

Greber – Communication with the Spirit World

**COMMUNICATION**  
**WITH**  
**THE SPIRIT WORLD**  
**ITS LAWS AND PURPOSE**

**Personal Experiences of a Catholic Priest**

by

**JOHANNES GREBER**

*Fight for the truth until death,  
and God will fight for you!*  
*Sirach 4:28*

*Translated from the German Second Edition*

**Translation corrected and revised  
by Joseph F. Greber and Elsa Lattey (2006)**

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*Der Verkehr mit der Geisterwelt*  
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JOHANNES GREBER

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**Editors' note:**

The Bible quotes in this English translation have been translated directly from those given in the German text. As there are many different English Bible translations and these do not necessarily match existing German Bible translations (in the case of the German Bible quotes in this text sometimes one English translation is closer and sometimes others), we chose to treat the Bible quotes in the same way as the remainder of the text – we have sought to render as careful a translation into English as possible of Johannes Greber's German text (including the Bible quotes). We took the English translation done by George Knoblauch in 1937 as our base and corrected it, with respect to both content and style, to more accurately represent the German second edition of Johannes Greber's *Der Verkehr mit der Geisterwelt*.

Any translation encounters language-specific restrictions. Several shall be mentioned here because they are significant throughout this work.

The German word "Mensch", plural "Menschen", is a masculine noun that refers to human beings, irrespective of their gender. It is not always possible to smoothly capture this gender neutrality in English and so the nouns "Mensch" and "Menschen" have been translated in various ways in our text, including "man", "mankind", "people", "human beings", "mortals", in an attempt to produce natural-sounding English and yet allow for inclusion of both genders.

A similar language-specific structural difficulty lies in the fact that German pronoun reference is governed by the gender of the *common noun* that is the pronoun's antecedent, not by the gender of the person or persons referred to. So, for example, "die Person" is a feminine noun meaning 'the person' and would be textually referred to with the pronoun "sie" ('she'); "der Mensch" is a masculine noun meaning 'the human being' and would be referred to with the pronoun "er" ('he'); "das Medium" is a neuter noun meaning 'the medium' and would be referred to with the pronoun "es" ('it') – although each of these nouns could be referring to men or women. This text-cohesive distinguishing of antecedents by noun gender is not possible in English pronouns, and we have opted for the simpler generic "he" where both men and women are meant, which is generally the case throughout the book. For the word "Geist" ('spirit'), which is masculine in German, we have generally used the pronoun "it", as it is sometimes necessary to distinguish "der Geist"

from “das Medium” (a neuter noun) in passages where both are continually referred to.

Where the spirits speaking to Johannes Greber through the mediums refer to his “bisherige Kirche” or “bisherige Religion”, we have inserted “[Catholic]”<sup>\*</sup> to identify the denomination being referred to.

JFG and EL, July 2006

Joseph F. Greber died July 22, 2006, shortly after completion of our work on this translation of his father's book.

EL

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<sup>\*</sup> Editors' comments or additions appear in square brackets.

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## Introduction

These people scoff at anything they do not understand.  
(*Jude: 10*)

Is there for mankind a life after death? Is there a Beyond? Is there a world of spirits, into which the spirits of human beings are received after leaving the body? And how shall we picture life 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 or a handful of ashes?

Again and again, these questions assail us. In the silent hours of serious illness they bear heavily upon the weary human heart. At every deathbed at which we stand, behind every coffin we follow, they tug at our soul. They arise from the mound above each grave, and are cut deeply into every tombstone.

Who will solve for us the great puzzle of the Beyond? To whom shall we carry our doubts that we may learn the real truth? Shall we ask the various religions and their ministers? They teach us to believe in a hereafter and in the survival of the spirit of man, it is true, but they weaken the force of their own teachings by denying the living on of the spirits of animals. For if animals do not live on, for what particular reason should the human race? Mankind and animals have the same destiny. Both are conceived and born in the same way. Both experience pleasure and pain, right and wrong, and one dies as does the other. This is confirmed by the Bible in the words: “The fate of man and the fate of the animals is one and the same. As one dies, so does the other; the same breath is in them all. Man is no better than the animals. Both are bound for the same end; both sprang from the dust, and to the dust they both return. Who can tell if the life breath of man goes upward, while the life breath of an animal goes down into the earth?” (*Ecclesiastes 3: 19-21*)

Moreover, the various churches hold conflicting views on the most important questions of religion. We can, therefore, not look to them for a conclusive answer. Man, being fallible, is not a reliable guide in these matters.

To reach the truth concerning these questions there is but *one* way: if there is a Beyond, peopled by a world of spirits, we can obtain conclusive proof only if those spirits themselves will visit and enlighten us, for they alone can tell us the truth about the great questions relating to an afterlife. As long as the gap between the spirit world and our own remains unbridged, we shall remain in the darkness of uncertainty and endure the pangs of gnawing doubt.

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

When Galileo taught that the earth revolves and the sun stands still, his contemporaries regarded him as mentally disturbed. The Church looked upon him as a heretic and excommunicated him. He was thrown into prison, and was able to put an end to his sufferings and persecution only by retracting what he had proclaimed.

When the first telephone was demonstrated 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 happened to all proclaimers of a new truth. Their contemporaries ridiculed, disdained, insulted, burned or crucified them.

So the world today laughs at those who seek to prove to mankind that there is a spirit world that is not barred to mankind, but 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 doctrine regarding communication between the spirit world and man has been given the name of “*spiritism*”. Today this word is in poor repute among the masses, although very few people really know what it means. “Spiritism” is regarded as a ludicrous fantasy of ill-balanced minds. People speak of “those spiritistic fools” with a sneer. — “These people scoff at anything they do not understand.” (*Jude: 10*)

In this battle against spiritism, the churches are fighting in the front lines. This is indeed difficult to explain, for those self-same churches teach that they have received their religious truths 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 communication between the spirit world and our own.

The churches are therefore in no position to deny the communication with the spirit world that is reported in the Bible, unless they are prepared to saw off the limb upon which they themselves are seated. They try to defend their battle against spiritism by asserting that attempts to communicate with the spirit world are forbidden by the Bible, citing the injunction: “You shall not question the dead.”

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

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. 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, we may turn to the “living” in the Beyond, which would be seeking counsel from the good spirit world, or, as the Bible puts it: “*inquiring of God*”.

To seek counsel from the “dead”, that is, from the world of spirits separated from God, would be the greatest possible affront to God. It 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 that the Scriptures forbid, namely: *communication with the evil spirits*. On the other hand it is the duty of mankind to seek communion with God and with the good spirit world. “When someone tells you to consult ‘necromancers’, ask them if a people should not rather consult their God. Why should they consult the dead on behalf of the living?” (*Isaiah 8: 19*) – “Ask me about things to come!” (*Isaiah 45: 11*)

The invitation to “inquire of God” was enthusiastically accepted by the faithful of all ages. Among the Israelites it was a matter of daily occurrence. “Everyone who wanted to 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 were in constant touch with the faithful. We find references to them throughout the Old and New Testaments.

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

For this reason, nowhere in the entire Scriptures are the seekers after truth told to go for guidance to their fellowman, but always to God and His spirits. This holds true 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 they did as yet not understand. These matters were to be more fully explained to them later, however not by any human agency, but through God’s spirits, which Christ would send them as messengers of the truth, whose actions would be discernible by the human senses. “You shall see God's spirits ascending and descending.” (*John 1: 51*)

This ascent and descent of God’s messengers was witnessed by the early Christians at their gatherings, whence the exhortation of the Apostle Paul to all Christians: “Endeavor to communicate with the spirits.” (*I Corinthians 14: 12*)

*It is fundamental for the religious life of mankind that the truth about the great questions of life and the Beyond 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 teachings were obeyed by God's people before the birth of Christ and by the Christians of the early centuries.*

As time went on, this fundamental doctrine was blotted out. Erring men usurped God's place and that of His spirit messengers as prophets of the truth. The preaching of the word of God became a “trade”, to use the Apostle Paul’s expression. Religion was imparted by human teachers, just like any worldly knowledge. And so it has remained down to the present day.

The spiritual leaders of the people became absolute lords in all matters pertaining to religion, and in this way accumulated ever-increasing worldly power. Ever 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. The blood of millions flowed in the name of religion.

The genuine texts of the New Testament disappeared and were succeeded by copies that differed in important points from their originals. Willful forgery was resorted to in order to lend the authority of the Bible to the man-made opinions and strictures that had been introduced in the course of time. It was a repetition of that state of things which God complained about so bitterly in the Old Testament through His prophets: “How can you say: We are wise; we are in possession of God’s law? Lo, the pen of the falsifying copyists has converted it into lie. The wise men must therefore be ashamed and dismayed. They have thrown away the word of the Lord. What wisdom do they possess then?” (*Jeremiah 8: 9*)

Modern scientific research has disclosed the fact that these forgeries 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 false religious doctrines that were current at the time.

This was all done out of sight of the common people, who accepted unquestioningly the so-called religious “truths” and interpretations presented to them by their spiritual leaders, and bequeathed them to their children and their children's children. And so it is to the present day. *Religion is a legacy* which all of us inherited from our parents and teachers, without stopping to use our own judgment as to its truth. Most people, it might be added, are not in a position to do so. 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 Muslims.

This was not so in the days when men were in communication with the good spirit world. Then they could ask: “What is truth?” – and they 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 you are of a different opinion, God will make it clear to you.” (*Philippians 3: 15*)

So plain a reference to the only way to arrive at the truth as that given in the foregoing passage by the greatest Christian apostle would have been

impossible a few centuries later. Whoever disbelieved the doctrines taught by the “Church”, or whoever tried to arrive at the truth by inquiring of 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 ignite them, but the ban remains, and it 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 the Christian people.

The path that led to God's spirit world has been blocked with rubble, and with it the road leading to the truth. Man-made opinions and rules have been used to erect religious structures in which mankind is invited to have a seat. Hundreds of creeds claim to be the dispensers of truth, one destroying what the other adores, one proclaiming as the unvarnished truth what the other condemns as abominable heresy.

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

It is not the “dead” or the “Kingdom of Darkness” or fallible men to whom we must turn, but to God. *He is the same God today that He was then. He is no respecter of persons. He loves the people of today as dearly as He loved those of past ages.* 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 the infallible disseminators of truth.. Every one of them has its pope, whether or not he wears a tiara. Any instruction through God's messengers would be looked upon as destructive competition that endangers the continued existence of the church, since it is to be feared that the truths revealed by God’s spirits will not be in agreement with the tenets held by the churches.

Obviously, there can be only *one 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, these words from Goethe's *Faust* apply to *all religions without exception*: “In gaudy pictures there is little clarity, a wealth of error and a grain of truth.”

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 advisers? Even if the proofs of its veracity did not

completely convince me, I had no reason for refusing to accept that which was accepted as true by all of my fellow Catholics. Furthermore, any voluntary doubt as to the truth of the tenets of my church would have been mortal sin according to its teachings.

I knew nothing of the possibility of communicating with the spirit world. My acquaintance with “spiritism” was confined to reading about it in the daily papers. I regarded it as a swindle and as self-deception.

Then came the day on which I took, involuntarily, my first step towards contact with the spirit world. I experienced things that moved me to the depths of my soul.

Once this step had been taken, I could not, dared not stop. I was compelled to go on in my search for clarity. Cautiously I advanced, keeping in mind the words of the Apostle Paul: “Put to the test all spirit communication; hold fast only to that which is good.” (*I 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 sincere, unselfish seeker, and that, as Christ said, He will not give a stone to those who humbly ask for bread.

I was also clearly aware of the serious consequences of my actions. I saw my position as an ordained minister, my entire material existence, my future here on earth destroyed, if I persisted. I knew that insults, persecution and suffering in immense abundance would be my lot.

But the truth was more than worth it.

I found the truth on the new road I had taken. It brought me inner freedom and happiness. The outward troubles that I suffered in consequence and that persist until today cannot disturb the inner peace that I have won.

It is the purpose of this book to describe the path that brought me into communication with the spirit world and laid the truth open to me. The book has been written in a spirit of love for my fellowman, 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 *good spirit world in order to* reach the truth and God by the shortest path.

Guidebooks for those who travel about the earth are written by persons who have visited the places that they describe in the texts of their

works. Such books are not written for people who expect to stay at home, but for those who want to get to know places hitherto unfamiliar to them.

This book of mine is meant to be a guidebook 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 face value the statements contained in this book, without subjecting them to further proof. If they did, they would be basing their beliefs regarding the most important questions of life on the dictum of a fallible human being. This they must not do, for my assertion that the truths I have set down in my book derive not from me and my own thinking but from communication with the good spirit world in the Beyond could be deliberate misleading or self-deception on my part.

I, as a weak, fallible and sinful man, can claim no greater trustworthiness than any of my fellowmen. I therefore do not ask to be believed blindly. But one thing I do ask: *That the truth that was revealed to me be verified by the same road by which I found it.* This road has been accurately described by me so that no one may fail to find it. The educated and uneducated, the rich and poor alike, all can travel it. No preparation, no special training, is required. No tolls are collected. Only one thing is indispensable: *the desire for the truth.* Those who seek it must be ready to accept the truth the moment it is presented to them in a convincing way, and they 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 truth only to those who are of good will.

Those who do not have the desire for truth, who are not ready to explore the road that I am pointing out, thereby forfeit the right to pass judgment on my book. If, for instance, a chemist were to announce to the world that he had found a method of making gold by combining certain substances, and if he 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 the chemist, 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.” (*II Timothy 1: 12*)

I need not 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 enter into communication with the good spirit world has had experiences precisely like my own.

Nevertheless, my book is sure to encounter many bitter opponents. 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, the clergy of the various religious denominations. The creed they have been preaching to their congregations *has provided them with a livelihood*. If, now, in consequence of a change in their *way of seeing* the truth, they are compelled to make alterations in the things they profess, they will cease to be clergy of their respective creeds and lose their daily bread, which their position has hitherto guaranteed them. To give up a life position and to go out into the uncertainties of the world poor and beset by enemies is one of the greatest sacrifices a person can make. Not many will make it. They would sooner do without 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. This is why he had to die. The curse of being the most relentless opponent of the truth, of those who sought it and of those who proclaimed it, rests to the present day on the *priesthood of all religions*. With fire and the sword, the priesthood has slain millions under the outward flag of battling against heresy, just as the Jewish priests in condemning Christ hid behind the accusation: "He has blasphemed God." But the real reason, then as in later ages, was their fear of the total or partial loss of temporal influence, worldly honors, offices and revenues. Of course there have been and still are exceptions. Today perhaps more than before. But these latter-day Nicodemuses can no more prevent the spiritual leaders of today from passing the death sentence upon the truth than could the first Nicodemus.

The clergy of today will therefore not only repudiate my book, but will refuse to test the veracity of the statements it contains in the way herein described. And yet, it is a path that everyone can take with a clear conscience. Or is it perhaps reprehensible for a clergyman or a layman to sit down, alone or in company with others, to worship God in the privacy of his home, turning to Him with song and prayer, and begging of Him the fulfillment of Christ's promise: "If you, 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 Scriptures at such a service, to discuss them with others and to pray for true insight? Is it a sin to join hands on such an occasion after the manner of the early Christians and with inner composure to concentrate one's thoughts on higher things, repenting of human mistakes, forgiving one another and beseeching God to help us and to send us the *Spirit of Truth* that Christ promised to his followers? *Is there anyone 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 I traveled when I experienced what my book relates. No special privileges were extended to me; I received only that which any sincere searcher will receive. Indeed, many who follow my trail may receive far greater revelations than I did.

The fact that the things we learn in this way 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:

“Ask me, and I will answer you, and show you great and incredible 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**

So I thought about it, trying to understand, but it was too hard for me, until I entered into communication with the spirit world of God. *(Psalm 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 made two trips a week to the office of this association in order to attend to the charitable 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 about 16 or 17. He was from an unpretentious family, had only an average education, and was an apprentice in a private firm. At the séances this boy would frequently fall over forward as though dead, but would be immediately pushed back into an upright position in a series of jerks as though by an invisible force, after which he would sit with his eyes closed and impart wonderful teachings to his hearers. He would also answer the questions addressed to him, refusing to answer, however, all queries of a purely materialistic nature. At the conclusion of his teachings he would again fall forward and instantly regain full consciousness. Of what had happened and what he had spoken he had not the least recollection. The boy, said my informant, was healthy and bright and felt no discomfort, headache, or any similar symptoms as a result of these occurrences.

The man 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 see for yourself what goes on there. You will have the opportunity to address 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 so-called “spiritism”.. True, I had occasionally read accounts in the daily papers about the exposing of mediums and about similar spiritistic swindles, nothing at all favorable.

But now I, a serious 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, it is true, tempted by the idea of testing from a scientific point of view 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, that I did not want to do.

I therefore told my visitor frankly that I had had no personal experience with “spiritism” and that I was in no position to express 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 these gatherings would undoubtedly soon become generally known.

The man would not accept these reasons, but replied: “This is a most important matter, about which you, as a clergyman and a man holding a public position, should be informed. At any rate I consider it your duty to investigate the matter and, after having done so, carefully and impartially, to form an opinion. This will probably not be the only time you are asked about these matters in your life, for to whom should we laymen look for clarification but to our spiritual leaders, whom we trust to tell us the whole truth. This subject can no longer be disposed of by ignoring it. Right here in Germany the number of spiritist circles is growing daily. They can be found in almost every town of any size. I am well aware that the churches want to brush spiritism aside as a fraud or as the Devil’s work, but the issue will not be settled in that way.

“If it is unpleasant consequences that you fear, you need not worry on that score. The public will not learn of your presence at our meetings, for the few participants are people of discretion and will avoid doing anything that might harm you. So you needn’t worry about agreeing to come!”

“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 to be true, it would be of utmost significance for every religious community.

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

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 that 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 Divine service, I went to the city, intending to take care of a few pressing matters at the office of the charitable organization before going to the meeting. In my coat pocket I carried a slip of paper on which I had jotted down the questions I intended to ask the boy that evening; being of a theological nature, they would require rather lengthy answers. 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 from the man who had invited me to the meeting. 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 surprised me 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. Should I risk embarrassment among utter strangers? Perhaps, after all, the whole thing was a trap set for me. I made up my mind not to go.

In order not to keep the gathering waiting for me in vain, I sent a messenger to the man 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. He said that the change in the place of meeting had been no doing of his, but had been ordered from a source that must be obeyed, and that perhaps the reason for the change lay in the fact that the meeting would be less likely to attract attention at the other house 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 they were pleased at my coming. Since the meeting was not to begin 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 the extent of his learning, and found that in this respect he was no different from the average youth of his age.

The séance began at eight o'clock. There very only a few of us, and I was surprised to find that the gathering was not to be held in the dark, as I had supposed was customary at séances, but that the room was left brightly lighted.

The opening consisted of a short prayer offered with great reverence by one of those in attendance. In fact, all the participants appeared to be deeply in earnest and inwardly composed.

No sooner had the prayer ended than the boy fell over forward with such a sudden jerk and loud exhalation of breath that I was startled. Had he not been supported by the arm of the chair in which he was seated, he would have fallen to the floor. After only 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 anticipation 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?” He used the familiar form “du”, which took me aback, as under ordinary circumstances the boy 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 an answer, “I know you do, but I want to ask you another question: 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 was myself thoroughly dissatisfied with my answer.

“I had expected something better of you,” he responded calmly, a remark which hit me like a slap in the face. I had come with the idea of exposing a piece of charlatanism, but in the first minutes I had been put to shame.

“The question that you have answered so unsatisfactorily we will return to later,” he said gently, “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 to me. Take out the slip on which you wrote them!”

The others looked at me with amazement, 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 clarity. According to my shorthand notes his statement ran as follows:

“The teachings of Christ in the documents that have come down to you are no longer complete nor are they in their original purity and clarity. In what is called the New Testament, a number of important sections have been omitted; indeed, entire chapters have been removed. 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 severely punished by God.”

One of those present asked who it was that had thus mutilated the Holy Scriptures.

“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 only use the information to pass judgment upon them, and you know that you shall not judge your fellowmen. God judges. That is enough!

“Even a letter written by the Apostle Paul to all the Christian congregations has been destroyed. In it he had carefully explained those passages in his earlier writings that had given rise to misunderstandings. 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 that 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 A.D. As you know, even during the lifetime of the apostles there were more than a few differences of opinion among the Christian congregations. Later, many erroneous human opinions and dogmas that do not agree with Christ's teachings were introduced. If you had the complete and unadulterated 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 doctrine that 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 inner effect, for they lack true conviction.

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

“But the time will come when the teachings of Christ will be restored to mankind 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 of the New Testament, even where they have been preserved, have been altered in more than 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 that 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 magnitude 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 do not have the opportunity for clarification. The necessary consequence is that a religion so deprived of its roots can no longer exert any fruitful influence. Every doubting of the truth reduces its effect.”

“May I ask you,” I interposed with a feeling of apprehension, “to point out a place in the New Testament in which a word has been changed or omitted thus falsifying the sense of the text?”

“While this is not the right moment,” he replied, “for me to go into the subject of these falsifications – I shall do that later when I come to explain the Bible as a whole – I will grant your request and name two places: one in which a word has been replaced by another, and one where 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 later altered into ‘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 do you cite to support the claim that such power was conferred upon priests?”

I recited the following passage: “Whomever you forgive their sins, they are forgiven them.” (*John 20: 23*) He corrected me, quoting the passage verbatim: “If you forgive the sins of others, they will be forgiven them,” and went on:

“The Greek word which you translate as ‘them’ also has the meaning of ‘selves’. Now, in the original text the word ‘your’ stood before the word ‘selves’. What today is rendered as ‘them’ was actually ‘yourselves’. So in the original 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: ‘You must in your hearts forgive your fellowmen the failings and sins which they have committed against you, so that you may obtain forgiveness from God for your own sins.’ ‘Forgive us our trespasses, as we forgive those who trespass against us’! Forgiveness is the hardest task in your lives, and it is for this reason that God gives you His special aid for the purpose. Christ, as you know, says in the same place: ‘Receive a holy spirit! If you forgive the 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.’ Do you understand?”

Greatly abashed and pensive, I answered with a quiet “Yes”, adding immediately: “So you think it is of no value for me, as a priest, to receive the confessions of others, seeing that I cannot grant them absolution? Are you saying that I should discontinue the practice entirely?”

“That is not necessary,” he replied. “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. It is not evil or forbidden by God to reveal one's sins to a fellowman. But do not think that you can forgive the sins of your confessants in God's stead. Your duty is confined to removing sinful thoughts from their hearts through advice, admonition and words of comfort and encouragement, so that they may return home as better men and women, and give evidence of their change of heart by their conduct.

Perfunctory confession and absolution is not only purposeless, but a desecration of the idea of a reconciliation with God.

“These questions 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 of the old manuscripts that have come down to you have been purposely omitted or falsified to distort their meaning, enough of the true material still remains to enable people, by using it as a guide, to draw nearer to their God. Unfortunately, they cannot distinguish the true from the false.

“The foundation of Christ's teachings is, in his own words: ‘Love God above all things and love your neighbor as you love yourselves.’ Whoever obeys this command, fulfills the whole of Christian law. All other truths are merely supplements to this fundamental truth and helpful guides to the observance of the law in the life of each individual.

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

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

With these words he turned to me and continued:

“You plan to visit your family tomorrow. There is no need of such haste. Stay another day and come back here tomorrow evening at half past seven. Then we two can talk in private. So tell this boy through whom I am speaking, as soon as he comes to himself again, to be here at that time.”

In conclusion he 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 God! *Gruess Gott!*”

After this salutation the boy again fell 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 felt as though he had slept long and restfully and that he felt refreshed and perfectly well.

When I asked him to come back the next evening at 7:30, he declared that that was impossible. They had some urgent work to finish at his shop, he said, and he would most likely not get home before nine o'clock. His employer had already notified him of this.

Nevertheless, I decided to postpone my trip and come back the next evening at the time that had been specified.

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 on the rooftops and the stars shone peacefully in the clear night sky, but in me the fires of my thoughts blazed fiercely, and I knew that their flames were already licking at the beams on which the whole structure of my faith had heretofore rested.

Which told the truth: the creed of which I was a priest, or the voice that 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? No, that was impossible. Rather would I accept any other explanation, however unlikely. I had, of course, here and there read about “clairvoyance”, “the subconscious” and “telepathy”, but none of these seemed to fit the case at hand. I therefore decided to carry my investigation further. I found the subject too important to ignore. For me, there was no turning back; I had to have total clarification. Perhaps the next meeting would carry me another step forward.

## The Decision

I have chosen the way of the truth; thy judgments  
have I laid before me. (Psalm 119: 30)

After a rather sleepless night I tried on the following day to relieve my tortured thoughts by strenuous application to 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 great 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, and that the work that he had intended to have finished in overtime that evening would be put off until the next morning.

I was alone with the boy. As the clock struck half past seven he again fell forward as he had the day 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 the last point of which I was speaking 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, shaken and painfully moved.

Then, however, he said to me in the most kindly way: "Now talk to me openly and with complete confidence, for I know that since yesterday you have been in turmoil 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. Please instruct me in everything, but above all tell me who you are, and how you are able to speak to me through this boy."

"You are right to ask me first who I am, for it is your 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 that would ruin you, body and soul, and that would not tell you the truth, but by lies would guide you to the path that leads over the edge of the precipice. – I 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 told me his name.

“I am the one who has brought you here. At God’s behest I desire to teach you so that you, in turn, may teach your fellowman.”

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 are taking 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 humans down to the present, the spirit world has communicated with mankind. That is true of both the good spirit world and the bad. You have, of course, read often enough in the ancient texts you call the Old Testament that God spoke to the people. God spoke to Adam, Cain, Abraham, Isaac 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 not human beings, but messengers sent by God. Still, he placed food before them and negotiated 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 to the children in school, but as to how the communication of the spirits with man, as related in the Bible, was effected, I had neither heard anything nor given it a thought.

Although he continued to examine me in these matters, there was not a single question that I succeeded in answering correctly.

“As you know, you humans have various means of communicating with those who are at a distance from you. You write them letters, telephone or telegraph them, and lately you even make use of ether waves with the radio. Similarly, the world of spirits, which is separated from you by matter, has various ways of communicating with you by means perceptible to your senses.

“But you people of today do not think about these things. All you do is read about them and let the matter rest there.

“Take the grand story of Moses! There you find that 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 it 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 body 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 very rarely 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 gifts of ‘clairvoyance’ and ‘clairaudience’ that have been bestowed upon certain individuals. God’s speaking with Adam and Eve and with others later was effected by means of clairaudience.

“There was still another channel the Israelites often used for consulting God, namely the breastplate worn on the robe of the High Priest and hence also called the ‘breastplate of judgment’. On a later occasion I shall describe to you in detail 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 Testament. Each of the gospels and especially the Acts of the Apostles contain 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 which you of today can find no explanation, were nothing other than the coming and going of spirits. They spoke through one of the worshippers in a foreign tongue and through a second in the mother tongue of the congregation; they 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 to be tools of the spirit world. 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 after 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 of the Old Testament there were times when this communication ceased almost entirely. Those were the times of estrangement from God.

“Today also, the people, in spite of the many temples which they build, have to a great extent fallen away from God and under the power of evil. When the people of today inwardly again draw as close to God as was the case in many a period in the Old Testament and in the early part of the Christian era, all those things that seem so miraculous to you in the reports of those times will take place again. For it is the same God, then as now. 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. The details concerning the communication between the spirits and mankind you will be taught in due course, if you are willing to receive instruction and to undertake the task that has been reserved for you. You are not compelled to do this. You are 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 that I offer you, however, the responsibility is yours. It is for you to decide.

“You are not asked to accept anything blindly. You are expected to *test* whether it is the truth or merely deception by the Evil One. You must not be satisfied with hearing of these things from me alone; you must, by your own observations, gather experiences in this field, independently of what you learn here.

“So, in conclusion, I 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 at a convenient hour, offering prayer and explanation of the Scriptures, as did the early Christians. Then pay close attention to

whatever happens. In this way you will be in a position to compare what you experience there with what you see and hear here.

“Also, arrange things so that you can be here in this circle every Sunday evening at eight o’clock, so that I may continue with my teachings.”

“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 rural parishioners to attend meetings of this sort. In the little village where I live that would attract such great attention, the consequences of which one cannot foresee. 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 spoke 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 calm clarity and the convincing logic of that which I had heard here for the first time in my life. Only the truth could exert so great an influence, an influence from which I had not the power to withdraw, even had I been so inclined.

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

What was more, I was just at the beginning. I had been offered thorough instruction in everything connected with the subject, and had only to accept the offer. Furthermore, I was not to be satisfied with what I had heard or would hear 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 parish.

Should I take the risk? What would people say? I felt the fear of my fellowman'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 position?

A desperate struggle raged within me. Which alternative should I choose? 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 if it meant the greatest personal sacrifices, including 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 completely calm and able to confront the future with the utmost confidence.

## **The Corroboration of the Truth**

You, however, are among those who have received the spiritual anointment of truth from the Holy One and are therefore initiated into the whole truth. *( I John 2: 20)*

I had decided, regardless of the consequences, to select a few individuals in my own parish and to arrange for meetings with them, like those I had attended in the neighboring town. As yet I had no idea as to whom to select, for I had been told that everything would be taken care of as soon as 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 paralyzed, and on whom I used to call several times a week. A sister of hers was married to a man in my parish; she had four children, from 20 to 28 years of age: three sons and a daughter.

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 and would be back soon, whereupon the boy sat down to wait for her. Shortly afterwards his mother arrived, and a few moments later her other two sons, who had come to fetch their brother. They had arranged with some of their companions 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 that I had delivered on the previous Sunday, in which I had cited a passage from the Bible with which they were entirely unfamiliar. I explained that particular passage 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 he wished he could more often have a chance to have various parts of the Scriptures explained to him.

I told him that I would be glad to meet with them all at the home of his invalid aunt and to answer any questions they might lay before me, for in a like manner the early Christians had assembled at each other's 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 evening 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. There followed a reading from the Holy Scriptures, interpretation and discussion of the contents, and any questions asked by those present would be answered. We would also deliberate about how best to help the needy of our immediate neighborhood and its surroundings.

I was much impressed with how seriously especially the three brothers took the matter, and not only I, but their mother also, observed something peculiar: the faces of all three of them were assuming a much finer and nobler expression. Even strangers remarked upon it. Furthermore, one of them confided to me that something inexplicable was taking place within him. When he was at work out in the field, an inner voice constantly exhorted him to praise God and to give Him thanks. Such thoughts had never come to him before. 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 stop his work until he had asked God to forgive his offense. Only then could he happily resume his work. Previously he would offend in this way dozens of times a day without experiencing any compunction.

It was the same thing I, too, had experienced since the day I had attended that first meeting in the neighboring city. Offenses and careless behavior, to which I had never paid any mind, now burned like fire in my soul.

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 the 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 he turned to me, trembling in his whole body, and said:

“I cannot help myself. I must tell you that your interpretation is incorrect. I am being compelled to give the correct interpretation.”

With that, he uttered the sentences that had been inspired in him for the interpretation 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 a teaching 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 asked 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, been convinced that my explanation was correct. 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 and 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 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 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 occurred 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 explained as best I could at that time.

What had taken place on that evening was as new to me 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. 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 séance in town. There I was told:

“Do not worry if every point is not completely clear at the outset. The subject is still quite new to you, and there are many points for which you do not yet have the correct concepts. But little by little you will come to understand them all. It is similar with your human inventions and discoveries: at first a newly discovered fact is considered impossible and its discoverer mentally abnormal. Years later the same discovery is universally recognized 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 people could fly through the air, speak with distant places and listen, in their own homes, 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.

“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 do not believe this and consider it impossible, just as formerly people did not believe in the possibility of much of what is reality today.

“So, too, your scholars 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 those very scholars can verify as indisputable facts, and, what is more, *as facts that can be attributed only to intervention by the spirit world*. But your scholars seek other causes for these occurrences, and ask you to accept the most senseless

and incredible explanations to account for these facts in a “human” way, so that they need not acknowledge the existence of a spirit world and a Beyond. Some of them take this position because they deny a life after death; others, because they lack the courage as scientists to speak up for the intervention of spirits, although inwardly they are convinced that it exists. They are afraid that their professional reputations might suffer in consequence.

“But the time is coming when your sciences, too, will be forced to admit that the spirit world, both the good and the bad, intervenes visibly and perceptibly in your lives and your fortunes, and does so in a great variety of ways.

“You must not be surprised, therefore, if you are today considered as not quite normal when you declare that you have spoken with a spirit.

“I am, however, amazed at the fact that your various religious denominations refuse to admit the possibility of the intervention of the spirit world and of its communication with mankind today, or why, if they do admit it, they contend that it can be only the evil spirit world that manifests itself today.

“Such a position 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, it is only *evil* spirits that can make their presence known to you today, then the same was true formerly. This would mean that all religions based on either the Old or the New Testament would collapse like a house of cards, for they certainly claim to have received their religious truths and laws through spirits. If, then, it was *good spirits* that visited mankind in the past, there is no reason for doubting that they are able to do so today as well, for it is the same God Who sent the spirits then, and Who sends them today. Just as He tried then to guide mankind onto the right path, so He does today. Or do you think that you are no longer in need of teaching and guidance from God’s spirits? Do you perhaps think you are better and wiser than the people of old, and that you possess the whole truth?

“What you experienced in your parish is a confirmation of what you are learning from me. 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 with your own eyes how the different ‘mediums’ are developed.

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

“If human beings are to serve the spirit world as instruments, they require development, which is accomplished by the spirit world and takes more or less time, depending on the individual, but more particularly on 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 development at the hands of the spirit world. One is a so-called ‘inspirational medium’. A spirit instills certain thoughts in him with such force that the medium’s own thoughts are completely expelled from him, leaving him completely under that spirit’s power. The medium not only receives the thoughts from the spirit, but is compelled to speak them or to write them down, all the while retaining full consciousness. Your ‘inspirational medium’ requires further development to perfect his receptiveness to messages from the spirit world. It is still necessary to remove from him much that now obstructs the process. What that is you cannot understand now, but it will become clear to you later.

“The other medium, who is not yet active, is in the first stage of development. I mean the boy who could not keep his head still at your last meeting and who was frightened by this. He will become a ‘speaking medium’; his own spirit will be driven out of his body, and another spirit will occupy it and speak through it. This state is called a ‘trance’. There are various gradations of trance, depending on whether the medium’s own spirit is completely or only partly separated from the body.

“The way in which this separation 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 ‘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 unnecessarily frightened by what takes place, it will be best for her to stay away from the meetings for the time being.

“The development of mediums is an important and sacred matter, and you must, therefore, at your sittings, pray a lot for the mediums, asking God for help and strength, so that everything may be done according to His will

and the mediums may become useful tools for the good and remain faithful to God.

“What I have told you today was necessary so that you may have some understanding of what goes on during the development of your mediums, and so that you may not feel alarmed over the things which you may see happening with 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. He was inspired with detailed teachings concerning the most important truths and committed them to writing. They contained things entirely new to me and were, to a large extent, quite contrary to what the boy had hitherto believed and what I myself had proclaimed in my sermons as the truth. There was thus no possibility of trying to explain the phenomena with the workings of the subconscious or with thought transmission, as people so often do. Thought transmission was utterly out of the question, because everything the inspirational medium set down from this point on was committed to writing not at our meetings but at his own home 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 irresistible force that had taken possession of him for the first time at the meeting I have described. Even the precise moment would be determined by that force. 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 to get up, 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. He wrote remarkable observations on “Redemption”, which do not agree in a single point with what he, as a Catholic, had been taught on the subject, and which do not resemble, even remotely, anything that can be found elsewhere. In a like manner he, an uneducated country lad, wrote a treatise on the “Holy Writ”, which contains truths that are entirely new. Not only the content but also the phrasing 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”, and “The Death of a Mortal”.

Just as the sole subject of all of his prose writings was God's truths, so too were his poems: "The Heroes' Call", "The Language of Creation", "Hail and Hosanna", "In the Pathways of God", "God's Shepherd and His Flock", "The Stronger One", and "Thus Works Thy Creator".

The development of his brother as a 'speaking medium' took more time, and the appearance of his physical condition on these occasions was often alarming. 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 development had been completed, he would pass into the so-called trance state in the same way as I had first 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!*" (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 instruction and teachings, 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 rank between the spirit speaking through the medium in my parish and 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. Ask 'him'!"

With "him" he was referring to the spirit that spoke through the medium in the city. Whenever he uttered the word "him" in reference to that spirit, the medium bowed low. The first time he referred me to that spirit, I asked the spirit before me whether he knew the other one.

"I know him," was the reply, again uttered with a deep 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 the one 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 that, in his subordinate capacity, he was not permitted to 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 several different spirits spoke through the speaking medium of my parish, although the highest of these remained the leader. It always came to us with the greeting “*Gott mit uns!*” and was recognizable by its gentle voice and its manner of speech. 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 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 developed for my use, may, by God’s will, be employed by other spirits, good and bad, high and low, as well. 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 that 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 that 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 séances 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 keeps order. 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 beforehand what spirits shall enter the medium and how you are to conduct yourself toward them. Later

you will be able to distinguish among them 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. Among them were *high spirits*, which entered lauding and praising God, 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.

Furthermore, there were *low spirits*, which cursed themselves and their fate, reviling us and scoffing at everything high and sacred in the most unmeasured terms. When we urged them to join us in prayer to God, they refused with expressions of scorn or hate. If we insisted that they utter the name of God, they immediately departed out of the medium.

Very numerous indeed were the spirits that did not realize at all that they had been separated from their earthly bodies by death. They believed that they were still on earth and engaged in the occupations that they had followed in life. These were the so-called “*earth-bound spirits*.”

Our most dreadful 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 that repeats itself over and over again. The spirit of the murderer was forever engaged in plotting and carrying out the murder in all its details and described its thoughts and feelings during those terrible hours in words that made us shudder. It saw the victim gazing steadily at it with a look that drove it to despair. A similar fate pursued the spirits of usurers and other evildoers who had brought want and misfortune upon their fellowman. Wherever they might turn, they were confronted with the figures of their victims. The suicide’s spirit ceaselessly re-experienced the sensations, the outbursts of despair and the events that had attended his suicide. No actor on earth could play his role so realistically as these spirits depicted the experience of the darkest hours of their lives through the bodies of these mediums, who were utterly inexperienced, uninstructed and innocent in such matters. Often what we saw and heard was enough to make us tremble in 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 we showed no desire for their company, they were obliged to depart as quickly 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 reprimands, and so not infrequently one or another of the participants 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 never hurts, and it always accompanies its admonitions and reprimands with expressions of consolation, encouragement and love. The good spirits do not break the bruised reed and do not 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 more often, or if so, only in the rarest cases. But if someone 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 the mortal shows genuine good will, their love and mercy know no bounds, not even in those cases in which human frailty leads him to stumble again and again. If, however, someone doesn't even try to do as one of these messengers from God bids him and later 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 dreadful sight that one can 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 – also known as “the leader” – entered and addressed us with the following words:

“There is a profound reason why you have been shown the horrible things you saw this evening. In the first place you were to witness 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 appreciate what these unfortunate spirits have to suffer before they can be brought to understand their condition 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 their suffering has rendered them fit to receive such enlightenment. Today it would have been of no avail. 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 thoughts of suicide 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 gentle 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. Thus, this evening has been of the greatest benefit to you.”

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

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

1. *A walk with a medium through 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, and my housekeeper, who was 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.”

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 onto 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 his request to show him the church, I rose; the boy, still in a trance and with his eyes closed, followed me with ponderous steps. The church stood directly 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: “I see that 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 also did not think it possible, for the church stood on a little knoll, and there was no space around it for graves. “Ask the oldest residents,” he replied, “they may be able to tell you something about it.”

Then he turned his closed 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 should 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 tone. I speak of it because fine, pure music contributes to the beauty of a Divine service and thereby to the glory of God.”

The console of the organ was locked, so that neither the keys nor the stops could be seen, even had we been standing directly before the instrument and certainly not from where we were standing by 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 altarpiece depicted the death of Joseph, with Jesus and Mary standing by his bedside.

“This picture is not true to fact,” he said. “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 handkerchief, on which the image of the bloodstained face of Jesus had appeared, I asked him 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?”

“Being nailed to the Cross,” I answered.

“No,” replied the spirit, “not being nailed to the Cross, but thirst. The nails were driven through his hands and feet by the brutal executioner’s assistants with a few quick blows, causing a numbness that was not excessively painful, just as in war many of your wounded did not in the first moment feel wounds from bullets or shell splinters, even severe ones. The worst thing is the thirst that follows loss of blood, as your wounded found. It can drive you crazy. No bodily pain can compare to the agony of dying of thirst.”

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

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

In amazement I asked: “Why is it that those spirits have not been able, in all this time, to find this carving of Mary, when it is so easy to find here? And besides, what good can it do them?”

“You do not understand? Then I will explain it to you. Spirits that are punished for their misdeeds by being restricted to a certain spot may not pass beyond the limits set for them. For this reason the spirits bound to that valley near the ruins of the convent may not come as far as this church. They may seek the carving of Mary only within their restricted area, and they cannot find it there. As to the good it would do them to find it, it is true that the carving itself cannot help them, but there was something connected with the carving that formerly brought them relief.

“While the carving was still in the convent, many people went to pray before it. On these occasions, prayers were also said for the ‘poor souls’, as you call suffering spirits. Such prayers cannot, indeed, lessen the guilt of the spirits or reduce their punishment, but they *hear* the prayers, and their thoughts are thereby turned toward God. This alleviates their agony. Since the carving was taken away from the convent, nobody goes there to pray anymore, and the spirits miss the relief that the prayers brought them. They know that these were associated with the presence of the image of Mary, and so they are eager to recover it.”

By this time we had reached the stairway leading to the organ loft. I was curious about the stops that had not been pushed back into place, but at the moment my mind was occupied with another thought. I was wondering whether this spirit could play the organ; that the boy could not, I knew for a

fact. I had only one doubt: would the spirit have enough control over the boy's body to move his hands and feet as rapidly as playing an organ required? It was with some hesitation, therefore, that I asked him to play.

“Gladly,” replied the spirit, “if it will give you pleasure.”

I hurried back to the vestry for the key to the organ, 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 halfway out. The spirit repeated its injunction to point this out to the organist.

The boy then sat down at the organ, pulled out stops and began to play, at first softly and gently, in sweet, harmonious chords. Then somewhat louder – the longer he played, the louder the swell of the notes became. At the climax, the organ surged and thundered and roared with all stops drawn, like a hurricane that pulls out trees by the roots. Then slowly the music ebbed until it died away in wonderfully gentle and peaceful sounds. There could be no doubt: here sat an organ master.

When he had finished playing, he pushed all the stops into place and rose from his seat. I locked the organ again. Stepping in front of me, he asked: “Do you know what it was that I just played?”

“No,” I answered.

“That was your life,” said the spirit quietly.

I looked at him in astonishment, for I could not imagine that a person's life could be played on a musical instrument. As though reading my thoughts, he instructed me as follows: “A person's life is like a painting; it can be painted in colors and also in notes. Every color represents a note, and every note a color. There are clairvoyants who see all tones in their colors, and who do not distinguish harmony from discord by ear, but by looking at the colors of the tones. It is therefore possible, at least for spirits, to reproduce every painting in sound, as though one were playing from sheet music.”

I was unable to comprehend this explanation. 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 the boy in trance. I shall now stand close

to the wall; you support the boy's body, so that he will 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 as the spirit left 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 so beautifully, he shook his head incredulously.

The moment 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 state.

Later, when I spoke to the boy about the events that had occurred, he disclaimed all knowledge of skeletons, organ stops, the death of Joseph, Veronica's handkerchief, the agony of the Crucifixion, the image of Mary and its history, the spirits restricted to the vicinity of the convent ruins and the effect of prayer upon them, or of the organ recital and what I had been told in connection therewith.

That very evening I learned by inquiry that the site now occupied by the church had long ago really been a graveyard.

2. *A member of a monastic order attends spiritist gatherings.* One message, delivered one evening through the farmer boy of my parish as a speaking medium, seemed very improbable to us. It was to the effect that a monk from the neighboring Benedictine monastery was attending "spiritist séances" held in a city not far away. We could scarcely believe that a monk, wearing the habit of his order, would take part in a spiritist gathering, in view of the strong opposition of the Catholic Church to 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 my ecclesiastic authorities as a frequenter of spiritist meetings, and a commission was sent to question me about the matter. 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 gatherings and having instituted them in my parish. I was reminded that all Catholics had been forbidden by an order that came from Rome to attend any such meetings. I protested that I had heard nothing of such a prohibition, but that, if the facts were as alleged, I could not understand why a priest from that

selfsame monastery should also be attending meetings of that sort. I said this, not to defend myself, but merely to learn in this way whether it was actually true that a priest from this monastery was attending spiritist meetings, as the medium had stated.

The head of the investigating committee indignantly denied the truth of my assertion that a priest from the monastery was attending spiritist meetings and emphatically maintained that this was impossible. His habit alone would prevent him from going. He added that he must therefore reject my statement as heavily slanderous.

I answered calmly that I had not brought the matter up to cause the monk or the monastery any trouble, but that I had heard it from 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 investigating committee then interrupted my hearing and went, I presume, to see the abbot of the monastery. After a short absence he returned with an embarrassed expression, and admitted that I was right. In his defense he added 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 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 appear before him on ....”

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 that spoke through him encouraged me with the words: “You need have no fear. Trust God and do not be afraid! What can people do to you?”

I replied that I intended to acknowledge before 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 position as a minister of the Catholic Church in consequence.

“The bishop will ask you 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 dismissal.”

I could hardly imagine that the bishop would fail to ask me about the spiritist gatherings 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 stated that Catholics were not allowed to attend spiritist gatherings, had me sign a paper acknowledging that he had brought the ban to my notice, and imposed a penance on me for my past violations of the ban. 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 séance that a member of the circle in that city was going to betray me. We did not believe that there was anyone among us capable of such betrayal, and yet, the seemingly impossible happened: a woman of our circle denounced me to the episcopal authorities for my continued attendance at spiritist séances.

This seemed to make my dismissal 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 so brusquely that humanly speaking there seemed to be no hope of its being granted. The case against me in the ecclesiastical courts took its course, and a day was set for the main hearing, to which I received a summons. Only a few days remained until this hearing, which, I was sure, would result in my dismissal. 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 by way of being granted leave. Then, at the eleventh hour, I had a telegram from the ecclesiastic council notifying me that proceedings against me had been dropped for the time being by directive 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 Whitsuntide 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 drop forward as though he had fallen asleep. Almost instantly he straightened up 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 two weeks. One Saturday evening I arrived 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, which was given you on your journey to Graz.”

When I had given it to him, he read it and said: “Tomorrow afternoon a Jew will come to see you. People think he is sick, but as a matter of fact he is being tormented by an evil spirit that 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. This note was written by the Jew’s guardian spirit through the medium whom you met on your trip to Graz. It is the spirit of a deceased uncle of his, who lived in Cologne. The evil spirit tormenting the Jew is also that of a deceased relative.”

At four o’clock the next afternoon someone rang the rectory 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. He came, fell into a trance before the Jew, rose, stretched out his hand as though exorcising the visitor, and addressed him in a foreign language that I could not understand. The Jew was tossed back and forth several times by an invisible force; then he was freed from the evil influence, wept for joy and began to speak without any difficulty. He told 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 from Cologne; the evil one was that of a relative whom he had not known in this life. The evil spirit had tried to prevent him from coming to see me and on his way to my house had shouted the vilest epithets and curses at him in Hebrew, some of which he repeated to me. Now he hoped that he was forever rid of the spirit. He knew also what spirit it was that had just set him free. Taking his prayer book out of his pocket, 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 this 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 for a short time only, for the spirit will come back and torment him until his death. He has merited this punishment. He will not come to see you again, for he will never again be able to muster 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 I had asked myself repeatedly whether there were not some scholarly work 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.

One day I unexpectedly received two deliveries of a publication. *The pages had not been cut.* A letter from a lady whom I had met only once in my life was included. It read:

The books I am sending were given to me for you the day before yesterday by Mrs. H. of F. 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 these works to me was a total stranger to me, even by name.

These publications, of whose content she herself knew nothing, contained proof that a document by the Jewish author Flavius Josephus had been most brazenly falsified in favor of the Christian religion by Christian

copyists, who had made Flavius Josephus, a *despiser* of Christ, into one of his *admirers*.

There were also many references in these publications that had been sent to me to the intentional falsifications of the writings of the early centuries, thus confirming everything that I had been told about this by mediums entirely unfamiliar with such matters. This discovery pleased me greatly.

6. I obtained confirmation of the general truth of communication with spirits and of many individual facts in this field during my stay in America, where spiritism under the designation “spiritualism” is widespread, 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 the mediums in Germany, who had again and again told me that God’s good spirits will not go near places frequented by people more concerned with temporal matters than with progress on the path leading to God. Only spirits of the lower orders, I had been informed, appeared at meetings at which materialistic views predominated. I was also told that there is no control over the spirits at such gatherings, which become the stamping ground for spirits who come from the lower spheres without necessarily being downright evil. Generally they are those of relatives, friends or acquaintances of those attending, spirits that have themselves progressed but little in the Beyond and are therefore more interested in the temporal affairs of those whom they have left behind than in their spiritual advancement. Such gatherings are then no longer Divine services, but rather information bureaus for worldly questions and interests, and they come dangerously close to what took place at the idolatrous ceremonies of the pagans. The attraction of idolatry lay precisely in the fact that the people hoped to receive information relating to their worldly success and their earthly future from the mediums participating in the idol worship.

I encountered nothing lofty and edifying in any of these churches, however much I longed for it. On the contrary, what I generally found was of a nature to hurt rather than to advance the cause of spiritism. I also had the impression that the people attending these meetings were there merely for the sake of messages they hoped to receive about *worldly matters*, and that the question of money seemed to play no minor part with the leaders of these churches. A fixed admission fee was charged, generally at least half a

dollar [a lot of money in the early 1930s], which meant that the really poor were unable to attend.

All this substantiated what I had been so insistently told in Germany about modern spiritism, even when it is 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 higher aspects of spiritism in America also, and thereby to corroborate my previous experiences.

During my stay in New York I lived with a German family called 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 the publication.

I had never spoken to Mr. Niemann about spiritism but only told him of some of my experiences in the spiritist churches of New York. He himself was not a member of any church and seemed to have lost his belief in God. As for what I told him of the occurrences at the spiritist meetings, he considered the whole thing a fraud and a moneymaking scheme.

Nevertheless, out of curiosity, he decided one evening to accompany me to a meeting at one of these churches. Like all those present, he, too, received a message. 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 or twice a week. This would, of course, 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 I had in the small circle in my parish, as already described. Here, then, on the opposite side of the ocean, in a family which had abandoned its belief in God, but which was honestly and sincerely

willing to accept the truth, I watched the development of mediums progress exactly as it had progressed in the case of the mediums I had observed in my former environment. Thus, both there and here, the laws governing the development of mediums were the same.

On the very first evening Mr. Niemann began mediumistic writing, conscious of the fact *that* he was writing, but unaware of *what* he was writing. The various passages he wrote were done in different handwritings and were signed with the names of different relatives and friends, whom Mr. Niemann remembered only when he saw their signatures affixed to what he had written that evening. They all assured him that in acting as he was, he was choosing the right path. They told him to keep to it, for they themselves would have been only too happy if someone had shown them this way to God while they were alive. The messages affirmed that there was a Beyond and a God, in Whom, they said, he should trust.

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

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 secretly believed that I had hypnotized her husband and had transmitted to him by telepathy the thoughts he had committed to writing. Now, however, she had proof to the contrary, because he had done his mediumistic writing in the same manner even when I was not present. Incidentally, she might have reflected on the first occasion that I had no way of knowing the names of the deceased that appeared in the writing, and could not, therefore, have transmitted them to the writer.

At the 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 one of the boys 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 development of these two mediums progressed from week to week. For a short time Mr. Niemann continued to write, but soon his development as a "speaking medium" began, with all of those outward manifestations that I had observed in the case of the speaking medium in my former parish. The spirit that spoke through him always came with the greeting: "*Der Friede Gottes sei mit euch!*" (God's peace be with you) or,

whenever the messages were *especially important*, with the words: “*Gottes Wort sei mit euch!*” (God’s word be with you).

We were soon to receive confirmation, in a way that moved us all deeply, of the truth of the messages brought us by this spirit. I had a very dear friend in Germany, a simple 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 very ill and would soon die. The actual text of the message was:

“Your friend H. S. is very ill. He is suffering from a chronic disease. You will not see him again 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 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 soon and asked him to meet me in Bremen on my return.

On August 20th, 1930, I received a letter from my sister in Germany, who lived near my friend. This letter was dated August 11th and began as follows: “It pains me to tell you that your best friend, H. S., of O., has died. I heard that only last Monday he received a letter from you with your picture. So, 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. 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 death had been foretold, the spirit that had manifested itself through Mr. Niemann had not spoken, but now it entered the medium and spoke the following words, which were taken down in shorthand by Mrs. Niemann:

“God’s word be with you! Amen! It is by way of an exception that I am speaking through him today, so that your request may be granted.” (During the day I had been praying to God for words of comfort.) You have suffered a loss that weighs heavily on you as a mortal. But do not mourn. He (meaning my friend) is now much, much better off. And as a reward to you, he is standing at 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. Perhaps later 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 very hard. He wanted to see you and to speak to you once more. Now he can do the first (the seeing), but not yet the second (the 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 reward will not be lacking. Many whose lot on earth was not as good as that of others stand far higher in the Beyond than those who were their rulers on earth. ‘Matter’ does not bring happiness.” (By matter, the spirit means money, a word it never utters, using ‘matter’ instead.)

“Therefore do not take things so hard! Oh, if you could only see him! The fact of his being here is a sign 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 in sorrow and anguish, mourning the loss of his friend. Send him peace and cheerfulness, so that he may conquer his anguish. Let the departed, who was an example among men, come to Thee in Thy mercy. Receive him into Thy circle that he may develop quickly and confer mercies and blessings upon mankind. Father, he whom Thou hast chosen is coming to Thee; let him then fulfill the task Thou hast allotted to him. Be merciful, Father, and give them both Thy blessing. Amen!”

In the services that followed, Mrs. Niemann, acting under the influence of my departed friend, wrote things of which she as a human could have no knowledge; among others, she wrote of a walk that I had taken, years previously, with my friend through a little valley in the Hunsrück Mountains. 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 in the years when my friend was still alive I received from him such powerful evidence of the truth of what I had learned in my communication with the spirit world, that it would have been sufficient in itself to convince me. When, in consequence of my spiritistic experiences, I was obliged to alter my religious beliefs radically, I feared that I would also lose this dear friend of mine, who was a good Catholic. When I expressed this fear at one of the meetings in Germany to the spirit that 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 he had had. In them he had been shown a number of fundamental truths at variance with his creed as a Catholic, above all the truth, revealed in a vision that had come to him in a churchyard, that also the souls of the damned would one day be pardoned and that all would be returned to God. He had also had visions showing the different fates of the spirits of the departed, and at the same time had received instruction bearing on the subject. He was even informed of the life task that had been assigned to me personally. These experiences, which could fill a whole book on their own, had convinced him so thoroughly that I felt it unnecessary to go beyond confirming the correctness of his visions.

7. *Egyptian Tombs.* There is one matter, 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 concerns the location of two royal Egyptian tombs of about 5,000 B.C. I have not the least doubt that what I was told about them is true, that these tombs will ultimately be found and that they contain everything about which four different mediums reported to me.

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

On February 1<sup>st</sup>, 1924, I was sitting in my private office at the headquarters of the charitable organization after business hours, when there arrived two young people about 20 and 28 years of age and announced that they had been sent to do me a service. Scarcely had they spoken these words when, to my great surprise, both fell into a “deep trance”, and the spirits speaking through them asked me for paper and pencil. I gave them

what they had asked for, and my visitors sat down at a table and began to draw. When they stopped after a while, I saw that each of them was working on a drawing of a royal Egyptian tomb, and that the drawings bore ancient inscriptions in a script unknown to me. They said they would return later to finish the drawings.

I asked them who they were; only one of them could understand German, and answered in that language. The other spoke in a language unknown to me, his remarks being translated into German for me by his companion. He gave the following report:

“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, while my friend Isaris ruled over the Lower Nile. We both treated our subjects well. We did not beat 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 we had more than enough to live on. There was abundance everywhere. Our people had everything they wanted, held the most magnificent festivals, indulged in every extravagance and lived from day to day, forgetful of Almighty God. They consumed the fruits and grains of the soil, which God caused to grow. The water they drank was of the purest; no purer spring existed. They drank the very choicest wine, but never paused to think to Whom they owed all these blessings. Their way of living and their celebrations grew ever more riotous. The people were no longer 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 slaughtered for the sake of these idol 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 idolatrous doings in order to gain favor with the people. I myself sent to the idol Amojó 10 cartloads of gold objects for the completion of his image to raise myself in my people’s esteem. Isaris also gave 10 cartloads of gold objects for the idol Lachitju, so that he too might be raised in the esteem of the people. 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 containing the blood of a newly born infant. This blood was never allowed to dry up, care being taken to keep the supply always replenished. If by chance it did dry up, the priest responsible was executed with the sword by the High Priest, in front of the idol.

“These events grew ever worse. Then God sent the punishment, which was terrible but just. He let the springs go dry. He sent a heat wave, which got to all things; everything withered. Yet the people would not pray to Him. Had they recognized His omnipotence, He would not have judged them too harshly, but there was no one who prayed to Him. Finally God sent His vengeance: the complete destruction of the apostate people that would not acknowledge Him as their Creator. They could have come to know the true God, for there were astrologers and wise men who proclaimed the truth and who were supposed to prepare the people for the day of reckoning and did so, but they were scorned and laughed at by the masses. Their warnings went unheeded, and they 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 an atom of them could be found. Then followed the calamities that destroyed the people: fire and brimstone rained from heaven, fouling the air with vapors that smothered the people. Stone palaces collapsed, burying everything beneath their rubble. Then God sent a furious tempest and covered the face of the land with a mantle of gray and yellow sand in an earthquake. Such was His vengeance for the offense done to Him; it was an act of justice.

“When the destruction came, both of us were already dead. I, Arras, died by the dagger of a priest who coveted my wife. My friend and blood brother Isaris, to whom I remained faithful all my life, died fighting against Zyclov, who was one of his commanders and lived under the same roof with him. Zyclov, impure of heart and lusting for power, sought to undermine the throne of his master, rebelled against him and slew him.

“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 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 the administrator for the entire empire, or, as you would say today, imperial chancellor. The capital of the empire was Memphis. The sovereign was always a 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 nomadic Arabs. There was a great empire near the mouth of the Euphrates extending as far as

the Ganges, and another empire, later inhabited by the Moors, which may still be traced on ancient charts.”

When the mediums regained 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 in 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 organization, the farmer boy who was the speaking medium came into the rectory and said he had received instructions to accompany me to the city on this occasion; why, he did not know. I therefore took him with me, knowing from experience that whenever the boy received such instructions something important was at stake.

On this particular day the two mediums who had been making the Egyptian sketches appeared again, and the farmer boy went into a trance simultaneously with the two of them. For some time he sat in silence, while both of the others were busy with their drawings. Suddenly the medium from my parish stood up, walked over to one of the other mediums, and spoke to him in a foreign tongue. He seemed to be explaining something to him in connection 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. I also went nearer and could see that the drawing represented the Nile. The medium now took the eraser from the boy, rubbed out a short section of the river, and made an alteration in its course. I asked the medium from my parish, who was still in 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. The most important drawing with respect to the location of the royal tombs was being made that day, 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 this morning.

Upon completion of the last drawing I was told to trace all the drawings and to deposit a full set of tracings, sealed, at a specified place. Thereupon one of the Egyptian princes dictated to me a statement, which I was required to sign, which read:

“In the year 1924 I was informed about the existence of the spirits of two former princes – they call themselves Arras and Isaris. From them 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 remains of the buried sites. This material was collected by me between February 1st and May 1<sup>st</sup>, 1924.

“Isaris deposes on behalf of Arras and in his own name: ‘Acting under instructions, we two have made known to you what we have been instructed to tell you, in order that you may find our burial sites. 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 our prediction is fulfilled and on which it is not only believed by you but acknowledged as history.

“‘Pray for us and *Gott zum Gruss!* [God’s greeting]’

“‘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.’”

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

On this occasion I asked several other questions relating to the subject at hand and received as an answer the following instruction:

“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 now merely a question of *executing this commission*.. You have only to seek the tombs and you will 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’ about communication with spirits, and also various directions for healing diseases. There are also directions for the production of products from plants, salts, and the like, with which various things can be preserved, and also directions for the making of durable fabrics from plants. Money and gold are also there – more than enough to cover all your expenses.

“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 will 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 or 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 only a character. 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 obstacles in your path.

“The name of the Great King under whom we governed as princes of the federation was ‘AM-EL’. He died after both of us, and his burial place has not yet been discovered.

“There are in Egypt about 10,000 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 séances 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. World events will take place that 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 that you humans cannot understand.. *The great ends that God proposes to accomplish in this way are far beyond human comprehension.*”

I have devoted so much space to recounting the Egyptian matter on the basis of the documentary record in my possession so that, when the time comes, this account will be proof that all the details were precisely foretold.

Personally, I feel that the discovery of the tombs under consideration will furnish modern science with the most powerful proof of the truth of the contents of this book. Not even those scientists who are most hostile towards a belief in the Beyond will be able to dismiss such evidence, but will be forced to acknowledge its genuine value. That, however, is purely my personal opinion. I was given no further information as to the significance of finding the Egyptian tombs, but I received confirmation of the Egyptian matter also through the medium in the city, who gave the

additional information that the prince who called himself “Arras” had also borne the name of “Hario”.

If one calmly thinks over the examples recorded above, which constitute only a small part of my experiences in this field, it will be clear to anyone that they cannot in any way be explained by appealing, as is customary, to “natural” processes. These phenomena cannot be traced to “suggestion”, “thought transmission”, or to “the subconscious”, for neither the mediums as human beings nor other humans knew these things.

Things that were never in a person’s consciousness cannot become part of his subconscious, any more than I can transmit to another thoughts and words that I do not possess myself.

The words “suggestion”, “subconscious”, and “thought transmission” are generally, in this connection, *mere words*, used in the belief that they express deep scholarly meaning, and, as a rule, making an impression on people not accustomed to thinking for themselves. In reality, however, they are words without applicable concepts. “When concepts are lacking, their place is often taken by a convenient word.”

As for thought transmission, I have often done my level best, both before mediums had entered a trance and while they were in that state, to transmit my thoughts to them, but in not one instance did their subsequent communication contain a single word of the thoughts 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 in the least successful.

What I was told by the mediums, who were uneducated and completely inexperienced in all branches of learning, surpasses all human knowledge of the subjects in question.

There is only *one* satisfactory explanation, namely: *There are such things as extraterrestrial spirit beings that make use of these mediums as their instruments to convince us of the existence of a Beyond, of a God and of a spirit world, and to guide us to the path leading to God.*

The teachings about “the laws governing communication with spirits” and “the great questions of the Here and the Hereafter” that are reproduced in the following chapters will furnish an abundance of additional evidence for these matters.

## **PART TWO**

### **The Laws Governing Spirit Communication with Material Creation**

## Introductory Remarks

I have come to realize that everything that God has ordained is eternally valid. Nothing can be added to it and nothing taken away from it. God has arranged it thus so that we may revere Him. *(Ecclesiastes 3:14)*

Already at my first contact with the spirit world I was promised that I would be taught about the *laws* governing the ways in which communication by spirits with the material world and especially with mankind takes place.

The fulfillment of this promise would be for me a new and incontrovertible proof of the truth of what I had previously learned from this source. I myself knew nothing of those laws. Still less could the mediums, who were inexperienced in all branches of science, know anything about such laws; hence they were unable to impart any teachings on the subject from their own knowledge.

The promise given to me was kept in a far greater measure than I had dared to hope. The instruction I received about the laws relating to communication with the spirit world exhibited a clarity and a power of conviction inherent to truth only. All my questions were answered exhaustively, down to the last detail. Never did I find the slightest contradiction in what was taught me. Everything meshed, as in the mechanism of a high-quality clock. My teacher was the same spirit that on the occasion of our second meeting had promised to initiate me into every truth, and it used the same boy as its medium as then. The fact that the boy had only an average education also gave credence to the words of the Apostle Paul: “God has chosen that which the world calls foolish to shame the wise; and the things the world calls lowly and contemptuous have been chosen by God to bring to nought that which looms large in the eyes of the world, for no mortal shall be able to boast of his own accomplishments before God.” *(I Corinthians 1: 27-28)*

“You mortals,” so the spirit began its teachings, “seem to assume that only the world of matter is subject to laws. That is a mistake, for God is a God of law and order in spiritual as well as terrestrial creation. In His doings He Himself observes the laws He made, disregarding none of them.

“Thus we spirits too must observe the laws of nature ordained by God whenever we wish to communicate with the material world. This is true for the good as well as the evil spirit world.

“You are in the habit of calling everything a ‘miracle’ that you cannot explain with nature’s laws as you know them. For those familiar with the forces acting in the material and the spiritual world there is no such thing as a ‘miracle’, for everything happens according to the same immutable laws, not one of which supersedes or changes another.

“If you lift up a stone with your hand, the law of ‘gravitation’, as you call it, acting on the stone is not thereby set aside, but it is overcome by the greater force of your hand. If, however, a stone were lifted up *by a hand invisible to you, you would consider that a ‘miracle’ because you would not see the force, and hence would think the stone was rising of its own volition. And yet in both cases a force must be present that causes the stone to be lifted. Whether you can see the force or not does not affect the process itself. In either case the force of gravitation acting on the stone is overcome by a stronger force.*

“*Even God Himself, in consequence of the laws enacted by His Own omnipotence, cannot make a stone raise itself.* He might indeed have made matter subject to different laws; but having made the laws governing all earthly events as they are, He too must, when a stone is to be lifted, implement a force that is greater than that of the gravitation acting upon the stone.

“The same thing is true in all fields. There is also nothing ‘miraculous’ going on when the spirit world communicates perceptibly with you mortals and speaks to you. 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 in the same way by any evil spirit wanting to speak through him.

“Consider your telephones! How many of nature’s laws must be complied with before a conversation can take place! You must have a current. Wires and other elements required for the transmission of speech must be installed. They must correspond to the laws of electricity and of acoustics. It makes no difference whether the telephone is used by a good citizen or by a criminal; both are subject to the same laws of telephone communication.

“In order that you may understand the things you will witness in the domain of spirit communication, it is important that you learn the most important laws involved in communication 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 that so far seem so inexplicable to you mortals.”

## **The Law of “Odic Force” (Life Force)**

“Because of their different natures, spirit and matter cannot act upon each other directly. Not even your own spirit is capable by itself of activating a limb or organ of your body. Not even I, who have taken possession of the body of this boy, can make his body sit up or raise his hands or produce a sound with his organs of speech by my own efforts alone. In order to do these things, your own spirit and I as well require a *power current*.”

“In the same way, the operator of a machine requires a constant supply of power furnished by steam or electricity if his machine is to function. If that supply is lacking or is inadequate, the machine will stand still.

“In our case the spirit is the machinist. The machine is the body or matter. If the matter is to be set in motion by the spirit, a power current is necessary.

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

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

“Scientists of today call the power current in man the ‘odic force’.

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

“That sounds incredible to you, yet it is the truth.

“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 earthly body. Similarly, to make use of an inadequate earthly parable, a locomotive requires a certain amount of steam power to put itself in motion, and a

certain amount of additional steam to enable it to pull the cars that are coupled onto it. The car coupled onto your spirit is your body, for which your spirit requires special additional odic power.

“However, the od set aside for the body differs from that set aside for the spirit, since anything that is to act upon matter must be assimilated and adapted to it to some extent. Hence the od of earthly bodies 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 you experience their effect on a daily basis.

“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 equipment of all kinds, and plants whose operation requires current of a certain strength. If the current is too powerful, it will destroy your equipment. If it is too feeble, the equipment will stop running.

“In like manner the odic current of all physical beings is carried by a conductor throughout the body with all of its wonderful units, which you call organs, in the required strength. If the current exerts too powerful an effect on a given organ, it will create disorder. If it is too feeble, the functions of the organ will cease.

“*The blood is the conductor of the odic force..* If the conductor is destroyed by loss or decomposition of the blood, the odic current also ceases, just as your power currents cease to flow when your conducting wires are damaged by outside agencies or by corrosion.

“Because blood is the conductor for the od, and hence physical life is impossible without blood, the Bible calls blood ‘the seat of life’: ‘Blood is the seat of 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.

“In order that you may understand what I shall have to say further about odic energy, I must explain to you the *nature of matter*.

“Have you ever tried to understand how the bodies of living organisms are formed? Consider your own body and its growth! Was it, by any chance, built up by adding on finished substance, as a house is built by placing one stone upon another? You know for yourself that your body was not built up in this way. The body is nothing but od *condensed into matter*, and this is true of all bodies, not only those of human beings, but also those

of animals, plants and minerals. Their growth and their taking material form are subject to those selfsame *laws of odic condensation*.

“The od of individual material organisms comprises a mixture of od of the most varied strength and kinds, produced by wonderful laws unknown to you mortals. The mixture is different in human beings than in animals, different in animals than in plants, and different in plants than in minerals.

“This difference in od mixture obtains not only between the primary stages of nature, but also between individual organisms within the same stage. 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. Furthermore, not all members of the white race have the same odic composition. This is true also for all the other races of mankind. Every individual has his own odic composition. There are, therefore, no two human beings with exactly the same od, and the same applies to animals, plants and minerals.

“Since, therefore, the physical structure of a living organism results from the condensation of the odic mixture peculiar to that organism, each body has its own individual physical properties. In every living being, flesh, bones, nails, hair, and all other parts of the body have their distinctive characteristics, which are based on the odic composition of the individual in question.

“In your human eyes it is one of nature’s deep secrets how od, which exists in an ethereal form and is invisible to you, can be condensed into tangible matter. That it is possible you know from your own daily experience, for you can see that your body does not grow by the direct application to it of finished matter. You know that the acorn does not grow into an oak by having more and more bits of oak wood attached to it, but that its growth represents a process taking place within the organism. You know, furthermore, that the food you eat does not attach itself to the inner surfaces of your body and promote growth in that way, but that an unknown something flows into all parts, great and small, of your entire body, condensing into flesh, bone, nails, hair and other tissue, and by thus condensing becomes matter.

“That ‘something’, which is unknown to you, is ‘od’.

“Where, you may ask, does this od, which is so necessary for the formation and support of all living beings, come from? You can find the answer yourself, if you stop to think about what the needs of your physical existence are: you require air, water and food. But not everything present in the air, water or food can be utilized by the body. Above all, it cannot be

assimilated by the various parts of your body in the form in which it occurs in the air, water or food, that is to say, not in its material form. Even air is matter. Everything must first be converted into an *ethereal form*, and conducted in the form of od to all parts of the body, great and small.

“The conversion of the material nutrients into od proceeds by way of the dissolving that takes place in your bodies during the *process of digestion*.

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

“Water also has an odic composition of its own. The od of water is needed most of all by the bodies of human beings, animals and plants, for these bodies are for the most part a condensation of the od taken from water. Therefore, water-od predominates in the foods derived from the plant and animal kingdoms, so that when you eat this food, you generally also receive the necessary quantity of water-od. Because 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 soon die. For the same reason animals and plants perish when denied the od of water for a prolonged period.

“Now you also understand why the torture of thirst is the greatest torture that any living being can experience; it constitutes death in its most painful form.

“The od of the air is needed not so much for building up the structure of the body, but mainly for producing the various power currents that carry out the dissolving of food and its conversion into od, the mixing of the various kinds of od, and finally their ultimate condensation into bodily matter. All dissolving is caused by *hot* odic currents and all condensation by *cold* ones. For this reason you cannot live more than a few moments without the od of the air, for where this is absent, all other odic activity ceases automatically.

“Now we still need the answer to the question: where does the od found in air, water and food come from?

“It comes from the earth, which as a heavenly body possesses an odic mixture and an odic radiation that contain every kind of od required for the support of all living beings on it. The terrestrial od consists of the od peculiar to the earth as a heavenly body; in addition, the earth absorbs into its own odic mixture the odic radiation of all the heavenly bodies within

range of the earth. Each of these heavenly bodies has a specific od peculiar to itself, of a nature and composition not found in any other heavenly body.

“According to the position of those heavenly bodies with respect to the earth, their odic radiation will have a greater or lesser effect upon it, and since the position of the heavenly bodies relative to each other changes every second, the odic radiations sent to the earth by those bodies will vary accordingly.

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

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

“If, in producing a mixture in a glass, you pour in a large amount of one substance, that reduces the amounts you can add of other substances. The whole mixture will then be characterized by that substance of which you added a large amount – in color, smell, taste and other external features. You cannot later reduce the amount of the substance of which you added too much, nor can you dilute it by adding larger amounts of other substances, for the glass cannot be filled beyond its capacity.

“The same is true of the od mixture of a newborn infant. The total amount of od is predetermined and cannot be increased. If, now, a particular type of od constitutes the major component of the whole, it will determine the infant’s growth and development for all time. Since the different od types each develop completely individual vital energies, the particular nature of the major component of the od will give to the newborn infant – in addition to its individual physical characteristics – an individual set of character traits.

“It is, therefore, neither superstition nor idle fancy to assume that one can draw conclusions about a person’s physical nature and character from the moment of his birth. The influence of the od of the heavenly bodies upon your life on earth, upon your vital energies, 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’.. This refers to the effect exerted by the odic radiation 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 destiny of human beings that I could not entirely refrain 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 dissolution and condensation:

“You know that moisture from the ground and from bodies of water evaporates under the influence of heat, although this is generally imperceptible to your eyes. At a certain height above the earth, the vapor, which was invisible at lower levels, condenses into a thin, barely perceptible veil of mist. As condensation progresses, this veil becomes distinctly visible as a cloud, which grows denser and denser under the influence of cold, until, after condensing even more, it falls to the ground as rain or snow. If the water is chilled still further, it condenses 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 also exhibits considerable resistance. Thus the sheet of ice that covers your streams, ponds 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 it is with all terrestrial bodies. They are derived from the od of the earth, invisible to you, which is condensed into matter 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 beings. This is the continual cycle that will endure until all matter is finally dissolved into od and not re-condensed into material bodies. Later I will have more to tell you about this.

“From what I have said you can deduce that in every terrestrial being there are three forms of od: the od of the spirit embodied in this being; the somewhat more condensed od that is still invisible to the human eye and that is the body’s life force; and the od that has become solid matter, which you call the body.

“The od representing the life force of the body always remains connected with the od of the spirit and hence with the spirit itself. It is the bodily ‘fuel’ under the control of the spirit, just as your terrestrial power current is the ‘fuel’ at the engineer’s command. If, therefore, the ‘fuel’ for

the body is diminished below the point required to maintain life, the spirit departs from the body and corporeal death ensues. Similarly, the machinist abandons his machine when he can no longer keep it running for lack of power.

“When terrestrial bodies die, the odic force remains with the spirit, for earthly bodies possess no independent odic force of their own; only the spirits that have taken possession of the bodies have such force.

“Nevertheless, the spirit can with its own odic force through the exercise of its *willpower* strengthen the od of its body, which may have become weakened by sickness; 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 eating harmful foods, and that it promote the effect of the spirit od by means of a wholesome diet. To use another concrete metaphor, the spirit in this case works by its own odic energy like a powerful pressure pump upon the physical od and on the conductor of the odic current, namely, the blood.

“How much strength the spirit of a person can infuse into the physical od of its body through its own odic force by exercising its willpower can be seen through numerous occurrences. Often paralyzed persons threatened with great danger receive such strengthening of their bodily odic force through the willpower of the spirit, which is focused on saving the individual, that their paralysis is gone and the use of their limbs is restored to them, at least temporarily.

“The same effect is produced by a patient’s heightened hope for healing. This is also an act of will, and, through the strength it imparts to the odic force of the body, it leads to many sudden recoveries, which you regard as miracles.

“Willpower expressed in courage, hope, faith and cheerfulness is therefore the best remedy and, incidentally, the best safeguard against contagious diseases. The od of the body, reinforced by willpower, forms as it were a protective wall that prevents the entry of noxious germs. The greater the willpower, the stronger this invisible armor.

“A spirit’s lack of willpower, despondency, fear and timidity have the opposite effect. They act like a suction pump that draws the physical od, together with the blood, *inward* out of the body and its organs, thus weakening the system and paving the way for infection.

“Just as the spirit is able to lend strength to its body’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 from human to human, but also from humans 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, as it were, 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 also use the od of plants, beasts and minerals for his own healing. *It is upon this reciprocal transfer of od that the laws of healing power within God’s Creation are based.* Thus the skin of many living animals radiates a particular od that has healing powers. The healing power of many plants is widely known, although unfortunately the people of today are not as familiar with the curative properties of specific plants for the various diseases as were the people of ancient times. 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 that possesses unusual purity and strength and invigorates the persons wearing them. It is, of course, essential for the wearer to select the stone that is best suited to his personal od and one that does not contain odic forces that conflict with the individual’s own odic radiations. You have books that will instruct you further as to which precious stone is best suited for which individual, depending on the wearer’s date of birth.

“A very important factor in all healing is the *transmission of od from one person to another.* A sick child soon feels better when its healthy 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 bedfellows 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 weakening of their own odic force. For this 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 even a bit *beyond them.* This *radiation that 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 gravity of the earth

is its power of odic radiation, whose range bears a specific relation to the size of the globe. This is also true of all other cosmic bodies. There is not a point anywhere in the universe that is unaffected by the odic radiation of some heavenly body..

“The odic aura surrounds the material body at an equal distance from every point. *Consequently the ‘aura’ has the shape of the body* to which it belongs and which it encompasses. For this reason one speaks of the ‘*odic body*’, or the ‘*astral body*’, or the ‘*fluid body*’, of material 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 so-called ‘clairvoyants’ endowed with the gift of spiritual sight can see these odic radiations or ‘odic bodies’.

“*The spirit is the source of life*, but the scope and the activity of your lives are determined by the odic force connected with the spirit and hence called the life force. This force manifests itself in *vibrations of the od*.. Every expression of intellectual life, every expression of 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 spirit, as the bearer of the od. Every physical sensation, every mental emotion is caused by odic vibrations. All tones, colors, odors, tastes and tactile sensations are produced by specific 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.

“Everything that you see on earth, all growth, blossoming and ripening, all power currents and radiation, electricity, radio, ether waves, light, darkness, all the nuances of tone, color, odor, taste and touch, all power currents in the universe, the force of gravity 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 great *divine secret of numbers* is based on the vibrations of the odic force flowing through the entire universe and permeating its tiniest particle. You little humans will never fathom this secret. You seek the *unity number* in world events, 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 that produce the notes familiar to you, and you are trying to discover the number of odic vibrations on which the colors are 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 about odic vibrations, let us now draw a few conclusions that are important for our purposes.

“You will find that it stands to reason that *harmony* in odic vibrations stands for beauty, health, happiness, peace and good fortune, whereas *disharmony* in these vibrations must be the cause of ugliness, sickness, suffering and unhappiness. Just as disharmonious tones and colors offend your esthetic sense and, as it were, actually cause you mental pain, so it is on the spiritual plane when a created spirit loses its harmony with its Creator. The disharmony is reflected in corresponding vibrations of the spiritual od. It produces spiritual ugliness, sickness, discontent and unhappiness, in short, spiritual suffering, which grows in the same measure as the spirit's disharmony with God increases. The extreme of disharmony, where the created spirit and its Maker are total opposites, thus also means the greatest measure of spiritual anguish and misery – it is what you call hell. And since the greatest disharmony in odic vibrations also represents the greatest contrast to beauty and light, which presuppose the most perfect harmony, so hell must be a condition of the utmost ugliness of the odic body and of the most profound darkness. These conclusions are based on eternal laws. It is not God who throws you into hell, but your disharmony with everything good and beautiful, with everything that is spiritually wholesome and pure, with light and life. That is why hell is spiritual death, into which a person plunges whose spiritual nature is in greatest contrast with the Divine nature. Disharmonious odic vibrations of the spirit are the diving rudder of spirit flight, whereas harmony is the elevating rudder. *The most important task of every living being is to banish this disharmony out of its spiritual life.*

“However, the odic vibrations of living beings are influenced not only by the thoughts and moods of their *own* spirits, but also by those of *other* beings whose odic vibrations they take in. If, therefore, clairsentient people come into close enough contact with the odic vibrations of others, they will take in their feelings also. This law is the basis for the ability to ‘feel one's way’ into the sensations, character, way of thinking and fate of another person.

“All odic vibrations in a living being leave behind in their own odic bodies impressions similar to those made by the vibrations of the notes of a song on a phonograph record, allowing that song to be rendered audible again and again afterwards, and not simply as far as the notes are concerned, but with the same expression of feeling the singer gave to the song while

singing it. This is also the basis of the power of memory: the deeper the impressions made on this odic plate, the more easily they can be recalled.

“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 another person. This contact produces in their own od the same vibrations, and consequently the same sensations, as those present on the records of the other person.

“From what you have learned you know that specific vibrations of odic force produce not only a specific tone, but also a specific color, smell, taste and tactile sensation. The sensations of cold and heat are likewise based on such odic vibrations. There are clairsentients who can see a tone as a color and who can even tell colors by the sense of touch, being able to detect differences in color from differences in the radiation of heat or cold given off by the various hues. Others can discern the emotions of love or hatred, of good or ill will, of courage or fear, of faithfulness or unfaithfulness in their fellowmen not only through their own sensations, but in the corresponding colored pictures, and so are able to portray the concepts of love, faithfulness, sorrow, joy, hatred or envy in a colored picture. All this rests on the odic vibrations that accompany their sensations.

“*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 also loses all feeling. The od may be forced out of the entire body or out of parts of the body in a great many ways. It may be expelled by strokes or by internal ruptures that interfere with the operation of the blood as the od carrier. Physicians habitually expel the od by means of anesthetics. Alcohol consumed in excess will also cause the expulsion of od and thereby bring on partial or complete insensibility. The sense of feeling returns as soon as the body has gotten rid of those foreign substances.

“Contrariwise, feeling persists even after a *corporeal* limb has been separated from its body, for the *odid body* of a terrestrial being remains intact, even after a limb of the corporeal body has been removed. A person who has lost a leg, therefore, still has the odic leg, and since od is the conveyor of feeling, the person often feels as though he had not lost the corporeal limb at all, even after it is gone. He feels pains in the knee, the calf, 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 and is the conveyor of physical sensations, it is

possible for the disembodied spirit to experience the same sensations as a spirit still inhabiting the material body. For this reason the spirits of the departed are able to feel pain as acutely as they could during their earthly life.

“Spirits of those deceased who because of the lives they led have been committed to a lower (inferior) sphere believe that they still inhabit the earth as human beings. This is because: first, they still have the same sensations they had as living human beings; second, they look upon their odic bodies as bodies of flesh and blood, because the odic body has exactly the same shape and appearance as the material one; and finally, they have lost all recollection of their corporeal death.

*“The od of each living being 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 odor of the od of each living being differs from that of any other. Just as there are no two individuals with the same physique and the same features, so no two human beings have the same od and the same odic odor. As every spirit, even a disembodied one, possesses an odic body, so, likewise, disembodied spirits have their own characteristic od smell, which is the more unpleasant, the lower the spirit. That is why the old books, when reporting of the appearance of the Devil, speak of his arriving with a vile stench.

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

“It is by the odic scent that a dog can tell its master’s belongings and tracks, and 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.

“The odic radiation of a living organism with its characteristic scent adheres not only to coarse-grained matter with which it came into contact, but also to such fine-grained substances as the ether through which the organism passed.

“Thus everything in Creation leaves behind an odic trace of its presence that links the day of its coming into being with the last day of its life.

“I can best explain this by a material example. If a wagon laden with a finely ground substance [e.g., flour] is driven along a road, and a constant

stream of this substance runs through a crack in the bottom of the wagon to the ground, the course traveled by the wagon can be traced by following the trail of the substance, which is like a band connecting the point of departure of the wagon with that of its destination.

“Such a band is formed by the emitted od of every creature on its way through life. It is the trail by which migratory birds find their way back to their homelands and the swallow finds the same roof under which it had once built its nest. The odic sensitivity of these creatures is extremely well developed. You call it animal ‘instinct’. But this instinct is active only so long as they are *in good health*. Sick animals, because of the weakening of their odic powers, lose their odic sensitivity for following their own or another creature’s trail. For this reason migratory birds that are in poor health cannot find their way home, and a sick dog cannot follow its master’s trail or its own.

“There are also human beings whose odic sensitivity is so great that they can perceive the odic scent of another individual at some distance and find it pleasant (they find the person likeable) or repulsive (they dislike the person), 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 to odic sensitivity. Hence the popular expression: ‘They can’t stand each other.’ [in German: Sie können sich nicht *riechen*. ‘They cannot (bear the) *smell* (of) each other.’]

“Od is among the most wonderful things in God’s Creation. The odic band not only keeps you in touch with everything with which you came into contact in life, but it also reflects your entire life: every experience, every act, every utterance, every thought of yours *is reproduced by it as in a film*. It is the ‘*Book of Life*’, in which everything is recorded. It is a *photographic record* that retains and reproduces everything. It is a film that does not lie, and whose revelations cannot be denied. It is the evidence by which you will one day be judged by your Creator.

“For every terrestrial being its *predestined fate is imprinted in its od from the outset* and can be seen both in the odic body as a whole as well as in every particle of the od. The fate of a being can therefore also be read in the odic particles adhering as emissions to everything with which that being has come into contact.

