'deep-trance medium' leaves his body, it still maintains connection with the same by means of a *band* or *cord of od*, whereas in the case of the bodies of the dead, death has been caused by the breaking of this cord.

"From what I have said you must have gathered a clear idea of the object pursued in the training given to mediums. This object includes the liberation of the greatest possible amount of od, the purification of the same for the tasks undertaken by the superior spirit-world, and finally, the release of the spirits of 'deep-trance mediums' from their bodies.

"The development of the faculties of clairvoyance and clair-audience likewise requires training. Here too, the spirit is released in part from the clairvoyant's body, and the od which surrounds his spirit must undergo an appropriate degree of purification, but such partial separation in the case of clairvoyants differs radically from that in the case of the spirit of a 'deep-trance medium'. It is true that the clairvoyant's spirit is projected; nevertheless it remains bound to the entire physical od and to all parts of the body. The od merely expands, to use an everyday term, and by its expansion allows the partial projection of the spirit. With a clairvoyant, a separation of the physical od from the spirit does not take place.

"With a 'deep-trance medium' the entire od, except an odic cord, is separated from the spirit, which is thereby set free, being enabled to leave the body and to travel for great distances from it, thanks to the high elasticity of that cord. When the medium's spirit has left his body its place is taken by a strange spirit, which proceeds to deliver its messages. With a clairvoyant this is not possible, for in his case no strange spirit can enter, seeing that his own is still united with the whole physical od of his body and

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that, in consequence, no space is left available for occupation by a strange spirit.

"In the case of the clairvoyant therefore, we have a close union which is maintained between his own spirit and the od of his body, and in that of a 'deep-trance medium' an almost complete liberation of the spirit from the physical od. With the clairvoyant, it is *his own spirit* which tries to see and hear; with the deep-trance medium, the medium's spirit surrenders its place to *another spirit*, allowing the same to manifest itself through the medium's body by means of the utilization of the physical od remaining therein. There are, however, clairvoyants who are also 'trance mediums', be it of the 'part-trance' or the 'deep-trance' type.

"You will readily understand that the spirit-world has varied and difficult work to perform in educating and perfecting the mediums. You can, of course, form no conception of what it costs the spirit-world — to use a worldly term —, to train mediums. How much power, how many precious remedies are consumed in the process! Spirit-operations, often much more difficult and serious than those undertaken by your surgeons upon terrestrial human bodies, are necessary. Many mediums have inner defects which must first be cured before their training for the part can be begun.

"We have our instruments and medicines, just as your surgeons have theirs for the operations which they undertake, for with us there is a spirit-counterpart for everything that you possess in material shape. It goes without saying that we spirits are never ill and never require operations or treatment. We use our ample knowledge and resources only on behalf of the incarnate creation, to cure men and beasts and to educate mediums to serve as vehicles for communication with the spirit-world. We, too, have specialists in all departments. We have our chief and assistant physicians, and help trained in the most varied duties. We have a great store of spirit-instruments, anesthetics, stimulants and medicines, all of which find employment in the education of the mediums.

"Consequently, the number of spirits which take part in the training of a medium to serve the good cause, is very great. Just as a definite duty is assigned to each assistant at an operation conducted by human beings, so, while a medium is being trained, each spirit connected with the process has its special work to do. Everything is beautifully systematized. Your mediums while undergoing their course of preparation are therefore in good hands,

provided that they place themselves at the disposal of the good spirits, that they shun all evil and walk in the way of the Lord.

"No one need therefore be alarmed at witnessing what goes on during the training of a medium, particularly during that of a deep-trance medium. Everything follows fixed laws. The good spirits are the best friends you have, and you have nothing whatever to fear from them.

"The training of mediums is accomplished most speedily at the so-called 'spiritistic seances'.

"On this account and in view of the great importance of such training I shall go into great detail as to the way in which these seances should be held. At the same time I shall give you the reasons for the particulars which must be observed on such occasions. I shall also explain to you the things that happen at these seances in the course of a medium's training.

"When a group of seekers after God and the Truth has decided to unite in an effort to get into communication with the good spirit-world, the first thing to be determined upon is the place at which its meetings are to be held *regularly*. This place should be chosen so as to ensure the greatest possible privacy. You too, when conducting the more important of your worldly affairs, are careful to provide against intrusion, and this is the more essential when the question at issue is the establishment of a purely spiritual bond, which would be much more susceptible to disturbing influences than would any worldly undertaking.

"The best time for such meetings is in the evening after eight o'clock, when the day's work with its worldly cares and worries is over, and people can devote themselves to calm reflection.

"Generally speaking, seances should not be held oftener than twice a week.

"Before the meeting, the premises should be thoroughly aired to rid them of all vapor, tobacco-smoke and stale air, for the odic power of the participants is greatly lowered by vitiated atmosphere, and in consequence, the odic radiation, which is so important to the spirit-world, is obstructed.

"To keep the air pure a large bowl of fresh water is placed in the room; this absorbs a part of the air which becomes contaminated in the course of the seance.

"Upon the table at which the participants are to be seated are placed for each a few sheets of paper and a soft pencil.

"Immediately before the opening of the seance those present

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must not converse on material subjects, but must concentrate their thoughts and dismiss all purely worldly matters from their minds. Remember, it is for the purpose of serving God that they have met!

"The place chosen by each member at the first meeting should be regularly occupied by him thereafter, because the odic radiation, which varies with each individual, must gradually be brought into a certain equilibrium. For this reason those present should seat themselves alternately according to sex, for the od of the male is preeminently positive, while that of the female is negative, and to offset one with the other is the best way of establishing a balance. However, this alternate seating arrangement is not imperative; it merely facilitates the balancing of the od for producing an effective current. A change in the order of seating after this has been adopted should be made only in response to an order to that effect from the spirit-world, transmitted by a trained medium or by a medium undergoing training.

"If there is a musical instrument like a piano or a harmonium in the assembly-room, it is best that the meeting be opened with a religious anthem, sung to instrumental accompaniment. For want of anything better, the phonographic record of a hymn or other solemn air may be played. The singing and playing of a beautiful song inspire the hearts of the hearers with harmony and solemnity and turn their thoughts to higher things. Such music is also a good safeguard against the influence of the world of evil spirits which will try to force their way into the meeting for the purpose of obstructing and disturbing its efforts, since evil is discord and does not feel at home in surroundings in which the harmony of lofty thought and sentiment finds expression in song and words. That was why, as the Bible relates, the evil spirit departed from Saul whenever David played the harp before him and sang psalms to the Lord.

"After the singing is over someone present must pronounce a simple prayer of his own composing. Should he be too bashful to deliver this without the aid of notes, he may write it down beforehand and read it aloud with due reverence. Everyone who attends these meetings should take his turn at offering prayer.

"Following the prayer, someone must read a passage from the Old or the New Testament, which must be discussed by those present. The aggregate time given to the singing, the prayer, the reading and the discussion should be about half an hour.

"At the termination of the discussion, the participants join

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hands, the light being dimmed as much as possible, each person laying his right hand over the left hand of his neighbor. This is called 'forming a chain', and is necessary in order that the odic force of each individual may be united into a single current, just as separate lengths of wire must be connected whenever it is desired to pass an electric current over a line. It must always be borne in mind that the ability of the spirit-world to perform its work at a *seance* depends on the strength of the odic current, and that the efficiency of the od is greatly enhanced by dimming the lights.

"The formation of the chain has also a highly symbolic significance, for, just as those present join hands and thereby become linked outwardly into one unit, so they are held to be of one heart and *one* soul among each other. They must love one another, help one another forgive each others' faults and banish from their hearts everything that might disturb the internal harmony of the group.

"It was for the reasons I have cited that the early Christians used to join hands when they gathered together for worship. They thus sought to typify unity of mind, but primarily they strove to create a powerful odic current in order to enable the good spirit-world to deliver its messages.

"The 'chain' should be maintained for twelve or fifteen minutes. During this time everyone must strive to keep his mind concentrated, to exclude therefrom all worldly subjects and to harbor nothing but good thoughts. To this end he may engage in introspection, review his own past life, his shortcomings, his bearing toward God and his fellow men, his sins of omission, and the like. He should give thanks to God for all blessings received, praise and exalt Him and reverently beseech Him to be allowed to converse with the good spirit-world. He may include in his prayer anything conducive to his spiritual welfare.

"When the time allotted to the 'chain' has elapsed, the leader of the assembly causes the same to be broken. Each person now takes up the pencil before him and lays his hand lightly on the sheet of paper at his place. When doing this he must have the strength of mind not to write of his own volition, all the while keeping his hand relaxed so that it will yield to any motion which may be imparted by the spirit-world.

"At the first few *seances* the available odic force is usually very small in amount and the obstacles encountered by the participants are very serious. Everything is still too new to them. They find

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it difficult to keep their thoughts collected and fall into a state of *tense* expectation. It is precisely this *tensity* which militates most of all against the liberation of their od, as I shall have occasion to speak of presently. As for the rest, the participants are like a new, unused magnet, which develops strength only through repeated use.

“However, it often happens that the mediumistic development of a participant is much further advanced than he himself realizes. In such instances it may be that the workings of the spirit-world are manifested at the very first *seance*. He may feel a pulling at or a stiffening of the hand which holds the pencil and which then begins to move. He must not pose the slightest resistance to this impulse, but must allow the hand to yield. At the first few *seances* nothing more convincing may be executed with the pencil by the spirit-world than some straight lines, curves, circles or other elementary attempts at writing, before a letter, a word, or a sentence is formed. This is because the odic force released by those present is not yet powerful enough, but primarily, because the odic power of the medium in the making is still in its initial stage. Practice in writing will progressively strengthen this power. If the workings of the spirit-world are manifested in this or in some other way, the great obstacle, originating in the tense attitude of those present will now make itself felt. They usually watch with the greatest intentness what is happening to the other person. Tense expectancy, however, always represses the odic radiation of a person, just as someone who is listening intently involuntarily holds his breath. This diminishes the odic current and adds to the difficulties of the spirit-world, for even the best engineer cannot make his engine run properly if deprived of all or of a large part of his power.

“Fear, fright, distrust, doubt and all other forms of inward opposition exert upon the odic current an effect as unfavorable as that produced by mental tension. Whoever, harboring such feelings, takes part in a spiritistic meeting, not only fails to release any odic force himself, but interrupts the current liberated by the others. Hence mediums can tell at once when there is someone present who acts like an extraneous, obstructive body, and are justified in demanding the exclusion of such a person until he has adopted a different mental attitude.

“Whenever, therefore, at spiritistic gatherings, there is a lack of harmony of thought and feeling, there can be no homogeneous

odic current, and the successful outcome of the meeting becomes problematical, if not indeed impossible.

This explains why scientific committees which experiment with mediums often meet with little or no success. The mediums, who, as we know, are the sources of power for the manifestations of the spirit-beings, feel discouraged and nervous when surrounded by an atmosphere of distrust. They realize all the while that their investigators consider them capable of committing fraud and that they have no faith in the thing itself. Sensations of this kind are bound to check the release of energy on the part of the mediums, if not to prevent it altogether.

“That is a law of Nature, and, incidentally, it is the same law as that which causes the blood to forsake the cheeks of a person seized with fear, and to rush to his inner organs, making him turn pale. What happens is, that the person’s od as it retreats inward, draws the blood to his heart.

“How unjustly do your scientists therefore so often judge of a medium’s failure to meet their tests! They would do better to consider the obstacles placed in the way of mediums as sources of power for the spirit-world, more particularly by the scientists themselves, who need only remove these obstacles in order to obtain a satisfactory demonstration of the ability of spirits to make themselves manifest.

“It is true that the *good* spirit-world very rarely engages in communications which do not deal exclusively with the purposes of good, but which serve merely to satisfy scientific inquiry, if not, indeed, sheer curiosity. The latter is the province in which the *low* spirit-world is especially active and in which, unfortunately it only too often causes a great deal of harm.

“Those who attend good spiritistic conferences should constantly be reminded that it is their duty to banish all doubt and distrust from their hearts and to await what may happen with the utmost patience and composure.

“Whenever, during the course of a *seance* a person feels an inner impulse to write down a thought which arises within him, he must do so. In time he will learn to distinguish between his own thoughts and those which are inspired, for the thoughts instilled by the spirit-world will force themselves upon you insistently as you try to dismiss your own, and will keep on recurring, try as you will to disregard them.

“If anyone present should feel a certain giddiness in his brain

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or a heaviness in his limbs, if his head is turned from side to side or if his body should perform motions inexplicable to him, it is a sign that the spirit-world has taken him in hand, These sympathetic motions of the body are the most marked in persons who become 'deep-trance mediums'. The back and forth, up and down contortions of the body are connected with the release of the spirit of the medium in the making, from his body and from his physical od. The physical symptoms exhibited on these occasions are often alarming to those who witness them, for they are a sort of death-struggle, though unattended by any pain to the medium. But all alarm on their account is groundless, for everything happens according to established laws.

"The most difficult period of a deep-trance mediums training is the stage of what is known as the 'semi-trance' or 'part-trance'. His own spirit has not yet been completely liberated and has not left his body, while a strange spirit is already making use of the same for its manifestations. The medium's spirit, being still present, hears the words spoken through the medium by the strange spirit, and thereby the medium is easily led to believe that the words and thoughts uttered are his own. He thus incurs the danger of misunderstanding the entire proceeding and of regarding the manifestations as so much self-deception. It may easily happen, also, *that the medium's own spirit breaks into the communications being delivered by the strange spirit*, a proceeding which naturally awakens doubt among the others present.

"It might seem at first glance that the strange spirit would do better not to attempt to deliver its messages until the medium's training was complete, thereby avoiding unpleasant consequences like those described, but the reasons which impel the strange spirit to communicate through a medium who has reached only the 'part-trance' stage are so weighty, that it will sooner accept all the disagreeable features enumerated than postpone its communications until the medium has completed his training. For it is precisely during the early stages, when no fully trained medium is available at the meetings, that the participants thereat require instruction and elucidation on too many points to permit of postponement until a later date. So much that is of the utmost importance to them depends on what they are taught at the very beginning, that the imperfect manner in which the messages are transmitted is regarded as a much smaller evil than would be a total neglect of instruction.

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"The transition from the 'part-trance' to the 'deep-trance' stage is generally of relatively short duration *provided that the medium will take pains to progress within himself and to combat his human failings*. As soon as he has reached the 'full-trance' phase, a medium is entirely unaware of what the strange spirit is saying or doing.

"The most serious obstacles of all are the ones put by the evil spirit-world in the way of those who are seeking in good faith to communicate with the Beyond, for in this case as in all others, Evil does its best to prevent the accomplishment of Good. It neglects no means of trying to divert the seekers from their purpose, beginning by instilling into them the idea that the whole question is one of self-deception, auto-suggestion or hypnosis, and doing its best to dissuade them from engaging in matters which will expose them to ridicule.

"The evil ones will have accomplished much if they succeed in arousing serious doubts in one person or another as to the truth, genuineness and worth of the cause. For this purpose they also often exploit the most trivial superficial pretexts, especially minor errors and shortcomings, which are bound to happen as long as men are human.

"The evil spirit-world likewise tries to terrify persons being educated as clairvoyants, by showing them the most abhorrent monstrosities, grimacing likenesses of the Devil and other sights of that sort, in order to induce them thereby to discontinue their training and to abandon the cause.

"Naturally, people who devote themselves to a *low form* of spiritism are spared these demonstrations, for spiritism of this type is a connecting link with Evil, which consequently has no inducement to divert men from its pursuit.

"It is when the evil spirits are active that all participants, and more especially the mediums, are put to the test. A personal test is applied to everybody, and always at his weakest point. Only those who can meet this test are granted the gifts of mediumship. Whoever fails, will either abandon his search altogether, or fall wholly under the sway of the evil spirits. On this account all should pray for help and strength, in order that they may resist the temptations presented by the evil spirits.

"As to the *duration of the seances*, these should not be unduly prolonged. Generally speaking, one hour should be enough. As soon as the spirits manifest themselves through the medium, they

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usually decide when the meeting ought to be adjourned. For the Lord is a God who loves order, and His spirits are spirits that love order. This is made evident in a wondrous manner at all meetings held under God's protection, by the invariable attendance of a *controlling spirit* which conducts everything. It decides what the participants must do to facilitate the training of the medium and tells them how to go about to promote their own progress, what faults to correct and what virtues to cultivate. The controlling spirit often decides upon the passages from the Holy Writ which are to be read at the beginning of the *seance* and occasionally alters the order of seating of the participants as may be required for obtaining an increase of odic energy. It furthermore determines what spirits are to be admitted into the mediums, the nature of the messages they may deliver and how long they may stay in the medium. It may also admit evil spirits into him, so that the other persons present shall come to know such spirits by their dispositions and actions, and thereby acquire practical experience in how to comport themselves in their presence. Nothing, however, pleases the controlling spirit more than to admit spirits which are in deep distress but whose disposition remains fairly good, into the mediums, in order to give these spirits an opportunity of being advised, and directed to turn to God, by those present. This is a great kindness which those in attendance at such meetings can thus do to their suffering brethren in the Other World. Sometimes the controlling spirit will later on explain its reasons for the admission of the various spirits.

"At every meeting the controlling spirit is the first of the spirits to arrive, and *always with a greeting that makes a reference to God*. It is the spiritual guide of those gathered together, whom it admonishes, warns, criticises and instructs. In particular, both during the course of the medium's training and afterwards, it emphasizes the need of an ever greater belief and trust in God.

"The closer man's soul approaches to God, the greater his share in the power that emanates from Him, and the greater and more wonderful the gifts which the Lord bestows upon him for the benefit of his fellow men. Thus the aim of every *seance* in which God's spirits are active is: "Nearer my God to Thee!"

"In the early stages of the medium's education, when the first written messages from the Beyond are received, it is usually only your departed kin and friends who are allowed to communicate with you, provided that they are on the road to God in the

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Beyond and do not belong to the evil spirits. They too will earnestly exhort you to believe in God, and will not weary of telling you that in communicating with the good spirits, you have chosen the right path. They will also express their regret that this path was not pointed out to them while they were among the dwellers on earth.

"As the training makes further progress, the messages from departed relatives and friends cease *entirely*, and the higher spirit-beings make themselves manifest. *This, however, presupposes that the participants strive for spiritual perfection and that their intentions are pure.* If anyone who attends such gatherings should be lacking in good intention or should lose interest, and if he should fail to heed repeated admonitions addressed to him by the good spirits, he will be excluded from future gatherings by order of the controlling spirit. This is necessary, not only because he himself is making no progress, but because he is a detriment to the rest, forming, as he does, a rallying-point for the evil spirits which follow him to the meeting and exert their baneful influence upon the others present. Furthermore, the odic force is adversely affected by the discord which he introduces into the assembly, as a result of his inward obstructive attitude.

"Gatherings held for the purpose of communicating with the spirit-world without the supervision of one of God's spirits, do not enjoy His sanction. They may have all the external features of a divine service; nevertheless, the entire trend which spirit-communication takes under these conditions will not be toward God. They contribute nothing toward the purification and uplift of the soul. Wherever the divinely appointed control is lacking is not the place for the spirits assigned to the service of those who seek salvation. *To save the souls of the communicants is the only lawful purpose of spiritistic meetings.*

"Therefore, although many of the so-called 'spiritist churches' of today go through the outward form of offering prayer and singing hymns at their gatherings, the real object of what takes place at these is far removed from serving any divine ends.

"The persons acting as leaders or collaborators of these churches are generally gifted with clairvoyance, clairaudience and clairsentience, and through these gifts are able to communicate with the spirits which accompany the members of their congregations. The odic radiation of these spirits establishes contact with that of the mediumistic servitors, male and female, of these

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churches, who thereby not only obtain a personal impression of the spirits present and of their relations to the persons whom they attend, but are enabled to receive the messages brought by the spirits for the good of their friends among the living.

“The chief feature of these ecclesiastical assemblies is the delivery of messages relating almost exclusively to worldly fortune and trouble and to *material success*, and this is the principal inducement for the attendance of the majority of the participants. They look upon such churches as so many information bureaus, where, on payment of a given admission-fee, they can learn something about their own worldly future from the spirits of departed friends or relatives, through the clairvoyants connected with the church. Because of this, the leaders of churches of this type are careful to see to it that no one shall leave the service without having received a message of the kind mentioned.

“Inasmuch as God's spirits keep away from meetings of this character and hence exercise no control over them, the low spirit-world is left free to do as it pleases. Even if the spirits which do attend them are not necessarily evil ones, the communications delivered are of a nature which can be of small benefit to the soul.

“If it should happen further that the clairvoyants who officiate at these churches are also ‘part-trance mediums’, they act like open windows through which the low spirit-world can enter at will, since there is no controlling spirit on hand to keep them out or to maintain order. Hence the spirit-messages are jumbled together in a fashion which cannot fail to be repugnant and which is bound to reflect most unfavorably on good, divinely-sanctioned spirit-communication, for because of the religious cast given to the service at these churches, the impression is created that spiritism as it is practiced there is of *the kind that is pleasing to God*.

“The leaders of these churches therefore have a heavy responsibility toward God for anything that may happen at their meetings. It is their duty to devote their gifts entirely to the service of God, unselfishly and regardless of worldly considerations. They must pray for ‘spirit-control’, which will gladly be granted them, and having received it, *they must obey it implicitly*. If they will do this, their meetings will become divine service in fact and will inure to the edification and the spiritual welfare of their congregations. Then the higher spirit-world will become active and the low spirits will be denied access.

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"If the meetings are held according to my directions, they will bring you untold blessings, much joy and true peace of soul.

"Every meeting must be closed with a brief prayer of thanksgiving spoken by the presiding member, and, if possible, with a song.

"The training of a medium and the other particulars relating to communication with the good spirits may however be carried out in other ways than at '*communal seances*'. Any individual may, *by himself alone*, devote a definite time, such as half an hour or even less daily, or perhaps several times a week, to mental concentration. When so engaged he must proceed in the same manner as that prescribed for *seances* held in common. He must begin with a brief prayer, read a passage from the Scriptures and reflect upon it. Thereupon he must take a pencil and lay his hand on a sheet of paper lying before him, and wait patiently, in a state of perfect relaxation. If he is impelled to write down thoughts which are very insistently urged upon him, he should commit them to paper. If his hand is set in motion by an external force, he should yield to its impulse.

"At the end of the time which he has allowed himself for his devotions in private, he should conclude these with a prayer. He may rest assured that from the first moment at which he seeks contact with the good spirit-world, it will begin its work on him and create all the conditions pre-requisite to such contact. In fact, this work will often be begun as soon as a person turns his thoughts seriously to this subject. It often happens that mediumistically gifted persons experience what to them is an inexplicable sensation during the first serious conversation about the spirit-world and its contact with mankind in which they take part. This sensation arises from the fact that the spirits of the Beyond, of whom some are always hovering about you, immediately begin to exert their influence on such persons who, on account of their mediumistic tendencies, are highly susceptible to any odic action on the part of the spirit-world. But until a person knows at least something of the possibility of communicating with the spirit-world it would serve no purpose for the spirits about him to begin to work on him, and not only that, but it might have very unpleasant practical consequences, for neither he nor any of those about him would be capable of understanding the mediumistic symptoms which he would develop. He would be thought to be suffering from some nervous disorder and would be put under the care of

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a physician or sent to a sanatorium. Hence the good spirit-world begins its work only when there is some prospect of success, but not otherwise.

"In connection with these teachings I shall answer a question which many persons ask, reasonably enough: '*Does spiritism have an injurious effect on the health of mediums or of persons who frequent spiritistic seances?*' My answer to this is: '*No*', and '*Yes*'.

"If a meeting at which spirits appear is held *under God's auspices*; if everything done at that meeting is done in His name; if you will *put yourselves under His protection*, and if you will *love Him and seek only what is good*, contact with the spirit-world can never harm you. *On the contrary*, you will be strengthened *physically and spiritually*, and above all, the mediums who fall into a deep trance will be benefitted, because sleep, which you require to refresh you, is not needed by them while they are in that state. All this, of course, holds true only provided you are serving the good cause and keep the evil spirits at a distance. So long as mediums are in a state of trance, their bodies are resting and are thereby invigorated. Even though we, the good spirits, may be at work on them or through them, they are in no way harmed. On the contrary, they enjoy physical repose, and feel better at the end of a *seance* than they felt before it. The odic energy taken from the mediums and other participants at a *seance* is replaced by the good spirit-world with fresh od. Furthermore, during a medium's training, any internal defects of his which might interfere with or prevent a deep-trance state are removed through the good offices of the spirit-world, so that the medium in question is in a better state of health after he has been trained as a deep-trance medium than he was previously thereto.

"On the other hand, *spiritism is certainly injurious* if, in its pursuit, *God is disregarded*; if *everything is done under evil influences*; if, indeed, *amusement is sought from such contact with evil and if prayer is neglected*. In this way, step by step, you *fall into evil ways*, all the worse because not only are you led by the evil spirits to stray from the path of truth and righteousness, but because you suffer serious bodily harm, since the odic force taken from you by those spirits is never again replaced by them. In consequence the health of all participants and particularly that of the mediums is greatly impaired and in time, utterly ruined. There is, therefore, a grain of truth in the popular belief that he who makes a league with the Devil must pledge his own life as a for-

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feit, for his odic force is gradually sapped by evil and his body loses its power to retain life. Many mediums who engage in the lower forms of spiritism suffer mental and physical breakdown.

"Hence spiritism is injurious and dangerous only, if followed not for the sake of learning the divine truth and of growing in inward grace, but merely to satisfy curiosity and a craving for the marvellous, or to obtain information relating to material affairs or of purely scientific interest.

"Therefore, warn your fellow-men against participating in spirit-communication *which serves no higher ends*. Instruct them in spirit-communication of a good, divinely sanctioned nature, for this should be practiced by everyone. It is man's only path to the truth, and is the shortest road that leads to God.

"But even those who have not fought their way through to a belief in God should practice spiritism in its good form, if they have honestly resolved to accept the truth as soon as it is convincingly presented to them. Truth-seekers who follow this path in such a frame of mind will find the truth, and that freedom that is the heritage of the children of God. They will come to know the true meaning of religion. It was of such that Christ said, '*Seek and you will find.*'

"Those who have not yet learned to believe in God should nevertheless pray to Him, if only conditionally. They may adapt their prayer to the immediate exigencies of the occasion. The following supplication may be uttered by an unbeliever, if his intention is good and if he is ready to accept the truth:

'Oh God! If it is true that Thou dost exist, I pray to Thee with all my heart to guide me to the right path. Amen.'

"His prayer will surely be granted, for God is merciful to all who mean well. As to the particular religious denomination to which a man may belong, this has no bearing whatever upon his attendance at spiritistic meetings of the right kind.



Biblical Accounts of Mediums and of Schools for Mediums

'I raised up sons of yours as prophets and young men
to be Nazarites.' *Amos 2:11.*

“THE people of today seem to find something strange and new in the idea of the possibility of communication between spirits and mankind. This is because you read the Bible superficially and do not reflect upon its teachings as you should. If you did, you would inevitably ask yourselves as you read: ‘How did all these things happen? In what way could they have been brought about? What am I to think of them? How am I to explain them?’

“Seeing that the very opening chapters of the Bible relate that God conversed with mortals, that He spoke with Adam and Eve, with Cain and Abel, with Abraham, Isaac, Jacob and Moses, you, as rational beings, should at least make the attempt to form a clear conception of the manner in which this was done. They to whom God’s spirits spoke in those days, were human beings like yourselves. They had their sins and shortcomings as you have yours. The laws of Nature which governed their life on earth were no different from those of today. God and God’s spirits are the same today as they were then. And as you read further and find that there was daily intercourse between the people of Israel and the spirit-realm of the Beyond; that every man could ask counsel of God and would be answered; that the leaders of the people undertook nothing without the advice of the good spirit-world, your own common sense should tell you that communication with the spirit-world *is possible*. And if *it is possible*, and was maintained for thousands of years by mankind in the past, why should it be denied to the men of today?

“It is true that you seem to believe that it rests entirely with the spirit-world to communicate with you or not, and that the same is able, of its own accord and at its own will, to bring about such contact, without any help from you. You may think that the spirits are free to visit men at any time and at all times, and that all that is required of man is to admit the spirits and to listen to what messages they may bring. And since you see no evidence today of the spirit-communication of old, which plays so important

a part in the Bible, you have come to the conclusion that the Beyond has definitely abandoned all communication with the world of the living. This is a lamentable error. On the contrary, the good spirit-world is only too anxious today to come to you and is ready to cross the bridge leading from the Beyond to the Here. *But you must lend a hand in the building of that bridge.* It was true in the past also, that mankind on its part had to fulfill all the conditions required to enable the spirit-world to communicate with it. The peoples of old were familiar with these conditions, and observed them accordingly.

"Nowadays when you read in the Bible the description of the phenomena that accompanied the manifestations of spirits, you think that these phenomena were mere external trappings, having no connection with the spirit-communications themselves. Do you honestly believe that there was nothing more than foolery and idle outward show in the fact that the angel of the Lord spoke to Moses from the 'bush which burned with fire' and to the Israelites from the pillar of cloud, or that he could have made himself understood without the aid of that flame and that pillar of od? Do you by any chance imagine that God was diverting Himself when He said to Moses: 'Lo, I come to thee in a thick cloud, that the people may hear when I speak with thee'? and that He could have increased the carrying-power of His voice without increasing the cloud of od? Or do you believe that the great cloud that settled upon Mount Sinai amidst thunder and the sound of trumpets, was also merely outward show, and that these sounds could have been produced without the cloud? And when David besought Abiathar, the priest, to bring him the ephod with the breastplate of judgment, so that he might consult God and receive His answer, was that too only foolery? Or were the flames of the thorny bush, the pillar of cloud, the breastplate of judgment, and the other things with which you meet in the Bible as you read of the intercourse of the spirit-world with mankind, not rather the conductors imperatively required for telephonic conversation from the Beyond to the Here.

"As a matter of fact, they constituted the bridge over which God's spirits travelled to reach the people of those times. Without that bridge, they could not have come. The material contributed by terrestrial beings was odic force, which became visible to all in the shape of a flame during the burning of the thorny bush, and in the case of the pillar of cloud as odic vapor; by the

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same token, odic energy was required for the many materializations of spirits into incarnate form, recorded in the chronicles of those days. An adequate amount of the same force had to be available to those spirits which indicated the letters on the breastplate of judgment forming the words which constituted the answer sent from the Beyond.

"The sources of odic force for the spirit-communications recorded in the Bible were, then as now, the 'mediums'.

"In the Old Testament you will find a great deal written of 'prophets' and 'schools of prophets'. What meaning does this convey to you? Do you imagine that the gift of prophecy can be learned at school, as a scientific education is acquired? In your modern parlance you use the word 'prophet' to designate a person who can foretell the future, and according to that connotation it would be natural to assume that it was possible to acquire at the ancient schools of prophets, the faculty of predicting events to come.

"That is a misconception of the meaning of the terms 'prophet' and 'schools for prophets' as used in the Bible.

"A 'prophet' is a person from whom not his own, but a strange spirit, speaks. It was in this sense that the Apostle Paul wrote of 'the spirits of the prophets'. (*1st Corinthians 14 : 32.*)

"If the spirits which speak through a prophet are truthful ones, he is called a 'true' or 'real' prophet. If, however, they are lying, or, in other words, evil spirits, he is branded in the Bible as a 'false' prophet.

"What were called 'prophets' in Biblical times are today known as 'mediums'. The choice of words is immaterial; it is the substance that counts. All prominent characters of the Old and the New Testament were great 'mediums', and although the mediumistic conditions under which they surrendered their odic force to the spirit-world are not minutely described in the Holy Writ, they are plainly indicated in not a few of the accounts recorded therein.

"*Abraham was a medium.* The state of trance into which he passed to enable him to release his od during his intercourse with the Beyond can be clearly recognized in one passage: 'When the sun was going down, a deep sleep fell upon Abraham; a great horror of a darkness came over him. . . When the sun went down, and it turned dark, there was a smoking furnace, and a blazing torch that passed between the pieces'. (*Genesis 15 : 12, 17.*)

"The 'deep sleep' was not a normal sleep, but what you call

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today a 'mediumistic sleep', in which the medium's od is set free to be used by the spirit-world for its manifestations. The 'horror' and the 'great darkness' mentioned here, which not seldom overcome a medium serving the good cause, are produced by the evil spirit-world in its attempts to frustrate the messages brought by the good spirits, seeing that the sensation of fear will interfere with the surrender of any medium's od, and make the delivery of spirit-tidings impossible. But previous to this the forces of evil had already tried to exert their pernicious influence upon Abraham. When, at the Lord's command, he had slaughtered beasts and divided them, 'birds of prey' descended upon the carcasses, 'and Abraham drove them away'. The sacrifice had been offered with the object of opening up a source of od supplementary to that of Abraham, namely the od of the slain beasts. What the Bible here speaks of as 'birds of prey' were not actually birds, but evil spirits materialized as such. Only in that shape were they able to carry off the pieces of flesh. Now you can understand what they had in mind. They first tried to choke the source of od that had been opened by the slaughter of the beasts, and next, to check the flow of Abraham's own od by inspiring him with terror. The time chosen for Abraham's mediumistic activities was after dark, because, according to the familiar laws, light and heat have an adverse effect on the required condensation of od. As you already know, the '*smoking furnace*' and the '*flaming torch*' mentioned in the passage I have quoted, were odic manifestations.

"*Moses too was a medium.* It was the od liberated by him that shone in the bush like a flame, his own od being supplemented by that of the herd which he was tending. This incident also occurred at night. The odic condensation took place in a bush whose branches acted somewhat like a screen to hold the odic mass together, much as this was effected by the screen of the 'tent of testimony' or is accomplished by the 'cabinets' used in the spiritistic *seances* of today. The bush also possessed od of its own, which united with the other od.

"In very ancient times 'mediums' were called 'seers' because they generally possessed the gift of clairvoyance in addition to their other mediumistic qualifications. The word 'prophet' is of a later coinage.

"Such 'seers' or 'prophets' were found everywhere.

"When Saul, in the company of his servant, sought his father's asses which had strayed, the servant said: 'There is a man of

God in this city, a man who is highly respected. Whatever he says is sure to come true; perhaps he can tell us something about the errand we are on'. And at this point the Biblical account adds by way of explanation: 'Formerly in Israel, when a man went to consult God, he said: Come, and let us go to the 'seer'; for he that is now called a prophet was formerly called a 'seer'. (*1st Samuel 9 : 5-9.*) In this way Saul and his servant happened to go to the house of Samuel.

"Samuel was not only a medium himself, but was the head of the 'school of mediums' in Ramah. In those days such institutions were called 'schools of prophets'.

"When Saul was returning homeward and had come to Gibeah, he was met by a band of 'mediums' who were in a state of trance, and out of whom spirits were sounding the praises of the Lord. Saul straightway fell into the same state, 'and a spirit of the Lord came mightily upon him'.

"Your translators of the Bible who do not grasp the significance of this state, render the phrase 'and the Spirit of the Lord came mightily upon him and he prophesied', an expression from which the reader will find it hard to get much meaning. It was not Saul's spirit nor those of the mediums he had met that were inspired; the manifestations were those of good spirits from the Beyond who had taken possession of Saul and of the others. For this purpose it was not necessary for the mediums to have been in a 'deep-trance', for what you would now call a 'part-trance' or a 'semi-trance' would have been quite sufficient.

"The Bible further relates that David fled to Samuel at Ramah, where both of them lived at the 'house of the prophets' or, in other words, at the 'school of mediums'. When the messengers sent thither by Saul to take David arrived, Samuel was engaged in a *seance* with the mediums who at that moment were in a state of trance. Your version of the Bible reads: 'When they saw the company of the prophets prophesying, with Samuel at their head, a spirit of God came over the messengers of Saul, till they too prophesied'. 'And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then he went also to Ramah, and a spirit of God came upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel,

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and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?' (*1st Samuel 19 : 18-24.*)

"There is much in this account that requires explanation. The circumstance that all of Saul's messengers fell into a 'trance' so quickly can be accounted for by the fact that they were highly mediumistic. And in a great and powerful odic current, such as is present at any gathering of mediums, developed or in the process of development, like the meeting at Samuel's school for mediums at Ramah, it was not difficult for the spirit-world to bring about a state of 'semi-trance' in persons mediumistically inclined.

"Saul himself was a medium, and hence in his case no outside odic force was required to enable him to go into a semi-trance. For this reason he had entered this state while still on his way to Ramah.

"You need not be shocked at the idea of the mediums at the school in Ramah sitting about, or, according to the custom of the times, lying about scantily clad. Even today, mediums dress as lightly as possible when engaged in *seances*, as everything must be done to prevent them from developing a great amount of heat, since heat, as you know, has a disturbing and retarding effect on odic condensation. For this reason Saul lay down naked. When it is stated that he lay there all that day and all that night, this does not mean that he was in a 'trance' during the entire period. He was kept lying down for that length of time, because it was the good spirit-world's last effort to bring him back unto God from Whom he had become estranged by his disobedience. He was no longer in touch with the good spirit-world but had fallen under the spell of an evil spirit. He had in fact come to Ramah on that very day for the purpose of capturing and killing David. All this was now held up before his eyes as a last appeal in the various messages brought by the spirits of God, speaking through the mediums present. Samuel himself, by earnest expostulation, did his utmost to save the king whom he had anointed, from the destruction which threatened. This was the purpose also of the various acts of worship which Samuel performed in the presence of Saul and to which the Bible makes no reference: he sought to touch the king's heart and to induce him to retrace his steps.

"*Divine service* was indeed the most important part of the curriculum at the 'schools of mediums'. It was the aim to bring the mediums being educated there or 'student prophets' as they were called in those days, heart and soul into the closest communion

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with God. Unshakable belief and abiding trust in the Lord formed the foundation upon which the mediumistic acquirements of the students were built. In this way they were designed to become qualified to serve their fellow men as worthy instruments of God and His world of spirits, for the dangers to which mediums are exposed were the same in those times as the ones which exist today.

"The greatest of these dangers, then as in all ages, was the craving for honors and money. Mediums were highly regarded. Not only were the reigning princes eager to have numerous mediums in their retinues, but many well-to-do families kept a medium whom they called 'priest', in their employ for consulting the spirits. These mediums received valuable presents and their living was provided for them. Most of them were what would be called today 'planchette-mediums', who consulted the spirit-world by means of a 'breastplate of judgment' made in imitation of the breastplate of judgment used in the tabernacle.

"You will find this statement of mine confirmed in the Book of Judges. There it is related that a man named Micah restored to his mother the silver which he had taken from her, and that she caused a part of the metal to be made into a 'graven image' and a 'molten image' which were installed in the house of Micah, who consecrated one of his sons to serve him as a 'priest'.

"He furthermore induced a Levite from Bethlehem to serve him in the same capacity, saying unto him: 'Stay with me, be my father and priest; I will give you a pound of silver every year, a suit of clothes and your food. So the Levite agreed to live with the man . . .' (*Judges 17: 10, 11.*) What appears in your versions as a 'graven image' and a 'molten image' were the two parts of a 'planchette'.

"The mediums, being human, exerted themselves to remain in the good graces of those from whom they made their living, and therein lay the real source of danger. In their anxiety to transmit no tidings except such as would be agreeable to their employers, they sometimes did not hesitate to conceal unpleasant truths from them and to utter falsehood instead. By so doing they became 'lying prophets', thus severing their connection with the good spirit-world and becoming instruments of evil, even though they sought to maintain appearances by invoking the name of the Lord when engaged in their mediumistic work.

"More especially, mediums in the service of powerful temporal rulers were prone to yield to this temptation, as shown by the

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story of King Ahab. (*1st Kings, 22.*) There you read of four hundred mediums who conspire to tell the king nothing but agreeable news, a conspiracy which grew out of their own evil leanings. They thus cut themselves adrift from the good spirit-world, realizing as they did that they were making themselves the instruments of lying spirits. Naturally they feared that their falsehood would be exposed, should the king consult a truthful medium, and therefore, when Ahab summoned into his presence Micaiah, a medium in the service of the good spirit-world, the other mediums sent a messenger to intercept Micaiah with instructions to persuade him to enter into the plot, Micaiah however, refused to connive at the proceeding and warned Ahab of impending disaster, whereupon one of the lying prophets present 'stepped forward and struck Micaiah on the cheek saying: 'Which way went a spirit of the Lord from me to speak through you?' Here you have an instance of an utterly corrupt prophethood, which did not scruple to resort to falsehood and deceit for the sake of riches and worldly honors, and which, nevertheless, gave the impression of being an instrument of the Lord. Its mediumistic utterances are inspired by lying spirits, a fact of which those prophets were well aware and which they did their utmost to conceal.