“Not all that you do or suffer in life is predestined. Most of it results from the self-determination of your own free will. Only the general path of your lives, together with certain turning points along that path, is predestined. What you do while traveling that path and how you act at those

turning points is for you to decide. That is your responsibility.. *Your life has one purpose only: to raise your spirit to a higher level on the road that has been mapped out for you, to bring it nearer to God. Your path through life is one of tests.* Its nature and length are fixed in advance; these you cannot change. The turning points on that path are intermediate exams, and corporeal death is the end of the path. Whether you do your duty as you go along the predestined path or not depends on your free will. Whoever passes the final examination, his spirit will continue to progress in the Beyond until it reaches its final goal: union with God.. Whoever fails must take the tests over again until he can pass them. Passing or failing are not predestined, but depend on your own merit or shortcomings.

“The Christian religions do not recognize this truth. They do not know that the Creator works like an architect who first draws the plans according to which a building is to be constructed. 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 contours*.

“In a like way, God has laid out the major lines for the life structure of every individual, according to which life is fixed in outline, *leaving each person free to decide upon the interior details*.

“There are many references in the Bible to the fact that man’s fate is predestined. ‘Man does not even know the hour that has been set for him.’ (*Ecclesiastes 9: 12*) ‘All the days of my life were set down in Thy book ere they ever took shape.’ (*Psalms 139: 16*) And in the Book of Ecclesiastes you read furthermore: ‘Everything that happens has been determined long ago, and from the beginning it is set what a person will experience, and no one can demand an explanation from Him Who is stronger than he. The subject is much talked about, but that is useless, for who knows what is good for a person in life?’ (*Ecclesiastes 6: 10-12*) ‘My fate lies in Thy hands.’ (*Psalms 31: 16*) The prophet Jeremiah utters the words: ‘Oh Lord, I know that man’s fate lies not in his own hands and that a person going through life may not direct his own steps.’ (*Jeremiah 10: 23*) ‘Their doom is rushing upon them.’ (*Deuteronomy 32: 35*)

“Birth and death and the span of life that lies between them are predestined and beyond man’s control. No one, not even a physician, can therefore save a person’s life. Every person dies at the appointed moment. ‘No one has power over his day of death.’ (*Ecclesiastes 8: 8*) Christ confirms this truth with the words: ‘Who is there among you with all his worries who can prolong his allotted time of life by a single span?’

(*Matthew 6: 27*) The Lord said to Moses: ‘See, the time is near when you *must die.*’ (*Deuteronomy 31:14*)

“Just as a human architect can make alterations to his original construction plans, so it is within the realm of possibility for God, *by way of exception*, to permit changes in anyone’s destiny. Only *He* can lengthen or shorten the time of a person’s life. As the Bible also tells you, God sometimes prolongs the life of one of His servants who has proved faithful and shown himself to be a trustworthy helper in God’s Plan of Salvation for winning back those who have fallen away from Him. Thus to Hezekiah He sends the message: ‘I will add fifteen years to your life.’ (*II Kings 20: 6*) He shortens the foreordained life span of others because they not only fail to perform the life work allotted to them but try to dissuade their fellowmen from fulfilling their duty to God. ‘These bloodthirsty liars will not live out half their days.’ (*Psalms 55: 24*) By ‘bloodthirsty liars’ the Bible does not mean those guilty of actual bloodshed on earth, but of killing the souls of their fellowmen 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: ‘This very year you will die, because you instigated people to disobedience towards the Lord.’ (*Jeremiah 28: 16*) ‘By the blood you have shed (by inducing people to separation from God) you have become guilty, and through the idols you have made you have defiled yourself and caused the Days of Judgment to draw near and you have come to the end of your years.’ (*Ezekiel 22: 4*)

“The destiny of the various nations is also 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 what relationship exists between the incarnated spirit and God’s Creation.

“Of these things I shall tell you more hereafter.

“I have inserted my remarks relating to destiny because they were necessary in connection with my explanation of the odic force, since otherwise you would not be able to understand what I am about to say about ‘clairvoyance’ in its relation to od.

“‘Clairvoyants’ are living beings, humans or animals, whose spirit is able to detach itself from the body to such an extent that its power of vision is similar to that of the spirits of the Beyond, which have left their terrestrial bodies altogether.

“A well-trained clairvoyant is able under certain circumstances to read the destiny of another person imprinted upon that person’s od. He can read the whole past of a person whose od he sees, and not only the part that was predestined, but also those events that have already occurred as a result of the exercise of the individual’s free will. Of the future, however, he can read only what is foreordained, but not that which depends on the person’s free will.

“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 every person’s destiny. As a matter of fact, what is foreordained in some cases is left for the individual to determine in others. It is only *the hour of death* that is predestined for everyone.

“In order for ‘clairvoyance’ in this area to be possible, the ‘clairvoyant’ must in some way establish contact with the od of the person whose destiny is at issue. He must either have that person before him in the flesh so that the odic emissions can reach him, or else he must touch some object that has been in that person’s possession and to which, consequently, some of his odic radiation clings.

“The ability of a clairvoyant to read sealed letters or to recognize objects he cannot see with his corporeal eyes is also based on this odic radiation. *The more powerful* the odic radiation 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 it, then 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, comes about through 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 shown to him in a picture through ‘clairvoyance’.

“The future of individuals with whose odic radiations the clairvoyant has not come into contact, as well as the future of countries, peoples, 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. Producing such pictures, which may depict the coming events either with faithful accuracy or by means of ‘symbols’, is not difficult for 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 Old Testament by means of symbolic pictures.

“*Od also possesses color.* This, too, varies for each creature, ranging from the deepest black through trillions of shades to the most resplendent white. You mortals cannot conceive of the diversity of these colors. On some autumn day, study the yellow of the leaves. Among all the leaves that have turned yellow you will not find two that have exactly the same shade of yellow. A similar diversity is to be found in all the colors.

“I have repeatedly indicated to you where the reason for the great differences in the scent and color of od lies, namely in the spirits of living creatures. The lower the thinking and desires of a spirit in relation to God, the uglier it is as a spirit. *Spirits, too, have shape.* Your human spirits have the shape of your human body, or, to put it more correctly, your human bodies have the shape of your spirits. So also the bodies of animals are shaped like their spirits, for the physical body has the same shape as the odic one, and the odic body is shaped to conform completely to the spirit. With the help of the od the spirit builds up the physical body to correspond with its own image and its own shape.

“Your so-called scientists will of course ridicule you if you tell them that the incarnated spirits have the shape of the bodies that they inhabit. They cannot conceive of a spirit that has a shape. They believe that only what is material, limited by time and space, can have shape. They are sorely mistaken. Spirits are not shapeless, as indeed there is nothing in all creation that has no 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 has 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 His high spirits, all the way down to the most hideously misshapen figures of the depths and to the spirit world incarnated in matter.

“Beauty is harmony and ugliness is disharmony. That is a law that applies to all Creation. The most beautiful face in a portrait can be made utterly hideous by a disharmonious stroke of the brush. In the same way the spirit becomes the uglier in form, and especially in the features of its face, the more disharmonious 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 scent*. 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 scent, whereas the od of low spirits is shrouded in darkness and always causes an offensive smell. It is true that mortals cannot always perceive this scent, as it can be detected by your physical sense of smell only in rare instances.

“These are facts which your scholars have had ample opportunity to confirm.

“The harmony or the discord of the spirit is also transmitted through the odic body to the *physical body*. For this reason a person’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. Also the body’s posture, its way of walking, and its gestures are expressions of the spirit. For this reason also a person’s character can be judged from his handwriting. That is why the messages communicated through a human medium by the spirit of someone who has died will be written in the handwriting peculiar to the sender while he was alive on earth; the handwriting changes only when the character of the deceased has undergone a marked improvement in the Beyond.

“Since a person’s destiny appears pictured in his od like building plans 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 what a clairvoyant can see more fully in 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 unobstructed by matter of any kind*. In the same way that it permeates its own (physical) body without meeting resistance, it can pass through any other matter, once it has left that body. There is nothing that can obstruct it.

“You have something similar in the case of so-called Roentgen rays (X-rays), so 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 help of the od, create very powerful energy currents, either hot or cold. In the case of lightning you speak of hot flashes, which melt whatever they strike, and of cold flashes, which do not set fire to things but act only through the enormous pressure 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 too is the spirit world able to dissolve matter completely. It also makes use of hot power currents, by means of which it converts matter into an od-like, that is, etherealized form. *For, as I have explained to you, all matter is nothing but corporealized od, which can be dissolved into spiritual od.* Matter that has been converted into od penetrates everything material without meeting resistance, just like all other od, and it can be transported anywhere and then recondensed 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 so as not to be harmed, so the spirit world takes equal precautions when applying odic power currents. When you handle high-tension wires, you make use of so-called ‘insulating devices’. You speak of ‘short circuits’ and similar contingencies. Likewise, when using odic currents for ‘dematerialization’ or ‘materialization’ in the presence of terrestrial beings, the spirits must use the same care in order to avoid harming these beings and to accomplish the desired dissolution or condensation of matter.

“For this reason any unforeseen interference on the part of the participants at a spiritistic séance with the work of the spirit world may be dangerous for the medium, who serves as the power source, or for the participants, and may make the production of the desired phenomena more difficult or even impossible. For in this field also, such a thing as a ‘short circuit’ is possible, unless timely provision has been made for the necessary ‘insulations’.

“All this may sound entirely too human to you, but I cannot repeat too often that everything you have on earth in a material state exists also in the spirit world in a spiritual state, and *without any exception*. It is not easy for you to understand this, seeing that all the concepts of your thinking are derived from the world of matter, and you find it hard to translate these concepts into spiritual terms.

“The od with which your own spirit works in your physical body requires a certain degree of condensation, as I have already pointed out to you, for a certain balance 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 at hand. *Light and heat* constitute great obstacles to condensations of this kind. That heat is a hindrance you will readily see, since heat expands and dissolves. The fact that light may also be a hindrance to the condensation of od you may at least surmise, when I remind you of the darkroom 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 it requires a quantity of od so great that it is available to the spirit world for communicating with man only in the rarest instances. Otherwise, for Creation and for the performance of a special assignment from God, the good spirit world has at its disposal odic force in unlimited amount and strength.

“It is therefore foolish and a sign of profound ignorance in such matters for people to ridicule the fact that many spiritistic phenomena can be produced successfully only in the dark. Many of your scientists even assert that darkness is insisted upon only so that ‘spiritistic deceptions’ cannot so easily be seen. It would be as reasonable to demand of the photographer that he develop his plates in broad daylight instead of in a darkroom and to call him a fraud because he can only do his developing in the dark. 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 ‘odid feeding’, a method of administering nourishment by means invisible to the human eye, which seems so 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 no food whatever and still remained alive. In their case nourishment is 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 food is condensed into material food and is digested. For this reason also those people who to you seem to have eaten nothing eliminate waste quite normally, as though they had eaten tangible food. This method of nourishment is always associated with other activities 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 a chain of events serving a higher purpose.

“From what I have told you so far you will be able to deduce for yourself that sufficient odic power is a prerequisite for every task performed by the spirit world on terrestrial beings in a manner perceptible to your senses. *Odic force is the fuel throughout all of God’s Creation, including the spirits’ workshop on earth.*

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

“You might conclude offhand that it would be sufficient for spirits to use *their own* odic force for their work with matter. This, however, is not the case, for spirit beings require their odic force to sustain their own life functions and to perform their work in the spirit world. Above all, however, the od of the higher spirit world is far too fine and pure to combine with the very differently constituted od of terrestrial beings. You too have fine substances that 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, it finds this od in those *terrestrial* beings within whose domain that work is to be performed. Human beings, animals, plants and minerals are therefore the sources of od from which the spirits take the necessary fuel, and these sources of od you call ‘mediums’. Terrestrial beings that are able to spare sufficient odic force are said to be ‘mediumistic’.

“To a small degree all terrestrial creatures are mediumistic, for all possess odic force and are able to spare part of it, but in most cases their ability to do so is so slight that using them as sources of od for the activities of the spirit world is out of the question.

“Even the odic force of the ‘mediums’, although it may be sufficient in quantity, is not always fit for immediate use. It must first, in all cases in which it is to be used as a fuel by the ‘higher spirit world’, be purified, or, so to speak, ‘filtered’. Many of the substances you have on earth must be similarly ‘filtered’ before you can use them.

“Of course, the *lower* spirit world does not need to purify the od of the mediums, for the more impure this od is, the better it is suited 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 *higher* spirits.

“What I now have to say about the use of odic force you could, as a matter of fact, discover for yourself by logical deduction from what I have already told you.

“It concerns finding an answer to the question: *In what way does the spirit world employ terrestrial od for work to be performed with material beings?*

“The best and shortest answer would be: *It uses the same means your own spirit must use to activate the material limbs of your body in order to perform acts that can be perceived by the senses. So, in most cases, must a disembodied spirit provide itself with limbs of matter to make such activities possible. It does this by clothing its spiritual limbs in the od taken from mediums and appropriately condensed.*

“Whenever *your* own spirit wants to *grasp* a material object, it can do so by means of *your* material hand. 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 material object, it must first materialize its own spirit hand by condensing the terrestrial od at its disposal. There is no other way to do it. The materialization need not, of course, be as strong as that of your physical hand; it need not even be strong enough for the spirit hand to be visible to your physical eyes, but still strong enough to *grasp* the object. If the available od is insufficient to effect such a condensation, the foreign spirit will be no more able to grasp the material object than you if your arms and hands had been chopped off.

“It is true, however, that a spirit can grasp and move a material object without materializing its spirit hand, *provided that it previously dissolves the object into od*, for matter that has been converted into od, and hence, etherealized, is directly accessible to a disembodied spirit. Unless such dissolution has taken place, a material object can be grasped by a disembodied spirit only if its 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 thus dependent upon the amount of od available to the spirit world for its purposes.*

“Let me cite a few more examples. *Your own spirit wants to speak* so that your fellowmen may hear what you say with their corporeal ears. What must it do? It must make use of your body’s material organs of speech; without them it will not succeed. And when a spirit wants to speak, having no body and, consequently, no organs of speech, what must it do to produce sounds intelligible to human ears? It has two ways of doing this. One way is to materialize its own spirit organs of speech by condensing them with the aid of terrestrial od; the other way is to condense the *spirit* sounds by means of the mediums’ available od 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 volume, according to the greater or lesser amount of odic force supplied to the spirits by the mediums for the purpose of condensing the odic sound.

“You are visible to your fellow creatures because 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 way that it will be taken for a terrestrial being, it must clothe its spirit form with all of its spiritual organs in 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 a normal person. This spirit has skin and bones, all external organs, fingernails, hair and teeth, as well as all inner organs, like a heart that beats, blood that 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 of the medium’s corporeal body* must be dissolved as well and used for materializing the spirit. For this reason, a medium loses quite a bit of body weight in materializations of this nature. The medium gets it all back, however, after the materialization has come to an end.

“I am surprised that your scholars who conduct so many experiments in this field do not discover these facts for themselves, for surely they witness phenomena enough to point them in the right direction. They see *materialized hands* grasping and moving objects. They hear ‘*direct voices*’, and simultaneously they often see the cloudlet of od out of which these

voices are heard. When they photograph some of these phenomena, they sometimes find upon the plate something that looks like a larynx, 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 recognizing the truth is *the erroneous conception of the terms ‘spirit’ and ‘matter’*. Once the fact is recognized *that the essence of spirit Creation is the same as that of material Creation, and that they differ only in the nature of their being*, most of the difficulties that now prevent a proper understanding of spirit communication with the material world will disappear of their own accord. One will then recognize that *created spirits possess the same organism in spirit form that 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 cast that is not also present in the spirit shape. One will also understand that *the Beyond resembles the Here in every way, with the sole difference that in the Here all things are material, and in the Beyond all things are spiritual*.

“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 overturn all things. It is the means by which He and His spirit world perform the greatest ‘miracles’, as you call them. It is the force that enables the magician to perform superhuman feats, inasmuch as his own odic powers can be increased by the spirit world, either by the good or the evil spirit world, depending upon which of the two he enters into contact with.

“In the case of the evil spirits, the demons that have severed their relations with God, this power has very definite limits, whereas God’s spirits can make use of it in immeasurable strength.

“It was with this force that Christ healed the sick and raised the dead. With this force he also cast out the evil spirits from those possessed of them, and with the help of this same force the good spirits enabled Christ to walk on water. This same force was used by the good spirit world under Christ’s command to bring about the miraculous multiplication of the loaves at his behest, by means of the materialization of the bread that had been brought there 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*

evil spirits in my name; they will talk in foreign tongues; they will handle serpents; and if they drink something poisonous, it will not harm them; they will lay hands on the sick, and make them well.’ ‘They [the 11 remaining apostles], however, went out, and preached everywhere; the Lord was with them with his power, and confirmed their word through the miracles that accompanied it.’ (*Mark 16: 17-20*) For a belief in God that is not only a belief in His existence, but an unshakable faith in Him and faithful obedience to His will *brings a person into the closest union with God, Who is the infinite source of power..* Such belief will also place God’s spirit world at the service of that person, and his faith will render him capable of all things. ‘Everything is possible for one who believes.’ (*Mark 9: 23*)

“Every true believer in God will therefore experience those things that were fulfilled in Christ, namely:

“If we do as God wills, God will also do what we want.”

## **Biblical References to the Use 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 of odic force that I have described to you is the basic law of all spirit communication, then it must apply wherever spirits communicate with man.

“In order to show you that the odic power current was necessary also in the spirit communication with humans reported in the Bible, I want to go over some of the accounts in the Old and New Testaments with you, and explain them to you.

“Naturally, for most of the spirit manifestations of which the Bible speaks, mention is made only of the *fact* of such communication; nothing is said about the accompanying phenomena. Nevertheless, there are plenty of instances in which the employment of od is expressly mentioned.

“The first mention occurs in the story of Abraham. ‘When the sun had gone down, and it had turned completely dark, what passed between those pieces of meat was like a smoking furnace and a blazing torch.’ (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 a *flame of fire*.

“The story of Moses is full of relevant examples. ‘And the angel of the Lord appeared to him as a *flame of fire* leaping up from a thorn bush: when he looked, he saw the thorn bush ablaze with fire, yet not being consumed by it.’ (Exodus 3: 2) In this case also it was od that the spirit employed in order to speak to Moses. It had to have been night when Moses saw this apparition, for in the daytime, the od would have looked, not like a flame, but like a cloudlet enfolding the thorn bush. This is confirmed by the following Biblical account: ‘The Lord went before them, in a *column of cloud* by day, to show them the way, and in a column of fire by night, to shine for them, so that they might travel both by day and by night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.’ (Exodus 13: 21-22) The column of cloud was nothing else than the cloud of od, which, both in the case of the thorn bush and in guiding the Israelites, formed the *odic shell* that surrounded the angel of the Lord and that the angel needed to make itself perceptible to man. I have already explained to you that od is always associated with a spirit.

*There is no such thing as independent, free-floating od..* Thus it was in all manifestations witnessed by the people of Israel.

“Hence, whenever mention is made in the Old Testament of the ‘column of cloud’, it is always in connection with some activity on the part of one of God’s spirits. ‘Then the “*angel of God*” who had traveled in front of the army of Israel up to this point shifted position and moved to their rear; *consequently, the column of cloud moved from before them to behind them.*’ (*Exodus 14: 19*) ‘As soon as Moses entered the tent, the “*column of cloud*” would come down and stand at the entrance of the tent, *as long as the Lord was speaking to Moses.*’ (*Exodus 33: 9*) ‘Then Moses called together seventy men from among the elders of the people, and had them stand all around the tent. *And the Lord came down in a cloud, and spoke to him.*’ (*Numbers 11: 24-25*)

“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: ‘This time I will *make the cloud thicker yet*, so that all the people may hear me speaking to you and believe you forever.’ (*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 the odic force. Much the same is true of your radio. The stronger the power current, the stronger the sound transmitted.

“When, therefore, the Lord appeared upon mount Sinai amid a mighty blare of trumpets, the odic force had to be correspondingly strong. Hence we are told: ‘*And the mount of Sinai was completely wrapped in smoke*, as the Lord had descended upon it in fire; the smoke rose like smoke from a smelting furnace, and the whole mountain quaked. And the sound of the trumpets became louder and louder. Moses spoke and the Lord answered him in a loud voice.’ (*Exodus 19: 18-19*)

“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. The great masses of od around Mount Sinai were also condensed by such high-voltage currents. It was therefore very dangerous to venture within the field of these high-voltage currents. Hence the Lord forbade the people to approach the mountain. Everyone – human or beast – who ignored the commandment, would surely die. (*Exodus 19: 12*) This was not an empty threat to instill a fear of God in the people, as you mortals believe. It was rather a justified warning of the lethal danger that naturally and necessarily accompanied any contact with those currents. Just as you call attention to the lethal danger from contact

with your terrestrial 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 mountain. The Lord announced when this would be with the following words: ‘Only when the ram’s horn is sounded, then may they come up to the mountain.’ (*Exodus 19: 13*) Only those whom the Lord had authorized to enter the odic currents, namely Moses and Aaron, could do so before that without danger to their lives. In their case, ‘insulation’ not unlike the kind you use for persons who need to be exposed to high voltages had been provided.

“And when the Lord commanded further that people or animals should be killed for even *attempting* to come near the smoking mountain, this was not meant as a punishment for disobedience, since obviously in the case of animals the question of sinning could scarcely arise. This commandment was rather a measure for preventing any interruption of the power currents at all costs. Such an interruption would have resulted, had any material beings come into contact with the odic currents without authorization, that is to say, without being provided with proper means of ‘insulation’.

“This explanation of the events recorded in the Bible surprises you; the events may strike you as too mundane and material. But it is the truth, and it furnishes you with fresh proof of the universal validity of 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: ‘I know that whatever God has ordained has eternal validity.’ (*Ecclesiastes 3: 14*)

“After this explanation you will also understand why Christ, immediately after his resurrection, forbade Mary Magdalene to touch him. The materialization of his spirit was then only beginning, and Mary 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. The explanation given in the Bible as the reason for Christ’s refusal to let her touch him was added later by an ignorant copyist who inserted the words: ‘I have not yet ascended to the Father.’ (*John 20: 17*) That this could not have been the true reason for refusing to let Mary Magdalene touch his materialized odic body is evident from the fact that, somewhat later, Christ expressly invited his apostles to touch him, although at the time he had also not yet ascended to the Father. But the materialization of his body was then complete, and therefore any contact with him could not cause bodily harm to his disciples or interfere with the materialization.

“Let us take a few more examples from the New Testament. In the transfiguration on Mount Tabor, ‘a cloud came and overshadowed them, and a voice called from inside the cloud’. (*Matthew 17: 5*) Thus, the cloud of od was necessary here also, in order to produce a voice that could be heard by human ears. The same cloud was used by Moses and Elijah to make themselves visible in bodies of condensed od to the three apostles present.

“It was in a figure of materialized od that Christ appeared after his Resurrection and in which he stood before his disciples on Ascension Day. They saw his odic body dissolve into a cloud of od before their eyes, and when the cloud itself had become invisible by further dissolution, Christ had disappeared from their sight. The general belief that it was an ordinary cloud in the sky that hid Christ from his disciples is utterly wrong.

“At Pentecost there appeared above the heads of the Apostles and of those who were with them ‘*tongues of fire*’. These were *little flames of od*, like the flame seen in the thorn bush, ‘that came to rest on the head of each’. Each one received a spirit of God in such a shell of od. These spirits, with the aid of odic power, began to speak through their human instruments – one in this, one in another foreign language – in as many foreign tongues as there were different nations represented among their hearers. From the circumstance that the tongues of od looked like little flames we see that it was night when God’s spirits descended. The actual time of the pouring out of the spirit was by your method of reckoning 1:30 in the morning.

“A passage from Revelation will show you that the *evil* spirit world is equally bound by the laws governing odic phenomena. ‘And I saw a star that had fallen from heaven to earth; it was given the key to the mouth of the abyss. It opened the mouth of the abyss; and *smoke poured out* of the mouth, 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* onto the earth.’ (*Revelation 9: 1-3*) The text continues, describing how at God’s behest and as a punishment to man, the evil spirits materialized themselves with the aid of the odic force into locusts that, however, had human faces. I cite the foregoing passage only because it expressly mentions the ‘clouds of od’ that were indispensable for the materialization of these evil spirits.

“Naturally all of the many materializations and manifestations of spirits recorded in the Bible had the required amount of odic power available, even if this fact is not expressly stated in each individual case.

“*The sacrificial offerings in the Old Testament were the source from which God’s spirits took the od required to enable them to speak.*

“Among those portions of the Old Testament that are incomprehensible to you are first and foremost the laws of sacrifice of the Israelites. You ask yourselves, rightly enough: How can God, Who is the source of all life and happiness, of everything that is good and beautiful, find pleasure in the offering of animals, plants and herbs? Why should He feast on the blood of sacrificial animals, on the steaming fat of bulls, goats and lambs? Why should he delight in the fragrances made from myrrh, cinnamon, calamus, cassia and olive oil? Why should spices be especially attractive to Him? It may strike you as childishness for the great God, Whom the heavens themselves cannot contain, to have a small, terrestrial tent built for Himself, and that He should Himself designate and determine each trivial detail, every beam and bolt, every rug and curtain, every garment to be worn by the priests, from their headdress to their underclothes. Does it not in fact smack of human vanity that God should insist on the most precious materials: gold, silver and the most beautiful precious stones, so that the Tabernacle and its fittings cost a huge fortune 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 realize what purpose God was pursuing and understand that this purpose could be achieved only by means of that which seems so incomprehensible to you, you will marvel at His infinite wisdom and love in this also.

“Unhappily a knowledge of this purpose is hidden from you humans, although the purpose itself is expressly stated and pointed out to you in the Holy Writ. You have lost the skill of reading the Scriptures thoughtfully. Your eye glances over their contents as it would those of any worldly book. You take what you read in a purely human way. Your worldly-minded spirits cannot discern therein God’s mighty doings. Thus they are likewise incapable of grasping the true significance of what you encounter in the physical forms of the Tabernacle and the offerings described in the Old Testament.

“Open your Bible, and I will lead you to an understanding of what it says about the tent of revelation (the Tabernacle) and its furnishings, about sacrificial offerings and the priesthood.

“The sole purpose for which all of those directions were issued is indicated in the words: ‘There is to be a regular burnt offering made before God from generation to generation at the entrance of the Tabernacle, *where I will enter into communication with you in order to speak with you. There I will communicate with the children of Israel.*’ (Exodus 29: 42-43)

“God’s *communication with the Israelites* was the *sole purpose* for His building the Tabernacle and giving directions regarding sacrificial offerings.

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

“Whenever, therefore, God Himself, or God’s spirits, either at His behest or with His approval, desired to communicate with the Israelites and speak to them, they had to have od of a suitable kind 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 terrestrial od.*

“As terrestrial beings are bearers of terrestrial od, and the od of human beings is a wonderful mixture of the many varieties of the earth’s od, the od required to enable God to speak with man was drawn from a great variety of earthly sources, including minerals, plants, herbs, trees and animals. Above all, however, it was necessary to ensure that the collected and already prepared pure od not be contaminated by impure od radiating from terrestrial matter. That is why all materials used in the construction of the Tabernacle and in making its fittings had to be of only the purest od.

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

“The same thing is true of the *fabrics* that were used, some for the garments of the priests, some for curtains and carpets, and some for covering the roof of the Tabernacle. Blue and red purple, scarlet, and byssus are the fabrics with the purest odic mixture. Therefore the ephod of the High priest, who came the closest to the spirit of God that spoke through the cloud of od, had to be made of red and blue purple, scarlet and twisted byssus, interwoven with gold.

“The ‘*breastplate of judgment*’, worn over the ephod, was made in the same way. In addition it was adorned with 12 precious stones, for these contain large quantities of the most valuable od.

“The *outer garment* was all of blue purple, and at the edge of its skirts there were pomegranates of blue and red purple and scarlet, with little golden bells in between. All these details were of the greatest significance.

“The *underclothes* were of byssus, the breeches of pure linen. You also know that clean linen worn next to the body or used for bedding is especially conducive to health. That is because this fabric contains a special and pure od that imparts itself to your body and exerts a strengthening effect.

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

“Also all the other instructions – concerning the composition of the utensils, curtains, carpets, and tent coverings – were likewise issued solely to ensure the greatest purity of the od. You can find them for yourself by consulting the Bible.

“Everything I have spoken of so far served as a *precaution* against the contamination of the od that was being prepared in the shape of an *od cloud* forming above the Ark of the Covenant and that was to serve to convey God’s words. For the same reason the priests were required to wash their hands and feet in the water that stood at the entrance to the Holiest of Holies before they went near the Ark of the Covenant.

“The most important thing, however, was the preparation of the od itself that, floating as a cloud above the Ark, was required for God to speak to Moses. In this case the speech was not through a medium, but by ‘direct voice’.. The spirit sounds were sufficiently condensed by the terrestrial od of the cloud to make them audible to human ears. As the Bible says: ‘And when Moses entered the Tabernacle, *he heard the Voice speaking to him* from the cover of the Ark of the Covenant, from between the two cherubs: and that is how God spoke to him.’ (*Numbers 7: 89*)

“*The purpose of the prescribed offerings was the preparation of this od cloud.*

“You are sufficiently familiar with the fact that blood is the conductor of od in the physical body. Hence the greatest amount of, and the most soluble, od is found in the blood, and so the 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 sacrificed, both in the idol worship of the heathens and in the Divine service of the Jews. The blood was poured on the altar, and some of the meat, particularly the fat, the kidneys and the liver, was disintegrated into od by being burned, for, next to the blood, these parts are richest in od.

“By means of the offerings to their idols, the heathens prepared od for communicating with evil spirits. In God’s Tabernacle, 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 God to Moses: ‘The priest is to sprinkle the blood on the altar of the Lord at the entrance of the Tabernacle, burning the fat to rise as a sweet smell for the Lord. *They shall no longer offer their sacrificial animals to the evil spirits whose idol worship they are now practicing.*’ (Leviticus 17: 6-7)

“Since the od cloud above the Ark of the Covenant represented the purest mixture of terrestrial od, only those animals whose od was of the purest kind were allowed to be slaughtered. So-called ‘unclean’ animals were not allowed to be used as sacrificial animals. The animals regarded as ‘unclean’ in the Bible are those that have the lowest and most impure od of any creatures whose flesh could conceivably serve as human food. This is also why the people were forbidden to eat the flesh of unclean animals. Because of its impure od it was harmful first of all for the human body. Your physicians know well enough that eating pork is not to be recommended, especially for growing children. What you call scrofula would scarcely be found among children if they were denied pork, 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 that may be present in a person offers a dangerous opening to the evil spirit world to influence him negatively in a lasting way. Impure od is the breath of life of the evil spirits, and whenever they find someone whose od is like their own, they can very readily not only influence his thoughts and imagination, but also arouse his physical passions to a dangerous pitch. A person whose od is pure is not easily accessible to evil, which is kept from direct contact by the radiation of his pure od. For evil can no more bear pure odic radiation than a person whose eyes are afflicted can bear strong light. The purity of a person’s od depends upon the purity of his spirit, and since most people, because of their impure spirits, already have quite enough impure od to offer sufficient openings to evil, it is most important to not add more impure terrestrial od through the consumption of unclean food.

“God therefore had very important reasons for forbidding the eating of the meat of unclean animals. The influence of the Powers of Evil was particularly strong in those days, owing to the widespread idolatry, and God wanted to protect the people He had chosen as the bearers of His faith 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.

“The od of clean, unblemished animals, however, was not sufficient by itself for the preparation of the odic mixture needed for the Tabernacle. Also the purest od that could be procured from plants and minerals was needed. The od of flowing myrrh, of cinnamon, calamus, cassia, rye bread, flour, wine and olive oil was mixed with that of spices like stacte, onycha and galbanum, pure frankincense and salt. Thus it became a ‘sweet smell for the Lord’.. You know from what I have taught you what is meant by ‘sweet smell for the Lord’; you know that the purest od likewise emits the sweetest odor.

“The odic mixture for the Tabernacle was prepared by God’s spirits in a state of purity corresponding to that of the spirit that manifested itself. The ‘chemists of the Beyond’ were those beings that you call ‘cherubs’. That is why their image was placed above the cover of the Ark of the Covenant in the form of golden statues and was also embroidered on the curtains and carpets.

“Inasmuch as the od was collected above the cover of the Ark and was used for God’s spirit to speak, the od had to be prepared in the immediate vicinity of the Ark, for the source of od must always be in close proximity to the spirit that needs it. Hence the altars and the tables on which the various offerings were made ready were close to the curtain behind which the Ark of the Covenant stood.

“The collection, holding together and condensation of the od was facilitated by the fact that the Ark was in a space enclosed by carpets and a curtain. You, too, when you desire to collect od in quantity and to achieve a high degree of condensation, make use of a so-called ‘cabinet’, within which or at whose entrance the medium, who is the source of the od, sits. The laws governing spirit communication with mankind are the same everywhere.

“The fact that the wings of the two cherubs at both ends of the Ark of the Covenant were extended like a roof further contributed to holding the cloud of od together above the Ark.

“The great strictness of the injunctions for keeping any impure od well away from the Tabernacle also served another purpose: if the pure and very powerful odic currents produced in the Tabernacle 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-voltage currents, just as surely as anyone who comes into contact with terrestrial high-voltage electric current without proper insulation will die.

“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 the high-voltage currents employed for the purpose had been turned off. He was told when he could enter. Had he not heeded the instructions, he too would have been killed, as were his two sons when they violated the laws for keeping the preparation of the od pure during the burning of the ingredients.

“After what you have just learned, the laws concerning sacrificial offerings and the outfitting of the Tabernacle will appear to you in a far different light than heretofore.

## Mediums

Many were the occasions and fashions in which God used to speak to our fathers through the prophets.

*(Hebrews 1: 1)*

“In the days when men sought God from their inmost hearts, their communication with God’s spirit world was a *direct* one. Most individuals possessed the natural qualifications needed for such spirit communication. Their own spirit, attuned to what was lofty and divine, was capable of receiving messages from the spirit world through *spiritual sight, hearing and feeling*. This was the same as what you call ‘clairvoyance’, ‘clairaudience’, and ‘clairsentience’ today. No intermediaries were needed to transmit the messages from the Beyond.

“These gifts disappeared as mankind turned away from God and devoted all its thoughts and care to worldly things. In their excessive pursuit of money and other worldly goods, people forgot God. This not only severed the communication with the good spirit world, but caused those gifts that had made spirit communication possible theretofore to fade away. Today the majority of mankind has come so far that it no longer even thinks about or believes 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 the way the God-fearing folks of old were.

“But the time is coming when things will again be as they formerly were in this respect, that is to say, when each individual can communicate with the Beyond via spiritual seeing and hearing.

“Until that time, however, those who still believe in God may communicate with spirits through another channel, and many who do not believe in God may witness the workings of the spirit world with their corporeal senses, and thereby be roused in their hearts to return to a belief in God, in the Beyond, and in the continuation of life after the death of the body.

“For this purpose God gave mankind of today 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 in the domain of spirit communication, I do not want to neglect to instruct you thoroughly in this particular. I shall confine myself to

discussing *human* mediums, omitting those cases in which *animals* may serve as mediums.

“‘Mediums’ are intermediaries, or human instruments, employed by the spirit world to communicate with mankind. Inasmuch as the spirit beings require odic power for this purpose, ‘mediums’ are human beings who serve the spirit world as *sources of odic force*.

“It is chiefly *their own od* that mediums surrender to the spirits manifesting themselves. *The mediums are, however, at the same time collectors of the od contributed by the non-mediums in attendance at so-called spiritistic séances..* Just as sometimes happens in building an aqueduct, when the water from the main spring is supplemented by that of many smaller springs in order to increase the output, so the medium’s capacity to supply od is increased by adding in the weaker odic power of the other persons present.

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

“People suitable to function as mediums are highly ‘sensitive’. This means that because of the ease with which their od can be dissolved, the impressions made upon them are much deeper than in the case of other people. This is not a sickly state, as your scientists think, and has no relation to nervousness, hysteria or lack of will power; on the contrary, good spirits cannot use nervous, irresolute or sick persons as mediums. A good medium has more will power, stronger nerves and better physical health than other people.

“*Mediums* are divided into different *types* 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 it to emit raps, the medium employed in this connection is called a ‘*table medium*’.

“The raising and lowering 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 that appear at table tipping séances are almost without exception those of a low order. *The high spirit world does not choose this manner of communication*. Thus it happens that at such gatherings the low spirits that appear often carry on much mischief, occasionally assisted by the tricks of the participants. Unfortunately, table tipping with its partly laughable, partly untruthful

manifestations does much to discredit also *the higher forms of spirit communication*.

“Those who seek God and friends of the truth will therefore shun communication of this kind and choose only methods worthy of high goals.

“2. When messages from the spirit world are conveyed *through the writing* of a human being, that person is called a ‘*writing medium*’.

“The manner in which the writing is accomplished differs widely among the writing mediums. In one case, the thoughts are inspired into the fully conscious medium and written down by him (or her); he is therefore also known as an ‘*inspirational medium*’. Another medium’s hand may be guided at the same time as the words he writes are inspired into his spirit. All the while he is fully conscious of his actions. Simultaneous inspiration is necessary in those cases where the medium offers too much resistance to the guidance of his hand. Others know only *that* they are writing, but are quite unaware of *the content* of their writing. Still others write in a state of complete unconsciousness; they know neither *that* they are writing nor *what* they are writing.

“Moreover it frequently happens that one and the same ‘writing medium’ will write in several of these ways.

“So-called ‘*direct writing*’ is substantially different from the above type of mediumistic writing, being produced by the spirit itself, which makes use only of the odic force of the medium and not of the latter’s hand. By means of the od it takes from the medium the spirit materializes its own hand, and with it writes upon a surface that is not in contact with the medium, like a slate, a sheet of paper, or something similar. The amount of od required for this method is significantly greater than when the medium’s hand is used in writing.

“You are familiar with two examples of ‘direct writing’ from the Bible. 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 Himself, and the writing inscribed on the tablets was God’s own writing.’ (*Exodus 32: 16*)

“When King Belshazzar celebrated a great feast with his lords and drank out of the sacred vessels that his father had stolen from the temple in Jerusalem, while singing songs of praise to his idols, ‘the fingers of a human hand appeared and wrote on the whitewashed wall of the royal hall across from the chandelier, so that the king saw the back of the hand as it wrote.’ (*Daniel 5: 5*)

“The medium’s hand may also be used for *drawing* or for *painting* instead of for writing. In this case the mediums are called ‘drawing or painting mediums’, the general process being the same as with the writing.

“3. Another type of writing mediums are the so-called ‘*planchette mediums*’. A ‘planchette’ is a slab of wood, metal or other material upon which are marked the letters of the alphabet, numbers 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 full consciousness, lays his hand on some easily movable object resting on the slab that has a point or pointer. He then waits until the object is moved towards the letters. The pointer indicates, one after another, the individual letters that will when put together 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 there is a danger that he might help along the motion of his hand and thus reproduce his own thoughts.

“The most famous of all planchettes was the ‘*breastplate*’ on the ephod (outer garment) of the high priest, who was himself the medium.

“In your modern translation of the Bible this ‘breastplate’ is referred to as the ‘oracle plate’ because it was used by the Israelites when they ‘asked of God’.. 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 an amethyst; and the fourth of a chrysolite, an onyx and a jasper. (*Exodus 39: 9-13*)

“On each stone was engraved a character, corresponding to the names of the twelve tribes of Israel; they thus formed a kind of alphabet. Precious stones were used because they possess strong odic force and thus strengthened the high priest’s mediumistic power. Between the stones was a wide, smooth, groove of gold without corners or edges.

“A part of the equipment was the so-called ‘forehead plate’, a holy diadem of gold engraved with the words: ‘Dedicated to the Lord’.. This was fastened to the headband with a cord of purple, and was the most important of the objects used in consulting the Lord. Hence it bore the inscription ‘Dedicated to the Lord’ with good reason. (*Exodus 39: 30-31*)

“Whenever he ‘asked of God’, the high priest untied 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 ‘diadem’, from the

headband and laid it into one of the grooves between the precious stones. Then he held his hand over the breastplate, without touching either it or the ‘diadem’ that rested upon it. The very strong odic force of the high priest was used by God’s spirit world to set the golden diadem in motion. It glided along the grooves, touching in sequence, with a small eyelet by means of which it was fastened to the headband, those stones whose characters were to be joined into a *word*. 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 complete. When the words had been put together to form a complete *sentence*, the diadem slid both to the right and then to the left side of the breastplate, striking the bells on both sides 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 moved to the preceding word, and no word from a preceding sentence could be moved to a following one.

“Inasmuch as this method excluded any possibility of misunderstanding God’s answer, the diadem and the bells were known collectively as the ‘sacred lots’, symbols of truthfulness and clarity. In the Hebrew text they are called ‘the Urim and Thummim’, words that also mean truth and clarity.

“In the days of the kings of Israel the ‘breastplate of judgment’ was often used when people ‘asked of God’, 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 the truth are the ‘*speaking mediums*’ as soon as they have been trained to be ‘*deep-trance mediums*’. A medium is said to be in a ‘deep trance’ when his own spirit has completely left his body. In this state the medium is like a corpse, the only difference being that its spirit, which has left the body, is still connected to its body by a band of od, whereas with a corpse the connecting band of od is missing. Through this band of od the medium’s body receives enough life force from the out-of-body spirit to keep its organs functioning. It is along this band of od also that the spirit of the medium makes its way back into its body.

“In the place of its out-of-body spirit, another spirit being enters the body of the speaking medium and delivers its message by using the medium’s organs of speech. In doing so it makes use of the odic energies remaining in the medium’s body after his spirit has left it.

“Of course, a deep-trance medium knows nothing of what the foreign spirit has said. When the medium’s own spirit re-enters the body, consciousness returns and he feels as though he has been asleep. Hence you speak of the ‘*mediumistic sleep*’ of deep-trance mediums.

“It is of the greatest importance to those to whom a foreign spirit is speaking through a medium to know *what kind of spirit* has taken possession of the medium’s body – whether it is a high or a low, 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 as to their identity and to where they are from*. 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 turn to God and to pray to Him.

“If spirits enter a speaking medium that are of a low, severely suffering type, but are of good will, it is your duty to teach them about 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 testing the spirits was emphasized by the Apostles when they preached to the early Christians. Every Christian community was carefully instructed in the matter; equally well informed in this domain were the people of the Old Testament.

“5. ‘*Apport mediums*’ are generally also deep-trance mediums whose odic force is used by the spirit world to transfer material objects into enclosed spaces from outside them, or from within such spaces to the outside. The deep-trance state is necessary in most cases, since the spirits require all of the medium’s physical od in order to make these ‘apports’ possible, as the objects apported must be dissolved into od in the one place, and recondensed into substance in the other. There are, it is true, mediums who are able to release enough od to effect ‘apports’ without going into a ‘deep trance’, especially if *several* powerful mediums are used simultaneously as sources of od. Although you cannot physically perceive the extremely high heat that is developed by the odic currents for the purpose of dematerializing matter, you can feel some of the heat that remains *after* the objects have been recondensed. An example may make this clear to you: there are so-called ‘spook spirits’, which occasionally ‘apport’ stones, sand and the like from the street into the closed rooms of a house. They can do this only when they have enough odic force at their

disposal to produce hot, high-voltage currents. With these they dissolve the matter of the objects and carry the dissolved od into the rooms, where they recondense it into solid matter, which now feels hot to the touch, for although it has been recondensed by cold power currents, it retains part of the very great heat used in its dissolving, just as glowing steel, after being cooled in water, will remain hot for a considerable time.

“At times the medium’s body itself is transported from one place to another, occasionally over great distances. This is also done by dematerializing the medium’s body at one spot and rematerializing it into substance at the other.

“When, as related in the Old Testament, the prophet Habakkuk, together with the food he carried with him, was to be transported by an angel of the Lord to Daniel in the lions’ den, the angel did not carry Habakkuk through the air as people seem to believe, but dematerialized him and all that he was carrying with him and rematerialized him at the lion’s den. The same happened in the case of Philip, as related in the Acts of the Apostles: when he had enlightened and baptized the treasurer of Queen Candace of Ethiopia, ‘the Spirit of the Lord carried Philip off to Azotus.’ The spirit dematerialized Philip’s body, causing it to suddenly disappear before the treasurer’s eyes, and rematerialized it in the city of Azotus. (*Acts 8: 39-40*)

“Such happenings are beyond the comprehension of human beings because they cannot see the forces at work. The fact that matter and even bodies of living people can be dematerialized at one place and rematerialized 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 these things happen 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 themselves visible to human eyes. Since all of the medium’s od is needed, the medium’s own spirit must be removed from its body. Depending on the amount of od available, the foreign spirit uses it to envelop either its entire figure, that is to say, its whole body and all of its limbs, or only certain parts, like, for instance, its eyes, face or hands. If the materialization is to be complete enough to allow the materializing spirit to look like a terrestrial being, the medium’s od alone is not sufficient, and matter must be taken from his body and used *in the odic state* for the materialization of the spirit. On such occasions a medium loses as much body weight as it has surrendered in od and matter to the foreign spirit. Your scientists have

determined this loss of weight by means of automatic scales, on which they had placed the medium at the beginning of the investigation. Cases are known in which a materialization medium lost as much as eighty pounds within a few minutes. However, the surrendered od and matter remain connected with the medium by means of the above-mentioned band of od and flow back into the body of the medium when the spirit is dematerialized again. That is why you see the materialization always take place near the medium. You may often notice, also, that the motions of a materialized spirit are accompanied by similar motions on the part of the medium, for the connection between the medium and the materialized spirit 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 limbs, you would cause the other person to make similar gestures with his. The materialized spirit and the medium are bound together in analogous manner by spiritual odic bands.

“This intimate connection between the medium and the materialized spirit explains another phenomenon which your scientists also find incomprehensible, namely, the different odors often diffused by mediums during materialization. At times these odors are pleasant, at other times they are a stench or the smell given off by a decomposing corpse. These odors depend on the nature of the spirits materialized 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 it surrounds. The od taken from a medium and used by a spirit for its materialization therefore assumes an odor corresponding to the nature of that spirit, and since the materialized 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 the smells really come from the spirits that materialize themselves with the medium’s od.

“7. There is yet another type of medium; these mediums are not good for mankind, as they are used chiefly by *evil* spirits. They are the so-called ‘*physical mediums*’. The spirits use the odic power of such mediums to *move objects* that are near the medium. Tables, chairs, utensils of all kinds rise and float from one spot to another; instruments begin to play; a trumpet rises into the air and blares; a nearby drum sounds beats; bells fly across the room and ring, and countless similar things happen.

“It goes without saying that *good* spirits do not behave in this way, for it is not the task of the good spirit world to produce phenomena intended

only to satisfy man's obsession with extraordinary experiences. Mind you, this is true of some manifestations that occur with other mediums also, but it is not the case as often with them as with the 'physical mediums'.

“You ask to what purpose the low spirits hold such a ‘carnival’ at modern ‘spiritistic séances’, or why indeed they are allowed to do so. To this I can only reply that low spirits have the same free will as low and wicked people. Just 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, they do not have complete freedom, for if they did, they would do mankind even more harm than they do now. For man's goal is to reach God, and, considering this goal, God has set bounds to the activities of evildoers. But even the ‘carnival’ of evil, as you have called it, that goes on at today's spiritistic meetings frequently has a good effect in spite of everything. For today, when there are so many people who do not believe in God, the Beyond, the spirit world and survival after death, it does some good that they should witness such things, if only because it makes them think about these matters, to become insecure in their disbelief and to begin to search for the truth. This statement applies to everything that happens at the spiritistic meetings of today, from levitation and table rapping to the physical phenomena and spirit materialization. Even if for most people their interest in these things springs only from a craving for experiencing something sensational, it often happens that they do retain the impression that supernatural forces must exist. Even if this result leaves much to be desired, it is at least better than if those individuals had never been reminded about the Beyond.

“What mankind does need, and needs badly, is a thorough explanation of the nature of spirit communication and of the manner in which 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 human beings as well. They are your brothers and sisters, and it is your duty to teach them these facts. 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 scholars include among the mediums those individuals who have the gifts 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 that

is active, that sees and hears, whereas in real ‘mediums’ it is a *foreign* spirit that acts while the medium’s spirit is temporarily dispossessed.

“Although the gifts of ‘clairvoyance’ and ‘clairaudience’ do indeed enable the spirit of a human being to see and hear the spirits about him, a clairvoyant is not an instrument of these spirits and is therefore not a ‘medium’. The spirit of a person endowed with clairvoyance, clairaudience and with supernatural powers of smelling, tasting and feeling owes these abilities exclusively to the fact that it can detach itself from the body to a greater or lesser degree. A spirit so detached and partly withdrawn from the body becomes independent of the body’s physical senses and assumes the faculties and properties of a discarnate spirit, seeing, hearing and feeling in the manner of spirits of the Beyond, according to the extent to which it is detached from its body and according to the purity of the od surrounding the spirit. This purity of od is of particular importance to ‘clairvoyants’, for one cannot see clearly through impure glass. By the same token, the spiritual powers of spirits of the Beyond vary greatly according to the composition of their odic body. Some of these spirits can see, hear and feel things that other spirits are unable to detect. The same is true of human beings gifted with clairvoyance, clairaudience and clairsentience. Also they possess these faculties in countless degrees of keenness, from the most rudimentary to the highest. Some merely *sense* the proximity of the spirits about them and vaguely feel their impression on them, but they do not see and hear the spirits. 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 nature.

“The many mistakes made by your clairvoyants in their statements are due to the fact that with most of them the faculty is present in a very imperfect state.

“You will find many references to clairvoyance in both the Old and the New Testament. Of the patriarch Jacob we are told: ‘As Jacob went his way, he encountered “*angels of God*”. On *seeing* them, Jacob said: “This is God’s camp.”’ (*Genesis 32: 2-3*)

“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*. ‘The angel of the Lord had, however, just arrived at the threshing floor of the Jebusite Arawna. When David saw the angel that had caused the dying among the people, he shouted to the Lord in prayer: “Lo, I have sinned and been wicked, but these sheep, what have they done?”’ (*II Samuel 24: 16-17*)

“The prophet Elisha had the gift of clairvoyance. It is related of him in the Book of Kings that he clairvoyantly saw his servant Gehazi follow the cured captain Naaman and extort presents from him for Elisha on false pretexts. When Gehazi had hidden these presents in the house for his own use, and was standing before his master, Elisha asked him: ‘Where have you been Gehazi?’ He answered: ‘I haven’t been anywhere.’ Then Elisha said to him: ‘Was I not with you in spirit, when someone turned back to you from his chariot? Is this a time to receive money and garments and to acquire gardens and vineyards, small animals and cattle, manservants and maidservants with it?’ (*II Kings 5: 25-26*)

“Elisha also foresaw Hazael’s destiny by clairvoyance, as is recorded in the same book of the Bible: ‘Elisha stared fixedly into space, horrified, and then burst into tears. When Hazael asked him: “Why does my lord weep?” he answered: “Because I know the disasters you will inflict upon the Israelites. You will set their fortified cities ablaze, killing their young men with the sword, dashing their children to pieces and slitting open the bodies of their pregnant women! The Lord God has let me see you reigning as king over Syria.”’ (*II Kings 8: 12-13*)

“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 them by the spirit world in symbols. 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 passages relating the appearance of the archangel Gabriel: ‘While I was uttering my prayer, Gabriel, whom I had seen in the first vision, came swiftly towards me in the shape of a man about the hour of the evening offering. He wanted to enlighten me and said: “Daniel, I have come now to help you reach the proper understanding. When you began to pray, God spoke, and I have come to impart His words to you, for you are a man especially loved [by God]; so ponder these words and understand the revelation.”’ (*Daniel 9: 21-23*) ‘On the twenty-fourth day of the first month I was on the banks of the Tigris, and as I raised my eyes and looked around, I saw a man standing there dressed in linen, with a belt of fine gold from Ophir around his hips, his body like chrysolite, his face gleaming like lightning, and his eyes burning like torches of fire; his arms and legs glistened like burnished bronze; and when he spoke, his voice sounded like the roar of a crowd. I, Daniel, was the only one who saw the vision. The men beside me did not see it, yet such a fright had seized them that they ran and hid. So I was left alone to see the great vision. No strength was left in me; my face was

drained of all color, which made me unrecognizable; I became completely powerless. When he began to speak in a loud voice, and I heard the sound of his words, 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 you and because they confirm much of what I have told you so far. In the first place you have here a most distinct example of clairvoyance and clairaudience. Daniel sees the spirit figure, whereas his companions do not. But since they also were ‘mediumistic’, they *felt* the nearness of the spirit and its mighty odic power, and fled in fright. This supports my statement that some people, while they may not be able to see or to hear the spirits, can *feel their presence*.. Furthermore, these passages of the Bible, like so many others, confirm the fact that spirits have a figure and spiritual limbs similar to those of mortals. Finally, Daniel felt a hand that touched him and raised him up. It was the hand of Gabriel, who had materialized it with the aid of Daniel’s odic force. For only with a materialized hand could Gabriel raise a human being. The loud speech of the spirit and the materialization of its hand required so much odic force that Daniel sank to the ground, powerless, and had to be strengthened by Gabriel with his own spiritual odic energy. ‘Then the one with the appearance of a man came again and touched me and gave me new strength.’ (*Daniel 10: 18*)

“From the New Testament, I shall mention only the ‘*clairvoyance*’ of *the Apostle Paul*. In Troas, in the night, Paul suddenly saw a man from Macedonia standing before him, who besought Paul: ‘Come over into Macedonia, and help us.’ (*Acts 16: 9*) On another night, the Lord stood beside Paul and said: ‘Take courage! As you have borne witness for me in Jerusalem, so you shall bear witness for me in Rome.’ (*Acts 23: 11*)

“On a voyage to Italy, Paul said to the crew of the ship: ‘Men, *I foresee* that this voyage is going to be attended with danger and serious damage 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 they are revealed to the clairvoyant by the spirit world in a picture. That is also confirmed in this case, for when the crew failed to heed Paul’s warning and ventured upon the voyage despite it, they encountered a storm which obliged them to throw overboard part of their cargo and also the ship’s gear, 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 not set sail from Crete; we could have spared ourselves this hardship and loss. However, as things are now, I bid you to cheer up! There will be no loss of life, only of the ship. Last night an “angel of the Lord” I belong to and serve stood before me and said: “Have no fear, Paul! You shall stand before Caesar; and behold, God has granted you the lives of all your fellow travelers.” So, cheer up, men! I trust in God and believe that it will turn out just as I have been told. However, we are to be stranded on an island.’ (*Acts 27: 21-26*)

“To the Corinthians Paul writes: ‘Though absent in body, I am with you in spirit, and I have already passed judgment on this person who has offended so greatly as though I were there with you.’ (*I Corinthians 5: 3*)

“Similarly he writes to the Colossians: ‘Though I am far away in body, my spirit is with you, and it is with joy that *I see* your steadfastness in battle and the solid bastion of your faith.’ (*Colossians 2: 5*)

“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 floods of rain on the dry ground; I will pour my spirit on your people and my blessings on your offspring. *(Isaiah 44: 3)*

“Whatever is intended to serve a particular purpose must first be suitably set out, prepared and adapted, as your machinery and tools are constructed to meet the ends for which they were designed.

“Mediums are the instruments of the spirit world, and their purpose is to make communication between the spirits and material creation possible. Hence these mediums must be made capable of doing whatever may be necessary for achieving that purpose. This is accomplished *by the development of their mediumistic powers.*

“Mediums are primarily *sources of energy* from which the spirit beings draw the fuel for their work. *It is they [the mediums] who furnish the odic force.*

“To make the steps in the development of mediums as understandable as possible for you, I shall again make use of a comparison. To run your automobiles, you use a substance obtained from oil deposits. When tapping these, the first step is to drill deeply enough to obtain *a sufficient amount* of oil to make its extraction profitable. But the crude oil as it flows from the wells cannot be used as such. It must first be refined and undergo various forms of filtering to make it suitable for the many uses to which it is to be put.

“In the same way the spirit world’s first concern is to *provide for as great an amount of od as possible* from the mediums. This od is, however, bound to the medium’s body, and it must be treated so that it can be easily released [dissolved] and made available to the spirit world in the quantity required.

“You also speak of *solubility*, for example, *in* reference to the components of your artificial fertilizers. You differentiate between *total* phosphorous, potassium, nitrogen and calcium *content* and the *soluble percentage* of these elements. Only the latter portion is of value to you, and only *the soluble* percentage is paid for.

“Similarly, only that od is of value to the spirits which can be made available by reason of its releasability from a terrestrial body. The more soluble a medium’s od, the greater the amount that can be made available,

and the more striking and comprehensive the phenomena the spirit beings can produce.

“In speaking of the od made available by the development of the mediums and used as fuel by the communicating spirits, I must point out something very important. If a spirit is carrying out a *special command of God's*, that 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 special bond with the source of all odic force, God Himself, and can draw from this source whatever amount is required for carrying out the Divine command.

“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 resource as sparingly as you mortals do your most valuable worldly resources. In this case you reinforce the od at the spirit's disposal with your own, and enable the spirit to prolong its communication beyond the time originally planned. It is thus, to make use of an earthly illustration, like adding fresh water to the cooling water of a cooling tower in order to increase the effect 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 amount of od available from terrestrial sources, that is to say, from the mediums.

“The amount of od that 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 activity 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 strong that the spirit stands before you in a complete body, differing in no respect from a real human being. It was in such a corporealized 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 is primarily the responsibility of the medium to make his physical od as easily releasable as possible. This is accomplished by steadfast inner composure, or what you call ‘concentration’.. Only such individuals can therefore become good mediums who are able to spiritually compose themselves and divert their thoughts from all worldly matters. That is why your most powerful mediums are found among peoples for whom spiritual composure plays a great role as a religious exercise. The greatest number of

mediums is found among the people of India because their religion calls for daily spiritual composure from childhood on. They call it ‘spiritual submersion’, and many of them attain great perfection in this practice. Since the human spirit employs only its *own od* during such periods of spiritual composure, the *physical od* is allowed to rest in the meantime. No strain is put upon it, and it can therefore be liberated all the more readily for use by the spirit world.

“The more often a person devotes himself to such spiritual composure, the easier it is for him to release his quiescent corporeal odic force and to make it available by emission. It is as with a magnet. The first time a magnet is used, its power is very slight, not enough to attract even the smallest particle of iron, but the more it is used, the stronger it gets, and in the end it becomes capable of holding onto 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 more often he practices inner composure, the more powerful the odic radiation suitable for spirit communication becomes.

“The primary goal of the development of mediums is therefore to develop their ability to release as much od as possible by spiritual concentration. The amount or the strength of this terrestrial od is of equal importance to all spirits, good or evil.

“A second task in the development of mediums is the adaptation of the medium’s od to that of the spirit working through him. Accomplishing this is the responsibility of the spirit world. The adaptation of the od varies greatly, according to whether it is to be used by high or low spirits. A high spirit must purify and refine the medium’s od, to filter it, so to speak, whereas a low spirit can forego this, 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 development. If, namely, a medium’s *entire physical od* is to be used by the spirits in their work, this is possible only provided the medium’s spirit is removed from his body; hence, provision must be made for his spirit to leave his body. This is not easy to accomplish. It requires much effort and time-consuming labor on the part of the spirit world. The medium thereby goes through a process not unlike that of dying. As you know, when a person dies, death also ensues from the separation of the spirit from the body. I have already explained to you the difference between the body of a medium whose spirit has left it and a corpse. You will remember that when the spirit of a ‘deep-trance medium’ leaves his body, it still maintains connection with

the body by means of a *band of od*, whereas in the case of a corpse, death has been caused by the severance of this band.

“From what I have said you will have gained a clear idea of the purpose of the development of the mediums. Its goal is the liberation of the greatest possible amount of od, the purification of the od for the tasks undertaken by the high spirit world, and, finally, the release of the spirits of ‘deep-trance mediums’ from their bodies.

“The development of the faculties of ‘clairvoyance’ and ‘clairaudience’ likewise requires training. There, too, the spirit is partly released from the clairvoyant’s body, and the od that surrounds his spirit must undergo appropriate purification. The partial separation of the spirit in the case of clairvoyants differs radically, however, from the separation of the spirit of a ‘deep-trance medium’. It is true that the clairvoyant’s spirit leaves the body, but it remains bound to the body with its entire physical od and all its parts. The od merely expands, to use an earthly concept, and its expansion allows the partial leaving 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 for an odic band, 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 band. When the medium’s spirit has left his body, its place is taken by a foreign spirit, which proceeds to deliver its messages. This is not possible with a clairvoyant, for in his case no foreign spirit can enter, as his own spirit is still bound to the whole physical od of his body and, in consequence, no space is left available for occupation by another spirit.

“In the case of the clairvoyant, therefore, a very close union is maintained between his own spirit and the od of his body, and in that of a ‘deep-trance medium’ there is an almost complete liberation of the spirit from the physical od. With the clairvoyant, it is *his own spirit* wanting to see and hear; with the deep-trance medium, the medium’s spirit surrenders its place to *another spirit*, allowing that spirit to manifest itself through the medium’s body by using the physical od, which has remained behind.

“There are, however, clairvoyants who are also ‘trance mediums’, be it of the ‘partial trance’ or the ‘deep trance’ type.

“You will readily understand that the spirit world has varied and difficult work to perform in developing and preparing the mediums. You can, of course, form no conception of how costly – to use a worldly expression – the development of mediums is for the spirit world. How much spiritual power must be expended, how many precious remedies and other

substances are consumed in the process! Spiritual operations, often much larger and more difficult than those undertaken by your surgeons upon terrestrial human bodies, are necessary. Some mediums have inner defects that must first be cured before their development as a medium can begin.

“Just as your surgeons have a great variety of instruments and medicines for the operations they perform, so do we, for we have a spiritual counterpart for everything that you possess in material form. Of course we spirits are never ill and never require operations or treatment. We use our substantial knowledge and resources only on behalf of material creation, to cure men and beasts and to develop mediums for the purpose of communication with the spirit world. We have our specialists in all departments, including the development of mediums. We have our chief physicians and assistants, and most diverse trained help. We have a great assortment of spiritual instruments, anesthetics, tonics and medicines, all of which are used in the development of the mediums.

“Consequently, a great many spirits are involved in the development of a medium to serve the good. Just as each assistant at an operation conducted by human beings has a specific task, so, while a medium is being developed, each spirit connected with the process has its special work to do. Everything is beautifully organized. Your mediums in development are therefore in good hands, provided that they place themselves at the disposal of the *good* spirits, that they shun all evil and do everything with God.

“No one need, therefore, be alarmed at witnessing what goes on during the development of a medium, especially 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 development of mediums is accomplished most speedily at the so-called ‘spiritistic gatherings’ [séances].*

“On this account and in view of the great importance of such development I shall go into greater detail as to how these séances should be held. At the same time I shall give you the reasons for the particulars that must be observed on such occasions. I shall also explain to you the things that happen at these séances in the course of a medium’s development.

“When a group of seekers after God and the Truth have decided to unite in an effort to enter into communication with the good spirit world, the first thing to be determined upon is the place at which their meetings are to be *regularly* held. This place should be chosen so as to ensure that they are not disturbed. You, too, when conducting important worldly affairs, are careful to provide against intrusion. This is all the more essential when you

are trying to establish 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 thoughts is over, and people can devote themselves calmly to inner composure.

“Generally speaking, séances should not be held more often than twice a week.

“Before the meeting, the room should be thoroughly aired to rid it of all vapor, tobacco smoke and stale air, for the odic force of the participants is greatly reduced by impure air, and the odic radiation so essential to the spirit world is obstructed.

“To keep the air pure a large bowl of fresh water should be placed in the room; this absorbs a part of the air which becomes stale in the course of the séance.

“On the table at which the participants are to be seated place a few sheets of paper and a soft pencil for each of them.

“Immediately before the opening of the séance, those present must no longer talk about material matters, but must concentrate their thoughts and dismiss all purely worldly matters from their minds. Remember, it is *for a Divine service* that they have assembled!

“The seat each participant chooses 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 offsetting the 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 odic current. A change in the originally adopted order of seating should be made only if the spirit world gives such an instruction through a trained medium or a medium undergoing development.

“If there is a musical instrument like a piano or an organ in the assembly room, it is best to begin the meeting with a religious hymn, sung to accompaniment by the instrument. Alternatively, one can play a phonographic record of a hymn or other solemn song. 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 infiltrate the meeting for the purpose of obstructing and disturbing it, since evil is discord and does not feel at home in surroundings in which the harmony of good thoughts and sentiment finds expression in words and song. That was why, as the Bible relates, the evil spirit departed from Saul when David played the harp before him and sang beautiful songs to the Lord.

“After the singing is over someone present should speak a simple prayer in his own words. Should he be too shy to deliver the prayer 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 a prayer.

“Following the prayer, someone should read a passage from the Old or the New Testament, and those present should then discuss what has been read. The singing, [the prayer], the reading and the discussion should take about half an hour.

“When the discussion is over, the participants join 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 it is necessary to unite the odic force of each individual into a closed circuit, just as separate lengths of wire must be connected when one wants to send an electric current effectively through them. It must always be borne in mind that the ability of the spirit world to perform its work at a séance depends on the strength of the odic current, and that the effect of the od is greatly enhanced by dimming the lights.

“The ‘formation of the chain’ also has a highly symbolic significance, for, just as those present join hands and thereby become linked outwardly into one unit, so they should be of *one* heart and *one* soul. They should love one another, help one another, forgive each other’s 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 also the early Christians used to join hands when they gathered together for worship. They thus sought to signify 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 12 to 15 minutes. During this time everyone should strive to stay composed, to exclude all worldly thoughts and to think of what is good. To this end he may engage in introspection, review his own past life, his shortcomings, his behavior toward God and his fellowmen, his sins of omission, and the like, make corresponding good resolutions, beg God for forgiveness and the strength to

avoid evil. He should give thanks to God for all blessings received, praise and exalt Him and reverently beseech Him to be allowed to communicate with the good spirit world. He may include in his meditation and prayer anything conducive to the spiritual welfare of his soul.

“When the time allotted to the ‘chain’ has elapsed, the leader of the assembly disconnects it. 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 desire not to write of his own volition, yet keep his hand so relaxed that it will yield to any motion that may be imparted to it by the spirit world.

“At the first few séances the available odic force is usually still very weak. The spirits present can therefore not yet produce any effects. The séance participants still have great inhibitions. Everything is still too new to them. They find it difficult to keep their inner composure and are too *tensely expectant* of what may happen. It is precisely this *tension* that is the greatest obstacle to the releasing of their od, as I shall explain presently. The participants are like an unused magnet, which reaches full 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 séance, and one may feel a pulling at or a stiffening of the hand holding the pencil, which then begins to move. One must not give the slightest resistance to this impulse, but must allow the hand to move. At the first few séances the spirit world may execute nothing more with the pencil than some lines, arcs, circles or other writing exercises, 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, and particularly because the odic force of the developing medium 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 tension of those present will make itself felt. They usually watch with curiosity and the greatest attentiveness what is happening to the other person. Tense expectancy, however, always holds back the odic radiation of a person, just as someone who is listening intently involuntarily holds his breath. This diminishes the odic current and makes the work of the spirits more difficult, for even the best engineer cannot make his engine run if the current is turned off or significantly diminished.

“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 harbors such feelings and takes part in a spiritistic meeting not only fails to release any odic force himself, but hampers and interrupts the odic current of the others. Hence mediums can tell at once when there is someone present who has the effect of a foreign body that cuts off the current, and they 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 in feelings and beliefs, there can be no homogeneous odic current, and the successful outcome is questionable, or even impossible.

“This explains why scientific committees that 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 frightened and intimidated, 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. Feelings of this kind are bound to reduce the mediums’ release of energy, if not prevent it altogether.

“That is a law of nature, and it is the same law of nature that makes the blood drain from the cheeks of a person seized with fear, making him turn pale. What happens is that the person’s od is concentrated inward, drawing the blood to his heart. The blood follows the force of the od according to a natural law, because it is the conductor of the od in the body.

“How unjustly your scientists so often judge a medium’s failure to meet their tests! They would do better to consider the obstacles often placed in the way of the mediums – the sources of power for the spirit world – by the scientists themselves. They should remove these obstacles; then they would 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 that do not deal exclusively with the purposes of good, but serve merely to satisfy scientific inquiry, if not, indeed, sheer curiosity. That is the province in which the *low* spirit world is eagerly active and where it, unfortunately, only too often causes a great deal of harm.

“Those who attend good spiritistic gatherings should repeatedly be reminded to banish all doubt and distrust from their hearts and to await what may happen with the utmost patience and composure.

“Whenever a participant in a séance feels an inner impulse to write down a thought with which he is inspired, he should do so. In time he will

learn to distinguish between his own thoughts and those that are inspired, for the thoughts instilled by the spirit world will force themselves upon you insistently as you try to dismiss your own, and they will keep on recurring if you disregard them.

“Should anyone present feel a numbness in his head or a striking heaviness in his limbs, should his head be turned from side to side or his body perform motions inexplicable to him, that is a sign that the spirit world is working on him. Most greatly impaired are the bodies of people who become ‘deep-trance mediums’.. The back and forth movement, the up and down contortions of the body are connected with releasing the spirit of the developing medium from his body and from his corporeal od. The physical symptoms attending the releasing of a spirit are often frightening to those who witness them, for they resemble a death struggle, although without any pain to the medium. There is, however, no cause for alarm, for everything happens according to established laws.

“The most difficult period of a deep-trance medium’s development is the stage of what is known as ‘semi trance’ or ‘partial trance’.. His own spirit has not yet been completely released and left his body, while a foreign spirit is already using the body of the medium for its manifestations. The medium’s spirit, still present, hears the words spoken through the medium by the foreign spirit, and this can easily lead the medium to believe that the words and thoughts uttered are his own. He is thus in danger of misunderstanding the entire proceeding and of regarding the manifestations as so much self-deception. In this stage of development it may easily happen that *the medium’s own spirit butts into the communications being delivered by the foreign spirit*, which raises legitimate doubts among the others present.

“It might seem at first glance that the foreign spirit would do better to hold off with its messages until the medium’s development is complete, thereby avoiding inconveniences like those described, but the reasons that impel the foreign spirit to communicate through a medium who has reached only the ‘partial-trance’ stage are so important, that it will sooner accept the described inconveniences than postpone its communications until the medium has completed his development. For it is precisely during the early stages, when no fully trained medium is available to the participants, that they require instruction and explanation on so many points that this instruction cannot well be postponed until later. So much of inner benefit to the participants depends on this instruction, especially at the beginning, that the imperfect manner in which the messages are transmitted must be

regarded as a much smaller evil than a total neglect of such instruction would be.

“The transition from the ‘partial-trance’ to the ‘deep-trance’ stage is generally of relatively short duration *provided that the medium takes pains to progress inwardly and to reduce his human failings..* As soon as he has reached the ‘full-trance’ stage, the medium is entirely unaware of what the foreign spirit is saying or doing.

“The most serious obstacles and difficulties are put by the evil spirit world in the way of all those who seek to communicate with the Beyond in the good sense, for in this case, as in all others, Evil wants to prevent the accomplishment of Good. It neglects no means of trying to divert the seekers from their purpose, beginning by instilling into them – and especially into the developing medium – the idea that it is all self-deception, auto-suggestion or hypnosis, and doing its best to dissuade them from engaging in such 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 matter. For this purpose they also often exploit the most superficial pretexts, especially minor errors and shortcomings, which are bound to happen as long as human frailty is involved.

“The evil spirit world likewise tries to frighten those being developed as clairvoyants, by showing them the most abhorrent monstrosities, grotesque devil’s faces and similar images, in order to induce them thereby to discontinue their development and to abandon the cause.

“Naturally, people who devote themselves to a *low* form of spiritism are spared these challenges. This is easy to explain, for low spiritism is the connecting link with Evil, so Evil has no reason to hold people back from pursuing it.

“When the evil spirits are at work, this is a time of testing for the participants, and above all for the mediums. Everyone undergoes a special test, and always at his weakest point. Only those who can meet this test will receive the mediumistic gifts. Those who fail will either abandon their search altogether, or fall wholly under the sway of the evil spirit world. Therefore everyone should pray for help and strength, so that they will successfully resist the temptations of the evil spirits.

“As for the *duration of the séances*, they should not be unduly prolonged. Generally speaking, one hour should be enough. As soon as spirits manifest themselves through mediums, they usually decide when the

meeting should be adjourned. For God is a God of order, and His spirits are spirits of order. This is also made evident in such a wondrous way at those meetings that are held under God's protection, in that there is always a *controlling spirit* that directs everything. It decides what the participants must do to facilitate the development of the mediums and tells them how to work on their own inner progress, what faults to correct and what virtues to cultivate. The controlling spirit often decides upon the passages to be read from the Holy Writ at the beginning of the séance 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 the medium, 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 behave in their presence. The controlling spirit is especially pleased to admit into the mediums spirits that are in deep distress but whose intentions are fairly good, in order to give these spirits an opportunity to be taught and directed to turn to God by those present. This is a great act of brotherly love that those in attendance at such meetings can do for their suffering brethren in the Beyond. Sometimes the controlling spirit will later explain its reasons for admitting the various spirits.

“The controlling spirit is the first of the spirits to arrive at each séance, *and it always comes with a greeting that makes reference to God..* It is the spiritual guide of the participants, whom it admonishes, warns, criticizes and instructs. In particular, both during the medium's development and afterwards, it emphasizes the need for an ever greater belief and trust in God.

“The closer a person inwardly comes to God, the greater is his share in the power that emanates from Him, and the greater and more wonderful the gifts that God bestows upon him for the benefit of his fellowmen. Thus the aim of every séance in which God's spirits are active is: *“Nearer my God to Thee!”*”

“In the early stages of the mediums' education, when the first *written* messages from the Beyond are received, it is usually your departed kin and friends who obtain permission to communicate with you, provided that they themselves are on the road to God in the Beyond and are not among 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 also often express their regret that this path was not pointed out to them while they were living on earth.

“As the development makes further progress, the messages from departed relatives and friends cease *entirely*, and high spirit beings make themselves manifest.. *This, however, presupposes that the participants work at improving themselves inwardly and that they are of good will.* If a participant is lacking in good will or loses it, and if he fails 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 an obstacle for the rest, forming, as he does, a rallying point for the evil spirits. They follow him to the séance and exert their bad influence also upon the others present in the most various ways. Furthermore, the odic force is adversely affected by the discord that he introduces into the assembly as a result of his inner attitude.

“Gatherings held for the purpose of communicating with the spirit world that do not take place under the supervision of one of God’s spirits do not enjoy His blessing. Even if they have all the external features of a ‘Divine service’, the direction spirit communication takes under these conditions is not toward God. They contribute nothing toward the purification and upliftment of the soul. Wherever the Divinely appointed ‘control’ is lacking, that is not the place for the spirits assigned to the service of those who seek salvation. *Salvation of the souls of the participants is the only purpose of spiritistic meetings.*

“Therefore, although in many of the so-called ‘spiritist churches’ of today the meetings take place within a framework of prayer and hymns, the real object of what takes place there is far removed from serving any Divine ends.

“Those acting as leaders or co-workers in these churches are generally gifted with clairvoyance, clairaudience and clairsentience, and through these gifts they are able to communicate with the spirits that accompany the participants at the gatherings. The odic radiation of these spirits establishes contact with that of the mediums, male and female, serving these churches. It not only communicates to them a personality profile of the spirits present and of their relationships to the people they are accompanying, but enables them to receive the messages brought by the spirits in the interest of their friends among the living.

“The chief feature of these church assemblies is the delivery of spirit messages relating almost exclusively to the worldly fortunes, concerns, and *material progress* of the participants. They look upon such churches as information bureaus, where, on payment of a certain admission fee, they can

learn something about their own worldly futures from the spirits of departed friends or relatives, through the clairvoyants working with the church. Because of this, the leaders of churches of this type are careful to see to it that no visitor leaves the service without having received such a ‘message’.

“Inasmuch as God’s spirits keep away from meetings of this type and, hence, exercise no control over them, the low spirit world is left free to do as it pleases. Even if the spirits that come and go are not necessarily evil, it is a type of spirit communication that is of little benefit to a person’s soul.

“If it should happen further that the ‘clairvoyants’ who perform at these churches are also ‘part-trance mediums’, they are 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 that cannot fail to put people off. This is bound to reflect most unfavorably on good, Divinely sanctioned spirit communication in the judgment of people who are often complete novices in this domain. Because of the ‘religious cast’ given to the services at these churches, the impression is created that the spiritism practiced there is of *the kind that is pleasing to God*.

“The leaders of these churches therefore have a great responsibility before God for anything that happens 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. Having received it, they must *obey it fully*.. If they do this, their meetings will become real Divine services and will serve the enlightenment and the spiritual welfare of the participants, for then the high spirit world will become active and the low spirits will be denied access.

“If the meetings are held as I have just instructed you, they will bring you great blessings, much joy and true peace of the heart.

“Every meeting is to be closed with a brief prayer of thanksgiving spoken by the presiding member and, where possible, with a song.

“The development of a medium and other communication with the good spirit world may, however, also take place in other ways than at ‘*communal séances*’. Any individual may, *alone*, devote a specific time, such as half an hour or even less, to inner composure every day, or several times a week. He [or she] proceeds in the same manner as what I have described for group séances: he begins with a brief prayer, reads a passage from the Holy Writ and reflects upon it. Thereupon he takes a pencil and lays his hand on a sheet of paper lying before him, and waits patiently, completely relaxed. If he is pressed to write down thoughts that 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 it.

“At the end of the time the individual has allotted to this private Divine service, he should conclude with a prayer. He may rest assured that from the first moment he seeks contact with the good spirit world, it will begin its work on him and create all the conditions necessary for such contact. In fact, this work begins as soon as a person turns his thoughts seriously to this subject. It often happens that mediumistically gifted individuals experience what is to them an inexplicable sensation during the first serious conversation they engage in about the spirit world and its contact with mankind. This sensation arises from the fact that the spirits of the Beyond, some of whom are always hovering about, immediately begin to exert their influence on them, as they, because of their mediumistic predisposition, are highly susceptible to any odic action on the part of the spirit world. 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. Not only that, but it might have very unpleasant earthly consequences, for neither he nor his relatives would be capable of understanding the mediumistic symptoms that he was developing. He would be thought to be suffering from some nervous disorder and would be put under the care of a physician or sent to a sanatorium. Hence the good spirit world begins its work only when there is some prospect of success, not otherwise.

“At the conclusion of these teachings I want to answer a question which many people ask, and rightly so: *‘Does spiritism have a detrimental effect on the health of mediums or of those who attend spiritistic séances?’* 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 *put yourselves under His protection*, and if you *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*, especially the mediums. Sleep, which you require to refresh you, is not needed by mediums while they are in deep trance. This, of course, holds true only provided you are serving the good cause and send the evil spirits away. As 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, as I said, and feel better at the end of a séance than they felt before it. The odic energy taken from the mediums and other participants at a séance is replaced by the good

spirit world with fresh od. Furthermore, during a medium's development, any inner afflictions that might interfere with or prevent the trance state are removed by the good spirit world, so that that individual is in a better state of health after being developed as a 'deep-trance medium' than before.

“On the other hand, *spiritism is certainly harmful if God is disregarded in its pursuit, if everything is done under the influence of Evil, and you even find amusement in Evil and neglect prayer. In this case, you gradually fall into evil ways.* This is so awful not only because you are led by the evil spirits to stray from the path of truth and righteousness, but because you suffer serious bodily harm. The odic force taken from you by those spirits is not replaced. As a result, 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 pact with the Devil must sacrifice his own life, for his odic force is gradually sapped by Evil and his body loses its power to sustain life. Many mediums who engage in the lower forms of spiritism suffer a mental and physical breakdown. Some end up in insane asylums or commit suicide.

“Spiritism is therefore harmful and dangerous only if it is pursued not for the sake of learning the Divine truth and of growing inwardly, but merely to satisfy curiosity and a craving for extraordinary experiences, or to obtain information relating to material affairs or of purely scientific interest.

“Therefore, most seriously warn your fellowmen against participating in spirit communication *that serves no higher ends.* Teach them about spirit communication of a good, Divinely sanctioned nature, for this should be practiced by everyone. It is your only way to the truth, and the shortest way to God.

“Even those who have not yet found their way 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 the freedom that is the heritage of the children of God. They will come to know the true meaning of religion. It was about them that Christ said, *‘Seek and you will find.’*

“Those who have not yet come to believe in God should nevertheless pray to Him, if only conditionally. They may adapt their prayer to their current state of mind. The following prayer can be spoken by any unbeliever whose intention is good and who is ready to accept the truth: ‘Oh God, if it is true that You exist, I pray to You with all my heart to let me come to know You. Show me the truth and guide me on the right path! Amen.’

“His prayer will surely be granted, for God is merciful to all who are of good will. What particular religious denomination a person may belong to has no bearing whatever upon his attendance at good spiritistic meetings.”

## **Biblical Accounts of Mediums and Schools for Mediums**

I raised up some of your sons as prophets and some of  
your young men to be dedicated to God. (Amos 2: 11)

“To the people of today the idea of the possibility of communication between spirits and mankind seems strange and new. This is because you read the Bible only superficially and do not reflect upon its teachings. If you did, you would have to ask yourselves, as you read what is reported there: ‘How did all these things happen? How were they brought about? What am I to think of them? How am I to explain them?’

“Seeing that even the opening passages of the Bible relate that God conversed with mortals, that He spoke with Adam and Eve, with Cain and Abel, with Abraham, Isaac, and Jacob and Moses, you, as rational beings, should at least make the attempt to understand the process by which this was done. Those to whom God’s spirits spoke back then were human beings like you. They had their sins and shortcomings, as you have yours. The laws of nature that governed their lives on earth were the same as those that govern yours. God and God’s spirit world are also the same today as they were then. And when you read further and find that there was daily communication between the people of Israel and the spirit realm of the Beyond, that every man could ask counsel of God and receive an answer, that the leaders of the people undertook nothing without the advice of the good spirit world, then 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 people of today?

“You seem to believe that it rests entirely with the spirit world whether or not it will communicate with you, and that it can, of its own accord and at its own will, bring about such contact, without your cooperation. You seem to think that the spirits are free to visit mankind any time they want, and that all people have to do is to admit the spirits and to listen to what messages the spirit world may bring. And since you see no evidence today of the spirit communication of old, which plays such an important role in the Bible, you have come to the conclusion that the Beyond has ceased communication with the world of the living once and for all. This is an unfortunate mistake. On the contrary, the good spirit world longs to come to you today and is ready to cross the bridge leading from the Hereafter to the Here. *But you must help to build that bridge.* In the past

also, 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.

“Today 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 it was nothing more than game playing and unnecessary outward affectation when the Angel of the Lord spoke to Moses from the burning bush and to the Israelites from the pillar of cloud – that He could have made Himself understood without the flame and the pillar of od? Do you perhaps think that God was joking when He said to Moses: ‘I shall make the cloud thicker, so that all of the people can hear me when I speak to you’, that He could have increased the volume of His voice without thickening 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 merely outward show, and that the thunder and the sound of trumpets could have been produced without the cloud? And when David asked Abiathar, the priest, to bring him the ephod with the breastplate of judgment because he wanted to consult God and receive His answer, was the breastplate of judgment only game playing too? Or were the flames in the thorn bush, the pillar of cloud, the breastplate of judgment, and the other things you come across in the Bible when you read about the communication of the spirit world with mankind, not rather the absolutely essential conductors for the “telephone conversations” from the Hereafter to the Here?

“Indeed, they constituted the bridge over which God’s spirits traveled to reach the people of those times. Without that bridge, they could not have come. The material contributed by terrestrial beings was the odic force, and it became visible to everyone, in the shape of a flame in the burning bush, and as a cloud of od in the case of the pillar of cloud. In the same way odic force was required for constructing the material form of the many spirit materializations in those days. A sufficient amount of that same force had to be available to those spirits that indicated the letters on the breastplate of judgment that formed the sentences constituting the answers sent from the Beyond.

The sources of odic force for the spirit communications recorded in the Bible were, just as they are today, the ‘mediums’.

“In the writings of the Old Testament you find a great deal written of ‘prophets’ and ‘prophet schools’. What do you think is meant by that? Do

you believe perhaps that the gift of prophecy can be learned at school, in the same way that a worldly 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 definition it would be natural to assume that it was possible at the ancient prophet schools to acquire the ability to predict future events.

“That is a misconception of the meaning of the terms ‘prophet’ and ‘prophet schools’ as used in the Bible.

“A ‘prophet’ is a person through whom not his own, but a foreign spirit speaks. It was in this sense that the Apostle Paul wrote of ‘spirits of prophets’. (*I Corinthians 14: 32*) If the spirits that speak through ‘prophets’ are spirits of truth, they are called ‘true’ or ‘real’ prophets. If, however, they are lying spirits, in other words evil spirits, the Bible speaks of them as ‘false prophets’.

“A person who was called a ‘prophet’ in Biblical times would today be known as a ‘medium’. The choice of words is immaterial; it is the substance that counts. All great personalities 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 at least indicated in quite a few of the accounts.

“*Abraham was a medium.* The state of trance into which he passed to enable him to release his od during his communication with the Beyond is clearly referred to in one passage: ‘As the sun was going down, a deep sleep fell upon Abraham; a dread and great darkness came over him.... When the sun had gone down, and it had become very dark, what passed between the pieces of meat was like a smoking furnace and a blazing torch.’ (*Genesis 15: 12-17*)

“The deep sleep was not a normal sleep, but what you call, also today, a ‘*mediumistic sleep*’, in which the medium’s od is set free to be used by the spirit world for its manifestations. The dread and the great darkness mentioned here, which often overcome a medium serving the good cause, are produced by the evil spirit world in its attempts to prevent the messages of the good spirits, seeing that the sensation of fear will interfere with the surrender of any medium’s od, making spirit communication impossible. The forces of evil had earlier tried to exert their pernicious influence upon Abraham. At the Lord’s command, he had slaughtered animals and divided them up into pieces. ‘Birds of prey’ had descended upon the carcasses, but Abraham had driven them away. The purpose of the animal slaughter was to

open up a source of od in addition to Abraham's, namely the od of the slain beasts. What the Bible here calls 'birds of prey' were not natural birds of prey, but evil spirits materialized as such. Only in materialized form could they carry off the pieces of meat. Now you can understand what they had in mind. They first tried to remove the source of od that had been made available by slaughtering the animals, and then they tried to stifle the human source of od, the medium Abraham, by instilling in him a sense of dread. 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. You will recognize that the 'smoke' and the 'blazing torch' mentioned in this passage were manifestations of od.

*"Also Moses was a medium.* It was the od liberated by him that shone in the 'burning' bush like a flame. It was strengthened by the od supplied by the herd he was tending, which rested close by. This incident also occurred at night. The odic condensation took place in a thorn bush because its many branches acted somewhat like a curtain that held the odic mass together, much like the curtain of the 'Tabernacle' or the 'cabinet' used in today's spiritistic séances. The thorn bush also possessed od of its own, which combined 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 abilities. The word 'prophet' is a later coinage.

"Such 'seers' or 'prophets' were found everywhere.

"When Saul and his servant were looking for his father's donkeys that had strayed, the servant said to him: 'There is a "seer" in this town. Let us go to him. Perhaps he can tell us something.' And at this point the Biblical account adds, by way of explanation: 'Formerly, in Israel, when one went to consult God, one used the expression: Come, let us go to the "seer", for persons now called "prophets" were formerly called "seers".' (*I Samuel 9: 6-9*) That is how Saul and his servant happened to go to the house of Samuel.

"Samuel was not only a 'medium' himself, but he was the head of the 'medium school' in Ramah. In those days these schools were called 'prophet schools'.

"When Saul had reached Gibeah on his way home, he came across a band of 'mediums' who were in a state of trance, and through whom spirits were sounding the praises of the Lord. Saul, too, fell into a trance, and a spirit came into him. (*I Samuel 10: 10*)

“Your translators of the Bible, who do not understand the meaning of this state, say: ‘He was overcome by prophetic inspiration’, 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; good spirits from the Beyond had taken possession of Saul and the others. For this purpose it was not necessary for the mediums to be in a ‘deep trance’. What you now call ‘partial trance’ or ‘semi trance’ was 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 ‘medium school’.. When the messengers who had been sent by Saul to get David arrived, Samuel was engaged in a séance with the mediums, and these were in a state of trance. Your Bible translation reads: ‘When the messengers saw the company of the prophets who were “inspired”, and they saw Samuel standing at their head, a spirit of God came over the messengers of Saul, so that they, too, were overcome by prophetic inspiration. When this was reported to Saul, he sent other messengers, and they also prophesied. The same thing happened with the third group of messengers Saul sent. Then he himself went to Ramah. When he came to the great well that is in Sechu, he asked: “Where are Samuel and David?” Someone answered: “In the house of the prophets in Ramah.” And so he went from there to the house of the prophets in Ramah. While he was still on the way there, a spirit of God came upon him also, and he was in a constant state of “prophetic inspiration” until he arrived at the house of the prophets in Ramah. There he also stripped off his outer garments and in a state of “ecstasy” lay down in his underclothes all that day and all that night. That is where the expression “Is Saul also among the prophets?” comes from.’ (*I Samuel 19: 20-24*)

“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. Amid 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 medium school at Ramah, it was not difficult for the spirit world to bring about a state of ‘semi trance’ in persons who were mediumistically inclined.

“Saul himself was a medium; hence, in his case, no outside odic force was required to enable him to go into a semi trance. That is why 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 in their underclothes. Even today, mediums dress as lightly as possible when participating in séances, 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 also Saul lay down in his underclothes. When it is reported that he lay there all that day and all that night, this does not mean that he was in a ‘trance’ the whole time. He was kept there for that length of time, because it was the good spirit world’s last attempt 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 that day for the purpose of capturing and killing David. All this was now held up before his eyes in a last Divine appeal in the many different messages brought by the spirits of God, who spoke through the mediums present. Samuel himself, by earnest admonition, did his utmost to save the man he had anointed as the first king from the destruction that threatened. This was the purpose also of the various Divine services 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 change his ways.

“*Divine service* was indeed the most important part of the curriculum in the ‘medium schools’. The objectives were to bring the mediums being developed there – or ‘student prophets’ as they were called in those days – into sincere communion with God in their whole inner attitude and to establish an unshakeable belief and abiding trust in God as the foundation upon which the mediumistic abilities of the students could develop. In this way they would become qualified to serve their fellowmen as worthy instruments of God and His world of spirits, for the dangers that threatened mediums in those times were the same as today.

“The greatest of these dangers, then as in all ages, was the craving for honor and money. Mediums were highly regarded. Not only did the worldly rulers try to have numerous mediums, but many well-to-do families kept a medium, whom they called ‘priest’, in their employ for consulting the Beyond. These mediums were given valuable presents and their entire livelihood. Most of them were what would today be called ‘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 what I have said confirmed in the Book of Judges. It is reported there how a man named Micah restored to his mother the money he had taken from her, and how she used part of the money to have a ‘carved and molded Divine image’ made, which was installed in Micah’s house. Micah appointed one of his sons to serve him as a ‘priest’.

“He also 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 ten shekels of silver every year and provide for your clothing and livelihood. When he further encouraged him, the Levite agreed to live with the man.’ (*Judges 17: 10-11*) What appears in your translation as a ‘carved and molded Divine image’ were the two parts of a ‘planchette’.

“It is humanly understandable that the mediums made every effort to remain in the good graces of those with whom they lived, and therein lay the great danger. In their desire to transmit only agreeable tidings to their employers, they sometimes did not hesitate to conceal unpleasant truths from them and to utter falsehoods instead. By doing so they became ‘lying prophets’, thus severing their connection with the good spirit world and becoming instruments of Evil, even though for the sake of appearances they invoked the name of God when engaged in their mediumistic work.

“Especially those mediums who were in the service of worldly masters were prone to yield to this temptation, as shown by the story of King Ahab. (*I Kings 22*) There you read of 400 mediums who conspired to tell the king nothing but agreeable news, a conspiracy that sprang from their own evil leanings. They thus cut themselves off from the spirits of truth, knowingly making themselves the instruments of lying spirits. Naturally they feared that their falsehood would be exposed if the king consulted a medium of the good spirit world, 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, warned Ahab of impending disaster, as the spirit of God had told him, whereupon one of the lying prophets present stepped forward and struck Micaiah on the cheek, saying: ‘What? Did perhaps a spirit of the Lord leave me to speak through you?’ Here you have an example 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 God. Its mediumistic utterances are inspired by lying spirits, a fact of which those prophets were well aware and which in their evil leanings they did their utmost to conceal.

“Mediumship of this character, especially under the patronage of kings estranged from God, was bound to be disastrous also to the whole nation, *as soon as it ranged itself openly on the side of undisguised idolatry.* ‘Prophets of Baal’ was the name by which they were then known, and they became exceedingly numerous. At times there were scarcely any good mediums left. Thus it is said of the time of the High Priest Eli: ‘At the time when young Samuel served the Lord under Eli’s supervision revelations from the Lord were *rare* in Israel.’ (*I Samuel 3: 1*)

“On Mount Carmel the prophet Elijah stood as the only ‘prophet of God’ compared with 450 prophets of Baal and 400 prophets of Asherah. (*I Kings 18: 22*)

“The fact that the mediums of old allowed themselves to be swayed by worldly advantages to misuse their gifts can be gathered from the words spoken by God through the prophet Micah: ‘Thus the Lord spoke against the prophets who lead my people astray, who predict good fortune when they get food to eat, but preach holy war on any who refuse to feed them.’ (*Micah 3: 5*) ‘Their prophets are divining *for money*, and all the while calling upon the Lord.’ (*Micah 3: 11*)

“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 deceived and were just as suspicious of mediums as you are today. In order to guard against being tricked by sleight of hand performances, they were in the habit of binding the mediums. That is why the private mediums, who lived by their calling, kept on hand in their homes suitable bonds for the head, hands and feet, and submitted to being tied up with them by their visitors. If after they had been tied up, manifestations occurred that could only be ascribed to, and as a matter of fact were produced by, spirit beings, the visitors would be duly impressed and would be won over to this type of spirit communication. But since it was not the good spirits that used such mediums as their instruments, persons who frequented these events eventually fell under the influence of Evil. The teachings they received from the evil spirits through the mediums turned them away 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 spoken by the Lord through the prophet Ezekiel: ‘Son of man, face the women of your country who only act as “prophets” on their own discretion; speak out against them, and say: Thus saith God the Lord: “Woe to the women that sew bindings for all wrists, and make hoods of an appropriate size to capture souls. You are stealing souls from me. You have profaned me among my people for a few handfuls of

barley and for a bite of bread in order to slay souls that should not die, by lying to my people, who like listening to lies.” (Ezekiel 13: 17-19)

“The method followed in the development of mediums in the ‘medium schools’ of Biblical times is not described in any detail in the original documents of the Holy Scriptures. First of all, the applicants for mediumship were tested as to their general aptitude for the calling. It quickly became apparent who possessed the necessary aptitude. Those who were not suitable 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 mediumistic talents in the service of what was good and sacred. This factor was the most essential for the heads of the good medium schools, whereas in the schools conducted by priests who worshipped idols only the applicant’s mediumistic powers were taken into consideration. The same difference existed in those days in the development of mediums that you may find today. You yourself have witnessed with your own eyes the development of several mediums. You have arranged for and conducted gatherings at which this development took place. You conducted such gatherings as *Divine services* and you did your utmost to bring yourself and the other participants nearer to God. You placed yourselves under God’s protection. You opened and closed the gatherings with prayer and with praise to the Lord. Your readings were chosen from the word of God as recorded in the Holy Scriptures. You sought only that which is good, and were ready, if it pleased God, to become useful instruments of Good.

“The Israelites who believed in God sought to develop mediums in the same way.

“In contrast to this, however, you should observe what goes on at most ‘spiritistic séances’ today. There is generally no mention of God or of praising Him. People attend for the sake of experiencing something out of the ordinary and for excitement. Who brings it about, whether good spirits or evil ones, is of no consequence; and many of those who go to such gatherings do not even believe that the phenomena witnessed there are the workings of the spirit world, but persist in according them a ‘human’ explanation. This nullifies at the outset the sole purpose the good spirit world has for its communication with mankind, namely, to bring people nearer to their God.

“It was at gatherings of this sort that ‘Baal’s mediums’ were developed. True enough, the people of those times knew that this was communication with spirits, but all who engaged in this low form of

spiritism were interested only in experiencing and learning things through this channel that would satisfy their worldly undertakings and ambitions. Their fate in the Beyond was far from their thoughts, as far as it is from those of most people of the present age. Hence it was quite natural that they were not at all interested in seeing to it that the mediums were developed with a view to preparing them for lofty and Divine purposes.

“The Bible gives no detailed description of the medium schools 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 development is required 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 God requires great effort and hard struggles, and for this, special preparation is imperative. Hence, such preparation was necessary for those mediums who had resolved to become instruments of the Divine will only. They were educated at the ‘prophet schools’, as related in the Bible, under the guidance and spiritual leadership of men of God, like Samuel, Elijah and Elisha.

“In the days when great and God-gifted men stood at the head of such ‘medium schools’, as in the times of Samuel, Elijah and Elisha, many applicants sought admission, for the God-fearing families considered it a special gift from God if one of their children had been given mediumistic powers and these could be developed under the leadership of these men.

“In the times of Elijah and Elisha there was a medium school in every large town, as in Ramah, Gilgal, Bethel, Jericho and others. The student prophets under Elisha were so numerous that their places of assembly could no longer hold them, and so it came to pass that one day they said to him: ‘This room where we sit before you for instruction is, as you can see for yourself, too small for us. Let us therefore go to the Jordan, and each of us get a log, to build a dwelling place for ourselves there.’ And he answered: ‘Yes, go!’ (*II Kings 6: 1-2*)

“In the days to which the New Testament refers there were no special medium schools among the Christians. They were not needed because the assemblies for Divine worship were held in such a manner that they took the place in every respect of the functions of the earlier medium schools. The worshippers joined hands when they offered prayer, to signify that they were ‘all of *one* heart and *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, praying to the *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 those present was collected into a single odic current. The spirits of God could use this current both for the purpose of manifesting themselves through the already developed mediums as well as for developing those in the process of becoming mediums. The steps in the development of mediums were perfectly 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 communication with demons, carried out under the same natural laws that apply to communication with good spirits.

“Hence, there was no need for Paul to instruct the Corinthians regarding the laws by which spirit communication can be brought about; he could confine himself to telling them of the benefits of the influence of 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 about that. 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. Also, a great part of the blame must be placed upon the incorrect translations you have 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 give you the correct explanation thereof.

“According to the translation you have, Chapter 12 begins with the words: ‘About spiritual gifts, dear brothers, I do not want to leave you in uncertainty. You know from when you were pagans, how you were drawn with irresistible force to dumb idols.’ Already 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 gifts bestowed by God on man’s spirit, whereas the Greek text at your disposal says something quite different. Translated literally, it says: ‘About matters

relating to spirit communication, I do not want to leave you in uncertainty.” Today we should put it more briefly and say: ‘I do not want to leave you in uncertainty about “spiritism”.’ Also, the original text did 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’.

“The correct translation of the whole passage would thus be: ‘About “spiritism” I do not want to leave you in uncertainty. You are familiar with it from the time when you were still heathens, when you went to the spirits who had fallen away from God, spirits to whom you felt yourselves irresistibly drawn.’

“In what follows, there are two sentences missing in the Greek text now available to you. They said: ‘Thus you became companions of the evil spirits, who do not recognize Jesus as their Lord. But now that you belong to Christ and are subject to his rule, you are in communication with holy spirits.’ These sentences, which have been omitted in the Bible translation you have, were directly followed by Verse 3, which in your translation reads: ‘So I tell you: No one speaking through the Spirit of God can say: “Cursed be Jesus” – and no one can say, “Jesus is the Lord”, except through the Holy Spirit.’

“But also in the translation of this Verse 3 there is an error that obscures the meaning. The Greek text does not say through *the* Spirit of God and through *the* Holy Spirit, but rather through *a* spirit of God and through *a* holy spirit.

“It is not God Himself Who directly brings about the various effects, but the spirits serving Him, who accomplish His will among His creatures with the aid of His power.

“As a result of the fact that your translators of the Scriptures have, in countless passages, used the expression: ‘*the* Holy Spirit’ where the Greek text has ‘*a* holy spirit’, they have not only caused erroneous interpretations of the passages in question, but they have, above all, caused such confusion regarding the term ‘holy spirit’ as to give rise to the false doctrine that the Holy Spirit is a Divinity.

“To give you a clear understanding of the spirit and of spirits, so that you may be able to understand the above-mentioned two chapters of the First Epistle to the Corinthians, I shall draw on an example from your worldly life.

“In the days when your kings were absolute rulers, *only the king’s will* mattered in what took place within his dominions. All laws and regulations came from him. In his realm only *one* will, only *one* spirit, ruled: the will and the spirit of the king. His servants and officials performed their acts of office subject entirely to his authority, and only according to his will and in 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, from which they could decide for themselves what should be done in each individual case.

“There were, therefore, many people engaged in governing the kingdom, but only *one* ruler: the king.

“So it is also in the Kingdom of God, in which there is only *one* absolute ruler, whose will is law in all things. That ruler is God – or, as it is sometimes expressed in the Bible, the Spirit of God, or *the Holy Spirit*. The other spirits, likewise known as spirits of God or holy spirits, are merely God’s executive agents, His servants and officials. They too have laws and directions, according to which they act. Hence they, too, do not require special instructions from God on every occasion. They all work in the same spirit and under the same convictions, in accordance with God’s will and His spirit. They represent, so to speak, a great governing body composed of many parts that, although individually distinct and independent of each other, are governed as the parts of a whole by the Spirit Who made the spirit world a governing body, and Who has conferred upon it His own authority and power. This is what Paul had in mind when he wrote: ‘Now there are diverse granted gifts, but only *one* Spirit; and there are diverse services, but only *one* Lord. There are also diverse workings of power, but only *one* God, Who works all things in all.’ (*I Corinthians 12: 4-6*)

“Thus when, at the meetings of the Christians in Corinth, one spirit spoke through a medium in a foreign language, a second through another medium in their mother tongue, a third endowed its medium with healing power, and many other spirits worked in other ways, these spirits were not acting at their own discretion or under their own power, but at the will and under the power 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 foreign 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 Paul, who told them that the workings of

the spirits which visited them were for the sole purpose of serving the enlightenment and inner growth of the Christian congregation, and not for fulfilling purely personal desires. What would it profit them spiritually, he asked, if the spirits which came to them spoke in foreign languages? Neither would the medium's spirit profit therefrom, since it could not understand the words that were spoken, nor would the medium's hearers profit, as the foreign speech would be equally unintelligible to them. They should rather pray to be visited by spirits that would impart teachings to them in their mother tongue. If a spirit did speak to them in a foreign tongue, they should pray that its speech might be translated into their mother tongue, which could be done either by that spirit or by another.

“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 also, since it served to prove the reality of spirit communication, or, as Paul aptly says, as evidence for those who did not believe.

“Here I must pause to explain that your translations of the Bible refer to speaking in foreign languages as ‘speaking in tongues’, and to communications imparted in the mother tongue of the hearers as ‘prophesying’.

“That Paul heartily approved of the Corinthians' eager efforts to communicate with the spirit world is shown by his words: ‘So, since you are enthusiastic about spirits, seek that you may have many spirits come, for the enlightenment of the congregation.’ (*I Corinthians 14: 12*) Your translators have also rendered this sentence unintelligible by substituting the term ‘spiritual gifts’ for the word ‘spirits’, in spite of the fact that the original text expressly states ‘*spirits*’ and not ‘spiritual gifts’.

“At the conclusion of his teaching, Paul exhorts the Corinthians to see to it that in their spirit communication all things be done in an orderly fashion, for God is not a God of confusion, but of order and peace. The mediums, too, are directed to abide by this order. Not more than two or three of them should put themselves at the disposal of spirits speaking in a foreign tongue, and then only if there are spirits present who are able to translate the foreign language into the mother tongue of the participants. If there is no interpreter present, speech in a foreign language should not be permitted. As for the revelations made in the mother tongue of the participants, these also are to be restricted to two or three, so that the hearers may have time to discuss what they have heard and to express their views as to its meaning. Paul says as much when he writes: ‘Let the others express their judgment on what has been said.’ The admonition 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 urged you, at the conclusion of our visits, to discuss among yourselves what you had just heard, and to express your opinions about it, or, as Paul says, to “judge” what has been said, for it is not how much you may hear at any single meeting, but how well you understand what you have heard. If you talk over among yourselves the things that we spirits have told you, we can see who 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 that 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 Paul. Therefore I shall add a brief explanation.

“You cannot possibly overestimate the human character of the good spirits’ communication with you. They are the best friends you have, and are always present in large numbers at your religious gatherings. In most cases they are spirits that were mortals like you, and that have progressed toward God in the Beyond. They have been assigned as your guides, counselors and guardians. They have the most fervent desire to lead you as far as possible along the path toward God while you are still on earth, so that, when you leave the earth, you may enter as high a sphere as possible in the spirit world. Many of your spirit friends lived in other countries and spoke the languages of those countries while they were on earth. Some of them cannot speak your native tongue, for spirits, too, must learn those human languages they did not know while on earth. All of them, however, are eager to speak a good word to you, and they crowd about the mediums to use them for speaking or writing. To preserve order, there is, at each gathering devoted to communication with good spirits, a ‘controlling spirit’ that decides which of the spirits may speak and how long they may do so, taking into account thereby also the rules and resolutions adopted by the assembly participants. If, for instance, the participants agree not to allow communications 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 refuse a spirit being entry into their bodies, for a state of ‘trance’ occurs only when no resistance is offered on the part of the mediums. Hence, as Paul says: ‘the prophetic spirits obey the prophets’, that is, the ‘mediums’.

“There is one passage of Paul’s teaching that is obscure, partly in itself and partly because of its incorrect translation. This passage reads: ‘Whenever you come together, each one has something ready: a psalm, a teaching, a revelation, a speech in tongues, an interpretation. Let all this be done to enlighten the congregation’.

“First of all, the translation is wrong. The text should read: ‘Whenever you come together, each of you *receives* a psalm, and so forth.’ Each one *receives* whatever it may be through the mediums present. He does not have it ready beforehand, as though he brought it with him; rather the spirits present these various things through the mediums in the course of the gathering. One may present a hymn, another an instructive teaching, a third a revelation, another a message in a foreign language, and yet another 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 goal is the enlightenment of the whole congregation, rather than that of only one or another of its members. So many different things are offered because the spiritual needs of the participants are so different. When much is presented, there is something for everyone. Someone who has experienced particularly good fortune personally, or whose family has done so, will be able to express his feelings best with words of praise to the Lord, which will be presented by a spirit through a medium. Someone else may feel downcast and 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 foreign tongue.

“Paul’s teaching to the Corinthians regarding the nature of spirit communication is not of his own making, but was given at the Lord’s behest, for he ends his admonition with the words: ‘If anyone thinks himself a “prophet”, or spiritually gifted, let him know that what I write here is a *commandment of the Lord.*’ (*I Corinthians 14: 37*) And he adds: ‘So do I teach in all the holy congregations.’”

## **Inquiring of God, as Recorded in the Holy Writ**

Thus says the Lord, the Holy One of Israel and its  
Maker: Ask me of things that are to come! (Isaiah 45: 11)

“God is the fountain of truth. Whosoever draws from this fountain will receive the truth and will be preserved from error. This knowledge led the faithful of olden times to enter into communion with God when seeking the truth. This was *not* a communion by way of *inner illumination*; rather, they chose the way of *receiving revelations of the truth from without, sent by God in a manner perceptible to the human senses*. They inquired of God by human means, 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 His revelations, *and so consulting the spirit beings of God’s kingdom is equivalent to inquiring of God*.

“They were equally well aware that there is such a thing as an evil spirit world, and daily experience had taught them that it was possible to communicate with it also.

“Throughout Old Testament times and in the early days of the Christian era, those who sought God made liberal use of the privilege of asking 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, ‘asked of God’ and received their answers, transmitted to them through God’s spirits.

“If you will open your Bible and read through the individual texts, you will find my statement confirmed.

“Mention of ‘asking of God’ is made very early on in the Bible. It is reported there that Rebecca, the wife of Isaac, had asked of the Lord because she was worried during her pregnancy: ‘As the twins struggled in her womb, she said: “If it is thus, why am I in this condition?” *So she went to consult the Lord.*’ (Genesis 25: 22) There is no record of either the manner in which she ‘consulted the Lord’ or the way in which she received the answer she was given, but the casual way in which the story is told shows that asking God was not an unusual practice at the time.

“After the exodus of the Israelites from Egypt, the people daily came to Moses to have him ‘ask of God’ on their behalf. ‘And when Moses’ father-in-law saw all that he did for the people, he said, “Why do you go to such effort for the people? Why do you sit in judgment alone, while all the

people stand before you from morning till evening?” And Moses said unto his father-in-law, “*Because the people come to me to ‘ask of God’*: Whenever they have a lawsuit, they come to me to be the judge between the parties, and I make known to them *God’s judgments and decisions.*” (Exodus 18: 14-16) Here, too, nothing is said about how 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 ‘asking of God’ and the answers thereto were made possible: ‘And each time Moses took the tent, and pitched it for the Lord outside the camp, and called it the ‘Tabernacle’ [tent of revelation]. Whenever someone wanted to ask of the Lord, he went out to the Tabernacle, which was outside of the camp. When Moses himself went out to the tent, all the people got up and stood at the entrances of their tents, and watched Moses, until he had gone into the Tabernacle. When Moses had entered into the Tabernacle, *the pillar of cloud descended*, and took up its position at the door of the Tabernacle, *as long as the Lord spoke with Moses.*.. When the people all saw the pillar of cloud at the entrance to the Tabernacle, they all rose and threw themselves down in front of their tents. But the Lord spoke to Moses face to face, as a person speaks to his friend. Moses then returned to the camp; but his servant Joshua, the son of Nun, a young man, did not leave the Tabernacle.’ (Exodus 33: 7-11)

“The essential parts of this account are already familiar to you from my former teachings. You will notice also that there is a difference between the manner in which *Moses* asked of God, and that in which it was done by *the people.*.. *Moses, as the representative of all the people*, received answers from the Lord to the *solemn* inquiries of God described here through the *pillar of cloud*, whereas when individual people asked of God, their answer came, not through the pillar of cloud, but through another channel, which, though not clearly defined in this passage, is sufficiently suggested so as to leave no doubt on that score in the mind of anyone familiar with the subject. It says that Joshua, Moses’ servant, was not allowed to leave the Tabernacle; there must have been a reason for his constant presence there. This reason was directly connected with the practice of asking of God: *Joshua served as the medium for those of the people* who desired to ask of God concerning their *private affairs*. It is expressly stated that ‘everyone who wanted to ask of God went out to the Tabernacle’. No fixed hours for ‘asking of God’ having been set, Joshua was obliged to be present in the Tabernacle at all times, so that he might be available to all as a medium for transmitting God’s answers. *God’s spirits used him as an instrument the same way they use the mediums of today.*

“It became a fixed custom among the Israelites not to undertake anything important without first asking God. After all, God had said to Moses: ‘I will tell you all the commands I wish you to give the Israelites.’ (*Exodus 25: 22*) ‘And there at the Tabernacle I will communicate with the Israelites.’ (*Exodus 29:43*) When they asked of God, then, the people were acting completely in accordance with God’s will.

“After the death of Joshua, the Israelites asked of God: ‘Which of us shall go up first against the Canaanites, to fight against them?’ And the Lord said, ‘Judah shall go up: I hereby give him power over this land.’ (*Judges 1: 1-2*)

“When the Danites sought a place in which to dwell, they sent five men to explore the land. They met a Levite who lived in the house of Micah as a medium and they said to him, ‘Please *ask God* whether the mission we are on shall prosper.’ And the priest said to them, ‘Go confidently: Your mission is pleasing to the Lord.’ (*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 had a goldsmith make him ‘a carved and molten image of God’, as your translators express it, not knowing what these terms mean and even believing that these images were ‘idols’. In reality, it was a *reproduction of the breastplate of judgment worn on the garment of the High Priest* and so called, as you know, because it was used for inquiring of God.

“Reproductions of the High Priest’s breastplate of judgment were used whenever the people of Israel ‘asked of God’ in matters of *private interest*. It was the same as the ‘planchette’ used in your spiritist circles and, like it, consisted of two parts: a lower, stationary part, generally cast as a plate and engraved with the letters of the alphabet and other symbols, and an upper wooden part, light and handsomely carved, and equipped with a pointer. The cast plate was either set upon a table or fastened to a base or a pillar. It was highly polished to allow the wooden upper part to slide over it with ease. Whenever counsel was sought of God, the movable upper part was set upon the plate, and the medium, laying his hand on it, waited for it to be moved by the spirit beings with the aid of his own odic power to the letters on the plate. When this happened, the pointer indicated in the proper order the characters which, when combined into words and sentences, spelled out the answer returned by the spirit world. It was, therefore, substantially the same as with the High Priest’s breastplate of judgment.

“The private breastplates even went so far in copying the precious original as to have the characters engraved on gemstones that were set artistically into the cast plate by a goldsmith. Large sums of money were

spent for this purpose. Just as the High Priest wore costly robes when seeking counsel of God, similar garments were provided for the *private mediums* who used the breastplate of judgment. Micah did likewise: ‘He had an expensive priestly garment and a breastplate of judgment made, and consecrated one of his sons to serve as his priest.’ (*Judges 17: 5*) Gideon also had the gold bounty taken from the Midianites made into an ‘oracle’ of the kind described, and put it in his city, Ophrah, where it could be used by all to ‘ask of God’.. Before long, however, it was used by the people also to consult evil spirits. ‘All Israel practiced idolatry with it, so that it became a snare for Gideon and his house.’ (*Judges 8: 27*) Gideon had had it made for ‘asking of God’ only, but it was misused by the people to ‘inquire of the dead’, in other words, to communicate with the evil spirit world. That was idolatry.

“However, those among the Israelites who observed God’s commandments made use of the private channels in their families for asking of God only in emergencies. In matters of importance, they still preferred, when inquiring of God, to do so in the place He Himself had designated for that purpose in the days of Moses. They would go to the ‘Tabernacle’ and have the High Priest use his breastplate of judgment to ask of God. Thus the Israelites went up to Bethel to ‘ask of God’ which of them should go up first to battle against the children of Benjamin. The Lord answered, ‘Judah shall go first.’ (*Judges 20: 18*)

“When Saul wanted to pursue the defeated Philistines by night and destroy them utterly, and his people were willing to follow him, the priest said: ‘Let us first go to God here.’ When Saul asked God, ‘Shall I go in pursuit of the Philistines? Wilt thou deliver them into the hand of Israel?’, God did not answer him that day. (*I Samuel 14: 36-37*) God did not answer Saul on that day because Saul’s son had violated a prohibition of God’s. By refusing to answer, God wanted to make it clear 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. ‘David gained new strength through his trust in the Lord, his God, and said to Abiathar, “Bring me the ‘ephod’ (breastplate of judgment)!” When Abiathar had brought the ephod to David, David asked the Lord, “Shall I pursue this band of robbers? Will I overtake them?” He received the answer, “Yes, pursue them. You will surely overtake them and save the prisoners.”’ (*I Samuel 30: 7-8*)

“God will allow only those to inquire of Him who put their complete trust in Him and who rely on Him for help. However, God will reject all those who commune with the Evil One, and who seek help from the spirits of the abyss. ‘These men have taken their idols into their hearts, and set the stumbling block of their iniquity before them: *Why should I let them consult me at all?*’ (*Ezekiel 14: 3*)

“It is not those whose hearts are divided – who today turn to God and tomorrow to Baal, who today attend church and devote tomorrow to wickedness – who will receive answer from God. This was true in olden times and it is true today. God has drawn a true picture of such people through the mouth of the prophet Isaiah: ‘*They ask of me day after day, and desire to know my ways; as if they were a people that practiced righteousness and had not forsaken the law of their God, they ask for righteous judgments from me and impatiently await a revelation from God. “Why do we fast,” they say, “and you do not see it?” ... This is righteous fasting, as I like it: loosing unjust bonds, bursting the bands of the yoke of servitude, freeing the oppressed, and breaking every yoke. Is it not so that when you share your bread with the hungry and you take the unfortunate homeless into your house, when you clothe those whom you find naked, and you do not withdraw from your countrymen – then your light shall break forth like the dawn and your healing shall make speedy progress? ... Then if you ask, the Lord will answer.*’ (*Isaiah 58: 2-9*)

“God transmitted His messages in many different ways to the faithful who sought His counsel for their concerns. The story of Saul relates how this first king of the people of Israel received answers from the Lord, as long as he remained true to God. On the day before the battle of Gilboa, Saul, who had been deserted by God’s spirit because of his disobedience, ‘asked of the Lord’, but the Lord did not answer him, not in ‘*dreams*’, not through the ‘*breastplate of judgment*’, and not through the ‘*prophets*’. (*I Samuel 28: 6*) This indicates that on previous occasions Saul had been answered in ‘*dreams*’ or through the ‘*breastplate of judgment*’ or through the ‘*prophets*’. What your Bible translators render as ‘*dreams*’ is a spiritual seeing, a vision, an act of clairvoyance or clairaudience, through which a person is told the truth.

“Such visions can be sent only to those who have mediumistic powers. The spirit world therefore, in deciding how to deliver its messages, must take into account the abilities of the recipients.

“When use was made of the ‘*breastplate of judgment*’, God’s answers were given in collaboration with a medium, as I have repeatedly 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 often received God’s answers by clairvoyance and clairaudience and then passed them on.

“Wherever in the Scriptures you find a reference to ‘asking of God’, you also find confirmation of the truth that God sends His answer in some *humanly perceptible* way to all those who turn to Him trustingly and appeal to Him for counsel.”

## What is Meant in the Bible by “Inquiring of the Dead”

Should not a people inquire of its God? Why consult  
‘the dead’ on behalf of the living? (Isaiah 8: 19)

“When you speak or write of ‘the dead’ today, you are referring to those who have died here on earth and whose bodies are at rest in the cemetery. You have no other meaning for the expression ‘the dead’. You therefore understand ‘death’ to mean only the severance of the spirit from its earthly body.

“The Holy Scriptures frequently refer to ‘death’ and to ‘the dead’, but only in a few instances does ‘death’ mean an earthly dying. ‘The dead’ of whom the Bible speaks are not those whose days on earth are over. When the Bible speaks of ‘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 all the Scriptures of the Old and the New Testament.

“The ‘*dead*’ are therefore those *who are severed from God*, the ‘*spiritually dead*’, whether they be spirits in the Beyond or passing through life on earth as people who have forsaken God.

“The very first time the word ‘death’ appears in the Bible it designates a *separation from God*, for when God forbade the first people in paradise to eat of a certain fruit, He added the warning: ‘For on the day you eat from that tree you *shall be doomed to 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”, then, by loving the Lord, your God, obeying his commands and holding fast to him.’ (Deuteronomy 30: 19-20)

“It was neither *bodily life* nor *bodily death* that he had set before the people, but *spiritual life*, which endures as long as people hold fast to God, and *spiritual death*, which ensues immediately whenever people forsake God and sever themselves from Him. ‘He who keeps God’s commandments

shall keep his life; but he who disdains the word of God shall die.’ (Proverbs 19: 16) ‘Whoever keeps My word shall not see death in all eternity.’ (John 8: 51)

“*The sin of apostasy from God therefore carries with it spiritual death.* ‘Do you not know that you are either servants of sin, *which leads to death*, or servants who obey the call of righteousness?’ (Romans 6: 16) ‘What fruits had you to show in those days when you served sin? Only such of which you are now ashamed, for they end in *death*. But now that you are free of sin and have become God’s children, you have the fruit of sanctification, and *eternal life as a result*. For the wages of sin is “*death*” but God’s gift of grace is *eternal life*.’ (Romans 6: 21-23)

“*Not all sin leads to separation from God, but only ‘the sin that is fully developed brings forth death’.* (James 1: 15) It is not the stumbling and falling of those who believe in God and seek Him that bring forth spiritual death, for the stumbling is through human weakness, and the falls are suffered on the road toward God. But *abandoning God, turning your back on Him, and living as though there were no God*, that is the sin that brings forth *spiritual death*.

“*‘The dead’ are God’s enemies.* They have placed themselves under the rule of the spirits of Evil. ‘For like Adam they have broken the covenant: they have faithlessly fallen away from me.’ (Hosea 6: 7) They have deserted [their God] and serve the Prince of Darkness. They have chosen him as their god. That is the meaning of the word ‘idolatry’ that occurs so often in the Holy Writ. ‘All of their doings will not allow them to return to their God; for the spirit of idolatry lives within them.’ (Hosea 5: 4) Because of their disloyal beliefs they are not ready for a return to God. ‘Why should I free them from the power of the kingdom of the dead? Why should I *redeem them from death*? No. Rather: O death, where are thy scourges? Hell, where is thy plague?’ (Hosea 13: 14) Plagues and scourges are the punishments that God imposes upon apostates through the spirit powers of Evil. They have to be worn down first by suffering and wretchedness; they must become miserable like the prodigal son, until homesickness for their Father’s house – for God – grips them and drives them to return.

“It is natural that God, who wants only spiritual life, should have strictly forbidden all communication with ‘the dead’, who are His enemies. Nothing good can be learned from ‘the dead’, neither truth nor virtue.

“Appalling indeed were the consequences of the communication of the nations of old with the evil, apostate spirits through low spiritism, which

the Bible refers to as ‘idolatry’. ‘The dead’, through their human mediums, seduced the misguided people to all conceivable abominations. Not only did the people eat the flesh of the offerings that had been dedicated to the demons, in token of their fellowship with the latter; they even sacrificed their sons and daughters to the evil spirits and committed the most shameful sexual acts at the sacrificial rites. All of these practices were instigated by the Powers of Evil, once the people had entered into communication with them. ‘They joined up with Baal-Peor and ate the sacrificial offerings to the “dead”.’ (*Psalm 106: 28*) ‘Yea, they sacrificed their sons and daughters to the evil spirits.’ (*Psalm 106: 37*)

“The effects of idolatry are described as follows in the Book of Wisdom: ‘For while they now slay their children in sacrifice or celebrate secret rites, now hold revelries with strange rites, they keep neither their lives nor their marriages undefiled. No, one commits treacherous murder against the other, or hurts him by adultery. Among all without exception there prevailed bloodshed and manslaughter, theft and fraud, corruption, unfaithfulness, tumults and perjury, disquieting of good people and ingratitude, defiling of souls and unnatural sexual practices, the break-up of marriages, adultery and fornication. *For worshipping ‘dead idols’ is the beginning, the cause, and the outcome of all calamity.* For either they rave in their merriment, or they *prophecy lies.*’ (*Wisdom 14: 23-28*)

“When you read of these things you may be led to conclude that those people were no longer in their right minds. They were, nevertheless, as normal as you are. But the power of evil is so great, and its ways of beguiling others so subtle, that those who have once fallen into its snares find it almost impossible to extricate themselves. 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 embodied mighty spirits which had great power over mankind and could cause them happiness or misfortune, and that, as a consequence, one must worship them to ensure worldly well-being and to avert calamity. They taught, furthermore, that one could communicate with them by means of sacrifices, especially the sacrifice of children.

“That spirits are incorporated in all material beings was true, and also that communication can be had with these spirits through sacrificial offerings. The fatal falsehood was that that spirit world consisted of powerful spirits of good that brought happiness to those who worshipped them. Once the evil spirits had convinced their adherents of this, however, it

was just a step away from human sacrifice. The parents of children who were to be sacrificed were told that after their child's death, its spirit would constantly be around them and bring them good fortune, but that both they and their child would experience the most dreadful things if they refused the idols this sacrifice. 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 that 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 sacrificial offerings and that of the mediums in attendance.

“God permitted this because he allows complete freedom within the limits that have been set also for those who are evil.

“The cause of apostasy from God was then, as it is now, the craving for worldly success and prosperity. Only in those days 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 *inner defection from God*, but in deliberately fostered, humanly perceptible communication with the evil spirit world through spiritistic idol worship. ‘*Inquiring of the dead*’ was a daily need of the worldly minded, as *inquiring of God* was 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 passions of the recipients. Everything they heard was pleasant, and so they had no desire to listen to God's instruments, the good mediums. What the latter had to communicate to them at God's behest was too bitter for them. ‘For it is a rebellious people, with children who turned out badly, who will not hear the commandments of the Lord. They say to the seers, “Do not see”, and to God's prophets, “Do not prophesy the truth for us. Prophecy pleasant things, prophecy deceits, leave the right way, depart from the righteous path. Don't bother us with ‘the Holy One of Israel!’” (*Isaiah 30: 9-11*) They wanted to hear only pleasant things, especially such things as would further their worldly interests. They wanted to communicate with specific spirits, as Saul wanted the spirit of Samuel to appear when he consulted the ‘witch of Endor’. 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. However, they come only to those who seek God, in order that

they may show them the way to Him. *Which* good spirit manifests itself is not for man to determine; the decision rests with the good spirit world. Also from the evil spirit world not always those come whose visit people desire, for they, too, may communicate only with permission. The low spirits 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 they like to hear.

“It is, therefore, an act of great folly for people to arrange among themselves that whoever dies first will let the survivors know whether or not there is a Beyond. 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 this kind are proof in themselves that these people lack a belief in God. Those who die without believing will find a fate in store for them in the Beyond such that they will be in no position to communicate with the living. The spirits of the lowest spheres remember nothing at all of any such agreements. Even if they did remember, they could not leave the place to which they are confined because of their transgressions. Whoever believes in God, however, will be able, without any such agreement and without any conscious effort, to communicate during his lifetime with the spirits of his dear departed, if they too were believers. Here, too, the words of Christ apply: ‘First seek the kingdom of God and His justice; these other things shall be given to you as well.’

“But there was no seeking of the kingdom of God by those who associated with the low spirit world. It was not their nature to seek God; they considered their worldly well-being only, and for this reason they refused to communicate with the good spirit world. The answers that they received from the good spirit world have at all times been too harsh and bitter for the ears of people who were enslaved by their passions. They regarded the utterances of God 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 *‘the burden of the Lord’*. ‘What is the burden of the Lord?’ was the usual question, whenever people wanted to know what the Lord had had proclaimed. It was because of this that God sent them the message: ‘When one of the people or a prophet or a priest asks you: “What is the burden of the Lord?” you shall say to them, “You are the burden of the Lord, and I will cast you off, says the Lord.” And as for the prophet, priest or whoever of the people who says “the burden of the Lord,” I will punish that person and his household. Thus should you speak to one another and among yourselves: “What has the Lord answered?”

or “What has the Lord spoken?” But the expression “the burden of the Lord” you shall use no more, lest your own word become your burden; for you would have distorted the words of the living God, the Lord of hosts, our God.’ (*Jeremiah 23: 33-36*)

“Whoever, therefore, aspired to belonging to God’s people was not allowed to have relations with the spirit world that had forsaken Him. *He was not permitted to ‘inquire of the dead’*, for to do so was to commit high treason against God and to desert the truth. For truth was not to be found among ‘the dead’. ‘The dead know nothing.’ What they utter is falsehood and deception, calculated only to drag the faithful down into the depths.

“Hence God thus admonishes His people: ‘Ask me of the things that are to come, my children! Let the work of my hands be left unto me.’ (*Isaiah 45: 11*) ‘It is I, the Lord, your God, Who teaches you to do what will bring about your Salvation, Who leads you on the right path.’ (*Isaiah 48: 17*) ‘When they tell you to consult mediums of the dead and spirit experts that whisper and murmur, ask them: “*Should not a people consult their God? Should they consult the dead on behalf of the living?*”’ (*Isaiah 8: 19*) ‘What? You want to befoul yourselves in the manner of your fathers and woo their monsters, too? Yes, through the presentation of your offerings, by sacrificing your children, you befoul yourselves through all your idols down to this very day! *And I should let you consult me? As sure as I am alive, I will not be consulted by you.*’ (*Ezekiel 20: 30-31*)

“The Israelites had acquired the practice of inquiring of the *spiritually ‘dead’* in Egypt and many of them had become addicted to idolatry there. That is why the prohibition against inquiring of the dead was among the first injunctions laid upon them by God after their exodus from Egypt. ‘You shall not practice fortune-telling or witchcraft.’ (*Leviticus 19: 26*) ‘Do not go to mediums who conjure up the dead or to fortune-tellers; do not consult them so that you may not be defiled by them. I am the Lord, your God.’ (*Leviticus 19: 31*) ‘If anyone consults a medium who conjures up the dead or a fortune-teller *to practice idolatry with them*, I will turn against that person and drive him out from my people.’ (*Leviticus 20: 6*) ‘A man or a woman who has within them a spirit conjured up from the dead or a fortune-teller spirit shall surely be put to death; they should be stoned. Blood guilt weighs heavily upon them.’ (*Leviticus 20:27*) These passages show that the men and women who conjured up the dead were ‘mediums’ through whom evil spirits spoke. These mediums were themselves responsible for their association with Evil. They could have rejected Evil had they turned confidingly to God and entered into communication with the good spirit world. Their punishment was therefore justified.

“Besides the mediums, there were persons engaged in communicating with the evil spirit world through ‘clairvoyance’.

“‘Blood guilt’ here does not mean actual bloodshed or physical killing. In the Bible the term ‘blood guilt’ refers to *spiritual slaying*, or the estrangement of the spirit from God. The conjurers of the dead had indeed incurred blood guilt because they had brought those who came to them into communication with the evil spirits, thus leading them away from God and committing them to spiritual death.

“The contamination to which those who associate with conjurers of the dead expose themselves is not of a physical nature, but proceeds from the bad od they absorb from the conjurers. It contaminates 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 conjuring, namely King Saul’s inquiry of the witch of Endor. It is very instructive in a number of ways.

“Samuel had died. Saul had driven all the conjurers of the dead out of the country, but when the Philistine army invaded his land in great numbers, Saul was afraid and deep in his heart he trembled with terror. So he consulted the Lord, but the Lord would not answer him, not through clairvoyance, or the breastplate of judgment, or through the good mediums. For by his disobedience Saul had turned away from God. The spirits of God had left him, and an evil spirit had taken control of him. Then Saul commanded his servants to find him a woman who conjures up the dead. He wanted to go and consult her. As the good spirit world would not send him a message, he decided to try the evil spirit world instead.

“His servants told him that there was a woman in Endor who conjured up the dead. So Saul disguised himself and went to see her. He came to the woman by night and said to her, ‘Tell my fortune by conjuring up the dead. Bring me up from the underworld someone whose name I will give you.’ The conjurer did not want to do this, because she was afraid that she would be reported and put to death. However, Saul reassured her. So the woman said, ‘Whom shall I bring up for you?’ ‘Bring up Samuel,’ he said. When the woman saw Samuel, she screamed and 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 superhuman being rising out of the earth.’ He said to her, ‘What does it look like?’ She said, ‘It is an old man coming up; he is wrapped in a cloak.’ Then Saul knew that it was Samuel; he bowed with his face to the ground, showing him reverence. Then Samuel said to Saul, ‘Why do you disturb me in my rest by bringing

me up?’ Saul answered, ‘I am in dire need. The Philistines are waging war against me, and God does not answer me. That is why I have called you, to find out what I should do.’ Samuel said, ‘Why ask me when God has abandoned you and become your enemy? The Lord treated you just as he declared through me that he would. The Lord has taken your kingdom and given it to another, to David. It is because you did not obey the Lord’s command that He has done this to you today. And the Lord will let Israel fall into the hands of the Philistines along with you, and tomorrow you and your sons will be with me.’ (*I Samuel 28: 3-19*)

“There is much in this account that needs explaining, as you will find it hard to understand.

“Does it not strike you as odd that Saul trembled deep inside at the sight of the Philistine hosts? 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 trembling? Here you find one of those remarkable things you so often come across 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 a ‘certainty of death’.. At 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 their fate. But what is the nature of this inner voice, that it caused Saul to be certain that he would meet death in the coming battle? What was the inner voice that called to so many of your soldiers in wartime: ‘You will not live through the next attack.’ or ‘You will not live through the day.’ or ‘This is your last leave; you will not return to your family and friends.’ Why did so many soldiers, who had after all been home on leave often before, find it so hard to return to the front on the occasion when they would not return?

“In the case of Saul, as in all the others who know for certain that their death is at hand, it was the guardian spirits that made him aware of this most important hour in life. They have been sent to you as your leaders and friends. Often during your lifetime their voice has warned you of impending danger. They were your protectors. Often they have intervened in time to save you, but when the inevitable final moment of your life approaches, these spirit friends shake your innermost being so violently that the approaching hour of your death resounds in your ears too loudly to go 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 a chance to use the moments remaining to make his peace with God and implore His help for the fateful step into the Beyond.

“With Saul also it was the last appeal by God’s spirit messengers, urging him to return to that God to Whom he had become unfaithful. But Saul, although he knew he was about to die, instead of turning inwardly to God and renewing his oath of loyalty to Him, at first simply went through the outward formality of calling upon God through mediums and asking for *help with his worldly troubles*.. He sought no inner communion with God in repentance of his past behavior. Because of this, God did not answer his outward query, and Saul, fearing for his earthly life, sought out the conjurer. When Saul said: ‘I am in dire need’, he was speaking of the certainty of death that weighed upon him.

“I would like to take this opportunity to point out briefly the many other ways in which an approaching 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 many other occurrences 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 do not specify the person who is meant, everyone familiar with them should take them to heart and pause to reflect upon his own inner state. These signs are a call from your spirit friends, meant to remind you of God and the reckoning you must give Him after departing from this earth. It is the spirit world that uses those animals as instruments, causing them to do the 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 when the people who see them are able to understand them, for it does nothing without a purpose. That is all I need tell you regarding this point.

“Coming back to the conjurer of Endor, it may appear strange that Samuel answered her summons at all. He was not one of ‘the dead’, not one of those who were separated 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 superhuman size in which Samuel’s spirit appeared. The appearance of the spirit of Samuel was God’s immediate punishment for Saul’s offense in consulting the Powers of Evil. If an evil spirit had come in Samuel’s place, it would not have predicted truthfully the terrible fate awaiting Saul, but would have beguiled him with some pleasant 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 far ahead of time was the hardest part of what Saul had to bear. ‘Tomorrow you and your sons and a

large part of your army will die.’ This prediction was the beginning of Saul’s death agony, and it tortured his inmost soul until the hour of its fulfillment. Hence, on receiving the fatal message, he fell his full length upon the earth, horrified. What he had hoped to hear from the conjurer, namely, how he could best overcome his enemies, he was not told; instead, the terrible fate that he did not want to hear was revealed to him as a punishment. In Saul was fulfilled the prophecy pronounced by God through the prophet Ezekiel: ‘If any one of the house of Israel, or of the foreigners who live in Israel, separates himself from me, and takes his idols into his heart, and sets the stumbling block of his iniquity before him, and nevertheless comes to a prophet to inquire for himself of me, I, the Lord, will answer him personally; and I will take action against that man, and will make an example of him and a proverb, and I will drive him out from the midst of my people, so that you shall know that I am the Lord.’ (*Ezekiel 14: 7-8*)

“The conjurer’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 you and your sons will 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 meet them as they passed over into the Beyond. The spirits of the dying are met and greeted already at the deathbed by those who have gone before when they were close in life. They are also instructed and admonished by them, before they go to the place where they belong according to their lot. For the spirit world that goes without saying, just as it goes without saying for you that you will meet your friends on their arrival at some foreign port to which you have preceded them. In spite of that, your fate and theirs in that country can be very different.

“The conjurer of Endor communicated with ‘the dead’ by clairvoyance and clairaudience. She told those who consulted her only what she herself saw and heard. Other conjurers were true mediums: they fell into a trance and the foreign spirit itself spoke through them.

“Finally, when the text says that the spirit of Samuel ‘rose up out of the earth’, that is only how it appeared. To render itself visible, a spirit requires a cloud of od, and it procures this od from the odic radiation of the people who are present. The cloud of od does not develop suddenly, but

little by little, generally increasing in size from bottom to top, and this gives the impression that it is rising. Samuel appeared in the form of an old man, wrapped in the cloak he used to wear on earth, so that he would be recognizable. Spirits generally show themselves in an odic form that bears all of those distinguishing features by which they were recognized during their earth life. Just as you are able to choose your material garments at will, so spirits can give to their odic garments the character they consider best adapted to their purposes.

“Inasmuch as the laws governing communication with the evil spirit world are the same as those that apply to communication with good spirits, you find in the Biblical reports that the same means were employed in consulting the dead that were used when inquiring of God. In both cases you find mediums acting as bearers of the required odic force, whether they were prophets of Baal or prophets of God. In both cases animals are sacrificed and incense is burned to increase the odic power. In both cases sites are selected that are free from disturbances and where the unfavorable effect of light and heat upon the condensation of the od have been eliminated as far as possible. On this account the Bible damns the places at which communication with evil spirits was held along with the idolatry itself. ‘My people inquire of their piece of wood; they expect their rod to foretell their future! For the spirit of idolatry has beguiled them; they have left their God and practice idolatry. They sacrifice *on mountaintops* and let incense rise from *the hills, under oaks, poplars and terebinths, whose shade is so pleasant.*’ (*Hosea 4: 12-13*)

“Everything that you learn from the Bible about ‘the dead’ points to the fact that ‘the dead’ are the Powers of Evil. Whoever joins these powers separates himself from God and suffers spiritual death. ‘Israel was great, but when it sinned by serving Baal, *it began to die.*’ (*Hosea 13: 1*)

“You must not think, however, that the worship of Baal consists only of people’s making real idols and deliberately seeking association with the evil spirit world, as was the case in ancient times and still occurs in the idolatry of some peoples today. Rather, idolatry is any state of mind that excludes God from our lives, that turns wholly to material matters, and that, under the influence of Evil, replaces God with worldly considerations.

“Mankind of today is no less idolatrous than the people of whom the Bible speaks, even though in so-called cultured areas idols of wood or stone are no longer erected. Today’s idols are in people’s hearts: they are money, honor and worldly prosperity. As many sacrifices are made to these idols today as to the visible idols millennia ago. It is to these modern idols that

millions of adults and millions of children are sacrificed each year, though in a less crude manner. The evil spirit forces of the 'kingdom of the dead' rule over the far greater part of mankind also today, and what the prophet Micah said of the generations of his time is equally true at present: 'The faithful are gone from this land; among men the honest are no more. Everyone is on the lookout for evil deeds; each one ensnares the other. Their hands eagerly reach out to do evil. The prince makes demands and the judge is had for a price; the powerful one says what he wants, and between them they arrange things. The best of them is like a briar, the most righteous are worse than a hedge of thorns. The day that has been foretold by Thy scouts, Thy day of judgment, is coming; it will be a day of dismay for them. Put no trust in a comrade any longer, have no confidence in a close friend. Against her who lies on your bosom guard the portals of your mouth. For the son disdains the father, the daughter defies the mother, the daughter-in-law defies the mother-in-law. A person's enemies are those of his household. – But as for me, I will look to the Lord; I will put my trust in God, Who is my help: *My God will hear me.*' (Micah 7: 2-7)

“But God will be merciful even to mankind of today. He will see to it that they enter into communication with the good spirit world and thereby be *raised from the dead*. 'It shall come to pass that I will pour out my spirit world upon all flesh; and your sons and your daughters shall prophesy, your old people shall receive revelations in [dreams], your young people shall see visions; even upon the servants and upon the handmaids will I pour out my spirit world in those days.'” (Joel 3: 1-2 in the Catholic Bible; Joel 2: 28-29 in the Protestant Bible)

## **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 it with what I had learned from the spirit world.

I was urged to investigate especially what goes on at the spiritistic séances of today, as well as what modern science has to say about ‘mediums’ and the messages delivered by them.

I would gladly have investigated also 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 would have had to study the works of the ancient Greek and Roman philosophers, poets and historians. I would have had to go through all the writings of the church fathers and of ecclesiastical authors, from the post-apostolic age down into the Middle Ages, not to mention the works of the mystics. I could also not have ignored the innumerable accounts of the lives and accomplishments of the Catholic saints if I hoped to lay claim to an exhaustive study of the subject. Furthermore, I would have had to sift through the enormous amount of material contained in 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 chapters to this book. In them, it was my intention to show briefly *on my own* that spirit communication was a generally known and accepted fact in the post-apostolic age, and that it is practiced also in the present day, even though it may not yet be accepted by the people of today, and that, furthermore, it proceeds according to the same laws as those set out in this book, which have been the same throughout the past and will remain so forever.

Thus the following chapters came to be written: “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 19<sup>th</sup> Century” and “Spiritism in the Light of Modern Science” .

## Spirit Communication in the Post-Apostolic Age<sup>1</sup>

When a thing occurs of which we want to say, ‘See, this is something new!’ – we find that it has existed for a long time, in the ages that preceded us. (Ecclesiastes 1: 10)

Between the pagan world, into which Christianity emerged, and Christianity itself there waged a mighty battle. In this life and death struggle, the Christians of the post-apostolic age generally believed that the Powers of Evil were the true rulers of all paganism, and that the worldly rulers and their subjects were nothing more than the instruments of those evil powers. Hell saw its former dominion over mankind threatened by the good spirit world, which made itself known in Christianity. “It now faced battle with a prince greater than the Roman emperor, and with forces stronger than his lieutenants and officials. The might of these forces had been at work even before the birth of the Roman Empire, and it extended to Rome’s dark provinces, where Roman authority existed in name only. It extended also into people’s hearts and thoughts, which are not subject to any authority.” (Weinel, p. 2)

“In the life of the state as well as the lives of individuals there were many ties to this world of spirits in the Beyond, whom the heathens called gods, heroes, or demons.”<sup>2</sup> “The life of the state took place largely under their auspices, and a great part of the public communal ceremonies with offerings and festivals was devoted to their worship.”<sup>3</sup> (Weinel, pp. 2-3)

Although their idols might to all outward appearances be dead things, people were convinced that behind these statues of stone and wood there existed real spirit beings that could make themselves known. The Christian martyr Justin says of them: “Those images bear the names and shapes of evil spirits that have appeared.” It was these demons that the heathens worshipped. “In ancient times demons appeared (in human mediums), committing adultery with women, abusing boys, and showing people scenes of horror that struck fear into the hearts of those who did not understand these doings; people called these demons gods, and called each of them by

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<sup>1</sup> The citations in this chapter are taken from Weinel’s book: *Die Wirkungen des Geistes und der Geister im nachapostolischen Zeitalter bis auf Irenaeus* [‘The workings of the spirit and the spirits in the post-apostolic age until Irenaeus’], published in 1899 by J. C. B. Mohr, Freiburg im Breisgau. Wherever Weinel is quoted, it is from this book. [The other sources mentioned are also citations from Weinel’s book.]

<sup>2</sup> [Weinel, p. 2, here cites Athenagoras leg. 23, p. 118.]

<sup>3</sup> [Weinel, p. 3., here cites Tat. Or. 22, p. 94.]

the name that demon assumed. Fear impelled them to do this, for they did not know that these were evil demons.” (*Justin I: 5, 2*)

Not only had the evil spirits been active in the past, but their doings were witnessed personally every day by the Christians of the early centuries.

First of all, there were the various diseases in which a spirit other than the spirit of the patient spoke and acted through him. The maniac had a demon in him. The hysterical and epileptic were possessed. Such was the universal popular belief among Jews, pagans and Christians.

These invisible spirit creatures also spoke through human mediums. The Christian writer Tatian thus describes a female medium of Apollo's. “After drinking water, she falls into 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 is always accompanied by peace and quiet.

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, 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 those times. Persons endowed with the gift of clairvoyance or other mediumistic powers through which they could enter into communication with the spirit world were known back then as “Pneumaticians”, a term derived from the Greek word “*pneuma*”, which means “spirit.” In the present age, which no longer knows anything 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 that were the cause of the wondrous phenomena. In reality, however, the “pneumaticians” were either full-fledged “mediums”, or persons having a mediumistic talent, or else individuals gifted with the power of clairvoyance or clairaudience. Thus “pneumaticians” were not only those who were in touch with the good spirit world, but also persons who were in contact with the evil spirits, the laws governing such communication being the same in both cases.

“Demons also become visible to people, showing themselves in order to create the belief that they are something proper.” “Their airy, fiery bodies are easily and often seen, although, to be sure, only by ‘pneumaticians’, but the fact that they are seen, and frequently seen, is certain,” says Tatian. (*Oratio ad Graecos 15, p. 70*)

The airy and fiery bodies of the demons mentioned above are the odic bodies. All spirits have odic bodies, but their appearance differs according to the sphere 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 that the heathens based the belief that the idols they worshipped were living spirit creatures and endowed with great powers. They asked: “How is it that certain images work miracles, unless the beings to which we erect our statues are deities? It is surely not likely that lifeless, immobile images should develop power by themselves, without someone moving them.” To this the Christian, Athenagoras, replies: “*We Christians do not deny* that in certain places, cities and countries, miracles have occurred in the name of the idols, but we do not regard them to be gods.” (*Athenagoras leg. 23, p. 116*) Of a statue of 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 wreaths. It is likewise reported that of the statues of Alexander and Proteus in Parion, the one of Proteus can prophesy; to the other, that of Alexander, offerings and festivals are dedicated at the expense of the state, as to a god who will hear his worshippers.” Athenagoras does not deny the phenomena, but he maintains that those who bring them about 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, beyond the things of this world – spirit beings mightier, wiser but also more ruthless than people. Beyond and above the Roman Empire there arose the realm of the one who was the true ruler of the world: Zeus, the Devil. It was precisely in this Roman Empire, whose governing classes so stubbornly resisted Christianity, that that spirit kingdom seemed to have established its most mighty bulwark.” (*Weinel, p. 11-12*)

The Christians experienced the horrifying workings of the invisible ruler of the world and his instruments on their own persons.

What then was the end that the Devil and his demons tried to achieve with all their attacks on the Christians? He wanted to lure them away from God, into the error of polytheism, to tear them out of their spiritual lives and to plunge them into spiritual death. “For the demons, as they are called, desire only to lead people away from their God and Creator, and from His first-born, Christ. 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. They have, by means of their imagery, offered those who sought communion with God a pleasant but soul-destroying substitute for the true Revelation.” (*Justin 1, 56*)

The evil spirits that 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 of the Covenant in the Tabernacle, for that speech also came as a “direct voice”, as has been clearly shown in my earlier explanations. Just as during God’s speech the required cloud of od was produced by the blood of the offerings and by the smoke of the sacrificial fires, so the blood of the pagan offerings to the idols and the smoke of their fires were the source of the od for the “direct voices’ of the evil spirits.

In view of the great danger that threatened Christians from the Devil and his hosts, there was a very widespread fear of these Powers of Darkness. It was neither a question of shadows and fantasy images, as it seems to most people in modern times, nor one of tenaciously held unproven doctrines, such as Christians of today have in their denominations. On the contrary, the evil spirits were powers that people experienced daily; they communicated with them and interfered in people’s lives at every turn, mysteriously, but potently. (*Weinel, p. 24*)

“We must picture a Christian, stared at from the walls in the house in which he lived by the lares and penates (images of the idols), seemingly threatened by the images in the streets and public squares, passing temples in whose gloomy recesses behind the rows of bright pillars the mysterious powers carried on their work, attracting crowds of people. Among these images were many whose dreadful shapes, with their strangely grotesque combination of human and animal bodies, were repelling; they gave those the creeps who knew that a living, effective, personal spirit power lay behind them. 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 magic that seduced the senses and through which the Devil enslaved mankind. Christians realized with horror that all this beauty, full of life, had been stolen from God to be used for sinful purposes, that all the majesty enveloping these deities was a theft of God’s grandeur and of His sovereignty over the hearts of men.

“And when, at family festivities or at municipal or provincial celebrations, Christians experienced in horror the immense power of defection from God; when they saw the foulest crimes of demons and heroes enacted on the stage at such festivals; when the passions of men and gods, like greed, hatred, vindictiveness and sensuality – and their consequences: war, murder, adultery – were displayed with magical seductiveness before the eyes of old and young, mature and immature, then their hearts were stirred by a shudder of contempt and hatred for those who had lured people’s souls away from the true God and His eternal goodness and purity through their illusions and bugbears.

“Fortunate indeed was the Christian who only knew these feelings. For if the beauty of the images and of the people, or the sensual appeal of the spectacles crept into his heart, if man’s latent thirst for blood was aroused in him when the gladiators fought, then he could hear, with horror and dismay, these same Powers of Darkness call to him from the stirrings of his own base instincts, now in the soft tones of flattery, now in wildly seductive tones. He did not only imagine 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 “pneumatician” he grew to be, the more clearly and frequently he would hear these voices; indeed, he would actually see the forms of the evil spirits and experience the physical torments of their presence.*<sup>4</sup>

“If, in spite of all, he remained true to his God, the very worst might yet be in store for him. In a time 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 enemies, either through the suffering of his friends or the torturous pain that racked his own tormented body.” (*Weinel, pp. 24-25*)

What then was the power that enabled the Christians to overcome the evil spirit powers? They themselves have given us the answer: “*It is a holy spirit, a spirit of God, that gives us that power.*” The spirits of God came to them as they had come to the earlier Christian congregations. 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 a spirit of counsel, a third a spirit of strength; still others receive spirits of healing, of foreknowledge, of teaching or of piety.” (*Justin, Dialogue 39, p. 132*) “There are among us men and

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<sup>4</sup> [Weinel, p. 25, here cites Tat. Or. 15, p. 70.]

women upon whom a spirit of God has bestowed gifts of grace.” (*Justin, Dialogue 88, p. 318*)

In his dialogue with Tryphon the Jew, Justin says: “The gifts of prophecy still exist among us, whereby you may see that the things formerly given to your lineage have now descended on us. And just as there were false prophets in the days when the holy prophets appeared among you, so there are false teachers among us today..” (*Justin, Dialogue 82, p. 296*)

Those who wanted to expel communication with God’s spirits from the religion 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 destroy the gift of the spirit that has been poured out to all of mankind in the latter days according to God’s will. They do not want to admit that form of evangelism described in the Gospel of John, where the Lord promised to *send us the spirit world*. And they reject not only the Gospel, but also 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” the Christians understood a spirit that communicated God’s truth to mankind through a human medium, as was the rule in the early Christian congregations. According to early Christian doctrine, the truth could be learned only from God’s spirits. This doctrine was expressed in the maxim: “The truth must be learned where God’s gifts of grace are to be found.”

Inasmuch as communication with the good spirit world was, and still is, governed by the same laws as communication with evil spirits, the teachings of both spirit worlds are *outwardly similar*, and only from the *content* of the messages and from the *behavior* of the spirit beings that have entered the human mediums can we judge whether these messages come from good or evil, from high or low spirit beings. As for the messages themselves, in those days Jews, pagans, and Christians (Catholic and non-Catholic) all regarded them as communication from invisible spirit beings.

“Whenever a Christian sees a vision of an angel or a demon, of Christ or of the Devil, whenever [a Christian or] a pagan or a Gnostic has a vision, it is not true, as many modern theologians claim, that what in the case of the Christian is a real experience, is merely hallucination in that of the Jew, since in each of these cases invisible, superhuman spirit beings actually revealed themselves for that space of time. And these visions may occur in the same manner each time.” (*Weinel, p. 64*)

“The activities of the holy spirits and those of the demons, however, do 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 an evil spirit, according to the dogmatic (religious) standpoint of the author. What might be considered the work of good and holy spirits by a member of the Christian sect of the Gnostics, might appear to a Catholic as an hallucination produced by demons, and vice versa.” (*Weinel, p. 64*)

“Whenever pneumatic manifestations appear in the same spiritual and physical domain, their similarity *across the centuries* is most striking. The monastic mystic of the Middle Ages, the Quaker in Protestant England, the inspired Huguenot, the faith healer of the 19th century – all experience and behave precisely as did the pneumaticians of the church in its formative stage.” (*Weinel, p. 65*)

“According to Christian doctrine, there are no *neutral* effects in the field of pneumatic (mediumistic) phenomena. Either the spirit at work is good or evil.” (*Weinel, p. 67*)

The methods by which spirits communicated in post-apostolic times were the same as those described in the earlier chapters on mediums in this book.

The spirits did their speaking through mediums. There were “partial-trance mediums”, whose own spirit hears whatever the foreign spirit says through the medium, as well as “deep-trance mediums”, through whom a foreign spirit spoke while the medium himself was quite unconscious. A medium who spoke in a partial 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 or enticed by anyone, or influenced by any worldly considerations 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 using all my effort to direct my spirit toward God and to remember the words pronounced by my lips. I know that a higher and different power is speaking through me then. I do not think about it and have no idea beforehand of what I will say. *It thus seems to me as if my own words are being spoken by someone else*, but they leave a deep impression on my spirit.” (*Weinel, p. 77-78*)

Often, also, a spirit *prays* through a medium who is in a partial trance. An example of such a “prayer in spirit” is strikingly presented in the martyrdom of Polycarp. The sensation of being deeply moved is also aptly described here:

Polycarp comes down from the upper story of the house where he had been hidden for safety to the soldiers waiting below, orders his servants to provide food for the soldiers, of whom he requests an hour's undisturbed respite for prayer. "When this was granted he stood before them and, *filled with the grace of God* (in spirit), prayed so fervently *that for two hours he could not cease*, and all of his hearers were seized with fear, while many of them regretted having come to take prisoner an old man so highly favored by God." *He could not cease*, for it was not he himself that was speaking, but something else spoke from within him and would not allow him to stop. Meanwhile he is not aware of anything that is going on around him. He is utterly unaffected by exhaustion, which would ordinarily have made it impossible for a man of his age to remain standing so long. Everyone present realized that it was not Polycarp himself who spoke, but that someone else was speaking through him. A sight like this is always unnerving to those who witness it, and this is generally true whenever the spirit world from the Beyond comes into contact with people in a manner perceptible to the human senses, but especially so for those who witness it for the first time.

"Undoubtedly the Swabian clergyman Blumhardt, at whose praying the sick felt the *spirits of disease* leave them, was someone who prayed like Polycarp." (*Weinel, p. 83*)

The state of "deep trance", or actual "ecstasy", was very prevalent among the mediums of the Montanists. Eusebius, Montanus' opponent, says that it was reported to him that the recently baptized Montanus, motivated by boundless ambition, allowed the evil enemy to enter his soul. He was filled with a spirit and, having suddenly been possessed and fallen into ecstasy, began to speak in a state of great emotion, uttering foreign-sounding words. Similarly, two women aroused by him spoke, "while unconscious, quite suddenly and strangely like Montanus, filled with the same evil spirit."

The spirit speaking through Montanus explains this mediumistic state in the following words: "Behold, man is like a lyre (a musical instrument), and I fly to him like a plectrum (with which that instrument is played)." This describes accurately the relationship 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 foreign spirit is the piano player. This is so of all true mediums, without exception.

The condemnation expressed by Eusebius in the foregoing sentences of the spirit influences at work in the religious congregation of the Montanists, who were, after all, Christians like himself, is the judgment of a

religious opponent, and it must be remembered that of all enemies, the bitterest are religious ones. Religious opponents of all times have made the freest use of the weapons of lies and slander and distortion of the truth. That spirit communication 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 serious church teacher of the time, went over from the Catholic congregation to the Montanists. Whoever is familiar with the works of this church teacher will understand at once that the spirit manifestations that occurred among the Montanists must have been of a serious and sacred nature; otherwise this man would never have joined that congregation.

Inasmuch as the spirit workings among the Montanists attracted great attention among the Christians and did serious harm to the recognized Christian church known as the Catholic, the leaders of the Catholic Church of that time promptly proclaimed the dogma that no true instrument of God speaks while in ecstasy, that is to say, in a deep trance. They did this in spite of the fact that it was generally known 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 they were in a state of ecstatic unconsciousness and their activities were controlled by a Divine spirit, have uttered things instilled into them, a holy spirit breathing through them as a flutist plays his flute.” (*Athenagoras, Legatio 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 Divine plectrum played the righteous as it would a musical instrument, a zither or a lyre.” Justin and Theophilus make use of the same images, saying the same thing as the spirit that 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 added to the Holy Scriptures. This book also explains in detail how to distinguish the speaking mediums of good spirits from those of the evil ones. From what is said there it is clear that “*the spirit from on high*” and *the terrestrial spirit cannot be distinguished by their manner of speaking*. Apart from the content of what is said, Hermas identifies the following features as characteristic of the speech of good spirits through a medium: “No Divinely sent spirit will submit to being questioned.” *That is, such a spirit will not allow itself to be used as an oracle, 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. Hence it welcomes any necessary questions. Indeed, the spirits often invite their hearers to ask questions, even such as may have no bearing on the immediate subject of the communication. This happens in those cases in which a spirit knows that there is someone present who wants to ask a question, which, however, must never pertain to purely material issues.

A second mark that distinguishes the presence of a good spirit in a medium is: “It is not for human beings to determine whether and when a spirit shall speak. A spirit speaks only when God wants it to speak.” In all communication with good spirits it is therefore impossible to put a medium in trance for the sake of obtaining a spirit message. It comes when it is meant to come. People cannot make it come. People can, indeed, create the conditions required for spirit communication by making available the necessary odic force, but whether or not communication will follow does not depend on them.

The process is described by Hermas as follows: “The angel of the attending prophetic spirit fills a person, and that person, filled with a holy spirit, speaks to the congregation as the Lord wills.”

The deep-trance state of the Montanist mediums, and this occurs with all deep-trance mediums, is described with the words: “They bow their faces to the ground.” This appears to refer to the onset of the deep trance, for, as the medium’s own spirit leaves the body, that body sinks over forward and is returned to an erect posture only when the foreign spirit enters it. The “stepping out” or departure of the medium’s spirit is accurately expressed by the word “ecstasy”, the meaning of which is “a stepping out”. After the foreign spirit enters, the communication proceeds in complete calm, if that spirit is a good one. If, however, an evil spirit has taken possession of the medium, conditions very often arise that give even observers inexperienced in such matters the impression of demonic possession. As the Christian Tatian says, “Raving is the work of demons.”

Clairvoyance, clairaudience and clairsentience, which includes the senses of taste and smell, also occurred frequently 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 that he saw and heard explained the truths of the Beyond to him. She is his guide, as Beatrice was to the clairvoyant Dante – for Dante also saw most of what he wrote down in his “Divine Comedy” through clairvoyance.

The martyr Polycarp also foresaw his destined death by clairvoyance. He spent his time at the country home to which he had fled with a handful of companions doing nothing “day and night” but praying for everyone and for the congregations of the whole world, as he was 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 around him and said: “God has determined that I am to be burned alive.”

The most frequent visions granted to clairvoyant believers in God are figures and landscapes in the Beyond, and, generally, visions of the spirit realm as a world similar to ours on earth, only spiritual instead of material.

Needless to add, pagan clairvoyants had similar visions, for clairvoyance is a gift of the human spirit resulting from the configuration of the od surrounding it, enabling it to see in the same manner as a disembodied spirit. The things seen by a clairvoyant are as faithful an image as are the images of the material world seen 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 inner attitude of the clairvoyant whether his visions of the Beyond are presented by the good or evil spirit world. Clairvoyance relating to things on earth and dependent on odic radiations of terrestrial beings is not affected by the clairvoyant’s inner attitude, and for this reason the pagan clairvoyants were able to foretell events on earth quite as well as the Christian clairvoyants, although the Christians claimed that demons were producing the pagans’ visions.

The records of the early centuries of the Christian era are filled with such instances of clairvoyance and clairaudience. When Polycarp died a martyr’s death in Smyrna, Irenaeus, who happened to be in Rome at the time, heard a trumpetlike voice proclaim: “Polycarp has become a martyr.”

As regards mediumistic writing, many leading Christians of the time assert that they were inspired by the spirit world in their writing.

The development of mediums in the post-apostolic age was the same as in the first Christian congregations, taking place at the gatherings for Divine service. According to Hermas, a prophet would enter the “pneumatic” state while the congregation prayed together, all of those present joining hands to symbolize unity. The closed circuit of odic current thus formed furnished the spirit world with the material it needed for

developing mediums and for delivering its messages through those mediums who were already developed. Anyone who has witnessed the development of mediums will readily understand the description of the mediumistic proceedings of those times, since they were the same as today.

When Eusebius reports that the Church did not permit its adherents to allow themselves to be developed as prophets by others, or to undertake it on their own, this, too, is perfectly clear to anyone familiar with the subject. Just as a person could become a medium at meetings held for Divine worship, the same end could be accomplished by a mediumistically inclined individual if he got together privately with a few others for Divine worship, or if he merely sat down by himself for spiritual concentration, the only difference being that the development of a medium progressed much more rapidly at harmonious larger gatherings than in the presence of only a few others or if he were completely alone. The combined odic power of a large congregation is far more effective in sustaining the work of the spirit world than the much less powerful odic force of a handful of people or that of a single individual. Nevertheless, little by little, the odic power of an individual who knows how to achieve inner concentration will become so great that he may develop into a medium, although in this case much more time is required.

The prohibition by the later Christian Church (or, more accurately, the Catholic Church) of the self-development of a medium or development with the help of others was issued at a time when communication with spirits had ceased, even at gatherings for Divine service, because the leaders of the Church forcibly suppressed such activities.

Their reasons for this opposition to spiritism were the same as those of today's Christian churches. The leaders of a church that has become a closed *worldly organization* are not willing to tolerate the competition of a spirit world.

Even in the days of Irenaeus the old Church had become an established worldly 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. They were also no longer content with the serving role of the "*episkopos*" of the first Christians, but regarded themselves as the bearers of the traditional doctrinal truths and as their legitimate interpreters. But whenever mortals who were not chosen for the task by a spirit of God lay hands on things that are holy, desecration follows hard on its heels. The same applies to the "presbyters" [elders] of later days contrasted with the "presbyters" of apostolic times.

If, then, one wants, purely from the history of religion, to characterize in a few words the difference between the original Christianity and the later “Catholic Church”, one must say: “In Christianity, in its original form, the word of God’s spirits was everything and the word of human beings was nothing. In the Catholic Church of later days, the word of human beings 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 19<sup>th</sup> Century**

A biography of *Johann Christoph Blumhardt*, one of the most prominent clergymen of the German Protestant Church of the 19<sup>th</sup> Century, who lived from 1805 to 1880, was written by Friedrich Zuendel<sup>1</sup>. A great part of that 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 to the understanding of modern spirit communication, since not the slightest doubt can attach to the reality of the manifestations and because the occurrences are identical to those in all ages of the history of mankind.

Blumhardt set down his experiences with the spirit world in a report addressed to his ecclesiastical superiors and with strict regard for the truth, adding nothing and leaving nothing out. This is evidenced by the foreword with which he introduced his report:

“In submitting the following paper to my ecclesiastic authority I feel the urgent need to declare that I have never before expressed myself to anyone with equal boldness and freedom from restraint about my experiences..... Therefore, since most of what I have set down has so far been a secret that I could have carried with me to the grave, I was entirely free to select whatever I felt inclined to include in this report, and it would have been easy for me to give an account that anyone could read without taking the least offense. This, however, I could not bring 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 everything bare, a voice within me was continually urging: ‘Out with it!’

“May the risk be taken, then, and I do so in the name of Jesus, the victorious. To act openly and honestly in this very matter, I regarded not only as my duty toward my highly revered ecclesiastic authority, who have every right to expect frankness on my part, but as my duty to the Lord Jesus, whose cause alone it was that I championed. However, since this is the first time that I am speaking without any restraint whatever, it is my earnest wish

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<sup>1</sup> Friedrich Zuendel: *Johann Christoph Blumhardt. Ein Lebensbild*. Brunnen Publishing Co., Giessen, 1926. The facts presented in the present chapter have been taken from the work in question, to which the page references also refer. The Author.

that my statements be regarded as private and as though a close friend were laying his secrets in the lap of his friends.

“My second request may also be pardonable: that my honored readers may read everything I have set down several times before passing judgment. Meanwhile I put my trust in Him Who has our hearts in His keeping, and whatever the judgments may be, I shall have the consolation of knowing that I have spoken the truth without reservation and, what is more, the unshakable conviction that ‘Jesus is victorious!’”

Further light is thrown on his report 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 cleverer and conveniently omitted those parts of my report that could be construed as the most boundless conceit, since we have long been accustomed to stories of demonic phenomena, especially those dealing with somnambulism, that have no reasonable outcome. All this I felt very clearly, so do not think that my exceeding frankness is due to stupidity. If I had to make a report, and I had been called upon to do so, I did not want to distort the truth by creating the impression that my experiences were nothing more than another case of demonic charlatanism or oddity, such as have been heard and seen 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 that I had to make clear to my authority for my own justification, if for no other reason. If I was to write down *anything at all*, I had to write down *everything*; hence, I related openly and unreservedly how I acted and thought. By so doing, I could await any outcome with perfect confidence, and if I had made a mistake, or misunderstood, or engaged in self-deception, then my authority would know this or be able to judge accordingly. I am not willing to take a dumbly stubborn stand, such as is adopted today by many erroneous schools of thought and demonic clergy, for people who have been misled secretly brood over many things, and allow no one a look into their secrets who is not wholly committed to their side. I wanted my case to be brought out into the open light and judged in the open light, but, mind you, only as something on the order of a secret of the confessional and only towards my superiors. In them I would confide, and, for the present, in nobody else. 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 was called Gottliebin and was 25 years of age. In the spring of 1840 this family had moved into the ground floor of a sparse house in Möttingen, Blumhardt's parish. It was not long before Gottliebin 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 in, she had, while saying grace at the table, 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 sitting room and the kitchen. This terrified the Dittus family as well as the people who occupied the upper story, but no one had the courage to speak of the matter. Gottliebin felt that her hands were laid forcibly over one other during the night. She saw figures and lights.

Only occasional rumors of these matters reached the clergyman, Blumhardt, who paid no further attention to them.

This spookiness 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 din in the house had become so terrible that it could be heard for some distance throughout the neighborhood, just as if laborers were working on the house. Gottliebin had particularly frequent visions of a Möttingen woman who had died two years previously and who appeared carrying a dead child in her arms. This woman, whose name Gottliebin at first did not mention, always stood in the same place by her bed, occasionally moved toward her and kept repeating the words: "I want rest." or: "Give me paper, and I will not come any more!"

Blumhardt made arrangements to have a woman friend sleep with Gottliebin, in order to divert her mind from these matters, but the friend also heard the nightly din. Both of them saw a light flare up; following the direction from which it came, they found, under a board, a sooty sheet of paper with illegible writing on it. Beside it lay three crown talers and several other papers, also covered with soot on the inside.

From that time on it was quiet in the house, and Blumhardt had begun to believe that the ghost story was over.

However, after two weeks the din began again, and increased from day to day. Dr. Spaeth, a physician to whom Gottliebin had confided everything, spent two nights in her room in the company of several other persons. What he experienced there exceeded all his expectations. The stir

caused by these events spread rapidly, 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.

Blumhardt resolved to put an end to the scandal and to take drastic measures. He chose six of the most serious minded and trustworthy men of his parish to assist him in investigating the occurrences. Accompanied by them he went to the house one evening. While he remained in the sitting room in order to observe Gottliebin, the others spread out by twos inside and outside the building. On this evening these seven men were witnesses to the fact that within three hours, 25 blows were struck at a certain point in the bedroom, so violently as to cause an empty chair that stood there to leap clear off the floor, the windows to rattle and the plaster to fall from the ceiling. These terrific blows, which sounded in the street like the discharge of firearms at a New Year's celebration, were heard by all the inhabitants of the village.

When Gottliebin, to whom the vision of the woman carrying the dead child had appeared again, asked Blumhardt whether she should tell him the woman's name, he emphatically declined. The following day Blumhardt was informed that Gottliebin was in a state of deep unconsciousness and on the point of death. He hastened to her and found her stretched out rigidly on the bed, the outer skin of her head and arms aglow and shaking; besides that, she seemed to be choking. The room was packed with people, among them a physician from a neighboring village who happened to be in town and tried to restore her to life, but who went away shaking his head, obviously at a loss. 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 took the girl out of the house and had her move into the home of a responsible family, where no one was allowed to visit her, not even her own brothers and sisters.

Blumhardt relates his personal feelings in the following words: "I had a particular dread of somnambulistic apparitions, which so often give rise to most unpleasant notoriety and which, heretofore, have been of so little benefit to anyone. Since, in any event, the field that opened up here 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 unrecognized diabolical nets over 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 bonds of magic. We prayed that, in this instance at least, God might grant us victory, and trample Satan underfoot.”

Presently, however, the matter began anew in the quarters into which Gottliebin had moved. As soon as the din and blows were heard, Gottliebin would fall into violent convulsions, which kept increasing in intensity 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: “One would think that there is no clergyman in this village from the way this sick girl is left lying there. *This is nothing natural.*”

Blumhardt took the physician’s words to heart and visited Gottliebin more often. One day when both he and Dr. Spaeth were with her, her whole body began to tremble, while every muscle in her head and arms twitched feverishly, although otherwise her body lay there 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 a loss. Suddenly she awoke and was able to sit up and drink some water; one could hardly believe that she was the same person.

Day by day Blumhardt grew more convinced that something demonic was at work here. One day, as though by inspiration, he therefore stepped up to the patient on the occasion of one of her attacks, forcibly folded her rigidly cramped hands for prayer, and, calling her name loudly into her ear although she was unconscious, he 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 awoke and in prayer repeated the words; to the great astonishment of all present, her cramps ceased.

This was, according to Blumhardt’s own admission, the turning point of his life. For the next few hours the patient was left in peace, but then the cramps returned more violently than ever. Again Blumhardt had her repeat the plea: “Lord Jesus, help me.” Again the cramps ceased at once.

Later, when Blumhardt visited her again, she exhibited new symptoms. The sick woman flew into a rage at his appearance and struck at him, without, however, actually touching him. Finally she beat the bed with her hands, and it looked as though some spiritual force were radiating from her fingertips. This lasted for some time, after which she became calm again.

Her relief, however, was of short duration. Presently sounds like finger tapping were heard all about her, and she received a sudden blow on the chest that caused her to sink down backwards. She also saw the female figure she had seen at her former lodging, and this time Gottliebin revealed the apparition's name to the clergyman. It was a widow who had died a few years previously and whom Blumhardt remembered well from his pastoral activities. While she was alive she had been in low spirits, seeking peace and not finding it.

Thereupon Blumhardt began to pray loudly and spoke the name of Jesus. Immediately Gottliebin rolled her eyes and flung her hands apart, while a voice was heard that was at once recognizable as a foreign one, not so much because of its sound 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 asked: 'Can you find no peace in the grave?' The voice answered: 'No.' – 'Why not?' – Answer: 'It is the punishment for my sins. I murdered two children and buried them in the field.' – '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 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 witchcraft, by which she was bound to the Devil.. She said that she had already departed out of Gottliebin 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 Gottliebin's body, upon which she at first seemed to plead sadly, but quickly assumed a defiant attitude. I, however, commanded her to depart, whereupon Gottliebin beat the bed violently with her hands. Then she was free again."

Some days later the possession returned. Soon it seemed as though hundreds of demons were departing from her in regular relays, and each time the woman's face would change and assume a new threatening expression toward Blumhardt. It also happened that the men who accompanied the clergyman were pushed about and struck with fists without being able to see who was hitting them. Blumhardt himself was immune, for, as the demons said, they were not allowed to touch him. At such times Gottliebin 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 was only

making matters worse. “What I suffered at that time in mind and soul,” he says, “cannot be described in words.”