"Mediumship of this character, especially if under the patronage of a king estranged from God, was bound to be disastrous to the whole nation *as soon as it ranged itself openly upon the side of undisguised idolatry*'. 'Prophets of Baal' was the name by which they were known, and they became exceedingly numerous. At times there was scarcely one good medium left among them. Thus it is said of the age of Eli, the High Priest: 'And the word of the Lord was rare in those days; visions were not common'. (*1st Samuel 3 : 1.*)

"On Mount Carmel Elijah said to the people: 'I, even I only, am left a prophet of the Lord but Baal's prophets are four hundred and fifty men'. (*1st Kings 18 : 22.*)

"The fact that the mediums of old allowed themselves to be swayed by worldly considerations to misuse their gifts can be gathered from the words uttered by God through the prophet Micah: 'And as for the prophets' — the Eternal says — 'who lead that make my flock astray; who cry 'All's well!' if they get food to eat, — and open war on any who refuse them. (*Micah 3 : 5.*) ' . . . and the prophets are divining for money, and all the while relying on the Eternal'. (*Micah 3 : 11.*)

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"You must not think that the people of those days accepted out of hand and as genuine all phenomena evoked by mediums. They too realized that they might be imposed upon and were just as suspicious of mediums as you are nowadays. In order to guard against being tricked by sleight of hand performances, they were in the habit of binding the mediums. Hence those of the mediums who lived by their calling kept on hand suitable fastenings for the head, feet and hands, with which they submitted to being fettered by their visitors. If after they had been fettered, demonstrations occurred which could be ascribed to, and as a matter of fact were produced by, the work of spirits, the visitors would be duly impressed and would be converted to a belief in the type of spirit-communication witnessed by them. But since it was not the good spirits which used such mediums as their instruments, persons who frequented these demonstrations eventually fell into evil ways. The teachings which they received from the evil spirits through the mediums turned them from the true God, and led them into vices of the vilest kind. It was the female mediums in particular who were the most patronized, and against whom was directed the threat pronounced by the Lord through the prophet Ezekiel: 'Son of man, face the women of your country who only prophesy from what they feel; and prophesy against them, and say: Thus saith God the Lord: Woe to the women that sew pillows upon all joints of the hand, and make kerchiefs for the head of persons of every stature to hunt souls! . . . And you have profaned me among my people for handfuls of barley and for pieces of bread'. (*Ezekiel 13: 18.*)

"The method followed in the development of mediums in the 'schools of mediums' of Biblical times is not given in detail in the original documents of the Scriptures. First of all, however, the applicants for mediumship were tested as to their general aptitude for the calling and those who possessed the necessary qualifications were very soon picked out; those who did not, were dismissed.

"But even applicants highly gifted by nature as mediums were retained as students only if their character warranted the belief that they would employ their talents in the service of what was good and sacred. It was on this factor that the heads of the good schools of mediums laid special stress, whereas in the schools conducted by priests who worshipped idols only the applicant's mediumistic qualifications were taken into consideration. The same difference existed in those days with respect to the develop-

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ment of mediums, that you may find today. You yourself have witnessed with your own eyes the development of more than one medium. You have arranged for and conducted meetings at which this development was taken in hand. You invested such meetings with the character of a *divine service* and you did your utmost to bring yourself and the other participants nearer unto God. All of you put yourselves under His protection. You opened and closed the gathering with prayer and with praise to the Lord. Your readings were chosen from the word of God as recorded in the Scriptures. You sought only that which is good, and were ready, if it pleased God, to become useful instruments of the good cause.

"In that same way the development of mediums was conducted by the God-fearing among the Israelites.

"As compared with this, however, you should observe what goes on at most 'spiritistic seances' nowadays. Of God and of His praise there is generally not even a suggestion. People attend them for the sake of seeing something out of the ordinary and for excitement. By whom these demonstrations are brought about, whether by good spirits or evil ones, is of no consequence, and many of those who go to such meetings do not even believe that the phenomena witnessed there are the work of the spirit-world, but persist in ascribing them to human agencies. This nullifies at the outset the sole purpose entertained by the good spirit-world through its communication with mankind, namely, to bring man nearer to his God.

"It was at meetings of this sort that 'Baal's mediums' were developed. True enough, the people of those times knew that what they saw involved communication with spirits, but everyone engaged in this low form of spiritism was interested only in witnessing and learning things through this channel which would promote his worldly undertakings and ambitions. His fate in the next world was as far from his thoughts as it is from those of most people of the present age. Hence it was quite natural that the people of that time should not be at all interested in seeing to it that the mediums were developed with a view to fitting them for lofty and sacred purposes.

"No space is devoted in the Bible to a minute description of the schools of mediums conducted by the idolatrous priests because the development of 'Baal's mediums' took place at the general gatherings held to pay homage to the idols. No special form of

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development is required to fit people to serve evil ends: this comes about by itself, for: 'Man is inclined to evil from the days of his youth'. But to attain what is good and pleasing to the Lord requires great effort and a hard struggle, and for these, special preparation is imperative. Hence such preparation was necessary for those mediums who had resolved to become instruments of the Divine will. They were educated at the 'schools of prophets' as related in the Bible, under the guidance of men of God, like Samuel, Eli and Elijah.

"In the days when great and God-gifted men like these stood at the head of such 'schools for mediums' there were vast numbers of applicants seeking admission, for the God-fearing families considered it a mark of Divine favor if among their children there were any gifted with mediumistic powers which could be developed under a leadership of this high type.

"In the times of Eli and Elijah there was a school for mediums in every city of importance, such as Ramah, Gilgal, Bethel, Jericho and others. The student prophets under Elijah were so numerous that their places of assembly could not hold them, and so it came to pass that one day they said to him: 'This dwelling of ours as you see for yourself is too small for us. Pray, let us go, to the Jordan, and get each of us a log, to build a dwelling-house for ourselves there'. And he answered: 'Go!' (*2nd Kings 6 : 1, 2.*)

"In the days to which the New Testament refers there were no special schools for mediums among the Christians. They were not needed, because the assemblies of worshippers were held in such a manner that they took the place in every respect of the functions of the earlier schools for mediums. The worshippers joined hands when they offered prayer, to signify that they were 'all of one heart and of one soul'; that they were *united* by love into one community, and that they were addressing their prayer to God as a single unit, all of them as members of *one* spiritual body, inspired by *one* spirit, cherishing *one* hope, bound together by *one* common faith, supplicating *one* God.

"For the mediumistically gifted members of the community this custom of joining hands was of great importance, since in this way the odic power of all was collected into a single odic current. This could be utilized by the spirits of God, both for the purpose of manifesting themselves through the mediums already developed, as well as for developing those in process of preparation for the calling. The steps in the development of mediums were perfectly

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familiar to the early Christians from their days of heathenism, so that they were well aware of what they were about. As heathens they had been in the habit of communicating with evil spirits, and the natural laws governing such communication were well known to them. They also knew that heathen idol-worship was nothing but an intercourse with demons, carried out under the same natural laws that apply to communion with good spirits.

"Hence Saint Paul did not find it necessary to instruct the Corinthians regarding the laws by which spirit-communication can be brought about at all, but confined himself to telling them of the influence exerted upon them by the good spirits, as contrasted with that exerted by the evil ones.

"Chapters 12 and 14 of the First Epistle to the Corinthians contain everything relating to communication with the good spirits that any devout, God-seeking person need know of the subject. Unfortunately your present generation no longer comprehends the teachings imparted to the Corinthians by the Apostle in those chapters. This is due first of all to the fact that you are generally ignorant in matters relating to spirit-communication. Again, blame must be placed upon your incorrect translations of the Bible and upon the erroneous explanations offered to Christians on the strength of those incorrect translations.

"Because of the importance of the subject, I shall go through Chapters 12 and 14 of the First Epistle to the Corinthians with you, and interpret them to you correctly.

"According to your versions, Chapter 12 begins with the words: 'But I want you to understand about spiritual gifts, brothers. You know when you were pagans, how your impulses led you to dumb idols'.

"The very first words: '. . . about spiritual gifts . . .' contain a misleading error in translation. The reader can construe them only as meaning that the gifts in question are the gifts bestowed by the Lord on man's spirit, whereas the Greek text at your disposal reads quite differently, its literal translation being as follows: 'About matters relating to spirit-communication'. Today we should put it more briefly and say: 'About spiritism'. Again, the original text does not say 'dumb idols' but 'dead gods', the latter term being universally understood to mean the 'demons' or spirits severed from God, which are always referred to in the Bible as the 'dead'.

"In what follows, there are two sentences that are lacking in

the Greek text now available to you. They ran: 'Thus you became companions of the evil spirits, who would not recognize Jesus as their Lord. But now, that you belong to Christ and are subject to His rule, you may communicate with holy spirits'. Immediately after these sentences which have been omitted in the Bible, came Verse 3, which reads according to your translation: 'So I tell you, that no one is speaking in the Spirit of God' when he says: 'Cursed be Jesus' — and that no one can say, 'Jesus is Lord', except in the Holy Spirit.

"But also in the translation of this verse there is an error that obscures the sense, namely in that the Greek text does not read: 'in *the* Spirit of God' and: 'in *the* Holy Spirit' but: 'in a spirit of God' and: 'in a *holy spirit*'.

"The true meaning is, that the several results are brought about, not directly by God Himself, but by the spirits serving Him, who accomplish His will among His creatures on earth with the aid of His power.

"Due to the fact that your translators of the Scriptures have, in countless passages, used the expression: '*the* Holy Spirit', whereas the Greek text reads: '*a* holy spirit', they have not only occasioned erroneous interpretations of the passages in question, but above all, they have caused such confusion regarding the meaning of the term 'holy spirit', as to give rise to the false doctrine that the Holy Spirit is a Divinity.

"For the sake of giving you a clear insight into what is meant by spirit and spirits, so that you may be able to understand the two chapters under consideration, of the First Epistle to the Corinthians, I shall illustrate my meaning by an example taken from worldly conditions.

"In the days when your kings were absolute rulers, *only the king's will* had any weight in matters that might happen within his dominions. Within his jurisdiction only *one* will, only *one* spirit, existed, namely, the will and the spirit of the king. His servants and officials performed their acts of office subject to his authority entirely, and only according to his will and his spirit. From this it did not follow that they were obliged to obtain the king's consent for every individual official act; they had his laws and his general instructions by which to go, and from these they could decide for themselves what should be done in each separate instance.

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“There were, therefore, many people engaged in governing the kingdom, but only one real ruler: the king.

“This is true also of the Kingdom of God. Within this, there is only *one* absolute ruler, whose will is law in all things. That ruler is God, or, as sometimes expressed in the Bible, the Spirit of God, or *the Holy Spirit*. The other spirits, likewise known as God’s spirits or holy spirits, are merely God’s executive agents, His servants and officials. Their functions also are defined by laws and directions, subject to which they act. Hence they, too, do not require special instructions from God on every occasion. They all co-operate in the same spirit and the same sense, in the furtherance of God’s will and intention. They represent, so to speak, a great governing body composed of many parts which, although individually distinct and independent of each other, are ruled as the parts of a whole by the spirit which appointed the spirit-world as a governing body, and which has conferred thereon its own might and authority. This was in the mind of Saint Paul when he wrote: ‘Now there are diversities of gifts, but *the same Spirit*. And there are diversities of ministrations, and *the same Lord*. And there are diversities of workings, but *the same God*, who works all things in all’. (*1st Corinthians 12 : 4.*)

“Thus if it happened at the meetings of the Christians in Corinth that one spirit spoke through a medium in a strange tongue, a second through another medium in the language of the country, a third endowed its medium with healing-power, and still other spirits worked in other ways, these spirits were not acting at their own pleasure nor under their own authority, but at the will and under the authority of the *one* God, the highest, almighty spirit.

“The Corinthians were naturally greatly impressed and astonished whenever a spirit spoke through one of their mediums in a strange language. They therefore eagerly desired, and included this wish in their prayers, that as many spirits as possible might manifest themselves in this way. Since this wish arose only from human curiosity and love of the sensational, they were reprimanded because of it by Saint Paul, who told them that the workings of the spirits which visited them were for the sole purpose of serving the edification and the internal growth of the church, and were not undertaken for the sake of gratifying purely personal desires. What would it profit them, he asked, if the spirits which came to

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them spoke 'in tongues'? Neither the medium's spirit would thereby be benefitted, since it could not understand the words that were uttered, nor would the medium's hearers profit, as the strange speech would be equally unintelligible to them. Let them rather pray to be visited by spirits which would impart teachings to them in their mother tongue, and if spirits spoke to them in strange tongues, let them pray that their speech might be interpreted, which could be done either by those spirits themselves or by others.

"It may seem extraordinary that spirits should speak at all in a language unknown to their hearers, but there was a good reason for this, since it served to prove the reality of spirit-communication, or, as Paul aptly says, as a sign to the unbelieving.

"Here I must pause to explain that your versions of the Bible refer to speaking in foreign languages as 'speaking in tongues', and to communications imparted in the language of the country as 'prophesying'.

"That Paul heartily approved of the efforts of the Corinthians to communicate with the spirit-world is shown by his words: 'So also you, since you are zealous of spiritual gifts, seek that you may abound to the edifying of the church'. (*1st Corinthians 14 : 12.*) Your translators have rendered this sentence also unintelligible by substituting the term 'spiritual gifts' for the word 'spirits', in spite of the fact that the original text expressly says 'spirits' and not 'spiritual gifts'.

"At the conclusion of his teaching, Paul exhorts the Corinthians to 'let all things be done decently and in order', for 'God is not a God of confusion, but of order and peace'. By this rule the mediums also are directed to abide. Not more than two, or at the utmost three of them may put themselves at the disposal of spirits speaking in a strange tongue, and then only, if spirits able to interpret are present, but if there be no interpreter, let him keep silent in the church'. As to the revelations made in the mother-tongue of the participants, these also are to be restricted to two or three, in order that the hearers may have time to discuss what they have heard and to express their views as to its meaning, or, in Paul's own words: 'Let the others exercise their judgment upon what is said!' The admonition which Paul gives to the Corinthians in this passage is the same as that which I, as you know, have uttered so often at your gatherings. I, as well as the other spirits that have spoken with you, have been in the habit of urging you, at the conclusion of our visits, to discuss among yourselves

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what you had just heard, and to exchange your opinions concerning it, for the question at issue is not one of how much you may hear at any single meeting, but of how well you understand what you have heard. If, then you will talk over among yourselves the things that we spirits have told you, we shall be able to say who there is among you that has understood us correctly, and who has not, for we remain present during your discussion and listen to what you are saying. If we gather from your remarks that your interpretation is incorrect or that there are differences of opinion among you, we again enter into the mediums and clear up any points which remain doubtful.

“Anyone not familiar through personal experience with the interrelated factors in spirit-communication and with the relation in which the spirits stand to the mediums will be unable to understand the rules of procedure laid down by Saint Paul. Therefore I shall add a brief explanation.

“You cannot possibly overestimate the human character of the relations of the good spirits with respect to you. They are the best friends you have, and are always present in large numbers at your religious gatherings. In the most cases they are spirits which were mortals like yourselves, and which in the Beyond have progressed toward God. They have been assigned as your guides, counsellors and guardians. They have the most fervent desire to lead you along the path toward God while you are still on earth, in order that, when you depart thence, you may enter as high as possible a sphere in the spirit-world. It not infrequently happens that your friends among the spirits, while they were on earth, belonged to other countries than your own and spoke the languages of those countries. Many of them cannot speak your native tongue, for spirits, like everyone else, must learn those languages of the human race with which they were unfamiliar during their stay on earth. All of them, however, are eager to speak a good word, and crowd about the mediums for the purpose of using them to deliver a spoken or a written message. For the sake of preserving order on such occasions, a ‘controlling spirit’ is present at each gathering devoted to communicating with good spirits, it being that ‘controlling-spirit’s’ duty to decide, which of the spirits may speak and how long they may speak. In making its decisions regarding the admission of the individual spirits, the ‘controlling spirit’ is guided somewhat by the rules and resolutions adopted by the assembly itself; if, for instance, the participants agree not to allow com-

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munications in a language unknown to them, the controlling spirit will admit no spirit unable to express itself in the mother-tongue of those present. The mediums too have the power to deny the admission of a spirit-being into their bodies, for a state of 'trance' occurs only when no resistance is offered on the medium's part. Hence, as Paul says: 'the spirits of the prophets are subject to the prophets', or, in other words, to the 'mediums'.

"There is one passage of Paul's teaching which is obscure, partly in itself and partly because of its incorrect rendering. This passage reads: 'When ye come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done to edifying'.

"First and foremost, the translation is wrong, as I have said, for it should read: 'When you have come together, each one *receiveth* a psalm', and so forth. Each one *receives* whatever it may be, through a medium present. He does not bring it with him, already prepared, but during the course of the meeting the spirits offer these various things through the mediums. One spirit may offer a hymn; another, an instructive discourse; a third, a revelation; still others, a message in a foreign language and a translation of that message into the native tongue. Out of the great variety of spiritual fare offered, everyone present may choose what will best satisfy the immediate needs of his soul, for the object in view is the edification of the whole congregation, rather than that of only one or another of its members. The offerings are made as diversified as possible because of the wide variation of the spiritual requirements of the participants. One, who personally, or whose family, has experienced particularly good fortune, will be able to express his feelings best by words of praise to the Lord, which will be pronounced by a spirit through a medium; another feeling downcast, will be cheered by a message of consolation. A third may be assailed by doubts as to whether the things he is witnessing are indeed the workings of the spirit-world, and will be relieved of these doubts when he hears a medium speak in a strange tongue.

"Paul's teachings to the Corinthians regarding the manner of holding communication with the spirit-world were not evolved in his own mind, but were uttered at the Lord's behest, for he ends them with the words: 'If any man thinks himself to be a prophet, or spiritual, let him take knowledge of the things which I write to you, that they are the commandment of the Lord'. (*1st Corinthians 14 : 37.*) And he adds: 'So do I teach in all churches of the saints'.

Inquiring of God as Recorded in the Holy Writ

"Thus says the Lord, the Holy One of Israel, and his Maker:
Ask me of things that are to come!"

Isaiah 45:11.

"**G**OD is the fountain of truth. Whosoever shall draw from it will receive the truth and will be preserved from error. A knowledge of this led the faithful of olden times to enter into communion with God when seeking the truth. They did not expect this communion to come about and to bring conviction by way of *inner illumination, but by way of revelations of the truth received from without, and sent by the Lord in a manner perceptible to the human senses.* They inquired of God by means of human expedients, and were answered by Him through the same channel.

"They were well aware that the good spirit-world in the service of God is the agent of His will, *and that to consult the spirit-beings of God's kingdom is equivalent to inquiring of God Himself.*

"They were equally well aware that there is such a thing as an evil spirit-world, and daily experience had taught them the possibility of communicating with this also.

"At all times before the birth of Christ and in the early days of His era, the godly made liberal use of the privilege of inquiring of God. The writings of the Old and the New Testament abound in instances in which it is related that the faithful, when desirous of learning the truth, 'inquired of God' and received their answers, transmitted to them through God's spirits.

"If you will open your Bible and carefully read through its Books one by one, you will find my statement confirmed.

"You will find mention made of 'inquiring of God' in one of its very early chapters, it being related of Rebekah, the wife of Isaac, who feared that she was barren: 'Twins were struggling in her womb and she said: 'Why has this befallen me'? So she went to consult the Lord'. (*Genesis 25:22.*) The manner in which she 'consulted the Lord' is not recorded, nor yet the way in which she received the answer which was vouchsafed to her, but the casual way in which the story is told shows that inquiring of God was not an unusual practice.

"After the exodus of the Israelites from Egypt, the people

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daily appealed to Moses to 'inquire of God' on their behalf. 'And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand about thee from morning unto even? And Moses said unto his father-in-law, *Because the people come to me to inquire of God: when they have a matter, they come to me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws.* (Exodus 18 : 14-16.) Here also nothing is said to show the method by which the inquiries were addressed to God. Not until later, when Moses at God's command had built the tabernacle, do you find a more detailed account of the means by which 'inquiries of God' and the answers thereto were made possible: 'It came to pass, when Moses entered into the Tent, *the pillar of cloud descended, and stood at the door of the Tent; and the Lord spoke with Moses.* . . . And the Lord spoke unto Moses face to face, as a man speaks to his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent'. (Exodus 33 : 9-11.)

"The essential parts of this account are already familiar to you from my former teachings, but now you will probably notice also that there is a difference between the manner in which Moses inquired of God, and that in which it was done by the people. To the solemn inquiries addressed to God as here related, Moses, as the representative of all the people, is answered by the Lord through the pillar of cloud, whereas when individuals of the people inquired of God, their answer came, not through the pillar of cloud but through another channel, which, although not clearly defined in this passage, is sufficiently well indicated to leave no doubts on that score in the mind of anyone familiar with the subject. You learn that Joshua, the servant of Moses, was not allowed to leave the Tent; evidently therefore, there must have been a reason for his constant presence there. This reason was directly connected with the practice of inquiring of God, *Joshua having been especially appointed to act as a medium for those of the people, who desired to inquire of God concerning their private affairs.* It is expressly stated that 'every one that sought the Lord went out unto the tent of meeting'. No fixed hours for 'inquiring of God' having been set, Joshua was obliged to be present in the Tent at all times, so that he might be available to all as a medium for transmitting the Lord's answers. *He was employed as an instrument by God's*

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spirits, in the same manner in which they employ the mediums of today.

"After the death of Joshua, the Israelites inquired of God: 'Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up: I have delivered the land into his hand'. (*Judges 1 : 1, 2.*)

"When the Danites sought an inheritance to dwell in, they sent five men to spy out the land. These came to the house of Micah where they met a Levite who lived there as a medium. 'And they said to him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said to them, Go in peace: Before the Lord is your way wherein you go'. (*Judges 18 : 5, 6.*) In this chapter there is also a detailed account of the manner in which the Levite inquired of God. It is related that Micah had caused a founder to make him a 'graven image' and a 'molten image', as your translators express it, not knowing the true meaning of the term and even assuming that these images were 'idols'. As a matter of fact they were made *in imitation of the breastplate of judgment worn on the garments of the High Priest* and so called, as you know, because it was used for inquiring of God.

"Imitations of the High Priest's breastplate of judgment were used whenever the people of Israel consulted the Lord in matters of private interest. These imitations corresponded perfectly to what is now called a 'planchette' and consisted of two parts: a lower, stationary part, generally cast as a plate and engraved with the letters of the alphabet or other symbols, and an upper part, light and handsomely carved and provided with a pointer. The cast plate was either set upon a table or fastened to a base or a pillar, and was highly polished to allow the upper part to slide over it with ease. Whenever counsel was sought of God, the movable upper part was sent upon the plate, and the medium, laying his hand on it, waited for it to be moved by the spirit-beings to the letters on the plate with the aid of his own odic power. If this happened, the pointer indicated in the proper order the characters which, when combined into words and sentences, spelled out the answer returned by God. It was, therefore, substantially the same thing as the High Priest's breastplate of judgment.

"The imitation of that breastplate was even carried to the extent of having precious stones engraved with characters, set into

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the cast plate by expert jewelers, large sums of money being spent for the purpose. And precisely as the High Priest wore costly robes when seeking counsel of God, similar garments were provided for the *private mediums* who attended the breastplate of judgment. Thus we read of Micah: 'And he made an ephod and a breastplate of divination, and consecrated one of his sons, who became his priest'. (*Judges 17 : 5.*)

"Gideon also made the spoils taken from the Midianites into an 'oracle' of the kind described, and 'put it in his city, even in Ophrah', where it could be consulted by all. But before long it was used by the people to consult evil spirits. (*Judges 8 : 27.*)

"Gideon had caused it to be made for the use of inquiring of God only, but it was misused by the people, who employed it to inquire of the 'dead' or, in other words, to communicate with the evil spirit-world, and who thereby fell into idolatry.

"However, those among the Israelites who observed God's commandments made use of private channels for communicating with Him only in emergencies. In matters of great importance they still preferred, when inquiring of God, to repair to the spot which He Himself had appointed for the purpose in the days of Moses. They used to go to the 'tent of meeting' where the High Priest inquired of God for them by means of his breastplate of judgment. Thus when the Israelites went up to Beth-el they 'asked counsel of God: Who shall go up for us first to battle against the children of Benjamin? And the Lord said, Judah shall go up first'. (*Judges 20 : 18.*)

"When Saul wanted to pursue the defeated Philistines by night and to destroy them utterly, and his people were willing to follow him, the priest said: 'Let us consult God here. So Saul asked God: Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But God did not answer him that day'. (*1st Samuel 14 : 36, 37.*) God did not answer Saul on that day because Saul's son had violated a command of the Lord, Who intimated by His silence that He would answer only those who obey Him.

"David almost invariably inquired of God through the breastplate of judgment. His medium was Abiathar, the priest. ' . . . but David strengthened himself in the Lord, his God, and David said to Abiathar, I pray you, bring me the 'ephod' (breastplate of judgment). And Abiathar brought the ephod to David. And David inquired of the Lord saying, If I pursue after this troop,

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shall I overtake them? And he answered him, Pursue; for you will surely overtake them, and will without fail recover all'. (*1st Samuel 30 : 7, 8.*)

"Only those will God allow to inquire of Him who put their whole faith in Him and who look to Him for help. But all those who hold communion with the Evil One and who look for help to the spirits of the Abyss, God will reject. 'These men have taken the idols into their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?' (*Ezekiel 14 : 2.*)

"It is not the half-hearted, not those who today turn to God and tomorrow to Baal, not those who today attend church and devote tomorrow to wickedness, whose appeals for counsel God will answer. This was true in olden times and it is true today. Of such, God has drawn a true picture through the mouth of Isaiah the Prophet: 'Yet they ask me daily, and delight in knowing my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous judgments; they delight to draw near God. . . Is not this the fact that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily . . . *Then thou shalt ask, and the Lord will answer.*' (*Isaiah 58:2-9.*)

"There were many different ways in which God manifested Himself to the faithful who sought His counsel in their troubles. The story of the Kings of Israel, was answered by the Lord while he was still an obedient servant of the Lord. On the day before the battle of Gilboa, Saul, who because of his disobedience had been deserted by God's spirit, 'inquired of the Lord' but 'the Lord' answered him not, neither by 'dreams' nor by the 'Urim', nor by the 'prophets'. (*1st Samuel 28 : 6.*) This indicates that on previous occasions Saul had been answered in one or another of these ways. What your Bible translators express by the word 'dreams' is spirit-sight, or a vision, in which a person sees the truth in an unmistakable picture. Such visions are vouchsafed only to those who have mediumistic powers of clairvoyance. The spirit-world there-

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fore finds it necessary, in selecting the way of delivering its messages, to take into account the receptivity of those to whom these messages are directed.

“When use was made of the ‘Urim’ or ‘breastplate of judgment’ God’s answers were given in collaboration with a medium, as I have already explained to you.

“As for the ‘prophets’ who figure so frequently in the Bible as bearers of messages from God, they were ‘speaking mediums’ who in not a few instances were capable of receiving God’s words either by clairvoyance or by clairaudience, and who then transmitted them.

“Wherever in the Scriptures you find a reference to ‘inquiring of God’, you will also find confirmation of the truth that God will send His answer in some way that men can understand, to all those who turn to Him confidingly and who appeal to Him for counsel.



What is meant in the Bible by "Inquiring of the Dead"

"Why consult the dead on behalf of the living? Consult the message and the counsel of God!"

Isaiah 8 : 19.

"WHEN you of the present generation speak or write of the 'dead' you are referring to those who have departed from the earth and whose bodies are at rest in the churchyard. You put no other meaning upon the word 'dead'. 'Death' therefore signifies to you the severance of the spirit from its earthly body."

"The Scriptures constantly refer to 'death' and to 'the dead', but rarely to designate thereby corporeal death. 'The dead' of whom the Bible speaks are not those whose days on earth are over. When the Bible mentions 'death' it does not mean the separation of the spirit from the body, *but the separation of the spirit from God*. To be united with God and to belong to Him, is 'life'. To be severed from God is 'death'."

"This teaching recurs throughout the Old and the New Testament."

"The 'dead' are those who are *severed from God*, the 'spiritually dead', be they spirits in the Beyond or passing through life on earth as men who have forsaken God."

"The very first reference to 'death' in the Bible signifies *separation from God*, for when God forbade the first people, dwelling in Paradise, to eat of a certain fruit, He added the warning: 'For on the day you eat from that tree you shall die'. (*Genesis 2 : 17.*) It was not the death of the body that was meant by these words, but separation from God, for, as you know, the first people suffered not bodily, but *spiritual* death when they had violated His Command. By their disobedience, they went over to the side of Evil, and thereby severed themselves from God."

"When Moses, as his life on earth drew to an end, bade farewell to the people, he gave them this admonition: '. . . I have put life and death before you, the blessing and the curse: Choose life, than, that you and your children may live, by loving the Eternal, your God, obeying his voice and holding fast to him. . .' (*Deuteronomy 30 : 19, 20.*)"

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"It was not *terrestrial life* nor *bodily death* that he had set before the people, but *spiritual life*, which should endure while they held fast to God, and *spiritual death*, which would ensue at the instant of their forsaking God and severing themselves from Him. 'He that keepeth the commandment keepeth his soul; but he that is careless of his ways shall die'. (*Proverbs 19 : 16.*) 'Verily, verily, I say unto you, if a man keep my word, he shall never see death'. (*John 8 : 51.*)"

"*The sin of apostasy from God therefore carries with it spiritual death.* 'Do you not know that you are the servants of him whom you obey, either the servants of the sin which brings to you the spiritual death, or servants who obey the call of righteousness?' (*Romans 6 : 16.*) 'What fruit had you to show in those days? Was it not of which you are now ashamed? Is not the end of it all spiritual death? But now, being rid of sin and having become God's children, you have fruit which makes for your sanctity, and which in the end leads to the life hereafter. For the wages of sin is the spiritual death but God's gift of grace is a life to come. . . ' (*Romans, 6 : 21, 23.*)"

"*Not all sin leads to separation from God, but 'only the sin when it is fullgrown brings forth death'.* (*James 1 : 15.*) It is not the stumbling and falling of those who believe in God and seek unto Him that bring forth spiritual death, for the stumbling is through human weakness, and the falls are suffered on the road Godward. *But to abandon God, to turn your back upon Him, and to live as though there were no God, that is the sin which bringeth forth spiritual death.*"

"*The 'dead' are God's enemies.* They have placed themselves under the rule of the spirits of Evil. 'They have transgressed the covenant: there have they dealt treacherously against me'. (*Hosea 6 : 7.*) They have deserted their colors and serve the Prince of Darkness. They have chosen him as their god. That is the meaning of the word 'whoredom' which occurs so often in the Holy Writ. 'Their doings will not suffer them to turn unto their God; for the spirit of whoredom is within them, and they know not the Lord! (*Hosea 5 : 4.*) And because of this spirit they are not ripe for a return to their God. 'Will I ransom them from the power of Sheol; will I redeem them from death? O death, where are they plagues? O Sheol, where is thy destruction?' (*Hosea 13 : 14.*) Plagues and destruction are the punishments which God visits upon apostates through the spirit-powers of evil."

"It is natural that God, who wants only what is good in spirit-

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ual life, should have strictly forbidden all intercourse with the 'dead' as being His enemies. There is nothing good, there is no truth and no virtue, that can be learned of them."

"Appalling indeed were the consequences of the dealings held by the nations of old with the evil apostate spirits through the agency of low spiritism, to which the Bible refers as harlotry or idolatry. There were no abominations in which the 'dead' did not lead the misguided people through their human mediums. Not only did the people eat the flesh of the offerings that had been dedicated to the demons, intoken of fellowship with the latter; but they did not shrink from sacrificing their sons and daughters to the evil spirits and from committing the most shameful excesses at the sacrificial rites. All of these practices were instigated by the Powers of Evil, once the people had entered into communion with them. 'They joined themselves also unto Baal-Peor, and ate the sacrifices of the 'dead'. (*Psalms 106 : 28.*) 'Yea, they sacrificed their sons and daughters to demons'. (*Psalms 106 : 37.*)"

"The consequences of idolatry are thus pictured in the Wisdom of Solomon: 'For whilst they slew their children in sacrifice, or used secret ceremonies, or made revellings of strange rites; they kept neither lives nor marriage any longer undefiled: but either one slew another traitorously, or grieved him by adultery. So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, and the end of all evil. For either they are mad when they be merry, or *prophesy lies*, or live unjustly, or else lightly forswear themselves'. (*Wisdom 14 : 23-28.*)"

"When you read of these things you may be led to conclude that those people acted thus because they were no longer in their right minds. They were, nevertheless, as normal as you are today. But such is the power of evil, and so subtle are its ways of misleading men, that those who have once fallen into its snares find it almost impossible to extricate themselves from them. Of all the weapons of the Powers of Darkness, the mightiest is a *mixture of truth and falsehood.*"

"They convinced those who communicated with them by "inquiring of the dead' that animals, the sun, the moon and the stars were the embodiment of mighty spirits which had great power over

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men, and could shape their fortunes for good or ill, and that, in consequence, these beasts and heavenly bodies must be worshipped in order to ensure worldly well-being and to avert calamity. They taught, furthermore, that communication with them could be had by means of sacrifices, particularly by the sacrifice of children."

"This doctrine was true to the extent that it taught that spirits are incorporated in all material things, and also, that communication can be had with these spirits through sacrificial offerings. The fatal underlying falsehood was, that the spirits of the Lower World were powerful benevolent spirits, having the good of their worshippers at heart. Once the evil spirits had impressed their adherents with this belief, the step to human sacrifice was a short one. The parents of a child marked for sacrifice were told that after its death, its spirit would constantly hover about them and bring them good fortune, but that both they and their child were doomed to the direst misfortune should they refuse to allow it to be offered to the idols. Obsessed as they were, they always gave way in the end."

"You need not wonder at this, for during the rites performed before the idols and at idolatrous gatherings generally, the evil spirits announced these doctrines through their trance-mediums and supported them by the exhibition of miracles which accompanied their discourse. Not infrequently, the idols themselves spoke. Such speech was a 'direct voice' produced by the low spirit-world with the aid of the od of the offerings and that of the mediums in attendance."

"The cause of apostasy from God was then, as it is now, the craving for worldly success and prosperity, but in those days all of the prerequisites for communicating with the spirit-world were well known, while today they have fallen into oblivion. Consequently, apostasy manifested itself in those times not only in *inward defection from God*, but in deliberately fostered, palpable, communication with the evil spirit-world, held through spiritistic idol-worship. 'Seeking unto the dead' was as much a part of the daily lives of the worldly minded, as was *seeking unto God* an integral part of the worship of the faithful."

"The messages sent by the 'dead' through their mediums were such as to flatter the human foibles of the recipients, who heard nothing but what was agreeable to them and who had no desire to listen to God's instruments, the good mediums. 'For it is a rebellious people, lying children, children that will not hear the

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law of the Lord that say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us'. (*Isaiah 30 : 9-11.*)"

"It was only what would please them that they wanted to hear, especially such things as would further their worldly interests, as Saul when consulting the witch of Endor summoned the spirit of Samuel. Good spirits will not allow themselves to be summoned at the whim and pleasure of men. They come of their own accord with God's sanction, or, in certain cases, at His express command. But they come only to those who seek unto God, in order that they may point out the way to Him. Which particular one of the good spirits is to manifest itself is not for man to determine, but rests with the good spirit-world. It is also true that of the evil spirits, not always those whose visit people desire are allowed to appear, for they too may communicate only by permission. They will, however, invariably claim to be the ones that were summoned, whether or not this is true, for they are spirits of falsehood whose only concern is to tell their adherents what these would like to hear."

"It is, therefore, an act of great folly for people to agree among themselves that whoever dies first will let the survivors know whether or not there is a future life. Whoever enters into such an agreement and makes his belief in a future existence contingent upon the fulfillment thereof, will invariably fail to receive the evidence he desires, for agreements of that kind are proof in themselves of an absence of belief in God, and the fate in store in the Beyond for those who die unbelieving is such that they are in no position to communicate with the living. The spirits of the lowest spheres remember nothing of life on earth or of any agreements which they may have made there; even if they did remember, they could not leave the place to which they are confined because of their transgressions. But whosoever believes in God will be able, without any such agreement and without any conscious effort on his part, to communicate during life with the spirits of his dear departed, if these too have been believers. In this case also the words of Christ hold true: 'Yet seek ye his kingdom, and these things shall be added unto you'." (*Matthew 6 : 33,*)

"But there was no seeking of the Kingdom of God by those who associated with the low spirit-world. It was not in them to

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seek unto God; they considered their worldly well-being only, and for this reason they desired no connection with the good spirit-world. As has been the case in all ages, the truths which they heard from the good spirit-world were too harsh and unpalatable for people who had given themselves up to the indulgence of their passions. The utterances of God they regarded as an oppressive burden, even going so far as to describe the reprimands, warnings and threats pronounced by the prophets at God's command by the blasphemous phrase of '*the burden of the Lord*' 'What is the burden of the Lord?', was the usual question, whenever men desired to know what the Lord had caused to be proclaimed. It was for this that God sent them the message: 'When a layman or a prophet or a priest asks you: 'What is the burden of the Eternal's oracle'? tell them this from the Eternal: 'Burden! you are the burden, and I mean to throw you off. Any prophet or priest or layman who talks of the 'Eternal oracle' or of 'what the Eternal says', I will punish that man and his household. No, this is what every man of you must say to his fellow, to his brother: 'What is the Eternal's answer?' 'What is the Eternal's message'? You must never again mention the Eternal's 'burden'. (*Jeremiah 23 : 33, 38.*)"

"Whoever, therefore, aspired to belong to God's people, might not have relations with that spirit-world which had forsaken Him. *Nor might they 'inquire of the dead'*, for to do so was to commit high treason to God and to desert the truth. For truth was not to be found among the 'dead'. 'The dead know nothing'. What they speak is falsehood and imposture, calculated only to lead the faithful astray.

"Hence God thus admonishes His people: 'Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command me ye'. (*Isaiah 45 : 11.*) 'I am the Eternal, your God, training you for your good, leading you by the right way.' (*Isaiah 48 : 17.*) 'When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them, if people should not rather consult their God. Say, 'Why consult the dead on behalf of the living? Consult the message and the counsel of God!' (*Isaiah 8 : 19.*) 'You befoul yourselves like your fathers, you break your troth with me for their detestable impieties, and you befoul yourselves with all your sacrifices to idols — burning your sons alive — down to this very day! And I am to be consulted by you, O Israel? By my life! Says the Lord, the Eternal. No, I will not be consulted by you'. (*Ezekiel 20 : 30, 31.*)"

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“The Israelites had acquired the practice of seeking unto the ‘*spiritually dead*’ while dwelling in Egypt and had to a great extent adopted idolatrous customs there. Hence among the first injunctions laid upon them by the Lord after their exodus from that country was the one forbidding them to inquire of the dead. ‘You shall not practice augury nor practice witchcraft’. (*Leviticus 19 : 26.*) ‘Never go to a medium or a wizard, never defile yourselves by consulting them. I am the Eternal’. (*Leviticus 19 : 31.*) ‘Any person who consults a medium or a wizard, deserting me for them, I will set my face against that person and outlaw him from his kinsfolk’. (*Leviticus 20 : 6.*) These passages show that the men and women who had familiar spirits or who were wizards, were mediums through whom the evil spirits spoke. These mediums were themselves responsible for their evil associations from which they could have kept aloof had they turned confidently to God and sought communion with the good spirit-world. Their punishment was therefore amply deserved.”

“Besides the mediums, there were persons engaged in communicating with the evil spirit-world through ‘clairvoyance’.”

“References to the ‘blood-guilt’ of the wizards do not mean that these had committed actual bloodshed or physical murder, but relate to the *slaying of souls*, or the estrangement of spirits from God. They had indeed incurred blood-guilt in the sense that they had brought those who went to them into communication with the spirits of evil, in that way leading them away from God and becoming the cause of their spiritual death.”

“The contamination to which those who associate with wizards expose themselves is not of a physical nature, but proceeds from the vicious od which they absorb from the contact and which defiles their own od, making it a hotbed for the activities of evil spirit-beings.”

“There occurs in the Bible at least one detailed account of a case of necromancy, namely that of Saul’s visit to the witch of Endor.”

“When Samuel had died, all Israel had mourned for him and buried him in his own town of Ramah. Now Saul had cleared the mediums and wizards out of the country. But when the Philistines mustered and went into camp at Shunem, and when Saul mustered all Israel to encamp at Gilboa, Saul was afraid, and, his heart trembling with terror at the sight of the Philistine army, he consulted the Eternal, but the Eternal would not answer him either by

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dreams or by the sacred lot or by prophets. Then Saul said to his courtiers, 'Find me a witch, that I may go and consult her'. His courtiers said, 'There is a witch at Endor'. So Saul, disguising himself and changing his clothes, went with two men to the woman by night; he said to her, 'Inquire for me as a medium; bring me up the ghost of some one whom I name to you'. The woman said to him, 'You know what Saul has done, cutting mediums and wizards out of the country! Why, then, are you laying a trap for my life, to have me put to death?' Then Saul swore to her by the Eternal, 'By the life of the Eternal, this will not involve you in any guilt!' So the woman said, 'Whom shall I bring up for you?' 'Bring up Samuel', he said. The woman looked at Saul and screamed; the woman said to Saul, 'Why have you deceived me? You are Saul!' The king said to her, 'Have no fear! What do you see?' The woman said to Saul: 'I see a god coming up out of the earth'. He said to her, 'What is he like?' She said, 'It is an old man coming up; he is covered with a mantle'. So Saul knew it was Samuel; he bowed with his face to the ground and did obeisance. Then Samuel said to Saul, 'Why have you disturbed me by bringing me up?' Saul answered, 'I am so distressed the Philistines make war against me and God has abandoned me; he answers me no more, either by prophet or by dreams; so I have called you to tell me what to do' But Samuel said, 'Why ask me when the Eternal has abandoned you, to side with your rival? The Eternal has treated you as he declared by me that he would; the Eternal has torn the kingdom out of your hand and given it to David, your neighbour. It is because you did not obey the voice of the Eternal, because you did not carry out his fierce anger against Amalek, that the Eternal has done this to you to-day. And the Eternal will put Israel along with yourself into the power of the Philistines, and to-morrow shall you and your sons be with me'. (*1st Samuel 28 : 3-19.*)"

"There is much in this account which you will find hard to understand and which ought therefore to be explained to you."