“My longing to put an end to the matter grew from day to day. Although I could leave her with satisfaction each time, as I felt that the demonic power had to comply, and as the patient was quite normal, nevertheless the sinister power appeared always to gather fresh strength, as though it hoped in the end to enmesh me in a great labyrinth and thus to harm and ruin both me and my effectiveness in my post as a clergyman. All of my friends urged me to stop, but I was horrified to think of what would happen to the woman if I withdrew my help from her, or of how everyone would hold me responsible, if it should turn out badly. I felt myself in a web, from which I could not escape without danger to myself and others by merely *giving up the struggle*.. Besides, I frankly admit that I would have been ashamed in my own eyes and before 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 given in to the Devil. Who is the Master here? I was often forced to ask myself. Trusting in him who is the Master, I again and again heard a voice within me: Forward! It must come to a good end, though we descend to the deepest depths, unless it was not true that Jesus has crushed the serpent’s head with his heel.”

The condition in which it seemed as though demons were departing from her grew more frequent. At the same time other uncanny phenomena occurred and even became physically perceptible. Thus, one night, while Gottliebin was asleep, she felt her throat clutched by a burning hand, which left behind large burn marks. Before her aunt, who was sleeping in the same room, could strike a light, filled blisters already encircled her whole throat. The doctor, who came the following morning, was dumbfounded at this occurrence. Furthermore, by day and night she received blows to her side or to 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 injuries.

On June 25<sup>th</sup>, 1842, when Blumhardt had been called away to attend a children’s party, he heard on his return that Gottliebin was on the verge of madness. He hastened to her, and before long she seemed to have recovered, 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. Indeed, there was no

further trouble for several weeks, during which Gottliebin was free to go where she pleased.

One day, however, she suddenly appeared at his house, pale and with a twisted expression, to reveal something she had hitherto withheld out of shyness. She told Blumhardt that on every Wednesday and Friday she suffered painful and copious hemorrhages, and that if this disorder did not stop, it would lead to her death. Her account of certain other experiences associated with this trouble cannot be repeated here, and were of such a nature that Blumhardt must have seen in them the realization of the most gruesome fantasies of popular superstition. “At first,” writes Blumhardt, “it took me some time to collect myself and come to the sad conviction that Darkness had 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?’ When I looked at the moaning girl, however, I shuddered at the possibility that this Darkness existed and that there seemed to be no possible help. It occurred to me that there were people reputed to possess mysterious skills that ensured protection against all kinds of demonic evil, and miraculous remedies, 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 these powers of Satan, whatever they were? What hope indeed is there for us poor little mortals, if we cannot beg for direct help from above? If there are such things 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! Whatever it may be, we must give prayer a try. At least we risk nothing with prayer. On almost every page of the Scriptures we are assured that 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 thunderstorm was gathering, promising to break a dry spell that had lasted several months. Gottliebin, 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 windowsill 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 from the approaching storm hit her eye, 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 artfully tied to a beam and at the end of which she fashioned a noose that could easily be pulled tight. She had almost thrust her head completely 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 artfully..

At eight o’clock of the evening of the same day, Blumhardt was summoned again and found her literally bathed in blood. Nothing need be said about the other terrible distresses she had undergone. Fervently Blumhardt began to pray, after having tried, with little success, a few words of cheer, while the storm raged outside. The prayer was so effective that, 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 fit, just like previous times when she was demonically assaulted. Suddenly, however, the full rage and annoyance of the demons burst forth in a chorus of exclamations, uttered for the most part in howling and whining tones: “Now all is lost; we have been betrayed. You are upsetting everything. Our whole league is breaking up. It is all over; everything is in confusion. You are to blame with your everlasting prayers; you will end up driving us away altogether. Alas, alas, all is lost. There are 1,067 of us, and many more who are still alive. They should be warned. Oh, woe be to them. Woe, they are lost: pledged to God and lost forever.’ The roar of the demons, the flashes of lightning, the peals of thunder, the splashing of the pouring rain, the seriousness of those present, the prayers on my part, in response to which the demons left her in the manner described above – all this combined to produce a scene, the likes of which hardly anyone can imagine.”

Although this particular disorder now disappeared completely, it was not long before other demonic phenomena appeared. The demons that appeared from this point on, however, showed marked differences in their behavior. Some of them were defiant and filled with hatred for Blumhardt, often uttering words that would have been worth recording. They felt a dread of the abyss they now felt themselves close before, and said among

other things: “You are our worst enemy and we are yours. If we could only 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. Gruesome indeed was the behavior of one of the demons, which Gottliebin had seen before in her home, and which now confessed that he had been a perjurer. He distorted his face, stiffly held up three fingers, shuddered suddenly and moaned. Many similar scenes occurred, of which Blumhardt would gladly have had more witnesses. But most of the demons that appeared from August 1842 until February 1843, and even later, were among those that fervently longed for release from the bonds of Satan. They spoke numerous languages, but for the most part non-European ones. The attempts of individual demons to speak German were strange and sometimes funny, particularly when they tried by circumlocution to express ideas for which they did not know the German expressions. Occasionally there were words that Blumhardt was unable to ascribe to any of the mentioned types of demons, for they sounded like the language of a higher region. They were words of instruction and of reference to God, addressed in part to people present, and in part to the demons themselves, to make them aware of the impious nature of their doings.

For a long while Blumhardt did not know how to behave toward the different kinds of spirits, particularly those that were suffering greatly and begged for his help. “For a long time I did not pay any attention to what they said,” said Blumhardt, “and I was often seriously distressed on seeing the woeful expression on their faces, their hands raised in entreaty, and the tears streaming from their eyes, while listening to their words of despair and fear, and to their appeals, which should have moved a heart of stone. Reluctant as I was to take action for their release, because I feared for the integrity of my creed as a Protestant, I could in the end not refrain from making the attempt, especially as the demons would not be driven away by either threats or exhortations. The first demon with which I ventured the experiment was the spirit of that woman who seemed to have been the start of the whole matter. She again appeared in Gottliebin, and announced in a firm and determined manner that she wanted to belong to the Savior, and not to the Devil. She then said how much had been changed in the spirit world as a result of the battles that had been fought, 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 the mystic expedients that were currently so popular among people, and to which the demons had tried to drive me, I would have been lost. As she said this, she raised her finger meaningfully and closed her remarks with the words: ‘It was a terrible fight that you undertook.’ She

then entreated me urgently to pray that she might be completely freed 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. They also took place without commotion. Nevertheless, the real interrelationships behind the events seem to have remained hidden to him.

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 is pointing out the way to you, and that it is not up to me. Go wherever He directs.” The spirit continued: “Might I not 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 upset no one, and if Jesus is willing, you may come.” Thereupon a voice called from the patient’s mouth: “Not indoors! God is a judge of widows and orphans!” The spirit started to cry and begged to be allowed at least to enter Blumhardt’s garden, a request that the Divine control appeared to grant. From all indications, this was the spirit of someone who during life had deprived widows and orphans of their shelter.

Certain other experiences related by Blumhardt in his report have been purposely omitted by Zuendel in his biography of the clergyman. Zuendel’s reason for so doing was that in his opinion the dreadful and agonizing tricks of the Powers of Darkness witnessed by Blumhardt would dwarf the impression of the powerful Divine aid and would detract from it. It would, however, undoubtedly have been better had Zuendel related the facts in full, for the truth need never shun the light of day.

What Zuendel omitted had to do with the power of the evil spirits to convert material substance into spiritual substance, to transport it in this state to other locations, for example into a human body, and there to condense it to solid matter again. The laws governing such “dematerialization” and “rematerialization” have been described in detail in the section on od in this book. Blumhardt uses the popular term “*magic*” to refer to these occurrences. But let us now listen to Blumhardt’s own account. He says: “Although I have already related so much that is incomprehensible and unheard of, the worst is yet to come. I shall continue to honestly relate what I remember, and I am certain that the Lord will hold His Hands over me also in this narration. My only consideration is to relate all this to His honor, Who is the Victor over all dark powers.

“On the 8<sup>th</sup> of February, 1843, a new phase in the illness began. From then on I observed still more horrible apparitions and effects of the most varied magic. I was horrified to find that all the things that had until then been considered the most ridiculous popular superstition were actually happening before my eyes. Countless objects were magically transported into Gottliebin’s body, with the intent to kill her. She began vomiting up sand and little pieces of glass. Then came all sorts of iron pieces, especially old and bent nails of the sort used to nail boards together. Once, after the young woman had gagged for a long time, 12 such nails dropped one after another into the washing bowl held before her. Shoe buckles of various sizes and shapes, often so large that one could hardly comprehend how they could get through her throat, also emerged. She also choked up a piece of iron so large and broad that it took her breath away, so that she lay there for a few minutes as though dead. Countless pins, sewing needles and pieces of knitting needles also came out, often one at a time, but often also en masse, tied together with paper and feathers. It sometimes appeared as though knitting needles were drawn clear through her head, from ear to ear. Once several pieces, the length of a finger, came out of her ear. Another time I could, by laying my hands on her, feel and hear needles breaking or turning and being bent inside her head. Some were steel needles, small pieces of which moved slowly towards her throat and then came out of her mouth; others were of iron and bendable, and finally worked their way, bent three or four times, but whole, out through her mouth. I also pulled a great number of pins out of her nose. Once 15 such pins came out of her nose simultaneously and with such force that they all remained stuck in Gottliebin’s hand, which she had held before her face. Another time she complained of a headache, and, as I laid my hand on her, I saw little white spots shining through her skin. They were 12 pins, which were still stuck halfway into her head, and which I pulled out one by one, Gottliebin flinching in pain each time. I also pulled sewing needles out of all parts of her upper and lower jaw. First she had felt an acute toothache, but for a long time one couldn’t see anything, until finally one could feel the tips. I could pull them out only with great effort. Two old, bent pieces of wire, as long as a finger, even appeared in her tongue, and it took time and effort before they could be completely pulled out. Another time, two long pieces of wire, bent many times over, were wound under the skin of her whole body. It took my wife and me a whole hour to remove them completely. Gottliebin fainted more than once during the procedure, something that happened quite frequently. Out of her whole upper torso there emerged knitting needles, whole and broken in half, in such number that I estimate them at about 30. They came out now broadside, now lengthwise, and sometimes from out of

the pit of her stomach. Often, when the needles were already halfway out of her, it took me another half hour, using all my strength, to draw out the rest. Other objects, needles of various types, large pieces of glass, pebbles and once a long piece of iron also came out of her chest.

“I really can’t blame anyone who doubts what I am saying, for it goes too far beyond all imagination and comprehension. But these events, which extended over a period of almost a year, were also always observed by a number of other witnesses. I had to insist on having such witnesses there with me, if only to preclude nasty gossip. So I can recount these events openly and boldly, as I can be absolutely certain that there was not – nor could there be – the least bit of fraud involved. Whenever I visited her during that time, whether I had been called or not, something began to move within her and worked its way out of some part of her anatomy. The pain was always dreadful, so that she more or less fainted each time. She said: ‘I can’t stand it. This will be the death of me.’

“All these objects could be removed from her only with prayer. Whenever she complained of a pain somewhere, I had only to lay my hands on her in prayer, and she could soon feel the object move and turn and seek a way out. The outer skin was the most difficult to penetrate, and one could often feel something pushing its way out for a long time. There was never any blood, and no wound was produced. At most one could identify for a while the spot where something had worked its way out. This was only the case, however, when the removal had taken place accompanied by prayer. On occasion, in my absence, and driven by the intensity of the pain, she cut her skin open with a knife, and these wounds could hardly be healed at all.

“Living creatures also came out of her mouth: grasshoppers, bats, frogs and on one occasion a viper, which wounded her in the neck afterwards and bit her foot so violently that the bleeding almost wouldn’t stop.

“I cannot close my account of this segment of the battle without relating at least one more occurrence of the most horrifying kind. At the beginning of December 1843, Gottliebin had a nosebleed that wouldn’t stop. After she had already lost a bowl full of blood, the bleeding began anew. How she could have remained alive after such an enormous loss of blood is beyond me. The blood had a particularly pungent odor and always looked very black. One day, as I was returning home from another town, someone came running towards me and said I should please come quickly to Gottliebin. I hurried there and saw people looking out of the windows, horrified and shouting, ‘Pastor, it is urgent!’ I entered Gottliebin’s room.

The suffocating stench of blood almost drove me back out. She sat in the middle of her small room, in front of her a pail half filled with blood and water. Across the length of the room to either side of her there was a wide pool of blood. She herself was so covered with blood that one could hardly see her clothes. The blood poured forth out of both ears, both eyes and her nose, and it even bubbled out of the top of her head. It was the most horrible sight I have ever seen. For a moment I was baffled. Then I pulled myself together. A short, intense prayer brought the flow of blood temporarily to a halt. I had her face washed, which had been no longer recognizable, also her head. Then I felt for a spot on her head, where she said there was something. I discovered a small, bent nail above her forehead, boring its way upward. At the back of her head, under the skin, something was working its way downward. Finally, a large, bent nail emerged. Then the bleeding stopped for good, and by evening she was feeling quite a bit better and had regained some of her strength.

“Gottliebin could remember that in the past she sometimes felt something strange in her throat or body after having eaten some soup or other foods. Once she gave the leftovers of such a meal to a chicken, which immediately ran crazily about and after a while collapsed dead, as though it had choked. She cut open the head and neck of the chicken, and found – to her horror – a bunch of shoe nails. How could such objects get into head and body? Gottliebin recounted having seen the spirits of all kinds and classes of people come up to her bed at night. They had put something like bread into her mouth or touched other parts of her body. At once she had felt changes inside herself, and later the objects had come out of her. The large and the small nail that had caused the violent bleeding had been placed in her head, in some peculiar way against which she could offer no resistance, by a spirit in priest’s vestments that had been waiting there for her out in the middle of the street. Soon thereafter the bleeding had begun.

“One night three men appeared to her in spirit form, holding a glass filled with a poisonous substance. Again she could not move. One of them opened her mouth, another held her head, and the third wanted to pour the liquid into her; however, he succeeded only in pouring a little of it into her mouth. In order to suffocate her, they now closed her mouth again and held it shut. The fumes from the liquid, however, escaped through her nose. While all this was happening, she managed to utter only a short prayer, with a sigh. As the men realized that they were not succeeding in their objective, they poured the contents of the glass over her head and departed. In the morning, Gottliebin’s nightcap had been corroded by a foul-smelling yellow substance and could easily be crumbled.

“Another evening she had hung her skirt on the door of her room for the night. Her sister, who slept in the same bed with her, knew precisely what was in the pocket of the skirt and also that Gottlieb had not gotten up out of the bed. Gottlieb, however, saw a figure walk up to her skirt, take a little metal money box (of the sort that farmers have) and a few other things out of the pocket and come over to her. The following morning, she retched and vomited up coins and the little metal box.

“Finally, as these events seemed to multiply endlessly, I gathered all my inner strength in prayer and begged God, as He was the power that had created everything out of nothing, to convert these objects back into nothing, so that the power of the Devil could be nullified. I fought in this manner for several days, and the Lord, Who had said, ‘Everything that you ask in My name, that will I give you,’ kept his word. I was successful.”

But also this presumed end was followed yet again by horrible symptoms of illness in Gottlieb, which seemed to be purposely aimed at her death. Once, when she had wounded herself in an unbelievably terrible way, the wounds were miraculously healed. Suddenly, however, they burst open again, and a friend of hers came to Blumhardt in great consternation, saying that Gottlieb could die any minute. “I threw myself onto my knees in my room,” recounts Blumhardt, “and spoke out boldly. This time – so strong had I become – I refused to grant the Devil the satisfaction of going there personally, but rather had Gottlieb’s friend tell her that she should get up and come to me. She would be able to do it in her faith. It didn’t take long before she came walking up the stairs. No one can know the feeling, however, that came over me then.”

The end of the story is told 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 Katharina, 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 interrelated. I cannot go into each individual occurrence in detail, as the things that happened were too varied to remember.

“These were days that I hoped to never see again, for matters had reached a point at which I had to risk everything, so to speak, as in a case of ‘conquer or die.’ As great as my exertions, however, were my feelings of Divine protection. The brother was the first to be freed, and so completely, that he was able to help effectively in what followed. This time it was not Gottlieb who bore the brunt of the action (after a few further battles, she

also appeared to be quite free of the demons), but her sister Katharina, who had never experienced the slightest such phenomena in the past, but who now became so raving that she could be restrained only with the greatest difficulty.. She threatened to tear me into a thousand pieces, and I could not dare to approach her. She constantly attempted to tear her body open, as she expressed it, with her own hands, or lurked slyly 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 malicious tongues were wagging in her at once. The most remarkable part of it was that she remained fully conscious, and one could speak to her, yet even when she was severely reprovved for her conduct, she said she could not 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 fervent and earnest prayers, her distressing experiences gradually disappeared from her memory. Nevertheless, the demon could still clearly be heard within her and it claimed 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 claimed that if it were sent into the abyss, sorcery would be so severely wounded that it would gradually bleed to death.

“Suddenly toward midnight the girl uttered repeated sounds, maintained for as much as a quarter of an hour, that constituted a single scream of despair so powerful that it seemed to threaten to shake the house to pieces. Nothing more horrifying can be imagined. Inevitably, half the population of the village heard the conflict and was terrified. In the midst of it, Katharina was seized with a fit of trembling so violent that it seemed as though all of her limbs wanted to shake themselves loose from each other. Amid exclamations of fear and despair, the demonic voice could be heard expressing gigantic defiance, challenging God to give some sign that it should be spared the ignominy of laying down its part like an ordinary sinner, and that it be allowed to go to hell with honors, so to speak. It is hardly likely that such a horrifying display of mingled malice, despair, defiance and arrogance has been seen elsewhere. Finally, there came the most moving moment, which cannot possibly be conceived by anyone not actually present as an eye- and ear-witness. At two o’clock in the morning, the alleged angel of Satan bellowed out, in a voice of which the human throat seemed scarcely capable, while the girl threw her head and upper body backward over the back of her chair: ‘Jesus is the victor! Jesus is the

victor!’ These words could be understood as far as they could be heard and they made an indelible impression on many hearers. Now the strength and power of the demon appeared to fail more and more from moment to moment. It became ever quieter and calmer, less and less able to move, and finally it 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-year 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 looked after these mediums who were in the Evil One’s power, the same thing would have happened to them that happens daily to so many people whom, in our general complete ignorance of the phenomena, we leave to their own devices. They would either have landed in an insane asylum, or would have put an end to their lives by committing suicide. The inmates of our asylums are in large part the victims of the low spirit world, and these same uncanny forces are also often at play in the case of suicides.

Gottliebin Dittus was a “deep-trance medium.” How she developed as a medium cannot be determined from Blumhardt’s report. It is quite probable that she had engaged in “table tapping” with her brothers and sisters, and that her innate mediumistic abilities became stronger and stronger in this way.

She would lose consciousness whenever her own spirit was forced from her body by foreign spirit beings that then took possession of her. At the departure of her own spirit, she would fall down as though dead and would be brought back into an upright position by the spirit of some demon that had entered her body and made its pronouncements.

The powerful rapping sounds were produced by means of the od that Gottliebin’s strong mediumistic abilities made available to the spirit world, and with which the latter brought about those resounding blows that seemed so inexplicable to the witnesses. The greater the odic power accumulated in the medium, the louder these blows became, and this odic power was reinforced by the quantities of od emitted by the people around her. Although he was unaware of the fact, Blumhardt was also endowed with considerable mediumistic power; hence, 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 Gottliebin’s mediumistic od.

Her sister Katharina was not a deep-trance medium, but went into part trance only. Consequently, her spirit was not entirely displaced from her body and could hear everything spoken through her by the foreign 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 foreign spirit being.

Blumhardt gradually learned to distinguish the different kinds of spirits. Above all, he became convinced of the important fact that a Divine control presides when higher spirits and spirits that, although suffering, are of good will appear, so that everything proceeds in perfect order. This controlling spirit determines which spirits are to be admitted. Hence, the suffering spirits that had been granted access by the higher controlling spirit 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 order of a higher authority for the sake of being instructed by Blumhardt and having him show them the way to God; they were therefore entitled to this instruction and it was his duty to grant their petitions. Unfortunately he did not recognize this duty until later.

The instructive feature of these occurrences for 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 submit a report 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 gradually learned to correlate certain things in this field. The eternal laws governing communication with the spirit world seem to have remained unknown to him until his death. For this reason he was unable to recognize the way in which both the people of Israel and the first Christians communicated with the good spirit world. He did, indeed, experience in a harrowing manner the speech of evil and greatly suffering spirits through human mediums, but the wonderful messages brought by God's high spirits through speaking mediums were denied him. There was a good reason also for this, for there is a time for everything that happens. Undoubtedly the conditions of the times in which Blumhardt lived were not suited to purposely established

communication with the good spirit world, and undoubtedly also, given the attitude of his church toward these matters, Blumhardt would have endangered his entire activities and his position. As it was, he met with enough opposition on the part of his ecclesiastical superiors, when later the good spirits began to manifest themselves to him and 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 against Blumhardt on the part of the leaders of the Protestant Church. Even God's spirit world adapts its activities to the circumstances presented by the conditions of the times.

If Blumhardt had seen and personally experienced harrowing examples of the outpourings of the spirits of darkness upon mankind, he was also to witness in a far more wonderful manner the outpourings of the spirits of God upon him and his congregation, in a way that recalls the outpourings of the Divine spirits during the early days of Christianity.

The spirits of repentance and change of heart were the first gift from above granted to Blumhardt for his whole parish and its surroundings after his faithfully fought battle against the Powers of Evil. One by one all of the inhabitants came to him, impelled by some irresistible inner force, and confessed the sins of their lifetime. Blumhardt was inwardly told by a spirit of God to whom he could say that their sins would be forgiven. So 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 outpouring of the Holy Spirit."

The spirit of healing also came upon Blumhardt. The most severe illnesses were cured by the laying on of his hands, his prayers and 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, healing followed immediately. These miraculous events can 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 it must become more common, and that it is quite permissible to pray for a

complete revival of the original powers. In my case I have for the present received proof only of the fact 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 they can be recovered only gradually. Lack of faith and the defection of Christianity for more than a thousand years had brought upon us the Lord's disfavor and an overabundance of the powers of Satan. Therefore we cannot make a new beginning just like that; if we attempt it, we very soon meet with obstacles. You can see from this how widely I differ from the Irvingites, who, ignoring the present state of the Christian world, want everything restored to them. The first thing that is needed is a new conversion of Christianity, and in a much more encompassing manner 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 large scale, as I witnessed on a small scale in my community, and as this is 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, alongside of which, of course, the real Antichrist will then rise up."

This exposition of Blumhardt's is somewhat obscure and only partly correct. The truth of the matter is that every human being, Christian or non-Christian, can enter into communication with the good spirit world, if he wants it 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 true path leading to God. What he receives is the sermon of 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 sermon of truth from the spirit world but fails to act accordingly will receive no further gifts from above. On the contrary, he will even lose the contact he at first had with the good spirits; no more good spirits will communicate with him. Whoever admits the truth into his heart and strives to reform his inner life accordingly will receive evidence of spirit powers such as we find among the early Christians, and in a manner corresponding with the individual's task in life. Among the early Christians, too, not everyone possessed the same gifts, nor were the individual gifts bestowed for the sole purpose of benefiting their recipients; rather, they were to be used for the general good of all. The Apostle Paul constantly emphasizes this fact.

Today, too, the smallest community of pious and devout men and women will receive the same things from the spirits of God that the first Christians received. The only requirement is that we strive with all our might for the good, and reject the influences of evil. Whether the group in question is large or small will never play a role in the workings of the spirit world of God.

A picture of the manifestations of the evil and the good spirit worlds similar to what we have seen in the case of the Protestant clergyman Blumhardt is encountered in the experiences of the Catholic priest Vianey of Ars.<sup>2</sup>

*Johannes Baptista Maria Vianey lived from 1786 to [1859];* hence a considerable part of his life falls within the lifetime of the clergyman Blumhardt. While Blumhardt was unfolding his beneficent activities in the German parish of Möttlingen, Vianey lived and labored in the tiny community of Ars in France. Because of his limited talents, it had cost Vianey great efforts to qualify for the priesthood.

From childhood on he had devoted much time daily to meditation and prayer. This inner concentration, which he continued to practice all his life, as did Blumhardt, brought about the development of his mediumistic gifts, the prerequisite for the influence exercised on people by the spirit world. The same was true of Blumhardt.

While the Protestant minister first witnessed the demonic manifestations through the medium Gottliebin 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 such effects were observed in any people in his parish or vicinity.

In other respects the experiences of both were the same. Blumhardt and Vianey witnessed similar activities of the demons; they also witnessed similar activities of the good spirits. Both received a very powerful spirit of healing. Both had the gift of clairvoyance as regarded past, present, and future events. Both were able to perceive the inmost condition of people by clairvoyance. The parishes of both pastors were miraculously blessed with the missionary spirit, and this gradually spread to far distant districts. Both became the goal of pilgrimages made by thousands of people tortured by the

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<sup>2</sup> *Joseph Vianey: Leben und Wirken des hl. Johannes [Maria] Vianney, Pfarrer von Ars.* 1930. Published by Gebr. Steffen, Limburg a.d. Lahn. [Engl. translation: *The Blessed John Vianney, curé d'Ars, patron of parish priests.* Transl. by C.W.W. The name Vianey/Vianney is variously spelled, cf. Appendix of Joseph Vianey's book. Square brackets contain corrections based on consultation of the cited work.]

consciousness of a sinful life, who went to confess their transgressions and to receive assurance of God's forgiveness. Both knew by inner inspiration to whom such assurance could be given. The coincidence in all these matters for these two men extends to the smallest details, enabling us to discover therein the workings of Divine law. Also the laws according to which the demons communicated were the same in both cases.

Let us now allow the facts from Vianey's life to speak for themselves, beginning with the demonic phenomena that occurred with him.

In his biography, the part dealing with the demonic influences is introduced with the following words; "Let me first say a word here for the benefit of those who feel tempted to have doubts on this score, or to smile as they read the following pages. They will not be the first to do so. In fact they will not form or express a single opinion on the subject that was not formed or expressed by the world during Vianey's lifetime, and which the clergy of his day expressed even more forcibly than did the laity. 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 area. Forthwith all of his "dear" colleagues explained to the curate of Ars that he was a great dreamer and that his brain was ill; that the [cave] out of which his demons came was nothing other than the stewpot in which he allowed his potatoes to grow moldy. 'My dear colleague,' they used to tell him, 'live like everyone else. Eat more nutritious foods. Then your brain will get well and you will see nothing more of those [devilish tricks].' [pp. 66-67]

"Vianey, it should be explained, lived very modestly, and almost exclusively from potatoes, which he cooked on the first day of the week for the whole week and ate cold; by the end of the week they had often become moldy.

"So, far from being a weak spirit who would become a victim to hallucinations, as his colleagues had convinced themselves, Pastor Vianey was by nature so hard to convince, that at first he would not admit it was devils that plagued him. It was not until he had sought in vain for an explanation of the peculiar noises that 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's there?' There was no answer, and when the sound was repeated at the door leading to the stairway, he repeated the question. Again there was no answer. Inasmuch as he had stored in his parsonage some splendid vestments that had been given to him as a gift 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 and stood guard for several nights, hearing the same noises but discovering nothing. A watch that was set in the belfry was equally unsuccessful. Violent blows were heard, but nothing was seen. This alarmed the watchmen, and even the curate became quite frightened. One winter night, when he had again heard loud blows against his door, he sprang hastily out of bed, and went down into the courtyard, convinced that the culprits, if that was what they were, must have left their tracks in the new-fallen snow, and that one could thus finally catch them. However, he saw no one, heard no further noises, and could not find any footprints in the snow. There was now no further doubt in his mind that he was being persecuted by Satan. [pp. 68-69]

“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 at making his ministerial activities less fruitful by robbing his over-worked body of its nightly rest. Everything about these annoyances seemed admirably designed to make it impossible for him to get any sleep. Generally Vianey heard one of those monotonous noises that more than anything else are notoriously conducive to sleeplessness. Sometimes the noises sounded like someone sawing or drilling through a beam, sometimes, as though a row of nails were being hammered in. At other times it sounded as though regiments of soldiers were marching by his door, as though a herd of sheep were trampling overhead, as though a horse were galloping across the tile floor, 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 rolling across his entrance hall, or as though an uproarious assembly were conversing in his courtyard in a foreign language. This last nuisance continued for several nights in succession. On another occasion he heard the door being opened and someone calling him curtly by his surname. He was also subjected to a world of coarse witticisms, among which the most frequent was: ‘potato-glutton.’ Moreover, his furniture was moved back and forth, and his curtains were pulled at with such force that he was surprised to find them whole in the morning.” (pp. 66-70)

Great were also the inner temptations he had to endure from the evil beings, through which they tried to drive him to despair.

We meet with the same thing in Blumhardt’s case. Unfortunately, the descriptions contained in his [Blumhardt’s] report of the demonic influences

to which he personally was subjected 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 demonic ruses was to completely destroy, or at least reduce, the effectiveness of these two men in leading their fellow human beings to God. For this reason they tried to ensnare Blumhardt, through Gottlieb Dittus, in the unfamiliar (to him) field of the demonic, and when these efforts had failed, to confuse and discourage him by external and inner opposition. With Vianey, they first tried to discourage him and to drive him to despair, using the Catholic clergy of the neighboring districts, who opened such a campaign of slander and insinuation against the poor curate of Ars and continued it for ten years, that anyone else would have given up. When this brought no results, the demons tried to undermine his health by depriving him of sleep, an effort that they kept up all his life. It was only in his last few years that he seems to have no longer been 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.

Their lofty Divine gifts were bestowed on both only after they had been severely tried in battle with the Powers of Evil and their human instruments. Everyone who wishes to work as an instrument of God for the salvation of his fellow human beings, and to acquire the Divine powers necessary for the purpose, must fight this battle. Christ himself had to fight this battle. His public activities, giving proof of the Divine power residing within him, began only after he had been subjected for 40 days and 40 nights to the terrible assaults of the demons, and had resisted them successfully. The servant is not above the master.

The reclamation of souls through the outpouring of a spirit of repentance and an inner mending of ways took the same course in Blumhardt's parish as in Vianey's, and, in both parishes, spread by degrees to the most distant regions. The first effect of spirits of repentance upon people's hearts is to awaken within them alarm over the sins and transgressions in their lives, and over the consequent separation from God. The inner alarm about themselves felt by people who have been touched by the spirit of repentance is so great that they find no rest until they have revealed their inmost souls to a faithful servant of God and have heard his judgment. They are irresistibly urged on by an unseen power, until they feel the Divine presence in their hearts and have the assurance contained therein that their sins have been forgiven. The sensation of happiness that then fills

their hearts is beyond the power of human words to describe. Let the reader consult the biographies of these two men to learn more about the inner feelings of these converts.

Vianey could tell at the first glance which souls did not require his help. He would ask them in a friendly way not to take up his time, occasionally telling them: “Go home and don’t worry. You don’t need me.”

The healing of ailing souls that could not cope for themselves was the main object of the curate of Ars. The healing of physical ailments was in his eyes of much less importance.

Vianey gave information to many about the lot of their departed dear ones in the Beyond, whenever he thought it conducive to their spiritual welfare. He was able also to see into the future by clairvoyance, and so 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 well being of individuals and not to the public good. To some of those who had reformed he predicted the imminence of their death; in other cases, he told third parties of the imminent death of a relative, so that they might be prepared for the event.

He also saw, in spirit, images of events in the distant future that concerned persons with whom he was engaged in conversation. One day, noticing a man in the crowd that was waiting for him, he said: “Get back to Lyons as fast as you can. Your house is on fire,” and so it was. On another occasion Vianey sent a peasant woman who had just confessed her sins home at once, telling her that a snake had crept into her house. The woman hastened home and searched all over the house, but found nothing. Finally it occurred to her to shake out her straw pallet, which she had laid out in the sun to air; as she did so, she saw a snake crawl out of it. He directed a young girl whom he saw standing in the church to return home without delay, as her presence there was urgently wanted; upon her arrival, she found her sister, who had hitherto been in perfect health, lying there dead. Once a woman came to Ars to confession who had gotten a bottle of an alleged miraculous remedy from a “sorcerer”. After Vianey had listened to her confession, he remarked to her: “You have told me nothing about the bottle that you hid in the bushes outside of Ars.”

Even more frequent was his ability to read the secret thoughts and feelings of others. This gift invariably manifested itself in the case of particularly difficult conversions. It happened almost daily that Vianey left his confessional and beckoned to those persons who were the most pressed for

time or the most unhappy, so that they might be the first to receive his attention.

Among his visitors were some who merely came to test his gift.. They left greatly humiliated. One of them confessed grave sins that he had made up. Vianey listened to him quietly, then said: “You indeed have much guilt upon your soul; but the evil that you have actually done does not consist of the sins you have just recounted to me, but of the following ones,” whereupon Vianey, to the great dismay of the impostor, revealed all of the foul deeds in the latter’s past.

Those who could not visit Vianey personally and were obliged to communicate with him by go-betweens or by letter were healed, advised, consoled or reformed by him at a distance.

Every hitherto mentioned individual trait in the picture of the spirit forces working in Vianey’s case also appears in kind and in extent, and, it might be added, identically, to the smallest detail, in the case of Blumhardt. It is difficult to say which one of the two, Vianey or Blumhardt, was visited by the greater number of people, who streamed to them in thousands and experienced in their own persons the miraculous workings of their powers.

Another manifestation that was shared by both was what might be called a miraculous multiplication of the loaves. With Blumhardt it happened that, owing to the great influx of outsiders who were hospitably received and lodged by his parishioners, a serious food shortage developed. Yet, a special blessing presided over these meals. One family, which did not have enough food on hand for 14 people, managed to give 42 people enough to eat with food left over. In Vianey’s case an even more apparent miracle is reported, which was witnessed by everyone in his parish. He maintained a home for poor children; one day there were no provisions left except a few handfuls of breadfruit in the granary. With a heavy heart he made up his mind to send the children away, but before doing so, he offered one more prayer to God for help. On going back to the storeroom he found it filled to the top with grain. All of his parishioners likewise climbed up to the granary to see the grain. The event caused a great sensation throughout the entire district. Even the bishop later came and had them show him how high the granary had been filled.

If we compare these two men as instruments of God, we cannot fail to notice a very important point. *We have before us two men of radically different creeds:* on the one hand, a Catholic priest, who venerates saints and relics, who attributes all cures to Saint Philomena, who celebrates mass and regards confession as a sacrament essential to the forgiveness of sins, who

believes in transubstantiation and holds fast to all other teachings of his church – and on the other hand, the Protestant clergyman Blumhardt, whose creed is diametrically opposed to Vianey's, who categorically repudiates the adoration of saints and relics, the Catholic mass and sacrament at the altar, the Catholic form of confession and absolution, popery and everything connected therewith as not ordained by God, but deriving from human errors. And yet, under the hand of God, both rank equally as instruments for delivering mankind from sin and from Satan, and for guiding it back to the home of the Father. Both, *in spite of the differences in the tenets of their respective creeds*, receive the highest gifts Christ promised to those who believed in him.

In one respect they are alike: in their profound faith in God and in their consequent unshakable trust in Him, as well as in their great love of God and of mankind. Before God, therefore, the religious denomination to which a man belongs is of no weight. He regards it only as an outer garment hung on people's shoulders that has no influence upon their spiritual personality, if this is imbued with faith in God and with a love of God. He allows people to retain this garment, this patchwork of human errors, as long as it does not obstruct the task that He has assigned to them.

If one should ask why the good spirit world did not enlighten these men as to the errors in their religious views and inform them of the truth, the answer is not difficult.

In the first place, such enlightenment was not necessary, because the doctrinal errors in no way obstructed the work that God had assigned to both. They were called upon to persuade the people of their immediate neighborhood and those somewhat farther afield to search their hearts and to return to God, something which neither the Catholic nor the Protestant creed stood in the way of.

Above all, however, the spirit world could not enlighten either Blumhardt or Vianey as to the errors of his religious doctrines without making the fulfillment of their duties impossible. Had the Protestant clergyman Blumhardt received any new insights into the truth, he would have to have altered his teaching accordingly. He would thereby have placed himself outside of the Protestant Church and thus lost his position as well as his sphere of activity.

The same thing is true to an even greater extent of the Catholic priest Vianey, for had he departed in only a single point from the doctrines of his church, he would have been done for in no time.

Among Catholics the task of saving souls could be performed only by one who wore the robes of the Catholic faith, just as Blumhardt could hope for success among his co-religionists only as a representative of the Protestant creed.

Even as it was, the efforts of both were attacked beyond measure by their own colleagues, although each of them was devoted to his church. How much more, then, would they have been opposed, if they had departed in one point or another from the doctrines of their respective churches?

In Vianey's case especially, there were no bounds to the attacks by his colleagues. As already mentioned, he was persecuted, criticized, reviled, made the object of suspicion and slandered by them for 10 years, and he was even threatened with extreme violence. When the Catholic clergy of his immediate and more remote neighborhoods saw their parishioners also hastening to Vianey and paying more heed to his opinion than they did to those of their own priests, envy and jealousy reared their heads. They spoke of him as the ignorant priest, who had barely been able to acquire a little Latin and had nearly been expelled from the seminary. Above all, the enthusiasm with which people spoke of the curate of Ars caused the hatred harbored against him by the other clergymen to overflow. He was slandered most shamelessly. Priests forbade their parishioners to go to Ars for confession and threatened them, in case of disobedience, with exclusion from the sacraments and denial of absolution, even in the hour of death. Sunday after Sunday they inveighed against the curate of Ars from their pulpits. Speaking of this in later days, Vianey once said: "The Gospel was allowed to rest in the pulpit; instead, everyone was busy preaching sermons against the poor curate of Ars." While some ridiculed his ignorance, others cast doubts on the life he was leading. He received countless anonymous letters in which he was accused of the greatest baseness in the vilest language. The clergy even tried to incite the public against him. Mornings, on opening his front door, he would find it covered with placards accusing him of having passed the night in the most shameful debauchery.

Here, as well as in Blumhardt's case, we find a repetition of what the Jewish priesthood did to Christ: "What are we to do? See how the multitudes run after him, this wine drinker who associates with sinners and whores." The popular sayings about "clerical jealousy" and the fact that one clergyman is another clergyman's Devil were again confirmed in the case of these two clergymen.

Even if the attacks made on Blumhardt by his colleagues did not reach the level of meanness of those delivered against Vianey, he nevertheless had to endure much suffering and persecution at their hands.

If such a life-and-death battle was waged against these two men despite their faithfulness to their religious creeds, imagine what would have happened had it been possible to prove that they held views in conflict with the teachings of their churches.

God and His spirit world, in selecting and preparing their instruments, take into consideration the conditions of the times and the religious atmosphere that prevails in the circles in which these instruments are to work. Human opinions and errors are ignored by God's spirit world, as long as they do not constitute a serious obstacle to the attainment of the goal it has set. Not a single one of Vianey's erroneous religious beliefs was corrected by the good spirits that appeared to him, because these errors in no way interfered with the task he had to perform. Only when he, as a result of his mistaken views on physical penance, which he regarded as particularly pleasing to God, undertook to rack his body with penances, did the spirit world intervene and teach him. Such intervention was imperative, since a weakening of his physical strength would necessarily have resulted in a corresponding loss of effectiveness of his efforts. A commanding voice, which he heard by clairaudience, reminded him of the real task that had been assigned to him. Speaking of this incident, Vianey says: "I do not know whether it was really a voice that I heard, or whether it was a dream; at any rate, it woke me up. This voice told me that it was more pleasing to God to save the soul of a single sinner than to offer all kinds of sacrifices. This happened at a time when I had resolved to do penance for my own sanctification."

Vianey, the Catholic priest of Ars, was canonized by his church. If it were within the power of man to canonize man at all, then the Protestant clergyman Blumhardt would be entitled to the same honor, for in point of character and effectiveness, and of the amazing gifts with which he was endowed from on high, he was in every way his Catholic fellow-clergyman's equal.

The lives of these two men show that the good and the evil spirit powers are as actively involved with mankind today as they were at any time in the past, and that their workings are subject to the same laws.

## Spiritism in the Light of Modern Science

Prior to when I became acquainted with communication with the spirit world, I had had no knowledge of the possibility of such communication, having read neither books nor journals dealing with the subject. Similarly, throughout the time in which I was receiving from my guides in the Beyond the teachings recorded in this book, I had no contact with other spiritistic circles nor did I consult any spiritistic literature. As a clergyman, I devoted my full attention to the truths that were imparted to me week by week through the mediums and that, more than anything else, caused a fundamental change in my religious views. My hours of study were devoted to the Scriptures, as I was eager to learn whether the new truths that were demolishing the structure of my previously held beliefs agreed with the teachings of the Bible. The Holy Writ was my criterion. Moreover, the spirit world was constantly urging me to compare my newly acquired knowledge with what is in the Bible. At our religious meetings, the spirit that manifested itself regularly took up the Bible and explained its contents.

However, after a certain time, when I had absorbed the new picture of the truth, and it had become my firm conviction, I was told to acquaint myself with present-day spiritistic phenomena. This would give me the opportunity of testing and interpreting these phenomena in the light of the laws imparted to me. Should I witness anything that I could not understand, I could obtain the desired explanation by asking for it at one of the séances I attended.

From the outset I resolved to test only those phenomena of whose genuineness there could be no question.

At about that time, early in 1928, I heard of a scientific journal published with the cooperation of eminent professors from almost all countries, and devoted to the discussion of occurrences that cannot be explained by any known natural laws. This periodical is entitled: *Zeitschrift für Parapsychologie*<sup>3</sup> [*Journal of Parapsychology*]. “Parapsychology” is the science of things beyond the scope of the familiar laws governing the psyche.

I used the 1926 and 1927 volumes of this journal, the earliest published, as the material for my comparative studies. The facts related therein are so thoroughly substantiated as to leave no room for doubt

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<sup>3</sup> *Zeitschrift für Parapsychologie*, Oswald Mutze Publishers, Leipzig. [Text in square brackets is added as an explanation or is a correction based on the cited source.]

regarding their authenticity, and they embrace all phenomena observed in the realm of spirit communication. To be sure, the periodical confines itself to reporting the facts. Opinions differ widely on how these facts are to be explained. Modern science refuses to recognize the existence of a spirit world responsible for these phenomena, and it is only very occasionally and with the greatest reluctance that a scholar will mention the possibility of intervention on the part of spirit beings. Instead, explanations are concocted that must strike any normal person as absurd.

As the “mediums” are the sources of power used by the spirit world for the production of the various phenomena, I shall, on the following pages, group the occurrences observed at the present day around mediums discussed in the publication in question. I take the facts from this journal and I append their correct interpretation at the end of each section.

*The medium Kluski in Warsaw. (Zeitschrift für Parapsychologie, 1926, pp. 5-22)* F. W. Pawlowski, professor of anatomy at the University of Michigan, U.S.A., gives an exhaustive account of his observations of the medium Kluski in Warsaw, writing:

“The phenomena I witnessed with Kluski were most extraordinary and surpassed everything I had previously read and heard of such matters.

“The usual preliminaries that preceded a séance with the medium Kluski consisted of a minute examination of the room in which the experiment was to be held, and of all the articles contained therein. Windows and doors were locked and sealed, and strips of waxed paper bearing the participants’ secret marks and signatures were pasted over them. If it was desired and when no ladies were present, the medium sat there completely naked.

“As soon as all the participants had taken their seats at the table and formed a chain, the medium immediately went into a deep trance. The phenomena usually made themselves evident at once. The chain was formed by hooking the little finger of each hand into those of one’s neighbors. This allowed the observers to move the rest of their hand freely, as for writing, or for feeling or touching objects, without breaking contact.

“The séances were held either in complete darkness or by the light of a red lamp. In either case, luminous plates lay ready on the table. The plates are about one square foot in size and are made of light wood, with handles something like those of hand mirrors. They are painted on one face with a luminous substance. [Before the séance they are exposed to magnesia (sic!) light.]

“It is often unnecessary for the participants to turn off the white light in the room, for as soon as the medium begins to fall into a trance, the white light goes out of its own accord and the red light is turned on. Habitual séance attendees relate that the lights’ fading and coming on proceeds slowly and by stages. [I did not see this myself.]

“From personal experience and from firsthand testimony given by perfectly trustworthy observers, I can state it as a fact that the medium Kluski produces the following phenomena:

a. “*Rappings* or knocks that are very typical and at the same time quite unusual. I heard them often and noted their peculiarity at once, without having my attention called to it by anyone else. I could distinctly hear, or rather feel, that they were not produced on the surface of the table or of the wall, but within them. I mention this particularly, because I made several attempts to imitate the rappings produced by Kluski, but failed entirely to reproduce the sound of the rappings heard at Kluski’s séances.

b. “*Levitations* (floating of the human body in the air without support). I did not witness these personally, but heard that they often occur at Kluski’s séances. Not only was the table knocked over and lifted, but the medium himself as well as one or more of the participants were raised several feet above the floor.

c. “Kluski’s specialty is the production of partial, or, more often, of completely formed *apparitions* or *phantoms*. The partial materializations are usually heads. These materializations appear almost instantly either above or behind the medium, but even more often behind or between the séance participants, who are seated at some distance from him. After a few sharp, clearly audible raps on the table or the walls, bright stars or sparks appear, rising above the table and floating upward toward the ceiling..... These sparks, which have a bluish light, vary in size from that of a pea to that of a hazelnut, and often as many as a dozen appear. They all move simultaneously and at considerable speed [3-4 feet per second] above the seats of the séance participants, flying in all directions and forming groups or by twos. Some vanish, while others descend in pairs close to the participants. Whenever they came within about 16 inches of me, I could see to my great surprise that they were pairs of human eyes that were looking at me. Within a few [seconds] a perfectly formed human head developed from such a pair of eyes; it was clearly visible by the light of a materialized hand with a luminous palm. The hand was raised above the head in order to illuminate it from all sides and to show it to the observers. All the while the eyes rested steadily upon the séance participants, while the face assumed a

friendly, smiling expression. I saw a number of such heads, occasionally two at a time, flying like balloons from one participant to another and, when they were asked: ‘Please come over to me’, taking the shortest route to the person making the request, often directly across the table and as swiftly as shooting stars.

d. “*Phantoms, which were invisible, whose footsteps, however, were heard on the creaking floorboards, came and touched my face and hands and my whole body with their soft, living hands and fingers. The sensation of the touch of a living human hand was unmistakable. These invisible phantoms will, if requested to, fetch objects from all over the room in which the séance is being held, and, in spite of the darkness, never grasp the wrong object, never collide with anything and never touch a participant, not even when moving a heavy object, like a bronze bust weighing 30 pounds, or when setting down an iron kettle filled with melted paraffin weighing 12 kilograms.*

e. “*Apparitions visible by red light. These phantoms generally picked up a luminous plate and turned the dark side to the participants, illuminating themselves and going from one person to another, to give each one the opportunity of observing them close by. The light radiated by the plate was so strong that the pores and roughness of the skin of the phantom faces and hands could be distinguished. On the nose of one old man I could even see the sinuous tracing of the tiny veins. I could also distinguish the texture of the cloth in which the phantom was clothed. These apparitions came so close to me that I could hear them breathe and feel their breath against my face.*

“But the most impressive and convincing feature of these apparitions when they came toward us were the eyes and faces, and their lively expressions. When questions were addressed to the apparitions, their facial expressions were always perfectly suited to the answer, and their lips formed an amiable smile.

f. “*The phantoms of animals we saw were chiefly squirrels, dogs and cats. On one occasion a lion appeared and on another, a large bird, either a falcon or a buzzard. I myself saw the first two mentioned species, which behaved quite naturally, the squirrel hopping about the table, the dog running around it, wagging its tail, jumping into the laps of the participants and licking their faces. In short, he acted in every respect as any trained dog would. The lion’s behavior, I was told, was more threatening; it lashed its tail, striking the furniture. The startled séance participants were unable to control this animal and put an end to the séance by awakening the medium.*

The buzzard flew about, beating against the walls and ceiling with its wings, and when it finally perched on the medium's shoulder, a flash photograph was taken of it by a camera that had been placed in front of the medium.

“Among this class of phantoms is also the strange specter of a creature called “pithecanthropus” by the members of the group. This apparition is frequently in evidence at Kluski's séances. Since it appears only in complete darkness, a closer examination of it is difficult. It has *the appearance of a hairy man* or of a large ape, its face being covered with hair, its forehead fairly high, and its arms long and powerful; its behavior toward the séance participants is rough and boisterous. It tries to stroke their hands or faces, and in so doing generally breaks up the séance, or the spectators are compelled to do so, as they are unable to control it. I saw, or rather felt it only once, when it brushed against me, and I noticed a peculiar odor which I could not define at that moment, but which other participants who were more familiar than I with the phantom described as that of a wet dog. On the occasion mentioned it passed behind me, going to the lady beside me, who was holding the medium's hand. It broke the chain and put an end to the séance by grasping the lady's hand and rubbing it against its face. This startled her so, that she screamed loudly.

g. “*Many [of the] apparitions have luminous hands*, that is to say, the palms of their hands shine in the dark. The light given off is white, slightly tinged with green, and it is so strong that whenever the phantoms hold or pass their hands above their heads, faces or figures, every detail is shown as plainly as when luminous plates are used. They thus illuminate themselves in order to give the participants an opportunity to observe them closely. However, they also turn their luminous hands or rather palms toward the participants, so that the latter are illuminated and, apparently, observed by the phantoms in turn. On one such occasion I could see distinctly that the light was not altogether steady, but was constantly vibrating, showing different intensities, although the light thrown off by the palm as a whole remained the same throughout. I could also see brighter sparks or rays fluctuating in zigzag or on different courses from the base of the hand to the fingertips. At the same time the luminous palms diffused a powerful smell of ozone.

h. “One of the rarest, but perhaps one of the highest types, is *the phantom of an old man that is completely self-illuminating*. I have seen it only twice. The apparition resembles a pillar of light and is, as I was told, often seen in the Kluski Circle. The light emanating from it is so intense that not only all the séance participants, but all objects, near and distant, in the room, are illuminated by it. When I saw the apparition the palms of its

hands and the region around its heart were more luminous than the other parts of its body. The phantom arose in the middle of the room, at some distance from us. The table around which we were seated stood in one corner of the room, with the medium sitting directly in that corner. The old man wore a high, conical headdress and was clothed in a long robe that hung down in deep folds. He approached us with majestic strides, his robe swaying as he walked. With his hands he made motions in the shape of triangles. At the same time he spoke in a deep, solemn voice. He stopped behind me for about 10 seconds, waving his luminous hands above us and speaking continually. Then he withdrew to the far end of the room and vanished. His coming was accompanied by a wave of ozone-rich air, which filled the room even after the séance had ended. The phantom is that of a very old man with a [long] gray beard. His language was rather guttural, and incomprehensible to anyone present, although between us we had a command of about 12 different languages. To date no one has succeeded in identifying this language or in discovering who the phantom is. Among the members of the circle he is known as the Assyrian priest, a designation that fits his external appearance perfectly.

i. “*Paraffin molds* were made by the phantoms. As soon as they noticed the kettle filled with melted paraffin on the table, they would approach it with evident pleasure and, on request, would make shapes in very specific and complicated positions out of the paraffin. They dipped their hands into the paraffin and allowed the glove-like molds thus formed to drop upon the table. Whenever the phantom hand is luminous, it can be seen as it splashes about in the paraffin like a goldfish in a bowl. The glove-shaped molds were treated rather carelessly by the phantoms. On one occasion a pair of them fell from the table into my lap and from there to the floor. I called the attention of the others to this, asking them not to move their feet, lest the molds be damaged. One participant asked the phantom to pick up the molds and place them on the table, which was immediately done. In the process my ankle was firmly seized and my leg pushed aside to make room under the table where there were 14 legs.

“The phantom required from 30-45 seconds to make a mold, whereas when I tried to do this myself, it took several minutes for the paraffin to cool sufficiently to be removed. Even then I found it impossible to strip the glove from my hand without breaking it; in fact, I was unable to accomplish this with a single finger that I had dipped into the paraffin as far as the second joint.”

“When I removed the paraffin from [a] plaster cast by dipping it into hot water, I noticed a *number of hairs* floating in the water. They were

common hairs, of the kind that grow on the back of the hand and on the third finger-joint. Since I was quite sure that I had used perfectly clean water and a white porcelain bowl in conducting my test, I was greatly astonished at this discovery. I therefore examined the previously made casts and noticed, through the [relatively] thin layer of paraffin, several bits of hair or down embedded in the paraffin on one of them.

“In this connection I experienced one especially noteworthy case. In one cast the hand is doubled into a fist, the tip of the thumb projecting between the index and the middle fingers. In this particular experiment the phantom had been asked to do something complicated, peculiar and hard to imitate, but was left at liberty to do whatever it liked. It seemed to reflect for a while as though trying to think of something especially appropriate. Then it dipped its outstretched hand into the paraffin, and only then made a fist. Before I filled this mold with plaster, I could see on the inside several irregularly shaped ribs of paraffin running through the hollow in the interior of the glove and supporting certain points. They corresponded to the curved recesses between the fingers.

j. “I saw only a few *apports* [objects produced at spiritist séances], and they were all small. I was told, however, that fairly heavy objects had been brought from distant rooms into that in which the séances are held. The most remarkable phenomenon of this sort was the disappearance of Kluski himself from the séance room, which had been locked and sealed. To their great amazement, the séance participants found him in a fairly remote room of the apartment, sleeping quietly [on a sofa].”

k. “I observed a considerable *drop in temperature* in the séance room. I, as well as several other observers, felt evident chills toward the end of the one, one-and-a-half or two-hour séances. The thermometers provided in the room showed a drop in temperature toward the end of the séances of from six to eight degrees Centigrade (10 to 15 degrees Fahrenheit). This is contrary to usual experience, since the temperature of a room, and especially of a tightly closed room, in which seven persons remain for a considerable time [1-2 hours], generally rises, the more so as the room in question was only of moderate size [12x20 feet].

l. “As the phantoms made their appearance I saw something resembling *luminous smoke* or *fog* floating above the head of the medium like a small *cloud*. This cloud moved to one side and in a few seconds became a human head, or else it would spread out vertically and become a complete human figure, which immediately began to walk about.

“The most astonishing and interesting part of these phenomena, so to speak their most important feature as far as I was concerned, was *the absolutely human behavior* of the apparitions. They acted precisely like guests at a party. As they passed around the table they greeted the more familiar participants with a smile of recognition, whereas they studied any newcomers attentively. The inquisitive look in their eyes is hard to describe. I could see from their efforts to understand our expressions, our smiles, our questions and answers, as well as from their actions, that they were particularly anxious to convince us of the fact that they were real beings and not illusions or hallucinations.

“These apparitions are also not always life size. Toward the end of a séance, when the medium has become rather exhausted, or if he felt indisposed already before the séance began, the phantoms do not appear full size, but are smaller by a third or a half. When I saw a phantom of this kind for the first time, I thought it was a child; on closer examination, I could tell by the wrinkled face that it was an old man or woman, though below normal size.

“When such a shrinkage occurred, the leader of the circle would often say: ‘Let us help the medium.’ He would then beat time, while all the participants *breathed deeply and evenly*. The effect was remarkable, for the shrunken phantom figure would instantly begin to grow and in a few seconds regain its full size.

“The phantoms that appear at séances with Kluski belong to different nationalities and generally speak their native language. Nevertheless they readily understand remarks addressed to them in any language. They seem to have the gift of reading the souls of others, for it is not necessary to utter a wish or a particular question. Merely thinking it is sufficient for it to be carried out. One need only to think that a phantom should do this or that, and it will be done or refused. In fact, phantoms occasionally refuse to do certain things, or they explain that they cannot do them, or cannot do them at this time, or they may promise to fulfill or try to fulfill the request on some future occasion.

“Not all apparitions are able to speak. Many prefer to make themselves understood by rapping, a very tedious and time-consuming process, since one always has to begin counting at the beginning of the alphabet.

“The voices are perfectly distinct and of normal strength, sounding like a loud whisper.

“The animated expression on the phantom faces while they are speaking is very convincing. In one instance I could plainly see the look of expectation in the face of the apparition of a Turk who bowed before me, saying: ‘Chokyash Lehistan.’ Seeing that I did not understand him, he repeated the words with a friendly smile. I still did not know what he was trying to say, but out of a feeling of admiration for his chivalrous nation I replied: ‘Vive la Turquie!’ (Long live Turkey!) His pleasure at my remark was evident. He smiled with radiant eyes, folded his arms, bowed and disappeared. I wrote his words down phonetically on my notepad and on the following day had them translated by someone who knew the language, who told me that they meant: ‘Long live Poland!’”

*Explanation of the facts.* Prof. Pawlowski’s personal experiences with the medium Kluski confirm in every respect what I had been told of the laws of spirit communication, and especially what is set down in the section of this book relating to odic force.

In all that takes place at the Kluski séances, the medium *does not participate in any way* as a thinking or acting personality. He is *simply and solely the source of power* from which the spirits that appear secure the od necessary for the manifestations. If the medium is unable to supply enough od, either because he is physically ill or because he is weakened from having already provided so much od, the phenomena take place either imperfectly or not at all.

Prof. Pawlowski saw the od as *luminous smoke* or *cloud*, or as *sparks* and *tiny flames*. Within these he saw pairs of eyes, and later, entire faces, that grew into complete figures in proportion to the increase of odic force.

It is the same thing that we find in the Bible in connection with the burning bush, the pillars of cloud and fire of the Israelites, the cloud above the Tabernacle, the cloud on Mount Tabor, and the small odic flames seen at Pentecost. All of these occur in the Bible in connection with communication with the spirit world, as has been described in detail in the preceding chapters.

When the report quoted above mentions the growth of the small materialized spirits to normal size as soon as the participants at the séance began to breathe *deeply and evenly*, in measured time, this will, after what has been said, be understood at once. Not only the medium provides od to the spirit world, but also the others present (some more, some less), especially when they have been attending such séances regularly. They are, so to speak, assistant mediums to the chief medium. It is a fact, furthermore, that the liberation of od by the participants is greatly increased by deep and

even breathing; hence, the art of breathing plays so important a role in the mediumistic exhibitions given by fakirs.

The *temperature drop* toward the end of the séances instead of a temperature rise as might be expected is also due to natural causes. As was stated in the chapter devoted to od, it is only in its condensed form that od is perceptible to the human senses and usable by the spirits for working on matter. It was further explained that the condensation of od is effected by means of *cold power currents*, according to the universally applicable law that *cold condenses*. Such cold currents must be applied in extra strength toward the end of a séance, because the warmth radiated by the persons present has an adverse effect on the condensation of the od. *These cold currents cause a drop in temperature.*

Prof. Pawlowski is astonished at the *human behavior* of the materialized spirits, into whose eyes and faces he could look, whose figures he could feel, and whose breathing, heartbeats and voices he could hear. If, however, we bear in mind that these spirits are the same personalities they were as mortals, that as spirits they possess the same organs we do, with the sole difference being that *theirs are spiritual whereas ours are corporeal*, we can readily understand that the heart of a materialized spirit beats audibly and that we can hear the breathing of the materialized lungs of the spirit beings, which function precisely like ours.

By the same token, the various *individual limbs* that appear are simply materializations of the respective *spirit limbs*.. The hands that were dipped into the paraffin until this cooled were the materialized hands of a spirit, and they had the same distinctive features that they had when that spirit lived in its earthly body. Hence, the thumbprint and fingerprints of a materialized spirit hand are exactly the same as those it had in human form. Furthermore, we find evident also all of the other peculiarities the spirit had when alive on earth when, as a spirit, it materializes using the condensed od of a medium. That is the reason *why also the hairs on its hands and fingers* can be seen, if the spirit, as a human being, had hairs there. Consequently it is quite natural that some of these hairs should have been found in the paraffin after it had cooled, for if a person whose hands are at all hairy dips them into hot paraffin, some of the hairs will fall out and remain in the paraffin.

At this point it becomes necessary to insert a very important observation. The physical peculiarities that spirits had as human beings *are retained by them in the Beyond only as long as they remain at the low spiritual level they occupied as mortals. If, however, they progress in the Beyond, their spirit forms become more beautiful and noble, and the defects*

*and blemishes of their human shapes disappear.* Nevertheless, even spirits that have acquired a different and more beautiful form due to their advancement in the Beyond are accustomed, when materializing at spiritistic séances, *to appear as they looked in their human form*, which they recreate for this purpose. They do this only if they have *friends or relatives* present at the séance and desire to be recognized by them. It is their way of establishing their identity, by showing themselves as the individuals they were as human beings.

The paraffin molds of which Prof. Pawlowski speaks could be made by the spirits only by dipping their materialized hands into the liquid paraffin and then *partially or completely* dematerializing or dissolving them after the paraffin had cooled. *Partial dematerialization* of the spirit hand, that is to say, a decrease in the thickness and a slight shortening of the fingers, was sufficient to withdraw the hand without injuring the molds. A hand-shaped mold could also be produced if, at the moment of immersion, the materialization had the *consistency only of a dense mist*.. The odic form of a spirit having this degree of condensation is even able to pass through solid matter. Therefore, a spirit hand of a mist-like consistency can be withdrawn from the paraffin mold and leave this behind even *without being dematerialized*. In this case the observer cannot perceive any change in the materialized spirit hand.

A spirit, therefore, has three ways in which it can make and strip off these molds: a) it may materialize its hand *solidly* and dissolve it again *completely* afterwards, b) it may dissolve the solid materialization only *partially*, reducing its thickness and length to the extent required, or c) it may condense the od only to the consistency of a heavy fog, in which case it can *without changing the hand* both make the paraffin molds and take them off without damaging them. In this last case the spirit hand moves out through the cooled paraffin without encountering resistance, grasps the form from the outside and lays it on the table.

When Prof. Pawlowski says that the spirits treated the molds rather carelessly and in one instance let them drop on the floor, while in other respects he commends their friendly and obliging manner, he shows that he is unfamiliar with a very important point. He seems not to know that the spirit cannot *keep* its hand *materialized* as long as it pleases. Such materialization depends entirely on the od at the spirit's disposal and on the degree of condensation of that od. *But, as we know, heat dissolves od.* Consequently, the hot or very warm paraffin very quickly weakens the materialization of the immersed spirit hand, and the degree of condensation is often no longer sufficient, when the paraffin molds are removed, to allow

the spirit to lay the mold down carefully. The molds are dropped, *not from carelessness* on the part of the spirits, *but from insufficient odic power* and condensation.

We can readily understand that not only the spirits of human beings but also the *spirits of animals* materialize, if we know that when an animal dies, its spirit leaves the physical body in the same manner as a human spirit. The only difference between the spirits of animals and those of humans is in the *degree of development*, not in the nature of the spirit itself. Animals are the incarnation of low spirits, while human beings embody spirits that have already made more progress upward.

The fact that animal spirits were materialized at Kluski's séances shows that the meetings of this circle were dominated by *the low spirit world*, even if now and then better spirits, like that of the "Assyrian priest", made an appearance there. These are as a rule the medium's guardian spirits, which endeavor to mitigate the influences of evil, as far as this lies within their power. They cannot, however, accomplish much in that direction unless the medium and the observers of their own accord seek connection with what is good and lofty only, and reject everything low and mean. The greatest harm from the connection with the low spirit world is to the medium himself, and not just spiritually but *physically* as well. In the teachings I received it was pointed out that the odic force taken from the medium by the evil ones is not restored. Hence, as Prof. Pawlowski says, the medium Kluski *is completely exhausted after every séance*, and often *has to be put to bed before he recovers consciousness*, which sometimes isn't until several hours later. For this reason Kluski prefers to hold séances only every two weeks, as they are too strenuous for him.

Evil, once it has gained admittance to such a gathering, through the shortcomings and the inner attitude of the medium and the other participants, and has found its activities appreciated and welcomed by them, will not budge from there. It does as it pleases, not what the participants want, and not infrequently perpetrates unmitigated mischief, at times creating frightening scenes that can be terminated only by closing the séance. The situation is well described by the words of the poet: "The spirits that I summoned up, I now can't rid myself of." [Johann Wolfgang von Goethe, *The Sorcerer's Apprentice*] Worst of all, *the medium's health is undermined little by little*. This is why a great many strong mediums fail completely after a time, since so much of their odic power is taken from them during their séances by the low and evil spirit world and is not replaced. *Once a medium's odic power is gone, the phenomena cease*. Such mediums are then exposed to a new danger, to which many of them fall victim.

Accustomed as they are to being highly regarded as important mediums, they do not have the humility and love of truth to openly admit the loss of their mediumistic powers, and so they try to conceal this loss by resorting to *trickery and deceit* until they are exposed. Exposures of this kind are then seized upon by the ignorant to brand the whole issue of spirit communication as a fraud and a swindle. On this score a heavy responsibility rests on all those who, when attending spiritistic meetings, do not see to it that from the outset everything is done in the name of God, and that all evil is barred. If a séance is regarded and conducted as a meeting for Divine worship, those who attend it have nothing to fear from demonic influences. *The forces of good are in control* and only that which is in accordance with God's will is admitted. One cannot, therefore, be too emphatic in warning against spiritistic séances that are held *merely out of sensationalism or scientific curiosity* and not in an endeavor *to come closer to God through communication with the good spirit world*.

Prof. Pawlowski's observation that the odor emitted by the higher spirits was pleasant and sweet, while he perceived an offensive smell like that of a wet dog during the materialization of the great ape, fully confirms what is said earlier in this book regarding the smell of od.

Prof. Pawlowski's account concludes with the following remarks: "It is impossible for anyone to deny or to reject these phenomena, or to explain them by ascribing them to sleight-of-hand performances. I fully acknowledge that it is difficult for most people to believe them, that it is hard to conceive of the possibility that, in the space of a few minutes, living human beings appear, whose bones can be felt through their flesh, whose heartbeats can be heard and felt.... I admit that all these things are beyond our comprehension. We have been spoiled by the marvels of modern science. We can [no longer] believe in natural things, presented to us in all their beauty; we can no longer believe *in the secret of universal life, in the Divine secret* that is so carefully guarded from us. *To admit the possibility of these things would revolutionize our entire perspective of life and death as well as that of philosophy and the sciences.*"<sup>4</sup>

"Scientific authorities will acknowledge the great mass of experimental material already available and will lend their hand to the establishment of the truth, regardless of those moralists who see in the acknowledgement of psychic phenomena a menace to morality and religion. Intellectual cowardice is more or less excusable in moralists, whose narrow

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<sup>4</sup> The translation of this passage has been corrected to accord with the original Pawlowski article in the *Zeitschrift für Parapsychologie*. Greber's German text contains a citation error here.

outlook concerns itself more with short-lived things, which are fleeting for the people at large.

“No scholar, no seeker after the truth can afford to take such a view. *In the end, truth will conquer and rule all things; one need, however, neither fear nor belittle it.*”

*Carlos Mirabelli, the Brazilian medium. (Zeitschrift für Parapsychologie, 1927, pp. 449-462)* In 1927 there appeared in Santos, Brazil, a book entitled: *O Medium Mirabelli*, containing a 74-page account of the phenomena observed with a medium of that name. These phenomena all occurred by daylight or at least by bright artificial light, at times in the presence of as many as 60 witnesses from the leading scientific and social circles of Brazil.

Inasmuch as the reports include the most incredible phenomena as yet experienced in this field, the editors of the *Zeitschrift für Parapsychologie* inquired of the Brazilian consul in Munich whether the persons cited in the book *O Medium Mirabelli* as bearing witness to the truth of these phenomena were known to him by standing and reputation. The consul replied with an emphatic yes, adding that he was *personally acquainted* with 14 of the witnesses named in the book, among them the current president of the Republic, who had acted as the chairman of a board of arbitration concerning Mirabelli. The consul furthermore named the Secretary of State, Reynaldo Porchat, Senator Muniz Sodre, and Olegario de Moura, professor of medicine at the University of São Paulo, and declared that if only these four men, who were not only great scholars but persons of proven character, speak out for anything, it was not for him to doubt the correctness of their perceptions.

Mirabelli was observed by 557 witnesses (452 Brazilians and 105 foreigners). They included 2 university professors, 72 physicians, 18 druggists, 12 engineers, 36 lawyers, 8 translators, 3 farmers, 22 dentists, 5 chemists, 20 writers, 89 statesmen, 25 military officers, 52 stock marketers, 128 merchants, 9 manufacturers, 18 journalists and 32 people with other occupations. In addition, many members of religious orders attended the séances.

Mirabelli is a *universal medium*, his odic power being sufficient for all types of spirit-communication phenomena.

*He is a speaking medium.* While in a state of trance, he speaks, besides his mother tongue and several of the local dialects: German, French, Dutch, English, four Italian dialects, Czech, Arabic, Japanese, Russian,

Spanish, Turkish, Hebrew, Albanian, several African dialects, Latin, Chinese, modern Greek, Polish, Syrio-Egyptian dialects, and ancient Greek. In his *normal state* he knows only his native language. While in a trance he holds lectures on subjects about which he as a human being knows nothing. These lectures deal with the fields of medicine, jurisprudence, sociology, political economy, politics, theology, psychology, history, the natural sciences, astronomy, philosophy, logic, music, spiritism and occultism, and literature.

According to the medium's own statement, nothing that he utters while in trance comes from him, but from spirits that speak through him and whose names he willingly gives. He calls them his spirit guides.

*Mirabelli is also a writing medium.* To date he has written in 28 different languages while in trance, setting down his words at a speed no writer in a normal state can equal. Thus in 15 minutes he wrote 5 pages in Polish on: "The Resurrection of Poland"; in 20 minutes he wrote 9 pages in Czech on: "The Independence of Czechoslovakia"; in 12 minutes, 4 pages in Hebrew on: "Slander"; in 20 minutes, a German composition on: "Greater Germany, Its Downfall and Resurrection"; in 40 minutes, 25 pages in Persian on: "The Instability of Great Empires"; in 15 minutes, 4 pages in Latin on: "Great Translations"; in 12 minutes, 5 pages in Japanese on: "The Russo-Japanese War; in 22 minutes, 15 pages in Syrian on: "Allah and his prophets"; in 15 minutes, 8 pages in Chinese on: "Buddhistic Apology"; in 15 minutes, 8 pages in Syrio-Egyptian on: "The Fundamentals of Legislation"; in 32 minutes, 3 pages of hieroglyphics that have not yet been deciphered, and so on.

Mirabelli's mediumistic writing was done under the supervision of scholars who took the following measures to guard against fraud: the medium was led by two investigators into the séance room, where his clothing and body were carefully searched. Paper and pencil were laid on a small table that had neither drawers nor compartments. Mirabelli, who is always in a state of great agitation before such séances, sits on a chair in bright light. His examiners and the other participants form a circle around him and follow all his motions closely. The presiding member then calls for silence until the spirit guide of the medium announces its presence.

The medium, now in a state of great ecstasy, calls loudly for Divine aid, and, in trance, begins to sing a hymn. His hand seizes a pencil, hurls it away repeatedly, grasps it again, and falls to writing feverishly. The pencil glides over the paper at lightning speed without stopping. While writing, Mirabelli turns his eyes upward and sighs, without any reduction of the

speed at which his pencil travels. Then, with a radiant look, he gazes straight upward, where he claims to see his guiding spirit, which guides his hand while he writes, and with which he converses affectionately. A secretary standing beside the medium takes up the sheets of paper as they are written, and keeps them in proper order.

It sometimes happens that the medium's state passes from ecstasy to apathy, and then undergoes yet another change: Mirabelli seems quite beside himself, laughing, weeping, singing, calling out names, answering questions, turning and twisting about like a tightrope walker, spitting right and left without regard for anyone, assuming indecent postures, trying to run his head against a wall, or to drink chemicals, frothing at the mouth and striking out in all directions. In the end he grows calm, and the séance can be concluded.

The manifestations just described should be explained before we proceed. The agitation of the medium before a séance is caused by the great number of spirits, good and evil, that crowd around him and force themselves upon him in order that they may guide his hand, knowing that he is about to write. A battle ensues between the good and the evil spirits, as evidenced by his seizing, throwing away and again picking up the pencil. If the evil forces get the upper hand temporarily, they use the medium's body to commit the improprieties of speech and behavior mentioned above. The power of evil is bent on accomplishing the physical and moral ruin of mediums serving the good cause. Mirabelli endeavors to attract only the good spirit world and to serve as its instrument, as proven by his prayers for Divine assistance, but the fact that he also lends himself to séances held only to satisfy the scientific interests of the participants, and in many cases merely their sensationalism, is an error on his part that gives the evil spirit beings a great hold on him. Were he to confine his activities to religious gatherings exclusively, thus devoting his mediumistic talents only to the cause of good, the forces of evil would have no power over him and the low and vulgar exhibitions he makes of himself would never occur. Moreover, his mediumistic power would *be maintained*, while it is to be feared that it will dwindle little by little if he continues to lend himself as a medium for worldly purposes. The weakening of his odic power by the evil spirits will assume such proportions in the long run that he will fail utterly as a medium, and also lose his physical health entirely and possibly be driven to something even worse.<sup>5</sup>

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<sup>5</sup> This fear has unfortunately been proven justified. Mirabelli has today completely lost his mediumistic powers. (Note to 2<sup>nd</sup> edition.)

The strength that the evil spirit forces occasionally develop in order to hinder the efforts of the good spirits is illustrated by events recorded in the Bible. When the Archangel Gabriel had been sent to reveal the future to Daniel, the evil spirit that ruled over the idolatrous kingdom of Persia tried to prevent him from doing so and fought with him for 21 days, until the Archangel Michael came to Gabriel's aid and delivered him from the attacks of the forces of evil. (*Daniel 10: 13*)

*Mirabelli is a physical medium.* At the Assis Pharmacy, Rua 15 de Novembro No. 9, in São Paulo, the panes of glass suddenly flew out of the showcases while the medium was present. A skull with movable parts came out of the laboratory, remained suspended in the air, opened and shut its jaw, threw various articles about, flew back and forth, and finally fell to the floor without breaking.

At a gathering held on a national holiday and attended by the medium and many other persons, they, as well as [people who did not attend the gathering] but who lived nearby, heard the roll of drums and the blare of trumpets, playing a march. At the same time, glasses and bottles standing in the assembly hall were clinked without being touched by human hands, and gave out sounds that were perfectly harmonious, rendering a military march with wonderful musical skill.

Mirabelli played billiards without touching his cue, which made the strokes of its own accord. A skull moved its jaw, and a hat that had been placed upon it was raised as though in salutation.

All of these facts were confirmed by unimpeachable witnesses, the original document stressing the point that all references to doubtful phenomena were excluded from the start.

At a well attended séance in São Vicente the following happened in the presence of the guests of honor, Dr. Mario Alvin and Dr. Annibal de Meneses: Mirabelli was seated in a chair, closely scrutinized by all present. Suddenly the chair, with the medium, moved from its place, without being impelled in any way by the medium's legs, as was definitely established. Mirabelli turned his eyes heavenward, spread his arms, and sat as though enraptured. After a few minutes of silent prayer, the chair again moved with a sudden start and rose several centimeters from the floor. All the while closest attention was concentrated upon the medium's feet, arms and sides. The chair continued to rise with the medium, floated to and fro, and finally reached an elevation of two meters above the floor. Those present immediately reexamined the séance room. The levitation lasted for a counted 120 seconds, the investigators following the chair as it floated

unsupported in the air. It moved in one direction and finally descended slowly back to the floor, landing at a distance of 2.30 meters from its original position. All the while the medium was in trance and spoke with different spirit beings. Upon awakening, Mirabelli could recall nothing of what had happened.

As has already been explained in the chapter on “Mediums”, physical phenomena are usually the work of low, although not necessarily evil, spirits. Generally speaking, good spirits do not lend themselves to experiments like those of Mirabelli’s physical phenomena described in the preceding section. They may occasionally participate in such performances if a Divinely willed purpose is involved, as, for instance, that of providing evidence of the existence of spirits from the Beyond to a person seeking God.

*Mirabelli as an apport medium.* From the residence of Pinto de Queiro in São Paulo a revolver that had been locked in a trunk was apported into the residence of a Mr. Watson, after the announcement had been made that this would be done. Furthermore, a picture was apported in broad daylight from Mr. Watson’s residence over a distance of several kilometers into the office of an insurance company, where it fell to the floor with a crash, causing immense excitement.

On another occasion, Mirabelli was at the da Luz railroad station with several companions, on his way to taking a ship to Santos, when he suddenly vanished. About 15 minutes later a telephone message came from São Vicente, a city 90 kilometers away from da Luz, stating that the medium was present in São Vicente exactly two minutes after he had disappeared in São Paulo.

On the occasion of a session of the investigating committee held in honor of Dr. Enrico de Goes and attended by many scholars, Mirabelli vanished from the séance room without untying his bonds and without disturbing the seal on any of the doors or windows. He was found lying on a sofa in an adjoining room, still in trance and singing a hymn.

These so-called “apports” fall within the domain of dematerialization and rematerialization of matter. Matter is disintegrated and converted into od at one place, transported through walls and closed doors in that state, and recondensed into solid matter elsewhere. Several instances of the same process are recorded in the Bible: the prophet Habakuk, who was brought from a great distance to Daniel in the lions’ den; the disciple Philippus, who suddenly disappeared from one place and instantly reappeared in a far-off city; the freeing of Peter from behind locked prison doors – all of these

things happened according to the same laws of dissolution and recondensation of matter as in the case of the medium Mirabelli.

*Mirabelli as a materialization medium.* The materializations produced by Mirabelli are the most powerful exhibitions of spirits taking on bodily form witnessed in modern times.

What follows happened at a séance held in the laboratory of the investigating committee in Santos, over which Estanislao de Camargo, Alberto Riveira and J. F. Schmid presided. This séance, which took place at nine o'clock in the morning, was attended by many people of note. The hall in which the experiment was conducted was situated on the ground floor and was 10 by 11 meters in size. The windows opening on the street were locked with iron bolts; the floor was composed of narrow wooden boards, which had been examined one by one to make sure that they had not been set up for trickery. Everything was found to be in order, and it was definitely established that the only way of forcing an entry into the room would be to break through its thick walls or the doors framed in stone.

Mirabelli, seated in a chair, turned pale, indicating the beginning of a deep trance. His eyes bulged and he twisted about as though someone were trying to strangle him, while beads of sweat stood out all over his body. Suddenly three sharp raps sounded on a table that stood in the hall, and a child's voice called out: "Papa!"

Dr. Ganymed de Souza, one of those present, declared with great emotion that he recognized the voice of his little daughter, who had died of influenza in the capital city. Everyone sat in tense expectation, and presently the figure of a girl appeared beside the medium. Hardly able to speak, her father stepped out of the circle, called her by name, went up to her and folded her in his arms. Amid sobs he assured the others again and again that it was his daughter he was holding, and that the dress the apparition was wearing was the dress in which she had been buried.

All the while, Mirabelli lay as though in death agony, cowered in his chair, his complexion waxen, his muscles completely lax, his breathing weak and wheezy, and his pulse barely perceptible.

Colonel Octavio Viana now rose to convince himself of the reality of the apparition. He also took the child in his arms, felt her pulse, looked into her deep, unfathomable eyes, and asked her several questions, which she answered rationally, although in a sad, monotonic voice. Viana also confirmed that the apparition was real. Dr. de Souza then mentioned several childhood incidents in his daughter's life to the apparition, receiving replies that showed that his remarks were understood. *The apparition was*

*photographed*; a copy of the picture was included in the investigating committee's report.

After the picture had been taken, the child began to float about the room, rising into the air and tumbling about like a fish in its native element. The spectators had risen to their feet and followed the apparition, which remained within an arm's reach. The medium meanwhile imitated the child's motions with his forearms. She floated about in the air a few seconds longer, and then disappeared all of a sudden. She had shown herself for 36 minutes by daylight and under unimpeachable conditions to a gathering of educated men, who testify that they saw before them a perfectly formed human being.

Dr. Ganymed de Souza lost his daughter for the second time, so deeply was he moved by what he had seen. The minutes recording this occurrence were signed by 10 Ph.D.s who had been present, to certify the truth of its contents.

The medium continued to tremble and show signs of great exhaustion for some time after he had overcome the intense nervous strain caused by the phenomenon described above. Even before he had regained his strength, hefty blows were heard in a cupboard in which a skull used as a specimen for study was kept. The skull was being angrily hurled about inside by an unseen force as though trying to break out of its place of confinement. One of the participants was hastening to the cupboard, intending to open it, when suddenly its doors swung apart of their own accord, and out shot the skull, rising into the air and chattering its teeth hideously. Dr. Ganymed de Souza was wondering to himself why the rest of the skeleton did not appear, when, as though in answer to his unspoken thought, the vertebrae of the neck began to form, followed in order by the bones of the chest and arms, the entire spinal column, the pelvic arch, the legs, and finally the feet, complete to the last bone. At this the medium, held by both arms, erupts a mass of frothy saliva and, still seated in the chair, beats angrily at himself. All of his arteries seem bottled up and throb violently, while his body diffuses a sickening, offensive corpse-like odor that so pollutes the room that not even fresh air succeeds in driving out the smell.

The skeleton now gets up on its feet and starts to walk about the room with long, unsteady strides, occasionally seeming in danger of falling, but always managing to regain its balance. To assure himself that it is real, Dr. Ganymed de Souza touches the apparition and taps its hard, greasy bones. As he does so, he feels a shock rack his nerves, and returns to his seat. Meanwhile, the medium squirms about in his chair and can be held only

with difficulty. The skeleton continues its weird stroll. Other participants, encouraged by Dr. Ganymed de Souza's example, overcome their horror and get up one after the other to touch this dismal personification of death and nothingness. All of them are shaken by the occurrence. The corpse-like smell lingers on. While the minutes are counted, the skeleton begins to disintegrate slowly, beginning at its feet, until only the skull remains floating in the air, its jaw no longer chattering, until it falls to the table and stays there.

All this occurred at 9:45 a.m., in bright sunlight, under controlled conditions almost as though the police had stood guard, in the presence of many educated persons, and lasted for 22 counted minutes.

While the spectators were still discussing the events related above, the medium again fell into a state of agitation and declared that he could see present in the room the figure of Bishop Jose de Camargo Barros, who had lost his life in the shipwreck of the "Syrio".. All conversation quickly ceased, and Mirabelli was again put under the prescribed supervision, conducted this time by Messrs. Ataliba de [O.] Aranha and Odassio Sampaio. The scent of roses filled the room as the medium passed into a trance.

Suddenly there appeared within the circle a fine mist, on which all eyes were immediately fixed. The mist parted and became denser, gleaming like a golden cloud, out of which, as the minutes were counted, there gradually emerged a smiling apparition wearing the episcopal biretta and clad in the full insignia of office. Rising from the chair, it announced, in a loud voice audible to everyone, its name: "Dr. Jose de Camargo Barros".. Those present made sure that they were not being deluded. Dr. Ganymed de Souza got up, fearlessly approached the apparition, and stopped directly in front of it. The apparition said nothing, but smiled at the investigator, who now went even closer, touching and examining it minutely by tapping its body and teeth and rubbing his finger over the gums to determine the presence of saliva. He listened to the heartbeat and to the breathing, applied his ear to the bishop's abdomen to assure himself that the bowels were functioning, examined fingernails and eyeballs, paying extra attention also to the capillaries, and resumed his seat. There was no question in his mind that the figure before him was that of a man.

The other witnesses followed Dr. Ganymed de Souza's example, and the mysterious guest was equally obliging to all. Everyone was certain that no frivolous hoax was being played on them, but that it was in fact a human being with the organs of a normal human body that stood before them. The

bishop conversed with those present in pure, refined Portuguese. Finally he said: “Now watch me closely as I disappear.” With this he went back to the chair of the medium, who was still in a deep trance, while the spectators intently observed every motion, so as not to miss the most interesting part of the phenomenon, namely the dematerialization.

On reaching the medium, whose trance continued unbroken, the bishop bent over Mirabelli, laid his hands on him and regarded him silently for a while, as those present gathered in a circle around the two of them. The bishop’s materialized body contracted spasmodically several times and then began to disappear, shrinking bit by bit. The medium, bathed in cold sweat, was breathing with a loud rattle. The vision then shrank to a height of about 30 centimeters and vanished with indescribable suddenness. Again a strong, sweet scent of roses filled the room, and Mirabelli slowly regained consciousness. The subsequent examination failed to yield any natural explanation of the occurrence.

At Santos, the headquarters of the Academy, a séance was held at 3:30 in the afternoon, the results of which are attested to by 60 signatures.

First, an apparition of a woman appeared, who engaged in conversation with those present and then vanished. A few minutes later a bell rose into the air and began to ring in silvery tones. Mirabelli awoke from his trance and claimed to see an awe-inspiring figure clad in white linen and surrounded by a shining aura standing beside the table. Meanwhile, the bell in the air rang incessantly. Several spectators who had been sitting at some distance now rose and approached the circle that had been formed by the investigating committee. Presently a sound was heard like that of a person’s heels brought down firmly on the floor, whereupon Colonel Soares and Dr. Octavio Moreira Cavalcanti announced the presence of the deceased Dr. Bezerra de Menezes, well remembered by all as an eminent hospital physician. The apparition turned to the spectators, spoke about himself and assured them of its presence. His language and his resolute manner made a deep impression on everyone. His voice was carried throughout the room by the megaphone, and several photographs of the vision were obtained.

Drs. Assumpcion and Mendonca now approached the shrouded figure and subjected it to an examination that lasted for 15 minutes and furnished evidence that they had before them an anatomically normal human being, possessed of all of its natural organs. The scholars who were present vouched for this with their signatures.