"Does it not strike you as singular that Saul should have trembled at the sight of the Philistine host? That was not at all like Saul, who was a brave man and had been in countless battles, always facing death fearlessly. Why then this sudden attack of faint-heartedness? Here you find one of those strange occurrences with which you so often meet in life. It is what you call a 'premonition of death'. The expression is not well chosen; it would be more correct to speak of an 'assurance of death'. At

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the very first sight of the army of the Philistines, something within him told Saul that the hour of his death was at hand. That hour is indeed appointed for all, by fate. But what was the nature of the inner voice that caused Saul to feel sure that he would meet death in the coming battle? It was the same kind of a voice as that which called to so many of your soldiers in the Great War: 'You will not live through the next attack', or 'You will not live through the day', or, 'This is your last leave of absence; you will never again see your family and friends'. Why did so many soldiers who had often been home on leave before, find it so hard to return to the front on the occasion which proved to be their last? In the case of Saul as in that of all others who know to a certainty that their death is at hand, it was the guardian spirits that announced this hour, the most momentous one in a man's life. During your lifetime their voice has often warned you of impending danger. Again and again they have intervened to save you from peril, but when the inevitable moment approaches, these friendly spirits shake your inmost being so violently that the striking of the hour of your death sounds in your ears too loudly to pass unheard. Then you *know* that your time has come. Not in every case are the spirits allowed to sound this warning; when they are, it is a special mark of Divine favor, granted to give the person to whom this warning is issued, time to make his peace with God and implore His help at the moment when the fateful step must be taken."

"With Saul also it was the last appeal by the Lord's spirit-messengers urging him to return to that God to Whom he had become faithless. But Saul, although he knew he was about to die, so far from turning inwardly to God and renewing his oath of fealty to Him, contented himself with the outward formality of calling upon God through mediums and of asking for help in his *worldly troubles*. He sought no inner communion with the Lord in repentance of his past behavior. Because of this, God did not answer the questions inspired by worldly interest, and Saul, fearing for his earthly existence, sought out the necromancers. When he used the words: 'I am sore distressed', he was speaking of the foreboding of death that weighed upon him."

"At this point I wish to speak briefly of the many other ways in which the approach of someone's death is foretold. As you know, it is a popular belief that the howling of dogs, the appearance of certain birds, the turning white of plants, and other oc-

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currences are signs of an impending death. This is not superstition, as your scientifically enlightened age pronounces it to be: it is true, and even if such signs fail to point out the person for whom they are meant, everyone familiar with them should take them to heart and pause to reflect upon his own state. These signs are the calling of your spirit-friends, to remind you of the reckoning which you will have to render after you leave this life upon earth. They are the manifestations of the spirit-world given through those animals, causing them to do things that you regard as omens. As I have told you repeatedly, animals also may be used as mediums by either the good or the evil spirit-world. The same is true of plants and flowers, but the spirit-world employs such signs only for the benefit of persons able to read them, for it does nothing without a purpose. That is all I need tell you regarding this point."

"Coming back to the necromancer of Endor, it may appear strange that Samuel should have answered her summons at all. He was not one of the 'dead', not one of those who had departed from God. He was not one of the spirits of the Abyss with which that woman was in the habit of communicating. He was one of God's good spirits. This fact the woman herself recognized from the godlike appearance of Samuel's ghost. It came as a judgment of God, to punish Saul for his offense of consulting the Powers of Evil. If in Samuel's place an evil spirit had come, it would not have predicted truthfully the terrible fate awaiting Saul, but would have beguiled him with some acceptable falsehood. Hence it was God's will that the good spirit of Samuel should appear before the clairvoyant, who was likewise clairaudient, and through her announce to Saul what the coming day held in store for him. To learn this so long in advance was the hardest part of what Saul had to bear. 'Tomorrow shall you and your sons be with me; the Lord will deliver the host of Israel also into the hand of the Philistines'. This prediction was the beginning of Saul's death-agony, which tortured his inmost soul unto the hour of its fulfillment. Hence, on receiving the fatal message, 'he fell his full length upon the earth, and was sore afraid'. What he had hoped to hear from the necromancer, namely, advice as to how he could best overcome his enemies, was not given him; in its stead, the terrible fate, which he had not come to learn, was revealed to him as a punishment. In Saul was fulfilled the prophecy pronounced by the Lord through Ezekiel: 'For every one of the house of Israel, or of the strangers that sojourn in Israel, that separate himself

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from me, and takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to a prophet to inquire for himself of me; I the Lord will answer him by myself: and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and you shall know that I am the Lord. *Ezekiel 14 : 7, 8.*)”

“The necromancer’s recognition of Saul when Samuel appeared was due to her power of clairaudience, which enabled her to hear Saul’s name when it was uttered by the spirit of Samuel.”

“When Samuel further told Saul: ‘Tomorrow shalt thou and thy sons be with me’, this is not to be construed as meaning that Saul and his sons were to share Samuel’s lot in the Beyond. All that Samuel intended to convey to Saul was, that he and his sons were doomed to die on the following day, and that Samuel would be present to await them as they passed over into the other life. For the spirits of the dying are received and greeted at the death-bed by those of their beloved ones who have gone before, and are instructed and advised by them until they reach the place to which their lot has assigned them. That, for the spirit-world, is an invariable a rule as it is for you to meet your friends on their arrival at some foreign port to which you have preceded them, regardless of any difference, however great, between their ultimate destination and yours.”

“The necromancer of Endor held communication with the ‘dead’ both by clairvoyance and by clairaudience. She could tell those who consulted her only what she herself saw and heard. Other necromancers were true mediums who passed into a trance while the strange spirit was speaking through them.”

“Finally, when you read that the spirit of Samuel ‘came up out of the earth’, you must make allowances for an optical delusion. To render itself visible, a spirit requires a cloud of od, and it procures this od from the odic radiation of the persons in its immediate proximity. The cloud of od does not evolve suddenly, but develops little by little, generally increasing in size from below upward and thus giving the impression of a body which is rising. Samuel’s appearance in the form of an old man, wrapped in the robe which he used to wear while on earth, was so designed for the purpose of making him recognizable. Spirits habitually show themselves in an odic form bearing all of those distinguishing marks by which they were known during their terrestrial existence.

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Precisely as you are able to choose your material manner of dressing at will, so spirits can give to their garments of od the character which they consider the best adapted to their purposes."

"Inasmuch as the laws governing communication with the evil spirit-world are the same as those which apply to intercourse with good spirits, you find, according to the Scriptures, that the same means were employed in consulting the dead that were used when inquiring of God. In both cases you read of mediums acting as bearers of the odic force, whether they were prophets of Baal or prophets of God. In both cases beasts are sacrificed and incense is burned to increase the odic power. In both cases spots are selected, immune from any disturbing element, at which the unfavorable influences of light and heat upon the condensation of the od have been eliminated as far as possible. On this account the Bible pronounces anathema alike upon idolatry and upon the places at which communication with evil spirits was held. 'My people ask a piece of wood to guide them, a pole gives them their oracles! For a harlot-spirit has led them astray, they have left their God for a faithless way; they sacrifice on mountain heights and offer incense on the hills, below the oak, the terebinth, the poplar — so pleasant is their shade'. (*Hosea 4 : 12, 13.*)"

"Everything that you learn of the 'dead' from the Bible points to the fact that the 'dead' are the Powers of Evil. Whoever joins these powers, departs from God and suffers spiritual death. 'When Ephraim spoke, there was trembling; he exalted himself in Israel; but when he offended in Baal, he died'. (*Hosea 13 : 1.*)"

"It must not be supposed, however, that the worship of Baal consists only of the making of tangible idols by man and deliberately sought association with the evil spirit-world, as was the general custom in ancient times and as occurs today among pagan peoples. Rather, idolatry is any state of mind that excludes God from our daily lives; that turns wholly to temporal affairs, and that, under the influence of Evil, ignores God for worldly considerations."

"Mankind of today is not less idolatrous than were the people of whom the Bible speaks, even though in what you call enlightened communities, idols of wood or of stone are no longer erected. But there are other idols, set up within the hearts of people; money, fame and success. And to these idols as many victims are sacrificed today as were offered to the tangible idols of milleniums ago. It is to these modern idols that millions of adults, millions

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of children, are sacrificed each year. The evil spirit-forces of the 'kingdom of the dead' hold sway even today over by far the greater part of mankind, and what the prophet Micah said of the generation of his time is equally true at present: "The devout have vanished from the land, not an honest soul remains; everyone lurks for bloodshed, each man preys upon his fellow; they have quick fingers for foul play; the judge must handle a bribe; the high official acts as he pleases, and between them they baffle justice. The best of them are no better than briars, the straightest are like thorns twisted in a hedge. Their hour of punishment is coming; it will be wrack and ruin. Never trust your fellow, never confide in a friend; keep your secret close from the wife of your own bosom. For sons insult their fathers, girls defy their mothers; daughters-in-law defy their mothers-in-law, and a man's household are his enemies. As for me, I will look out for the Eternal, I will await my saviour God: my God will aid me." (*Micah 7 : 2-7.*)"

"But even to mankind of today the Lord will be merciful. He will so order it that men shall enter into communication with the good spirit-world and thereby be *raised from the dead*. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit". (*Joel 2.: 28 -29.*)"



PART THREE



**Spirit-Communication in the Post-Apostolic Age
and in Modern Times**

Introductory Remarks

AFTER I had received the teachings set down in the second part of this book, relating to the laws of spirit-communication and to the manifestations recorded in the Bible, it was left to me to study spirit-communication in other ages of the history of mankind and to compare the result with those things that I had learned from the spirit-world.

I was particularly enjoined to investigate everything that happens at the spiritistic *seances* of today, as well as whatever modern science has to say on 'mediums' and the messages delivered by them.

I would gladly have applied the test to the writings of the past by ancient authors, pagan as well as Christian, insofar as they dealt with communication with the spirit-world. For this I should have had to study the works of the ancient Greek and Roman philosophers. I should have had to go through all the writings of the Fathers of the Church and of ecclesiastical authors, from the post-apostolic age down into the Middle Ages not to speak of the works of the Mystics. Neither could I have ignored the innumerable accounts of the lives and acts of the saints of the Catholic Church if I hoped to lay claim to an exhaustive study of the subject. Furthermore, I should have had to look through the endless material supplied by books and periodicals on modern 'occultism'.

At the very first glance I was forced to admit to myself that such an undertaking would require the labor of a whole lifetime.

I therefore decided to add only three more chapters to this book. In these, it was my intention to prove *from my own investigation* that spirit-communication was not only a generally known and accepted fact in the post-apostolic age, but that it exists today, even though this may not yet be recognized by the people of the present, and that, furthermore, it is effected according to the same laws as those set out in this book, which were those which applied throughout the past and which will apply for all time to come.

The chapters which were the result of my decision are entitled as follows: "Spirit-Communication in the Post-Apostolic Age." "The Part Played by the Spirits in the Lives of a Protestant and a Catholic Clergyman of the 19th Century." "Spiritism in the Light of Modern Science."

Spirit-Communication in the Post-Apostolic Age¹

"Is there a thing of which it may be said, See, this is new! it has been long ago, in the ages which were before us."
Ecclesiastes 1 : 10.

THE conflict that followed the advent of Christianity, between the pagan world and the adherents of Christ, was a desperate one. In this life and death struggle, the Christians of the post-apostolic age held the general belief that the Powers of Evil were the true rulers of all paganism, and that the temporal potentates and their subjects were nothing more than the instruments of those malignant powers. Hell saw its former dominion over mankind threatened by the good spirit-world, which found its expression in Christianity. "It now faced battle with a prince greater than the Roman emperor, and with forces stronger than his lieutenants and officials. The influence of these forces had been at work even before the birth of the Roman Empire, and extended to Rome's furthestmost provinces, where Roman authority existed in name only. It had extended also into the hearts and minds of men, which acknowledge no alien rule.

"The Life of the State as well as the lives of individuals was inseparably bound up with this ultra-mundane world of spirits, known to the heathens as gods, heroes, or demons. The functions of the State were exercised largely under their auspices. A great part of the public communal ceremonies involving offerings and festivals was devoted to the worship of these deities." (Weinel, pp. 2 and 3.) Although their idols might to all outward appearances be dead things, people were convinced that behind these statues of stone and wood there existed living spirit-beings which could make themselves manifest. Referring to them the Christian martyr Justin says: "Those images bear the names and shapes of evil spirits which have appeared." It was these demons that were worshipped by the heathens. "In ancient times demons (in human mediums), appeared, committing adultery with women, subjecting boys to nameless abuse, and exhibiting scenes of horror that struck fear into the hearts of those who did not understand these doings.

¹The citations in this chapter are taken from *Weinel's* book entitled: *Die Wirkungen des Geistes und der Geister im nach-apostolischen Zeitalter bis auf Irenaeus*, published by J. C. B. Mohr, Freiburg im Breisgau. Wherever Weinel is quoted, it is from the book mentioned.

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People called these demons gods, and designated each god by the name which the corresponding demon assumed. Fear impelled them to do this, since they did not know that the demons were evil ones." (Justin I : 5, 2.)

Not only had the evil spirits been active in the past, but their doings were witnessed personally by the Christians of the early centuries.

Among the most obvious of these doings was the prevalence of various diseases in which a spirit, other than the patient's, spoke and acted through him. The maniac was possessed of a demon. The hysterical and epileptic were obsessed. Such was the universal popular belief among Jews, pagans and Christians.

These invisible spirit-creatures spoke at times through human mediums. The Christian writer Tatian thus describes a female medium of Apollo "After drinking water, she falls in a state of frenzy; incense drives her out of her senses and makes it appear that she is prophesying." (Tatian 19, p. 86.) A state of frenzy invariably indicates that a low spirit has taken possession of a medium, the presence of good spirits being always marked by the medium's quiet and peaceful demeanor.

The ravings of the priests of Baal as described in the Bible, the frenzied motions of the Bacchantes at the pagan feasts of the Greeks and the Romans, contortions of the dancing dervishes of our times, as well as the numerous similar exhibitions given by modern mediums, must be ascribed to the influence of evil spirits.

These spirit-beings could also be seen by the clairvoyants of that age. Persons endowed with clairvoyance or other mediumistic powers through which they could enter into communication with the spirit-world were known in that day as "Pneumatics", a term derived from the Greek word "pneuma", meaning "a spirit." In the present age which knows nothing of the laws of spirit-communication, the word "pneumatician" is interpreted as "gifted in spirit", thus creating the impression that it was the spirits of those persons themselves which were the cause of the extraordinary phenomena. As a matter of fact, however, the "pneumatics" were either full-fledged "mediums", or persons having mediumistic tendencies, or else individuals gifted with the power of clairvoyance or clairaudience. Thus "pneumatics" were not only those who were in touch with the good spirit-world, but also persons who had dealings with the spirits of evil, the laws according to which such communication was held being the same in both cases.

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"Demons are also visible to men, to whom they show themselves in order to create the belief that they are beings of great power." "Their aerial, fiery bodies are easily and often seen, although, to be sure, only by 'pneumatics', but the fact that they are seen, and frequently seen, admits of no dispute," says Tatian. (Or. 15, p. 70.)

The aerial and fiery demoniac bodies mentioned above are odic bodies. All spirits have these, but the appearance of the forms of the various spirits differs according to the sphere which each spirit inhabits.

It is true also that the idols spoke, and performed miracles. Not even the Christians could deny this fact, since it was a matter of general knowledge. It was on this very fact that the heathens based the belief, that the idols which they adored were living spirit-creatures, endowed with great powers. They asked: "How does it come that certain images can work marvels, unless the beings to which we erect our statues are deities? Is it not highly improbable that lifeless, motionless, images should develop power through their own efforts, without some impelling force?" To this the Christian, Athenagoras, replies: "*Not even we Christians deny that in certain places, cities and countries, miracles have occurred in the name of the idols, but we do not regard these as gods.*" (Athenagoras, leg. 23, p. 116.) Of a statue set up to a certain Neryllius in Troas he relates: "It is believed that this statue prophesies, and heals the sick. The inhabitants of Troas therefore offer sacrifices to it, and bedeck it with gold and wreathes. It is likewise believed that of the statues erected in Parion to Alexander and to Proteus, one can prophesy, while to the other, that of Alexander, offerings and festivals are dedicated at the expense of the state, as to a god who will hear the prayers addressed to him."

Athenagoras does not deny the doings of these images, but maintains that those who execute them are evil spirits.

"Thus people witnessed and experienced the phenomena, and through them received proof of the existence of a mysterious world of spirit-beings, lying beyond these occurrences — of spirit-beings mightier, wiser and also more ruthless than man. Beyond and above the Roman Empire lay the realm of one who was the true ruler of the world; Zeus, or the Devil. And it was precisely the Roman Empire whose governing classes so stubbornly resisted Christianity, which that spirit-kingdom seemed to be using as a bulwark." (Weinel, p. 12.)

Of the workings of the invisible prince of the world and of those of his tools, the Christians had terrifying proofs in their own persons.

What then was the end which the Devil and his demons tried to achieve by all their attacks on the Christians? It was: to decoy them from God, into the error of polytheism; to tear them out of their spiritual lives and to hurl them to spiritual death. "For the demons as they are called desire only to lead men astray from their God and Creator, and from Christ, His First-born. And those who proved unable to rise above worldly matters, they have fettered to manmade objects (statues), and they do so to this day." (Justin 1, 58.) "The demons have accomplished this end by inventing myths and mysteries, thus aping God's plan for the salvation of humanity. To those who sought communion with God they have, by means of their imagery, offered a pleasant but soul-destroying substitute for the true Revelation." (Justin 1, 56.)

The evil spirits which spoke through the idols at the pagan ceremonies produced speech audible to human ears by employing the od at their disposal to create so-called "direct voices." It was, in fact, an imitation of the speech of God through the cloud of od above the Ark in the Tent of Testimony, for that speech came also as a "direct voice", as has been clearly demonstrated in a previous chapter. And just as during God's speech the cloud of od required was produced by the blood of the offerings and by the smoke of the sacrificial fires, so the blood of the pagan offerings and the smoke of their fires were the sources of the od required for the "direct voice" of the evil spirits.

In view of the great danger that threatened Christians from the side of the Devil and his hosts, there was a very widespread fear of these Powers of Darkness. The question was not one of shadows and pictures drawn by fancy, as is believed by most people in modern times, nor was it one of tenaciously-held, undemonstrated dogmas, such as are held by Christians of all denominations even today; on the contrary, the evil spirits were powers that made themselves felt and put themselves in evidence daily, intervening in the lives of men at every turn, mysteriously, but potently. (Weinel, p. 24.)

"Let us picture to ourselves the sensations of a Christian, stared at in the house in which he lived by the *lares* and *penates* (images of the idols), ranged against the walls; exposed to what seemed to him the threatening gaze of the statues standing in the streets

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and public squares; passing by temples, in whose gloomy recesses that lay behind the rows of gleaming pillars the mysterious powers carried on their work, attracting crowds of adherents. Among these images were many, whose fearful shapes, with their grotesque combination of human and animal bodies, at once repelled, and inspired awe into those who knew of the personal spirit-power that lay back of them, alive and active. Far more dangerous still were the demons, when they breathed life into softly shimmering marble, when the joyously lovely bodies of the Greek gods and goddesses became the sense-seducing magic through which the Devil enslaved mankind. Christians realized with horror that all this life-breathing beauty had been stolen from God, to be used for sinful purposes; that the majesty which clothed these deities represented a theft of God's grandeur and of His sovereignty over the hearts of men.

"And when, at private entertainments or municipal or provincial festivals the awestruck Christian was made aware of the unspeakable lengths to which defection from God had gone; when at such festivals he saw the foulest crimes of demons and heroes enacted on the stage in all their setting of the passions which beset men and gods, like greed, hatred, vindictiveness, sensual love and their consequences, such as war, murder, adultery, displayed with magical seductiveness before the eyes of young and old, of the mature and the immature, his heart was stirred with a feeling of loathing and contempt for those who had led the souls of men astray from the true God and His eternal goodness and purity, by their jugglers' tricks and phantasmagoria.