After the materialized spirit had shaken hands with the participants, it announced that it was about to disappear. It soared through the air like an airplane. Its feet vanished first, followed by the legs and the abdomen. Only the chest, arms and head were still visible. Dr. Archimedes Mendonca, who, like all the rest, had watched the process with intense interest, approached the still materialized torso, and reached for it. He instantly fell to the floor unconscious, while the vision vanished entirely. When Dr. Mendonca came to in an adjoining room, he declared that he had felt a sticky mass between his fingers before he passed out.

On waking, Mirabelli was greatly exhausted. His bonds were found to be intact, as were the seals on the doors and windows.

The report of the investigating committee contains 34 illustrations, the first three of which show the conditions under which the experiment was carried out, the manner in which Mirabelli was bound, and the supervision exercised by the committee. A particularly remarkable photograph is the one showing Mirabelli, dressed in white, in the midst of the 14 members of the investigating committee. His forearms are dematerialized, nothing being visible of the left one and only a faint blur of the right. Most interesting of all, however, are the 18 photographs of the spirit materializations, most of which show the materialized figure and the medium together on the same plate. In a few instances the apparition was photographed alone. In several others, the materialized spirit is seated at the table with the medium and the persons conducting the test and looks for all the world like a living member of the committee.

As the editor of the *Zeitschrift für Parapsychologie* aptly remarks: “*In the face of the testimony of so comprehensive a body of witnesses and in the face of such a meticulously conducted investigation, we do not have the right to simply ignore this new and powerful testimony for the genuineness of mediumistic phenomena.*”

If we go over the report about the phenomena produced through the medium Mirabelli in the light of the laws governing od as set down in this book, we can understand it all without difficulty. Everything proceeds in accordance with immutable laws, whether the phenomena occur in Europe, America or any other continent, or whether they happened in ancient or modern times. The appearance of the three men to Abraham, the materialization of the angel Raphael to Tobias, the materialization of Christ after his resurrection, and countless other spirit materializations were brought about governed by the same laws as were the Mirabelli materializations described here. The only difference between the former

materializations and Mirabelli's is that in the case of the materialization of God's high spirits, the source of the od for the materialization is not mentioned, whereas for the materializations that took place in Brazil, Mirabelli, as the medium, was the chief source of od, and most of the participants at the séances were sufficiently mediumistic so that they could contribute od without entering into a trance. Elsewhere, mention has been made of the important fact that when the high spirits are called upon to deliver messages to mankind at God's behest, the necessary od is placed at their disposal in unlimited amounts, so that they are not dependent on human mediums. Nevertheless, the laws according to which they communicate remain the same.

Mirabelli's speaking and writing in the many languages foreign to him and on the most varied range of subjects are the work of the various spirit beings that employ him merely as an instrument. The apports are brought about by the spirit world, which, with the aid of the medium's odic power, produces the power currents required for dissolving and recondensing matter. The materialization and dematerialization of spirits are effected through application of those same currents and utilization of the medium's od and physical substance. Unfortunately the German excerpt of the Brazilian report fails to state how much weight the medium lost during the duration of the materialization of the spirits. The stunning shocks suffered by those who touched a phantom in the process of dematerialization came from the odic power currents by which the *dematerialization* was effected. Had anyone attempted to touch a *materialization in the process of formation*, he would have felt the same influence of the power currents. After materialization is complete, these currents are turned off, and the apparitions can be touched without adverse effects.

The presence in the materialized spirit beings of all the organs of the human body is explained by the fact that a spirit possesses these organs in spirit form. It only has to condense them sufficiently with the aid of human od to make them visible in the materialized figure of a human body. Indeed, the same process took place in the case of Mirabelli himself, when he vanished out of the séance room through its closed doors and was later found lying in another room. His disappearance from a locked room was possible only by virtue of the dissolution of his material body into an odic one, which was rematerialized into solid matter in an adjoining room, in the same manner and according to the same laws as with the materialized spirits.

The pleasant fragrance of the od of the high spirits in contrast to the corpse-like smell accompanying the materialized low spirits is sufficiently explained by what was said about the smell of od in the chapter on od.

*Clairvoyance at a deathbed.* (*Zeitschrift für Parapsychologie*, 1927, pp. 475-477) A man from San Francisco relates the things he witnessed for five hours at the bedside of his dying wife. His report is as follows:

“Was I subject to an illusion, or had I suddenly become clairvoyant during the last five hours before my wife’s passing? This is today a moot question for me, to which I will probably never have a satisfactory answer.

“Before I begin the story of this little incident, I want to state for the benefit of the reader that in my case alcoholic beverages as well as cocaine or morphine are out of the question, and I am not at all high-strung or visionary. On the contrary, I am generally considered to be cool-headed, calm and collected, and I am exceedingly skeptical about everything having to do with spiritism.

“As all my friends know, my wife passed away on Friday, May 23<sup>rd</sup>, 1902, a quarter of an hour before midnight. A few of my closest friends had gathered around her, together with the physician in the case and two registered nurses. I sat at the patient’s bedside, holding her right hand in my own, and in this way two hours passed without any visible change. The butler came in to announce that supper was served, but no one seemed inclined to partake of any food. At about half past six I urgently begged my friends to eat something, as there was no telling how much longer our night vigil might last, whereupon all of them finally left the room.

“A quarter of an hour later I happened to glance toward the door and saw three separate, well-defined *layers of cloud* drift into the room. Each cloud seemed to be about four feet long and six or eight inches wide. The lowest one was about two feet off the floor, while the others seemed to move with about six inches of space between them.

“My first thought was that some of my friends were standing outside of the bedroom smoking, and that the smoke from their cigars was blowing into the room. With this in mind I jumped up to express my indignation at their conduct, but there was nobody near the door, nor could I see anyone in the hall or in the adjoining room.

“Seized by astonishment, I looked back at the clouds. They floated silently toward the bed and enshrouded it completely. As I stared into the mist, I saw at my dying wife’s head a female figure about three feet tall, transparent but like a bright beam of shining gold; it was the figure of a woman so sublime that I cannot find words to describe her in more detail. She was draped in a Grecian garment with long, wide sleeves that hung down loosely. Upon her head she wore a radiant crown. The figure stood motionless in full splendor and beauty, her hands raised above my wife,

seeming to bid her welcome with a cheerful and serene expression, and radiating peace and repose. Two other figures in white knelt beside my wife, apparently leaning against her. Still other figures, more or less distinct, floated above the bed.

“Above my wife, but connected to her by a cord [of od], hovered a nude white figure, apparently her odic body. For a time the person connected in this way remained perfectly still; then she shrank in size until she was barely 18 inches tall. The odic body was complete, with perfectly formed arms and legs. As the odic body shrank in this way, it writhed to and fro, beat about with its arms and legs, presumably struggling to free itself and escape. It writhed to and fro until it seemed exhausted; then it grew calm, increased again in size, and the process began anew.

“This vision, or whatever it may have been, was before me uninterruptedly for the entire five hours that preceded my wife’s passing. Occasional interruptions that occurred, as when I spoke with my friends or closed my eyes and turned my head aside, failed to affect the mirage in the slightest, for as soon as I looked back at the deathbed, I would see the spirit figures again. Throughout these five hours I had a strange feeling of oppression. A heavy load rested upon my head and limbs, while my eyes felt heavy and sleepy. During the entire time my sensations were so peculiar, and the apparitions so constant and lively, that I thought I was losing my mind. More than once I said to the physician: ‘Doctor, I am losing my mind.’

“The fateful moment came at last. A gasp, the odic body writhed to and fro, my wife stopped breathing. To all appearances she was dead, but a few moments later she began to breathe again. After she had drawn two breaths, everything became quiet. At the instant of her last breath the connecting cord had broken, and the odic body vanished. The clouds and the spirit figures also disappeared immediately, and, strangely, the sensation of heaviness that had weighed upon me was gone all of a sudden. I was my own self again, cool-headed, calm and collected, and from the instant of my wife’s death I was perfectly capable of making all the arrangements necessary regarding her earthly body and its burial.

“I must leave it to the reader to judge whether I was the victim of a hallucination brought on by grief, sorrow and exhaustion, or whether perhaps my mortal eyes had been granted a glimpse of the spirit world in all its beauty, happiness, repose and peace.”

The deathbed experiences described above were no hallucinations; they were real. The dying woman's husband was able to see the spirit figures because two conditions were fulfilled:

First, the husband had to have a mediumistic predisposition to clairvoyance, even though it was not fully developed in his case. Secondly, enough od had to be present in the room to allow the spirit beings to make their figures visible.

The source of the od is to be sought primarily in the dying woman herself, for at the time of death, the od is liberated from the body. Her husband also was able to contribute odic force because of his mediumistic disposition. The feeling of oppression, sleepiness and exhaustion that rested upon him during those hours was caused by the surrender of his od and consequently disappeared when the od he had contributed flowed back into his body after the spirit apparitions had disappeared.

Here, too, the od was seen in the form of clouds, which enfolded the whole deathbed, and from which the figures of the spirits were subsequently formed. The husband's inability to see all of the figures floating above the bed *clearly* was due to the fact that the amount of od on hand was not sufficient to allow all the spirits present to show themselves with equal distinctness.

Spirits from the Beyond surround *every dying person*. Generally they are deceased friends and relatives, and also the spirits that protected and guided him during his lifetime.

Many dying people can themselves clairvoyantly see these spirits, for in the final hours the spirit of the dying is already partially released from the body and, hence, endowed with the power of spiritual sight, and so it recognizes the spirits present at the deathbed of those who have gone before and calls them by name.

These spirits not only escort the dying into the Beyond, but they also assist in freeing their souls from their bodies.

Whenever a number of spirits are gathered for a definite purpose, they are under the command of a leader. In the case before us, this spirit leader was the beautiful female figure the husband saw floating above the bed of his dying wife. She supervised the work her subordinate spirit beings were called on to perform with the dying woman.

The naked white figure the husband saw moving up and down above the body of his wife was the dying woman's odic body. The writhing of this odic figure, which was a perfect image of the dying woman, was caused by

the effort her spirit, enclosed in its odic body, had to exert to break the odic cord that still bound it to the physical body, after the rest of the odic body had already freed itself. The husband, too, saw this odic cord plainly. The odic cord is very strong by nature, and is not easily broken.

*Special Instances of Clairvoyance.* (*Zeitschrift für Parapsychologie*, 1926, pp. 22-25) In an article that appeared in this publication, Professor Oesterreich discusses several instances of clairvoyance observed in his patient, Maria Reyes de Z., by Dr. Pagenstecher, a physician living in Mexico. These were subsequently also investigated and confirmed by Mr. Prince, an American. Professor Oesterreich writes about that as follows:

“The phenomena studied by Pagenstecher and Prince were primarily cases of clairvoyance and psychometry. The experiments that have been carried out in this area seem absolutely convincing, and it is, no doubt, their remarkable nature that led Pagenstecher, a product of the materialistic school, through his own observations, to become convinced of the existence of such phenomena. He then, one day, reported his experiences to the Mexican Association of Physicians, whereupon his colleagues shook their heads, and some of them probably began to have doubts about his mental health. Nevertheless, a committee was formed, and its members subsequently confirmed the correctness of Pagenstecher’s observations.”

What, then, were the facts determined in the case of the clairvoyant, or rather, the clairsentient Maria Reyes de Z.?

a. In a certain state, she had the same sensations as those felt by Dr. Pagenstecher, who sat facing her. At such times she felt as though she were inside his organism, but this was the case only as long as Dr. Pagenstecher stood or sat no farther than three meters from her.

b. On these occasions she would see a colored radiation and a luminous band that connected her with Pagenstecher.

c. When handed a piece of a meteorite, she had the sensation of flying through space, passing alternately through hot and cold regions, and of falling into bottomless depths.

d. She was handed a letter, and although its writer was unknown to her, she sensed, saw and reported what happened during the sinking of a ship, thereby describing the personality of the letter writer as accurately as though she were standing across from him on the sinking ship. She also had the sensation of sinking into the ocean and of rising to the surface again. The letter, sealed in a bottle, had been picked up at sea.

The explanation of the incidents related here may be found in the chapter dealing with the law of odic force.

Od is the carrier not only of physical sensations, but of all spiritual ones as well. Inasmuch as the spirit of a living being is the bearer of its odic force, all of the thoughts and feelings of the spirit are expressed in corresponding vibrations of the od. At the same time the odic vibrations of a living being are influenced not only by the thoughts and moods of its own spirit, but also by the odic vibrations of other living beings whose odic radiation it receives. When, therefore, “clairsentient” people come into close enough contact, in whatever way, with the odic radiation of another person, they will also feel that person’s sensations in themselves. This is the law underlying the ability of certain people to “feel into” [empathize with] the feelings, the character, the sentiments and the fate of others.

When, therefore, the “clairsentient” woman felt Dr. Pagenstecher’s sensations as though she were inside his organism, it was because his odic radiation transmitted these feelings. In his case the radiation had an effective range of only three meters; it was not powerful enough to influence the odic vibrations of the “clairsentient” woman at a greater distance. When clairsentient people experience the sensations of others, they are in a state resembling a partial trance, in which their own spirit is separated to some degree from their body.

The colored band of od the woman saw connecting her with Pagenstecher was his odic radiation passing over to her. The fact that all odic radiations have a color has also been brought out in the section on od. Color also depends on odic vibrations, as do sounds, the senses of smell, taste and touch, and all other expressions of life, the moving force of which is always the spirit. All of these things are intimately connected.

A meteorite, too, is a living being, as there is a spirit in everything that exists. Hence, a meteorite has its characteristic odic vibrations, which, as it flies through space, are influenced by the odic vibrations of the heavenly bodies there, as well as by its falling to immeasurable depths. All odic vibrations of a living being leave impressions upon its od, in ways analogous to those left on a phonograph record by the vibrations of the tones of a singer, with the result that they can always be played again thereafter.

The same process that takes place in more material form in the case of a phonograph record takes place spiritually when clairsentient persons “replay events” after coming into close enough contact with the odic record of a living being, whereby the same vibrations, and hence the same sensations, are produced in their own od as are on the record in question.

This also explains the ability of Pagenstecher's clairsentient medium to see the fate and the personality of the writer of that letter aboard the sinking ship. It should be added, however, by way of further explanation, that the odic record of a spirit resembles not only a phonograph record but also a photographic plate, and that, in consequence, it will reproduce not only the sensations, but also the image of the person from whom the odic radiations emanated, since the image, too, is produced by odic vibrations. In a similar manner our most recent inventions seek to make it possible for us to see the persons with whom we are talking over the telephone. This, too, is based on odic vibrations – the physical processes occur in more material condensation and the spiritual processes in a spiritual form.

Pagenstecher and his clairsentient medium showed an average weight loss of 100 grams during the experiments. This, too, is easy to explain, since every surrender of od is attended by a loss of weight. In Pagenstecher's case it was due to the fact that he radiated a rather large amount of od to the medium, while in her case a corresponding loss of od was caused by receiving and spiritually processing the odic impressions. All work, spiritual as well as any other, involves a certain consumption of od. It is like playing a phonograph record, for which we require a sufficient amount of power to rotate the disc fast enough to reproduce the sounds recorded on it.

All work performed by human beings involves the liberation of od, which in turn means a loss of weight. If we weigh ourselves before working, and again afterwards, we will find that our weight has decreased in proportion to our exertions, mental or physical, although there may have been no bodily evacuations in the meantime. Even magnetopaths, who treat their patients by magnetization, and in so doing give off some of their od, undergo a corresponding loss of weight during the process.

The foregoing furnishes an explanation of all phenomena of clairsentience, regardless of the form of their occurrence.

## **PART FOUR**

### **Messages from the Good Spirit World Concerning The Questions of Religion**

## Introductory Remarks

And they will all be taught by God. (*John 6:45*)

The teachings received by me relating to the laws governing spirit-communication with the material Creation, as well as all my personal experiences in that connection, shed so much light on events related in the Bible that I had not been able to understand theretofore, that all obscurity was dispelled. Moreover, they enabled me to understand many things that I heard or read of afterwards, concerning occurrences of an extraordinary nature.

However, *the great religious questions* were what concerned me most of all. It was with respect to them that I most wanted certainty. I was a clergyman, and had devoted my life to the religious instruction of my fellow believers. Hence, it was but natural that I should be primarily interested in discovering whether everything that I had so far believed and taught was true, or whether among the tenets of my church there were any that were at variance with the truth.

Although I could scarcely have foreseen that such discrepancies would prove as numerous and as wide as I subsequently to my great surprise found them to be, I was prepared for some such discovery from the first.

In later years I read that the Catholic Church itself and Catholic writers had, in their writings about “spiritism”, issued urgent warnings against so-called “revelation spiritism”, that is to say, precisely against that which any earnest seeker after the truth is most particularly desirous of. Whoever, like myself, conducted spiritistic gatherings as genuine Divine services in the manner of the early Christians was not looking for spirit phenomena that were as interesting as possible, which is the aim of ordinary occult séances. Rather, I wanted to get in touch with the same good spirit world that had instructed the people of Biblical times. It was from this spirit world that I hoped to learn the truth concerning the most important questions of human life.. *I wanted to be enlightened about the relationships between the Here and the Beyond.* Everything else was of secondary importance to me.

Looking at the question from the standpoint of the “churches”, I could see why they would warn people against a “revelation spiritism” as practiced by me, for, once we acknowledge the possibility that human beings can be initiated into the full truth by direct communication with God’s spirits even

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today, the foundations of the churches begin to totter. Considering their self-contradictory creeds, the churches will then be in danger of losing their adherents, for mankind will no longer have to depend on the clergy in their search for the truth, but will, through their communication with God's spirit world, be in possession of the same direct path to the source of truth that the people of Scriptural times had.

It is the instinct of self-preservation that drives the churches to oppose spiritism in general and "revelation spiritism" in particular. The battle waged by them is the same as the battle Herod chose to fight in defense of his kingship when he learned of the birth of the King of the Jews.

The battle of the churches against Divinely ordained spirit communication will, however, be as futile as was Herod's battle against God's emissary. The truth, that the good spirit world can communicate with human beings and enlighten them concerning the great and important questions of the Beyond independently of any church or clergy, will prevail with mankind. As for the churches, it will one day be said of them: "For they who sought the child's life are dead." (*Matthew 2:20*)

What the churches of today are preaching to the ignorant multitude is not the truth. The answers given by God's spirit world to questions about God, God's Creation and its fate, about Redemption, about Christ, his life and work, about the church and the sacraments, about heaven and hell, and about the origin and final goal of all of Creation differ greatly from what today's churches preach.

## God

Can you attain the original principles of God or fathom the infiniteness of the Almighty? (*Job 11: 7*)

“You want me to enlighten you concerning God, but what can I tell you that you would understand? You do not understand even the lowest creatures about you; you do not understand yourself even. You cannot comprehend the smallest stone by the wayside, or the most insignificant worm of the fields. You are utterly ignorant of the most commonplace objects that meet your eye, and yet you ask me to teach you about the Supreme Being, to give you understanding of something purely spiritual! That is impossible, seeing that you lack all the concepts required to enable you to grasp these highest of truths. ‘For the ephemeral body weighs down the soul, and its earthly body encumbers the thinking spirit. You hardly fathom what is upon this earth and only with great effort do you find things that lie right in front of you. But who has penetrated the secrets of heavenly things?’ (*Wisdom 9: 15-16*)

“There is only one thing that each of you can reason out for yourselves by logical thinking: *There must be some Cause for the existence of everything in Creation.* Just as it is impossible to conceive of a clock without assuming the existence of a clockmaker, so it is impossible to conceive of the greatest and most accurate timepiece of all, the Universe, without assuming the existence of a great master who built this timepiece with its trillions upon trillions of wheels, all of them so perfectly geared and running so accurately that the astronomers of today can calculate what the exact relative positions of the various wheels will be thousands of years from now.

“The Creator of this timepiece, Whose greatness surpasses the grasp of the human mind, you call ‘God’. It should, therefore, be obvious to everyone that a God must exist, and only fools say in their hearts: There is no God. (*Psalms 14: 1*)

“But as to the nature of God, that is something I cannot explain to you, any more than I can explain the Cause of the Divine existence. It would be like trying to explain the calculations of a planet’s orbit to a four-year-old child, who would naturally lack all knowledge of astronomy and mathematics and of all the principles, formulas and equations involved. If it takes even your greatest astronomers years to calculate the orbit of a single star, a person unfamiliar with the first inklings of that science would be driven mad if one attempted to teach him something utterly beyond the reach

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of his understanding. In the same way, you would be driven out of your senses if I were to try to fill your mind with ideas that are quite incomprehensible to you and that your understanding could not assimilate. You yourself would be forced to admit: ‘Such knowledge is too wonderful for me; I cannot comprehend it.’ (*Psalms 139: 6*)

“Other than what you already know about God, there is little I can tell you.

“Your own reasoning teaches you that God is a creative spirit, endowed with a will, that orders all things sagely; similarly, it shows you His omnipotence, wisdom and greatness, so far as the human mind is capable of grasping it. The Scriptures enlighten you further as to the way in which He rules the world, as to His wonders and His love and mercy for His creatures. All I can do is offer you a more precise explanation of the truths contained in the Holy Writ concerning God and call your attention to *erroneous interpretations* contained in the teachings of your various creeds about God and His attributes.

“*The fact that God is a spirit* is one thing on which all religions agree, and for which you have the word of Christ: ‘God is spirit, and those who worship Him should worship Him in spirit and in truth.’ (*John 4: 24*) A point on which they do not agree, however, is that this highest spirit has *form*. Many people think that form is associated with matter only, but not with spirit. This is wrong. The material world is a copy of the spiritual world, and since all material things have form and shape, so, too, do all spiritual things, including God. In fact, there is nothing that has no form, in the material or in the spiritual world. Beauty is perfection of form, a statement that is equally true of the realm of spirit. God is the perfection of beauty and, hence, also the perfection of form.

“God as an integral, thinking and planning being is a *personality*, and there can be no such thing as a personality, an ‘ego’, without form and shape.

“God as the highest spirit differs from all created spirits, and difference is possible only where distinguishing features exist. Again, features can exist only where there is shape and form. Because God has form, He can be seen by the other spirits. All who go to Him will see Him face to face, as He is. For this reason Moses begged God to travel *in person* with the people of Israel: ‘If thou dost not come with us in person, then let us not leave this place.’ (*Exodus 33: 15*) And the Lord said unto Moses, ‘This request, too, will I grant you.’ (*Exodus 33:17*) And again Moses asked: ‘Show me, I pray Thee, *Thy face*.’ ... But God said, ‘Thou canst not

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see my face; for *man* shall not see me and live.’ (*Exodus 33: 18-20*) God therefore has a figure and a countenance, and can be seen by spirits, though not by human eyes.

“Inasmuch as God possesses personality and form, He is not *omnipresent* in the sense in which you understand the word. It is true that He is aware of all things and of all events through the force that emanates from Him, for everything in existence owes its being, its perpetuation and its functions solely to the force disseminated by God. ‘In Him we live, move and are.’ Through His power He maintains contact with everything that exists; nothing can escape His influence. *But as a personified spirit He is not everywhere.* That is why you pray: ‘Our Father, *Who art in heaven.*’ ‘The Lord looks down from heaven and sees all His human children; from His throne He overlooks all the inhabitants of the earth, He Who fashioned the hearts of them all, Who pays attention to all that they do.’ (*Psalm 33: 13-15*) ‘The Lord looks down from heaven upon the children of man, to see if there are any that understand, that seek after God.’ (*Psalm 53: 2*) And regarding *God’s dwelling* we read: ‘There is a river; its streams provide pleasure to God’s city, the holy residence of the Most High. God is in the midst of it; it will not waver.’ (*Psalm 46: 5-6 [verses 4-5 in Protestant Bibles]*)

“What the Holy Writ tells you about God in so many places is not figurative or allegorical, but true, with the difference that what you understand in a material sense from what is written is spiritual as it pertains to God. God’s throne and God’s habitation exist in fact. God is able to visit all parts of Creation *in person*. It is true when it says in the Bible: ‘When God had ended his conversation with Abraham, He left Abraham and ascended to heaven.’ (*Genesis 17: 22*) You are, of course, familiar with the many passages in the Bible in which mention is made of the coming and going of God.

“I cannot even begin to tell you how wonderfully God has planned the government of the Universe, for this far exceeds the limits of human comprehension. You cannot picture to yourselves that spirits of God stand watch over each living being and that they report everything that happens. Therefore nothing can take place without being known to God, and for this reason you speak of God as being omniscient. In this you are right, although in one respect you exaggerate His omniscience, perhaps through fear of detracting from His greatness. You teach, namely, that God also knows what decisions people will make [of their own free will] at some future time, but in this respect you are misinformed. God knows everything that has taken place in the past and that is taking place at present. He knows every

thought. As for the future, He knows those destinies that He Himself has planned for His creatures, but He has no foreknowledge of those future events that they may shape by the exercise of their free will. He does not know beforehand what a creature of His will do of its own free will in all circumstances. For this reason He tests His creatures. To do this would be superfluous and to no purpose if the outcome of the test were known to God beforehand, and God does nothing without purpose.

“Again, any foreknowledge on God’s part of actions within the control of His creatures would have to be predicated on laws that make future decisions *compulsory* and, hence, eliminate the exercise of free will. *To assert that something shall occur as a free exercise of will and at the same time be predestined is in itself a contradiction.* Anything of which God had a definite foreknowledge would necessarily happen, for even God’s knowledge is subject to eternal laws, and, hence, the law that 2 times 2 is 4 applies to God as well as to every other spirit. *In the absence of anything which might serve as a basis, there can be no knowledge or foreknowledge, not even on the part of God,* for even He is bound by the axiom: ‘Nothing exists without a cause.’ If God knew for certain how His creatures were going to act of their own free will in future situations, there would have to be a reason for His knowledge; and the only possible reason would be that God so forcefully influences the exercise of that free will, that only one course is left open. This, however, would eliminate any freedom of choice on the part of His creatures.

“Ignorance of future decisions to be freely made by His creatures *does not indicate that God is in any way imperfect. It is the necessary outcome of the freedom of will,* the greatest gift God could have bestowed upon His creatures. Just as there are many things that God cannot do because they are self-contradictory, as, for example, not even He can make 2 times 2 equal 5, so He cannot create a free agent whose future actions He can foresee with absolute certainty, in which case those actions would be bound to occur. Freedom to decide and being forced to decide in a certain way are two things that *conflict inherently,* and absolute certainty that an event will take place *is invariably tied to the absolute necessity of its taking place.* This is an axiom that none of your theologians can refute, let them write what books they will teaching the contrary. Their conclusions are fallacies that serve only to bewilder mankind. They are utterly in the wrong when they assert that for God there is only a present, that for Him there is no future, and that everything that is going to happen, even the voluntary actions of His creatures, is an accomplished fact in His eyes, and therefore known to Him. No more than a house that you may be planning to erect is already built are

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the events of the future accomplished facts with God. I might add that the very idea of freedom of choice means that there is a question whether the events dependent on such choice *will occur at all*, and if so, *just how they will occur*.

“You know that I am telling you the truth also in this, as I have done in all else. You have had plenty of proof of the fact that I am a truthful spirit. For this you have my oath, taken in the name of the Almighty, the true God. When I tell you that God has no foreknowledge of the voluntary actions of men, I am not detracting from His greatness; it is you who would dishonor God by teaching the contrary and thereby picturing Him to man in an odious light, for there are many people who deny the existence of God because they cannot conceive of a deity capable of creating beings, knowing them with *absolute certainty* to be predestined to *everlasting unhappiness*.. You teach, although you are wrong in this, that the damned will remain eternally damned. According to this doctrine, God is supposed to have created millions of human beings with the full and unalterable assurance that they would be everlastingly damned. Such a God would not be a God, but a monster. Not even the most degenerate human father would knowingly send his child to absolutely certain never-ending torment, and yet you are asked to believe that your Heavenly Father, with His infinite love, is capable of a barbarity that in a human father would be unthinkable!

“Read the Holy Scriptures! They teach that God sends His trials in order to *learn* how men will act when put to the test, and what course they will choose. ‘The Lord, your God, puts you to the test, *in order to ascertain* whether you love the Lord, your God, with all your heart and with all your soul.’ (*Deuteronomy 13: 4 [verse 3 in Protestant Bibles]*)

“When God spared certain nations from falling into Joshua’s hands, thus allowing them to survive, His reason for doing so is given in the Bible as follows: ‘These are the nations that God allowed to survive, *to put Israel to the test through them*, namely those that had not taken part in any of the battles over Canaan: the five princes of the Philistines, all the Canaanites, the Sidonians, the Hivites.... It was through them that He wanted *to put Israel to the test, in order to find out whether* they would obey the Lord’s commandments, a duty which He had imposed upon their fathers through Moses.’ (*Judges 3: 1-4*)

“Of King Hezekiah, who was faithful to God, it is told: ‘When the ambassadors appeared whom the princes of Babylon had sent to him to inquire about the miracle that had happened in the land, *God left him, in*

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*order to put him to the test, so that He might know what was in his heart.’ (II Chronicles 32: 31)*

“In the Psalms you find: ‘His eyes look about, His eyelids *test His human children*. The Lord tests the righteous and the godless; and whoever loves violence, him God’s heart hates.’ (*Psalms 11: 4-5*) And in Proverbs: ‘The melting pot is for silver, and the furnace for gold; but it is the Lord who tests hearts.’ (*Proverbs 17: 3*) And the Prophet Isaiah tells us: ‘Know ye that I have purified you, but not found silver; I have *tested* you in the fiery furnace of suffering.’ (*Isaiah 48: 10*)

“The tribulations of Job as related in the Bible were only *a test by which God sought to learn* how that righteous man would behave toward Him in the hour of greatest suffering.

“All trials to which humans are subjected by God would be mere farces, *if their outcome were known to Him in advance*.

“Obviously, God, Who knows His creatures inside out, can say *in all probability* what course they will decide upon, and we spirits also have this faculty to a great degree. Even you mortals, if you know the character of a fellow creature, are able to *predict with reasonable certainty* how he will behave and decide in this or that case. But all of this is *mere conjecture*, and is not the point at issue. I was speaking of *an infallibly certain foreknowledge* of a decision that depends on the exercise of free will, and such unerring foreknowledge is possessed by no spirit, *not even by God Himself*. Hence, God could not foresee that some or a great many of the spirits He had created would forsake Him, and naturally could not know in advance *which* of them would do so. He knew only that *there was a possibility of such defection*, by reason of the fact that the spirits were free to act as they might choose.

“Had God had the positive foreknowledge, as your doctrines teach, that beings which He had created would abuse their liberty of action by deserting Him, He would not have created them at all, but would have created only such of whose loyalty He could be certain.

“There are two other grave errors in the concept of God entertained by your creeds, and of these I shall speak only briefly here, because they will be discussed at greater length on another occasion.

“You teach of the union of *three* persons in *one* Godhead, maintaining that there are three spirits, each of which is a true Deity, but which, when united, constitute only one God. This is human madness and the greatest absurdity. There is no union of three persons and no Trinity in the sense in

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which you teach it. *God is only a single personality. Only the Father is God.* All other holy spirits are God's *creatures*. None of them is the Father's equal.

“Furthermore, you teach a God who inflicts *eternal punishment* and you teach of an *everlasting hell*. Hell is not everlasting. God is love. He does not condemn any creature eternally. All those who have incurred the guilt of deserting Him will ultimately return unto Him. That is the truth, as I shall prove to you on another occasion.

## God's Creation and Its Fate

But Thou hast ordered all things in measure and number  
and weight. For Thou canst show Thy great strength at all  
times when Thou wilt. (Wisdom 11: 20-21)

“God is spirit, and everything created by Him is spirit. It was in His image that He called into existence spirit beings in numbers so vast that no figures devised by man can even begin to express them.

“*In what manner* the infinitely great and almighty God created the spirit world is something that you as a mortal could not understand were I to try to explain it. Knowledge of this is not necessary to man and is of no value to the good of his soul. It is sufficient for him to know how he stands with regard to God's Creation; from this he may learn why he was placed on earth and what tasks he has to fulfill during his stay here. To teach you these things is the purpose of what I am about to tell you of the Creation.

“God did *not* create the spirit world *at one stroke*. God is the great Creator Who, by observance of laws conceived with infinite wisdom, out of little things makes large ones, out of one makes many, out of a single seed produces the tree out of whose billions of seeds new trees grow, Who builds up the family, not by calling parents and children into existence simultaneously, but by first creating the parents and endowing them with the power of reproduction, so that in time the family may grow through the birth of the offspring, and out of this family new ones may arise without limit.

“God proceeded in the same way with His spirit Creation. Every law that you find on earth exists in the spirit world also. I have told you this repeatedly and insistently and shall emphasize it once more, because it is the basic truth underlying all knowledge of the Beyond, whether you believe it or reject it with a derisive smile as unbelievable.

“So you may shake your head in disbelief when I tell you that the law of *reproduction through the union of male and female*, which prevails in all of nature on earth and with all living things, must and does apply to the same extent in spirit Creation. Matter is merely the incarnation of the spirit and, hence, merely *another state of the spirit*, in which the spirit laws are not abrogated, but applied in a way adapted to matter. Just as in material Creation there are males and females in every species, so too there are male and female spirits in the spirit Creation. There are as many male spirits as there are females, a female spirit being allotted to each male, according to God's law. They are perfectly mated and find their greatest personal

happiness in complementing each other and in their faithful collaboration in the task that God has assigned to them. Such spirit couples created for each other are known as ‘*duals*’, a term intended to express: ‘*two who belong together.*’ ‘So look upon *all the works* of the Most High; always there are two and two (=couples), one belonging to the other.’ (*Sirach [=Ecclesiasticus] 33: 15*) These are the marriages that were made in heaven. *No one but God is exempt from this pairing of male and female.* This law thus also applies to the ‘Son of God’ who was the first being to be created by God and whom you call ‘Christ’. The words of the Bible: ‘Male and female He created them’ and ‘Be fruitful and multiply’ apply to all created spirits.

“Christ is the highest spirit God in His omnipotence could create. He is in every way God’s most perfect image, in so far as any created spirit can possess the Creator’s perfection. Hence, Paul rightly calls him ‘the image of the invisible God, the *first-born* of all Creation.’ (*Colossians 1: 15*) Christ is therefore not God, as is so generally taught today, but the first created ‘Son of God’, His highest and most perfect creature.

“Following Christ, six further spirits, also called ‘sons of God’, came into being, but they owe the existence of their celestial bodies to the first-created Son and cannot equal him in greatness, power and glory.

“The second ‘son of God’ was the one you call ‘Lucifer’ – the ‘Light-Bearer’ – after Christ the greatest of created spirits, who later deserted God. Another of ‘God’s seven sons’ you meet in the story of Tobias, in which the great celestial spirit that had accompanied young Tobias in human form made itself known to the youth’s family with the words: ‘I am Raphael, one of God’s seven sons.’ (*Tobit 12: 15*)

“Except for the first created Son of God, the whole created spirit world was brought into existence not by *direct* Divine Creation, as was God’s first-born Son, but came into being through that Son by way of progressive spiritual procreation. Thus Paul writes in his Epistle to the Colossians: ‘Through Christ were created all things in heaven and on earth, things visible and things invisible, thrones and rulers, powers and forces; all things were created through him and for fellowship with him, and he stands above all things, and all have him as the source of their existence.’ (*Colossians 1: 16-17*) Just as the whole human race owes its *physical* existence to the first human being, so the whole spirit world owes its *physical* existence to Christ. As humans have inherited *only their material bodies* from their first ancestor through many generations, while their spirit is united with their body in every instance without any collaboration on the

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part of their procreators, so the celestial beings owe their *celestial bodies* to the firstling of celestial Creation, to the first-born Son of God, while their spirits, coming from God, were in each case joined by God to their celestial bodies. From what I have already told you of the difference between ‘celestial’ and ‘material’ bodies, you know how to distinguish between the two. In spirit beings the body exists in spiritual form, a subject to which Paul alludes in his first Epistle to the Corinthians: ‘There are celestial bodies and terrestrial bodies: but the outward appearance of the celestial bodies is different from that of the terrestrial ones.... Just as there is a *material* body, there is also a *spiritual* body. (I Corinthians 15: 40-44) The spirit receives its form in what is called the ‘odic body’. The spirit itself is a spark of the Divine and shines according to the body in which it dwells. I am now speaking metaphorically only, but there is no other way of presenting spiritual matters to you mortals than by employing incomplete metaphors.

“As you have, in terrestrial Creation, the most widely divergent genera and species of living organisms, high and low, although each one is inherently perfectly designed to fulfill its functions, so too there is a wonderful variety of genera and species among the spirits God has shaped into individual beings endowed with celestial bodies. In your Bible, you yourselves distinguish among cherubim, seraphim, archangels, angels, dominions, powers and principalities in the spirit world.

“The spirit world created through Christ and united in fellowship with him formed a wonderful *living organism* in which all spirits were members of one spiritual community, although they differed in kind and perfection. Just as the limbs of a material body, though having different shapes and functions, nevertheless constitute an organic whole in which no part is superfluous while none is independent of the others, so also the created spirits formed a spiritual body of which Christ was the head, the other spirits being the limbs. In a well-ordered kingdom on earth the king, as the head of the country, together with his ministers and his officials high and low, and the mass of his subjects, constitute a single great family in which everyone works for the common good, upon which, in turn, the welfare of the individual depends. The same was true of the great family of the spirits. Every spirit had its allotted task, great or small, but together they all formed one great and glorious unit, in which no spirit was superfluous and in which no spirit worked for itself alone, but in which all collaborated with each other at the wonderful task to be fulfilled by God’s Creation. They were to share in the labors of God and, consequently, in the happiness and beauty of

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Him Who had called them into existence, in the glory of God and of Christ, their king, whom God had anointed.

“That is why the Apostle Paul in his epistles constantly refers to the ‘secret of the body of Christ’. ‘Just as our bodies have many parts and not all parts have the same function, so we, though many, *are one body in Christ*. In relation to one another we are all body parts, yet such that the gifts granted to us by the grace of God differ from each other.’ (*Romans 12: 4-6*) ‘That we may progress in everything through him who is our head, Christ, for in him the whole body is joined together as a unit in which each part has its assigned function, as a result of which the whole being grows.’ (*Ephesians 4:15-16*) ‘*Christ is the head* through whom the whole spiritual body, united and held together by its joints and sinews, grows and flourishes in God.’ (*Colossians 2: 19*)

“This great communion of spirits is also referred to by Paul as the ‘church’. ‘Christ is the head of the body – of the church.’ (*Colossians 1: 18*) ‘God has put all things under his rule and has made him the *supreme head of the church, the ‘church’ being his body*, and the fullness of him who fulfills all in all.’ (*Ephesians 1: 22-23*)

“The ‘church’ is therefore the communion of spirits loyal to God under the rule of Christ. The word ‘church’ signifies the ‘rule of the Lord’.. Whoever pledges his allegiance to this rule and, consequently, to God, belongs to the ‘church’. The true meaning of the word ‘church’ therefore has nothing in common with your *worldly churches* and religious denominations, which are the work of man, conceived in human error, and, like all of man’s handiwork, ephemeral.

“What Paul describes as the ‘spiritual body of Christ’ was a *literal fact* in the spirit Creation. All spirit beings brought into existence were members of the great spiritual organism and were subordinate to Christ, its head. They were, however, under no compulsion, enjoying perfect liberty and being free to follow their own will in all things. All of them were truly devoted to Christ, God’s regent and their king, and through him, to God. This great spiritual family was closely united in the bonds of love. Christ’s rule as God’s regent was not that of a despot, but one of brotherly protection. It was the protecting hand of the strong extended to shield the weak.

“*Their free will*, which was the highest gift conferred upon the spirits by the Creator, made it *possible* for them to refuse obedience to the orders of the king whom God had set over them. The words of the Bible: ‘The Creator cannot trust even His servants, and His angels, too, are guilty of error’ (*Job 4: 18*) and ‘Consider: Even on His holy angels God cannot rely,

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and heaven is not pure in His sight' (*Job 15: 15*) are true of every created spirit, except for the first-born Son of God. And yet, they are *holy spirits* so long as they recognize God's and Christ's sovereignty over them *and do not, by apostasy, separate themselves from God's kingdom.*

*“Unhappily the defection of a large part of the spirit world from God came about through rebellion against Christ's kingship. It was not, as you teach, a direct rebellion against God Himself, but against the regent appointed by Him.*

*“This was the first revolution, and it took a course more human than you can imagine. It was an exact counterpart of the revolutions you have on earth. In your own uprisings, it is not the physical bodies of the revolutionists that lay the plans and attempt to carry them out, but their spirits. And if you follow the origin and history of human revolutions in all their details, you will get an essentially accurate picture of what happened during the first revolt in God's spirit world.*

*“All revolutions are planned well in advance. They do not arise suddenly. They usually originate with some ringleader, who wins as many adherents as possible to his cause, unfolds his plans to them and promises them high offices and positions of influence in the event of success. Those so initiated next go to work, carefully at first but gradually more openly, on the great mass of the people, without whose help no revolution is possible. This mass of so-called *followers*, who do most of the raging and shouting in earthly revolutions, generally know nothing of what it is all about. They join the movement because others do, and shout because others shout. They are, therefore, less guilty than the *ringleaders*, who considered their plans with all of the consequences thereof beforehand and carefully prepared all the details. They know exactly what they are doing and are, hence, even when judged by human laws, subject to the greater penalties, whereas the mass of their followers are judged and dealt with much more leniently.*

*“The ringleader in the revolt in God's spirit kingdom was *Lucifer*, the 'light-bearer', the second son of God, and after Christ the highest and fairest spirit in Creation. What was his aim? He was ambitious: *he wanted to be the supreme ruler*, being unwilling to occupy a second place, subordinate to a superior. He wanted to take Christ's place and to reign in his stead. He wanted to usurp his brother's place.*

*“This plan did not come to him suddenly; it matured gradually within him, until his determination became fixed and found consummation in the sin which besmirched this high spirit.*

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“God did not interfere to nip the revolt in the bud and to prevent it by force as He could have done. He leaves His creatures free to act as they choose, just as among men He does not intervene when they begin to plan a crime and prepare for its execution. So He allowed Lucifer and his *fellow ringleaders* to proceed and did nothing to hinder them from trying to beguile the higher and more influential spirits and to lure the masses of followers with promises. It was the supreme test to which God desired to put the whole created spirit world, leaving it free to decide whether it would remain true to Christ as its lawful king, or whether it would desert to Lucifer.

“One of the followers, of whom there were many in all ranks of the spirits, was a prince known in your Bible as Adam, the name he bore as a human being. There were countless princes like him in God’s spirit kingdom, each of them, like Adam, the ruler of great numbers of subjects. Many of the princes became ringleaders to help Lucifer in his preparations for the revolt. Others, of whom Adam was one, merely supported the movement, along with greater or smaller contingents of their adherents.

“The moment arrived when Lucifer and his party considered themselves strong enough to usurp control of the spirit kingdom, the more so as a large part of Michael’s forces was ready to throw in its lot with them. As is also true of your revolutions on earth, great efforts had been made to win over the army to the side of the rebels. In this, Lucifer had succeeded to a great extent. God had maintained these forces, which were, in a sense, a standing army provided against any possible future need, as you also keep standing armies as a safeguard against sudden emergencies.

“When the battle began and the spirits had made their choice whether to fight for or against Christ, God intervened. The hour of trial was over; inner and open desertion had become a fact, and the punishment followed. Prince Michael received orders to overthrow the rebels with the legions that had remained loyal. Armed with the might of God, he carried out the command. Terrible was the fate that now overtook the one-time light-bearer and his chief henchmen. They were banished into the lowest spheres of Creation, into darkness and horror that you cannot imagine. I cannot make the real nature of the depths of darkness comprehensible to you. This is true also of your earthly darkness. You mortals experience darkness where light totally disappears. The more the light fades the greater the darkness becomes. It therefore *owes its being* to the withdrawal of light, but what it *consists of* is beyond your comprehension. You also know from experience that a mixture of all colors produces white and that all colors are contained in the ray of light; you know, further, that black is merely the absence of all colors. Translate these human observations to the exile of the fallen spirits

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from all contact with light and, consequently, with all color, and you may form an idea of the impenetrability of the gloom to which they were consigned, even if you cannot conceive of the true nature of darkness.

“The Holy Scriptures contain frequent references to this battle of the spirits and to the overthrow of the evil ones. Christ himself says: ‘I saw Satan toppled like lightning from heaven.’ (*Luke 10: 18*) The Apostle John had a vision of the battle of Michael and his legions with Lucifer: ‘Then a battle ensued in heaven; Michael and his angels fought with the dragon, and the dragon and his angels offered resistance. But they were not victorious and could no longer remain in heaven.’ (*Revelation 12: 7-8*) Peter writes: ‘God did not spare even the fallen angels, but drove them down to hell, into the caverns of darkness, where they will be held captive until they turn their hearts to God again.’ (*II Peter 2: 4*)

“The original Bible contained as its first report an account of the spirit Creation and of the defection of part of the spirit world that was similar to the description I have given you here. Subsequently, however, it was deleted.

“In considering the defection of a great part of the spirit world, men may well ask: How was it at all possible for spirits, high in rank and enjoying perfect happiness, to fall? The reason in the case of these spirits was the same as that which so often leads your own souls astray: *the craving for more..* He who has much wants still more, and he whose power is great desires to see it augmented, even at the risk of losing everything at one stroke. Do you not see the same thing exemplified in the great leaders in the history of mankind, and in a small way in everyday life?

“At God’s behest Ezekiel sang a lament about the king of Tyre. In it, he pictures in stirring words the reason for the king’s defection from God as a spirit at the time of the great spirit revolt under Lucifer, which he had participated in as a follower and, in consequence, had been defeated: ‘You were the image of perfection, full of wisdom, and perfect in beauty. You were in Eden, the garden of God. Your robes were covered with an array of precious stones: sardius, topaz and jasper, chrysolite, beryl and onyx, sapphire, ruby and emerald. Wrought in gold were your edgings and ornamentations; they were prepared on the day that you were created. You were an anointed, protecting cherub; I had appointed you thereto. You dwelt on the holy mountain of God and walked amid fiery stones. You were irreproachable in all your doings from the day you were created, until you sinned. By consorting (with Lucifer) your heart became filled with wickedness. And after you sinned, I drove you from the mountain of God

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and cast you, my protecting cherub, out from amid the fiery stones. *You had become arrogant because of your beauty*, and you ignored your wisdom in favor of your splendor. That is why I cast you down to earth... By the multitude of your sins and the unfaithfulness of your doings, you have defiled your sanctuaries. Therefore, I brought forth a fire from within you, which devoured you, and I have turned you to ashes upon the earth in the sight of all who beheld you. You have come to a horrible end and are lost for an indeterminate time.’ (*Ezekiel 28: 12-19*)

“‘You had become arrogant.’ These words best express the reason for the defection of the spirit world. The desire to rule, not to serve, brought about its downfall.

“*What, however, was the fate of the great mass of the rank and file?* They were far less guilty than the horde of ringleaders, and since God’s punishments are always commensurate with the offense, He could not, in justice, commit them together with Lucifer to the same pit of darkness.

“God dealt very leniently with them, condemning them to a relatively light penalty. He did, indeed, cast them out from their former glory, but only to transfer them to a sphere that, if you could see it, you would regard as heaven. It may not have been comparable to the splendor that they had enjoyed in God’s kingdom, yet it answered your conception of *paradise*. The sphere to which the followers were transported was the ‘paradise’ of your Bible. It was not on this earth, as you incorrectly assume, *for at that time, material Creation had not yet come into existence*. The Biblical account of paradise as a beautiful garden, with its rivers, trees, flowers, and fruits, has led you to think of it as being on earth. You do not know that everything you have on earth in *material form* is also to be found in *spiritual form* in the spheres of the Beyond. There, too, there are shapes, habitations, rivers, trees, bushes, flowers, fruit, food and drink, gold and jewels, mountains and valleys, music and song, fragrances, colors and sounds. You will find this statement of mine confirmed in many passages of the Holy Writ. You find there descriptions of the City of God with its walls and gates, its flowing waters and its blooming flowers, and all the treasures that gladden the heart. You look upon these things as metaphor. *They are not imagery, but reality*. Did not Christ himself say: ‘In my Father’s house there are many dwellings. If it were not so, I would have told you. I am going there now to prepare a place for you, and when I have been there and prepared a place for you, I will come back and take you with me, so that you also may be where I am.’ (*John 14: 2-3*)? Did Christ not also say: ‘I shall not drink again of the *fruit of the vine* until that day on which I drink it anew in my Father’s kingdom.’ (*Mark 14: 25*)? In the Old Testament did not the

angel Raphael tell Tobias: ‘I partake of invisible food and a drink human eyes cannot see.’ (*Tobit 12: 19*)? Finally, does not the description of the fallen cherub given by the Prophet Ezekiel expressly mention the beautiful garments set with jewels and embroidered with gold, in which that spirit was clothed before its fall? Have I not told you, when speaking to you of od, that every spirit possesses an odic body as its spiritual body, and that your earthly bodies are merely condensations of the odic ones? The most perfect state of od is, therefore, not that in which it is condensed into matter, but the spiritual state. It is not the material body, but the spiritual body that is the more beautiful; not the material gem that is the most splendid, but the spiritual one; not material but spiritual gold that has the greater value. Gold and jewels, in both material and spirit form, are nothing but wonderfully prepared od, which in one case is present in its condensed, and in the other in its uncondensed state. This may be hard for you to understand since you are accustomed to thinking in terms of the material world, having no true conception of a spiritual state, about which you were taught nothing in your youth. But clairvoyants, whose spiritual vision enables them to see the ethereal, can understand perfectly what I have told you. They can also comprehend the description of paradise with its trees, plants, fruits and rivers as applying to a *spiritual sphere*. Also, what you experience, see, and hear in your dreams you do not perceive physically; all this appears to the dreamer in spiritual form and shape.

“Such was the spiritual sphere of paradise into which the rank and file of the rebels were sent, not only as *punishment*, but also *to try them once more*. It was an act of justice and kindness on the part of God to give these spirits one more opportunity to redeem the transgression of which they had been guilty through weakness. They were mere followers, who had sinned not out of *malice*, but because in a moment of weakness they had yielded to the tempter’s enticements. They had outwardly renounced their allegiance to Christ’s authority, but at heart they were still divided between Christ and Lucifer, as is the case even today with so many people. In a way, they were leaning in two directions, but God’s justice demanded that they choose one way or the other, even with regard to their convictions. By transporting them into the sphere of paradise, He therefore put them into a ‘neutral zone’ where they could make up their minds. The choice would have been easy enough, had they still retained their mental faculties to the extent to which they had possessed them while dwelling in God’s kingdom. This, however, was not the case, for as I told you when speaking to you of od, every act of insubordination to God on the part of a spirit is attended by a change in its odic body, which becomes clouded, losing its purely spiritual nature and

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undergoing a certain condensation. This not only impairs the intellect, but above all deprives the spirit of all recollection of its previous existence. Consequently, the spirits in the sphere of paradise were unable to recall the splendor in which they had lived in God's kingdom before their fall. Could they have done so, the test to which they were submitted in paradise would have been impossible, for had they possessed any conscious recollection of their past happiness, and compared it with their actual lot, their choice would have been made without a moment's hesitation. But they remembered nothing whatever of the splendors they had forfeited, or of the spirit battle that had been fought, or of their own defection in that battle. They were aware only of their existence at the moment, just as you mortals are aware only *of the life you are actually living* and have no recollection of any previous state of existence, most people believing that their present birth as human beings is also their first life. They know nothing of their erstwhile dwelling with God or of the subsequent incarnations of their spirit on earth. Only a few have a dim awareness of having lived before.

“The test provided for the spirits in paradise consisted in a prohibition laid upon them by God, the purpose of which they could not understand, and which the Bible pictures as a certain fruit which they were forbidden to eat. This prohibition extended to all partisans who, like Adam, had participated in the revolution, who dwelt in the same sphere with him and who were clothed in a similar odic body.

“These spirits were the object of particular attention for the loyal hosts of heaven as well as for the sinister powers of the abyss, the former seeking to persuade them to remain steadfast and to observe God's command, the latter sparing no pains to convince the spirits that it would be best for them to ignore that command and dangling alluring prospects before them. It was the same battle that rages today about every human being. On the one hand he hears the insinuations of Evil, counseling the violation of the Divine laws and picturing sin in an advantageous light, and on the other, the inner voice of conscience, warning and admonishing him not to yield to temptation. It is for him to decide, which of the two he will follow.

“Whenever you humans wish to attract the great mass of the people to your cause, you seek first of all to win over persons of standing in the community, and those whose judgment and course of action are likely to be the deciding factor with the masses at large.

“Such also was the case with the hosts that dwelt in paradise, among whom Adam, once a high prince in heaven, stood out prominently by virtue of his great spiritual qualifications. It was, therefore, natural that his attitude

toward God's prohibition would decide the course to be taken by the other spirits in paradise. For this reason, Evil was primarily concerned in bringing about his downfall, and for that purpose made use of a female spirit, the same one which had been allotted to Adam as his dual, and which is known in your Bible as 'Eve'. Eve fell victim to the temptations of Evil and in her downfall caused Adam's as well. Their example was followed by all the hordes of spirits dwelling in the sphere of paradise.

“Through this second sinful fall, Adam and the other partisans became the property of the Evil One, and fell almost to the level of Lucifer himself. Driven from the sphere of paradise, they were hurled into the darkest depths, and from then on Lucifer was lord over them. In his own realm he was an autonomous ruler. It is true that he was still subject to the might of God, and, hence, not entirely free to do as he chose, but God did not restrict his authority over those who had *voluntarily* become his subjects. It was the terrible consequence of God's justice that Lucifer was allowed to call his own all those who had joined him. For them, there was now no escape. Even if they repented their defection to Evil, they could not go back. They had indentured themselves to the Ruler of Hell for all time. That is the contract of indebtedness of which Paul says in his epistles that it was an 'insurmountable obstacle' to the salvation of the fallen.

“Things are no different in your earthly states. Whoever becomes the subject of a country must yield to its authorities. He may not leave its boundaries without their permission, and if the country in question goes to war with another country, he will never be allowed to join the enemy. The same thing is true of Lucifer's realm. It is in a constant state of war with the kingdom of God. So it was out of the question that Lucifer would ever allow a subject of his to return to the kingdom of God.

“Let me cite another example: Whoever volunteers for service in the Foreign Legion is held to the terms of his enlistment. He may regret his step a thousand-fold; he may weep over and lament the hardships he has to endure, but it will avail him nothing. He is under a harsh discipline that knows no mercy. He must stay, for if he tries to desert he will be overtaken and recaptured by the legionnaires, after which his lot will be harder than ever. There is no bridge to carry him back to the home and country he left of his own accord.

“Satan's dominions are a foreign legion of this sort. For those who had entered it, there was no retreat, no bridge spanning the gulf between the foreign legion of darkness and God's kingdom. Not until later was this bridge built in the Redemption through Christ.

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“That is why Christ, in the parable of the rich libertine and the beggar Lazarus, causes the same truth to be uttered through the words of Abraham: ‘But aside from all this, a great chasm has been put between you and us, so that those who want to cross from our side to yours cannot, nor can you come to us from there.’ (Luke 16: 26)

“By way of a third illustration, consider the fate of a soldier who deserts his own side in wartime and goes over to the enemy. However bitterly he may subsequently repent his desertion, and much as he may long to be back in his native country, he will not be released.

“I have now taken you in my teachings to the point where you have two antagonistic realms standing in unbridgeable opposition to each other: the realm of those who are separated from God (the ‘kingdom of the dead’) and the kingdom of God. The realm of darkness against the realm of light. Lucifer’s kingdom against that of Christ, here Lucifer, there Christ.

“Nevertheless, God loves all His children, even those who were driven from their Father’s home because of their own transgressions. Since He had created them through His Son, and had implanted them as spiritual limbs in the spiritual body of Christ, He was desirous that these severed limbs be reunited with His Son’s spiritual body – ‘those, namely, who do not remain in apostasy shall be grafted in again, for God is well able to graft them in again.’ (Romans 11: 23)

“However, this re-grafting of the limbs broken from the tree of life, this re-incorporation of the severed parts into the life-giving organism of Christ’s body, was possible only if *freely desired* by the apostate spirits. God had given them a free will. It was of their own free will that they had joined the rebels in the spirit battle, some as ringleaders, others as followers. When these followers, again subjected to trial in the sphere of paradise, had fallen a second time, it was again by their own free choice. So by their own free choice they should have to raise themselves anew and return to the house of the Father.

“This did not seem possible.

“First, the return of Lucifer and his chief lieutenants had to be out of the question, for fallen pride turns into sullen spite that would rather remain unhappy than humble itself.

“The way of thinking of the rank and file, those spirits that had been deluded into joining the revolt, was still very different from that of their leaders, yet they saw no hope of being saved from the abyss. Where no hope

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of salvation exists, the will to achieve it is absent, and where the will is lacking, no effort is made to prepare the way to salvation.

“Even if these spirits had possessed the will to escape, they would have faced an insurmountable obstacle in Lucifer’s control over them, which even God, because He had granted it, could not curtail.

“But God’s ways are wonderful, and His wisdom finds means to achieve every end. ‘But Thou sparest all: for all are Thine, Oh Lord, Thou friend of all life. For Thy immortal spirit is in every thing.’ (*Wisdom 11: 26 – 12:1*)

“After the defection of the spirits, God therefore determined upon a plan by which He would recover those who had forsaken Him.

“God’s Plan of Salvation is the great secret imparted to Paul and to the other Apostles by spirits that Christ sent to them, but even the Apostles did not dare to reveal this plan in its entirety to the early Christian congregations. Most of the plan would have been incomprehensible to them. In their case, too, it had to be left to the spirits of God, speaking through mediums, to instruct these congregations little by little in the whole truth, much as I am instructing you at this moment.

“You too will find it difficult at first to grasp the full truth of God’s Plan of Salvation. Mortals cannot, as Paul repeatedly told the early Christians in his epistles, digest solid food, but must at first be fed with milk, as infants are fed. The truth in its full grandeur and in its entirety is the solid spiritual food fit only for those who have acquired spiritual strength. A *selection of truths that are easily understood* is the ‘milk’ that is given to those who are still infants in the faith and its truths.

“What I shall give you in my following teachings will not be milk, but solid food, as indeed there was much solid food in what I have already related to you. I shall not content myself with merely *apprising* you of the truth concerning the great questions of the Beyond. Rather, I want you to gain a *thorough knowledge of the fundamental causes behind the individual truths* from my teachings, *for only an understanding of the underlying causes of events satisfies the spirit.*

## God's Plan of Salvation

What we say is wisdom in the eyes of those who are ready to receive it, but it is not the wisdom of this world.... We proclaim God's mysterious, hidden plan, which He conceived before all time began for our glory.

*(I Corinthians 2: 6-7)*

“After the revolt of a great part of the spirit world, God determined upon a plan for saving the unfortunate beings that had fallen into the abyss, and for bringing them back into His kingdom.

“His clemency would be extended first of all to the less guilty, those countless hosts that had committed the sin of ultimate desertion when they were subjected to renewed trial in the sphere of paradise. Only after these had been saved, would their corrupters, Lucifer and his lieutenants, be allowed to return to the house of the Father.

“God is just. Those who had been misled were guilty of weakness only, but those who had led them astray had sinned with premeditation. Since their offenses had been fundamentally different, so too would be their punishment and their respective paths of return from the abyss.

“The first step toward salvation was God's creation of *spheres of progress* or improvement, ranked according to laws incomprehensible to you and conceivable only by the infinite wisdom of God. In his letter to the Ephesians, Paul refers to these steps by which spirits may ascend out of the darkness toward God, when he mentions the spheres of development that God created in order to carry out His resolution that all would once again be reunited with His Son. At this point the original text makes use of the metaphor of the building of a house with its several stories. If you take this metaphor in a spiritual sense, you will more easily understand what I am about to tell you of the ‘spheres of improvement’ for the fallen spirits.

“What you call ‘hell’ is the lowest stage to which all fallen spirits were sent. But even hell has a number of spheres of progress through which a spirit may work its way upward by a change of heart, until it reaches the first of the *terrestrial* spheres. These begin with the stage of the lowest forms of animal life and advance through the stages of rocks, plants, herbs, flowers, and the higher beasts, arriving finally at the stage of the highest animals, known to you as ‘human beings’.. These terrestrial spheres exist not only on your earth, but also on other heavenly bodies. There are, therefore, many stages parallel to those on your earth. The terrestrial stages

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exist not only in the material form that you see before you in the animal, plant and mineral kingdoms, but there is also a corresponding *spiritual form* and, in consequence, there are spiritual animal, plant and mineral kingdoms embracing the most varied orders and species of living beings, which in the spirit kingdom are clothed in *odic bodies*, the counterparts of the *material bodies* you see on earth. Spirits parted from their material bodies by corporeal death return to the respective parallel spirit spheres, where they remain until they are reincarnated by rebirth on earth. Spirits that have not progressed are reincarnated in the same stage as often as may be necessary to make them fit for reincarnation in a higher one.

“Each stage of advance required a special act of God for the planned physical shaping of the spirits. To this end He embodied the odic figures of pairs of spirits in the form peculiar to that stage and endowed them with the power to reproduce the bodies of this stage. The spirits themselves, however, are incorporated into the bodies thus procreated according to fixed laws of the spirit world.

“You mortals indeed cannot understand the ‘how’ of all these processes, any more than you really understand the processes of nature that go on all around you, although you witness them daily with your own eyes.

“Human science addresses itself to the question of descent, particularly with that of the descent of man from the apes.

“There is no such thing as physical descent of a higher form from a lower one. Plants do not produce animals, nor do the lower animals produce the higher forms. Every form of life breeds true to kind, although within each species there are many races, the individuals belonging to races of the same species being capable of reproduction with one other.

“Man belongs to the order of the apes. He is the highest race of this order, and you are correct in saying that the ape is the lowest form of man and that man is the highest of the apes. Man is, therefore, the highest animal on earth. Nevertheless, he has not descended physically from the ape, in spite of the fact that in point of physical development, the ape most closely resembles him.

“Before its *first* incarnation in a human body, the spirit of a human being inhabited the body of an animal. It is therefore the same spirit rising through the different stages of evolution and coming ever closer to perfection.

“These stages themselves undergo no physical changes. They are the same today as they were millenniums ago. Only in the course of the ages,

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certain species died out because spirits were no longer incarnated in them. God created other, higher forms, in which those spirits are incorporated for which the extinct species had previously been designed. The extinct species had served as intermediate stages in their evolution upward. When these disappeared and the higher forms took their place, the spirits in question were compelled to wait longer before they could be born into the higher species that had replaced the extinct ones.

“So it is that you find to this day the physical remains of extinct species of plants and animals that lived in former ages.

*“There is no regression of a spirit from one stage of progress to a lower one, although a spirit may remain at the same stage for a long time. As I have already told you, a spirit that has at its earthly death not progressed during that stage of its incarnation must be reincarnated in the same stage again and again until it is fit to enter the next higher stage. That is true also of humans. If, during its life on earth, a spirit has not made sufficient progress on the road leading to God, it must go through life again as a human being. Every life is an examination: whoever fails to pass, must try again until he succeeds. These are Divine laws that apply with equal force to all Creation. There is nothing capricious about the ways of God.*

“When I told you that a spirit does not regress into a lower stage, the reason is that, although it may have backslid in one respect, it will have advanced in another, so that a balance is struck. This, too, is governed by Divine law.

“You can form no conception of the ages that elapsed from the moment of the fall of the spirits to that day on which the first fallen spirit was fit to be incarnated in human form. ‘With God a thousand years are as one day.’ (*II Peter 3: 8*)

“Christendom today is ignorant of all these facts, and they run counter to your own previous ideas. But should I conceal the truth from you because you may find it beyond belief and because your fellowmen may scoff at it? You have the opportunity of inquiring into these truths during the spirit communications at all sorts of Divine spiritistic services, and you will find my statements confirmed everywhere.

“Unfortunately the important facts I have just revealed to you have been deleted from the Biblical account of the Creation. Scarcely any of them have been retained. This account says nothing about the Creation of spirits by God, nothing of the revolt and secession of the spirits, nothing about the spheres of progress, nothing about the shaping of the odic bodies of the fallen spirits in various stages, and nothing about the incarnation of

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those odic bodies into earthly substance. Your Biblical story of the Creation of the world describes it as if it were an original and entirely independent creation, quite unconnected with the creation of the spirits and their fall.

“The original Bible contained all of these facts, but when the Holy Writ was revised later, the Powers of Darkness were at work to deprive mankind of the knowledge of how things are related in God’s Plan of Salvation and to withhold from them the consolation of knowing that *ultimately everything will return unto God*. ‘For it is God’s will that all men be saved and attain to full knowledge of the truth.’ (*I Timothy 2: 3-4*) *It was for the very purpose of leading everything back to God that the material world was created.*

“The Powers of Darkness were, of course, much better served by the doctrine of hopelessness and despair, and by the belief in an ‘eternal hell’, about which one of your poets [Dante] has written the dreadful words: ‘All hope abandon, ye who enter here.’

“Such sentiments were far more acceptable to the rulers of hell than was the belief in a merciful God, Who may, indeed, be angered and punish with just cause, but Who, in the end, will forgive His children and call them back to Him. The true conception of the Deity has been debased by the doctrine of ‘eternal damnation’, designed only to inspire fear. What is more, that doctrine made it more difficult to carry out the Plan of Salvation conceived by a God Who sent to sinful and suffering humanity this message of all-forgiving love: ‘Even if a mother could forget her child, I will never forget you.’ (*Isaiah 49: 15*)

“Many passages in your Bible have shared the fate of the paintings by the old masters placed upon the walls of some of your ancient churches. In later times, so-called ‘church painters’ came and daubed their commonplaces over the masterpieces. When you carefully remove the outer layer of paint from the walls today, the ancient pictures are once more revealed, leaving the beholder enraptured over the art of the great masters.

“In the same way the truthful picture presented by the original Bible was defaced in later times. Erring mortals revised the Biblical accounts, omitting what they could not understand or adding their own mistaken explanations. Their successors ‘improved’ further upon the previous work, adding and deleting at will. In this way not only was the truth crowded aside, but many things crept into the Scriptures that tend to make a travesty of the word of God. A human poet coined the phrase: ‘Books have their fates,’ and unfortunately this is true of the Bible also. Much of what it

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should contain has been eliminated, and much of what it does contain should never have been admitted, because it contradicts the truth.

“When some ‘churches’ refuse to acknowledge this fact and persist in regarding the Bible you have as ‘authentic’, they are serving the cause of God poorly. In fact they are doing it more harm than good. Even the less educated, when they read the Bible carefully – and especially the account of the Creation – must realize that some of what is written there cannot be correct.

“God Himself complains through the prophet Jeremiah about the falsifications introduced into the Old Testament: ‘How can you say, “We are wise and possess God’s law”? I tell you, *the false pen of the copyist has made it into a lie*. The wise are ashamed and dismayed, for they have trapped themselves. They have discarded the word of the Lord, so what manner of wisdom is left them?’ (*Jeremiah 8: 8-9*)

“Elsewhere in the Holy Writ the truth has suffered at the hands of translators who have rendered certain words and phrases of the original text so inadequately as to distort their real meaning beyond recognition.

“From what I have said you can see the reason for the great obscurity and the many misstatements to be found in the story of Creation as you have it today. Only occasional references retain a faint glimmer of the truth. Some of the stages of the evolution of material Creation are hinted at, but they are not consistent with the facts, whether in point of number or of sequence.

“The same is true of the Biblical account of the Creation of the first human beings. Here the Creation of the spirits is confused with the incarnation of the first spirits in human bodies.

“In the first chapter of the Bible you are told that God brought man into existence as His last Creation, after the earth, plants and beasts were already there. It says: ‘Then God created man in His own image, in the image of God created He him; male and female created He them. Then God blessed them and said unto them, “Be fruitful, and multiply!”’ (*Genesis 1: 27-28*)

“It is true that God created the two spirits that were the first to be incarnated as human beings, and which, as such, bore the names ‘Adam’ and ‘Eve’, in His own image prior to their apostasy. It is also true that He created them as male and female spirits, and that He blessed their union. This, however, was not after the earth with its plants and animals had been made, but it refers to the time of their creation as spirits. Anything made by

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God in His image must be a spirit, for God is spirit, and spirit only, and, hence, not matter. Whatever He creates in His image must likewise be pure spirit, and not part spirit and part matter, as is the case with mortals.

“The rest of the Scriptural account of the Creation of man contains contradictions even more flagrant. A few lines further on you are told that God made man, and, moreover, only the male, at a time when there was no other living thing on earth, whereas, according to the first account, man is said to have been made *after* all other life had been created. According to the second account, God placed man upon a barren earth, and not until then did He create a Garden in Eden, into which He brought the man. And not until then did trees bearing luscious fruits of all kinds grow in this ‘paradise’, as you call the garden. God is then supposed to have told man to cultivate the garden and protect it. Inasmuch as there was, according to the same report, nothing else on earth, it is hard to imagine whom man needed to protect the garden from. So many sentences, so many contradictions!

“Compare this incomprehensible picture with the true picture I have given you! There you see paradise as that *spiritual sphere* into which God, after the revolt of the spirits, sent the less guilty followers among the rebels, partly as punishment, partly to test them once more. Here stood the spiritual tree of the knowledge of good and evil; this was nothing less than God’s commandment, which had been given for the purpose of testing the spirits in this sphere, and whose significance they did not grasp. The observance or the violation of this commandment or rather, of this prohibition, would show whether the spirits in the sphere of paradise were prepared to take sides with God again, or whether they were fully determined to join Lucifer. Should they respond to this test by obeying God, the commandment would become for them the tree of life in God’s glorious kingdom; should they disobey, it would become a tree of death. They would then be driven from this paradise down into the spheres of Lucifer. That would be the day on which their severance from God would be complete, the day of their spiritual ‘death’. ‘On the day you eat thereof, you will die.’ (*Genesis 2: 17*)

“Now you understand why Adam was commanded to protect paradise, namely, to protect himself and the others against succumbing to the temptation to sin by disobeying God. Now you also understand what the Scriptures mean by saying that after the expulsion from paradise of the spirits that had shown disloyalty, they were prevented from returning there by cherubim with flaming swords. The die had been cast: they had given their allegiance to the ruler of the abyss. Henceforth the spheres of darkness were to be their lot. They had no further claim upon the fields of paradise, which will remain closed to those fallen spirits until the day on which they,

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on their way back to God, have once again reached this spirit sphere of happiness as a preparatory stage for the sphere of heaven. Then they may re-enter the spiritual Garden of Eden, and from it ascend to that glory out of which they were once driven because of their own sins.

“So the opposite of what God is supposed to have mockingly uttered according to the report in your Bible is true. That account says that God, at the moment when countless hosts of His children were being driven into the unspeakable woe of utter exile from His kingdom, exclaimed: ‘Man has become like one of us; now he knows what is good and what evil. Let him not also reach out his hand to take and eat the fruits of the tree of life and become immortal.’ (*Genesis 3: 22*) These are the words of a fiend, not those of an infinitely benign God and, as a matter of fact, they are the words with which Satan mocked the deceived spirits. God, on the contrary, wants these spirits, even after their fall, to reach out for the tree of life, in obedience to His will and in their return unto Him.

“The powers of the abyss, however, are intent upon preventing those spirits, which first experienced God’s clemency in the creation of the ‘spheres of improvement’, from extending their hands toward the tree of life and from returning to God. Could Lucifer have had his way, those stages would never have been created and no material world would ever have existed. He would then have been able to exercise his despotic sway over those spirits without restraint and without having to fear the loss of a single one of his subjects.

“I must also take exception to the way in which the creation of the first woman is described.

“According to the Biblical account, God resolved to give the first man a helpmate in his isolation. To this end He is said to have formed out of the earth every beast of the field and every bird of the heavens and brought them to the man, in order that he might find a woman among them. But no suitable mate was found. In order to remedy this inconvenient state of affairs, God is said to have caused the man to fall into a deep sleep, during which He took one of the ribs out of his side and closed up the gap with flesh. From the rib, God is said to have made a woman and brought her unto the man as his mate.

“As you know, this story has been made the butt of ridicule, especially among the irreligious. It is painful to see God’s act of Creation so grossly misrepresented and exposed to ridicule by man. In this instance also, Evil has turned the fair image of truth into a repulsive caricature, through the instrumentality of its human agents and so that the conception of an

almighty and all-knowing God should be turned into something ludicrous, since to make a thing an object of ridicule is to forge the deadliest weapon for its destruction. God did not prevent this distortion of the truth, as indeed He does not intervene when people want to do evil things. Seekers after the truth, and the righteous generally, always had the means at their command to allow them to discriminate between the true and the false, also in the falsified versions of the Holy Scriptures, being free to communicate with the good spirit world from which they could learn the truth at all times.

“What, then, is the true story of the creation of the first pair of human beings?

“Adam was the first spirit to reach the point at which he could emerge from the higher orders of the animal kingdom and be incarnated in human form, although his incarnation did not proceed in the manner incorrectly related in the Bible. God did not fashion a human figure out of clay and blow life into its nostrils, thus making him a man. Rather, the incarnation of the first human spirit proceeded according to the identical laws that still apply today in the materialization of spirits.

“This is a subject about which I have already instructed you at length, so you know that today the od of so-called ‘materialization mediums’ is required for converting the spirit forms into matter.

“This same law was applied by God in the incarnation of the first human spirit. Since, naturally, no human materialization mediums were available to supply the required od, God took the od of the earth in a composition that corresponded to that of the human body. The odic mixture was the same as that out of which the human body develops when it grows today. Already Paul said that ‘God gives each form of life its own characteristic body. Not all earthly creatures have the same material body. The body of man is unlike that of the four-footed beast, as this again is unlike that of a bird or a fish.’ (*I Corinthians 15: 38-39*) The preparation of the od for the incarnation of the first man was undertaken by God’s spirit world.

“The body of the first man, whom you call ‘Adam’, was therefore literally taken ‘from the earth’, although not in the manner in which you have heretofore believed. No figure was fashioned out of clay, but the spirit limbs of that spirit being were covered with a material body, with the aid of the condensed od of the earth. That same body of Adam’s, formed as I have described, was again dissolved into earthly od after his death. It had been taken from the earth in the form of od, and in the form of od it was returned to the earth. That is the law that governs all material beings.

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“The first man who thus came into existence was the only one of his kind. As your Bible quite rightly says, he was lonely, surrounded as he was by nothing but plants and animals, and he longed for the hour when another spirit should have progressed to the point at which it could be incarnated in human form. He therefore looked about among the higher animals to find one that at its death might be considered worthy in God’s sight of being advanced to the human stage. Your Scriptural account hints at this when it tells you that God brought all the beasts unto the first man, so that he might look for a helpmate from among them.

“The day came at last on which another spirit reached the human stage. This time it was a female spirit, the same one which had been Adam’s consort in God’s kingdom and later, in the sphere of paradise, where she had been the first one to disobey, and had caused Adam to disobey likewise.

“As her guilt had been the greater, so too had been her punishment. Her ascent from the depths had therefore been slower, and she did not reach the level of human existence as soon as did her male dual spirit.

“The story of the incarnation of this female spirit as given in the Bible of today gives a faint inkling of the truth.

“The incarnation of ‘Eve’, as the first woman is called in your Bible, took the same course as do all spirit materializations. In her case it was no longer necessary for God to take the od of the earth, since a ‘materialization medium’, namely Adam, was available. Adam’s possessing unusual mediumistic powers was due to the circumstance that the spirit world had materialized his body and was in constant mediumistic contact with him.

“Just as today the materialization of a spirit is possible only when the materialization medium is in a deep trance, so it was in those times. The deep trance into which Adam fell is referred to in the Bible by the words: ‘God caused Adam to fall into a *deep sleep*.’ (*Genesis 2: 21*) This was a mediumistic sleep, in which Adam’s spirit left his body. As is the case also today, the od of the materialization medium is not sufficient to effect complete materialization and must be supplemented by substance drawn from the medium’s body in dissolved form. So, in materializing Eve, the spirit world dissolved a part of Adam’s physical substance and used it to fashion Eve’s body. This proceeding gave rise to the Biblical account of the removal of one of Adam’s ribs: ‘When Adam had fallen asleep, God took one of his ribs and formed it into a woman.’ (*Genesis 2: 21-22*)

“As a rule, the materialization of spirits lasts for a limited time only, after which dissolution takes place and the od and physical substance lent by the medium is returned to him. However, in the case of Eve, *permanent*

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materialization was aimed at, and for this reason, none of the od or the part of the physical substance taken from Adam could be restored to him. Hence, the spirit world had to make good his loss, which it did by drawing upon the od of the earth, as it had done when it first formed Adam's body. This is indicated in the Bible with the words, which you have so far not understood: 'He closed up with flesh the place where the rib had been removed.'

"This is how the first pair of human beings was formed, from whom the whole line of human beings was to descend by way of reproduction.

"In physical reproduction, only the seed out of which the child's body is to grow is transmitted. The spirit is united with that body only moments before birth, in conformity with laws unknown to you. The life of the child within its mother's womb originates with her. It is her blood that circulates through the child's body and sets its organs in motion as soon as they become reasonably ready to function, which generally happens in the fifth month of human pregnancy. This movement of the child's organs while it is still in the womb is necessary, to accustom them to the part they will have to play. It is not, therefore, produced by the child's spirit, which is not embodied until later, but by the mother. It is a process similar to that used in breaking in an engine after it has been finished and assembled. Initially, it is set in motion by outside power, before being equipped with its own, under which it will later operate. It must be broken in before it is ready for service, and the same thing applies to the bodies of developing terrestrial beings.

"God's omnipotence and wisdom are nowhere more evident to thoughtful minds than in connection with nature's great secret of the coming into the world of a new human life, the same thing being true, of course, as regards all other living creatures. In all instances it is fallen spirits that are incorporated into bodies produced by procreation, in conformity with laws of God conceived with such wisdom that your human understanding could not grasp this Divine secret, even were I to try to explain it.

"Adam and his wife had sons and daughters. (*Genesis 5: 4*) The brothers took their sisters as wives, so that when you read in the Bible that Cain, after slaying Abel, fled into another country and '*knew*' his wife there, this does not mean that he first met her there, as though there were other people not descended from Adam and Eve. According to Hebrew usage, the word 'to know' refers to having sexual intercourse. It is said of Cain: 'And Cain *knew* his wife; and she conceived, and bore Enoch.' (*Genesis 4: 17*) The same words are used in speaking of Adam: 'And Adam *knew* his wife Eve; and she conceived and bore Cain.' (*Genesis 4: 1*)

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“Thus all mankind is descended from the first pair of human beings and constitutes the highest terrestrial level of progress in the ascent of the fallen spirits. This was the border of Lucifer’s jurisdiction, and *before the Redemption, this was the point beyond which no fallen spirit was allowed to pass*. Being lawfully Lucifer’s subjects, none could escape from his rule, since he was unwilling to waive his right of sovereignty even in the case of those spirits that had repented of their misdeeds and longed to return to God’s kingdom. The surrender of this right *had to be forced upon him by a Redeemer*, prior to whose coming all human spirits were obliged to remain in the human sphere, either as corporeal human beings, or as spirits in a sphere of the same level as that of earthly beings. Beyond this lay the great gulf dividing Lucifer’s kingdom from God’s kingdom. To bridge this gulf, a victory over Lucifer had to be achieved. Later I shall give you the details about the concept of Redemption and how it was carried out.

“God had planned, once Redemption was accomplished, the creation of the ‘spirit spheres’ through which the spirits of human beings could, after their earthly death, ascend to the sphere of heaven step by step. To create such spheres before the Redemption would have served no purpose, since none of the fallen spirits could have reached them, and through them attained heaven.

“In this connection I want to call your attention to another truth of great importance, namely, that before the Redemption there lived a great many human beings who were the incarnation *not of fallen spirits*, but of spirits from heaven to whom God had granted permission to be born as human beings, in order that they might help others to attain the true faith in God and thus prepare themselves for the Redemption. Among these heavenly spirits that lived in human form were Enoch, Abraham, Isaac, Jacob, Moses, Joshua, Caleb, most of the prophets, Mary, the Mother of Jesus, and many others whose names are not contained in the original Scriptural documents. After their death on earth, these spirits returned to God’s kingdom, since, having taken no part in the defection from God, they had not fallen under Lucifer’s jurisdiction.

“As for the spirit spheres that were provided for in God’s Plan of Salvation and through which, by that plan, the human spirits were to ascend to God after the Redemption, they are *13* in number. I need not describe each in detail. What you, as a mortal, can understand of this subject has already been told to you personally by spirits from the several spheres in the many communications imparted through mediums for your enlightenment. From their manner of appearance and from what they said you were able to

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form an idea of their lot in each sphere, as well as of the general appearance of the spheres themselves.

“You have seen those suffering human spirits that went into the lowest of the 13 spirit spheres after their earthly death, and from them you have learned the meaning of Christ’s words: ‘Cast him into the outer darkness; there shall be weeping and gnashing of teeth.’ From them, also, you learned the meaning of these words of the Bible: ‘The dead know nothing.’ Those spirits that were severed from God and condemned to spiritual death as a result of their unbelief during their life on earth knew nothing. They did not know who they had been as human beings or where they had lived. They did not know where they now dwelt or the significance of the horrors that they experienced in this darkness and that made them so unhappy.

“You could observe that as the spirits rose into higher spheres their consciousness broadened and their opposition toward God decreased. You were able, likewise, during these communications, to distinguish the different light effects pertaining to the individual spheres, the colors ranging from the deepest black of the lowest stage, through all colors, to the most radiant white of the uppermost sphere. The 13<sup>th</sup> sphere is of a white too dazzling to be endured by mortal eyes. This is the sphere inhabited by God’s pure spirits. It is what you call ‘heaven’.

“From what you have seen of the spirits of the lowest spheres you will have gathered how hard it is for them to struggle upward from their lamentable state, for their ascent within those spheres is possible only if they turn to God. But you yourself have witnessed the rebellious attitude taken by these very spirits toward any thought of God. It is a great act of clemency on the part of God to allow them to reassume human form with the least possible delay, for it is easier for them to acquire a belief in God as human beings, from what they see of God’s Creation and learn from their own reflections or from the instruction and example of others, than it would be in those low spirit spheres.

“Most human spirits must go back to earth repeatedly, seeing that their lives there again and again leave much to be desired and cause them to return to the lowest spirit spheres instead of fitting them for the higher stages of the Beyond. Consider the lives of most humans. Are they not wholly centered on worldly matters? How many ever even think of God, firmly believe in Him and live righteously? Ever since the Powers of Evil introduced money into the world, they have had an instrument that gives them an unrestricted dominion over the majority of mankind.

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“The time that the spirits of the lower spheres must spend in the Beyond before they are reincarnated in human form varies in each individual instance. It is determined in part by that spirit’s transgressions during its preceding stay on earth. God is just, and every sin must be atoned for, but He is also charitable, and never punishes His creatures as severely as they deserve.

“The spirit communications from which you learned what you know of those 13 spheres came through mediums of the most *widely varied types*. This was done to provide you with evidence for the truth of these communications, for had you received the accounts of all the spheres through one and the same medium, you might have thought that they proceeded from his subconscious. As you know, your modern science is always ready to resort to the word ‘subconscious’ when asked to explain anything in this field that it cannot account for on purely human grounds, but that it is unwilling to attribute to the working of spirits.

“The creation of the 13 spirit spheres was the last act in God’s Plan of Salvation, and before it could be effected, a far more difficult problem had to be solved. What good were stages of progress from the deepest sphere of hell to the highest earthly one – the human stage – and what good were 13 spirit spheres planned for the further ascent to the height of God, as long as Lucifer refused to release any of the spirits that had sided with him and insisted on exercising his sovereignty over them, a right which God had conceded?

“Who, indeed, could force Satan to waive his rights, at least over those who contritely longed to return to God? True, God Himself could have done so, but His sense of justice had conceded those rights to Lucifer, and that same sense of justice now kept Him from diminishing them.

“Only a spirit willing to enter the realm of the Prince of Darkness and to expose itself to the rigors of his tyrannical rule would have the right to do battle with him. The same right applies when a people that is oppressed and harassed by its rulers rises against its tormentors in an effort to shake off their yoke.

“But it had to be a spirit that would not, by deserting God, become subject to Lucifer, and thus fall irretrievably into his clutches.

“It had to be a celestial spirit that, in assuming human shape, would enter Satan’s dominion in body only, for everything that is embodied in matter is exposed to the influence of the Powers of Evil. That is why evil has so great a hold over all earthly creatures, even over those that are not evil

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mind. The most righteous of men daily experience the power of evil and often stumble under its influence.

“Thus, the undertaking would be a great risk for the celestial spirit that attempted it. After its human birth, it would be a human being, like all other humans. It would remember nothing of its previous existence as a spirit of heaven. It would be ignorant of its own identity as well as of the mission for which it had been incarnated, and would be tempted by the Evil One to sin, like all other humans. Moreover, God would not provide any greater spiritual aid than He gave to others, for this would have offended His sense of justice. This celestial-spirit-become-human would have to earn whatever special Divine aid might be needed for solving its task by repelling all advances of Evil. In the measure in which it withstood the great temptations to sin, it would receive more and more assistance from God. This is true for all humans. On the other hand, as the measure of Divine aid increased, the assaults by the Powers of Evil were allowed to increase as well. God does not allow anyone to be tempted beyond his strength. Children may not be as severely attacked by Evil as adults; shoulders able to bear only half a hundredweight must not be called upon to carry twice that amount.