"Fortunate indeed was the Christian in whom no other feelings were aroused. For if the beauty of the statues and that of their worshippers, or the sensual appeal of the drama stole into his heart; if at the gladiatorial combats the craving for blood that lies latent in man was awakened in him, he could hear, with terror and dismay, how these same Powers of Darkness called to him, now in the soft tones of flattery, now in wildly challenging tones, to arouse his lower instincts. He not only imagined that he heard these voices: the more he listened to them, the deeper he became engrossed in his experiences with the spirit-world, *the more of a "pneumatican" he grew to be, and the more frequently and clearly he would hear the spirits calling; indeed, he would actually see the forms of the evil spirits and experience the physical torments of their presence.*

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"If in spite of all, he remained true to his God, the very worst might yet be in store for him. In that age of persecution, Satan and his minions developed their greatest strength. With abhorrence and dread the Christian came to know the cruelty of these mighty and ruthless forces, either through the torture of his friends or in the sufferings that racked his own tormented body." (Weinel, pp. 24 and 25.)

What then was the power which enabled the Christians to overcome the forces of the evil spirits? They themselves have given us the answer: "*It is a holy spirit, a spirit of God, which gives us that power.*" The spirits of God came to them as they had come to the earlier Christian communities. Thus Justin, speaking of the Christians of his own day, says:

"They receive gifts, each according to his merit, and are enlightened in the name of this Christ. One may receive a spirit of insight, another, that of counsel; a third, a spirit of strength; still others, a spirit of foreknowledge, of doctrine or of piety." (Justin, Dialogue, 39, p. 132.)

"There are among us men and women, upon whom a spirit of God has bestowed gifts of grace." (Justin, Dialogue 88, p. 318.)

In his dialogues with Tryphon the Jew, Justin says: "There still exist among us the gifts of prophecy, whereby you may see what the things formerly given to your race have now descended on us. And just as there were false diviners in the days of the holy prophets, so there are false teachers among us today." (Justin, Dialogue 82, p. 296.)

Those who were in favor of rejecting spirit-communication as a religious dogma are taken to task by Irenaeus, who speaks from the standpoint of the entire Christian church of his time when he says of the sect of the Alogians: "They would destroy the gift of the spirit, which in the latter days was poured out to mankind according to God's will. They would reject the Gospel of Saint John, in which we are promised that the Lord *will send us the spirit*. And they reject not only the Gospel, but the doctrine of the spirit of prophecy."

The term "latter days" used by Irenaeus was understood by the Christians to mean the time from the appearance of Christ until the end of the world. By "spirit of prophecy" they understood a spirit which announced God's truth to mankind through a human medium, as was the rule in the first Christian communities. According to the early Christian doctrine, the truth was to be learned

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only where God's spirits appeared. This doctrine was expressed in the formula: "The truth must be learned where God's gifts of grace are to be found."

Inasmuch as intercourse with the good spirit-world was, and still is, effected according to the same laws as those governing intercourse with evil spirits, communication with both spirit-worlds bears an external resemblance, and only from the *contents* of the messages and from the *behavior* of the spirits that have entered the human mediums can we judge whether these messages come from good spirits or evil, from the superior or the low ones. As for the messages themselves, they were regarded in those times by Jews, pagans, and Christians, Catholic and non-Catholic, as being brought by invisible spirits.

"Whenever a Christian sees the apparition of an angel or a demon, of Christ or of the Devil, or whenever a pagan or a Gnostic has a vision, it is not true, contrary to what many modern theologians assert, that what in the case of the Christian is a real experience, is merely hallucination in that of the Jew, since in each of the instances considered above, invisible, superhuman spirit-creatures actually revealed themselves for the time being. And these visions may recur at any time and in the same manner." (Weinel, p. 64.)

"The activities of the holy spirits and those of the demons are, however, phenomena which not only bear a general resemblance to each other, but one and the same phenomenon may be construed as the work of either a good or a bad spirit, according to the religious viewpoint of him who records it. What might be considered as the work of good and holy spirits by a member of the Christian sect of the Gnostics, might appear to a Catholic as a hallucination produced by demons, and vice versa." (Weinel, p. 64.)

"Wherever pneumatic manifestations appear within a given psycho-physical field, their resemblance to each other *throughout the centuries is most striking*. The monastic Mystic of the Middle Ages, the Quaker of Protestant England, the Huguenot inspirationist, the faith healer of the 19th Century, all act precisely as did the pneumaticians of the church in its formative stage." (Weinel, p. 65.)

"According to the Christian doctrine, there is no *neutral* ground in the field of pneumatic (mediumistic) phenomena. Either the spirit at work is good, or it is evil." (Weinel, p. 67.)

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The methods by which spirits communicated in post-apostolic times were the same as those described in the earlier chapters of this book.

The spirits did their speaking through mediums. Among these there were "part-trance mediums" whose own spirits hear whatever the strange spirits say through the mediums. There were also "deep-trance mediums", in whom a strange spirit spoke, while the medium himself was quite unconscious. A medium who used to speak in a part-trance thus describes his sensations: "On these occasions I always felt myself being uplifted to God, in Whose name I therefore solemnly declare that I have never been bribed nor enticed by anyone, nor influenced by any worldly consideration whatever, to speak any words other than those *which God's spirit or angel itself utters through my organs of speech*. To such a spirit I therefore yield the guidance of my tongue during my state of ecstasy, meanwhile bending all my efforts to direct my spirit toward God and to remember the words pronounced by my lips. *My own words thus seem to me to have been spoken by someone else, but leave a deep impression on my spirit.*" (Weinel. p. 77-78.)

Often, also, a spirit *prays* through a medium, while the latter is in a part-trance. An example of such a prayer offered "while filled with a spirit" is strikingly presented by the martyrdom of Saint Polycarp, in which, also, the sensation of being under the influence of a powerful emotion is well illustrated.

Polycarp had descended from the upper story of the house where he had been hidden and had surrendered himself to the soldiers waiting below, of whom he requested an hour's undisturbed respite for prayer. "When these things were granted he stood before them and prayed, *filled with the grace of God* (with a spirit), so fervently, *that for two hours he could not cease*, and that all of his hearers were seized with fear, while many of them repented having come to capture an old man so highly favored of God. *He could not cease from prayer*, for it was not he himself that was speaking, but something else within him which did not allow him to fall silent. Meanwhile he knows nothing of what is going on about him. He is utterly insensible to exhaustion, which ordinarily would not have allowed a man of his advanced age to remain standing. Everyone present realized that it was not Polycarp himself who spoke, but that someone else was speaking through him. Any such sight as this is unnerving to those who

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witness it, especially to those who witness it for the first time, and this is true in general whenever the ultra-mundane spirit-world comes into touch with a person in a manner patent to the human senses.

Undoubtedly the Swabian clergyman Blumhardt, at whose prayer the sick felt the *spirits of disease* leave them, was another such supplicant as Polycarp. (Weinel, p. 83.)

The state of "deep-trance" or "ecstasy" properly so called was very prevalent among the mediums of the Montanists. Eusebius, the enemy of Montanus, relates of him: "The recently baptized Montanus, inspired by boundless ambition, has allowed the Evil One to enter his soul. He has become filled with a spirit, and, having suddenly fallen into obsession and ecstasy, falls into a state of great emotion and utters words that sound like a strange language. Similarly, two women incited by him spoke while unconscious, quite suddenly and in a strange language like that spoken by Montanus, filled with the same evil spirit."

The spirit which speaks through Montanus explains his mediumistic state in the following words: "Behold, man is like a lyre, and I fly to him like a plectrum." This describes accurately the relation in which a spirit stands to the medium through whom it speaks. The medium is merely the instrument in the hands of the spirit; he is the piano and the strange spirit is the musician. This is so of all true mediums, without exception.

The condemnation expressed in the foregoing sentences by Eusebius, of the spirit-influences at work in the sect of the Montanists, who, after all, were Christians like himself, is the opinion of a religious opponent, and it must be remembered that of all enmities, the bitterest are those aroused by religious differences of opinion, in which the freest use is made of the weapons of slander and distortion of the truth. That the spirit-manifestations among the Montanists could not have been of the nature imputed to them by their Catholic opponents is obvious from the fact that Tertullian, the most learned and earnest Church Father of the time, went over from the Catholic to the Montanist Church. Whoever is familiar with the writings of this Father of the Church will understand at once that unless the manifestations of the spirits witnessed among the Montanists had been of a sacred and serious character, a man of his type would never have joined that sect.

Inasmuch as the spirit-workings among the Montanists attracted great attention and made serious inroads on the thereto-

fore recognized Christian Church known as the Catholic, the leaders of the Catholic Church of the day promptly proclaimed the dogma that no true instrument of God speaks while in ecstasy, that is to say, a deep-trance condition, and this in spite of the fact that it was generally recognized that there had been many people in all ages who had spoken as instruments of God while in a state of ecstasy. Thus Athenagoras, Catholic though he was, who lived during those times, says:

“The prophets, while in a state of ecstatic insensibility and actuated by a Divine spirit, have uttered things instilled into them, a holy spirit breathing through them as a flutist breathes through his flute.” (Athenagoras, *Legatio pro Christianis* 9, p. 42.) Elsewhere Athenagoras repeats that “the spirits have caused the prophets’ organs of speech to function as though they were instruments.” In the Justinian *Oratio ad Graecos* we read: “The Heaven-sent plectrum touched the just as it would a musical instrument, a zither or a lyre.” Justin and Theophilus make use of the same simile, their language being the same as that of the spirit which spoke out of Montanus. Among the Montanists the methods of spirit-communication were the same as those practiced by the earliest Christian communities.

The book entitled “The Shepherd of Hermas”, a spiritistic work through and through, was so highly regarded in post-apostolic days as to be classed among the Scriptures. This book likewise relates minutely the manner in which the speaking mediums of good spirits can be told from those of the evil ones. From what is laid down therein the fact is established *that as regards the form of speech there is nothing by which a celestial spirit can be distinguished from a terrestrial one*. Hermas records the following features which characterize the speech of good spirits through a medium: “No Divinely sent spirit will submit to being examined.” *This means that such a spirit will not allow itself to be used for purposes of divination, to satisfy human curiosity*. Naturally, people may ask questions of a spirit, if they have failed to understand its message or if they remain in doubt as to some point or other contained therein. The good spirit-world even demands this of its hearers, for it imparts its messages, teachings, and admonitions for their benefit and earnestly desires that its words be thoroughly understood and correctly construed, and hence welcomes any necessary questions. Indeed, the spirits often invite their hearers to ask questions, even such as may have no bearing on the

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immediate subject of the communication. This happens in those cases in which a spirit knows that there is someone present desirous of information, which, however, must never relate to subjects of purely material interest.

A second mark which distinguishes the presence of a good spirit in a medium is: "It is not for men to determine whether or not and when a spirit shall speak. A spirit speaks only when God pleases that it shall do so." In all intercourse with good spirits it is therefore impossible to put a medium into a trance for the sake of obtaining a spirit-message. This comes when it ought to come. Man cannot control its coming. Man can, indeed, create the conditions required for spirit-communication by making the necessary odic power available, but whether or not communication will follow, does not depend on his will.

The proceeding is described by Hermas in the words: "The angel of the attending prophetic spirit fills man, and man, filled with a holy spirit, speaks to the congregation as the Lord wills."

The accounts of the initial stages of the deep-trance state among the Montanist mediums agree with the symptoms exhibited by all deep-trance mediums: "They bow their faces to the ground."

This appears to refer to the beginning of the deep-trance, for, as the medium's own spirit leaves him, his body sinks over forward and is returned to an erect posture only when the strange spirit enters it. The egress or departure of the medium's spirit is accurately expressed by the word "ecstasy" the meaning of which is "exit". After the strange spirit enters, the communication follows amid perfect decorum, if that spirit is a good one. If, on the other hand an evil spirit takes possession of the medium, a condition frequently arises which produces the impression of demoniacal obsession, even upon witnesses inexperienced in such matters. As the Christian Tatian says: "Ravings are the work of demons."

Clairvoyance, clairaudience and clairsentience as well as supernatural powers of the sense of smell and taste were of frequent occurrence among the Christians of the first few centuries.

Much space in the book of Hermas is devoted to clairvoyance and clairaudience, for most of the communications received by him came through these channels. A female figure which he saw and heard, explained to him the truths of the Other World. She was a guide to him, as was Beatrice to the clairvoyant Dante. For

Dante also derived the main theme of his *Divina Comedia* from what he learned through clairvoyance.

Saint Polycarp Martyr also foresaw his approaching end by clairvoyance. At the country-seat to which he had fled, he spent his time with a handful of companions, "doing nothing day and night but pray for all the churches in the world, as he had previously been in the habit of doing. Three days before his capture, while he was at prayer, he had a vision in which he saw his pillow in flames. At this, he turned to those about him and said: "God has willed that I am to be burned alive."

The most frequent visions vouchsafed to the clairvoyant devout are those of ultra-mundane figures and landscapes, and, in general, revelations of the spirit-realm which resembles our world on earth, from which however it differs in that it is ethereal instead of being composed of matter.

Needless to add, pagan clairvoyants had similar visions, for clairvoyance is a gift of the human race resulting from the configuration of the od surrounding the human spirit, enabling it to see in the same manner as does a discarnate spirit. The things seen by a clairvoyant are as faithful an image as are the images of the material world caught by our physical eyes. The spirit-world can show these images to a clairvoyant whenever it pleases. Od is the substance of which they are composed. It depends entirely on the mental attitude of the clairvoyant whether his visions of the ultra-mundane are actuated by the good or by the evil spirit-world. Clairvoyance relating to things on earth and dependent on odic radiations of terrestrial being, is not affected by the clairvoyant's mental attitude and for this reason the pagan clairvoyants were able to see events on earth quite as well as were Christian clairvoyants, although the Christians charged them with employing demons for the purpose.

The records of the early centuries of the Christian era are filled with accounts of such instances of clairvoyance and clair-audience. When Saint Polycarp died a martyr's death in Smyrna, Irenaeus, who happened to be in Rome at the time heard a trumpet-like voice proclaiming: "Polycarp has sealed his testimony with his blood."

As regards mediumistic writing, many leading Christians of the time assert that while writing, they were inspired by the spirit-world.

The development of mediums in the post-apostolic age followed

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along the same lines as those pursued among the first Christian communities, taking place at the religious gatherings. According to Hermas, a prophet would enter the pneumatic state while the congregation united in prayer, all of its members at such times joining hands in token of unity. The odic current thus formed furnished the spirit-world with the material it needed for developing mediums and for delivering its messages through mediums already developed. Anyone who has watched the development of mediums will readily follow the description of the mediumistic proceedings of those times, since they were the same as those witnessed today.

When Eusebius states that the Church did not permit its adherents to allow themselves to be developed as prophets by others, or to undertake to do so by their own efforts, these proceedings also are perfectly clear to anyone familiar with the subject, for just as a person could become a medium at meetings held for worship, the same end could be accomplished with a mediumistically inclined individual if he foregathered with a few co-religionists for worship in private, or if he merely sat down by himself to engage in spiritual concentration, the only difference being that the development of a medium progressed much more rapidly at larger gatherings at which harmony prevailed, than in the presence of but few associates or if he were alone, since the combined odic power of a large congregation is far more effective in promoting the labors of the spirit-world than the much less powerful odic force of a handful of people or that of a single individual. Nevertheless, the odic power of an individual who knows how to concentrate his mind will, little by little, become so great that he may develop into a medium, although in this case much more time is required.

The action of the later Christian, or, to speak more accurately, of the Catholic Church, in forbidding the self-development of a medium and the acceptance of the help of others toward the same end, originated in an age in which dealings with spirits had ceased, even at religious meetings, due to the forcible suppression of such dealings by the leaders of the Church.

Their reasons for so doing were the same as those obtaining in the Christian churches of today in their opposition to spiritism. The leaders of an institution which has become a *close temporal corporation* are not willing to tolerate the competition of a spirit-world.

Even in the days of Irenaeus the old Church had become a

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well-knit temporal body, in which clerical officialdom ruled the faithful. The bishops were no longer named by the manifesting spirit-world, but were appointed or elected by human agencies. Nor were they any longer content to perform the services assigned to the "episkopos" of the first Christians, but regarded themselves as the bearers of the revealed doctrinal truths and as the legitimate interpreters of the same. But whenever mortals, not chosen for the task by the spirits of God, touch things that are holy, instant desecration results. This same statement applies to the "elders" of later days contrasted with the "elders" of apostolic times.

If then, we should be called upon to define in a few words the difference, from the standpoint of the history of religion, between original Christianity and the later "Catholic Church", we might say: "In Christianity, in its original form, the word of God's spirits was everything and the word of men was nothing. In the Catholic Church of later days, the word of men was everything, and the word of God's spirits was nothing."



The Part Played by the Spirits in the Lives of a Protestant and a Catholic Clergyman in the Nineteenth Century

THE noteworthy events in the life of *Johann Christoph Blumhardt*, one of the most prominent clergymen of the German Protestant Church of the 19th Century, who lived from 1805 to 1880, are described in a book written by Friedrich Zuendel.¹ A great part of this book is devoted to accounts of the manifestations of the spirit-world that played an important part in Blumhardt's life and in his pastoral activities. The facts related are of particular importance in the understanding of modern spirit-communication, since not the slightest doubt can attach to the accuracy of the account and because the occurrences recorded are identical with those observed in all ages of the history of mankind.

Blumhardt has set down his experiences with the spirit-world in a memorandum addressed to his ecclesiastical superiors, and has done so with strict regard for the truth, adding nothing and suppressing nothing. In support of this statement I shall quote the foreword with which he introduced his memorandum:

"In submitting the following paper to my ecclesiastical authorities I feel it incumbent on me to state that heretofore I have not expressed myself concerning my experiences to anyone with equal boldness and freedom from restraint. Therefore, since most of what I have set down has so far been a secret which I could have carried to the grave with me, I was entirely free to select whatever I felt inclined to include in my statement, and it would have been easy for me to give an account which anyone could read without taking the least offense. This, however, I could not force myself to do, and although at almost every paragraph I was assailed by the fear that I might be acting hastily and recklessly in laying bare everything, a voice within me was continually urging me: Speak out!

"May the risk be taken, then, and so it shall be in the name of Jesus, the Victorious. For to act openly and honestly in this

¹Friedrich Zuendel: *Johann Christoph Blumhardt. Ein Lebensbild.* Brunnen-Gliessen Publishing Co. The facts presented in the present chapter have been taken from the work in question, to which all supplementary references also refer. The Author.

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very matter, I regarded not only as my duty toward my reverend ecclesiastic authorities who have every right to expect frankness on my part, but as my duty to the Lord Jesus, Whose cause alone it was for which I had to do battle. However, since this is the first time that I am speaking without any reserve whatever, it is my earnest wish that my statements be regarded as private and as though an intimate friend were confiding his secrets to those whom he can trust implicitly.

"My second request, which I hope will also be pardoned, is: that my honored readers may read everything I have set down several times, before passing judgment. In the meantime I put my trust in Him Who has our heart in His keeping, and whatever the verdict may be, I shall have the consolation of knowing that I have spoken the truth without reservation, and of the unshakable conviction that Jesus is victorious!"

Further light is thrown on his memorandum by Blumhardt in his reply to an attack by a Dr. Valenti, in which Blumhardt says:

"I might, indeed, as may be contended, have been more discreet and might have omitted those parts of my report which could be construed as the most boundless conceit, since we have long been accustomed to stories of no particular point, dealing with demonistic phenomena, especially those relating to somnambulism. All this I felt very clearly, and I hope therefore that my exceeding frankness will not be attributed to stupidity. Assuming that I had to make a report, which I had been called upon to do, I did not want to distort the truth to the extent of creating the impression that my experiences had been nothing more than another case of demonistic charlatanism or an unusual occurrence, such as have been heard and witnessed so often within the past few decades. I would have been ashamed to take my place in the ranks of those eccentric adventurers who only too often use the apparitions and manifestations from the other world for frivolous ends; I approached the subject with the fear of God in my heart, and if the matter assumed a much more serious aspect than usually happens in similar cases, that was the very fact which I was bound to impress upon my authorities for my own justification, if for no other reason. If I was to write down *anything at all*, I was bound to write down *everything*, hence I related openly and unreservedly how I acted and thought. By so doing, I put myself into a position to await any outcome with perfect confidence, and if I had made a mistake, or erred on the side of presumption, it was right that my

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superiors should know this and be in a position to express their opinion. For I am not willing to take a dumbly secretive stand, such as is adopted today by many erroneous schools of thought and clerical bodies in regard to demonology, for people who know they have been misled brood over many things in private, and allow no one a look at their secrets who is not wholly committed to their side. My case was to be brought out into the open light and judged in the open light, but, be it added, only as something on the order of a secret of the confessional and insofar as my superiors were concerned. In them I would confide, and for the present, in nobody else. And I have kept my word."

In Blumhardt's parish there lived a poor family named Dittus, consisting of three sisters and two brothers. One of the sisters, Theophila, was twenty-five years of age. In the spring of 1840 this family had moved into the ground floor of a miserable house in Moettlingen which was included in the parish.

It was not long before Theophila Dittus thought that she was experiencing inexplicable happenings. She had the sensation of hearing and seeing uncanny things about the house; indeed, on the very first day on which they had moved into it, she had, while saying grace, been seized with an attack that caused her to fall to the floor senseless. Often, also, there were constantly recurring sounds of banging and shuffling in the bedroom, the living room and the kitchen. This naturally terrified the Dittus family as well as the tenants who occupied the upper story, but no one had the courage to speak of the matter. Theophila felt that her hands were laid forcibly across each other during the night, and saw figures and lights.

Only occasional rumors of these matters reached the clergyman, Blumhardt, who paid no further attention to them.

These spectral doings had been going on for more than two years, when relatives of the girl called Blumhardt's attention to her pitiful condition and asked for his help. In the meantime the uproar in the house had become so terrible, that it could be heard for some distance through the neighborhood, the sounds being like those produced by a gang of laborers at work. Theophila had particularly frequent visions of a Moettlingen woman who had died two years previously and who appeared carrying a dead child in her arms. This woman, whose name at first Theophila would not mention, always stood in the same place by her bed, occasionally

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moved toward her and kept repeating the words: "I want rest", or: "Give me paper, and I will not come any more!"

Blumhardt made arrangement to have a woman friend sleep with Theophila, in order to divert her mind from these matters, but the friend also heard the nightly uproar. Both of them saw a light flare up; following the direction from which its rays came they found, under a board, a sooty sheet of paper bearing illegible writing. Beside it lay three crown-pieces and several other papers, also covered with soot on the folded side.

From that time on there was a cessation of the noises, and Blumhardt had begun to hope that the spectral manifestations were at an end.

However, after two weeks the uproar began again, and increased from day to day. Dr. Spaeth, a physician to whom Theophila had confided everything, spent two nights in her room in the company of several other persons, witnessing things that exceeded all his expectations. The interest created by the affair extended in an ever-growing circle, drawing the curious from far and near as is always the case when people are looking for a sensational experience, especially in matters of this nature.

Resolved to end the nuisance by drastic measures, Blumhardt chose six of the most serious-minded and responsible men of his parish to assist him in investigating the occurrences reported. Accompanied by them he went one evening to the house, he himself remaining in the bedroom in order to observe Theophila, while the rest scattered about the building by twos. On this evening all seven men were witnesses to the fact that within three hours, twenty-five blows were struck at a certain point in the bedroom, so violently as to cause an empty chair which stood there to leap clear of the floor, the windows to rattle and the plaster to fall from the ceiling. These terrific blows, which resounded in the street with the distinctness of the discharge of fire-arms at a New Year's celebration, were heard by all the inhabitants of the village.

When Theophila, to whom the vision of the woman carrying the dead child had appeared again, asked Blumhardt whether he wished her to mention the woman's name, he emphatically declined the offer. On the following day Blumhardt was informed that Theophila was in a state of utter insensibility, and apparently on the point of death. He hastened to her and found her stretched out rigidly on the bed, the epidermis of her head and arms aglow and twitching. From her other symptoms she seemed to be on the

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verge of asphyxiation. The room was packed with people, among them a physician from a neighboring village who had happened to be present and tried to restore her to life, but who went away shaking his head, obviously helpless. Half an hour later she awoke, and told Blumhardt that she had again seen the figure of the woman with the dead child, but that she had fallen down unconscious the instant the vision had appeared.

Blumhardt now removed the girl out of the house and had quarters provided for her in the home of a responsible family, where no one, not even her own brothers and sisters, were allowed to visit her.

Blumhardt relates his own sensations in the following words: "I had a particular dread of somnambulistic visions, which so often give rise to most unpleasant notoriety and which heretofore have been of so little benefit to anyone. But since in any event the prospect that had been revealed to me was a mysterious and a dangerous one, I could not refrain from laying the matter before the Lord in solitary prayer, begging Him to preserve me and others from any folly and error into which we might be led. It distressed us deeply to feel that the Devil should still be so powerful and should be able to spread such hitherto unsuspected diabolical nets before mankind. Our heartfelt sympathy extended not only to the poor woman, whose pitiful state we could see, but to the millions who have departed from God and who have become enmeshed in the secret toils of magic. We prayed that in this instance at least, God might grant us victory, and trample Satan underfoot."

Presently, however, the uproar recommenced at the new quarters into which Theophila had moved. As soon as these sounds were heard, she would fall into violent convulsions, which kept increasing in severity and duration.

One day, when these spasms were so violent that the bedstead fell apart, Dr. Spaeth, who was in attendance, remarked as the tears rose to his eyes: "It would almost seem from the way this girl is allowed to suffer, that there were no clergyman hereabouts. *What we see here is nothing natural.*"

Blumhardt took the physician's words to heart and visited Theophila oftener. One day when both he and Dr. Spaeth were at her bedside, her whole body began to tremble while every muscle in her head and arms twitched feverishly, although otherwise her entire frame was stiff and rigid. Meanwhile there were frequent

emissions of foam from her mouth. The physician, who had never before seen anything of the kind, seemed at his wits' end. Suddenly she awoke and was able to sit up and drink some water; almost in an instant she seemed to have become a different person altogether.

Day by day Blumhardt grew more convinced that demoniacal influences were at work in this matter. As though by inspiration, therefore, on the occasion of one of her attacks, he stepped up to the patient, forcibly folded her rigidly cramped hands in the attitude of prayer, and calling her loudly by name, although he knew she was unconscious, said: "Fold your hands and pray: 'Lord Jesus, help me! We have long enough witnessed the doings of the Devil; now we want to see what Jesus can do!'" After a few moments the girl woke up, and repeated the words of the prayer; to the great astonishment of all present, her cramps ceased almost immediately.

This, according to Blumhardt's own admission, was the turning point of his life. For the next few hours the patient rested peacefully, when the cramps returned more violently than ever. Again Blumhardt caused her to repeat the petition: "Lord Jesus, help me." Again the cramps left her at once.

Somewhat later, when Blumhardt visited her again, she exhibited new symptoms, for she flew into a rage at his appearance and struck at him, without, however, actually touching him. Finally she beat upon the bed with her hands, which looked as though they were radiating some ethereal force from their fingertips. This lasted for some time, whereupon she became calm again.

Her relief, however, was of short duration. Presently sounds like finger-tappings were heard all about her and she received a sudden blow on the chest which caused her to sink down backwards. The female shape which she had seen at her former lodging re-appeared to her, and this time Theophila revealed the apparition's name to the clergyman. It was that of a widow who had died a few years previously and whom Blumhardt remembered well in connection with his pastoral activities. Her manner, while she was alive, had been one of great dejection, as of one who seeks peace without finding it.

Thereupon Blumhardt began to pray aloud and pronounced the name of Jesus. Immediately Theophila rolled her eyes and drew her hands apart, while a voice became audible which was at once recognizable as a strange one, not so much because of its sound

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as because of the expressions used and the tenor of the remarks. It cried: "I cannot bear to hear that name." Everyone present shuddered. Blumhardt relates: "I had never before heard anything of the kind and silently appealed to God for wisdom and caution. Finally I put the question: 'Can you find no peace in the grave'. The voice answered: 'No'. — 'Why not?' — Answer: 'As a punishment for my sins. I murdered two children and buried them in the fields'. — 'Do you know of no way in which you can be helped? Can you not pray?' — Answer: 'I cannot pray'. — 'Do you know Jesus, who pardons all sins'? — Answer: 'I cannot bear to hear that name'. — 'Are you alone'? — Answer: 'No'. — 'Who is with you'? — There was a short pause; then, in a sudden burst the voice said: 'The worst of them all'. The speaker now accused herself of sorcery, because of which she had put herself in the power of the Devil. She said that she had already departed out of Theophila seven times, but would do so no more. I asked whether I might pray for her, to which she consented after some hesitation. I told her that she could not remain in Theophila, upon which she at first began to supplicate, but quickly assumed a defiant attitude. I now commanded her to depart, whereupon Theophila beat the bed violently with her hands, and was at once relieved of her visitor."

Some days later the obsession returned. At times it seemed as though hundreds of demons were issuing from her in regular relays, whereat on each occasion the patient's countenance would change and assume a new threatening mien toward Blumhardt. It also happened that the men who accompanied the clergyman were pushed about and struck as though with fists, without being able to see the source of these attacks. Blumhardt himself was immune, for, as the demons said, they were not allowed to touch him. At such times Theophila would tear her hair, beat her breast, strike her head against the wall, and do what she could to injure herself. It seemed as though these scenes were becoming more and more terrifying and as though Blumhardt's intervention had only made matters worse. "What I suffered at that time in mind and soul," he says, "cannot be told in words."

"My anxiety to put an end to the matter grew from day to day. Although on each occasion I had the satisfaction of feeling when I left her that the power of the demons must yield to my efforts, and of knowing that the patient seemed quite normal, nevertheless the sinister power always appeared to gather fresh strength, as

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though it hored in the end to enmesh me in its toils and thus to ruin both me and my usefulness as a clergyman. All of my friends urged me to desist. But I could not bear to think of what would happen to the patient if I withdrew my help from her, or of how I would be regarded by all as being responsible, should the worst happen. I felt as though I were in a net, from which I could not escape by merely *giving up the struggle*, without danger to myself and others. Besides, I frankly admit that I would have felt disgraced in my own eyes and in the eyes of my Savior, to Whom I prayed so often, to Whom I confided so many things, and Who had given me so many proofs of His help, had I meekly given in to the Devil. Who is the Master Here? I was often forced to ask myself. And trusting in Him Who is the Master, I again and again heard the call within me: Forward! we must reach a worthy goal, though we descend to the deepest paths, unless it be indeed untrue that Jesus has crushed the serpent with his heel."

The symptoms that seemed to indicate the departure of demons from the patient grew worse. At the same time other uncanny phenomena appeared and even became perceptible physically. Thus one night while Theophila was asleep she felt as though her throat had been clutched by a burning hand, which left great blisters in evidence of its contact. Before her aunt, who was sleeping in the same room could strike a light, these blisters which encircled her whole neck had already filled. The physician, who called on the following morning, was dumbfounded at this occurrence. Furthermore, by day and night she felt as though someone were pushing her sides and her head, or her feet were seized, causing her to fall down in the street, on the stairs or wherever else she happened to be, with the result that she suffered bruises and other hurts.

On June 25th, 1842 when Blumhardt had been called away to attend a children's festival, he heard on his return that Theophila was on the verge of madness. He hastened to her, and before long she seemed to have recovered thoroughly, but on the same afternoon matters took an extraordinary turn. The patient suffered so violent an attack that she lay there as though dead; again it seemed as though demons were departing from her, but this time to an extent far exceeding any previous experience, arousing in Blumhardt the conviction that he had won an unexpectedly sweeping victory. As a matter of fact there was no further trouble

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for several weeks, during which Theophila was free to go where she pleased.

One day, however, she suddenly appeared at his house for the purpose of making a confession which she had hitherto withheld out of bashfulness. She confided to Blumhardt that on every Wednesday and Friday she was attacked by a disorder attended by painful and copious hemorrhages, and that unless this disorder were checked, it would soon lead to her death. Her accounts of certain other experiences associated with this trouble cannot be repeated here, and were of such a nature that Blumhardt was forced to see in them a confirmation of the most grewsome figments of the imagination conjured up by popular superstition. "At first," writes Blumhardt, "it took me some time to force myself to accept the melancholy conviction that Darkness should have acquired such power over mankind. My next thought was: 'It is all over now! You are getting into witchcraft and sorcery, and what do you hope to accomplish against these forces?' And when I looked at that piteous figure I shuddered to think that such sinister forces could exist against which there seemed to be no possible help. It occurred to me that there were people reputed to possess mysterious arts which insured protection against demoniacal evils of all kinds, and sympathetic magical expedients, implicitly believed in by high and low. Ought I to seek recourse in things like these? That, I had long since made up my mind, would be fighting the Devil with his own weapons.

"Would not sincere prayer accomplish something against the powers of Satan as they stood revealed, regardless of their strength? What hope indeed is there for us poor, puny mortals, if we cannot obtain direct help from Above? If there is such a thing as sorcery and witchcraft, is it not a sin to allow these forces to have their way unchecked, when we have the opportunity of combatting them in earnest?"

Blumhardt therefore called out to the patient: "We must pray! Come what will of it, we must give prayer a trial. At least in this way we risk nothing. On every page of the Scriptures we are assured that our prayers are heard, and the Lord will do as He has promised."

On the following day which proved to be a memorable one for him and for those who were with him, Blumhardt again visited the sick girl. Outside, a heavy thunderstorm was gathering, promising to break a dry spell that had lasted several months. Theo-

phila, suffering from an attack of veritable madness, seemed determined to put an end to her own life. Tearing about through both rooms she called wildly for a knife; next, she rushed up into the attic, sprang up on the window-sill and had already climbed out into the open, retaining her hold on the window frame with one hand only, when the first flash of lightning of the approaching storm met her eyes, startling and awakening her. Coming to her senses she cried out: "For God's sake! No, I will not do such a thing." But the lucid interval quickly vanished, and as her delirium returned she seized a rope which she skillfully tied to a beam and at the end of which she fashioned a noose which could readily be tightened. She had almost thrust her head into this noose when a second stroke of lightning, flashing through the window, caught her eye, and like the first one, brought her back to consciousness. On the following morning she burst into tears on seeing the rope that dangled from the beam, with its complicated knots which, in a normal state of mind, she could never have tied so skillfully.

At eight o'clock of the evening of the same day Blumhardt was summoned again and found her literally weltering in blood. Nothing need be said about certain other terrible experiences which she had undergone. Fervently Blumhardt addressed himself to prayer, after having tried with little success to hearten the girl with a few words of cheer, while the storm raged outside. Within fifteen minutes, all of her alarming symptoms had disappeared; she became quite normal again and Blumhardt left the room for a few minutes to allow her to change her clothes.

Quite unexpectedly the patient suffered a renewed attack, just like certain previous ones resulting from demoniacal influences. Suddenly, however, the full rage and disappointment of the demons burst forth in a chorus of exclamations uttered for the most part in howling and whining tones: "Now everything is lost; we have been betrayed at every turn; you are upsetting everything; our whole league is broken up; it is all over; everything is in a snarl; you are to blame with your everlasting prayers; alas, you will end by driving us away altogether. There are 1067 of us, and many more who are still alive. They should be warned. Alas, they are lost, they have forsworn God and are lost forever." "The roars of the demons, the flashing lightning, the rolling peals of thunder, the splashing of the down-pouring rain, the prayers on my part, answered by the demons in the manner related above, all combined

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to produce a scene, the like of which the most vivid imagination could scarcely conjure up."

Although the particular disorder in question completely disappeared from this time on, it was not long before demoniacal phenomena of a different kind made themselves noticeable. However, the demons which appeared from now on showed marked differences in their behavior. Some of them were defiant and filled with hatred for Blumhardt, often uttering words worthy of being recorded. They felt a dread of the abyss which they now felt yawned close before them, and said among other things: "You are our worst enemy and we are yours. If we only could do as we liked! If only there were no God in Heaven!" At the same time they admitted that only they themselves were to blame for their perdition. Grewsome indeed was the behavior of one of the demons who had appeared at former times to Theophilia in her home and who now confessed himself to have been a perjurer. He distorted his face, stiffly uplifted three fingers, shuddered violently and burst into groans. Similar scenes, of which Blumhardt would gladly have had more witnesses, occurred in plenty. But most of the demons which appeared from August 1842 until February 1843 and even later, were among those which fervently longed for release from the bonds of Satan. Numerous different languages were spoken by them, for the most part non-European ones. In some cases the attempts of such demons to speak the German language were peculiar and at times truly ludicrous, particularly when they tried by circumlocution to express ideas, the German terms for which were unfamiliar to them. Their speech also included words which Blumhardt was unable to ascribe to any of the demons of the class in question, sounding, as they did, like the language of a higher region. They were words of instruction and of reference to God, addressed in part to the people present, and in part to the demons themselves, to arouse them to the impious nature of their doings.

For a long while Blumhardt did not know what attitude to take toward the different kinds of spirits, particularly toward those which entreated his help. "It was some time before I paid any attention to what they said," he writes, "and I was often sorely depressed on seeing their woeful expression of countenance, their hands raised in entreaty, and the tears that streamed from their eyes, while listening to their words of terror and despair, and to their appeals, which would have moved a heart of stone. But re-

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luctant as I was to undertake anything for their release, having at heart the integrity of my creed as a Protestant, I could not refrain in the end from making the attempt, the less so as neither threats nor exhortations were of the slightest use in making the demons desist. The first demon with which I ventured the experiment was the spirit of that woman who seemed to have been the origin of the whole matter. She again appeared to Theophila, and announced in a firm and determined manner that she wanted to belong to the Savior, and not to the Devil. She then related the great changes that had taken place in the spirit-world as a result of the recent battles, adding that it had been most fortunate for me that I had resorted only to the word of God and to prayer. Had I taken recourse to any of the mystic expedients so currently in use among people, as the demons had expected me to do, I should have been irretrievably lost. As she said this she raised her finger significantly and closed her remarks with the words: 'That was a terrible fight that you undertook.' She then entreated me urgently to pray that she might be granted complete freedom from the power of the Devil."

Day by day Blumhardt saw more clearly that the communications of the well-disposed among the suffering spirits were made under Divine guidance. Incidentally, they were effected without disturbances of any kind; nevertheless, he does not seem to have grasped the true correlation of the entire sequence of events.

I shall cite here only one more case, a particularly interesting one, taken from Blumhardt's report. One of the spirits begged that he might be permitted to enter the church for a while. Blumhardt replied: "You can see that it is the Lord Who points out the way to you. Go, wherever He directs." The spirit continued: "Might I visit your home?" This request surprised Blumhardt who, thinking of his wife and children, was not inclined to grant it, but on second thought he said: "Very well, if you will annoy no one and if Jesus is willing, you may come." Upon this a voice called from the patient's lips: "Not within walls! God is the advocate of widows and orphans!" The spirit bursting into tears, now entreated to be allowed at least to enter Blumhardt's garden, a petition which the Divine control appeared to grant. From all indications, this was the spirit of a man who during life had robbed widows and orphans of house and home.

Certain other experiences related by Blumhardt in his report have been purposely omitted by Zuendel in his biography of the

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clergyman. Zuendel's reason for so doing was, that in his opinion the weird and agonizing tricks of the Powers of Darkness witnessed by Blumhardt would dwarf the impression of the powerful Divine aid extended, and, in the minds of his readers, would tend to belittle the same. It would, however, undoubtedly have been better had Zuendel related the facts in full, for the truth need never shun the light of day.

The things omitted by him unquestionably refer to manifestations of the Powers of Evil through the materialization of spirits or similar phenomena of materialization, through the apport of objects or their removal, or in one of the many other ways described elsewhere in this book. Assuredly also there were physical phenomena and "direct voices", so often produced by spirits of a low order.

"Finally," relates Blumhardt, "when there appeared to be no end in sight to these phenomena, I summoned up all my resolution and implored of God, that He, since His is the power which had created everything from nothing, might now convert these realities into nothingness, in order that the arts of the Devil might be utterly annihilated. In this way I battled for several days, and the Lord, Who has promised us: 'Whatsoever ye shall ask in my name, shall be given unto you', kept His word. The fight was won."

Again, however, when everything seemed over, Theophila suffered a sudden and terrible recurrence of symptoms of illness, apparently aimed deliberately at her life. On one occasion when she had inflicted incredibly horrible wounds on herself, these were miraculously healed. Suddenly, however, they broke open again and a friend of the girl ran in haste to Blumhardt to tell him that her death might be expected at any moment. "On hearing this," writes Blumhardt, "I fell on my knees in my study and spoke out boldly. So strong had I come to feel, that on this occasion I would not even give the Devil the satisfaction of going to see the patient in person, but instead of doing so, sent word through her friend that Theophila should get up and come to me, as she could, if she had faith. It was not long before she was walking up my stairway. What my sensations were, no one else can ever realize."