“So, the celestial spirit that was to assume human form would not be exposed in childhood to the degree of evil influences with which it would have to contend as an adult. Only after it discovered its identity and the purpose to be served by its incarnation would hell be permitted to unleash its full strength. Then the life and death struggle would begin. That spirit as a mortal would have to fight *defensively* against Evil, which would try to induce it to abandon God. It had to be a battle that ended in the physical martyrdom of the incarnated celestial spirit, provided it remained steadfast unto death. It is the recognized procedure of the Forces of Evil, when their light and intermediate artillery fail to reduce a fortress, to bring up their heaviest batteries in the shape of physical torture, and thus to try to compel surrender. For this they always find human instruments and helpers.

“If, in the face of the greatest torments of mind and body that the spirit could suffer as a mortal at the hands of the Powers of Hell and their human agents, it remained faithful and true to the last breath, then indeed it would have earned the greatest measure of Divine aid and strength which can be granted to any spirit. Armed with this Divine power it could, after its earthly death, wage *an offensive battle* against the Powers of Hell, which as a mortal it had been able to meet in defensive combat only. Its victory over Lucifer would then be assured, since the legions of heaven would be at its disposal.

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“It had to be a battle like that which had once raged in heaven when Michael and his legions overthrew Lucifer and his followers.

“This time, however, the battle was to be fought in hell, which the celestial redeeming spirit would invade, in order to overcome Lucifer on his own ground. Lucifer was not to be deprived of his sovereignty over the apostate spirits or to be condemned to utter impotence; the victor was only to *curtail* Lucifer’s previous authority, for theretofore he had exercised it not only over those who were with him at heart, but to an equal extent over others who had intentionally sided with him, it is true, but who now repented of their action and longed to be discharged from Satan’s foreign legion, in order that they might return to the kingdom of God. Through the victory of that high celestial spirit, Satan would be forced to release the *penitent* spirits from his despotism, retaining the right, however, to employ every means of temptation, as before, in order to bring about another change of heart in them and to bind them to himself anew. But no longer might he keep them under his scepter *by force* as he had done in the past. He would be compelled, as it were, to pull back his border guards from the bridge built by the Redeemer, so that no spirit desiring to return to its homeland would be forcibly prevented from doing so.

“Should the Prince of Darkness consent to this limitation of his rights, which, as the vanquished one, he was compelled to do, and should this limitation be made explicit in the terms of the treaty of peace, its observance by Satan would thenceforth be *obligatory*, since God Himself was the omnipotent and just guarantor of the treaty, even hell being subject to His might and helpless against His arm.

“The consequences of such a peace would in the end be disastrous for Lucifer and his kingdom, for by it, he would lose his subjects one by one, and in the end, share the fate of a general whose entire forces have deserted to the enemy and who, when at last reduced to utter helplessness, has nothing left but to admit defeat and surrender.

“In the same way, Lucifer, after having been abandoned by all, would ultimately recognize his impotence before God and be the last one to voluntarily tender his submission.

“This, then, would be the day on which, under God’s Plan of Salvation, there would be no more separation from Him, no more ‘death’. That would be the day when all the branches once broken off from the tree of life would be regrafted onto it – the day when lamentation and sorrow would be no more – and the day when all the tears shed in such numbers by His erring children on their long road of separation would be dried by Him.

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That would also be the day on which the kingdom of God once again shines in all the glory it had before the fall of the spirits, and on which all of His children, who will have returned home, resume the places that had once been theirs in their Father's house.

“Even Lucifer, the last and most penitent of all to cross the bridge built by his conqueror, would again be the glorious light-bearer of old, by the side of his kingly brother, Christ, whose love and wise rule he had so contemptuously spurned, and the heavens would resound with paeans of joy.

“Such was the Plan of Salvation conceived by God after Lucifer and his angels had fallen, but it was revealed by Him only to his first-created Son and to a few of the highest spirits of heaven. One of them was to volunteer to undertake, *when called upon*, the dangerous mission of being born as a human being and defeating the Prince of Darkness. They all knew what it meant for them to assume human shape. They knew that as human beings they would incur the risk of being *overpowered themselves* by the very foe they had set out to conquer, and that, in this event, the goal of Salvation could not be achieved. They knew, too, that a defeat of the spirit that was sent to earth as a redeemer would make necessary the sending of a second, perhaps to be followed by others, until the effort was successful. Nevertheless, every one of the high heavenly spirits gladly volunteered to undertake the venture.

“However, Christ, the highest of created spirits and God-appointed king over the spirit world, was the first to ask to be allowed to make the attempt. It was against him that Lucifer had revolted, and it was on his account that the great division had come about. It was on his account also that the gulf between the kingdom of God and the kingdom of Darkness had opened, and for these reasons he felt that he, and no other, should build the bridge across that gulf to enable all of God's wayward children to make their way home.

“God consented to the incarnation of His Son, to take place when at least some of the fallen spirits, in their ascent through the spheres of progress, had advanced to the highest earthly, i.e. human, stage, and had given evidence of a desire to return to God.

“The plan was kept secret from all other spirits of God's kingdom as well as from the Powers of Darkness, in order that hell might have no opportunity of thwarting it. Had the Forces of Evil known the true purpose of the human birth of the Son of God, had they known that his desperate struggle against the assaults of Evil, and his agonizing death were prerequisite to his victory as a spirit over Lucifer, they would never have

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tempted him. They would have done their utmost to prevent, instead of bringing about, his death upon the Cross.

“Only after Christ had died a Redeemer’s death would the time be ripe to reveal God’s Plan of Salvation to all Creation in its full, inconceivable grandeur, for then its revelation could no longer do harm, but only good. The ‘rough brickwork’ of the structure of salvation was finished and could no longer be destroyed. The completion of the inside work would rather be hastened by proclaiming the plan, for this completion would lie in the fact that the spirits that had once forsaken God would now return home over the bridge the Redeemer had built for them.

“Every part of God’s Plan of Salvation that might be revealed to mankind as an anchor for its hopes was to be found in the original Bible, including the truths concerning the Creation of the spirits, their revolt, their fall, the creation of the spheres of rehabilitation as the means for a gradual ascent from the abyss, and the coming of a great, God-sent envoy as deliverer. Except for the announcement of the Messiah to come, everything was expunged from the sacred writings of the Old Testament little by little. Mankind no longer understood these truths, and what humans do not understand they generally regard as folly and dismiss from their minds.

“This was true also in the days of Christ. Whatever lay outside of people’s daily experience or conflicted with the beliefs inherited from their ancestors could not be brought home to them then any more than it can today. For this reason, Christ did not devote himself to expounding those truths in detail, but confined his teachings to proclaiming the truth concerning God, the fulfillment of the Divine will, and his own mission on behalf of the Father. Everything else he left to the truth-bearing spirits that he planned to send to mankind.

“But even after God’s spirit world had arrived in the role of teachers, only those who had made progress in the knowledge of the truth were able to comprehend the Divine Plan of Salvation. For the others, it was a diet too hard to digest. There were even Christians who considered Paul insane when he preached on the subject. (*II Corinthians 5: 13*) And when Paul spoke before King Agrippa, in the presence of the governor Festus, about the revelations which he had received, Festus said with a loud voice: ‘Paul, you are out of your mind. Too much study is making you mad.’ (*Acts 26: 24*)

“You also, when you lay my teachings before your fellowmen, will be told that they are absurd fancies, and that you have gone out of your mind. It has been the fate of the truth in all ages to be branded as untruth and folly, while at the same time obviously incorrect doctrines regarding the Beyond

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are thoughtlessly accepted as true, are preached and raised to the status of religious creeds.

“What I have told you of the Divine Plan of Salvation you will find confirmed in every detail later, when I shall disclose to you Christ’s whole doctrine in context as it was revealed to the faithful, partly by Christ himself, partly by the truth-bearing spirits speaking through the Apostles and through mediums. Then we will also draw a comparison, which will be most instructive for you and your fellowmen, between the real teachings of Christ and the Christianity of today.

## **Christ - His Life and His Work**

For us Christians there is but *one* God, the Father, in Whom everything originates and for Whom we were created, and there is but *one* Lord, Jesus Christ, through whom all things came into being and to whom we owe our existence.

*(1 Corinthians 8: 6)*

“What think ye of Christ?” This question was written in letters of fire before my eyes from the day on which I had resolved to become a priest. It was to be my duty not only to proclaim Christ’s teachings to my fellow believers, but also the truth concerning his person, his life and his work.

Who was Christ? Who had he been before he became a man? What was he as a man? Was he God, or only a Son of God? Was he, after his human birth, a man like us in mind and body? Was he begotten and born like all men? As a child, was he obliged to acquire knowledge, as are all children? Did he, too, have to come to recognize God step by step, and to travel the same road traveled by all who seek to know God’s nature and His will if they want to reach an understanding of God? Was he exposed to the temptations of evil, and to all of the fateful consequences attendant upon his choices, as happens to all of us daily? Was it possible that he, like the rest of mankind, might have succumbed to these temptations? Could he, perchance, like millions of others, have been induced by the Powers of Evil to forsake God? And if he had been sent to redeem humanity, wherein did the Redemption lie? What was the explanation for all these related questions?

After I had become convinced at the spiritistic Divine services that God’s spirits speak through mediums, as they had in the early Christian communities, it was above all full enlightenment on these questions concerning Christ that I asked for. My request was granted, to the smallest details, and that knowledge constituted the most precious possession of my soul.

In what follows, I repeat the truths regarding Christ, his life, and his work of Redemption, as they were imparted to me by the spirit that taught me.

“You are in search of enlightenment as to the person of Christ, his birth as a man, his life, sufferings and death as a man, and as to the truth relating to the Redemption.

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“A few of those questions I have already answered by telling you of God’s Creation and its fate, as well as of His Plan of Salvation.

“At that time you were told that Christ is the first and the highest of the spirits created by God and the only one to be created directly; that the rest of the spirit world came into being through Christ and, together with him, formed a great spiritual community, or kingdom, with Christ as its king, according to God’s will. In this kingdom Christ was, therefore, in a sense God’s representative. Christ himself was not God, but only the first Son of God, and he owed his power, and his glory and his kingdom to God. He was but one of God’s creatures and, as such, not eternal like God. It was against Christ’s reign that the revolt of the spirits headed by Lucifer was directed. After the defection of a part of the spirit world and its fall into the spheres of the abyss, Christ volunteered to bring back the fallen spirits to God’s kingdom in accordance with the Plan of Salvation God had conceived.

“Christ’s work of Redemption was begun immediately after the apostasy of the spirit hosts had occurred. It was Christ who created the stages of rehabilitation of which I told you in detail in the course of my teachings on God’s Plan of Salvation. Christ thus became the creator of the whole material universe, which forms the stairway for the ascent of the fallen spirits from the abyss to the heights of God’s kingdom.

“From the earliest days after those spirits had risen to the level of human existence, Christ became the guide of mankind and strove to turn people’s thoughts, which tend toward evil, toward God. But also the ruling Powers of Hell did their utmost to maintain their sway over mankind. This led to the mighty struggle between Christ and Lucifer over the spirits incarnated as human beings, a conflict that forms the main theme of what has been preserved for you in the writings of the Old Testament.

“In this conflict Christ was supported by the good spirit world under his command, many of the spirits volunteering to become mortals in order that they might, by preaching the truth and by setting an example of righteous living, lead humans unto God.

“One of the celestial spirits who was permitted to incarnate on earth was Enoch, who taught his contemporaries about the true God and the right path to a knowledge of Him. Above all, he taught them of communication with God’s spirit world, with which he himself was in daily contact. For in his day, almost all the people were given to communicating with evil spirits and had been led into idolatry of the most abominable kind and into all manner of depravity.

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“Unfortunately, the result of his efforts was not lasting. The power of evil was so strong that the nations of those times became addicted to abominations of which you today can form no conception. The highest of the infernal spirits made use of human deep-trance mediums not only for speaking, but also for purposes of propagation, for just as the spirit of a medium can use his body for that purpose, so a foreign spirit can enter that body and, through it, propagate, and the corrupt female world population of the time considered it an honor to be thus abused at the idol worship. You will find confirmation of this in the Bible, in the passage relating that the sons of God came to the daughters of man, and these bore them children. (*Genesis 6: 4*) The term ‘sons of God’ here refers to those once leading spirits of heaven that had fallen away from God, taking a prominent part in the revolt. These are the same spirits of which Job says: ‘Now it came to pass one day that the sons of God came to present themselves to the Lord, and Satan appeared among them.’ (*Job 1: 6*) Here, too, it was only the apostate sons of God. Satan, as you know, was the second son of God. As rulers of the kingdom of Darkness, these sons of God are not free to do as they like, but remain subject to God’s sovereignty, and are, at times, called to account by Him.

“The efforts of Christ and his good spirit world to influence the completely corrupt human race were fruitless. So the whole generation had to be wiped out and replaced by a new one. The annihilation was brought about by the Flood, from which only one family, that of Noah, was saved to become the progenitors of a better human race.

“However, very soon after the Great Flood, evil once more raised its head among Noah’s descendants, as witness the cities of Sodom and Gomorrah and the family of Lot. The more widely mankind spread out, the more zealously did men serve the Devil through idol worship and vice.

“In order to accomplish his end in spite of the terrible sway of evil over humanity, Christ strove, long before his incarnation, to win over at least a small fraction of mankind to the cause of God, a fraction that was to be the bearer of the faith and of the hope of salvation for later generations. It was to be the sourdough through which the whole mass of humanity would ultimately be leavened, the mustard seed that in time would grow into the great tree of the true belief in and search for God, and gather all mankind under its sheltering boughs through the ages. When this tree had attained a certain growth, the ‘fullness of time’ would have arrived for the Redeemer to descend to earth as the Son of Man, to complete the last part of his mission of Salvation. Not until then would it be worthwhile to build the bridge by which the righteous spirits could cross from Lucifer’s realm into the

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kingdom of God, even as you do not build bridges unless the number of persons likely to use them warrants their construction.

“Abraham was chosen as the sourdough and the mustard seed of the faith and of the hope of Redemption, a man of unshakable loyalty to God. Christ communicated with him, at times directly, at times through his spirits, for Abraham was also an incarnated spirit of heaven.

“Abraham’s devotion to God was soon put to a very severe test, as is the case with all to whom God thinks of entrusting a particularly important mission. When you humans build a railroad bridge to be used by freight and passenger trains, you also test its capacity before opening the bridge to traffic. If it fails to meet the tests, it is reinforced, and if it proves unsafe even then, it is condemned, and you must build a new bridge. God proceeds similarly in the case of mortals selected to fulfill tasks of importance to His kingdom. If they fail to hold up under His tests, and if His efforts to strengthen them are futile, they are put aside as unfit, and others are selected instead. It often happens that people otherwise fit for God’s great ends must be rejected because of disqualifying defects for which they themselves are responsible, but which they persist in retaining. Many are called, but few are chosen.

“Fearsome indeed was the test to which Abraham was put when he was commanded to sacrifice his son, for he who loves his father or mother, his brother or sister, his son or daughter, or his friend more than he loves God is not worthy of God’s great gifts or of performing God’s great work.

“Abraham passed the severe test, and was rewarded with God’s promise: ‘Because you acted as you did and did not withhold your only son from me, I will richly bless you and will make your seed as numerous as the stars in the sky and the sand on the seashore ... and through your seed shall all the peoples of the earth be blessed.’ (*Genesis 22: 16-18*) The seed mentioned in this promise does not refer to Abraham’s human progeny, for that could not have embraced all the nations of the earth and would not have been as numerous as ‘the stars of the heavens and the sand on the seashore.’ God does not exaggerate, and what He says is always the whole truth. Abraham’s descendants were spiritual and would ultimately embrace all of the fallen spirits, in the sense that Abraham’s faith in God and his devotion to Him would little by little extend to all who had forsaken God. Indeed, it would not have proved a blessing to Abraham had he had countless human progeny, who might fall into evil ways. As a matter of fact, in later days whole generations of Abraham’s descendants forsook the true religion and turned to the worship of idols.

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“The second generation of Abraham’s human descendants, Jacob and his sons, were led into Egypt, where they settled in the fertile land of Goshen, there to become a great nation, isolated from the idolatrous inhabitants of Egypt, and free to uphold the true faith.

“But continuing worldly prosperity always endangers a nation’s faithfulness to God. That is why God permitted the pharaohs to sorely oppress the Hebrews, as Abraham’s descendants had come to be known, and to hold them in rigorous servitude.

“It was not God who instigated Pharaoh to pursue this course, but the spirit Powers of Evil, which had realized that the Hebrew nation, as the bearer of the true faith, was a dangerous weapon in Christ’s hands and might be used by him against them. Hence, it was to be wiped out, and since this end was not being accomplished by the forced labor the Hebrews were compelled to perform, the demoniacal powers drove the pharaohs to exterminate them by the simplest and most effective method. Every Hebrew man-child was to be killed at birth. As a justification for this measure, the Powers of Hell had filled the king’s mind with the thought that the Hebrews within his dominions, having already waxed strong in numbers, might become a source of danger by allying themselves with the enemies of Egypt. Evil well knows how to attack men, and the rulers of men in particular, at their weakest point, which, with a king, is always a fear that his throne is in peril. Hence Pharaoh fell a ready victim to the insinuations of the evil ones, and began the slaughter of all the newborn male infants of the Hebrews. According to Pharaoh’s plan, this would have resulted in the extinction of all Hebrew men within a comparatively short period. The Hebrew women would then have become the wives or slaves of Egyptians, would have been absorbed by that people and, like it, have fallen into idolatry. Thus all the efforts of Christ and his spirit world to provide for human bearers of the true faith would have been nullified at one blow.

“But once again it happened, as it happens so often in nature and in the lives of men, that the very force that was intent upon doing evil promoted the cause of good, for the moment at which a people is driven to the greatest desperation through the slaughter of its children by a ruler is also the most favorable moment for persuading that people to leave the scene of its sufferings. There was still another, more important reason why it was high time for the Hebrew people to be led out of the land of the pharaohs. During the 400 years of their sojourn there the Hebrews had gradually drifted toward Egyptian idol worship, and quite a few of them were already participating in the pagan rites. This grave danger to the Hebrew people’s faith in God could be prevented only by an exodus from Egypt, and this was

the most appropriate moment for that, since the massacre of their infants was making their stay in Egypt a living hell for the Hebrews.

“Leading so numerous and unmanageable a people out of Egypt was a task that called for a great human leader. Christ selected one of his high heavenly spirits for the purpose, and caused it to be born as a human being, as Moses. The son of Hebrew parents, he was saved from death by Pharaoh’s daughter, who saw to it that he was instructed in all of the sciences of the time, thus equipping him, as a mortal, with the skills he would need as the head of a great people.

“When he had grown to manhood, Christ spoke to him from the burning bush and appointed him as the leader of ‘God’s people’.. Moses was called upon to perform, first of all, two tasks. One of these was to reveal himself to the enslaved Hebrews as God’s envoy, charged with the mission of leading them out of Egypt. His second task was to persuade Pharaoh to allow the Hebrews to leave his realm.

“Superhuman power was conferred upon Moses by Christ for the execution of these two tasks, but the evil spirits, seeing their annihilation plans thwarted, also appeared on the battle scene in full force and used the Egyptian sorcerers as their instruments.

“Then began the greatest battle among spirits ever fought on earth. On one side stood Christ with his good spirit world, and Moses as his visible champion; on the other, hell with its helpers, the Egyptian magicians. With the aid of God’s spirits, who stood invisible beside him, Moses performed the greatest miracles the world has ever seen apart from Christ. Moses thus hoped to convince both the Hebrew people and Pharaoh of the Divine nature of his mission. By these signs that took place before their eyes, God’s people were to be moved to obey Moses as their leader, and Pharaoh was to be induced to allow the Hebrews to depart.

“At first, and for the purpose of counteracting any effect Moses might produce upon Pharaoh and the people, the evil powers accomplished miracles similar to his, but before long their efforts began to fail, and the sorcerers themselves were forced to admit: ‘This is the finger of God.’

“Never had such mighty spirit materializations been witnessed as in this battle. On Moses' side, a good spirit, dematerializing Moses' rod, changed into a serpent; the same thing was done for the sorcerers by the evil spirits. Entire hosts of spirits were materialized as frogs at Moses' command, and at the command of the sorcerers, low spirits did the same. Moses turned the waters of the river to blood with the aid of God’s spirits, and, with the help of the infernal powers, the sorcerers did the same. God

allowed the wicked to exert their powers to the utmost of their ability, in order that, in the end, He might have the opportunity of showing His full omnipotence and thereby, above all, fortify the faith of the Israelites – for this was a life-and-death struggle in which the Hebrews, as God’s people, were the stakes. Israel was the first-born of the true faith; should it fall victim to hell, a long time would elapse before another people fit to take that part could arise among mankind. Christ, God’s first-born, fought against the first-born of hell on behalf of the first-born human bearers of the faith and of the hope of salvation. Christ was the victor. God’s avenging angel smote all of the first-born in Egypt, thus forcing the decision. Pharaoh and his people were seized with fear, and at the insistence of his own subjects he allowed the Hebrews to depart. Travelling in a pillar of cloud, Christ led the Israelites, and out of the cloud he spoke to Moses, protecting the people from the pursuing hosts of Egypt. The good spirit world divided the waters of the sea and made the waves as a wall on the right hand of the people and on their left. Putting their trust in him who spoke from the pillar of cloud, the children of Israel fearlessly walked upon dry land in the midst of the sea. They received their first baptism unto Christ, with full faith in the ‘*Angel of the Lord*’, who was none other than Christ himself. God and Christ led Israel through the desert; at their behest the good spirit world brought forth water from the rock and provided manna. Hence Paul says, rightly: ‘I do not want to leave you in ignorance of the fact that our fathers were all under the protection of the cloud, and all passed through the sea; and all were baptized in the cloud and in the sea as followers of Moses; and all ate the same food and drank the same spiritual drink: *for they drank from a spiritual rock that accompanied them, and the rock was Christ.*’ (I Corinthians 10: 1-4)

“God and Christ, as well as the good spirit world, gave the people whatever advice and instruction were necessary. It was God Himself Who issued the Commandments on Mount Sinai.

“The long sojourn in the desert was necessary in order that the people might be tested, to show whether their faith and belief in God were strong enough to enable them to withstand the perils that would threaten them from the pagan inhabitants of the country that they were later to take over. It was imperative that this people preserve its faith in God, since otherwise all the previous efforts would have been in vain.

“Still another menace to their faithfulness to God had to be eliminated. It was greed for worldly belongings and excessive attachment to material things, which tend to drive men into the arms of evil.

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“Christ resorted to every measure that would prevent, or at least diminish, these dangers, taking radical steps to cure his people of these failings by enacting laws whereby the Israelites, as the Hebrews eventually came to be known, were obliged to pay a tithe. Furthermore, they had to offer their first fruits, or to redeem these with some other offering, and in addition, they were called upon to make numerous sacrifices of beasts and fruits, such as burnt-offerings, meal-offerings, peace-offerings, sin-offerings and trespass-offerings, for which only unblemished gifts were accepted. When harvesting, they were forbidden to reap their fields completely or to gather up the gleanings of the harvest; they had to leave them for the poor and for strangers. Every seventh year they were not allowed to till their land. Every fiftieth year they had to ‘return unto every man his former property’.. Finally, the taking of interest was forbidden, thereby forestalling usury at the outset.

“If the people of Israel observed these statutes, the danger of their being ruled wholly by worldly considerations and breaking faith with God out of love for Mammon would not be all too great.

“The other danger that threatened their faith was, however, far greater: this was the idolatry of the peoples the Hebrews would encounter in the so-called ‘promised land’.. This idol worship was all the more dangerous because, like all of its kind, it consisted of humanly perceptible communication with the evil spirit world. The spirit realm is mysterious in human eyes, and mystery exerts an irresistible attraction on everyone. Ghost stories are listened to with the greatest attention, and wherever anything mysterious and spectral actually or allegedly happens, a crowd will gather.

“Thus, the Israelites had already in the past been attracted by the mysteries of Egyptian idol worship. The Apostle Paul refers to this in writing to the Corinthians when he says: ‘You know that when you were still heathens, it was the dead idols to which you were irresistibly drawn.’ (*I Corinthians 12: 2*) I need scarcely add that the Israelites did not content themselves with merely looking at idol images, for lifeless stone and wood attracted the people of those times as little as they attract people today. The allurements of idol worship lay in the actual communication with the low spirit world. The speaking of spirits through images and human mediums and the performance by them of other marvelous feats were the factors that attracted people. It was here that they were told so much that was mysterious, that they received answers to their questions relating to their worldly prospects, and that they heard predictions about their supposed future, something that all people welcome eagerly. In addition to this, they were told things highly gratifying to their human passions, for here vice was

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elevated to virtue, while virtue was branded as vice. Whoever once became addicted to this kind of spirit communication found it difficult to desist from the habit.

“As the leader of God’s people, Christ took two measures to try to prevent his followers from lapsing into idolatry.

“One of these measures was to give them the opportunity of communicating with good spirits, as a substitute for the form of spirit communication that had been forbidden. He gave the Israelites the Tabernacle, the breastplate of judgment, and the good mediums, known to you as ‘prophets’, as I have already taught you at length in my previous accounts.

“As the second measure, he commanded the Israelites to exterminate certain tribes into whose land they were to emigrate. There were six of them that had fallen into such idolatry and abomination that their conversion to a faith in God seemed impossible. Instead, there was every reason to fear that they would soon have corrupted the Israelites who settled among them.

“The command to exterminate these peoples has led many of you to look upon the God of the Old Testament as a cruel Deity and to maintain that the writers of the Old Testament were as yet incapable of conceptualizing a God such as Christ preached, since otherwise they would never have attributed such cruelty to the will of God. In this you are mistaken. It was one and the same Christ who preached the conception of God that you find in the New Testament and who commanded the destruction of those idolatrous peoples. In one case as in the other, Christ appears as the Savior. By ordering the extermination of those peoples, he preserved them from sinking still further into disbelief and depravity, and indeed gave them the opportunity of working their way, in a new existence, out of the depths into which they had fallen. The underlying motive was the same as that which, in earlier times, had led to the [near] extinction of the human race in the Flood and the destruction of the cities of Sodom and Gomorrah.

“An even more important motive was that of preserving faith in God among God’s people. When men make war, they do not hesitate to shoot anyone who tries to induce a soldier to desert, a measure that you accept as perfectly justified. Was not God equally entitled to order the death of those who wanted to instigate his chosen bearers of the faith to desert their colors and to go over to the Powers of Darkness? Besides, it was through God’s people that the hour of the Redemption of all mankind was to be prepared.

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Was Christ, then, to stand idly by while this work, difficult enough at best, was ruined by those who were enemies of God and instruments of Lucifer?

“You mortals become very tender-hearted when God in His wisdom and justice orders the destruction of utterly wicked and irretrievably depraved people, lest they corrupt millions of others and in order that they themselves may as spirits be brought back into the path of salvation. Remember, also, that it was God who did these things, the Master of life and death, Who had shown these people unmerited forbearance, even though they had committed everything abominable in His sight in their idol worship, going to the length of sacrificing their own children as burnt offerings to their idols. (*Deuteronomy 12: 31*)

“When making war upon other tribes the Israelites were commanded to conduct themselves humanely. ‘When you approach another city to besiege it, you shall invite them to come to a peaceful agreement.’ (*Deuteronomy 20: 10*) They were forbidden even to injure fruit trees when laying siege to a city and were commanded to build their catapults of the wood of trees bearing no edible fruit.

“Moses received his first taste of the danger of idolatry in the story of the golden calf. Soon afterwards also, when they approached the land of Moab, ‘When the Israelites had settled down in Sittim, they began to engage in harlotry with the daughters of Moab, for these invited them to the sacrificial celebrations of their idols and the people of Israel took part in their sacrificial feasts and worshiped their gods.’ (*Numbers 25: 1-2*) The harlotry alluded to here was part of the pagan ritual and was demanded by the demons through the mediums as particularly pleasing to their gods. It was part of the idol worship, as among all other heathen peoples.

“Armed with the weapon of idolatry and its attendant vices, the Powers of Evil subsequently did much harm among God’s people and thereby to the preparations for the Redemption. Almost entire generations of the Lord’s chosen people later forsook the true faith in God. In order to lead them back, God subjected them to terrible judgments. Christ sent the prophets in an effort to win them back to the good cause. These prophets were the mediums of the good spirit world, and they were hard put to maintain a successful fight against the influence of the demonic mediums, the ‘prophets of Baal’.. God's true prophets were incarnated celestial spirits, although in their life as mortals they were quite as much exposed to evil as the rest of mankind. Thanks to their efforts, the belief in the true God and in the coming Redeemer were not completely eradicated among the generations that followed.

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“The time finally came when a great part of humanity was ready, at least in their yearnings, to accept Christ’s act of Redemption in faith and to cross the bridge he was to build over the gulf dividing the realm of the abyss from the kingdom of God. Countless human souls stood waiting to cross.

“At last the fullness of time had come when under God’s Plan of Salvation the Redeemer was to appear.

“Shortly before Christ was born upon earth, he sent a herald to prepare for and proclaim his coming. This herald also was a celestial spirit, Elijah, the same spirit which, at a time when idolatry was at its worst, had come to earth on Christ’s behalf and had fought victoriously against the instruments of the Forces of Evil. After accomplishing his mission, he had been taken back to Heaven without having experienced earthly death. Now, as Christ’s predecessor, he was born as a mortal for the second time, as the son of Zacharias, and bore the name ‘John’.

“Even before John’s birth, the incarnation of God’s Anointed was foretold. The archangel Gabriel, who had brought Zacharias the message of the birth of John as the forerunner of Christ, was also entrusted with the message of the human birth of the Redeemer.

“Gabriel was sent to a virgin in Nazareth named Mary, who had been chosen to be the mother of the Savior.”

### **The Human Birth of Jesus**

“Procreation and birth in God’s Creation follow immutable laws. The union of the seed of the male and the female is required in every instance. *This is a law to which there is no exception.*

“Human procreation can, therefore, come about only when the seed of a human male unites with that of a human female. Hence, no discarnate spirit, celestial or infernal, can beget offspring without using a human body and human seed.

“You interpret the Biblical account of the conception of Christ as though a spirit from heaven had begotten the Child in a virgin’s womb *without* the aid of a male human body and male seed. This is an incorrect interpretation, and it gives countless people, believers and unbelievers, good ground for denying, or at any rate for doubting, the way in which the Son of God became a human being. Here we have an instance in which what is marvelous and unusual, although in complete accordance with the laws of nature, borders closely upon what is unreasonable and, hence, unbelievable.

“I will tell you the whole truth of the matter, for I know that you will understand it.

“When a deep-trance medium’s spirit has left his body and a foreign spirit has entered, that spirit is capable of using the organs of the body in precisely the same way as the medium’s own spirit. Consequently a foreign spirit, good or evil, that occupies the body of a male medium is capable of begetting offspring with a woman. Did I not, when speaking to you of the idolatry of antediluvian times, particularly call your attention to the carnal intercourse had by the evil spirits, through male mediums, with the daughters of men, by whom, according to the Bible’s own testimony, they had children? If this is possible for evil spirits, should it not be equally possible for the good ones? If the fallen ‘sons of God’ could beget children through human mediums and so corrupt mankind, ought not the faithful sons of God be able to do likewise on behalf of mankind’s salvation?

“Now you will understand the human conception of Christ without the need of any further explanation. The human medium was Joseph, to whom Mary was betrothed. Spirits of God had already repeatedly spoken to Mary, through Joseph as their medium, of the coming Redemption. Such spirit messages were nothing out of the ordinary for her; as a matter of fact, the Jewish people generally were thoroughly familiar with communication with the spirit world. This is evident from the account in the Scriptures of the appearance of the angel to Zacharias. When Zacharias left the temple and

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was unable to speak, the people realized that he had been visited by a messenger from God. (*Luke 1: 22*)

“So Mary was not alarmed when one day a spirit entered Joseph as its medium and brought her a message. But she was taken aback by the form of address the spirit used. It addressed her as ‘blessed among women’, by which the spirit indicated that she would become a mother. This was beyond her comprehension, as she had never had relations with any man and therefore could not be pregnant. But the angel answered and told her that a holy spirit would come upon her and the power of one most high would overshadow her. That is also why the holy being that would be born to her would be called a Son of God. The spirit then told her in detail how it would happen, a point on which your Bible is silent. It told her that, as soon as it had left the medium’s body, a very high heavenly spirit would enter the medium, and that she would become a mother through this spirit by the generally valid law of procreation. Thereupon Mary agreed to the plan. After Gabriel had departed out of the medium and before Joseph had awakened from his mediumistic sleep, Christ himself entered Joseph’s body and through him Mary conceived under the same law that governs conception in all human mothers. Just moments before the birth, the spirit of Christ entered the body of the child, that is, at the same stage at which the incarnation of a spirit occurs with all mothers through the entry of the spirit into the infant organism.

“That this was the way in which Christ was begotten was well known to the early Christians, to whom it had been revealed in the same manner in which I am revealing it to you. They knew, therefore, that the human body of Christ had been begotten by Christ himself, using Joseph as his medium. That is to say, the holy spirit that, according to Gabriel’s message, was to come upon Mary was Christ himself. He wanted personally to perform everything that he held necessary to achieve the Redemption. He had taken the difficult preparatory work into his own hands from the outset, had chosen God’s people as the bearers of the faith, had led them, taught them, admonished, warned and chastised them. He had sent high spirits of heaven to earth as prophets. The last step in this preparation was begetting the human body that he would enter a few months later in his mother’s womb, so that, by being born as a mortal, he might mingle with mortals as one of them.

“As soon as Joseph had awakened from his deep trance Mary related to him the things that had happened. It was a hard test to which he now found himself subjected. Should he believe what his betrothed had told him? A terrible battle waged within him. Like all other men, he was but

human. Evil assailed him fiercely. The Powers of Hell had but one end in view: to incite Joseph to doubt Mary and to cast her off, for under Jewish law, a betrothed young woman who was found to have had relations with another man was stoned to death. Evil sought to hammer home in him the belief that Mary had become involved with another man, and that she was now making use of the pretext that a spirit of God had used Joseph's body while he was in a mediumistic state. There was nothing in the way of distrust, jealousy and bitterness to which men are prone by reason of disappointment that the Powers of Evil did not instill into Joseph. Their attacks were terrible and seemed to be more than he could bear. He was of half a mind to put his betrothed away secretly, for Joseph, being a righteous man, was unwilling, in the absence of positive proof that he had been deceived, to denounce a fellow creature for an offense the penalty for which was death. On the other hand, he was not ready to make his betrothed his wife as long as any misgivings persisted. Mary simply said that God would surely reveal the truth to him in one way or another. She, too, suffered unspeakably under his suspicions. That very night, an angel of the Lord appeared to the clairvoyant Joseph and explained everything to him. This ended the conflict within him.

“I realize that this truth – and it is the truth – will appear entirely too human and too much in accordance with the mundane laws of Nature to convince you mere mortals. It is not marvelous and mysterious enough to satisfy you. The human act of procreation is something debasing in the eyes of many, who, as it were, blame God for making it a part of the order of things. To their way of thinking, God is not chaste enough. Wretched beings that you are, to so misjudge the most wonderful laws enacted by God's omnipotence and wisdom as exemplified in the procreation, the prenatal life, and the birth of a child! Christ, the highest of created spirits, did not find it beneath him to beget his own earthly body in conformity with the eternally fixed laws of procreation, in order that he might dwell, suffer and die among you. Even if the truth regarding his human conception may not be miraculous enough to suit you, for Christ everything is miraculous that happens according to the sacred laws of his heavenly Father, about which the preacher says: ‘I realize that everything that God has ordained *is valid forever*; nothing can be added to it, nor anything taken from it. God has arranged things thus so that men should revere Him.’ (*Ecclesiastes 3: 14*) Unfortunately you mortals do not feel this reverence. That is why you account for the incarnation of Christ by means of concocted theories, which, because of the alleged miracles they involve, are full of contradictions and

furnish good grounds to the skeptics for deriding the first step Christ took in becoming a human.

“Had the incarnation of Christ not followed the laws of human procreation, Paul could not have said of him that he ‘became as one of us’. Then his conception would have differed fundamentally from that of other men. His body would not have come into being from human seed. But Paul was right. Christ became as one of you, even as regards the generation of his human body from human seed.

“Now I’ll come back to your request that I speak of certain doctrines of the Catholic Church that touch on this subject. As you were a priest of that church it is natural that you should be particularly eager to learn which of its doctrines are true and which are false.

“The Catholic Church teaches that the mother of Jesus was free from ‘*original sin*’. This is true, but not for the reasons advanced by your church. Like certain other mortals who lived before her and who had been called upon to perform the work of the Lord, Mary was an incarnated celestial spirit. The same was true of Enoch, Abraham, Moses, Elijah, and others of whom I have spoken. It was true also of John, the forerunner of Christ, in whom Elijah returned to earth. In Mary, therefore, there was incarnated, not one of the spirits that had forsaken God, but one that had remained loyal to Him. *She did not bear the sin of apostasy*, which weighs upon all other terrestrial beings. That is the ‘original sin’ from which she was free.

“The Catholic doctrine, however, that Mary as a mortal was devoid of all sin, even the most venial, is utterly false. There is no mortal who has no human failings, as you call them, but these have nothing in common with *that sin* from which Christ was to redeem the world, namely, the sin of having rebelled against God. *That is the real sin*. All others are human frailties, from which not even Mary was free. Nevertheless, she remained faithful to God, as did Moses, that high spirit from heaven, in spite of the fact that as a man he transgressed on more than one occasion, for which he was punished by not being allowed to enter the Promised Land.

“The Catholic Church is also wrong when it maintains that Mary *remained a virgin* even after the conception and the birth of Christ. She was, thereafter, no more a virgin than any woman who has conceived and given birth to a child. Only *before* Christ’s conception was she a virgin; it was not intended that the Redeemer should be born of a mother who had conceived and borne other children before him. That is the meaning of the words of Matthew: ‘Behold, the “virgin” shall conceive and bear a son.’ (*Matthew 1:23*)

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“It is furthermore contrary to the truth when the Catholic Church maintains that no more children were born to Mary after the birth of Christ. On what grounds do you assume that after the birth of their first-born, she was willing to waive her right to be a mother, or that Joseph was ready to waive his rights as a husband and a father? The fact that Christ had brothers and sisters who were born after him in no way detracts from his person, or from his life, his teachings and his work.

“When the original texts of the New Testament speak in various places of the brothers and sisters of Jesus, they are referring to his own *flesh and blood* brothers and sisters, and not ‘kinsfolk’ as the Catholics desperately try to prove. Had they been ‘kinsfolk’, they would have been called such, and not ‘brothers and sisters’, or do you suppose that the language of those days had no word to express the concept ‘kinsfolk’? You cannot maintain this seriously, for in the story of the twelve-year-old Jesus in the temple, it is related that his parents looked for him ‘among their “*kinsfolk*” and acquaintances’, from which you see that where ‘*kinsfolk*’ is meant, the Evangelist uses the word for ‘*kinsfolk*’. When the same Evangelist later writes: ‘His mother and his brothers came to him.’ (*Luke 8: 19*), he is surely not trying to convey the meaning that these were merely kinsmen who came with his mother. Also the people who reported the arrival of his mother and brothers said to him: ‘Your mother and your “brothers” are outside and want to speak to you.’ Matthew and Mark likewise relate that Christ’s ‘mother’ and his ‘brothers’ had come to see him. Do you believe that all three Evangelists used the word ‘brothers’ when they meant ‘kinsfolk’, in which case that was the word they could and should have used? Any such assumption is foolish.

“Furthermore, in telling of the appearance of Jesus in his native village of Nazareth, Matthew reports: ‘When he came to his native village Nazareth, he preached in the synagogue there and his words impressed his hearers so deeply that they asked of one another: “>From where does this man have all this wisdom and the power to perform miracles? Is he not the son of the carpenter? Is not his mother’s name Mary, and are not his brothers named James, Joseph, Simon and Judah? Do not his sisters also live here among us? How has he come by all this? ”’ (*Matthew 13: 54-56*) Can any rationally minded person contend that this enumeration of the father, mother, brothers and sisters of Jesus refers to kinsfolk only? Just as the reference in this case is to the real father and mother of Jesus, so too his real brothers and sisters are meant. What purpose could be served by listing the names of his kinsfolk? The inhabitants of Nazareth were astonished at his words and his teachings and asked each other, as you would under

similar circumstances: Whence has he all these things? His father, the carpenter, is a man like the rest of us. Mary, his mother, is a simple, unpretentious woman, and his brothers and sisters are nothing out of the ordinary, for his brothers, James, Joseph, Simon and Judas, live among us and we see them every day, but we have never discovered anything unusual in any of them, and as for his sisters, all of them live in this village and are no different from any of the other women of Nazareth. How does it happen that of all the family, Jesus is the only one who is so wonderfully gifted?

“The contention that the expressions ‘brothers’ and ‘sisters’ of Jesus, as they are used here, refer to ‘kinsfolk’ only, is too absurd to be advanced by anyone without an ulterior motive. You can see here how one falsehood must be supported by another. The Catholic Church has taken the unreasonable stand that Mary remained a virgin in spite of the fact that she bore Jesus, a position that would, of course, be utterly untenable in the face of an admission that she afterwards gave birth to other children. However, there are many references in the Bible to the brothers and sisters of Jesus. Since this conflicts with the doctrine of Mary’s perpetual virginity, these historically established brothers and sisters must be branded as ‘kinsfolk’. Otherwise, the dogma of Mary’s perpetual virginity, and, with it, that of papal infallibility, would collapse.

“The birth of Jesus took its course like any other human birth, as regards both the mother and the child. The newly-born infant was nursed, cared for and eventually weaned, as are all children.

“The message of the angels to the shepherds, their salutation of the Redeemer of mankind who had appeared, the presentation of Jesus in the temple, and the coming of the Wise Men of the East all happened exactly as related in your New Testament. These Wise Men were Divine instruments and were highly gifted with mediumistic powers. In their homelands they were the dispensers of the true faith, and through their communication with the good spirit world they had been initiated into many of the truths relating to the Salvation of mankind. The same spirit world that had proclaimed the birth of the Savior to the shepherds also brought the tidings of the happy event to the Magi, to whom it had already been foretold as imminent by messengers from God. They were now invited to set out in search of the child in whom the Son of God was incarnated. The name of the place at which the child lay was withheld from them, but they were told that a ray of light would go before them to guide them on their way. Not only the Wise Men, but everyone else saw this light, which appeared as a bright star moving before them and leading them, as Moses and the people of Israel had once been led by the pillar of cloud.

“Their journey took them first to Herod in Jerusalem. This was an act of God, by which that earthly prince was to be apprised of the human birth of him who was to rule the world, and in order that the destiny of the children of Bethlehem might be fulfilled, as had been foretold by the prophet. Here again the spirit forces who were against Christ inspired Herod with fear for his throne and thus drove him to perpetrate the slaughter of the children, in order that the new-born herald of the truth might perish.

“The Magi did not reach Bethlehem until *after* the presentation of Jesus in the temple, his parents having gone there with the child on their way back from Jerusalem and intending to stay for a while before returning to Nazareth. It was during their stay in Bethlehem that the Wise Men appeared, and after the latter had set out for home, the parents of the child also prepared to continue on their way, but a messenger of God appeared to Joseph, warning him to flee into Egypt with his wife and child, as Herod, who on first learning of the birth of a new King of the Jews had determined to destroy him, was now on the point of carrying out his design.

“After the Christ child had grown out of infancy, his childhood was like that of other children. He learned to walk and to speak, and he played, like the rest. On occasions, he misbehaved, as all children will. With the passing of his boyhood his understanding developed, and inasmuch as he was the incarnation of the highest of created spirits, he was also highly gifted. Nevertheless, he had to begin to learn things as everybody does, even the most gifted. As a child he came to know of God exactly as you yourself did, namely, by what he learned from his parents and teachers. He listened to sermons on God in the synagogue of his native village, and discussed them with his elders, of whom he asked for explanations of the things that he had not understood or that did not seem right to him.

“Moreover, he was assailed by those temptations that come to all children of men and are of a strength in keeping with a youth’s powers of resistance. He overcame these temptations to the same degree that his knowledge of evil increased with the advancing years. Nevertheless, there were times when he erred and was guilty of failings due to human weakness, as is the case with the best of children. With every victory over temptation the boy received from God greater inner strength and knowledge of the spirit. As his power of resistance grew, the Forces of Evil were permitted to increase the strength of their assaults upon him. It is so with every mortal, and no exception was made in favor of the boy Jesus, for it is a law that applies to all men alike that they gain in ability to resist sin with every victory over temptation, while, on the other hand, Evil is left free to proceed with more vigor than ever, with the result that the whole life of a God-

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fearing man is a constant battle with the hostile powers. ‘A life of war is the lot of man upon earth.’

“As the boy Jesus grew in years, the numerous errors of the Jewish faith professed by his parents caused him many an inward struggle. These were all the errors that had been introduced in the course of time by the Jewish church in the form of manmade doctrines and alleged amendments to the law of God.

“When he had reached the point of being able to read and understand the original texts of the Old Testament, Jesus began to question the interpretations given by the teachers of Jewish law, but whenever, in his youthful frankness, he expressed these views to his parents or teachers, he was severely rebuked. It was these convictions conflicting with Jewish religious doctrines that, at the age of 12, he laid before the priests in the temple at Jerusalem, much to their amazement, putting questions to them and replying to theirs out of his own wisdom.

“To be sure, he was in this respect what you call a ‘child prodigy’, such as you find in all branches of human endeavor. This boy was a ‘child prodigy’ in his knowledge of God’s ways of Salvation. But he was human, like all other humans. *At first he did not know who he was, or what mission he was destined to fulfill as a mortal.*

“However, soon after he had reached the age of reason, Jesus began to exhibit great mediumistic powers. These consisted of the gifts of clairvoyance and clairaudience, which gradually attained great perfection, enabling him to communicate with the spirit world, to see the spirits as a clairvoyant, and as a clairaudient to hear the words spoken by them. These gifts with which the maturing youth was endowed were nothing new; many others before him had possessed them. But in the case of this envoy of God, the gifts were developed to the highest degree attainable by man.

“Through his communication with the Divine spirit world he was taught, while on earth, everything he needed for the execution of his task, for in these matters he, as a mortal, was as ignorant as all the rest. Jesus had no recollection of his previous state as the highest of God’s spirits, because in every instance, the incarnation of a spirit in a material body destroys all memory of the past.

“Therefore, the things that Christ preached while he was on earth were taught to him by the spirit world, as Moses had learned all those things which he later proclaimed to the people by inquiring of God in the Tabernacle.

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“Thus Jesus passed from boyhood through adolescence to manhood, and as he grew older, his wisdom increased, not only in the way in which this is the case with all people as they mature, but also, above all, by reason of the teachings he received from the Divine spirits. Hand in hand with this went the growth of his goodness, or, as your Bible expresses it: ‘Jesus grew in age and wisdom and became day by day dearer to God and to man.’ (*Luke 2: 52*)

“It was real progress and not merely a gradual disclosure of himself, as your religion maintains. As a mortal, Christ was not perfect from the outset, as no spirit incarnated in human form can be perfect. All matter is inherently base and full of imperfections. Even a spirit that enters, pure and flawless, into the garment of flesh must, during its life as a human being, fight its way step by step through the debasing influence of evil toward perfection. The weaknesses and failings of every human body react upon the spirit it houses, and it, however perfect it may be, must constantly wrestle with them and can never quite free itself from them during its earthly existence. This is a part of human nature from which not even Christ was exempt. To his last breath he had to fight against these failings, and more than once he succumbed to human weakness in his battle with Evil. In the garden of Gethsemane even this mighty conqueror turned faint and weak, praying that the Father might let the cup of suffering pass from him, yet adding: ‘Not my will, but Thine be done.’ He knew that it was the Father’s will that he must suffer, and his outcry reveals the weak, imperfect mortal, whose nature, being human, quails and rebels at the thought of an agonizing death. A perfect being would have said: ‘Father, send whatsoever torments thou wilt and deemest best. I will endure them.’ He would not have said: ‘Take them away.’ And it was human frailty that spoke through him from the Cross, when he uttered the plaint: ‘My God, my God, why hast thou forsaken me?’ This cry would never have been uttered by a human being perfect in every way, but such human beings do not exist. If they did, mortals would no longer be what they are, and the material body would cease to be matter.

“Paul has recorded this truth in his Epistle to the Hebrews, in words that are uncomfortable for those who regard Christ as God and hence deny the possibility on his part of sin or of rebellion against God. Paul wrote: ‘In the days of his life upon earth, Christ, amid loud lamentations and many tears, sent up fervent prayers to Him Who could save him from “death”.. His prayers were heard, and he was freed from his fear. Although he was God’s Son, he also learned obedience through his sufferings. Only after he

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had attained perfection did he become the source of salvation for all who obey him.’ (*Hebrews 5: 7-9*)

“In these words you find confirmation of everything I have told you, to the smallest particular.

“In my explanation of God’s Plan of Salvation I called your attention to the very important fact that even the highest of created spirits is exposed by incarnation to the danger of being overcome by Evil and to being persuaded to desert God. This danger threatened Christ himself, and he was fully aware of it. On more than one occasion he was on the point of succumbing to the assaults of Satan. Paul indicates this in the passage I have quoted, when he says that Christ called upon God amid loud lamentations and tears to save him from death. That it was not corporeal death from which he prayed to be saved is evident from Paul’s saying that Christ’s prayers were heard. So God saved him from the death he so greatly feared. Did God save him from earthly death and its terrors? On the contrary, Christ was compelled to drain that cup to the dregs, so it must have been death of another kind from which Christ was saved in answer to his prayers. – As you know, the word ‘death’ in almost all passages of the Bible, and especially in the epistles of Paul, signifies ‘spiritual death’, or the abandonment of God. This was a danger at which Christ trembled even before he knew that he was fated to die on the Cross, such was the fierceness of Satan’s assaults upon him. Your Bible says nothing of Christ’s daily battles with the Powers of Hell, which spared no effort to break his willpower and thus to cause him to forsake God. From the fact that he called to God in tears, beseeching Him for help as Satan and his hosts bore down upon him, and that he trembled for fear that he might not prevail against hell for long – from all this you may gather that it was possible that even Christ might forsake God. Had there been no such possibility, he would have had no reason to tremble before hell’s attack, still less, to loudly and tearfully call upon God to save him from death. – Furthermore, Satan, who knew exactly whom he had before him in Christ, would have known better than to take the field against him with all his forces had he seen no prospect of victory. It is for this reason that he never directs his attacks upon God Himself, but only against His creatures. If Lucifer, the second highest of created spirits, deserted God, why should not the highest of them all [Christ] do likewise, particularly when he, in the shape of a weak mortal, found himself face to face with the infernal powers. Satan knows full well what he is doing, and he undertakes nothing that does not offer at least a fair prospect of success.

“Paul also mentions in the same passage the fact that Christ had human weaknesses and failings, for he says that Christ, though he was a Son

of God, yet *learned obedience* by the things he suffered. Thus also Christ, as a mortal, had to learn obedience. Even he did not, on every occasion, heed the appeals to his better nature that came from without and within, but the penalties that also he as a man had to suffer for even the most trifling act of disobedience *taught him obedience* little by little. That is how he attained perfection, namely through the greatest act of obedience – his death on the Cross.

“It is precisely this that constitutes the greatness and wonder of Christ: that, although he was the Son of God, he was compelled to battle with the human frailties and shortcomings he shared with other men, and that in spite of this he held out against the infernal powers. He was called upon to sustain their most savage attacks, directed against him as a *vulnerable* antagonist who, terrified at the threat of defeat, cried out to God in prayer. He, therefore, knows from experience how helpless you mortals feel in your feebleness. ‘For in him we have, not a high priest unable to feel for us in all our weaknesses, but one who was tempted just as we are in every respect – only without the sin.’ (*Hebrews 4: 15*) The word ‘sin’ is used here not to designate transgressions due to human weakness, from which no man is free, and from which not even Christ was free, but with reference to the iniquity that severs us from God, the sin whose wages is death. Christ was never one of the fallen spirits and even as a mortal did not betray his loyalty to God. The ‘mortal sin,’ as the Apostle John calls it, was something of which he was never guilty, but in other ways he became as all men, even as to their weaknesses, and, like them, there were times when he stumbled. For weakness shows itself in stumbling. He who never stumbles is never weak.

“The public appearance of John the Baptist as a preacher of penitence was destined to be a decisive event in the life of Christ, who until then had not known that he was the promised Messiah. When, however, he went to John, and John hailed him before the people as the Lamb of God who takes away the sin of the world, he realized who he was and was confirmed in his knowledge by the voice of God saying: ‘You are my beloved Son, in whom I am well pleased.’

“The moment had now arrived for God’s spirit world to reveal to Christ his mission in life. He was told that he was the highest of created spirits, God’s first-born, that it was his mission to proclaim the Divine truth, that he must stand firm against the attacks of Satan, who would do battle against him to the utmost and bring about his death upon the Cross, as the prophets had foretold. But only after his earthly body had died on the Cross and his spirit had departed from it, did Christ learn wherein the final victory over Satan lay.

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“Hell recognized in Christ the Son and Emissary of God, who was to lead humanity to God by his teaching and who was to be ready to die for the truth, but not even Satan was aware of the true connection between Christ’s Crucifixion and a victory over hell. Had he been, he would neither have tempted Christ, nor brought about his death. As it was, he simply sought to render Christ, in whom he saw only a herald of the truth, harmless as quickly as possible. Should he be unable to induce Christ to forsake God, he hoped to discredit his teachings by arranging for him a disgraceful death on the Cross. Satan reckoned that the teachings of a condemned man would soon be forgotten, for people would naturally expect a Son of God, such as Christ proclaimed himself to be, to be endowed with Divine power sufficient to prevent so ignominious an end at the hands of his enemies. If he failed to prevent this, his teachings would be condemned along with him. That was Satan’s reasoning.

“Christ now knew who he was, as well as the nature of his great task, but before he began to carry it out, also his powers of resistance had to be tested, as had been those of all who had previously served God as His instruments. He had to prove himself equal to the task of his momentous, far-reaching mission. It was to this end that a spirit of God led him into the wilderness.

“Here it was that he was called upon to face a terrible attack on the part of the Powers of Hell. No helper or supporter stood by him. No word of human consolation from his mother, his brothers or sisters, or his friends could reach him here, at the very time when, torn by the conflict within his soul, he yearned for the sympathy and support of a friendly human heart. All this was denied him in the wilderness. Instead, he heard the howling of wild beasts, and his clairvoyant eyes saw shapes from hell, ceaselessly coming and going before him. He could hear them enticing, promising, threatening. Every form of temptation to which man is susceptible was employed against this Son of Man, for Satan has his specialists in every field of evil. Among them were spirits of despondence and timidity, and spirits of doubt, seeking to shake his belief in himself as the Son of God, and in his Divinely assigned mission, and to drive him to despair. Again, there appeared spirits of hatred, intent upon embittering him against a God who would drive him into the desert to suffer so. There also came spirits of a life of pleasure, drawing the most enticing pictures of human ease and enjoyment in contrast to the dreary desert about him. All the spirits, however, came in the shape of angels of light and pretended to be his friends.

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“These seducing spirits were skillfully assigned to the parts they played. The ablest of them were the spirits of doubt, which appeared upon the scene again and again. How, argued they, could any God send His first-born Son into a desert to suffer hunger and unspeakable torture of the soul? Was not, after all, everything that he had heard from the allegedly good spirits, was not the utterance of the Baptist, was not the voice of God that spoke to him by the Jordan merely part of a great delusion or the pronouncement of the Evil One? Was not, therefore, his being the Son of God a great hallucination to which he had fallen victim?

“This was the point upon which hell centered its main attack, seeking to destroy within this Son of Man his conviction that he was the Son of God. Once this end had been accomplished, Satan would have won the battle, for whoever loses faith in his mission casts it aside of his own accord.

“For 40 days and 40 nights this remorseless persecution was continued against a victim who stood defenseless and helpless, trembling in every limb from the agitation of his soul and from physical misery, brought on by hunger and sleeplessness. The desert offered no nourishment; Christ fasted indeed, not voluntarily, but because there was no food. Nothing but sand and rock, as far as the eye could see.

“Nevertheless, all the specialists of hell labored in vain to overcome this fever-racked Jesus of Nazareth, in spite of the fact that he was in the end no longer able to stay on his feet because of bodily fatigue, hunger and thirst. Again and again, amidst tears, he cried to his Father for help, in order that he might be spared the mortal sin of desertion, and be given the strength to hold out against the assaults of the evil powers until victory was achieved.

“Finally, on the very last day, when the other infernal powers with all their arts of seduction had failed to make headway against their tormented victim, the Prince of Darkness arrived in person. He, too, is a specialist in some things, especially as a worker of hellish miracles. As such he now stood before Jesus, who was shaking with hunger, and said: ‘You think you are a Son of God. If this is true, then you need not suffer hunger. You need only to command that these stones become bread. That, however, is beyond your power, deluded man, and because of your obsession, you must die here of starvation. You are not able to work miracles. You never were, and never will be, and yet you imagine yourself to be a Son of God! Look at me! I am a son of God, Whom I have left, and Who in His cruelty leaves you to suffer thus. I can work miracles, a power God cannot take away from me. I can turn these stones into bread, which I will give you to eat. You

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will see that I am able to do this. Abandon Him Who has abandoned you to die of hunger! Join me, and the choicest foods on earth will be yours.’

“‘Begone, Satan, I want neither your bread, nor any I could make out of these stones. I await the magic word that comes from the mouth of God. That word will come at the appointed hour. By it I shall have food, and shall live’.

“Satan, however, was not so easily discouraged.

“‘So be it!’ he replied, ‘If you will neither work a miracle in my presence, nor accept the bread that I offer you in pity, you may choose another way to convince yourself whether you are indeed a Son of God. For that you are not, I would gladly prove to you, and rid you of your delusion. See, here is the pinnacle of the temple; I will take you up there and do you cast yourself down, for it is written: the hands of angels shall bear up the sons of God. So, try it! You know that I will not help you, since it is my purpose to prove to you that you are not one of the sons of God, and I am certain that the fall will dash you to pieces. Nevertheless, you should make the attempt. Not even God can demand of you a blind belief that you are His Son. If you are not willing to put your Sonship to even *one* single trial, you must confess yourself lacking in understanding. If you survive your fall unhurt, even I will believe in you. But if you perish, be thankful that death has relieved you quickly of the deceit with which you have been beguiled, rather than that you should waste your life in such madness, to die at last, disappointed, and reviled by mankind.’

“Tortured though he was by weeks of suffering, Satan’s victim marshalled all his strength and replied: ‘I will not test my Lord. I will not use this way to prove that I am God's Son. I leave the proof in His hands. He will not fail me, as you too shall find.’

“At this speech Lucifer, the second, the fallen, son of God, quailed for a moment before his elder, loyal brother. His sorcery availed him nothing against one who would accept no miracles nor presume to perform any on his own account.

“Not even then did Satan lose hope; he had still another lure to offer that in the past had always yielded brilliant results: The world was his, for everything material is under his sway. He could give the kingdoms of the earth to whomsoever he pleased, whether to the Babylonian, Nebuchadnezzar, or the Roman, Tiberius, or to the Nazarene, Jesus, was for him to decide. All those to whom he had made such a gift theretofore had become his vassals and had obeyed his orders. The kingdoms of the earth in all their entrancing splendor passed as in a film before the feverish eyes of

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the Son of Man. ‘All these things will I give you. If you desire them all, they shall be yours; if but one or another, you have but to choose. But you must recognize me as your overlord. In the kingdoms you have seen, I am and will remain supreme. But you shall be next in power.’

“‘Begone, Satan. – I acknowledge only one overlord, the Lord my God.’

“Satan had lost the battle. In the days that had passed he had felt certain of his victim, whose prayers to the Father for help he had overheard and whose signs of fear he had witnessed, and that at a time when only Lucifer’s subordinates had been engaged. Now he had come in person to conquer a fortress that seemed ready to yield to an assault and into which hunger had entered as his ally. He found that he had been mistaken. Spiritual weapons and human bribes had no effect upon this mortal. One instrument of warfare remained untried, one before which all men tremble and grow pliant, namely physical tortures. Satan resolved to use the most excruciating. To inflict these there was no lack of human minions, from the learned to the ignorant, from kings to peasants, authorities both temporal and spiritual. In the end he could not fail; he need only bide his time, and await the most favorable moment. Therefore, as your Bible tells you: ‘When the devil had exhausted all efforts in tempting Jesus, he withdrew from him to bide his time.’ (*Luke 4: 13*)

“It was these terrific attacks of Evil upon Jesus that Paul had in mind when he wrote that Jesus had offered up prayers and loud and tearful supplications unto Him Who could save him from the mortal sin of abandonment of his God.

“As you see, God does not bestow His precious gifts without exacting something in return; those who receive them must prove themselves worthy by withstanding severe trials. Even Christ as a man was compelled to earn painfully the strength that he would need for the mighty task before him. He received nothing for the asking, but whenever he had fought victoriously with Evil, he was rewarded by an access to Divine power. The heavens opened and God’s spirits flocked about him, and so it was after the battle in the desert: ‘Angels came and ministered to him.’ (*Matthew 4: 11*) They also gave him earthly food, after his fast of forty days. Now that the stones were turned into bread by God’s spirits, Jesus accepted it, giving thanks to God. When it had been offered to him under Satan’s influence, he had had to refuse it.

“After this first trial, which he had passed triumphantly, Jesus began his career of teaching the multitudes, collecting about him a few men known

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to you as the ‘Apostles’, who though poor and simple were willing to accept the truth. It had been his intention to initiate them into the mysteries of the Redemption, but he soon found that even they were the weak products of their times and unable to endure more than a fraction of the truth.

“The first thing Jesus had to do was to convince not only his disciples, but the people as well, that he was God’s emissary. He had to tell them who he was and what mission he had to fulfill, and he had to prove his claims through the power of Him Whose emissary he claimed to be.

“The same had been true of Moses, whose mission was in every respect the counterpart of that of the Messiah, whose coming he predicted in the words: ‘The Lord God will raise up a prophet like me from your midst.’ (*Deuteronomy 18: 15*) Moses had been sent by the Lord to lead a single people out of the land of bondage into the Promised Land. The bond slaves were the Israelites; their taskmasters were the Egyptians under Pharaoh. Those whom Christ came to deliver from bondage were all the spirits that had fallen away from God; their taskmasters were the Powers of Hell, under Lucifer. Before Moses could succeed in solving the problem before him, two things had to be done. First, he had to persuade his people to agree to leave the land of their bondage and to accept him as their leader. Next, and far more difficult, he had to compel the Egyptians and their king to allow the Israelites to depart, for it goes without saying that Pharaoh and his subjects would not part *willingly* with the cheap labor of their slaves, male and female.

“In the same way, the Redemption through Christ depended on two things: In the first place he had to persuade the fallen spirits that had reached the level of incarnation in human form but were still languishing under the bondage of Evil to declare themselves ready to abandon its ways. Then there remained the much harder task of compelling the Rulers of Evil under Lucifer to surrender those of its subjects who desired to return to God.

“With Moses as with Christ, the task involved two clearly distinct steps.

“As regarded Moses personally, it was incumbent on him above all to remain firm before Pharaoh, and to allow himself to be diverted from his God-given mission neither by threats nor by enticements, lest God’s plan come to nought through his fault. The people of Israel, on their part, had to do their share by declaring themselves willing to leave and by holding themselves in readiness for the journey. It then was up to God to grant them a decisive victory over Pharaoh and to accomplish their deliverance. The

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manner in which this was to be achieved did not concern either Moses or the people; that was for God alone to decide.

“So too with Christ. He, too, had nothing to gain by telling the people how the Redemption was to be accomplished. It was his duty only to proclaim to them that the hour of their deliverance was near, that they must strive to make themselves worthy of the gift, and that it was he whom God had sent as their Savior.

“For his part, he had to beware of succumbing to the Powers of Darkness. They left no stone unturned to induce him to forsake his God and to abandon his Divine mission.. Like Moses, Christ had to guard against being vanquished by the foe he had come to conquer. If he could hold out in his entrenchments against the assaults of Evil, it was for God to determine how the defense could be turned into a successful attack. For obviously, as a mortal, Christ could not wage an *offensive* campaign against spirits. The most that mortals can do is to defend themselves against the attacks of the Evil Powers when these attempt to lead them astray by means of insinuations, temptation and intimidation, through apparitions, or with the aid of human agents. Hence Christ could advance for an attack upon Satan only as a spirit, and only after his earthly death. Not until then could it be said of him that ‘he had descended to hell.’

“As I have told you, the possibility existed that Christ, the man, could have been overcome by Satan. Had this happened, the Prince of Hell would have numbered also the first Son of God among his vassals. In that event, God would have brought about the incarnation of another of the highest of the celestial princes to accomplish the work of Redemption that, because of human infirmities, His first-born Son had failed to perform.

“You shudder at the thought that Christ could have succumbed to Satan’s attacks, and yet this is a fact. You mortals do not even faintly appreciate the love of your Heavenly Father, Who did not spare His first-born, but Who, for your sake, risked losing him as He had lost His second son. You also cannot picture to yourselves how dreadful the battle was that Christ was forced to wage against all of hell, in order that you might be redeemed. The least of the devils can bring about your defection from God in a very few moments. The victory is his, for the offering of a handful of money, earthly fame, or sensual pleasures. – But Christ, your oldest brother, was assailed by all of hell’s forces, led by Lucifer himself, not just once and for a few instants only, but again and again throughout the whole span of his human life. Column after column of those sinister warriors advanced, day in, day out, upon the Son of Man, resorting at last to the most fiendish

physical torments, until their victim bled to death upon the Cross. He died, indeed, in human body, but did not waver in his loyalty to God. Satan had proved powerless against him, yet he, against whom the full forces of hell were marshalled, was as human as you are, and was in every way like you.

“This, then, is the true picture of the Redeemer, and such was the way his mission of Redemption was to be carried out.

“Like Moses, who first had to make himself known to the Israelites as Divinely sent to save them and who had to prove his claim by means of miracles, Christ owed it to the people to tell them who he was and what mission he had to fulfill. And he, too, had to give credence to his mission of Redemption through miracles.

“Who was Christ, and what did he himself profess to be? – ‘I am Christ, the Son of the living God.’ Such is his testimony of himself, and it is substantiated by the words of God: ‘This is my beloved Son, in whom I am well pleased.’ Christ was therefore the *Son of God*, and he claimed to be nothing more. He was not God. Not once did he say: ‘I am God’. Not once did he claim to be God’s equal in any respect. He does not weary of repeating emphatically that he can do nothing by his own power, that his words are not his own, that he cannot perform miracles on his own. It is the Father Who has sent him, from Whom he has obtained the whole truth, from Whom he has received the power to heal the sick and to raise the dead. Whatever he does is as the Father wills, and at the hour appointed by the Father.

“Just as a deputy may act only in the name and on behalf of the sovereign by whom he was appointed, and only within the limits of authority delegated to him, so is it with Christ. Even if a ruler confers his full powers upon his deputy, the latter cannot call these powers his own, for he is not the ruler but is dependent upon him in all things. He can be relieved of his post at any moment. Thus Joseph was Pharaoh's deputy. He was given unrestricted power to save the country. As symbols of his royal power, Pharaoh had given Joseph his signet ring and dressed him in kingly clothes. With this signet ring Joseph was to mark all his documents as royal documents. In his attire Joseph was like the Pharaoh. Nevertheless, it was not Joseph, but the Pharaoh, who had been, and continued to be, the sovereign head of the state. Joseph was merely his deputy, even though he was invested with full regal powers. He did not hold these by virtue of his own right, but by voluntary bestowal on the part of the king, who could restrict or withdraw them at his pleasure, or confer them upon someone else.

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“This is the simplest and clearest way of illustrating the relationship of Christ to God. God is Lord and Creator of all things, including His Son. God is *in and of Himself* eternal, omnipotent, omniscient. Not so His Son. The Father conferred upon the Son the regency over Creation and, foremost of all, the task of Redemption. But the Son has nothing *in and of himself*, not his existence, or his regency, or his power. Everything was *given* him by the Father. Although in heaven the Son may be clothed like his Father and act with Divine authority, nevertheless he is not God, any more than Joseph was the Pharaoh.

“This fact is so clearly brought out in the Holy Scriptures that it is surprising to find that people could ever have made Christ into ‘God’, in the face of the solemn declaration by the Father and Lord of all Creation: ‘*I alone am God. There is no other.*’

“Not even those Christian denominations that revere Christ as God and make him the equal of his Father in all things dare assert that he ever said ‘I am God’. They base their contention first upon the fact that he called himself the Son of God. They argue as did the high priests, the scribes, and the Pharisees, of whom the Bible says: ‘They sought more intently than ever to take his life, for they held him guilty not only of profaning the Sabbath, but also of making himself equal to God by calling God his true Father.’ (*John 5: 18*)

“Christ did not defend himself against the charge of having called God his true Father, for he was a ‘Son of God’ in a sense that was not true of the other ‘sons of God’ or of the Divine spirits. He was not only the highest of the spirits created by God, but the *only one* whose heavenly body had also been created by God. As for the other sons of God, only their *spirits* were created by God, whereas their heavenly bodies owed their existence to His first-born Son. Christ was, therefore, not only God’s ‘first-born’, but also the only one whose *whole being* was the product of *direct Divine creation*. He was unique. He was His Father’s ‘*only begotten Son*’.

“In another respect also he was the Son of God in a sense that applied to him alone. Upon him, and upon no one else, God had conferred the regency over Creation. God had given him the same position in his kingdom that the Pharaoh had given to Joseph in the kingdom of Egypt.

“In this particular, then, the Jews were right: Christ did call himself a Son of God in a special sense. He was *the* Son of God.

“But what Christ defended himself against vehemently was the charge brought by his Jewish enemies, that he made himself God’s equal. Again and again he protested, saying that he had no power and could do nothing at

all in and of himself. If someone can do nothing of himself, then that is incontrovertible proof that he is not God. This is a conclusion so obvious that not even the high priests and the scribes could have failed to see it. And although they understood well enough what Jesus meant by the phrase ‘Son of God’, they professed not to, for they were seeking grounds for his death and could find none better than to assert that Christ was making himself equal with God by calling himself Son of God. Once they were committed to this pretext, they had to adhere to it at all costs; nothing that Christ could have said in refutation would have been of any avail.

“It is true that Christ had full authority on earth and in heaven, but not from himself. As Joseph held his power in Egypt by the grace of Pharaoh, so Christ derived his power from his Father. In the same way that Joseph was not Pharaoh, Christ was not God.

“The Father alone, and none other, is God. All power resides in the Father exclusively, and in no other being. At His own pleasure the Father can delegate this power to any created spirit, in and through which He performs His works. The power that was conferred upon Christ could have been conferred by the Father upon any other created spirit. It did not have to be His first-born Son. The great miracles worked by Christ could have been performed by any other human if God had given him the necessary power. Christ himself said frankly that the things he did could be done by anyone who became a believer. ‘Whoever believes in me shall have the power to do the same deeds that I do, and even greater deeds.’ (*John 14: 12*) To believe in Christ is to believe in God, not, however, because Christ himself is God, but because he proclaims God’s teachings. ‘I have not spoken of my own accord; it was my Father, who sent me, who directed me as to what I should say and what I should teach.’ (*John 12: 49*)

“Between the Father and Christ there prevails a perfect unity of love, and every one of God’s creatures can attain this unity with the Father. Christ asks God for it on behalf of his disciples: ‘that they may be one, as we are one, I united with them, and Thou with me, so that they may attain to the highest perfection of unity with us.’ (*John 17: 22-23*)

“You see how illogical it is for your church [the Catholic Church] to base its contention of the divinity of Christ upon the statement ‘I and the Father are one’ – considering that the same oneness that the Son has with the Father is promised to all who believe.

“If you will study those remarks of Christ in which he describes his relationship with his Father, you will see how sacrilegious it is to refer to Christ as God, to picture him as the giver, whereas he is but the recipient and

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can give to others only what he himself receives from God. – The same sacrilege with which the Jews charged Christ when they falsely asserted that he made himself God's equal is committed today by the people who make Christ God in spite of the fact that Christ himself spurned any such pretensions.

“Christ's teaching concerning his own person, concerning the source of his doctrine and the might and power he possesses was, consequently, that he had received each and every thing from the Father. In and of himself he has nothing. *He is not God.*

“There were things God withheld, even from Christ, and which He reserved to Himself. Witness Christ's answer to the sons of Zebedee: ‘The places at my right and at my left are not mine to give, for they will be bestowed upon those to whom they are allotted by my Father.’ (*Matthew 20: 23*)

“The Day of Judgment is also not known to the Son, but to the Father alone: ‘The day and the hour of fulfillment are known to no one, neither to the angels of heaven, *nor to the Son, but to my Father alone.*’ (*Matthew 24: 36*)

“Christ also did not obtain permission from God to evade the agony of death upon the Cross. Hence his prayer in the garden of Gethsemane that the cup be permitted to pass by him was not heard.

“Christ's own family, as well as the Apostles and those of the people who believed in him, saw in him nothing more than a ‘prophet’ – ‘God's emissary’.. It is true that his mother knew that in him was incarnated one of the ‘Sons of God’, for this had been revealed to her by the angel before Christ was born. But she was also aware that he was human and that he had human infirmities. His conduct in public and the doctrines preached by him did not meet with her approval. She had known that his teachings differed substantially from the doctrines held by the Jewish religion, but to see him proclaim his views openly to the multitudes weighed heavily upon her. She had pictured his mission on earth in a very different light, and when she heard that Jesus in his sermons had spoken out strongly against the spiritual leaders of the Jewish people and had publicly branded as false many of the tenets of their ancient faith, she, in company with her other sons, sought to restrain him, and even tried to compel him to return to his parental home, believing that in this way she could allay the ill will that his actions had aroused among the priests, scribes and Pharisees. ‘And when his relatives heard it, they went out to lay hold on him, for they said, he has lost his wits.’ (*Mark 3: 21*) ‘For not even his brothers believed in him.’ (*John 7: 5*)

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“That his mother and brothers should have disapproved of his conduct in public is easy to understand. They believed that the doctrines of the Jewish religion were correct. That is how they were brought up. Their ancestors had lived and died in that faith, and the fact that now their own son and brother should preach publicly that this faith embodied many errors was more than these simple and inexperienced people could bear. Whatever they were told by their clergy was valid as far as they were concerned. Moreover, they lived in fear of their fellowmen. They were pointed at as the relatives of a man who was assailing the faith of his fathers. They were frequently criticized on that score by the head of the synagogue of their village. They had business losses to fear as well. Especially hard to bear was the news that the supreme ecclesiastical council had excommunicated Jesus, and had threatened to do likewise with all those who followed him or acknowledged him as the Messiah. ‘For the Jewish leaders had already agreed to excommunicate all who acknowledged Jesus as the Messiah.’ (*John 9: 22*)

“The Jewish priesthood warned the people against Jesus and his doctrines, resorting freely to slander as a weapon, and alluding to him as a ‘false prophet’, ‘a man possessed of the devil’, ‘an agitator’, ‘a wine-imbiber’, ‘a profligate’, who passed his time in the company of wayward women and sat down at table with publicans and known sinners. There was no expedient so low that they did not avail themselves of it to render him harmless, as he was a menace to their hold over the people. They could not tolerate the great mass of the people accepting as a religious truth something that differed from what they themselves preached. It was to them that the people owed obedience. What the clergy did not believe, the people *must* not believe, under penalty of being damned. ‘Is there a single member of the High Council or a Pharisee who has been brought to believe in him? No, only the common people, who know nothing of the law. Damn them!’ (*John 7: 48-49*)

“It is always the same old story, intoned by the clergy of all denominations, as soon as they see their influence on the people threatened by an evangelist of the truth.

“You, too, will become better acquainted with that circumstance than you have been in the past, as soon as you have made public the truths imparted by me, when you will witness a repetition of everything that took place in those days. The servant is not greater than his master, and you will be called a renegade priest, a false prophet, a madman, a man possessed by the devil, a degenerate. Even your relatives will heap reproaches on you, and tell you that you should have left well enough alone, and that what was good enough for other clergymen was surely good enough for you also. But

be not afraid! Trust in God! What have you to fear of men? On the other hand, by disseminating the truth you will be of great benefit to many. Even members of the clergy who read your book will become convinced that it contains the truth, even though they may not be disposed to admit this openly. Things were no different in the days of Christ. ‘Even many members of the High Council believed in Jesus, although they dared not admit it openly for fear of being excommunicated by the Pharisees, for they valued honor among men more highly than honor before God.’ (*John 12: 42-43*)

“Even the Apostles had doubts about their Master on more than one occasion, for they also had had a different conception of the Messiah. Not until the day when Simon Peter gave utterance to his conviction: ‘You are the Christ, the Son of the living God’ (*Matthew 16: 16*), did his Apostles know that in Jesus of Nazareth the ‘Son of God’ had come upon earth. Peter had not reached this conviction, however, by reason of Christ’s words and actions or by any process of reasoning of his own, but by virtue of a revelation from God. ‘This was not revealed to you by flesh and blood, but by my heavenly Father.’ (*Matthew 16: 17*)

“As to the manner in which the Divine revelations reached Christ, I have already intimated this to you, but I wish to go into the subject more fully because it is essential to a full understanding of Christ’s life and work. It will then become clear to you that also in this respect the experiences of Christ present nothing altogether new or previously unheard of.

“You have only to recall the way in which God had conveyed His revelations and commandments to His instruments in the past. How did He communicate with Abraham, Isaac and Jacob? With Moses and Joshua? With the judges, kings and prophets? With Zacharias, Mary and Joseph? In precisely the same way He now communicated with Christ. Jesus was thus not favored in this respect above those who had preceded him as Divine instruments and emissaries. God caused His spirit world to enter into communication with him as with all the others, and through it He revealed everything that Christ required for the fulfillment of the task before him.

“The prerequisites for communicating with the spirit world were the same for him as for any other person. It was but natural that his mediumistic gifts were of the highest, for he was the highest and purest of spirits created by God to be incarnated in human form. Christ possessed the ability to concentrate, and to ‘submerge the spirit’, of which I spoke to you in connection with the development of mediums, to an extent never attained by man before or since. Moreover, no other human medium has ever possessed

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a physical od as pure as that of Christ. In him, then, the prerequisites for communicating with the Divine spirits existed to a degree that no other mortal can hope to attain.

“The mission Christ had to carry out on behalf of the kingdom of God was the greatest ever assigned to a mortal. Hence it was necessary that God send him spirits in abundance, not only with regard to number, but also with respect to strength and ability.

“Among them were spirits of fortitude, to infuse new strength into him when his own began to fail in the battle with evil powers. Often these spirits were accompanied by those of hope, joy, and peace of soul. Again, militant angels from Michael’s legions came to his side, when Satan marshalled his legions in full force to bring Jesus down and the fury of their assaults threatened to be more than human strength could bear. Spirits of truth and knowledge instructed him about the teachings that he was to present to the multitudes as the Word of God or provided answers to personal questions about himself and his tasks. Spirits of wisdom taught him how to accomplish his individual tasks, but only after he had fully exhausted his own resources without finding the right answers. With him as with all other mortals the motto applies: ‘God helps those who help themselves.’ If you would arrive at a good goal, use your own strength first, and if this does not suffice, God will intercede with the aid of His spirit world. God does not heedlessly distribute His favors or crown you with success without effort on your part. He demands that everyone exert himself to the utmost, and this He demanded of Christ also.

“When the sick required his attention, spirits of healing came to his aid whenever his own native healing powers proved inadequate to cure the diseased od of the patient, although in many cases his great personal healing power sufficed to bring about the desired end without the help of the healing spirits.

“Nevertheless, Christ did not heal everyone who appealed to him, for there are cases in which sickness is a punishment sent by God, to be suffered by the patient for a period commensurate with his offense. Christ’s powers of clairvoyance and clairsentience enabled him in every instance to tell whether or not the supplicant’s plea should be granted. Moreover, a belief in God and in him as God’s envoy was the prerequisite for every cure that he effected.

“Not in all cases was the cure permanent, for many individuals relapsed into their former ailment as soon as they lost their faith in God and

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in Christ, the main purpose of the healing being to bear witness to the truth of the message Christ proclaimed.

“In connection with ‘raising the dead’, I must tell you something that may surprise you. In all cases of so-called ‘raising the dead’, both those mentioned in the Old Testament and those performed by Christ, the spirits of those who were thus raised had not actually passed into the Beyond. No one who has actually died can again come to life; his spirit can never again take possession of the body from which it departed in mortal death. This is a Divine law that admits of no exceptions. As soon as a spirit crosses over into the Beyond, its race on earth is run. Its earthly destiny is irrevocably decided. Only by rebirth can this spirit ever again take on human form.

“All individuals recalled to life by Christ were spirits that had indeed emerged from their bodies but still remained connected to them by a slender band of od. This band of od was so feeble that the spirit could not have returned to the body either by its own efforts or by virtue of any human attempts at resuscitation, and so real mortal death would have ensued very shortly by rupture of the odic band. In the case of Lazarus, the odic band had already become so weak that not even the minimum of life force could be conveyed to his body that was necessary to prevent the setting in of decay. Neither the odor of decay nor the so-called livid spots on a corpse are infallible symptoms of final decease.

“The fact that the raised ‘dead’ were only seemingly dead is clearly indicated by the words of Christ when he recalled the daughter of Jairus to life: ‘The girl is not dead, but only asleep.’ (*Matthew 9: 24*) These words have been explained as a jest. Christ did not jest in such matters, least of all when he was engaged in proving the Divine character of his mission to the people. In the case of Lazarus, too, he called the attention of his Apostles to the fact that it was not a real death, for on hearing of the man’s sickness, he said to them, ‘This sickness will not end in his death, but will serve to glorify God.’ (*John 11: 4*) When, as far as one could judge, Lazarus had died, Jesus said again: ‘Our friend Lazarus has fallen asleep; I go, that I may wake him out of sleep.’ (*John 11:11*) When once more his Apostles failed to understand him, and lengthy explanations that they would not have understood seemed useless, Christ finally said: ‘Lazarus is dead’. (*John 11:14*) This was not a strictly accurate statement of Lazarus’ condition, but it was the only one that he could use, for at the time Lazarus was already in his tomb, and people considered him dead. Had this really been the case, Christ would not have said a few days earlier, ‘This sickness will not end in death’, nor could he, after the entombment, have used the words: ‘our friend

has fallen asleep’. On both occasions Christ spoke the truth, since Lazarus was not really dead; it was a case of ‘apparent death’.

“Nevertheless, nothing that I have said detracts from the merits of the case. What Christ did could not have been accomplished by any human power, but only through the power of God. This is true of every case in which Christ recalled the dead to life. Human power was of no avail, and the Divine spirits interceded, accomplishing whatever was needed to allow the return of the spirit into the body. Christ, by clairvoyance, observed the work of the spirit world, and at his word, the spirit was reunited with its body and the seemingly deceased arose.

“It does not occur to you mortals that such things are done in accordance with Divine laws. This is true not only of the raising of the dead, but of all miracles performed by Jesus. When he turned water into wine, for example, this task also was accomplished by the Divine spirit world, and for this reason not even he was able to bring about the transmutation the moment his mother wished it. His ‘hour was not yet come’, because the spirit world had not completed the necessary work. Work takes time, even for spirits.

“It is because you do not understand these processes that you fail to grasp the meaning of certain words found in the Bible which, in consequence, have been incorrectly translated into your languages. Thus your version of the Scriptural account of the raising of Lazarus contains a sentence that must impress you as utterly incomprehensible; ‘When Jesus saw that Mary was weeping, and that the Jews who were with her were likewise in tears, Jesus felt indignant in spirit and was upset.’ (*John 11: 33*) Other translations say, “he was angry”.. Why indeed should Jesus be angry or indignant at the sight of the weeping sister and friends of a man who had died? On the contrary. The original text reads: ‘A shivering passed through his spirit and he was shaken’, for when spirits come near you and allow their powerful odic radiations to act upon you, you too feel a sensation of shivering pass through you and actually begin to shake. The sensation is an agreeable one in the presence of good spirit beings, and unpleasant when it originates from the proximity of evil ones. Such a shivering sensation passed through Christ on this occasion. It was the powerful odic radiations of the spirits about him, who infused him with their strength, through which he consummated the work of the spirits with the summons: ‘Lazarus, come forth!’

“Raising the dead was something that Christ could undertake only when he had been informed by messengers from God that it was His will.

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All signs that bore testimony to the power of God were manifested solely when they served in some special way to promote the spread of the kingdom of God or to confirm His emissary and the latter's teachings.

“In public Christ never mentioned his connection with God's spirit world. He mentioned it only when necessary. Thus when some of the Jews accused him of using the powers of evil to cast out the spirits of the possessed, he replied that he drives them out with the help of *a spirit of God*. ‘If I drive out the demons with the help of one of God's spirits, then indeed the kingdom of God has already come to you.’ (*Matthew 12: 28*)

“Along with the gift of clairvoyance in its highest form, as it was manifested in him, Jesus also had the ability to recognize the spiritual state of human beings and to read their thoughts. At all times there have been people similarly gifted, although your contemporaries have no understanding of this matter and especially do not realize that eternal laws govern also these phenomena.

“Even in the case of Christ these laws applied in every particular and were taken into account by him in the sense that he always selected the time and place for communicating with the spirits with a view to securing the conditions most favorable for the purpose. He, who advised his followers to withdraw to their quiet chambers for prayer, himself sought out wooded hillsides in the cool of the dusk and the night, for light and warmth and the noises of the day exert an exceedingly adverse effect upon the formation of the od required for communicating with the spirit world. Hence he preferred the solitude of the woods or the garden, and the darkness and coolness of the night.

“Furthermore, everything that Christ predicted about the future he had learned from the spirit messengers sent to him by his Father.

“It has been customary among you to regard Christ's miracles and prophecies *as evidence of his Divinity*. This conclusion is entirely erroneous. You confuse the Agent with His implement. The Agent is God. His *visible implement* may be any being whatsoever, while His *invisible implements* are the Divine spirits assigned to that being. A little reflection on your part would enable you to discover this fact for yourselves. When you, personally, preached on the ‘Divinity of Christ’ and tried to prove this by citing his miracles and prophecies, did it never occur to you to draw a comparison between him and those of God's emissaries who had preceded him? Did they not perform miracles similar to those performed by Christ? Were the miracles accomplished by Moses any less wonderful than those that Christ performed? Were the transformation of a rod into a serpent and

that of water into blood, the killing of the first-born of Egypt, the passage through the Red Sea, his producing drinking water with the stroke of his rod, and the many other signs performed by Moses of less account than Jesus' transformation of water into wine, walking upon the waves or calming the storm? If you cite the acts of Jesus as evidence of his Divine status, then you would have to consider Moses to be God, too. Were not the sick healed and the 'dead' raised by many mortals who were Divine instruments? Then you would have to regard also these mortals as Divine. Then Joshua, Elijah, Elisha, and the other great prophets from God were also God, not to mention the Apostles, since they performed miracles equal to those performed by Christ and would, according to him, do even greater works than he. You cannot cite a single miracle performed by Jesus that has not been performed in the same or in a similar manner by other mortals acting as envoys of God. You misunderstand completely God's purpose in bringing these miracles about. You do not pause to think that God must accredit his instruments as such by the performance of such unusual deeds before He can expect humanity to recognize them as Divinely appointed.

“In the fulfillment of their mission, all of God's envoys have suffered greatly at the hands of mankind. Every one led a life of hardship. They were the vessels from which radiated God's light and truth, but mankind, in the bonds of darkness, could not endure the light, as it was too bright for eyes afflicted with sin. People turned away from the light and sought to destroy the human vessels that served as lamps for the light of God. So it has always been, so it is today, and so it will remain as long as there are human eyes, sore with sin, that ache when the light of the truth is turned upon them. The Evil Powers, and all mortals enslaved by them, hate this light and its bearers, and do their utmost to achieve their destruction.

“How terrible, then, must the efforts have been on the part of Evil to break the power of the greatest Light-Bearer who ever came upon earth! How bitter the road of suffering that Christ had to travel!

“His inner sufferings at the hands of Evil were hidden from human eyes, and therefore nothing is said about them in the Bible beyond the very shallow account of his temptation in the wilderness. Yet the onslaughts made upon him there by Satan were so savage that all the earlier Divine emissaries would have abandoned God, if He had allowed the Powers of Hell to proceed against them with the same vigor with which He permitted them to assail Christ.

“Moreover, the physical sufferings that Jesus had to undergo until his last breath on the Cross were such that his predecessors could not have held

out against them, especially as they had to be endured in addition to the simultaneous torment of his soul.

“It is true that for Christ his sufferings had a substantially higher significance than for any other of the Divine prophets. For them, the end of their life on earth meant that their tasks had been fulfilled, if they had remained true to God. For Christ, however, the end of his earthly life marked the fulfillment of only a portion of his mission. The more important part was to be completed after his death: gaining victory as a spirit over the Prince of Darkness. His Crucifixion was only a precondition to that victory – not, indeed, the Crucifixion in itself, but his enduring it without faltering in his loyalty to God. Christ might, indeed, while yet alive upon the Cross, have lost faith in God at the last moment, and fallen victim to the enemy. Had he done so, he would have died upon the Cross nevertheless, but defeated by Satan and apostate to God. Until that moment, he had stood upon the defensive against the terrific hail of missiles that hell launched upon him; had he yielded, all would have been lost. The attempt at Redemption would have failed, and Christ would have been a prisoner of the Prince of Darkness.

“If, on the other hand, Christ as a human being could hold out against the most dreadful anguish of soul and body inflicted on him by the infernal powers, the moment of his death on earth would mark the beginning of the second part of the battle of Redemption. He, who as a mortal had stood on the defensive against the powers of hell, now advanced, as a spirit, to attack them to make his victory over them complete. To wage the decisive battle he descended into hell.

“I want to dwell a little longer, however, on the first stage of this battle, the most important that was ever fought. I want to review with you those hours of Christ’s human suffering that you call the ‘Passion’.. You mortals appreciate far too little the unspeakable agony this Divinely sent Bearer of the Cross had to endure in order that mankind might be saved.

“On the evening before his death, Jesus was in the guest chamber of a house in the company of his disciples to observe the feast of the Passover. It was to be his last supper with them. Who among you can measure and realize the anguish of his soul? He knew from the Divine spirit messengers that all preparations for his arrest and speedy execution had already been made. He knew that one of his disciples had had dealings with the high priests and had, for a traitor’s reward of 30 pieces of silver, declared himself ready to deliver his Master to them. At that very moment, his betrayer was lying at table with him. They were not seated about a long table, as you

think, and as they are shown in your paintings, but were reclining upon the skins of animals whose heads were elevated as cushions, gathered in groups of three about small, low tables, one arm resting on the cushions, the other reaching for the foods before them. At the same table with Christ reclined John and Judas, John on his left, his head close to his Master's breast, Judas on his other side. Judas dared not meet his Master's eye and was anxiously awaiting the moment when he could leave the room without attracting attention.

“The Master's heart bled on seeing before him this Apostle who was his betrayer, and whose terrible end he foresaw. ‘It would have been better for him if he had never been born.’ As he looked at him over and over again, Christ's eyes filled with tears, for his heart was filled with love for even this lost brother. In his mind's eye arose the picture of what within a very few hours was to be reality: Judas, in realization of his monstrous deed and with despair in his soul, standing rope in hand before the tree on which he would end his own life, and beside him Lucifer, ready to take the spirit of him whom he had led astray away with him into the depths. Horrified by this vision, the Master trembled.

“As for the other Apostles, would they stand by him in the hour of his martyrdom, offering help and comfort? The fateful events of the coming 12 hours passed like a film before his mind's eye. He could see them all fleeing in terror for their own lives, and Peter, shaking with dread before a maid, swearing he had no connection with his Master. He saw the devils crowding about the door of the room, ready to seize upon his disciples as they went out, and to fill their minds on this very night with doubt of their Master, in order that they might offer no support or help to the one who was doomed to die. ‘Satan has asked to have you, that he might sift you as wheat.’ Why had Satan demanded this? – Only now had God revealed to him what he had at stake in this battle. God's sense of justice did not permit Him to conceal any longer from Lucifer the fact that the battle that was now to begin between him and Christ was to decide the sovereignty of hell over the fallen spirits. God revealed to Lucifer that Christ, should he remain steadfast throughout the imminent death agony, would thereafter as a spirit launch an attack upon hell at the head of the heavenly hosts, and that he, the Prince of Hell, would be overcome and would be deprived of a considerable part of his sovereign rights. At this news, Satan trembled. Then, appealing to the Divine justice that had given him absolute sovereignty over the fallen spirits, he demanded that God observe strict neutrality in this decisive battle. What Satan asked was that God withdraw his hand entirely from Jesus, and also leave him no human support, while nevertheless allowing hell to have a free

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hand. If God acceded to these demands, Lucifer hoped he could by doing his utmost succeed in breaking the spirit of this Jesus of Nazareth at the last moment, and drive him to despair.

“God granted the terms asked by Satan with the sole exception of reserving to Himself the right to strengthen Christ’s purely physical vitality. Had he not done so, Christ would have died in the garden of Gethsemane, and his martyrdom would never have been completed.

“At Lucifer’s wish, all the spiritual and physical anguish of earth, crowded into a few short hours, was to be concentrated upon his antagonist, while at the same time the infernal hosts would be allowed to launch an attack in full strength on him and his followers. For Jesus, alone, betrayed by one of his own disciples, deserted by the others, denied any Divine aid against the forces of hell, Lucifer hoped to prepare an end worthy of a Judas.

“Even as Jesus, after Judas' departure, gave his Apostles the bread and the wine symbolic of his approaching death and spoke his parting words to them, his heart was bleeding from a thousand wounds. He was human, as you are, and had no advantage over other mortals during this hour and those that were to follow. On the contrary, he lacked even those things that generally serve to console and fortify human beings in their hours of suffering.

“Picture him now, going out into the dark of the night to the garden of Gethsemane. The night is no man’s friend, least of all that of someone who is tormented by suffering. His disciples, on whom the evil spirit forces are already at work, walk silently beside him, in dread of what is to come. Under the burden of his soul's torment, he too is silent.

“At the remote spot in the garden where Christ chooses to offer his prayer for strength, Lucifer is in wait with his ablest assistants, ready to break down their intended victim’s spiritual resistance by their united efforts. This is the hour that God has conceded to the Prince of Darkness.

“Human words are inadequate to portray the terrors of the visions conjured up by hell to its victim in this brief hour. As once the same Lucifer, when he tempted the Son of Man in the wilderness, had shown him the kingdoms of the world in all their splendor in order to cause his fall, so now and to the same end he shows Christ mankind's most dreadful and detestable traits, causing a steady succession of hideous pictures to pass before his eyes: pictures of blaspheming, sinful humanity in its full viciousness and corruption. Then he shows Jesus the supposed ‘fruits’ of his years of endeavor among the Jews as God’s people, pointing mockingly to his disciples, one of them actually approaching at the head of a horde, the

others fast asleep nearby, with never a word of comfort for their Master and unable to stay awake a single hour for his sake. ‘And would you die to confirm your gospel for such people as these?’ Lucifer’s mocking voice sounds in his ears, ‘For these humans, who blaspheme your Father and will condemn you as a fool if you give your life for such criminals? And have you thought about how you will end?’ Before the clairvoyant eyes of his trembling victim there now pass the scenes of the suffering in store for him: his capture, the flight of his disciples, Peter’s denial, the bloodthirsty roar of the multitude that but a few days earlier had hailed his entry into Jerusalem with hosannas, the death sentence, the flagellation, his captors’ brutality, the crown of thorns, the path to Calvary, the Crucifixion – everything painted in the most terrifying pictures – in order to drive him to despair and a spiritual breakdown. All the while the spirits of hopelessness and despair were driving the maddest of thoughts into the mind of this victim of theirs, whom all had forsaken. His pulse throbbed, his whole body shook with feverish tremors, his heart threatened to burst. The terror of death seized him, drops of blood oozing from his pores along with the cold sweat and trickling to the ground. All through their Master’s dreadful experience, his disciples slept peacefully.

“The meager outlines preserved by your Bible of the story of the Passion of Jesus fail utterly to convey to you the anguish of soul and body suffered by your Redeemer. Indeed, many of the worst tortures are not even mentioned in the Bible. Thus, nothing whatever is said there of the frightful hours Jesus was compelled to spend in the underground cellars of the courthouse. Into these dungeons, wet and swarming with vermin, the soldiers had thrust him after they had scourged and mocked him and crowned him with thorns, and after they had rubbed salt into the countless deep gashes left by the lash upon his lacerated body and had bound his hands, lest by removing the salt he might find some relief from his unspeakable torments.

“Never did man endure such torture as did this incarnated Son of God. Through its human tools, hell did its worst, for in him it recognized its greatest foe that could ever appear on earth. But these physical sufferings to which it subjected him were not as great as those that his soul had to endure; moreover, both forms of torment, of the soul and of the body, were applied to him simultaneously. Add to this the fact that to the last he was without any human comfort, and, what was still harder, without any Divine aid. God had withdrawn His protecting hand and had left him helpless to the devices of hell. The cry uttered by Jesus as he hung dying upon the Cross: ‘My God, my God, why hast thou forsaken me?’ reveals in full the agony he felt on

finding himself forsaken by all in this hour of supreme suffering on earth. Satan should never be able to claim that he failed to reduce this mortal to submission because of help received by his victim from external sources. He should be forced to admit that he had met his match in an unaided human being, who, in spite of the most excruciating torments of spirit and body, could not be driven to desert his God.

“The Biblical account according to which the mother of Jesus stood by the Cross, accompanied by John, is incorrect. Even this consolation was denied him.. Not one of those dearest to him was at the Crucifixion. They could not have borne the sight. Where, indeed, can you find a mother who could look on while her child was being crucified? Again, you go so far as to assume that Mary was *standing* by the Cross throughout; had she been present at all, she would surely not have remained standing, but would have fainted and collapsed.

“Hence, it is also not correct that Christ exclaimed to his mother from the Cross, ‘Mother, behold your son!’ and to the disciple John: ‘Son, behold your mother.’ He did, in fact, speak similar words to Mary and John as he was being led from the courthouse after Pilate had pronounced the death sentence and while his mother and John clung to him in anguish until they were torn away by the soldiers. His mother had been present at the trial, as had the disciples, and had never lost hope that it would end in his favor. She constantly thought of the story of Abraham, whose son was spared from sacrifice at the last instant, even as the knife with which he was to be slain was drawn. To this day there is not a mother who would not attend a trial in which her child’s life hung in the balance, but no mother who would go to witness the execution of her own child.

“To see his mother on the verge of swooning from agony and terror cut Jesus to the soul, and all he thought of was to spare her any further sight of his own suffering. He therefore begged John to take her to his home until everything was over, and spoke lovingly to her, urging her to go with John and to implore God for strength in this hour of tribulation, telling her that it was his Heavenly Father’s will that he undergo these things and that after three days she would see him again.

“John willingly acceded to his Master’s request and took Jesus’ mother, pierced by a thousand sorrows and keeping to her feet only with the utmost effort, to his home. He did not take her into his home permanently, as might be gathered from the text of your Bible, but for the time being, to remove her from this harrowing scene. One after another all the other faithful followers of Jesus came there too. Some time later, when it was fair

to assume that the Crucifixion had been carried out, some of them, including Mary Magdalene, went to a spot from which the site of the execution could be seen, and returned to relate the death of Jesus.

“Jesus’ mother stayed at John’s home only so long as she remained in Jerusalem. Afterwards, she returned to Nazareth, her home and that of her other children. Naturally, she often revisited Jerusalem to see the Apostles, in particular John, as long as they continued to live there.

“As Christ had been confirmed as God’s emissary by the power of God during his life, so was he in the hour of his death. The sun darkened for three hours. It was not a darkness by reason of natural causes, but one effected by the power of God. At the moment when Jesus gave up his spirit, the curtain in the temple was rent from top to bottom, as a symbol that the wall dividing the realm of God from that of Satan had been torn down by Jesus’ death. The earth shook and rocks burst. But the story recorded in your version of the Gospel of Matthew that the dead arose from their tombs and were seen by many in Jerusalem is a falsification of the originally accurate text, which read: ‘The curtain in the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent, and the tombs were opened; and many corpses of those who had passed on were cast forth. Many who had come from the holy city saw the corpses lying there.’ This text, which is accurate, therefore records what naturally would and did happen, namely that the tombs carved into the rocks were cracked open by the earthquake shocks and that the corpses were cast out upon the surface. There they were, of course, in plain sight of the many who had come from the city to witness the spectacle of the Crucifixion and who had to pass close by the shattered tombs.

“Here you have another of the many instances where, in the past, falsifications were introduced into the Sacred Texts for specific reasons. The false doctrine that the earthly bodies of humans will be resurrected on some future day had been introduced, and in order to sustain this doctrine with passages from the Bible, this particular passage, in addition to others, was distorted by altering the original text. In place of the words ‘The corpses of those who had passed away were cast forth’ were put the words ‘The bodies of the *saints* who had passed away were *raised*.’ The word ‘saints’ had to be interpolated if only for the reason that it would never do to say that the bodies of the unsaintly had also been raised at the death of Christ. – But a still greater difficulty remained to be overcome in falsifying this passage, inasmuch as the Church holds that there could have been no resurrection of bodies prior to Christ’s Resurrection. Christ was the first of the dead to arise. Hence, it was necessary to insert the sentence: ‘*After his*

*Resurrection* they entered into the holy city and appeared to many.’ Those who committed this falsification did not pause to consider that it had already been expressly stated that the bodies were raised on Good Friday, or three days before Christ’s Resurrection. Whether they appeared to the people of Jerusalem on that same day or on Easter Sunday in no way enters into the question. Besides, where did these bodies that allegedly had risen on Good Friday spend the intervening days? Where did they go after Easter Sunday? Did they return to their tombs, and, if not, where did they go? It is strange that the other three Evangelists say nothing of this resurrection of bodies on Good Friday. Of course, Matthew did not say anything of the kind either, as you have seen from my explanation.

“Christ was dead. His earthly death had released his spirit from its material body. As a mortal he had withstood all the onslaughts of hell and had thereby performed the first and most important part of his Messianic mission successfully. He had not been conquered by hell. Nevertheless, this alone did not insure his victory over the enemy he had repelled, for in a battle between two opponents, he who acts wholly on the defensive is not truly the victor, even if he succeeds in defending himself against the other’s attacks. In order to claim a victory he must overpower his antagonist and force him to acknowledge himself beaten.

“This was true of Christ as well. As a man he had repelled all the attacks of his mighty opponent. That was all he could do as a man. Now, however, that he was freed from the flesh, he could, as a spirit, advance upon his enemy, the Prince of Darkness. He descended into hell, relying upon the all-conquering Divine power that he had earned as a mortal through his loyalty to God, Who now sent him the heavenly hosts as his comrades in arms. Now began a struggle like that which had occurred when Lucifer with his adherents had battled with the Heavenly Legions in the days of the great revolt in God’s spirit kingdom. The present battle was waged in Lucifer’s realm and was a personal duel between Christ and Lucifer, as well as a general battle between the legions of heaven and those of darkness. This mighty conflict raged into the lowest depths of hell, into which Lucifer and his followers had been forced to retreat. Then, when the defeat of the Powers of Hell was no longer in doubt, many of those who had formerly been their vassals but who, nevertheless, repented of their disloyalty to God, went over to the side of the heavenly hosts and fought with them against their former oppressors. The number of those who thus deserted grew from moment to moment.

“When Lucifer saw that all was lost, he begged for mercy. He, who in the desert had tried to tempt the Son of God by offering him the kingdoms of

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the world, now stood quaking before him whose faith in his Sonship he had then sought to undermine. Now he trembled at the thought that this same Jesus of Nazareth would deprive him of all his sovereign power, and that the moment had arrived when he and his followers would be doomed to the depths of darkness. He was all too familiar with the prophecy that foretold the time when he, as the prince of the kingdom of the dead, with his henchmen would be hurled into the uttermost depths, shorn of all his power and deprived of his sovereignty over God's fallen children.

“Christ, however, disclosed to him that he was not to be deprived of his sovereignty entirely, but that it was to be restricted to those of his subjects who were whole-heartedly devoted to him, and that all who desired to leave his kingdom and return to God must be released. He was no longer permitted to regard them as his subjects. He might, if so disposed, bind them to himself by artifice and guile, but not by force as heretofore.

“Satan accepted these terms. He had no other choice. He had, in fact, expected much harder conditions. The title by which he held his sovereignty and which God Himself had once issued to him was changed to suit the wishes of his conqueror, Christ. God, in Whose name the victor made terms with Lucifer, is the just and almighty Protector Who guarantees the precise observance of this peace treaty. Everything, even hell, is subject to His power. His commands must be obeyed even by those who are His enemies.

“Thus was concluded the mighty task of Redemption. God's Plan of Salvation had been realized in all of its important aspects. The chasm that gapes between the Realm of Darkness and the Kingdom of God had been spanned by a bridge that could be crossed freely by all who desired to leave Satan's foreign legion and to return to their old home in the land of God. No sentinel in the service of hell could prevent them from crossing the border.

“Surrounded by his triumphant hosts, Christ returned from Satan's stronghold to the sphere that once had been paradise, and the cherubim who had since stood guard at its entrance lowered their flaming swords in a salute to Christ, their King and Lord, and his victorious spirit legions. Here in paradise they stayed until the day on which, with Christ at its head, the great procession re-entered the portals of heaven.

“During this time, however, neither Christ nor his hosts of spirits were idle. Their stay in paradise had to be utilized to spread throughout all Creation the news of the Redeemer's triumph and to urge all who were of a mind thereto to begin their homeward journey. Special pains were taken to seek out the countless sufferers in the lower spirit spheres in order that they might be instructed, encouraged and comforted, and urged to rouse

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themselves and to set out upon the road to the Father's house, which Christ had laid open. Christ himself directed the counseling of these countless brethren and saw to it that as many as possible set out on the homeward path without delay. This is indicated by Peter in his epistle: 'As a spirit Christ went and brought the news to the spirits in prison, to those who had once been disobedient, when God waited patiently in the days of Noah, while the ark was being built.' (*I Peter 3: 19-20*)

"Christ appeared, materialized in human form, to those who had been closest to him in life and had borne much sorrow with him and on his behalf: his mother, the Apostles and his friends.

"The day arrived on which Christ returned to the spirit hosts that were waiting for him in paradise, after he had said farewell to his friends on earth and had assigned to each his task. This was the day of his ascension, on which, as a conquering hero, he led a great spirit army back into the kingdom of God.

"Ever since the Redemption was achieved by Christ, those who have fallen away from God have been free to make use of the redeeming opportunity thus offered to them. Satan's prisons have been thrown open by Christ's victory, and his captives have been free to return to their homeland. Whether or not they avail themselves of the opportunity rests with them. Christ has indeed built the bridge, but whether it is used to return home is left up to each individual, who may not shirk the hardships attendant upon the journey. Consider what hardships the prisoners taken in the World War [World War I] were ready to undergo after peace had released them from their captivity, wandering from the farthest steppes of Siberia with bleeding feet, week after week, in their efforts to make their way back to their homelands.

"The prisoners of Satan must do likewise if they would find their way back to God's homeland. Christ will help them through his spirit world to overcome the hardships they will face in their wanderings. His messengers show them the way, strengthen, encourage and comfort the travelers, and raise to their feet those who have stumbled and fallen from exhaustion. But the homeward-bound travelers must not turn back and re-enter the ranks of the enemy by deserting God; if they do, it will take all the longer before they again come to the resolution: 'I will arise and go to my Father.' But every one, without exception, will see the day on which he can no longer appease his hunger for peace and happiness at the troughs of evil, and he will finally set out on the homeward path.

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“For some, the span of a single human life will be sufficient. Others must suffer for hundreds, and still others, for thousands of years, far away from God in their search for the gold of happiness, which they seek in the counterfeiters’ dens in the realm of darkness, led by Satan’s minions from one will-o-the-wisp into another. It is their own fault that they must pass through repeated human incarnations, and that they are so slow to find the Road of Light that their loving Father and His Son, the great Redeemer of the fallen, have built for them.

## **Christ's Teachings and Today's Christianity**

See to it that no one captivates you by means of so-called science or by the foolish and misleading teachings grounded on the traditions of men; for they have their source in the evil spirit powers that rule the world, but have nothing in common with the teachings of Christ. (*Colossians 2: 8*)

During the first spiritistic séance I attended I had asked the spirit that was speaking through the medium: “Why is it that the teachings of Christ no longer seem to exert any influence upon the people of today?” I had been told in reply that we no longer possess Christ’s teachings in their original purity and clarity, that in the course of time, many human errors had crept into Christianity. Later on, I received a detailed exposition, in which the true teachings of Christ were compared with the doctrines of the Christian churches of today, and particularly with those of the Catholic faith, of which I was a priest. I was told:

“Where is the water of a brook purest and clearest – near the source or near the mouth? Most assuredly, near the source. As the spring water flows on as a streamlet, however, it loses its freshness and with it its purity and clearness. Muddy waters coming into it right and left mingle with its current. Further down it receives the drainage from human habitations, human and animal waste, and that of human industry. It no longer refreshes those who would drink its waters to quench their thirst. They drink of it only with revulsion and only as a last resort, when no spring water is to be had.

“The same may be said of the truth. Taken at its source, it is a refreshing drink that bestows new life, but when it is drawn from the stream that has flowed for a distance through the lowlands of human error and worldly passions, its purity and freshness are gone. The falsehoods and errors that have been mixed in have given it a bad taste. The thirsty truth-seeker drinks from this murky stream only with inner repugnance, and only when denied the clear water of the fountainhead of truth.

“The teachings of Christ met with a fate like that of the water from a spring that, as a brook, flows by the dwellings of men. They, too, were defiled when they flowed through human channels. The evil that is in men and the Powers of Evil that surround them have so sullied and rendered unpalatable Christ’s pure teachings, that they have lost their life-giving power.

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“The source of all truth is God, a source to which man cannot ascend in his earthly form. He must therefore depend upon the bearers of the truth who draw from that source. These are God’s spirit messengers, and only they are admitted to that source. Only they possess the clean vessels in which the truth can be brought fresh and unsullied to mankind.

“The first and the greatest of truth-bearers was Christ *as a spirit*, in the days preceding his incarnation. It was he who, partly personally, partly through his subordinates in the spirit world, brought the drink of truth to early humanity. Hence the active intercourse with spirits by the sick and exhausted world of Old Testament times. Hence, also, the coming and going, in the early days of the Christian era, of truth-bearing spirits, who constantly drew upon God’s fountainhead and brought the water of truth, at Christ’s behest, to the human souls who thirsted for the truth.

*“It is, therefore, one of the fundamental teachings of the true Christian faith that humans cannot proclaim the truth out of their own consciousness. They can do so only as instruments of God’s spirit world.*

“Even Christ *as a mortal* could not ascend of his own volition to the source of the truth. As a man, he had no more inherent knowledge of the truth than other humans. What he had known in the days when he, as the first-created spirit, dwelt with God had been as completely obliterated from his memory by his entry into a material body as the knowledge of a previous existence is obliterated from the recollection of other humans, although there was a time when they too had dwelled with the Father. The property of matter by which the recollection of one’s previous existence is wiped out exerted the same effect upon the incarnated Christ that it exerts upon every other spirit incarnated in human form.

“Thus after his incarnation also Christ was dependent upon the spirit messengers sent to him by the Father. He acknowledged this when he said: ‘You shall see the messengers of God ascending and descending upon the Son of Man.’ (*John 1: 51*) He was but God’s envoy, and had no advantage over the Divine envoys that had preceded him, for they, too, had been instructed by God’s spirits. Enoch, Abraham, Moses, and all of the Old Testament prophets did not preach things that had evolved in their own minds, but all of them, in Peter’s words, ‘spoke God’s word under the guidance of a holy spirit.’ A spirit of God inspired them with what they were to say.

“Christ repeatedly assures his hearers that he speaks not of his own knowledge, but only what he has heard from the Father. It was the Father Who gave him the required teachings, through His spirit messengers who

constantly ascended and descended above the Son of Man. ‘You will realize that I do nothing of myself but only speak as my Father has taught me.’ (*John 8: 28*) ‘I speak to the world only those things that I have heard from Him.’ (*John 8: 26*)

“The same fountainhead of truth from which Christ had drawn was to serve all those who came to spread his gospel after him. First his Apostles, who were not simply to repeat what they had learned from Christ as they interpreted it. Misinterpretations easily slip in when humans are called upon to repeat what someone else has said. Of a hundred listeners to the same speaker, every one of them, when asked to repeat his remarks, will in one point or another say something different from what the speaker said or meant. Hence, also the Apostles were to be instructed anew by the spirits of the truth about the things that they had learned from Christ as a man, to make sure that his words suffer no distortion from their erroneous interpretation. They were to receive from God’s spirits both confirmation of the teachings proclaimed by Christ and certain new truths that Christ had had to withhold from them, either because under God’s Plan of Salvation these truths could not be proclaimed before the Redeemer’s death, or because the Apostles themselves were not yet mature enough to receive them, and so would not have understood them.

“You will find this statement of mine confirmed in Christ’s own words: ‘I will ask the Father to send you another helper, who will be with you always, the spirit world of truth.’ (*John 14: 16*) ‘I have much more to say to you, but you cannot bear it now. However, when the spirit world of truth has come, they will introduce you to the whole truth.’ (*John 16: 12-13*) ‘The helper, however, the holy spirit world, which the Father will send in my name, will teach you whatever else you need to know and will remind you of all that I have told you.’ (*John 14: 26*) According to these words, then, the spirits of truth had a twofold task. First, they were to *remind* the faithful what Christ as a man had told them, and to confirm its truth. Beyond that, they were to continue the teaching that Christ had begun, and to proclaim those further truths that he had purposely withheld for the abovementioned reasons. Moreover, the spirits of God were to be with the faithful forever, since, with the power of evil and the weakness of man, the danger of error was ever present. Subsequent generations must not be dependent upon the religious records of their ancestors, for such human records would bear no guarantee of truthfulness, and those to whom they were handed down could not discern what was derived from God’s wellspring of truth and what was attributable to human error.

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“Thus after Christ’s corporeal death God’s messengers arrived constantly as spirits of truth, according to his promise. The Apostles continually cite them when exhorting their hearers to believe in their teachings. Paul’s writings, especially, abound in references to these messengers. ‘The things that I have said and preached I did not lay before you in impressive words of human wisdom, but it was *a spirit of God* and God’s power that spoke through me. Your faith was to be founded not on human wisdom, but on God’s power.’ (*I Corinthians 2: 4-5*) ‘But to us, God has revealed these things *through his spirit*.... Now the spirits we have received are not the spirits that rule the world, but spirits that come from God. We preach not in words taught by human wisdom, but in words that are taught to us by God’s spirits; thus we deliver the spirit’s message in the same words in which the spirit gave it to us. True, a worldly minded person does not accept what comes from *a spirit of God*, for he considers it foolishness. He is not fit to understand it, because it must be judged spiritually.’ (*I Corinthians 2: 10-14*) ‘You are an epistle of Christ, written by us as servants of Christ, not with ink, but with a spirit of the living God.’ (*II Corinthians 3: 3*) ‘Let me say to you, dear brothers, that the gospel I preach is not the word of men. I neither received it from men, nor was it taught to me, but it was imparted to me through a revelation from Jesus Christ.’ (*Galatians 1: 11-12*)

“Not only the Apostles received their teachings from God’s spirits, but also the ‘mediums’, who were to be found in every community. As you already know, they were called ‘prophets’.. Paul writes that the mysteries of Christ ‘have now been revealed to his holy apostles and “*prophets*” by a spirit of God.’ (*Ephesians 3: 5*) It was through these mediums as the instruments of the good spirits that the faithful could at any time ascertain whether a doctrine was true and how it was to be understood. Hence Paul writes to the Philippians: ‘If you hold a different opinion on any point, God will enlighten you on that point also.’ (*Philippians 3: 15*) They could inquire of God at their religious gatherings, and were answered by His spirits speaking through the mediums.

“Speaking of the earlier prophets as well as of those who preached the gospel in his own day, Peter says that they ‘preached the gospel by the power of a holy spirit sent from heaven’ (*I Peter 1: 12*), to which he adds in another epistle: ‘... for no prophecy ever came about by the human will; it is only by God’s command that people have spoken as instruments of *a holy spirit*’. (*II Peter 1: 21*) The word ‘prophecy’, which occurs so often in the Bible, does not mean, as you believe, the prediction of an event to come, but all speech by a spirit of God through a human medium.

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“In the Old Testament God exhorted mankind to seek the truth from Him: ‘Ask me!’ – and He gave it to them through His spirit messengers. By his own confession, Christ, as a mortal, received the truth from spirits of God. He promises his Apostles that they too shall learn the whole truth from spirits of truth. The Apostles testify that this promise of Christ's was fulfilled, and that they received their teachings from God's spirits.

“*And whence does today's Christianity draw the truth?* Can the ministers of the various Christian denominations say of themselves that a spirit of God is speaking through them? Can they testify, as did Paul, that what they preach is not the word of men, that they neither received it from men, nor was it taught to them, but that it was imparted to them through a revelation from Jesus Christ? They cannot. They are in the employ of their churches, whose respective creeds they studied under human instruction at schools, seminaries and universities. What they absorbed there was human wisdom, professorial wisdom, with all of its errors, and that is what they preach to their congregations. Of spirits as messengers from God and as heralds of the truth they know nothing. In their eyes it is, to use one of Paul's terms, foolishness to expect any further teachings from a spirit of God today. They believe that no further teachings are needed in this day and age. In their opinion, such teachings may have been necessary in the days when men were supposedly much more ignorant than they are in your enlightened age. A man like Moses still had to communicate with God's spirit world and to ‘inquire of God’ in order to learn the truth. So also did the great prophets, Christ himself, as well as his Apostles. But nowadays all that is considered old-fashioned and a thing of the past. To be sure, you have made great progress in science, you can all read and write and have millions of books you can consult. And in addition you have no end of learned theologians, doctors of divinity and professors. They must know what the truth is.

“Actually, it is precisely these doctors and professors of ‘sacred theology’ who are responsible for the introduction of those doctrines against which Paul utters these words of warning: ‘See to it that no one captivates you by means of science and vain deception that is grounded in the traditions of men, in the spirit powers that rule the world, but has nothing in common with the teaching of Christ.’ (*Colossians 2: 8*) ‘They wish to be regarded as scholars, although they do not understand the meaning of the terms they use or the things of which they speak with so much assurance.’ (*I Timothy 1: 7*) ‘These are the people who cause divisions, purely sensual people, who have not received a holy spirit.’ (*Jude: 19*)

“The spirit world of God has long since been eliminated from the Christian creeds; the heads of the churches have expelled the holy spirit.

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But wherever spirits of God have been forced to yield, spirits of another nature presented themselves, like those of which Paul writes to Timothy: ‘God’s spirit world declares expressly that in times to come, many will fall away from the true faith and turn to spirits of deceit and doctrines inspired by demons.’ (*I Timothy 4: 1*)

“Into the place of the good spirits stepped the Powers of Evil, whose chief concern it is to obscure and to reverse the truth, an end which they seek to accomplish by playing upon every human weakness, such as vanity and scholars’ pride, or the greed for power, distinction, money and luxury. All of these motives are utilized by them to tamper with the truths of God’s wisdom, love and mercy, and to forge these into chains with which the heads of the churches manacle their poor, inexperienced adherents and render them subservient.

“The root of all evil is greed – the love of money. Money plays an important role also in your Christian churches. Satan knew what he was doing when he used money as bait also in the field of religion. He knew that this was the surest way of binding the spiritual leaders to error. He knew that none of them would be quick to give up a well-paid position for life as the religious servant of a church, even if they recognized the erroneousness of the doctrines they were preaching.

“Thus it came about that, since the time when communication with God’s spirit world as the sole road to the truth was dispensed with, errors of the most varied and far-reaching nature have crept into Christianity. Century by century conditions grew worse. Truth after truth was contaminated by error and rendered unpalatable. And what has been the result? *Today you have before you a Christianity split into a hundred parts, into countless creeds, each one of which proclaims a separate truth and each one of which contends that its creed alone represents the true teachings of Christ.* Do you wonder that a Christianity so adulterated and torn has ceased to exert an influence on mankind? Restore to humanity the faith of the early Christians! Remove from its shoulders those spiritual burdens imposed by manmade dogmas derived from a thirst for power. Let mankind have access once more to God’s messengers of truth – and you will be amazed to see how much influence true Christianity can have, even on the people of today.

“The Catholic Church seeks to explain this breaking up into so many Christian ‘sects’, as it calls them, by saying that all other Christian denominations have fallen away from it, the only true church and the only one that leads to salvation. But I shall show you that even the Catholic

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Church retains scarcely anything of the Christianity of Christ and his Apostles.

“It has, true enough, succeeded in creating a human substitute for the Divine spirits so much in evidence in the early days of the Christian era. It introduced the doctrine of ‘papal infallibility’.. This solved the problem of the truth in the simplest way, sparing Christ the labor of sending the spirits of truth to erring humanity as he had promised. He no longer needed to fulfill his promise to remain with the faithful, even unto the end of the world, for now there was a ‘vicar of Christ’ on earth. Where there is a vicar, the individual who is represented need no longer appear.

“Under this doctrine of an ‘infallible vicar of Christ on earth’, the source from which the Divine truths could be derived was placed wholly into the hands of erring, sinful mortals, to the exclusion of God’s messengers, thus opening the door to human caprice and lust for power. You may proclaim that the papal elections are held under the guidance of the ‘Holy Spirit’, but you cannot cite a single instance in which a pope was chosen by a spirit of God. Or has it ever happened at a papal election that a spirit of God, using one of the electors as God’s instrument, announced who was to become pope, as had God’s spirits through the mediums in the early Christian churches whenever an elder or a bishop was to be ordained. Just look at the history of the papal elections. Were they not at times conducted in a manner positively diabolical? Were not intrigues of all kinds and even armed force resorted to, in order to place the tiara upon the heads of adherents and favorites of certain families? Were not a succession of popes instruments of hell in their actions and their daily lives rather than ‘vicars of Christ’?

“In order to evade this issue you have resorted to the strange expedient of distinguishing between the pope as a man and the pope as the ‘vicar of Christ’, claiming that even the most evil of men, as soon as he becomes pope, represents Christ and acquires infallibility. Satan's tool and at the same time the deputy of Christ? Could there be any greater blasphemy of Christ and of God? Would any human being allow his greatest enemy to act as his deputy even for an hour? Assuredly not. And you think God and Christ would do that? That God would entrust the great gifts of His order of Salvation to a servant of hell? Common sense should tell you that this is impossible. God’s spirits bring their gifts only to the righteous, and remain with them only while they retain their righteousness. This is demonstrated by the story of Saul.. As long as that Divinely gifted monarch remained obedient to God, he was in daily communication with the Divine spirit world and could ‘inquire of God’ whenever he felt the need of

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enlightenment, invariably receiving his answer from the spirits of truth.. When, however, he broke faith with God, this communication with God's spirit world was instantly interrupted. The inquiries he addressed to God remained unanswered, and in the place of the Divine spirits, evil spirits took possession of him. At one stroke he was deprived of all his great gifts.

“No wicked man can ever be the holder of God’s sacred gifts, not even if he is the pope. It follows that among the popes, the wicked ones at least could never have been infallible, and since you have no means of knowing whether a pope, or indeed any human, is at heart friendly or hostile to God, you can never be sure whether a pope’s doctrines are true or erroneous.

“God alone chooses those among men to whom He sends His spirits of truth, and no human choice can establish a mortal as the bearer of God’s truths. Not even Christ selected his Apostles according to his own judgment, for it is expressly stated in the Acts that he selected them ‘through a holy spirit’. (*Acts 1:2*) It follows that God cannot make the gift of infallibility contingent upon any office held by the grace of man, as is the case with the papacy.

“Consequently, also, the interpretations given to many parts of the New Testament in support of papal infallibility are wholly erroneous. Among the passages so cited are the words addressed to Peter by Jesus: ‘Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys to the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.’ (*Matthew 16: 18-19*) From these words you conclude that Peter, the man, was the foundation of the church of Christ; that as the leader of that church he could not err in his proclamation of the truth, and that, moreover, he had been invested with the power to bind and to loose the members of the church. Now that office has been passed on to his successors, the popes of the Church of Rome. Consequently, it is claimed, they have the same gifts and powers that once were Peter’s.

“These are all great fallacies.

“It was not Peter the man but *Peter’s faith* to which Christ referred as the rock on which his church was to be built. Peter’s belief in Christ as the Divinely sent Messiah is the eternal, everlasting rock against which hell cannot prevail, not the person of Peter, who very soon afterwards was vanquished by hell when he denied his Master three times under oath. He thus showed how little God can depend upon humans, and that no Plan of

Salvation can rest upon them. That would be building on sand. One thing only is immutable: the truth, and the faith in the truth conveyed by the spirits of God. Peter, too, had received the truth – that Christ was the Messiah – from messengers of God, for as Christ said: ‘Flesh and blood has not revealed that unto thee, but my Father who is in heaven.’ It was because Peter had received this revelation from spirits of God that he believed it, and in this belief he stood upon unyielding rock, for the spirit world of God does not lie. Whoever does as Peter did stands on the same rock upon which Peter rested his faith. Whoever is ready to receive God’s truth from the hands of God’s messengers of truth and to believe in it belongs to the church of Christ. *It is therefore a church of the spirit.* It recognizes no external membership in the form of membership in an earthly organized religion. It recognizes no bishops and priests with the broad powers assumed by the clergy of the Catholic Church. It recognizes no infallible Pope. *Christ has no deputy on earth.* People of every religion in the world belong to the church of Christ.

“This spiritual church of Christ can never be overcome by Evil, for it is the source of the truth, and truth is unconquerable. Its messengers of truth are not people – not popes, bishops or priests – but spirits of God.

“The ‘*keys to the kingdom of Heaven*’, which Christ promised to give to Peter because of his faith, are God’s truths. By means of them he was ‘to bind and to loose’ by passing the keys on to those who lay bound in the chains of error. Whoever rejected those keys by opposing truth with unbelief would be bound closer than ever to his error, but the bonds of those who eagerly accepted the proffered key would be loosed. The binding and loosing applied to terrestrial existence as well as especially to life in the Beyond.

“The same metaphor of the ‘keys to the kingdom of heaven’ is used by Christ in speaking to the spiritual leaders of the Jewish people of his day. With the false doctrines that they preached, they had given the Jewish people the *wrong key*, a key with which the doors of the kingdom of heaven could not be opened. The right key, which was offered by John the Baptist and by Christ himself and which the people were ready to receive, was torn from their hands by the Jewish clergy. That is why Christ exclaimed: ‘Woe to you, scribes and Pharisees, hypocrites that you are! You close the kingdom of heaven to mankind. You yourselves do not enter, and you will not let those enter who would like to.’ (*Matthew 23: 13*)

“The words: ‘Feed my lambs, feed my sheep’, which Christ after his Resurrection addressed to Peter, are also interpreted by you as indicative of a

favoring of Peter. This is not the case. Peter had publicly denied his Master three times under oath, and according to all human standards it was to be expected that Christ would dismiss the unfaithful disciple from his service and relieve him of his apostolic office. Peter himself fully expected this, remembering Christ's words: 'Whosoever shall deny me before men, him will I also deny before my Father, who is in heaven.' This the course you humans would have taken under the circumstances, but Christ had mercy on the repentant Peter. He restored him to his apostleship and also conferred the duties of a shepherd upon him. Peter was allowed, in spite of his breach of faith, to lead his fellowmen to the pastures of truth on an equal footing with the other Apostles. Christ's question to Peter, 'Lovest thou me?', repeated three times, was intended to remind Peter of his thrice-repeated denial, and to bring home to him God's great goodness towards him in retaining him as an evangelist of the kingdom of God and as an instrument of God's spirits despite all that had happened.

"You see how mistaken the interpretations are that your [Catholic] church gives for the passages in question and that these cannot be construed to support a preferred status for Peter or the doctrine of papal infallibility. Hell has long since conquered that church, and Evil is also the author of the doctrine of papal infallibility. Inasmuch as most of the doctrines of that church are wholly erroneous, hell is intent upon perpetuating them among mankind as long as possible. This end is best achieved by means of the coercive measure of infallibility, for the church, having taught its errors under the sanction of infallibility, cannot now retract them. To surrender them would be to commit self-destruction.

"Your papal doctrine piles untruth upon untruth. Thus it is historically untrue that the Bishop of Rome is the direct successor to Peter in the Apostolic office, for the bishops of the first Christian congregations were neither elected as such by their fellowmen, nor appointed by the Apostles, but were appointed exclusively by the manifesting spirits of God. If it occasionally happened that an Apostle or the disciple of an Apostle ordained someone as bishop, this was done only after a spirit of God had named the person to be so ordained. Moreover, no bishop was another's superior and no Apostle had any greater powers than his fellows. 'It matters not to me', says Paul, 'in what high esteem the Apostles were held. God takes no account of a person's rank.' (*Galatians 2: 6*) In the same epistle he relates how on one occasion he had opposed the Apostle Peter vigorously and had reproached him before the entire community, claiming that his behavior was not in keeping with the true gospel.

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“Had it sufficed for God to reveal the gospel to Peter as the first infallible pope, the early Christian churches would have had no need of visits by God’s spirits, since in Peter they would have had an infallible source of the truth. Moreover, why was Paul not sent to Peter in order that he might receive the truth from him? The distance between them was not great. Why was he, as he himself says, taught by Christ himself?”

“I shall now lay before you in their broad outlines certain individual truths in Christ’s teachings, comparing them with the doctrines of modern Christianity and in particular with those you have heretofore preached as a member of the Catholic clergy. In so doing I fulfill the wish you have long cherished. This will also show the falsity of other doctrines that depart from the teachings of Christ in other Christian churches.

1. “Christ taught a God *in one person*, the Creator of Heaven and Earth. He knows no triune God such as the Catholic and other Christian churches teach. Only the Father is God. None other is His equal, neither the Son, nor what you call the ‘Holy Ghost’.. After his Resurrection, Christ said: ‘I ascend unto my Father and your Father, to *my God* and your God.’ (*John 20: 17*) According to the words of Christ, the Father is above all. ‘My Father, who gave me the sheep, is *greater than everything*, and no one can snatch them out of the Father’s hand.’ (*John 10: 29*) If the Father is greater than everything, there is nothing equal to Him, and He is greater than the Son, a truth that Christ confirms with the words: ‘the Father is greater than I.’ (*John 14: 28*) He also calls God the sole good being. Whenever Jesus was addressed as ‘good Master’, he would reply: ‘Why callest thou me good? No one is good save God alone.’

“Because God is above everything, He can confer power upon whomsoever He will, as He did to His Son, whom He invested with the fullest powers. ‘Thou hast given the Son power over all flesh in order that all that thou hast entrusted to him may have everlasting life.’ (*John 17: 2*)

“That Christ is not God I demonstrated to you with the help of the Holy Scriptures and in greater detail when I taught you concerning his life and his work.

“The truth, that only the Father, but not the Son, is God, is furthermore sustained by the teachings of the Apostles. Thus Paul writes: ‘We know there is no God but the One. For although there may be such as are called gods in the heavens and on earth – and indeed there are many such “gods” and many such “lords” – *there is for us Christians but one God, the Father*, from whom all things are and for whom we were created. (*I Corinthians 8: 4-6*)

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“Furthermore, Paul calls the Father the ‘*God of Jesus Christ*’. ‘May the God of our Lord Jesus Christ give unto you a spirit of wisdom.’ (*Ephesians 1: 17*) According to Paul also, Christ’s coming will be brought about through the only Almighty, Who alone possesses immortality, and Who dwells in unapproachable light.’ (*I Timothy 6: 15-16*) If the Father alone has immortality, the Son does not have it. If the Father is the only Almighty, the Son cannot be. It follows that the Son is not God, but is, as he calls himself and as the Apostles unanimously proclaim him to be, the ‘Son of God’, less than the Father, Whose creation he is.

“The entire Bible, both the Old and the New Testaments, recognizes only *one God in one person*. The Father is God, and He only. Not one of His Sons, neither the first-born nor any of the others, is God.

“Because you have made Christ into God, you have insuperable difficulties in understanding his personality, his life, his sufferings, and his death. You are prevented by your misconception from accepting his own clear statement of his relationship to the Father as what it really is: it is the relationship of a created being, albeit the highest such being, to God, its Creator.

“What absurd theories your theologians have had to invent, to bring the undeniable facts in the life of Jesus, as well as his own words, into harmony with his alleged Divinity. They have reconstructed the person of Jesus, claiming that in him as a man there were two spirits: one Divine, the other human. Hence Christ is alleged to have possessed a twofold will and a twofold knowledge: a Divine will and a human will, a Divine knowledge and a human knowledge. Nevertheless, both spirits are regarded as having constituted but *a single* personality. This is sheer madness.. Every spirit possesses an independent personality, and not even God can fuse two spirits into a single personality, any more than He can fuse two human beings into one, omnipotent though He is, since it is inherently contradictory that two should be equal to one. Common sense should tell you that if Christ had been God, he could not have cried out from the Cross: ‘My God, why hast thou forsaken me?’ Could God forsake Himself, then? When, furthermore, it is related in the Holy Writ that Christ was raised from the dead by the power of the Father, what need was there of the Father’s power if Christ himself was God? According to your doctrine, after his death upon earth, he had divested himself of all human limitations, and was now only God and, as such, in every respect his Father’s equal. If so, he had the same power as his Father, and, possessing that power, why need he have depended upon power held by another? These contradictions are irreconcilable. And again, how do you explain the fact that Christ does not once assert: ‘I am God, my

Father's equal in all things', and this despite the fact that he spoke of his relationship with God on innumerable occasions. Is it reasonable to assume that he never once spoke the truth and admitted that he was God? On the contrary, he calls himself only the 'Son of God', and maintains that he is *dependent upon the Father for all things*. He solemnly declares: 'And this is the life eternal, that they should acknowledge Thee, *the only true God*, and him whom Thou didst send, Jesus Christ.' He is but God's envoy; he is not God. Paul calls him the 'firstling of creation'. He was, therefore, created by God and is, hence, God's creature, and thus no more God than all his fellow creatures.

"Inasmuch as nothing could be found in the New Testament to support the false doctrine that Christ is God, resort was had to the forgery of several Scriptural passages in order that the desired evidence might be forthcoming. Several of these I shall cite.

"In his Epistle to the Romans, Paul writes: 'Willingly would I be banished from my fellowship with Christ if I could thereby save my brothers, men of my own lineage according to the flesh. They are Israelites. Time was, when they were God's people. They witnessed the glorious deeds of God; it was with them that He made His covenant; it was they to whom He gave the law, the true form of worship, the promises. Theirs are the patriarchs and from them was the mortal body of Christ descended. May the God Who rules over all be forever praised therefore. Amen.' (*Romans 9: 3-5*) In this passage as elsewhere in his epistles, Paul voices his heartfelt thanks to God for the fact that the Messiah sprang from a people to whom he himself belonged, but the text has been altered to read: 'and from them was the mortal body of Christ descended, who is God over all, forever praised.' By means of this falsification, the Messiah was branded as God.

"A similar case of misrepresentation occurs in Paul's Epistle to Titus (*Titus 2: 13*): 'We are to wait for the blessed hope and for the coming of the glory of our great God and of our Savior Jesus Christ.' Paul speaks here of the glory of the great God, the attainment of which is the aim of all material Creation, and also of the glory of our Savior, Jesus Christ, through which we shall be led into God's glory, according to the words of Christ: 'No one cometh unto the Father, but by me.' Thus Paul here distinguishes between the glory of the Father and the glory of Christ. The sense of this passage also has been distorted by its false wording: 'We are to wait for the blessed hope and the coming of our great God and Savior, Jesus Christ.' This version is intended to convey to the reader the impression that Christ is the great God for whose glory we are to wait.

“Of course, falsifications of this sort will immediately be apparent to anyone familiar with Paul’s epistles, for they know how clearly this Apostle distinguished between the person of Christ and the person of God in all of his writings, referring to the Father as the ‘God of Christ’, and to Christ only as the ‘Lord’ appointed by God. Paul taught that God will make all His enemies submit to the Son, the last one being Lucifer, the Prince of Death himself, and that then the Son will also submit to Him Who subjected everything to the Son, *that God may be all in all*. (I Corinthians 15: 27-28)

“Paul’s salutation always runs: ‘Grace to you and peace from God, our Father – and from the Lord Jesus Christ. He never says ‘and from God, the Son’. If, therefore, there is any part of your present Bible that can be construed into something other than the truth that only the Father is God, then the fault lies either in the translation, or in a falsification of the Greek text from which that translation was made, and in some cases in a combination of both. You will find such an instance in Paul’s letter to the Philippians, in the passage that, according to your current translation, reads: ‘Let all be of a mind as was Jesus Christ, who, although he had a godly form, counted it not as deprivation *to be equal with God*, but relinquished himself, taking on the form of a servant.’ (Philippians 2: 5-7) The correct text reads: ‘Let all be of a mind as was Jesus Christ, who, although in his outward appearance he looked like a god, counted it not as self-deprivation to humble himself before God, but relinquished himself, taking on the outward form of a bond servant.’ It is true that the celestial body of Christ as a spirit resembled a god, and that all spirits on seeing him for the first time think they are seeing God – so gloriously has God endowed His first-born. The original text has been crudely falsified by substituting the words: ‘to be equal with God’, for the words: ‘to humble himself before God’.

“Inasmuch as I have just had occasion to use the words ‘looked like a god’, I shall make mention of the opening passage of the Gospel of John, also cited as proof of the Divinity of Christ. ‘In the beginning was the Word, and the Word was with God, and the Word was God’.

“First and foremost the text should read: ‘... the Word was *a god*’; and not: ‘the Word was God’. In this passage John uses the term ‘a god’ as it was applied in his day to all who were God’s special instruments and who, as His envoys, stood in special communication with Him, the one true God. The same usage was employed by God when He spoke to Moses, the great messenger of God and Christ’s model, to whom He said: ‘And he (Aaron) shall be thy spokesman unto the people; and he shall be thy mouth, and *thou shalt be his “god”*.’ (Exodus 4: 16) Christ, also, when reproached by the Jews with making himself the equal of God by calling himself the ‘Son of

God’, retorted with the question: ‘Is it not written in your law: I said, ye are *gods*? If the Scriptures called them “gods”, to whom God assigned a task, how can ye accuse me, whom the Father sanctified and sent into the world, of blasphemy because I said, I am the Son of God?’ What Christ says in these words is: ‘How can you accuse me of making myself God’s equal by calling myself His Son? Even if I had called myself “a god”, I would not have committed blasphemy, for those who have heretofore appeared as God’s envoys were called “gods”, because they came to carry out tasks assigned by God. How much more right have I, then, to call myself “a god”, since to me has been entrusted the greatest task ever assigned to an emissary of God’s! But I purposely refrain from calling myself “god”, in order to prevent any misinterpretation of the word, and call myself what I truly am, the Son of God.’ Paul also writes: ‘For although there may be so-called “gods” in heaven or on earth – and indeed there are many such “gods” and many “lords” – yet for us Christians there is but *one God, the Father ...* and but one Lord, Jesus Christ.’ (*I Corinthians 8: 5-6*) Paul here says that Christians should not continue to use the term ‘god’ in its derived sense, in which it is applied also to God’s creatures, but should use the designation ‘God’ only when they mean the one true God, ‘the Father’, and that they should call no-one ‘Lord’ except Jesus Christ. They must therefore also not refer to Jesus Christ as ‘God’.

“Another falsification is found in the Epistle of John, the passage in question reading in its correct version: ‘We know that the Son of God has come to earth and has given us true understanding so that we might know the true God, and we are in communion with the true God, since we are in communion with his Son, Jesus Christ, who is true and eternal life.’ (*I John 5: 20*) Besides other inaccuracies, the word ‘God’ has been added to the last sentence so that it reads: “This is the true God, and eternal life.’ What John teaches here is exactly what was said so often by Christ and by the Apostles, namely: God is the true God, but the Son also is true, for he speaks the words of God, teaching only as the Father has directed him. In everything that he proclaims, he is therefore as true as the Father Himself. Hence, those who are in communion with the Son are thereby also in communion with the true God. And since God has granted to His Son eternal life, the Son also is eternal life for all those who are in communion with him.

“The doctrine that *in God* there are *three persons* who together constitute *only one God* finds its main support in the grossly falsified passage in the Epistle of John, the correct text of which reads: ‘For there are three that bear witness, the Spirit, the water, and the blood: and these three are in accord.’ (*I John 5: 8*) To this has been added the spurious sentence:

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‘And there are three who bear witness in Heaven, the Father, the Word, and the Spirit, and these three are one’. Your Catholic theologians are well aware that this entire last sentence is a contrived insertion. Nevertheless it is retained in the Catholic editions of the Bible, although other Christian denominations have eliminated it.

“Except for the passage I have mentioned, there is in the entire New Testament not the faintest evidence to support the doctrine that what you call the ‘Holy Ghost’ is a Deity equal to the Father. The term “Holy Ghost’ as used in the New Testament means *the entire good spirit world*. God is a ‘holy ghost’. He is the highest and most sacred of all spirits. The Son of God is a ‘holy ghost’; he is the highest and most sacred of all *created* spirits. The princes of heaven, like Michael, Gabriel, Raphael, and many others, are holy spirits. All of God's legions are holy spirits. So too was Lucifer before his fall, and so too were all of mankind as well as the entire material creation.

“The great misunderstanding that has arisen from the term ‘the Holy Ghost’ is due to inaccurate translations of the Greek texts of the New Testament, for wherever ‘*a*’ holy spirit occurs, it has been translated for some unknown reason as ‘*the*’ holy spirit. This is all the more surprising, since the translators were men who had a command of the Greek language and who knew well enough how strictly the distinction between the definite and the indefinite article is observed especially in that tongue.

“During your studies you yourself learned Greek, the language in which the New Testament has come down to you, and you will no doubt remember enough of what you learned then to be able to confirm my statement by referring to the Greek New Testament. I shall cite only a few passages out of many.

“Let us take the Gospel according to Matthew. In its opening chapter it says that Mary was with child of *a* holy spirit, not of *the* Holy Spirit. A few lines further down you find: ‘the child conceived in her is of *a* holy spirit’, not of *the* Holy Spirit, as though there were but one.

“If you will now turn to the Gospel according to Luke, you will find the same thing. Here also the text should read: ‘A holy spirit shall come upon thee and the power of *a* very high being shall overshadow thee’, and not, as your [Catholic] translation has it: ‘*The* Holy Spirit shall come upon thee and the power of *The* Most High shall overshadow thee.’ It was not the Most High, but one of the highest spirits of God who overshadowed Mary. So also in the earlier reference to the birth of John, the correct reading is: ‘He shall be filled with *a* holy spirit, even from his mother’s womb.’ This

also is true of the passage referring to Elizabeth, which should read: ‘She was filled with *a* holy spirit.’ Also that relating to Zacharias, which should read: ‘He was filled with *a* holy spirit’.. Christ says: ‘But if I cast out demons through *a* holy spirit...’ (*Matthew 12: 28*), and John the Baptist declares: ‘There comes after me one who shall baptize you in *a* holy spirit’ (*Mark 1: 7-8*).. In the first lines of the Acts of the Apostles it is related that Jesus chose his Apostles under the guidance of *a* holy spirit, and, in the second chapter, that on the day of Pentecost all those who were gathered were filled with *a* holy spirit.

“When explaining the 12th and the 14th chapters of the First Epistle to the Corinthians, I already called your attention to this disastrous error of translation, which has led to the belief that there is but one holy spirit, a Divine person, forming one Godhead with the Father, as your [the Catholic] church teaches.

“In all passages where the Greek Text says ‘a’ holy spirit or ‘a’ spirit, your translators have written ‘the’ Holy Spirit or ‘the’ Spirit.

“Wherever the original Greek texts have ‘a’ spirit, one of many is meant. You therefore distort the meaning entirely by substituting: ‘the’ holy spirit. There are certain passages in those texts, it is true, where reference is made to ‘the’ holy spirit or ‘the’ spirit, but in those cases the term either means the spirit as distinguished from matter, as in the sentence: ‘The spirit is willing, but the flesh is weak’, or else the reference is to the Spirit of God, that is, to God Himself, or to *spirits of a certain kind* such as ‘the spirit of light’, ‘the spirit of darkness’, ‘the spirit of truth’, ‘the spirit of comfort’ and others. This does not mean that there is only one spirit of light, of darkness, of truth, of comfort, of strength, etc., but is merely an instance in which the singular [the generic term] is employed in place of the plural. You have the same usage in your modern languages, for when you say to a sick person: ‘I will get *the* doctor’, you do not mean to imply that there is only one physician in the world, and when you speak of ‘the farmer’ having had a prosperous year, you are referring to all farmers collectively. So, too, you use the terms ‘the’ workman, ‘the’ lawyer, ‘the’ artist, ‘the’ theologian to mean *all* workmen, lawyers, artists and theologians.

“When, therefore, Christ says: ‘I will send you *the* spirit of truth’, he means *the* spirits of truth, for as you already know, the Divine spirits are assigned to various callings according to their respective tasks. There are spirits of protection, spirits of battle, spirits of comfort, spirits of strength, spirits of wisdom and innumerable others. A spirit of truth has tasks of a very different nature to perform than has a spirit of Michael’s legions, and

hence possesses different skills. A spirit of battle cannot take over the work of a spirit of comfort or of wisdom or of truth. Every spirit has its definite calling, and is equipped with the corresponding talents and strengths. Similarly, Lucifer has divided his hosts according to their specific tasks. He too has his fighting forces, his spirits of lying, of despondency, of greed, pride, envy, revenge, lust, and of every other vice. The different kinds of spirits, good and bad, are specialists in their fields and are well qualified to influence those on whom they work, either for good or for evil, within their respective domains.

“As you see, the doctrine of a triune Godhead is not only contrary to common sense, but is entirely unsupported by the Scriptures.

“Yet, although only the Father is God, while the Son and all the other spirits are His creatures, nevertheless a most intimate harmony and unity obtains between the Father, the Son and the good spirit world, a harmony of will and deed. What the Father wants, the Son wants also, and so do the spirit hosts under the Son’s command. God is the master and owner of all creation, spiritual and material; everything belongs to Him. He has conferred the management of creation upon the Son, in a way similar to when a factory owner places the management of his factory in the hands of his oldest son and puts the entire working force under his supervision. In cases of this kind the son in question receives his instructions and orders from his father, upon whom he remains dependent in all things, since the father continues to be the master and owner of the factory, while the son may act only within the instructions received from him. But as far as the workmen and employees are concerned, the son is the ‘master’, whose orders they must obey, and whatever wishes they want to make known to the father as the owner of the factory must go through the son as his agent and representative. Translate this example taken from human experience into the relationship existing between God and His Son, and all utterances of Christ upon that subject will at once be clear to you. He has been given all the authority he needs to rule over creation as his Father’s representative. This he holds not by virtue of his own power. Everything is subordinate to the Son, but only because it was so ordered by the Father. Whatever the Father desires to perform in His universe, He does through the agency of the Son he appointed, and only through the Son can the Father be reached. Hence, as Christ says: ‘No one comes unto the Father, but by me.’ The Son receives his Father’s directions, and those which are not to be executed by him personally are passed on to the spirits best suited for the task in question, who perform it at the direct command of the Son and at the indirect command of the Father. This also is the meaning of the words Christ

addressed to the Apostles when he sent them forth, and which are somewhat incorrectly repeated in your Bible: ‘Go you therefore, and teach all the peoples, baptizing them in the name of the Father and of the Son, in a holy spirit.’ (*Matthew 28: 19*) The mission on which Christ sent the Apostles had been assigned by the Father; consequently, the Apostles were acting indirectly in the Father’s name, but inasmuch as they had been sent directly by the Son, it was in his name that their mission was carried out, and since it could be done only if one of God’s spirits helped them with his power, it was said to be performed under the power of a holy spirit, or ‘in a holy spirit’. The holy spirits that the Apostles needed for their tasks were assigned to them by Christ himself. Therefore the Apostles constantly invoke them in their preaching and emphasize that the truth was revealed to them *by a holy spirit*. So it is in everything that you do that is God’s will – you are acting in the fulfillment of His will, and consequently in the name of the Father. The will of God is revealed to you through the Son, so you are acting also in the name of the Son; and the power you need is given to you by a holy spirit. Hence, you are performing your task in a holy spirit.”

2. “There is little to be found in the New Testament concerning *God’s Creation and its destiny*, for the facts relating to the creation of the spirits, to the defection of a part of the spirit world under Lucifer’s leadership, to the Divinely created spheres of progress in which the fallen spirits are led back to God, to enveloping the spirits in matter – these were as difficult for the people of those times to understand as for the people of today. The epistles of the Apostles likewise have little to say about the subject, for these truths lend themselves but poorly to instruction by means of letters, and could be brought home to the faithful only by oral presentation.

“Nevertheless, Paul at least hints at these truths in several passages of his writings, even if you fail to understand them because they no longer fit in with your religious views. Thus, he writes in his epistle to the Romans (8: 19-24): ‘For *all Creation* awaits with yearning the moment when they will shed their material bodies as children of God. For they are subjected to the impermanence of matter, not of their own will, but by order of Him who ordained their subjection in the hope that they will be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that to this hour all of Creation sighs and awaits the pangs of a new birth. And not only they, but we also, who already possess the first gift of communication with God’s spirits, even we ourselves sigh inwardly, waiting to be released from our bodies.’ From what I have already taught you, you know the relationships that are being referred to. In this passage Paul says that the *whole* of Creation is waiting with yearning to be delivered

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from the bondage of material existence, meaning thereby the stones, plants, herbs, flowers, animals and men. Such ‘yearning’ is possible only in a being in which a spirit is incarnated. So throughout Creation there are spirits, incorporated in matter of different kinds. They are the once rebellious spirits, which in the beginning resided in glory and splendor as God’s obedient children and as His holy spirits, but then became disobedient and were therefore exiled from the Father’s house. Exiled though they be, they remain God’s children to this day. They long to return to the Father’s home and strive to free themselves of the material bodies in which they are confined, as during the birth pangs a child struggles to escape from the confines of its mother’s womb. These spirits are not in the material bodies of their own will, but it was God who so embodied them in His mercy, in order that by trial and purification they might be saved. All material beings long for this salvation, even though they may not know the way to it nor the goal, and they pine for the day on which, purified and freed from their material bodies, they shall once more be called the children of God. This longing abides, above all, in the people who believe in God, for although they, like the early Christians, may be in daily communion with the spirit messengers from their Father’s home and in them have received the first gift and a foretaste of the kingdom of God, they still have not attained to that kingdom so long as they live in the flesh.”

3. “*The upward evolution in nature* is indicated by Paul in his epistle to the Ephesians, in which he says: ‘... making known unto us God’s will, which he planned to carry out in the fullness of time, when the *development ordained by him* had been achieved: to reunite everything in Christ, what is in the heavens and what is upon the earth ...’ (*Ephesians 1: 9-10*) There are, however, many things on earth besides human beings, who form only a small fraction of what exists thereon. If, then, God intends to unite *all things* upon earth under Christ’s leadership, it follows that in all things there are spirits that in the evolution ordained by God progress steadily, until they return as pure spirits into that great community under Christ to which they belonged before their fall.

“The fact that everything, not mankind alone, but all the rest of creation too, is included in God’s Plan of Salvation is apparent from the following passage in Paul’s Epistle to the Romans (*11: 25-32*): ‘For I would not, brethren, leave you ignorant of this mystery, lest your conceit lead you to false conclusions: Hardness of heart has come over a part of Israel and will last until *all* of the Gentiles have entered God’s kingdom. Afterwards *all of Israel* will also be saved.... For God has confined all things because of their disobedience, for He plans to have mercy on all’.

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“I have given you this passage as it should be. If the last sentence in the translation before you reads: ‘For God hath *let all men fall* into disobedience, that he may have mercy upon all’, it is because the translator has made two mistakes. First, he has written ‘all men’ whereas the Greek text says: ‘*everything*’. Second, he has translated as ‘*into* disobedience’ what should have been: ‘God hath confined all things *by reason of* their disobedience’, meaning that all things were embodied by Him in matter corresponding to the various stages of progress. God confines no one unto disobedience; on the contrary, He desires the return to obedience of all who were once exiled from His kingdom because of their disobedience. The Israel of the earlier millenniums consisted of the people to whom the pure faith had been revealed and who were to spread this faith to the other nations of the earth, thus acting as a leaven of truth. Had Israel accomplished this errand faithfully, it would have been the first to reenter God’s kingdom after the Redemption, but the greater part of Israel showed itself unworthy of the high mission with which it had been charged. Consequently, the first to be saved will be the non-Israelites, the very ones who in the past had known nothing of God, and only when all the non-Israelites have returned to God, will those be saved who had once possessed the true faith, but who failed to observe its precepts. ‘The first shall be the last.’ But all, without exception, will be saved.

“The references in Paul’s first Epistle to the Corinthians to the course followed by God’s work of Redemption are brief but clear: ‘For as together with Adam *all* died, so also together with Christ *all* shall be returned to life, but each in his turn: First Christ; then they that are Christ’s at his coming. Then the rest, when he delivers up the kingdom to God, the Father, as soon as he has abolished all other sovereignty and power. For Christ must reign until he has laid all enemies at God’s feet. The last enemy that shall be vanquished is “*death*”. For God put all things in subjection under Christ. But when Christ says, “all things are subjected”, it is evident that He (namely God) is excepted Who did subject all things unto the Son. And when all things have been subjected to Him (God), then shall the Son also subject himself to Him Who did subject all things unto him, that God may be all in all.’ (*I Corinthians 15: 22-28*) Thus all things will return to God that had been separated from Him and had been subjected as spiritually ‘dead’ to the prince of spiritual death. Christ will lead all things back to God. He was also the first to return from hell, the realm of the Prince of Death, after having descended there and vanquished Lucifer on his own ground. His was *the first Resurrection from the spiritually dead*. As time passes, all the spiritually dead will follow him, as they learn to know and to love God, but

‘each in his turn’, which depends upon the spirits themselves. Those who hasten and apply themselves to seeking God and to living as He would have them live will come before those who give no thought at all to a return or show but little zeal. Everything depends upon their own initiative. He who fails repeatedly in his examinations will be late in reaching the goal. This is true of life on earth, as well as in the Beyond. The last of all to return unto God will be the Prince of Death himself, Lucifer. Paul calls him ‘death’, for he is the cause of all apostasy from God’s kingdom and, hence, of spiritual death. He is the ‘murderer from the beginning’, guilty of the spiritual death of all those who are separated from God, and of having done his utmost throughout millions of years to prevent the return of his subjects to the Realm of Life in God. He is, therefore, the personification of separation from God, the *personification of death*. Thus, when you read in the Revelation of John (20: 13): ‘And death gave up the dead’, the meaning is that Lucifer, the Prince of Death, was forced to give up the spiritually dead that were in his kingdom. And when I said that the order of the return of the fallen spirits depends upon the free will of each one, I must qualify this statement by adding that *Lucifer himself* is the only one who cannot return to God until the last of those he led astray has reached that goal. He cannot do so, not even if he were to attempt it by reason of a change of heart. Also, he may not, even if he should early see the error of his ways, urge any of the fallen spirits to reform or even aid them with his advice in order thereby to hasten his own return to God. This is the just fate that rests upon him as the original instigator, and which he cannot change.

“The Redemption of all of those who had fallen away from God, even of Lucifer, is the glad tidings told not only in the epistles of Paul, but shown to the prophets of the Old Covenant in their visions. These are the glad tidings to which the Revelation of John refers with the words: ‘But in the days of the voice of the seventh angel, when he is about to sound the trumpet, then will be accomplished God’s mysterious Plan of Salvation, as he had imparted in the *glad tidings* to his servants, the prophets.’ (Revelation 10: 7) If it were true that there is an eternal hell, as is taught today, wherein would lie the ‘glad tidings’ God promised as the completion of His Plan of Salvation? A completion that involved the eternal damnation of countless spirits would assuredly be no day of gladness, but a day of horror for all of God’s Creation. What then would become of the Redemption of *all*, preached so often and so insistently by Paul? What of the fulfillment of God’s promise given through the mouth of the Prophet Isaiah, that unto Him *every* knee shall bow, *every* tongue shall swear, and all shall come, even they who had been hostile towards Him? What would

become of the fulfillment of all the passages of which I have spoken to you? *All of God's enemies* will be laid at the Father's feet by Christ, not by force, but by a merciful love, against which not even Lucifer can hold out forever. God forces no fallen spirit into subjection; had He wished to, He could have done so long ago, for even hell must obey His omnipotent will. When hell one day humbles itself before Him, it will do so of its own *free will*, in contrite acknowledgment of His justice, love, and patience.

“A doctrine to which you cling with astonishing tenacity although it was unknown to the early Christians is that of an ‘*eternal hell*’.. This is a specter that you seem unwilling to surrender. Do you perhaps imagine that you can accomplish more with poor humanity by preaching a barbarous untruth than by preaching love and mercy? To what trouble you go to find support for this untruth! You say that a so-called ‘mortal sin’ must entail *eternal punishment*, seeing that it is an unforgivable affront to God. Those are wholly mistaken, manmade concepts. No creature can affront God unforgivably and thereby incur unending punishment. The lower the standing of him who affronts you, the less attention you will pay to his insults. What is a miserable creature as compared with its Creator? A mere speck of dust! Your insults do not even touch God; they hurt not Him, but yourselves. Again, if a mortal sin were an unpardonable affront to God, it could not be forgiven during your lives on earth. On the other hand, if, as your doctrine claims, it can be forgiven in men, why should it not be forgiven the spirits in the Beyond? They are, after all, the same spirits, whether they inhabit a mortal body or have become separated from it by human death. It is the same ‘I’ with all its spiritual attributes in the Here and in the Beyond. Hence a change of heart may occur in spirits in the Beyond as well as while they reside on earth.

“Proof that the tortures of hell are everlasting is sought by invoking the Bible, by citing the word ‘eternal’ used in your translations of the New Testament in connection with punishment in the Beyond. But what is the word in the original Greek texts that your translators have rendered as ‘eternal’? What matters are not your translations, but the sense of the word as it occurs in the original text. It so happens that wherever your translators of the Scriptures use the words ‘eternity’ or ‘eternal’, the Greek text has ‘eon’. You, too, have adopted this word and speak of ‘eons’ to designate long periods of time. That is correct; for also in Greek the word ‘eon’ never signifies ‘eternity’ or the idea of anything everlasting, but merely *an indefinite period of time*. Antiquity was an ‘eon’, the Middle Ages were an ‘eon’, the Modern Age is an ‘eon’. The Romans regarded an ‘eon’ as the equivalent of a hundred years.

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“An ‘eon’ is therefore a period of time, the limits of which are sometimes seen to be closer together, sometimes further apart. Even a human lifetime is sometimes so designated. Never, however, can ‘eon’ be used to describe a never-ending period of time. So you may never translate ‘eon’ as ‘eternity’, or the adjective derived therefrom as ‘eternal’. The correct equivalents are ‘time’ and ‘temporal’.

“First I want to call your attention to the interesting circumstance that in many passages of the Bible the word ‘eon’ and the corresponding adjective have been correctly translated as ‘time’ and ‘temporal’, because in those particular places the word ‘eternal’ would be nonsensical. Only when punishment in the Beyond is involved have the translators used that word, indicating clearly that they were influenced by the Christian religions that preach eternal damnation.

“Let us consider a few of the numerous passages in the Bible in which the word ‘eon’ can be translated only as ‘time’ or ‘pertaining to time.’ Thus it is said that blasphemy against the Spirit shall not be forgiven, either in this ‘eon’ or in that which is to come, that is, neither in this age nor in the next, or neither in this life nor in the next. Inasmuch as there is only one eternity, you cannot rationally translate that it will not be forgiven in ‘this eternity’ or in the ‘eternity that is to come.’ For there is no such thing as two eternities. In the parable of the sower, it is said that some of the seeds were choked by the cares of this ‘eon’, which again has been correctly translated as ‘by the cares of this “life”’. Here also the rendering of the word as ‘eternity’ would obviously be inappropriate. The same is true of the parable of the weeds among the wheat, in which Christ explains that the harvest will be the end of this ‘eon’, that is, the ‘end of this age or this world.’ Here, too, it cannot mean ‘eternity’. In this passage the word ‘eon’ occurs twice more, both times in a limitative sense. Finally, I shall quote a few passages from Paul’s epistles: ‘Do not conduct your lives in the manner of this “eon” (these times).’ ‘We speak a wisdom not of this “eon”, or of the rulers of this “eon”, but we speak God’s mysterious wisdom, which He foreordained before all “eons”.’

“From these passages, which could be multiplied many times, you may see that the word ‘eon’ does not mean ‘eternity’, but a time period of limited duration. Now, this same word ‘eon’ occurs where a punishment in the Beyond is mentioned. Whence do you derive the right to translate a word as ‘eternal’ when referring to damnation, when you have rendered it as ‘time’ and ‘temporal’ in countless other passages? It would almost seem as though you took a particular delight in the thought of an everlasting hell.

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“According to the translation you have, Christ said: ‘It is better for you to enter into life maimed or lame than to have two hands and two feet and be cast into the “eternal” fire.’ What you here designate as the ‘eternal’ fire is also only a fire that will last throughout an ‘eon’ and hence last only for a time. Strangely enough, the original text did not even contain the word ‘eon’ in this passage; it was added as a falsification. The original text read: ‘into the fire of hell’ and not ‘into the eternal fire’.. Similar spurious alterations have been made elsewhere. Thus your present Bible translations say: ‘Depart from me, ye cursed, into the eternal fire’, whereas the authentic version was: ‘Depart from me, ye cursed, into the outer darkness.’ I believe these explanations will suffice to convince you that there is no basis in the Bible to support your inhuman and untrue doctrine of an ‘everlasting hell’.

“The duration of the punishment meted out to the different spirits depends above all upon the spirits themselves. The longer they persist in their rebellious attitude, the longer their exile and the punishment of separation. Not even God knows when the individual spirits will come back to Him, since their return depends upon their own free will, and, as I have told you, all future decisions that spirits are free to make lie outside the scope of God’s foreknowledge of events.

“Also, what has been incorrectly translated as ‘eternal life’ by a mistaken rendering of the word ‘eon’ is merely a life in the ‘eons’ or ‘ages’ to come. How long this life with God may last depends upon you yourselves. If you remain faithful to God, that life will be, in truth, eternal. But who can tell whether in the future there may not be another rebellion of the spirits, in which you will again take part, as you did in the first revolt under Lucifer? Spirits in heaven have the same freedom of choice now as before, and the possibility of a misuse of that freedom is as much a fact today as it was at the time of the first revolt. Whether or not there will ever be another is something that even God does not know, for the reason I have already indicated to you.

“You cannot, therefore, speak of an ‘eternal’ reward, any more than you can speak of an ‘eternal’ punishment.

“Wherever the Bible refers to the ‘fires’ of hell, this is symbolic of the excessive pain suffered by those who must endure hell’s punishments. You, too, speak of a burning pain without meaning actual fire. The torments of hell are so great that they are beyond human conception. Christ says: ‘The damned shall be salted with fire,’ for as salt permeates everything, so does agony permeate the spirits of the damned; but he adds: ‘Salt is good.’ So, too, the torments the spirits must endure are in reality good for their

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Salvation, even if they seem cruel and incomprehensible to mankind, and not in keeping with the concept of a merciful God. And yet the torments of hell are evidence of the love of God. A mother who subjects her child to the surgeon's knife in order that it may be cured of a dangerous wound acts under the impulse of maternal love and is driven to expose her child to pain because there is no other remedy. Similarly, the fundamental beliefs of the spirits in the pit can be reformed only by the torment they have to endure; there is no other way. But to all, even to the most hardened, the hour will come when, by their torment, they will be brought to see the error of their ways and will arise and go home to their Father.

“It is because Christianity of today has no true understanding of the larger picture of world events that it is so helpless in all the most important questions relating to the Beyond. That is why it is unable to explain the origin of the human soul, or the sin weighing upon that soul as a result of the revolt against God, or the purpose of material Creation. Its doctrines in regard to all of these questions are wholly erroneous.

4. “Whenever an explanation is sought from today's Christian denominations as to the *origin of the human spirit*, the answer is: ‘The human spirit is created by God at the moment of conception. It is, nevertheless, burdened with the so-called “original sin”, because Adam, the ancestor of all mankind, sinned in earthly paradise and his sin has descended upon all of his progeny.’

“They do not stop to consider how absurd such a doctrine is. They do not pause to think that everything God creates comes out of His hand pure and flawless, and that the contamination of a spirit can occur only through its *own fault*.. Consequently, if the human spirit were created by God at the instant of conception, it would be entirely pure and spotless. In this case there could be no question of any ‘original sin’, for why should Adam's descendants be punished with the bondage of sin and exile from God's kingdom because of their ancestor's fault? And that, by a God Who once said: ‘The soul that sins, it shall die; but *the son shall not bear the iniquity of the father.*’ (*Ezekiel 18: 20*) According to this, Adam's descendants cannot be punished by God for their ancestor's fall *if they did not themselves take part in it*. As a matter of fact, they *themselves did fall* – as I have already told you – by following Adam's spirit's example, thereby like him incurring banishment from God's kingdom with all of its dire consequences by their own fault.

“It is therefore true that the human spirit bears from birth an iniquity which you call ‘original sin’. But it is false to assert, as you do, that the

human spirit comes into existence only at the moment of human conception and that it bears a sin without itself having sinned.

“How can you, in the light of your false doctrine as to the origin of the human spirit, explain all *the suffering that exists on earth*? Do you imagine that God brought forth His creatures to suffer through life and to die in agony without their having been personally guilty of any wrongdoing? Think of the *millions of children* who die amidst the greatest suffering every year! What have they done to deserve such a fate? Have they by any chance so affronted God during their life on earth as to merit such a punishment? They were incapable of sinning, being as yet unable to distinguish right from wrong. Would an infinitely good and just God torment innocent infants? Wherein, then, would lie His goodness, and above all, His justice? Not even the most brutal human father is so cruel and unjust as to maltreat a child that has done him no harm. Would God do that? You may offer what explanations you will; you cannot explain away the hideous injustice that would have been done to these children, if your doctrine were correct. The same thing may be said of the fate of humanity generally. But if you know that your spirit came into this life bearing the sins of a former existence, all mysteries of fate are solved in an instant. Then you see the great revolt against God in which the spirits of mortals once participated, as well as previous incarnations in human form, in which individuals committed sins for which their present life must make atonement. If you bear this in mind, you will be less often tempted to exclaim in times of deep distress: ‘What have I done to deserve this?’ If God, in reply to this question, were to show you a picture of your entire past, you would be struck speechless with horror.

“Moreover, many parts of the Holy Writ that have heretofore been obscure to you will become clear. You could by your own reasoning solve the *apparent contradiction* contained in the Old Testament, which in one passage says: ‘The son shall not bear the sins of the father’, and in another: ‘For I will visit the sins of the fathers upon the children, upon the third or fourth generation.’ When God punishes children for the sins of their fathers, it is not by allowing innocent children to suffer for their father’s sins. That would be manifestly unjust. He does, however, incarnate in the sinful father’s children spirits that have *themselves* incurred a painful fate, and whose fate serves as a visible punishment to the father also. Now, since a father seldom experiences more than three or four generations of his descendants, for him this punishment can last only unto the fourth generation.

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“How, furthermore, in the face of your teaching that the human spirit comes into being at the moment of conception, do you explain this sentence from the Bible: ‘God is able to raise up children unto Abraham from these stones’? You may say that God in His omnipotence can turn stones into human beings, but such human beings would not be children of Abraham. They could become children of Abraham only by way of procreation as his descendants through a line of human ancestors. But how can stones become Abraham’s children through procreation? All your theological learning will not enable you to answer this question. When you know, however, that spirits exist in stones, as they do in all matter, the explanation is obvious. Then you will realize that God is able to divest the spirits in stones of their material bodies and to put them into the bodies of those children that come to be born as descendants of Abraham according to the established laws of procreation.

“The same applies to the words of Christ: ‘I tell you that if they [the disciples] keep quiet, the stones will cry out.’ (*Luke 19: 40*) Obviously, stones cannot cry out unless spirits are embodied in them.

5. “Just as you have established a false doctrine as to original sin, your *conception of sin as a whole* is erroneous.

“The Bible draws a distinction between the sin of ‘separation from God’ and the sins of the faithful committed by reason of human error.

“In the first Epistle of John there is a passage whose explanation causes all of you great difficulty. It reads: ‘If any one sees his brother commit a sin, and it is not a sin unto death, he shall pray for him and so give him spiritual strength, that is, for those who sin not unto death. There is also sin unto death; in these cases I do not say that one should pray for them. Every wrongdoing is a sin, yet not every sin is unto death.’ (*I John 5: 16-17*) John thus draws a distinction here between sin unto death and sin not unto death and – and this strikes you as most incomprehensible in the Apostle’s words – he tells you that you need not even pray for those who have committed a sin unto death.

“The sense of these words is best explained by means of an example. Soldiers, on joining the armed forces, are required to take an oath of allegiance. This makes them soldiers of their native land. Now it often happens that soldiers commit offenses for which they are punished by disciplinary measures, without therefore ceasing to be soldiers of their native countries. There is, however, one sin through which a man *ceases to be* a soldier of his country and the punishment for which is death: desertion by going over to the enemy. This makes him dead for his homeland. From a

military point of view, he has ‘sinned unto death’.. It would be useless for the mother of such a deserter to appeal to the government of her country for mercy for her deserter son, seeing that he is no longer under the jurisdiction of his own government but has subjected himself to that of a hostile state, whose laws henceforth are binding for him. That state will not surrender him, even should the deserter want to return. Of course, he has no desire to go back to his old homeland. Hence, any appeals for mercy addressed to the home government by his mother are useless.

“Apply this example to your relationship with God. As mortals who believe in Him, you are subjects of the kingdom of God. Even if, erring pilgrims that you are on earth, not a day passes on which you do not commit some trespass great or small for which you are duly punished by God, you do not on that account cease to be His subjects. If, however, you turn your back on God by abandoning your belief in Him, by denying Him or by living as though there were no God, you are guilty of desertion. This is the sin by which you sever yourselves from the kingdom of God and go over into the kingdom of the evil powers, who are hostile to God. You abandon your allegiance to God completely, just as a deserter abandons his allegiance to his own sovereign. You are dead to the kingdom of God, having committed the ‘*sin unto death*’. Of what avail, then, would someone’s prayer on behalf of such a turncoat be? He cares nothing for God and has no desire to return to Him. For your prayers to be granted, God would have to force him to return. This He cannot do, because He has bestowed on all the gift of free will, and hence never employs force to compel the decisions of His creatures. Everyone must bring about his own Salvation through free choice.

“The first desertion was the great revolt of the spirits led by Lucifer. That was the first ‘sin unto death’.