The end of the story is given by Blumhardt in the following words: "Every single thing that had happened heretofore, now seemed to come on at once. The most unfortunate part of it was that in these days the sinister effects extended to the patient's

half-blind brother and to her sister Catherine, with the result that I was forced to fight for all three of them at the same time, it being quite evident to me meanwhile that their cases were closely inter-related. From this point on I cannot go into each individual occurrence in detail, as the things that happened were too many and too varied to be remembered by me. But these were days, the like of which I hope I shall never see again, for matters had reached a point at which I had to risk everything, so to speak, it being a case of "conquer or die." In the measure, however, as my exertions increased, I became more and more conscious of a Divine protection. The brother was the first to be liberated, and so completely, that he was able to render effective aid in what followed. My main concern on this occasion was not Theophila, who in the end, after a few further battles, also appeared to be quite free of the demons, but her sister Catherine who had never had the slightest trouble in the past, but who now became so raving that she could be kept in restraint only with the greatest difficulty. She threatened to tear me into a thousand pieces and I could not venture to approach her. She constantly attempted to rip herself open, as she expressed it, with her own hands, or lurked about as though waiting for a chance to commit some terrible deed upon the persons holding her. All the while she jabbered and screeched so outrageously, that it seemed as though a thousand scurrilous tongues were wagging in her at once. The most remarkable part of it was that she remained fully conscious, and aware of what was said to her, and when she was reprov'd for her conduct, explained that it was beyond her power to talk and act any differently. She also asked that she be held securely, to prevent her from doing any actual harm. Later on she had a clear recollection of everything, even of her attempts to commit murder in its most horrible form, and this depressed her so greatly that I had to devote several days especially to her, until, in answer to my long and earnest prayers her distressing experiences were gradually effaced from her memory. Nevertheless, there still remained within her a demon which made itself distinctly heard and which announced itself to be, not the spirit of a deceased human being, but one of the prominent angels of Satan and the head of all sorcery. This demon declared that if it were forced to fall into the abyss, sorcery would receive a wound from which it would in time bleed to death. Suddenly toward midnight the girl uttered a series of screams of despair, each single one of which was maintained for as much as a quarter

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of an hour, and which were so powerful that they seemed to threaten to shake the house to pieces. Nothing more awesome can be imagined. In the meantime, what was inevitable, fully half the population of the village stood listening in terror to the din of the conflict, in the midst of which Catherine was seized with a fit of trembling so violent that her very limbs appeared to be in danger of being shaken from her body. Mingled with exclamations of fear and despair, the fiend's voice could be heard uttering remarks of defiance, challenging God to give some sign, and demanding that it be spared the ignominy of laying down its part like an ordinary sinner, and that it be allowed to go down to Hell with honors, as it were. There probably never has been another such shocking exhibition of mingled malice, despair, defiance and arrogance. The final critical moment, which cannot possibly be conceived by anyone not actually present as a witness, arrived at last. At about two o'clock in the morning the alleged imp of Satan, in a voice of which the human throat seemed scarcely capable, belled out, while the girl threw her head and shoulders backward over the back of her chair: "Jesus has won! Jesus has won!" words which could be understood as far as they could be heard and which made an indelible impression on their hearers. From this instant on the strength and power of the demon appeared to fail from moment to moment. It became more and more quiet and incapable of motion, and at last disappeared by imperceptible stages, as life ebbs away in the dying but not until about eight o'clock in the morning."

Thus ended the two years' battle.

What Blumhardt had experienced were the manifestations of the low and evil spirit-world through human mediums. In themselves, these were nothing new, but for him they were a novel experience. Had he not taken the part of these mediums who were in the Evil One's power, the same thing would have happened to them which happens daily to so many people whom, in our general complete ignorance of the subject we leave to their own devices. They would either have landed in an insane asylum, or would have put an end to their own existence. The inmates of our asylums are in large part the victims of the low spirit-world, and this same uncanny power also is often active in the case of suicides.

Theophila Dittus was a "deep-trance medium." How she came to be developed as such cannot be determined from anything appearing in Blumhardt's relation. It is quite probable that

she had engaged in "table tapping" experiments and the like with her brothers and sisters, and that her innate mediumistic qualifications underwent a constant development in this way.

She would lose consciousness whenever her own spirit was forced from her body by strange spirit-beings which then took possession of her. At the egress of her own spirit she would fall down as though dead, and would be brought back into an erect posture by the spirit of some demon which had entered her body and made itself manifest there.

The powerful rapping sounds were produced by the od which Theophila, thanks to pronounced mediumism, surrendered to the spirit-world, and with which the latter brought about those resounding blows which seemed to be inexplicable to the observers. The greater the odic power which accumulated in the medium, the louder these blows became, and this odic power was reinforced by the masses of od radiated by the people about her. Since Blumhardt also, although he was unaware of the fact, was endowed with considerable mediumistic power, the manifestations of the spirit-world through the medium were stronger during his presence than they were in his absence. The phenomena of materialization and the appearance of light also were brought about by the demons with the aid of Theophila's mediumistic od.

Her sister Catherine was no deep-trance medium, but went into part-trances only. Consequently, her spirit was not entirely expelled from her body and could hear everything spoken through her by the strange spirit. She was able, therefore, to remember everything that had happened, even though she could not prevent the manifestations themselves, since she was completely in the power of the strange spirit-being.

Blumhardt gradually learned to distinguish between the different kinds of spirits. Above all, he became convinced of the important fact that a Divine control presides at the appearance of higher spirits and of spirits which though suffering, are well-disposed, so that everything proceeds in perfect order. This control determines which spirits are to be admitted. Hence the suffering spirits which had been granted access by the higher control did not obey Blumhardt in the beginning, when he tried to send them away without having given them any help. They had entered the medium at the orders of a superior authority for the sake of being instructed by Blumhardt and of being shown the way to God by him; they were therefore entitled to his instruction and it was his

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duty to grant their petitions. Unfortunately he did not recognize this duty until a late hour.

The instructive feature of these occurrences as regard Blumhardt was the undeniable fact that communication with the spirit-world exists. The events that took place before his eyes were no delusions, and cannot be relegated to the realm of fable by anyone, since they were enacted quite openly and could be confirmed by a large number of witnesses who had seen and heard what went on.

The reality of the occurrences was also the reason why the ecclesiastical authorities requested Blumhardt to present a memorial of the events.

At first Blumhardt could see only the undeniable facts of what took place before his eyes, and it was not until later that he learned to correlate certain items in this field. Of the eternal laws governing intercourse with the spirit-world he seems to have known nothing until the day of his death. For this reason he was unable to discover the way in which both the people of Israel and the first Christians were able to communicate with the good spirit-world. He did, indeed, experience in a harrowing manner the speech of evil and suffering spirits through human mediums, but the wonderful messages brought by God's high spirits through speaking mediums were denied him. For this also there was a good reason, for there is a time for everything that happens. Undoubtedly the conditions of the times in which Blumhardt lived were not suited to intentionally produced communication with the good spirit-world, and undoubtedly also, the attitude taken by his church toward these matters would have endangered his entire activities and might have cost him his position. As it was, he met with enough opposition on the part of this ecclesiastical superiors, when later on the good spirits began to manifest themselves to him and to his parishioners, as I shall relate presently. To have ventured further in this field, as, for instance, by holding spiritistic meetings, would without doubt have called forth the most energetic action on the part of the leaders of the Protestant Church against Blumhardt. Even God's spirit-world adapts its activities to the circumstances presented by the conditions of the age.

If Blumhardt had seen, and personally experienced, harrowing examples of the pouring out of the spirit of Darkness upon mankind, he was destined also to witness in a far more wonderful manner the pouring out of the Spirit of God upon him and his

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congregation, in a way which recalls the pouring out of the Divine Spirit during the first days of Christianity.

The first gift from above vouchsafed to Blumhardt for his whole parish and its surroundings after his faithfully fought battle against the Powers of Evil, were the spirits of repentance and change of heart. One by one all of the inhabitants came to him, impelled by some irresistible inner force, and confessed all of the sins of their lifetime. Inwardly guided by a spirit of God, Blumhardt could say, whether or not these sins would be forgiven. This was not a case of ordinary confession and absolution as practiced in the Catholic Church, but a cleansing from sin in consequence of a revelation brought by a spirit of God. Hence from that time on Blumhardt's motto was:

"Let us pray and hope for a new out-pouring of the Holy Spirit."

The spirit of healing also came to Blumhardt. The most severe diseases were cured by the laying on of his hands, by his prayers and by his presence. In this connection it became evident that most chronic diseases are the work of evil spirit-powers, as the Bible also teaches us. Once these powers departed from the patient, his recovery followed immediately. The miraculous cures effected by Blumhardt will be found described in Zuendel's book.

I shall close my presentation of the influence of the good and the evil spirit-world on Blumhardt's life with the following words, taken from one of his letters:

"If anybody should wish to find out whether everything that the Lord is doing for me is personal, or whether others can imitate me, I must admit that as a result of my battles I have acquired a personal something that not everyone can obtain out of hand. *At the same time I am convinced that what I have acquired must eventually become more commonly held, and that in general it is permissible to pray for a complete restoration of the original powers.* In my case I have for the present received proof of the fact only, that such a prayer may be offered. But unless the Heavens are opened, so to speak, to receive the prayer, it will not be answered, and it is a mistake to think that a mere renewal of faith will restore everything that man had in the apostolic days. No, those powers have indeed been revoked, and it will take a long time to recover them. Want of faith and defection from Christianity, dating back for more than a thousand years, have brought upon us the Lord's disfavor and have given preponderance to the powers

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of Satan. On this account we cannot make a new beginning out of hand; if we attempt it, we very soon meet with obstacles. You can see by the foregoing how widely I differ from the Irvingites who, ignoring the present state of the Christian world, expect that everything will be restored to them. The first thing that is needed is a new conversion of Christianity, and that of a much more sweeping character than what we witness on a small scale. In order that this may come about, we must fight harder, preach more according to the Scriptures, and pray more earnestly. If a spirit of repentance is poured out on a great scale, as I witnessed on a small scale in my community where this was followed immediately by the first signs of spiritual gifts, then other things will come, one by one, until we shall have returned to an apostolic age, in which, it is true, the real Anti Christ will re-appear."

This exposition of Blumhardt's is somewhat obscure and but partly correct. The truth of the matter is, that every human being, Christian or non-Christian, can get into touch with the good spirit-world if he is in earnest, and if he seeks this communication in the manner described in this book. The one thing that everyone derives from communication with good spirits is instruction as to the right path leading to God. What he learns is the truth. Whether or not any further exertions are made on his behalf by God's spirits depends in each case on whether the individual fashions his life in accordance with the truth imparted to him, and to what extent he does so. Whoever merely accepts the truth as it is laid before him by the spirit-world but fails to act accordingly, will receive no further gifts from above. On the contrary he will lose even what contact he had at first with the good spirits, which will cease communicating with him. But whoever receives the truth within himself and strives to reconstruct his inner life in conformity with it, will give evidence of the efforts of the spirits on his behalf such as we find among the early Christians, and in each case, to correspond with the individual's task in life. Even among the early Christians not everyone possessed the same gifts, nor were the several gifts bestowed for the sole purpose of benefitting their recipients, but to be used for the general good of all. The Apostle Paul constantly lays great stress on this fact. Today also the smallest community of pious and devout men and women will receive the same things from the spirits of God that were received by the first Christians. The only condition imposed is, that we shall strive with might and main for the good, and reject all evil.

IN THE LIFE OF A PROTESTANT CLERGYMAN

Whether the group in question is large or small is a point which will never affect the activities of the spirit-world of God.

A picture of the manifestations of the evil and the good spirit-worlds similar to that presented in the case of the Protestant clergyman Blumhardt, is encountered in the experiences of the Catholic priest Vianey, of Ars.¹

Jean Baptiste Maria Vianey lived from 1786 to 1840; hence a considerable part of his life falls within the lifetime of the clergyman Blumhardt. While the latter was exercising his beneficent functions in the German parish of Moettlingen, Vianey was living and laboring in the tiny community of Ars in France. Because of his limited talents, it had cost Vianey great exertions to qualify for the priesthood.

From childhood on he had devoted much time daily to meditation and prayer. This inward concentration which he continued to practice all his life, as did Blumhardt, brought about the development of his mediumistic gifts which is the pre-requisite for the influences exercised on people by the spirit-world. The same was true of Blumhardt.

But while the Protestant minister at first witnessed the demoniacal manifestations through the medium Theophila Dittus of his parish, and did not experience the influences of both the evil and the good spirit-worlds upon his own person until later, the curate of Ars was the only one through whom the spirits manifested themselves, no similar effects having been noted in the case of any of his associates or parishioners.

In other respects the experiences of both were the same. Blumhardt as well as Vianey witnessed the same kind of activities on the part of the demons, as well as on the part of the good spirits. Both received a powerful spirit of healing. Both had the gift of clairvoyance as regarded past, contemporaneous, and coming events. Both were able to read the inmost thoughts of people by clairvoyance. Upon the parishes of both pastors the spirit of reformation was miraculously shed and gradually extended its influence to far distant districts. Both became the goal of pilgrimages made by thousands of people tortured by the consciousness of a sinful existence, who went to confess their transgressions and to receive assurance of God's forgiveness. Both knew by inner inspiration, those persons to whom such assurance could be given.

¹ Joseph Vianey: *Leben und Wirken des Johannes Baptista Vianey, Pfarrers von Ars*. 1930. Published by Gebr. Steffen, Limburg a. d. Lahn.

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The coincidence in all of these matters as regards these two men extends to the smallest details, enabling us to discover therein the workings of a Divine law. Finally, the laws according to which the demons revealed themselves were the same in both cases.

Let us now allow the facts taken from Vianey's life to speak for themselves, beginning with the activities of the demons revealed to him.

In his biography, the part which deals with the demoniacal influences is introduced with the following words: "It is not out of place here to say a word for the benefit of those who might feel tempted to have any doubts on this score, or to smile as they read what is related in the succeeding pages. They will not be the first to do so. In fact they will not form or utter a single opinion on the subject, which was not formed or uttered by the world during Vianey's lifetime, and which the clergy of his day expressed even more forcibly than did the laity. For scarcely had the rumor begun to spread that the curate of Ars was being persecuted by devils, when loud laughter burst forth from all the parsonages of the surrounding districts. Forthwith all of the "dear" colleagues of the curate of Ars explained to him that he was a great dreamer and that his brain was affected; that the Hell out of which his demons came, was nothing more or less than the kettle in which he allowed his potatoes to grow moldy. "Dear colleague," they used to tell him, "try to live like other people. Be more careful of your diet. Then your brain will get well and you will see nothing more of those devils."

Vianey, it should be explained, lived very modestly, sustaining himself almost exclusively on potatoes, which he cooked for himself at the beginning of the week and ate cold; it not infrequently happened that by the end of the week they had become moldy as well.

"So far from being a weak-minded simpleton who would be imposed upon by hallucinations, as his colleagues assumed, Vianey was by nature so little credulous, that at first he would not admit that it was devils which plagued him. It was not until he had sought in vain for an explanation of the peculiar noises which again and again disturbed him at night, that he recognized their origin and nature.

"One day he heard loud knocking at the door of his house. Opening the window, he asked: "Who is it?" There was no answer, and when the sound was repeated at the door leading to

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the stairway, he repeated the question. Again there was no answer. Inasmuch as he had in his parsonage certain splendid vestments which had been presented to him for his church, he thought that thieves had tried to break into his home, and considered it advisable to take precautionary measures. He therefore asked several courageous citizens to keep watch for him. They came accordingly and stood guard for several nights, hearing the same noises but discovering nothing definite. A watch which was set in the belfry was equally unsuccessful. Violent blows were heard, but nothing was seen. This naturally alarmed the watchmen, and even the curate became thoroughly frightened. One winter's night when he had again heard loud knocking at his hosedoor, he sprang hastily out of bed, and went down into the courtyard, convinced that if human miscreants were concerned in the matter, they must have left their tracks in the new-fallen snow, thus furnishing a clue for their arrest. However he could see no one nor hear any further noises; neither were there any footprints in the snow. There was now no further doubt in his mind that he was being persecuted by Satan.

"From the day on which he became convinced that the nocturnal rioters were demons, he felt much less afraid.

"In the meantime the main efforts of the demons were obviously aimed to interfere with his pastoral activities by robbing his over-worked body of its nightly rest. All the measures taken by these imps seemed admirably designed to make it impossible for him to get any sleep. Generally Vianey heard one of those monotonous noises which are notoriously conducive to sleeplessness. Sometimes the sounds resembled those made in sawing or boring through a beam; again, as though a row of nails were being driven. Then he would hear the foot-falls of regiments of soldiers passing by his door; trampling as of a herd of sheep overhead; the hoof-beats of a horse galloping across the room; noises as though someone were drumming upon his table, as though a cooper were hammering metal bands on casks, as though every wagon in Lyons were being driven over his floor, or as though an uproarious meeting were being conducted in his courtyard in a strange language. The last mentioned nuisance continued for several nights in succession. On another occasion he heard the door being opened and someone calling him roughly by his surname. He was also subjected to a world of coarse witticisms, among which the most frequent was the epithet: "potato-feeder." Moreover his furniture

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was moved back and forth, and his curtains were pulled about with such force that he was surprised to find them whole in the morning." (pp. 66-70.)

Great also were the inward tribulations inflicted upon him by the evil beings for the purpose of driving him to despair.

We meet with the same thing in Blumhardt's case. Unfortunately, the descriptions contained in his memorial of the demoniacal influences to which he was subjected in person, have been deliberately suppressed in his biography, as I have already stated.

In Blumhardt's case as well as in Vianey's, the sole purpose of the demoniacal powers was to curtail, if not to destroy completely, the usefulness of these two men in their efforts to lead their fellow-creatures back to God. For this reason they tried to ensnare Blumhardt, through Theophila Dittus, in the, to him, unfamiliar field of the demoniacal, and after these efforts had failed, to confuse and discourage him by external and internal trials. With Vianey, their first attempt was aimed at dispiriting him and driving him to despair, through the instrumentality of the Catholic clergy of the neighborhood, which opened such a campaign of slander and insinuation against the poor curate of Ars and continued it for ten years, that anyone else must have succumbed to such odds. When this brought no results, the demons tried to undermine his health by depriving him of sleep, an effort from which they did not desist as long as he lived. It was only in the closing years of his life that he seems to have been no longer disturbed at night.

The similarity between these two men becomes even more striking when we compare the Divine aid they received from the good spirits. In this respect their experiences were identical.

On both their lofty Divine gifts were bestowed only after they had been severely tried in battle with the Powers of Evil and their human instruments. This fight must be fought by everyone who wishes to labor as an instrument of the Lord for the salvation of his fellow men and to acquire the Divine powers necessary for the purpose. Christ Himself had to fight his battle. His work in public, giving proof of the Divine power residing within Him, began only after He had been subjected for forty days and forty nights to the terrible assaults of the demons, and had resisted them successfully. And surely, the servant is no higher than the master.

The reclamation of souls through an inner mending of ways

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which followed the outpouring of a spirit of repentance, took the same course in Blumhardt's parish as in Vianey's, and in both parishes alike, spread by degrees to the most distant regions. The first effect of spirits of repentance upon the hearts of men is to awaken within them an alarm over past sins and transgressions, and over the consequent drifting away from God. This alarm for themselves which is felt by people who have been touched by the spirit of repentance is so great, that they can find no rest until they have laid bare their inmost souls to a faithful servant of the Lord, and have heard his judgment. They are urged on by an unseen power, until they feel the Divine presence within them, and have received the assurance conveyed thereby that their sins have been forgiven. The sensation of happiness which then fills their hearts is beyond the power of human words to describe. Let the reader consult the lives of these two men if he would know the feelings of those who have been reclaimed from a life of sin.

Those souls which did not require his help were recognized by Vianey at the first glance. He used to ask them in a friendly way: not to take up his time, occasionally telling them:

"Go home and do not worry. You have no need of me."

The healing of ailing souls, which could not effect their own cure, was the main object of the curate of Ars. In his eyes the healing of physical ailments was of much less importance.

There were many to whom Vianey gave information concerning the lot of their departed dear ones in the Beyond, whenever he thought it conducive to their spiritual good to do so. He was able also to foretell the future by clairvoyance, and that, to such an extent, that it might be said that while during his lifetime nothing aroused so much interest as his battles with the evil spirits, after his death all the world began to speak of his predictions. These, in almost every case, related to the fortunes of individuals and not to public matters. To some of those who had reformed he predicted the imminence of their death; in other cases, he foretold this to the person's relatives, in order that they might be prepared for the event.

He also had mental pictures of distant happenings which concerned persons with whom he was engaged in conversation. One day, noticing a man in the crowd that was waiting to be admitted, he said: "Get back to Lyons as fast as you can. Your house is on fire," a message which proved to be correct. On another occasion Vianey ordered a peasant woman who had just confessed