6. “*The Resurrection of the dead* is therefore their repentant ascension from their exile in the realm of the spiritually dead into the kingdom of God. It is the homecoming of the former deserters. They have the Redeemer to thank for the fact that they can return and that Lucifer, the ruler of the kingdom hostile to God, may no longer hold them by force. By his victory over the ruler of the kingdom of the dead Christ secured the release of all those who sincerely repent of their ways and long to return to God.. Christ was the first to descend to the dead in hell without himself being one of those separated from God. He also was the first to ascend from hell to heaven. Before him, this had not been possible for any of the fallen spirits. Spirits, once they had entered hell, were powerless to escape from there to

the heights. Christ's ascent from hell was the first 'Resurrection from the dead', to which frequent reference is made by Paul in his epistles, as in that to the Ephesians, in which he writes: 'As for the phrase "Christ ascended on high," what does that mean but that he first descended to places lower than the earth?' (*Ephesians 4: 9*) What Paul means here are the spheres of hell. They are, as I have told you on another occasion, lower than the terrestrial spheres. To the Colossians he wrote: 'Having disarmed the powers and authorities, he triumphed over them.' (*Colossians 2: 15*) The powers and authorities to which Paul refers are those of hell, against which Christ fought, aided by the celestial legions, after his descent into hell, and which he overcame, forcing Lucifer, their ruler, to surrender those of his subjects who desired to escape from his rule. Paul refers to this in the same epistle with the words: 'Because you belong to Christ, you were also raised with him.... You, too, who were once dead, God restored to life together with him.' (*Colossians 2: 12-13*) The Colossians, to whom Paul was writing, had also formerly been spiritually dead and Lucifer's subjects, but in time they came to believe in Christ and in the kingdom of God. Through their faith they gave their allegiance to Christ and shared in the kingdom of God, together with him. When it says here that Christ was restored to life, this does not mean that he had been spiritually dead, but that he had been in the realm of the spiritually dead and was outwardly separated from God's kingdom. To all effects, Christ was, during his stay in hell, like someone who was spiritually dead, although he himself was not spiritually dead. God restored him to life insofar as He gave Christ the power to overcome the forces of the realm of the dead, and thus brought him back into the kingdom of celestial life.

"The 'Resurrection of the dead' therefore has not the slightest thing to do with the resurrection of *the physical bodies*. There is no '*resurrection of the flesh*' such as is contained in the creeds of the various Christian denominations. In the early centuries of the Christian era, the creeds did not speak of the 'resurrection of the flesh', but of the 'Resurrection of the dead', thus conveying the consoling message that all those who were spiritually dead, including Lucifer, would ultimately return to God. Later these words were changed, when the false doctrine was introduced that the earthly bodies of those who had died would come back to life, in spite of the fact that Paul has given the true doctrine in the words: 'That which is sown is a *natural* body; that which is raised is a *spiritual* body.' (*I Corinthians 15: 44*)

"*Not even Christ's earthly body was raised.* Like the physical bodies of all mortals, it had been created from the soil of the earth and, like them, it returned to the earth, with this exception: it was not transformed into

terrestrial od by way of decay, but by dematerialization effected by the spirit world. In the same way as Christ's corpse, the bodies of men like Enoch and Elijah had been transformed into od. All human bodies are created from the od of the earth and into the od of the earth they are all ultimately transformed. This is a law that admits of no exception.

“To the Christians of today, the ‘Resurrection of the dead’ means the restoration of the physical body, and Christ's Resurrection on Easter Sunday is regarded by them as the reunion of his spirit with his body, which had lain in the grave for three days. These are wholly mistaken ideas, for, to repeat it once more, Christ's Resurrection from the dead merely means his return from the realm of the spiritually dead, his return from hell, into which his spirit had descended. The Apostolic creed expresses this correctly in the words: ‘Descended unto hell, on the third day risen from the dead.’ This would be clearer still if phrased as follows: ‘Descended unto the dead, on the third day returned from the dead.’

“The term ‘Resurrection of the dead’ confuses you as it does, because the word ‘death’ means to you only the cessation of life on earth, and ‘the dead’ makes you think only of corpses, graves and churchyards. You do not take the wording of the Bible into account, according to which ‘death’ means separation from God, and ‘the dead’ are those who are thus separated.

“The incorrect translations of certain Biblical passages have also contributed liberally to this misunderstanding, as, for example, the passage in the Book of Job (19: 25-26): ‘I know that my Redeemer lives and he will appear as the last upon this earth. Then shall I see God, though my skin be in tatters and I *without my flesh*.’ These words have been completely distorted into the opposite meaning in the version: ‘I know that my Redeemer lives and will at last *raise me from the dust, when I shall be covered with this my skin and in my flesh I shall see God*.’

“Another falsification I have already explained to you. It is the passage in the Gospel of Matthew that speaks of the dead having risen from their graves on the day of the Crucifixion, whereas in reality it said that the earthquake had cast bodies from their tombs.

“I should also mention here a passage from the Gospel of John (5: 28), which reads: ‘For the hour is coming, indeed it is already here, when all who are in the *tombs* shall hear his voice, and shall come forth.’ The word ‘tombs’ here refers to the same thing that Peter calls ‘prison’ when he writes in his epistle: ‘Christ went as a spirit and brought the tidings unto the spirits in prison.’ (1 Peter 3: 19) In another passage: ‘For God did not spare the angels when they sinned, but cast them into hell, and committed them to

“caverns” of darkness.’ (*II Peter 2: 4*) That the word ‘tombs’ as used by John in the passage I have cited cannot mean graves in the churchyard is clear from the words of Christ: ‘The hour *is already here*, when the dead in their graves shall hear the voice of the Son of God.’ Had that been the case, the bodies of the dead would have had to come out of the graves then and there. What Christ meant by his words was the spiritually dead in Satan’s dungeons, whom he intended to redeem on the occasion of his upcoming descent into hell, insofar as they would give heed to his voice.

“Furthermore, the fact that after his earthly death Christ appeared to his followers in *material form* has led you to the erroneous conclusion that his spirit reentered his former physical body. In reality he made himself visible in the same manner in which all spirits do, namely by the materialization of their spiritual body. Had not many spirits done this before him? Did not three spirits, in completely human form, appear to Abraham, eating with him as Christ ate with his disciples after his death? Did not the Archangel Raphael for many weeks accompany young Tobias, eating and drinking with him, so that Tobias was convinced that he was dealing with an ordinary man? Was it, then, something extraordinary that Christ showed himself to his disciples after his death, and that he spoke, ate and drank with them? You have similar cases of materialization today. Evil spirits also are able to materialize themselves in the same manner.

“The true meaning of the ‘Resurrection of the dead’ was made clear to the Apostles and the faithful by spirits of God only after Christ’s ascension. Whenever during his earth life Christ spoke to the Apostles about his ‘Resurrection from the dead’, they were unable to understand what he meant. ‘And they discussed among themselves the meaning of the phrase “risen from the dead”.’ (*Mark 9: 10*) About the views of the religious leaders of the Jewish people of the time on the ‘rising of the dead’, the Acts tell you: ‘For the Sadducees say that there is no Resurrection, and that there are neither angels nor spirits; but the Pharisees acknowledge both.’ (*Acts 23: 8*)

“To return from the kingdom of the spiritually dead to the kingdom of God no one needs any human institution, no organized religion or clergy, as found among the religions of today and in particular in the Catholic Church. Whoever has strayed from God may at any time communicate in spirit with God, the Father, and from Him receive, without the aid of human intermediaries, pardon and the strength to live according to God’s will.

7. “Your [Catholic] church, in contrast, teaches the need for so-called ‘*sacraments*’ in order to achieve Salvation, and as these sacraments can be

dispensed only by priests ordained by bishops, the Catholic Church possesses in that doctrine a perfect means of binding the faithful to its organization. For, according to its precepts, no one can reach God save through the mediation of a priest.

“As you read the New Testament you will notice that there is not one single word in the teachings of Christ and of his Apostles on which this doctrine of sacraments can be based. Your sacraments, to which you attribute such scholarly significance, are manmade fabrications, as I will now show you.

a. “First and most essential of your sacraments is that of *baptism by water*. You claim that baptism *per se*, that is, entirely without the involvement of the person baptized, converts an enemy of God into one of His children, by the eradication of so-called original sin as well as all personal sins. Hence, you go so far as to baptize infants so young that they are utterly unaware that the rite is being performed. This shows a complete misconception of the significance of baptism, which, in the early days of Christianity, was merely an external rite emblematic of an attitude of mind. Baptism, therefore, created nothing new, as you preach, but was merely an external manifestation of the sentiments of those who received it. Thus, the baptism administered by John was a public acknowledgement on the part of those he baptized that they were ready to accept his gospel and to mend their ways. The essence of the rite lay in *its administration in public*, so that all might know who those were that had been baptized.

“You may perhaps think that an attitude of mind requires no outward sign, but you mortals often deceive yourselves as to your own real sentiments and become quite sure of them only when called upon to profess them in public. Then you frequently find that what you had considered to be the good within yourselves is not as great as you had imagined it to be.

“Among those who went out to hear the Baptist preach, there were many who *thought* that they were experiencing a change of heart, but when they were faced with *baptism in public* as an outward sign of this change of heart, their courage failed them. Their fear of man was stronger than the good in them; they dreaded the taunts of their fellowmen, and particularly those of the Jewish priesthood, which had not acknowledged John as an envoy of God. Because of this fear they therefore declined baptism. Had they not been faced with the choice between accepting or rejecting this *outward manifestation*, they would never have realized that they were in fact not yet ready for the kingdom of God. Anyone who, because of worldly considerations, refuses to stand up in public for what he knows is true and

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right, and to accept all the worldly consequences of his action, cannot be depended on. He is of no use to God's cause, for the things of the world mean more to him.

“It was for this very reason that Christ accepted baptism from John. He, too, wanted all the people to see that he stood up for the truth preached by John.

“As a sign of acceptance of his teachings and of the desire to improve one's ways, John chose baptism by immersion in water. He might indeed have chosen any other symbol, but immersion in water was the most beautiful symbol indicative of the purpose of his preaching. He taught the cleansing from sin by virtue of abandonment of previous evil-mindedness, and as those being baptized were cleansed physically by immersion and, as it were, emerged from the water as new beings, so the acceptance of the truth would cleanse their souls and enable them as new beings to lead a life of obedience to God.

“It was because of the symbolic nature of the rite that Christ retained baptism with water as an outward sign of the acceptance of his gospel.

“People today can hardly imagine the consequences for the early Christians of their *public baptism*, in token of their conversion to Christianity. The Jewish converts thereby exposed themselves to hatred and persecution on the part of their former fellow believers and particularly on the part of the Jewish priesthood, and suffered financial losses. They were insulted in the streets, dragged to prison, and stoned. The story of Paul and the fate of Stephen show the fanaticism with which the Jews of the times persecuted those of their people who had become Christians. Persecution by the Gentiles was equally savage. The pagan religion was the state religion; the worship of the gods, the festivals held in honor of the idols and the sacrifices offered to them were prescribed by law. It was considered to be one of the most serious offenses against the state and its ruler to fail to attend such acts of idol worship and sacrificial ceremonies, and it was punishable with death and confiscation of property. Of course, no Christian could continue to participate in such events, although he knew that if he were denounced, he must be prepared for the worst. The horrors that attended the persecution of the Christians by paganism are but too well known to you. Death and confiscation of their property was the lot of many Christians..

“How many so-called Christians of today do you think would be willing to accept a baptism involving such consequences to their lives and property? Yet whoever lacks the courage to testify to his faith in the face of such sacrifices is no true Christian.

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“Baptism did not, therefore, dispense any special inner grace, but was a mere symbol that the baptized person was ready to accept all consequences attendant upon the public confession of his belief.

“What, then, are the consequences of this? First and foremost, it follows that the baptism of infant children is of no value, since they are utterly incapable of recognizing the truth or of expressing a belief therein. That is why the Christians of the first centuries never dispensed baptism to children. That is also why Christ commanded his Apostles that they should first preach the gospel and only thereafter baptize those who were ready to accept it. It also follows that the doctrine of the Christian churches, that baptism purges a child of original sin and that the souls of children who die unbaptized have forever lost the kingdom of God, is completely wrong. A cleansing from sin can be effected only by a determined effort to abandon the ways of evil, and not by any action that comes from without.

“Paul relates of some of the Christians of his day that they had themselves baptized on behalf of persons who had already died. This was an example of excess of zeal in new converts. No one can be baptized in another’s place. Everyone must work out his own Salvation, for in this there can be no acting as a deputy for someone else. Nevertheless, the intentions of these converts were good: They thereby sought to proclaim that the deceased, had they still been alive, would also have accepted Christ’s teaching and received baptism in outward testimony thereof. They did it as a gesture of love for their departed.

b. “The second sacrament recognized by your church is that of ‘*confirmation*’. The bishop administers this sacrament by laying his hand upon the confirmed, anointing him and praying for him. It is held that by virtue of this act the ‘Holy Spirit’ comes upon the confirmed, as it descended upon the Apostles on the day of Pentecost.

“It is true that Christ promised that after his Resurrection he would send his Father’s spirits to the faithful, but he did not make their sending contingent upon any ceremonies conducted by a bishop. The messengers from God were to come to all who were spiritually worthy to receive them. Even if there is, in the Acts of the Apostles, a reference to the laying on of hands in connection with the outpouring of the holy spirits, the relationship between these two things was quite different from what is assumed today. The elder laid his hand upon the person newly baptized or converted in token of his admission to the congregation. Since the elders possessed mediumistic power to a high degree, the odic power of mediumistically gifted individuals was so greatly increased by this laying on of hands during

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their baptism that spirit messages were frequently communicated through them. For this, a proper state of trance was not necessary; the influence of the spirit world was often the same as what you have seen in the case of so-called ‘inspirational mediums’. Persons under this influence uttered words of prayer or glorification of God, a manifestation known to you from the early centuries of Christianity as ‘praying in the spirit’.. Frequently also they spoke words of admonition or instruction that deeply distressed their hearers. Furthermore, the laying on of hands was performed with those to whom some special task had been assigned on behalf of the community, to signify that they were to be regarded as instruments of God after having been appointed as such by God’s spirit messengers.

“When, therefore, the Apostle Paul warns his fellow worker Timothy not to lay hands on people too hastily, he has two things in mind: One is that Timothy should not assist anyone in becoming a medium unless he has first made sure of his disposition and loyalty to the faith, lest the medium later devote his powers to evil ends and thereby cause serious harm to the spiritual welfare of the congregation. The second reason is that no one should be sanctioned by the laying on of hands as an instrument for a given mission unless specifically assigned to that mission by a spirit of God. A person on whom only the power of healing had been bestowed could be employed only as a healer, and not, for instance, as a teacher, a duty for which he was neither called nor qualified. ‘Are all apostles?’ asks Paul in his Epistle to the Corinthians. ‘Are all prophets? Are all teachers? Are all workers of miracles? Do all have the gift of healing? Do all speak in foreign tongues? Can all translate the foreign language into their mother tongue?’ (*I Corinthians 12: 29-30*) And when Paul admonishes this same Timothy to fan to a bright flame the gift of God that was in him through Paul’s laying on of hands, he is referring to the gift of teaching. Under the direction of a spirit of God Timothy had been commissioned by Paul, through the laying on of hands, to teach the gospel of Salvation and had been sent forth on that mission. Because of the many difficulties he encountered in the performance of his mission as a teacher, however, he had become discouraged and despondent.

“If you compare the workings of the spirits in the early days of the Christian era with what you teach about the subject today, you will see how far you have strayed from the truth also in this matter. The spirit of God will not submit to being used by mortals at their will. It comes to those whose inner lives have rendered them worthy of it and who desire it with heart and soul – without the intervention of bishops and their anointing ritual. The spirit of God ‘bloweth where it listeth’, and not where humans want it to.

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“Before Christ brought Redemption, the spirit of darkness pervaded all mankind, exerting thereon its sinister influence. This you can see from the many cases of possession mentioned in the Scriptures when they speak of the healings performed by Christ. In other cases the victims suffered severe physical injuries at the hands of the evil spirits; thus you read in the gospels of people who had been struck dumb, deaf, blind, or epileptic under their influence. At times it was a single demon that fell upon its victim, at other times a host of demons. ‘Our numbers are legion,’ was the admission of one of them.

“Even if the majority of the people were not so palpably affected by the Powers of Evil as were those who suffered *bodily* torments at the hands of demons, nevertheless even in their case the influence of evil was such as to prevent them from seeing the truth and the path of righteousness and to harden their hearts.

“However, not even the Redemption has wrought any change in the influence of the evil spirits upon those people who by reason of their lack of faith continue, voluntarily, to be slaves to such influence. Satan exerts his power, now as then, upon all who belong to him at heart. There are many cases of persons possessed by demons also today. You call them mentally deranged, but in all cases where madness is not due to a diseased brain, they are possessed.

“For those, however, who return to faith in God and obedience to His word, the power of evil over them was broken by the Redemption. Of course, even they must continue to fight and require, as Paul says, the ‘armor of God’, that they may prevail against the cunning assaults of the Devil. For they battle ‘not against flesh and blood, but against supernatural powers and forces, against the rulers of darkness, against the hosts of evil spirits in the universe.’ (*Ephesians 6: 11-12*)

c. “The third sacrament recognized by the Catholic Church is known as the ‘*Eucharist*’. Other Christian churches call it ‘Communion’; Paul refers to it as ‘the Lord’s Supper’. This also has been converted in the course of the centuries into something quite different from what Christ intended it to be.

“Sacrificial feasts were common features in the religious rites of both Jews and pagans and constituted an essential part of their religious services. Animals were slaughtered in consecrated places, their blood was poured out before the deity in whose honor also certain parts of the flesh were burned, while the rest was eaten by the worshippers at a communal feast. Not only animals, but fruit, bread, oil and wine, and the like were offered in sacrifice.

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A part of these things was destroyed in honor of the deity; the rest was consumed at the sacrificial meal. The portion that was burned or poured out to the deity served, as you know, to prepare the power current required for spirit communication.

“But even the part that was consumed by the worshippers was regarded as sacred and as sanctified by the deity. Eating and drinking of the sacrificial remains was a *symbol* of inner communion with the deity itself. Just as the consecrated food and drink became united with the bodies of those who consumed them, so the participants at the feast were supposed to become united with the deity in spirit and belief and to perform its wishes. Such was the significance of the sacrificial feasts held by Jews and heathens alike.

“The Jewish feast of the Passover on the anniversary of their exodus from Egypt was the symbol of their wish to remain in communion with the God Who had manifested Himself to them through Moses, their rescuer, and to abide by His commandments in the future. The Passover meal of the Israelites was, therefore, the symbol of their redemption from the bondage of Egypt under the leadership of Moses, God’s emissary.

“Christ was the great emissary of God, foreshadowed and foretold by Moses, and destined to lead mankind out of the bondage of Satan, the pharaoh of hell. On the eve of the day on which he was to consummate the deliverance of mankind by his death and his victory over hell, he celebrated in the company of his disciples the same feast that had once been celebrated by Moses on the eve of the deliverance of the Jewish people. This feast was intended to have a twofold significance: Christ’s impending departure from earth through the death of his body, and his continuing union with his followers in spirit.

“As symbols he selected bread and wine. Taking the bread, he broke it, and gave it to his disciples with the words: ‘Take it and eat. This is the symbol of my body, which is given into death for you. This do in remembrance of me!’ As he then broke the bread into pieces, so upon the day to follow was his earthly body broken in death and separated from life.

“Likewise, he took a cup of wine and let all of them drink from it, saying: ‘This cup is the symbol of the new covenant in my blood, which will be shed for you. As often as you drink of it, remember me!’ As the wine flowed from the cup as they drank, so on the day of his death did the blood flow from his body.

“In its essence, however, this meal was *symbolic of the spiritual communion* Christ intended to maintain with his followers despite the fact

that he would be parted from them on earth. Just as the bread that he distributed to the disciples had been a single piece, and as the individual sips of wine that they drank had come from one cup, so the disciples were to be united in spirit and in love with Christ as well as with each other from then on. It was for this unity that Christ prayed so fervently and touchingly that evening. He admonished them to preserve their love for their Master in their hearts and thereby to remain united with him in a spiritual body of which Christ would be the head and they the limbs. He beseeched them to remember this whenever they came together in order to repeat, in memory of him, the meal that he had partaken with them in farewell. They must not forget that it was a feast of love that their Lord and Master had celebrated with them, and that only those may take part in the observance of this meal who are united with God and mankind by bonds of love. Whoever does not feel this love in his heart is not fit to receive the commemorative rite of love. Anyone who receives this meal while harboring within him hatred, enmity, anger, envy and other sins against the love of his fellowman would be guilty of the greatest hypocrisy. That would be an insult of the most flagrant kind to him who instituted this rite *in commemoration of his love*.. Therefore, all who want to receive it should search their hearts, to know whether they truly love the Lord and their neighbors, since otherwise the Communion would be a mockery of Christ.

“That is the real significance of the Lord’s Supper and of its observance in commemoration of him.

“What, however, has been done to this rite in the course of the centuries? The doctrine has been established that Christ, by virtue of the words he spoke in the act of distributing the bread and the wine, converted the bread into his actual body and the wine into his actual blood, that therefore the bread and the wine had not been mere symbols, but the bread had turned into Christ’s living body and the wine into his living blood, although the transubstantiation was not perceptible to the human senses. It is further asserted that the same transubstantiation takes place even today, whenever a priest pronounces the words of Christ over the bread and the wine.

“This is perhaps the most preposterous doctrine the human mind has ever been asked to accept. It would mean that on the occasion of the Last Supper in that room in Jerusalem Christ’s person was present 23-fold at the same instant: He was present before the Apostles in body; every morsel of the bread eaten by the 11 disciples was the same living person of Christ, and every sip of the wine they drank was likewise supposed to have been Christ, body and soul, in flesh and blood.

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“It is incomprehensible how human beings could invent such an insane idea. No human and no spirit can multiply himself. Not even God. No one – not even God – can be present as a personality in more than one place at the same time. No one can transform into something else and yet remain what he is. Christ could not sit before his Apostles as a man while they were partaking of him in the shape of bread and wine. Christ could not eat himself – for as Christ also partook of the bread of which he gave to his disciples, he was, according to your doctrine, eating himself.

“I can find no words in your language to adequately brand this doctrine as the height of human delusion.

“Furthermore, you teach that the same transubstantiation is effected daily by your priests, and that when they pronounce the words ‘This is my body; this is my blood’ every crumb of the bread and every drop of the wine is changed into the person of Christ. With this, your priests presume to a power that not even God Himself possesses, because even He cannot bring about what is inherently impossible.

“You may protest all you will that this is an unfathomable mystery; you may call it the mystery of the faith. The fact remains that this doctrine is untrue. The word ‘mystery’ can be used to cover any human fallacy. Words are always available, even when they convey no sense.

“There is one thing in connection with this doctrine at which I never cease to wonder. You all read the Bible; has it never occurred to you that in the entire New Testament there is not a shred of evidence to support this preposterous view? If, at the Lord’s Supper, the bread and wine had been changed into the true Christ, the Apostles certainly would never have wearied of pointing out this incomprehensible event. This miracle of miracles would have been recorded minutely in the gospels, in addition to which the Apostles would have referred to this commemorative supper again and again in their epistles to the early Christians. But you cannot find one single reference to it. The Apostle John, who reclined beside his master during the supper and who was the first to receive a morsel of the consecrated bread, says nothing whatever in his gospel of Christ’s distribution of the bread and wine. He relates that Jesus washed the disciples’ feet. He relates his betrayal by Judas. Is it reasonable that he should have said nothing of the most mysterious and mightiest event in the life of Jesus? The Apostles make no mention of the Lord’s Supper in their epistles. In the Acts of the Apostles it is recorded only that the early Christians continued steadfastly in the Apostles’ teaching and fellowship, in the *breaking of bread* and in prayer. Here, then, the observance of the

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supper is described as ‘breaking of bread’, and not as that which you have made out of it today. The bread was broken as a symbol of the death of Christ and of the love that they bore for one another and for him. It was bread that they broke and ate, but while doing so, their thoughts and their prayers were directed to him who had promised them: ‘For where two or three are gathered together in my name, there am I in the midst of them.’ Partaking of the bread and wine was to them a sacred symbol of their spiritual fellowship with the Redeemer.

“The Apostle Paul, who wrote a great number of epistles to the congregations, is the only one to refer to the Lord’s Supper, in his first letter to the Corinthians, but not even he would have mentioned it, had he not been compelled to do so by the circumstances. He had learned that the observance of the Lord’s Supper by the Corinthian congregation was marked by unseemly conduct.

“Among the early Christians the observance of the Lord’s Supper included partaking of a complete meal, as indeed had been the case at Christ’s supper in Jerusalem, for before he gave his disciples bread and wine in remembrance of him, he had eaten of the paschal lamb and of the other dishes, and drunk wine together with them. So, too, the early Christians, when observing Communion, began with meats and other dishes, and partook of wine. Not until the end of the feast did they break bread and drink from a common chalice in remembrance of Christ.

“These Christians, too, were, weak human beings, and had the same human failings that all men have, as was unfortunately made evident during the Communion service in Corinth. It was held in private dwellings, and since the owner of the dwelling in which the celebration took place was in no position to supply the meal for all participants – most of the early Christians were poor – it was necessary for all who participated to bring with them their own food and drink for the common meal that preceded the rite. It sometimes happened that the very poor brought little or nothing at all, contenting themselves with partaking only of the Communion service proper after the conclusion of the meal. Too often they had to witness how the more affluent members of the congregation consumed plentiful repasts accompanied by wine, and how, upon occasion, they exceeded the bounds of discretion and became drunk. Conditions of this kind could, of course, not be tolerated, not only because they gave offense to the poor who were obliged to sit and watch, but chiefly because they were entirely out of keeping with the spirit of the celebration of Communion.

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“When, therefore, Paul heard of occurrences of this sort in the Corinthian congregation, he stepped in and called the Corinthians sharply to task for their behavior, and in so doing he could scarcely avoid speaking to them of the true significance of Communion. He begins by criticizing their conduct at the celebration of Communion. ‘When you meet in this way, I do not call what you are doing celebrating the Lord’s Supper: For each one eats his own supper before the Communion ceremony; and one is hungry, and another is drunk. Don’t you have houses to eat and to drink in? Or do you think you needn’t show consideration for the congregation of God, and that you may put the poor to shame? What should I say about such behavior? Should I praise you? In this point, surely not.’ (*I Corinthians 11: 20-22*)

“Then he proceeded to point out to them the significance of Communion, although no lengthy explanations were necessary, since he had already taught them about the subject in person. Citing the words spoken by Christ at the supper in Jerusalem, he thus summarized their import: ‘As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.’ The Lord’s Supper is, therefore, a partaking of bread and wine as a symbol of the death of Christ, who gave his life out of love for the fallen spirits. Therefore, anyone who, during a rite observed in his memory, treats the symbols of the Redeemer’s body and blood in so unworthy a manner as did some of the Corinthians sins not only against those symbols, but against Christ himself. Furthermore, whoever dishonors a festival given in honor of his sovereign, commits an offense against the sovereign’s person, and is punished accordingly. ‘Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of sinning against the body and the blood of the Lord.’ Paul further exhorts his hearers to search their souls before receiving Communion, in order to determine whether their convictions are similar to the Savior’s. ‘Let everyone examine themselves first, and only then eat of the bread and drink of the cup. For whoever eats and drinks will through this eating and drinking incur God’s punishment if he does not accord the body of the Lord proper respect.’ Anyone who treats bread and wine, when they are symbols of the greatest and holiest act of love in all Creation, with indifference or contempt, anyone who partakes of them while drunk or in some other equally objectionable state, must be punished by God. Even human beings will resent the slighting of a gift they have given as a remembrance. Lack of respect for the symbols of Christ’s death and of his love includes above all an unworthy frame of mind in a participant in Communion. At a rite held in commemoration of love, it is eminently unfitting that the hearts of the participants be filled with feelings of an opposite kind. When the heart is full of quarrelsomeness, enmity,

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bitterness and other sins against the love of one's neighbor, one cannot partake of the meal of Love. On this score also, the Corinthians had sinned heavily, for Paul gives as the primary reason why Communion brought them not blessings but spiritual harm the fact that divisiveness and dispute abounded among them, indicating that they had sinned against the precept of neighborly love.

“Where the Lord's Supper was held in such an unworthy manner, both outwardly and inwardly, as in the congregation in Corinth, it is no wonder that the Apostle characterized many of the participants as ‘weak and sickly’, and found that some of them had already succumbed to the worst, namely the spiritual sleep of indifference towards God.

“As you see, nothing in Paul's epistles indicates that he regarded bread and wine in any other light than as symbols of Christ's body and blood. Had the bread ceased to be bread, as you teach, and had it been changed into the body of Christ, Paul would have said so very clearly. How much more emphatically would this fiery disciple have addressed the Corinthians, if the bread of Communion were Christ himself.

“Already in an earlier part of the same epistle, Paul had mentioned Christian Communion in connection with his discussion of idolatrous festivals. In that passage he compares these with the Christian observance of the Communion rite. The sense of his words is as follows: By eating the flesh of beasts sacrificed to the idols, the heathens commune with the evil spirits. The sacrificial meat itself is nothing out of the ordinary; *it is meat, and remains meat, like any other meat.* But the *conviction* with which it is offered and eaten by the heathens is the factor that allows them *to hold communion with the evil spirits.* Christians enter into communion with Christ by receiving bread and wine, which do not change their nature by virtue of this rite, but *remain bread and wine.* It is only the *conviction* with which they partake of the consecrated bread and wine that enables them *to commune with Christ..* Because of this, Christians are forbidden to take part in pagan sacrificial feasts, since thereby they would enter into communion with the evil spirits. ‘You cannot at the same time drink the cup of the Lord, and the cup of the evil spirits; you cannot at the same time be guests at the table of the Lord, and at the table of the evil spirits.’ (*I Corinthians 10: 21*) – *The bread and the wine of which the Christians partake are no more changed into the body of Christ by virtue of the rite than the meat eaten by the heathens is changed into evil spirits.* In both cases, however, communion is established with the spirit world. In the case of the heathens this was communion with the evil spirits, symbolized by the sacrificial meat and sacrificial wine, while with the Christians it was communion with

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Christ, symbolized by bread and wine. Furthermore, just as the heathens at their sacrificial feasts came into communion not only with the particular demon in whose honor the feast was held, but with the entire world of evil spirits, which constitutes a single unit, so the Christians by receiving the bread and wine had communion not only with the individual spirit of Christ, but with all the spirits in the kingdom of God, whose king Christ is. Paul describes this great community as the ‘body of the Lord’.. Christ is its head, and the whole created good spirit world, including all human beings who believe in God, are its limbs. Whoever, therefore, is in communion with Christ, is also in communion with the limbs of Christ. This communion is symbolized at the Lord’s Supper especially by the single piece of bread; just as it, prior to its distribution, constituted a whole, so the many among whom it is distributed are to constitute one unit through the bond of love. ‘Just as it is but one piece of bread, so we, although many, are but one spiritual body, for we all share in that one bread.’ (*I Corinthians 10: 17*)

“The image that all who belong to Christ form one spiritual body with him is frequently employed by Paul in his epistles. It is what you call the ‘*communion of saints*’ in your creed.

“In support of your false doctrine of the transubstantiation of bread and wine into the person of Christ, you quote the words allegedly used by him: ‘This is my body – this is my blood’, emphasizing that in both cases he said ‘is’ and not ‘signifies’. How do you know that in the language he spoke Christ used a word corresponding to your word ‘is’? You do not know the words of the Aramaic tongue spoken by him, and you no longer have the original Greek text of the New Testament. In reality, Christ at the Last Supper said nothing to indicate anything beyond a reference to the bread and the wine as symbols of his death the following day on behalf of the Redemption of the world.

“Let us assume, however, that he really said: ‘This is my body – this is my blood’. Everyone familiar with the Bible knows that Christ spoke *only in parables*, as he himself says: ‘These things have I told you in figurative speech; but the hour is coming, when I shall no longer speak to you figuratively.’ (*John 16: 25*) Do you recall when it was that he spoke these words? As you will be able to confirm, it was *on the occasion of the Last Supper*, but a few hours before his death. *As a man he said everything in parables*. ‘All these things Jesus spoke unto the crowds in parables; *he said nothing to them without using parables.*’ (*Matthew 13: 34*) Moreover, on the eve of his death he spoke not only of bread and wine as symbols of his approaching death, but in another parable he described his living relationship with the disciples: ‘I am the vine, and you are the branches.’ (*John 15: 5*)

So, if you are not willing to accept the bread and the wine in a figurative sense, you may also not assign a figurative meaning to his words of the vine and its branches; instead you would have to claim that by speaking the words ‘I am the vine and you are the branches’ Christ was transformed into a vine and his disciples into its branches. The mode of expression is the same in both cases, and one transformation is no more difficult than the other, both being equally impossible.

“It is understandable that the Catholic Church should look for even the most far-fetched evidence from the Bible to support its preposterous doctrine. Thus it accepts other figurative expressions literally, where Christ says of himself that he is the ‘bread’ that came down from heaven, and also where he says that his flesh is really a food and his blood is really a drink. This is all to be taken in a spiritual sense, as Christ never wearied of repeating. ‘It is the Spirit that gives life; the flesh contributes nothing. *The words that I have spoken unto you are spirit, and are life.*’ (John 6: 63) Speaking of himself, he says that it is his ‘food’ to do the will of his heavenly Father. He promised the Samaritan woman at Jacob’s well that he would give her ‘water’ that flows to eternal life. These are all symbolic expressions that must never be taken literally, as that would lead to the sheerest absurdities. Christ is not truly a vine and his disciples are not truly branches. The bread and the wine at the Lord’s table are not actually his body and his blood. All of this is to be taken spiritually and figuratively, and it was so understood by the Apostles and by all the Christians of the early centuries.

“The Divine service that centers on the alleged transubstantiation of bread and wine into the person of Christ is known to Catholics as the ‘Mass’. It is also referred to as the re-enactment of the Crucifixion. There is no such thing as a re-enactment of the death of Christ, not even a bloodless re-enactment. Just how do you think Christ’s death on the Cross could be re-enacted bloodlessly? You really do not think at all in this, because the subject does not lend itself to reasonable thoughts.

“The Mass came about through an extension of the prayers offered at the celebration of the Lord’s Supper in early Christian times, but in the course of the centuries it has lost all the features that made it a communal meal and a meal in memory of the Lord. Thus the present day ‘mass’ retains nothing of the good except a series of prayers that can just as well be said by anyone in private. They do not need the help of any priest. The great faith Catholics place in the effectiveness of paid masses is unfortunately a great self-delusion.

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“Restore to the people the Communion ceremony of the days of the Apostles. It was a sacred rite that brought the people blessings! It should be observed frequently, the most appropriate occasions being the eves of your high church festivals or the days of the festivals themselves. You may come together to observe this celebration also on other days that are of special significance to you.. You can do this without outside help, at home in your own family circle. No so-called ‘priests’ or other clerics of any other kind are necessary, and no churches. In every circle of the faithful there will be someone who understands how to conduct the Communion service in a worthy manner.

“Because of the importance of the subject I want to give you a brief description of such a ceremony.

“The best bread to use is unleavened bread, or what you know as ‘matzoh’. Pour the wine, either red or white, into a chalice of glass or crystal. Put the bread and wine on a table covered with a white cloth. Keep the chalice containing the wine covered until it is used, so that nothing will contaminate it. Similarly, you may cover the bread with a clean cloth. In addition, you may follow the custom of the early Christians and place a simple cross – not a crucifix – on the table. Place seven candles behind the cross, arranged so that the center one is directly behind and close to the cross.

“When you have gathered at the appointed hour, open the service with a song appropriate to this ceremony. After this, the person leading the service offers a prayer in his own words, followed by the reading of some psalm that is suited to this hour. He may, if he likes, select from a number of different psalms the verses he considers most fitting. Next comes a reading from the Holy Writ. If someone is present who can give a short sermon, this also will be of value.

“After that the congregation devotes several minutes to silent reflection, thinking over their sins and shortcomings and in true repentance asking God for forgiveness. Then the leader, or the whole congregation in unison, recites the 130th Psalm: ‘Out of the depths I cry out to thee, O God!’ At the conclusion of this psalm of repentance, the leader approaches the table and in words of his own choosing prays that God may bless the bread and the wine, so that they may contribute to the Salvation of all who partake of them. He thereupon breaks morsels from the bread and hands them, one by one, to each worshipper present, with the words: “Take this and eat; it is the symbol of the body of Christ, our Redeemer, who died upon the Cross so that we might be saved!’ These words are pronounced only once, very

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slowly, as he distributes the bread, which the worshippers eat as soon as they receive it into their hands. The officiating member is the last to take a piece and eat it. In the same manner he then passes the cup from member to member, saying: ‘Drink you all from it. This is the symbol of the blood of our lord Jesus Christ, which was shed for the forgiveness of our sins!’ Again, the leader is the last to drink from the chalice. He then offers a prayer of thanksgiving, and the service is closed with a song.

“If there is a deep-trance medium present, the spirit that speaks through him will take charge of the ceremony and give the necessary directions.

“It is not at all forbidden for the Communion service to be followed by a joyful social event, which may include a meal, for it is right that you should feel happy and express your inner joy. You should enjoy not only God’s spiritual gifts but also His earthly blessings joyously and cheerfully, without exceeding the bounds of propriety, giving thanks to God.

d. “The Catholic Church has a *Sacrament of Penance*. According to the teachings of the New Testament, ‘penance’ signifies a *change of heart*. John the Baptist preached repentance as a means to obtain forgiveness for sins, and of Christ it is related: ‘From that time on, Jesus began to preach the message of salvation, saying, “Repent, for the kingdom of heaven is at hand.”’ (*Matthew 4: 17*) ‘Repent’ literally means: ‘Change your manner of thinking.’ Repentance is therefore a spiritual change, by which the mind ceases to harbor evil thoughts and turns to God. Whoever lays aside a former evil habit and acquires a good one gives evidence of a change of heart and is one of the penitents.

“The Catholics give a far wider scope to the sacrament of penance. They do not regard reformation in thought and conduct as sufficient. The Catholic Church demands, rather, as a condition for such reformation and reconciliation with God, *the confession of each individual grave sin before a Catholic priest*, who alone, according to its teachings, has the power to act in God’s place in granting pardon. For Catholics, there can be no pardon without priestly absolution, and in this way the Church tightly binds its adherents to the priesthood and to the church organization. This is the spiritual power by which it exercises unrestricted domination over their souls.

“‘No one can forgive sins, save God alone.’ In making this statement to Christ, the scribes were right. No mortal and no priest can grant absolution; even Christ could not. It is true that God can commission a mortal as His instrument to tell a particular sinner that his sins are forgiven.

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A commission of this kind was given by Him to the prophet Nathan, whom God sent to David to say that He had pardoned him for the sins of adultery and murder. Similarly, Christ had been specially empowered by God in those individual cases in which he told the sinners that they had been forgiven. He did not grant this pardon himself or at his own discretion, but announced it only to those whom God, through His spirit messengers, had designated as being worthy of forgiveness. This is confirmed by Christ, when he expressly tells his opponents that his Father had authorized him to do so – not given him authority to cover all cases at his own pleasure, but only specific authority in each individual instance.

“The Catholic priest, however, asserts that he has been invested by his bishop with the power to grant or deny absolution to the faithful according to his own human judgment. How can he tell whether God has pardoned the sins of one person and not those of another? Or do you delude yourselves into thinking that God will pardon one sinner because he has been absolved by a priest, and deny pardon to another because a priest has refused to absolve him? Or do God’s spirit messengers direct the priest, as they did the prophet Nathan and Christ, when to grant and when to deny absolution? Does the priest perhaps have some other supernatural gift to guide him in this decision? Can he read in the hearts of those confessing whether God has forgiven their sins? The Catholic priesthood must admit that it is not so gifted. How can they assure their fellowmen that God has pardoned their sins, when they have not the slightest grounds for knowing whether this is true or not? The priest can neither read the heart of the sinner, nor know the will of God. Although you say that absolution is contingent on the condition that the person confessing truly repent of his sin and earnestly strive to mend his ways, the absurdity of priestly absolution lies in the very fact that the priest is never in a position to know whether the confessor is sincere. He can never, therefore, say: ‘I absolve thee of thy sins.’ At the most he can say: ‘May God absolve thee of thy sins!’ One need not be a priest in order to utter a wish of this kind. Anyone can do so. It is merely the expression of a desire and exerts no effect. However, the priest says explicitly, ‘I absolve thee of thy sins’, and thereby pronounces a judicial sentence of whose validity in the eyes of God he knows nothing. What would you think of an earthly judge who pronounced sentences without the force of law behind them? That would be a farce, wouldn’t it? So is the Catholic doctrine of the remission of sins through a priest, as your common sense must tell you. The truth of the matter is this: whoever sincerely repents of his sins and turns to God will be forgiven by Him, regardless of whether or not he has received the forgiveness of a priest, and whoever does not repent will not be forgiven

by God, no matter how often he may have received priestly absolution. Your doctrine of the remission of sins by priests is therefore one of the greatest human fallacies that have crept into religion in the course of time.

“In support of its contention that its priests have the power of granting absolution, the Catholic Church invokes a spurious Biblical passage, to which I called your attention on the occasion of our first meeting. This reads: ‘If you forgive the sins of others, they are forgiven unto them; if you do not forgive their sins, they are retained.’ (*John 20: 23*) As you already know, a single word was left out of the Greek text, thereby completely changing the sense of the passage. Instead of ‘them’ the original text had ‘you’, whence the passage would read: ‘If you forgive the sins of others, yours will be forgiven. If you retain (or do not forgive) them, your own shall be retained (not forgiven).’ In these words Christ voices the same teaching that is contained in the words of the Lord’s Prayer: ‘Forgive us our sins, as we forgive those who have sinned against us’, and in the words that he uttered immediately after the Lord’s Prayer: ‘For if you forgive others their trespasses, your heavenly Father will also forgive you. But if you do not forgive others, your heavenly Father will not forgive your trespasses either.’ (*Matthew 6: 14-15*)

“Inasmuch as the power of remitting sins, such as is claimed by the Catholic Church, does not and cannot exist, it was never either taught nor exercised in the early days of Christianity. Hence the Christians of those times were never required to confess their sins to a priest, but were urged, in accordance with the teachings of Christ, to confess their sins to *one another*, namely those sins which they had committed against each other. They were expected to acknowledge the wrongs that they had committed against their neighbors to the neighbors themselves and thereby to effect a reconciliation, for this is, after all, the only and the quickest way of making atonement. If a person who has offended you comes to you and admits that he was in the wrong, you will gladly give him your hand in reconciliation. It is this that Christ is requesting when he says: ‘If, when you are offering a gift at the altar, you remember that your brother has a grievance against you, leave your gift before the altar, and first go and be reconciled with your brother, and then come back and offer your gift.’ (*Matthew 5: 23-24*)

“If confession before a priest and absolution by him were necessary for the remission of sins, Christ and the Apostles would not have neglected to point this out again and again. It would have constituted the most important part of the Christian teachings, since without forgiveness of one’s sins no one can enter the kingdom of heaven. Nevertheless, neither Christ

nor the Apostles make any mention of confession before a priest, nor of absolution by him.

“Confession and absolution by a priest are human institutions that do not make the road to God any easier for the believer. Instead, they make it more difficult by lulling him into a false sense of security. He confesses, receives absolution from the priest, and goes his way, thinking that he has made his peace with God. He thus becomes the victim of a great deception. Every error in the truth of Salvation is like the wrong path taken by the wanderer that leads him away from, rather than toward, his goal.

“In the Catholic religion the so-called *outward ‘penitential exercises’* play a major role. It prescribes abstinence from certain foods on certain days, ordains days of fasting, considers physical castigation to be a higher degree of excellence, recommends pilgrimages, and demands celibacy of its priests and those in religious orders as a step closer to perfection. All these things have nothing to do with the true idea of repentance and inner perfection. Christ never fasted voluntarily and never mortified the flesh. When he fasted in the desert it was because he was forced to. He could not avoid it, since the desert offered nothing edible. Consequently, you will not find a single word in the teachings of Christ or in the epistles of the disciples enjoining people to abstain from certain foods, or to castigate their bodies. On the contrary, such things are described as being of no value. Thus Paul writes to the Corinthians: ‘The food that we eat or do not eat in no way affects our standing in the eyes of God.’ (*I Corinthians 8: 8*) To the Colossians he writes: ‘If, then, being with Christ, you have freed yourselves wholly from the spirit powers that rule the world, why do you still submit to ordinances like: Do not touch this, do not eat that, do not handle this. – as though you were still subjects of the world? All such things exist in order to be used and consumed. Such ordinances are *human laws and human doctrines* and, although reputed as wise as a result of self-imposed piety, outward humility and mortification of the body, they have *no real value*, and only serve to completely gratify the flesh.’ (*Colossians 2: 20-23*)

“All of the ordinances imposed upon mankind by the various Christian religions originated not with Christ, but, as Paul writes to Timothy, ‘with those who have fallen away from the true faith and turned to spirits of deceit and to doctrines inspired by demons. They have been seduced by the deceitful behavior of lying preachers, who carry a brand of guilt on their own consciences. These men *forbid marriage and demand abstinence from certain foods*, although these were created to be enjoyed with a prayer of thanks by those who believe and by all who have come to a full knowledge of the truth. For all things created by God are good and nothing is

forbidden, if you partake of it with a prayer of thanks; it is sanctified by God's word and by prayer.' (*I Timothy 4: 1-5*)

“The Catholic Church is one of those that highly values abstinence from food on specified days, for which its rules of fasting prescribe a single meal. It forbids its clergy and those in religious orders to marry and regards the monastic state as the most perfect state. Also this church has turned to doctrines inspired by demons, for these are all purely human ordinances that, according to the words of the Apostle, are reputed as wise as a result of *self-imposed piety*, outward humility and mortification of the body, but have no real value. They have no value for the Salvation of mankind, and, consequently, no church has the right to force such ordinances upon its followers and to brand any infraction thereof as a ‘grave sin’.

“It is true that your church [Catholic] maintains, as regards its ordinance of celibacy, that there is no compulsion in the matter, since no one is obliged to enter the priesthood or any of the orders. True enough, nobody is forced to become a priest, a monk, or a nun, but if anyone believes that he has been called to proclaim the truths pertaining to Salvation as a priest, that Church does compel him to a vow of celibacy, giving him the choice only between abandoning his chosen calling, or taking the vow to live a life of celibacy ordained not by God but by church ordinance. He is, therefore, subjected to the greatest spiritual stress that can be exerted upon a human, for although the church openly compels no one to join a religious order and, in consequence, to remain unmarried, it nevertheless exercises soul-wrenching pressure of the most powerful kind by picturing a monastic existence as the acme of perfection. Now it so happens that it is precisely the best individuals who regard it as their duty to attain to the ideal of perfection; and since a celibate life as the member of a religious order has falsely been held up as the ideal, their striving to become perfect inevitably compels them to remain unmarried.

“Let it not be said that God gives those who feel called to join the priesthood or a religious order the strength to lead a life of unblemished chastity. That is utter self-delusion. God gives strength only for the fulfillment of that which is God's will, but not for the accomplishment of what men impose upon themselves or on their fellows in an outward display of so-called piety in violation of God's will. Goodness and perfection lie only in doing what is in keeping with the will of God, and this is *at all times wholly voluntary*.. Never, however, can something be good or perfect if it is done under compulsion, not even if the first step was voluntarily taken but subsequently involves lifelong compulsion. Not even God exercises compulsion upon anyone to do His will. How then can a church deprive

people of their right to self-determination, a right upon which God Himself never encroaches? Compulsion and enslavement are the measures by which evil governs; the rule of goodness is based on liberty. Evil, and nothing else, has introduced oppression into religion. The mania for unrestricted power over others is responsible for the introduction into the Catholic Church of the suppression of personal liberty in the guise of achieving greater perfection. The celibacy of the clergy, as well as a monastic life with vows of poverty, chastity in the form of celibacy, and blind obedience to ecclesiastical authority are the most powerful weapons of the Catholic religion for strengthening its internal organization. Neither Christ nor the Apostles know a priesthood such as the Catholic Church's; they do not recognize any religious orders. They never taught nor founded anything of that nature. They did not proclaim that the ideal perfection lay in taking vows of poverty and of chastity in the form of celibacy, and least of all, in blind obedience to ecclesiastic superiors.

“They know no *voluntary poverty*, as the Catholic Church defines the term. They founded no monastic orders, nor did they teach that such should be founded for people to enter, and on entering, endow them with their worldly goods. Can the members of monastic orders truthfully be called poor? Are they not rather relieved for the rest of their days of all worry on the score of support? Is not the table set for them every day? Is that what you call poverty? If all people were as well off, there would be no poverty in the world. If ideal perfection is to be found in poverty, how is it that so many monasteries are so rich in worldly possessions? If poverty is the ideal condition for the individual, it must also be the ideal condition for the community. Furthermore, why do your clergy, who preach voluntary poverty as one of the highest degrees of perfection, not practice it themselves? Whoever preaches an ideal should surely be the first to practice it. Or do you perhaps call your clergy poor? Is the pope poor? Are the bishops poor? Are the priests poor? There would be no more poverty on earth if everyone was as well off as those who preach poverty as an ideal.

“You invoke Christ’s speech to the rich youth to prove that voluntary poverty is necessary to perfection, but your interpretation of his words is quite incorrect. When Christ said to the young man: ‘If you want to be perfect, then sell everything you have and distribute the proceeds to the poor, and you will have treasure in heaven; then come and follow me’, this advice was for that particular youth, whose heart was set upon his money and possessions, which had become a snare for him and prevented his admission into the kingdom of God. When, on receiving this advice, the youth turned his back on Christ, the Lord said to his disciples: ‘My children,

how difficult it is for those who have *put their faith in money and possessions* to enter into the kingdom of God!’ Not everyone who is blessed with worldly goods is ‘rich’ in the sense Christ alluded to here, but only those whose hearts are set upon Mammon and who make a god of him. Abraham, Isaac, Jacob, Job, and David were rich in material possessions, without belonging to that class of the rich to which Christ referred, for their wealth did not stand in their way on their road to God. Christ would never have told them to sell all they had, in order to become perfect. It was a different matter in the case of the rich youth, whose love of riches was such that it would not let him follow the call of God. He would rather do without the kingdom of God than without his wealth.

“All people encounter obstacles when they attempt to come nearer to God. These obstacles are as different as are the individual themselves. It is each person’s task to remove his own particular obstacle, as is indicated in the words of Christ: ‘If your eye causes you trouble, pluck it out, and cast it from you.’ If there is anything in your life that hinders you from fulfilling the will of God, part with it, though it be as dear to you as your eye. In the case of the rich youth, his wealth was the hindrance, which is why he was asked to part with it by selling all he had and giving the proceeds to the poor. If, however, wealth does not constitute a hindrance in someone’s progress towards God, he has no occasion for parting with his possessions. Furthermore, if it were incumbent upon all to sell their possessions in order to attain perfection, it would be wrong for anyone to acquire property, for if the retention of money and possessions is a hindrance to perfection, so, surely, would be its acquisition. In that case the churches and monasteries would certainly not be allowed to acquire and hold property.

“Christ himself was not poor before he appeared in public. He owned several houses, which he had acquired by dint of hard work. He sold them when he began to preach, giving the proceeds to those of his friends with whom he lodged while appearing in public. Therefore, although he no longer owned property after he had entered upon his career as a teacher, he had no need to beg of anyone.

“Another of the ideals of perfection according to the views of the Catholic Church is that of *absolute chastity* in the form of celibacy. Absolute chastity is something that everyone should and can observe, but it has nothing to do with celibacy, for there is nothing unchaste in matrimony. Married people can be perfectly chaste, and the unmarried ones quite the opposite, even if they are priests or members of a religious order.

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“True chastity consists in exercising moderation in matters pertaining to the natural laws of sex life. Just as moderation in eating and drinking does not lie in the forcible suppression of hunger and thirst, but in refraining from consuming food and drink to excess, so also in the case of sex life. The sex drive has been implanted in all created beings by the Creator, as one of Nature’s laws, and since whatever He has created is good, it should not be forcibly suppressed by man, but should be used within the limits set by God.

“The law of procreation applies to all human beings, and *founding a family is an order of God’s that no one may avoid without punishment*. Procreation on earth is the way by which the fallen spirits must progress through Nature’s stages in order that they may reach perfection. God in His wisdom ordained that those of the fallen spirits that have progressed to a given terrestrial stage help their brothers and sisters, by way of procreation, to rise from the lower to the higher stages of nature. If human brothers and sisters fall into the same pit, the first one to succeed in climbing out of it will lend the others a hand, so that they too may escape. That is a duty brothers and sisters owe one another.

“It is from this viewpoint of God’s wisdom and mercy that you should consider the law of sex life. God has made the sex drive as strong as it is because *procreation is a part of His Plan of Salvation* and so that His creatures may find it less easy to shirk their duty of collaborating with Him in carrying out that plan.

“It is therefore clear that this is a duty from which a person can be absolved only by the weightiest of reasons. Hence, *the vow of celibacy is a grave offense against the will of God..* Neither Catholic priests nor the members of monastic orders have adequate grounds in the eyes of God for remaining unmarried.

“I know that celibacy has been justified on the basis of the seventh chapter of the first Epistle to the Corinthians, in which Paul gives several reasons why it is better to remain unmarried. He advises marriage only for those for whom celibacy has perils.

“*This view of the Apostle’s was false*, and he had received no authority from Christ to preach such a doctrine. Paul himself was well aware of this, as you will see if you will read that chapter carefully. If you do, you will notice something that occurs nowhere else in any of his epistles, namely, Paul’s repeated insistence that he is voicing *his personal views only* as regards celibacy, and that in this respect he is speaking under *no mandate from the Lord*. Hence the constant reiteration of the words: ‘I say’. ‘But I say to the unmarried men and especially to the widows....’ ‘Not I, but the

Lord commands the married....’ ‘But to the rest say I, not the Lord....’ ‘As for the unmarried young women I have no explicit commandment from the Lord, but give only *my opinion*....’ At the end of the chapter he again emphasizes: ‘*That is my opinion!*’ His opinion was mistaken, even if his last sentence closes with the remark that he believes that he also possesses a spirit of God’.

“Paul himself was not married, a state which he justified by the fact that his calling as a preacher required him to make long and frequent journeys over an extended area. Had he had a family, these travels would have been impossible, for he could neither have taken his wife and children with him nor have abandoned them for months and years at a time. Paul’s own unmarried state made him narrow-minded and fanatical about this subject. All people have their human faults, a fact for which allowance must be made even in the case of the Apostles.

“Paul was subsequently enlightened by Christ as to his misconception about celibacy and was directed to correct his viewpoint in a letter addressed to all the congregations. This is the letter I told you about on the evening of our first meeting, and in which a number of other passages in his earlier letters that had led to misunderstandings were also corrected. On that occasion I told you that this letter had later been destroyed because a number of the explanations and corrections that it contained were not acceptable to the Church of the later age and its teachings.

“How radically Paul changed his views on celibacy in consequence of the enlightenment he received from his Master can be seen from his writings to Timothy and to Titus. He, who had written to the Corinthians that he wished they all were unmarried, as he was, now no longer tolerates the appointment of an unmarried man or woman to any office in the congregation. Judging from his Epistle to the Corinthians one might have expected that he would have preferred unmarried individuals for the posts in question, but no – all *had to* be married. ‘So *must* the bishop be the husband of one wife..... He must govern his own household in exemplary fashion, and with the utmost dignity teach his children obedience; for if a man cannot govern his own family, how shall he be able to take care of God’s congregation?’ ‘The deacons, too, must be husbands; they must do a good job of governing their children and their own households.’ (*I Timothy 3: 2-12*) A similar injunction is addressed to Titus, that he should choose no unmarried men as elders, but only married men whose children were of the faith. (*Titus 1: 6*) Whereas he had written to the Corinthians that he wishes widows to remain unmarried, he writes to Timothy: ‘I desire, therefore, that

the younger widows remarry, bear children, and preside over their households.’ (*I Timothy 5: 14*)

“When Paul stresses the point that bishops and deacons must be ‘husbands of *one* wife’, he does not mean that men may not enter into a second marriage, for if he recommends that widows remarry, as he does in his letter to Timothy, then surely he concedes the same right to widowers. The term ‘husband of one wife’ is used because several men who became converted from paganism to Christianity had concubines in addition to their wedded wives, a fact which was generally known. Because of the detrimental effects that could arise therefrom, Paul would not tolerate the appointment of such men to service in the religious communities. For such offices he wanted only married men of good repute among both Christians and non-Christians, as he writes to Timothy: ‘Moreover, he must have a good reputation also among the non-Christians, so that he will not be maligned and fall into the slanderer’s snare.’ (*I Timothy 3: 7*)

“For a thousand years, matrimony, which Paul made a duty for the elders, bishops and deacons of his time, was permitted to Catholic priests also. When the papacy forced celibacy upon the clergy, its motives for doing so were not based on any lofty religious grounds, for such could hardly have existed, since otherwise they would have led to the imposition of the rule of celibacy in the first days of the Christian Church. The later determining factor was *a purely worldly viewpoint*, namely, strengthening the power of the pope, for a clergyman who is bound by no family ties is a far more pliable tool of his ecclesiastical organization than a priest who enjoys the moral and material support of a wife and children. It might be added that it was likely that a celibate priest would bequeath his property to the Church.

“*The dangers of celibacy*, which caused a man like Paul to reject *unmarried persons as servants of the church*, are the same in all ages. They were no greater then than they are today. The alleged gain in purity of morals and devotion to the cause of God in the case of a celibate clergy is a mere pretext that has ever proven fallacious.

“What has been said concerning the vows of absolute poverty and permanent chastity in the form of celibacy applies equally to the vow of *unquestioning obedience to human superiors*. This also is contrary to the will of God, being merely an invention of man’s lust for power.

“God gave every spirit at the moment of its creation, as His greatest gift, the gift of *free will*. God does not restrict anyone’s liberty to govern by their own personal decisions what they will do and not do. It is also not His

will that it should be restricted by humans, since everybody is *personally* responsible for everything they do throughout every moment of their lives. It is a responsibility that no one can take over for you. No one can justify himself before God by appealing to the fact that he subordinated his will and his personal decision to the will of another. As soon as a person has reached the age of reason, he must never subordinate his will blindly to that of any fellowman, whether an ecclesiastical or a secular authority. Blind obedience is due to God alone. When it says in the Bible, ‘Obedience is better than sacrifice’, this refers only to obedience to God, never to obedience to man, in spite of the fact that people in authority, and ecclesiastics in particular, are prone to quote this passage from the Bible in order to secure the blind obedience of their subordinates. The false doctrine has also been propounded that blind obedience to an ecclesiastical superior relieves the obedient person of all personal responsibility for the actions involved, that the only thing he may not do is be obedient to the point of committing a sin. This is a big misconception, for man is personally responsible not only for such wrongs as he may commit, but also for any good deeds he fails to perform. In fact, the sins of omission may often be more serious than those of commission.

“According to your doctrine, if an ecclesiastical superior orders a subordinate to commit theft, that order must not be obeyed. If, on the other hand, the superior forbids his subordinate, for example, to help a fellowman when it is in the subordinate’s power to do so, the latter must refrain from giving help, despite the fact that in the eyes of God failing to help might be a far greater sin than the theft. In such a case the subordinate could not justify himself before God by contending that his duty toward his superior prevented him from doing a good deed that he would have performed had he been free to follow the dictates of his own conscience. *On the contrary, it is his duty to obey the dictates of his conscience under all circumstances.* Another man’s conscience can never replace one’s own. To every individual God has allotted a special task, and they must fulfill it, without allowing themselves to be prevented from doing so by human orders or manmade ordinances. It follows that no one may subordinate his own will to that of another by virtue of a vow of obedience. The vow of obedience that is rendered by your priests and members of religious orders is, therefore, against God’s will.

“In the case of secular authorities also, obedience is due them only to the extent that their laws do not conflict with those of God.

“You cite the words of the Apostle Paul found in the opening lines of the 13th chapter of the Epistle to the Romans as a basis for your doctrine that

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man owes obedience to his human superiors, but you have completely misunderstood the sense of these words and have translated them quite incorrectly. Paul is not speaking here of temporal authorities but of the spiritual ones that God assigns to everyone. To each of you God has allotted His spirits for your direction and guidance, more of them to some, fewer to others, depending upon the magnitude of the task a person has been assigned by God. These spirits of God are sent not only to protect you, to inwardly admonish you, warn you, teach you and encourage you to do good, but they also have the right to punish you. They bear God's sword of punishment, for the punishments that He inflicts are executed by His spirits, as you know from numerous passages of the Bible.

“I shall now give you the correct rendering of Paul's words: ‘Every soul should render obedience to the spirit forces under whose guidance it stands, for there are no spirit powers placed over you but those that have been appointed by God. Therefore, anyone who opposes these spirit powers opposes the will of God and thereby incurs punishment. These powers are not a source of fear to those who do good, but only to those who do evil. So, if you want to have no reason to fear such a power, then do what is good, and you will earn its praise, for these servants of God have been assigned to you for the accomplishment of good. But if you do evil, you have reason to be afraid. The spirit power does not bear the sword of punishment in vain. As a servant of God it is charged with avenging God's wrath on those who do evil. Therefore, be obedient to that power, not only in fear of God's wrath, but also following the voice of your conscience. Also make the spiritual sacrifices requested of you, for these powers are God's envoys, attending continually upon you for this very purpose. Render to all of them their due! If one of them demands sacrifices from you, then make them; if a spirit envoy demands the execution of a task, perform it; if one leads you to fear something, then fear it; if one shows you something as valuable, then value it! Leave nothing undone that these Divine powers ask of you. You fulfill your obligations in every case if you love one another, for he who loves his neighbor has fulfilled the whole law.’

“How could you interpret these words as referring to your worldly rulers? Do you seriously believe that every earthly authority is appointed by God? Did the countless kings and princes of history, who in so many cases were instruments of evil, rule ‘by the grace of God’, or did they not rather rule by the ‘grace of the Devil?’ Do the words from the passage I have quoted: ‘for they are servants of God for the accomplishment of good’, apply to those rulers also who committed the greatest acts of cruelty, injustice and oppression against their wretched subjects? You mortals put your secular

and religious leaders into power by virtue of manmade ordinances – not God. A spirit of God participates neither in your coronations nor in the election of your popes and bishops.

“When in your translation of the text in question you speak of ‘taxes’ and ‘dues’ and think that the passage refers to the earthly rulers to whom these are due, you forget that there are also *spiritual dues* that you owe to God. They are the fruits of the spirit. Just as a tree’s ‘annual payment’ consists of the fruit it bears, so you, too, are called upon to render payment to God in the fruit that the spirits of God assigned to you are constantly endeavoring to bring to maturity.

“As you see, the Catholic ideals of perfection – voluntary poverty in religious orders, chastity in the form of celibacy, and blind obedience to ecclesiastical superiors – are in reality great fallacies, unknown to the early Christians.

“In connection with the Catholic Church’s doctrine of penance and the remission of sins, I must mention one very strange doctrine held by that church, namely the doctrine of *indulgences*. This is an appendage of the doctrine of the remission of sins, for if a church can forgive *sins*, why should it not also have the power to remit the *punishment* for them? By virtue of this doctrine, the church lays claim to the right to grant pardon. But just as only God can forgive sins, so only God can remit the punishment of sin. Especially strange is the reason advanced by the Catholic Church in support of this right to grant pardon. It speaks of a ‘church treasure’, a fund of surplus merits earned by Christ and the holy spirits. It then draws on these merits in the form of indulgences to the extent necessary to compensate for contrite sinners’ lack of merits, so that the punishments for their sins may be remitted wholly or in part, according to whether the indulgence is complete or partial.

“This doctrine of indulgence is absurd on various grounds.

“In the first place, no creature of God’s, neither spirit nor mortal, can render God more than is due Him. In the eyes of God, of whom it has been said that not even the heavens are pure in his sight, even the most perfect spirit is but a servant who is doing no more than its duty, even when it does the best that it can. *God recognizes no surplus of merit*. Even Christ did not perform more than his duty in what he achieved, for had he done less than he did, he would not have accomplished his exalted mission. He would have succumbed to hell and fallen from God. No one can do more than fulfill the will of God, and when he does so, he is doing no more than his duty. He cannot give an iota to others who may fail to do their duty. *Everyone must*

*work out their own Salvation.* That is the second reason why the merits of one person may not be applied on behalf of another. What is inadmissible according to your human laws of justice is equally inadmissible in God's justice. Just as your judges would never reduce the punishment of a lawbreaker because other citizens faithfully observe the law, so no remission of punishment is made to a sinner because others have obeyed God's laws. Where would that leave God's justice?

“Furthermore, just what do you imagine this church treasure of the surplus merits of others to be? Do you by chance think that spiritual life in God can be stored in a vault like the worldly treasures of your churches, to be drawn upon as needed for others? How irrational you mortals can often be! How utterly foolish is the procedure observed by the Catholic Church in the granting of indulgences! Can you, as reasoning beings, really believe that the remission of punishment for sins is contingent upon the observance of ridiculous outward behavior? Do you think that your punishment will be remitted if you recite your prayers upon a blessed rosary, but not when you pray to God without the rosary in hand? Do you think that you will receive complete remission of all your sins by virtue of reciting a certain prayer upon a certain day in a certain church, but not if you recite the same or even a better prayer in the privacy of your own room? That all punishment for your sins will be remitted at the hour of your death, merely because you are holding a blessed crucifix in your hand or wearing a scapular, associated by your church with so-called plenary indulgence? Do you honestly believe that the crucifix or the consecrated scapular can save you, if without them you would have incurred God's chastisement? Can you really believe that certain prayers, pilgrimages to shrines, and similar rites can bring about a remission of punishment determined and regulated by your church? Is it not rather blasphemy against the great and holy God to regard His manifestations of love and mercy as being contingent upon such absurdities? No human being, not even a pope or a bishop, can grant remission of punishment for sins. God alone repays each individual according to his works.

“God forgives and pardons according to the sinner's inner repentance and works of love. Whoever contritely turns to God will be pardoned by Him for his sins, and if, in addition, he strives to perform labors of love by forgiving the faults of his fellowmen and by helping them to the extent of his ability, the punishments that he may have incurred will be remitted correspondingly. That is why Christ says of Mary Magdalene: ‘Much will be forgiven her, for she loved much; but to whom little is forgiven, that person loved little.’ Naturally, the reference here is not to sexual love, but to

love of God and of one's neighbor. Whoever gives evidence of abundant love for his fellowmen will through being pardoned obtain remission of much of the punishment he has incurred by his sins. In one side of the scale are placed the penalties incurred through sin, in the other the sinner's deeds of love, and to the extent that the penalties outweigh the deeds of love, to that extent the sinner will be punished. Thus those to whom little is forgiven have little to show in the way of good deeds.

“Mary Magdalene had sinned greatly, but she had always shown herself to be ready to help the suffering and those who were persecuted unjustly. On that account much was forgiven her after she had abandoned her life of sin.

“It is true that Christ speaks of one sin that will not be forgiven either in this world or in that which is to come. The word ‘*forgive*’ is used here, as in so many other passages in the Bible, in the sense of ‘*pardon*’. For the sin Christ had in mind *there is no pardon; its punishment must be paid in full, ‘paid to the last farthing’*. This is the sin he described in the following words: ‘Every sin and blasphemy shall be forgiven unto man; but blasphemy against the spirit [world] shall not be forgiven. Even if someone speaks a word against the Son of Man, it shall be forgiven him; but if someone speaks against the holy spirit [world]<sup>6</sup>, that shall not be forgiven, neither in this world, nor in that which is to come.’ (*Matthew 12: 31-32*) Whoever has come to know the workings of the spirit of God, whose soul has had the light of the truth shine through it, imparted by God's spirits acting under His power, and who, out of worldly considerations, nevertheless rejects the truth commits a sin against the spirit [world] and shall incur a punishment for which there is no pardon. The reason for allowing no mercy in this case lies in the nature of this sin, for if the most convincing evidence of the truth that God's spirits can bring fails to induce a person to accept it, even though in his innermost being he recognizes and feels the truth as the truth, what other means are there to lead him to accept the truth? One thing only remains: he must be worn down inwardly through complete atonement for this sin; he must suffer hunger and misery, like the prodigal son. Only then will he be ready for God to offer him the truth again.

“The Jewish priesthood, the Pharisees and the scribes committed this sin against the spirit [world]. They had listened to the gospel preached by Christ and had daily seen with their own eyes its confirmation through the power of God's spirits, through which he healed the sick and raised the dead, and performed other miracles. More convincing proofs of the truth could

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<sup>6</sup> Corrections made on the basis of Johannes Greber's subsequent translation of the *New Testament* (1937).

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not have been offered, but in spite of them, his opponents would not accept the truth. On the contrary, they blasphemed against God's spirits who were working in Christ by declaring them to be 'devils'.

"In the same way you would sin against the spirit if, in the face of the overwhelming evidence you have received from the good spirit world, you were to reject the truths that have been given to you out of fear of your fellowmen or for any other reason.

"In the case of all other sins God shows far greater mercy than people deserve, provided only that they show their good intentions and strive to turn to the good. All mankind and sinful spirits have need of His mercy, for no one is without sin and steps spotless from this life into the Beyond. There are therefore also no human 'saints' in the sense taught by the Catholic Church.

"By 'saint' the Catholic Church understands something far different from the meaning attached to the term by the early Christians. The Apostles make frequent use of the word 'saints' in their epistles, applying it to all who accept Christ's gospel as God's truth and endeavor to live accordingly. Hence they address the members of the Christian congregations as 'saints'.. In so doing they are not implying that the early Christians were free from sin. On the contrary, they censure them in almost every epistle for their daily sins and their human infirmities. They knew that no human is without sin. 'If we claim that we have no sin, we deceive ourselves, and the truth is not in us,' writes the Apostle John.

"Your [Catholic] church takes a different view of this point, maintaining that those whom it reveres as 'saints' were either entirely free from sin throughout their lives, like the mother of Jesus, or that they committed no further sins after the day of their conversion. It teaches that these 'saints' go directly into the presence of God after their earthly death, and that God has confirmed their standing as saints by means of miracles. It furthermore presumes the power to pronounce infallibly whether or not a person is to be revered as a 'saint'.

"Saintliness lies in a person's will and disposition. Since no man, not even a pope, can infallibly read and judge another's disposition, no further proof is needed that canonization by humans can never lay claim to the truth. God alone is the judge of sainthood; there is no other. Only God knows the human heart; it is not in man's power to say whether a fellowman has merited God's love or incurred His hatred. It is monstrous human presumption to claim that one can infallibly say whether this or that person

is with God, for along with true saintliness there is also a false saintliness [sanctimoniousness], and often the two cannot be told apart.

“As for the alleged miracles God is said to have performed through the saints, many of these can be relegated to the realm of fable. Other happenings in the lives of these saints that may appear miraculous to you are simply the result of the fact that they had various mediumistic gifts and through them stood in communication with the spirit world, but whether it was the good or the evil spirits that manifested themselves is something you have no means of knowing at this late date. The Egyptian sorcerers of the time of Moses, and the magician Simon of Samaria, whom his contemporaries called ‘the great power of God’, performed more so-called miracles than any saint of the Catholic Church. Nevertheless, they worked them under the spell of Evil disguised as Good.

“God is not interested in revealing to you by means of miracles whether or not a person is a saint, for he desires *no veneration of saints* or of their relics, no pilgrimages to the tombs of saints or to any other shrines. All these things are nothing but glorified idolatry. Why did Satan want the body of Moses? Because he wanted to deliver it to the people of Israel as an object of veneration of the same sort that you pay to the remains of your ‘saints’.. Why did Michael contend with Satan for the body of Moses? For the same reason that you should not revere saints and their relics and hold pilgrimages today, namely, because the people of Israel would have diverted a large part of their worship from God to the body of Moses, and would have made this the object of a cult similar to that which you render today to the remains of your saints. You may say that you are worshipping God through the saints, but that is a mere pretext. In reality, Catholics put a great part of the faith they should be placing in God in the saints and in their images, statues and relics. If God had wanted that, He could just as well have allowed the Israelites to have the body of Moses.

“The early days of the Christian era had no veneration of saints *and no veneration of Mary*, to which, as you know yourself, more attention is given by your Church than to the veneration of God. The ‘Hail Mary’ is recited far more often than the ‘Lord’s Prayer’. Think of your rosary, which is recited in place of prayer on every possible occasion.

“Christ and his Apostles and the early Christians worshipped God only; they recognized no worship of spirits of the kingdom of God. Even in their time there were mortals who died as great ‘saints’ according to all human standards. Among them were John the Baptist, whom Christ called the greatest of all ever to be born of woman; Stephen, who died a martyr’s

death; and the Apostle James, to mention only a few of those whose death took place in Biblical times. However, it never occurred to the Apostles even to mention these men as saints, much less to make them the objects of divine worship, as is the case today. Mary is also never mentioned by the Apostles. The whole practice of veneration of saints is a human invention of a much later date. The Apostle Paul censures those who take pleasure in worshipping ‘angels’, meaning by ‘angels’ all spirits residing with God, or what you designate as ‘saints’.

“No holy spirit created by God possesses anything whatsoever in its own right. Therefore the spirit cannot of its own accord give anything to mankind. Everything comes from God. Hence, let all glory be to God alone! This also is the reason why God’s good spirits, when they manifest themselves to you, invariably decline your thanks. Whenever you tried to thank them, you received the reply: ‘Thank God!’

“e. In the Catholic Church you have a sacrament that you call ‘last rites’ [known today as ‘Anointing of the Sick’, eds.]. The early Christians also had the practice of anointing the sick with oil, but its significance was quite different from that which you now attach to the ‘last rites’.. You anoint the sick only in cases of life-threatening illness and do so primarily to secure forgiveness of the patient’s sins – and, only incidentally, an alleviation of his sickness. Among the early Christians, however, the anointing of the sick was for physical healing. Its effectiveness was dependent upon the patient’s eradication of sin from his heart.

“In the Epistle of the Apostle James you read: ‘If one of you is sick, let him send for the elders of the congregation; let them pray over him, after anointing him with oil in the name of the Lord. Their prayers, offered in faith, will bring aid to the sick person, and the Lord will help him up. If he has committed sins, they will be forgiven. Confess to one another the wrongs that you have done and pray for one another, that you may be healed. A righteous person’s fervent prayer has great power.’ (*James 5: 14-16*)

“The ‘elders’, as they were called, of the early Christian congregations were men who stood high in God’s favor and were endowed with the power of healing, as their visits to the sick were among their most important duties. By anointing the patients with oil, they transmitted their healing power to them in prayer. Through prayer, one comes into closer communion with God, Who is the source of all healing, and the more sincere the communion, the greater is the power derived from this source by the supplicant.

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“>From the healings performed by Christ you know that certain sicknesses are punishment for sins, particularly for sins against the love of one’s fellowman. Thus, Christ repeatedly warned those whom he had healed: ‘Sin no more, lest a worse thing befall you.’ It was necessary first of all to remove the sin that was the cause of the disease. This was done by the patient’s confessing the faults he had committed to those against whom he had committed them. He would, therefore, where possible, ask any person whom he had wronged to come to his sickbed, where a reconciliation would take place. It is for this reason that the Apostle James admonishes: ‘Confess therefore your sins to one another, that you may be healed.’ They were not directed to confess their sins to anyone indiscriminately, or to a priest, but to those against whom they had sinned. After the reconciliation with the injured party had taken place, God forgave the sin and the patient’s sickness left him by virtue of the elder’s healing power, transmitted to the patient, as has been said, through anointment and prayer.

“The words of the Apostle describe the noblest form of healing offered to man. It was a healing of the patient’s body and soul.

“What has become of this anointment and healing of the sick today? According to your doctrine, the oil used must be consecrated by a bishop and may be applied only by a priest ordained by a bishop, who must recite a prescribed prayer while administering the last rites. This, you believe, will bring about forgiveness of the sick person’s sins. You go so far as to administer the last rites to a person who has lost consciousness, in the belief that even though he is in that condition, the rites will effect forgiveness. Common sense should tell you that the anointing of an unconscious person cannot affect the state of his soul. Among the early Christians also it was not the anointing that brought about the forgiveness of sin; rather, the preceding forgiveness removed the obstacle and thus paved the way to healing, allowing the oil to exert its healing properties upon the patient. Inasmuch as in the rites practiced today all of the prerequisites that existed in the early Christian congregations are generally lacking, the so-called ‘last rites’ are a purely external ceremony, of no inward effect whatever.

“f. Early Christendom also had no *ordination of priests*. The word ‘priest’ is derived from the Greek word ‘presbyter’ used by the early church, which means ‘elder’. However, it does not refer to age in years, but to maturity in the cause of God. To them were applicable the words from the Wisdom of Solomon: ‘For honor is not measured in length of time, nor by number of years. But insight is the true gray hair of man, and a spotless life is true old age.’ (*Wisdom 4: 8-9*) Hence, the presbyters of the early

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Christian church were not selected for their office by mortals, since these are unable to judge the worthiness of their fellowmen. They were appointed at the Christians' gatherings for Divine worship through communication from God's spirits, who designated them as those chosen by God for His purposes. They were then solemnly acknowledged, amid the laying on of hands, by the members of their Christian congregations as invested with their office by virtue of God's wish.

“Whereof did their duties consist? Did they possess greater spiritual authority than other Christians? Did they possess spiritual authority that they exercised over their fellow Christians, making the latter dependent upon them in their relations toward God and for the attainment of Salvation? By no means! There was no priesthood then such as you have today. In those times there were no priests endowed with special spiritual powers that they alone could exercise. There were no priests to administer so-called sacraments, to forgive sins, or to dispense other forms of spiritual grace. There were no bishops by whom others were ordained as priests and invested with spiritual authority. The office of an ‘elder’ or ‘presbyter’ involved duties of quite another nature.

“Wherever people join together and assemble for a given purpose there must be a leader to maintain order and to see to it that all formalities are carried out as required to achieve the end in view. This was true also among the early Christians. They met for the purpose of worshipping God, of holding the Communion service, and of mutual upliftment and strengthening in the faith. Someone was needed to make the arrangements, to prepare the quarters, to fix the hours, to lead the whole assembly, and to see to it that all things were done in the best of order and harmony, for God is a God of order throughout all Creation. Just as He has appointed guides and leaders in the spirit world to supervise the execution of His ordinances, so it is His will that there should be leaders on earth in congregations seeking their Salvation, who arrange everything in such a manner that the faithful may derive the greatest possible spiritual benefit.

“This was the duty of the presbyters. First they attended to the practical details, determining at which house the meetings for Divine service were to be held, seeing to it that the premises were suitably arranged and provided with whatever might be needed, fixing the time of the meetings and, in general, looking after all requirements.

“However, they had even more important duties to perform with regard to the spiritual life of the congregation. During the Divine services many important directions concerning the spiritual progress of the faithful

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were given by the attendant spirits, and it was the presbyter's task to see to it that these directions and assignments were carried out promptly and conscientiously.

“Inasmuch as true religion is one of service to one's neighbor, the early Christians placed great value in the assistance given to the truly needy of the congregation, and it was the presbyter who was in constant touch with the families of his congregation and who consulted with them about all their troubles of body and soul. He was everyone's best friend. Everyone had unlimited confidence in him because he had been designated by God's spirit messengers as the one who was to share their sorrows and joys and to whom they could confide everything. In consequence of his selection by the spirit world he also possessed the Divine gift of always giving them the best of advice and assistance. He found out who needed help, visited the sick and the lonely, the widows and orphans, and saw to it that they received the help they needed from the other Christian families.

“It was the custom of the early Christians to bring to the meetings numerous gifts of the most varied nature and to entrust them to the elder in order that he might distribute them among the needy.

“Since the elder also possessed the power of healing and was of great help to the sick, it naturally followed that he won the love and affection of his fellow Christians also on purely human grounds by virtue of his activities. Moreover, because of their great confidence in him, the members of the congregation confided their spiritual troubles to him, frequently also confessing their sins to him and asking for advice. He on his part would uplift, console, and encourage them, pray with them, and be in every way a spiritual guide and a true shepherd to all.

“The early Christian congregations were composed of groups of neighbors and formed by a given number of families living within a certain radius. They could not be very large, since otherwise the limited space of a private house would not have accommodated them for their meetings. For this reason the number of congregations in a large town or a populous district was often quite considerable, each congregation having its own presbyter. Now it often happened that one congregation was composed primarily of well-to-do families, while another might consist almost entirely of the needy. Since the well-to-do families were eager to do as much good as possible with their wealth and did not always have the opportunity for this in their own congregation, it soon became necessary to establish ties among the separate congregations by selecting someone to keep in touch with all the presbyters of the district. It was that person's task to find out from the

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presbyters the number of those in need of assistance and what help was available. In this way a system of giving and helping was inaugurated, for the presbyters kept an accurate record both of the numbers of the poor and of the means available for aid in their respective congregations.

“The person who took charge of the exchange and distribution of supplies and relief for the congregations of an entire district was called ‘episcopos’, the word from which your modern word ‘bishop’ is derived. It means ‘supervisor’. He had no dealings with the members of the individual congregations. His duty was to meet with the presbyters of his district, to discuss and organize cooperative efforts in providing Christian aid, and to forward supplies to the various presbyters for final distribution. It was only natural that the presbyters and the ‘episcopos’, or bishop, should also discuss other important questions relating to their caring for the souls of their parishioners during such conferences.

“Like the presbyters, the bishop was not elected by mortals, but was appointed by pronouncement from the spirits of God. His influence on life in the Christian congregations was naturally very great, but it was an influence that rested upon the worth of his character and his exemplary conduct. For this reason his opinion was sought on all matters of importance. In all questions affecting the whole of the Christian community, the spirit world referred the presbyters to the bishop of their district, who was instructed by God’s spirit as to what he should do.

“However, you mortals are prone to abuse any influence you may acquire over your fellowmen, and the Christian congregations were later no exception to this rule. In the course of time, God’s spirits were banished from the Christian church, and presbyters and bishops were no longer appointed by the spirit world, but by persons of influence. Lust for power and other human vices made their appearance, for where God’s spirits are absent, other spirits, concerned not with man’s Salvation but with his perdition, are at work. Goodness governs through freedom, evil through compulsion. The original church, in which God’s spirits wielded the scepter, was a church of freedom for God’s children. The later church, which banished God’s spirits, became, under the influence of the Powers of Evil, a church of spiritual slavery in which the leaders assumed an authority that clashed with the will of God and by virtue of this authority blocked the direct path to God for the faithful. This situation has remained in the Catholic Church until today. The Catholics are bound to the robes of the priesthood, for without calling upon that priesthood there can be, according to the doctrine of that church, no forgiveness of sins, no presence of the Spirit of God, no Lord’s Supper, no anointing of the sick, and no legitimate

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marriage. Marriage has also been classified as a sacrament by your Church, but I need not speak further on the subject of marriage after what I have already told you.

“If Christ were to come back to earth today, he would again be forced to exclaim: ‘I pity the people!’ If the Christian churches of today are to become once more the bearers of the true teachings of Christ, they must return to the Divine service observed by the early Christian church. There is, of course, no hope that a return to the Christianity of Christ will be initiated by the leaders of today’s Christian churches. It must be started by the people. The people, who have been burdened with so many manmade rules in the name of religion, must learn anew to seek God and to do His will in the same manner as the early Christians, under the guidance of God’s spirits – for the sentence that the original Christian church took as a guiding principle holds true to the present day:

“‘Wherever God’s spirits are, there is the truth!’”

## Conclusion

We tend to reject anything that conflicts with our traditions. This is a part of human nature. Habit is the strongest of all forces in the life of the individual as in that of a people. That is why we cling so closely to the customs and habits handed down to us by our parents and observed from childhood on.

This is particularly true of anything related to the religion of our parents. What a child's father and mother hold up to it as sacred and Divine, what they practiced as a religious duty and imprinted as such on the child's heart, is difficult to eradicate completely. Even though most of us do not actually conduct ourselves in accordance with our early teachings, we continue to regard them as something to be held in reverence, as something before which we stand in awe and which we are not ready, outwardly at least, to discard completely. We still feel that our own funeral should be conducted in the traditional way of our fathers, even if we have led lives not consistent with their faith, holding that we owe that much at least to family and religious tradition. We are all so strongly colored by the religious opinions and feelings of our parental home and of our fellow believers, that something of the dye remains, no matter how often we may have bathed in the waters of an irreligious daily life.

This force of habit is the greatest enemy of truth in all fields and particularly in that of religion, not only discouraging people from seeking the truth by their own efforts, but driving them instinctively to reject without further investigation anything that may conflict with their previous ideas. For this there is only one remedy: *it is a personal experiencing of the truth.*

My own experience with respect to the truths related in this book was not very different. My religion had taught me that there is a God and a spirit world, and of this much I was convinced, but the fact that communication perceptible to the human senses could be established with that spirit world conflicted with the doctrine of my church, and I therefore regarded any such idea as folly. Consequently, when I was called upon one day to investigate what were allegedly spirit messages, I was inwardly convinced that I would easily be able to expose the whole matter as a fraud. Of course I realized that any such investigation could be conclusive only if conducted on the same scientific principles as those that must be applied in all fields if the truth is to be discovered. These are the laws of cause and effect, which are generally valid and admit of no exception. An effect without a corresponding cause is unthinkable in any field. Thus, wherever thoughts are uttered clearly and distinctly, there must be a bearer of these thoughts, a

thinking "I". If a human being utters thoughts that are and always have been unfamiliar to him, if he speaks and writes in foreign languages whose very sound he has never before heard, then it cannot be that person's own "I" that is the cause of the effect produced. This is all the more true if the speaking or writing are done during a state of utter unconsciousness, it being contrary to all reason to believe that a person in that condition can speak rationally for hours on the most difficult subjects and answer and discuss all questions and side issues in an intelligent manner. Still less would an unconscious person be able to speak and to write in a language he had never heard or studied. In a case of this kind we cannot accept the "I" of the person in question as the bearer of such messages and are driven to assume the presence of some other thinking entity that employs the unconscious person's body as an instrument for speech and writing. *This conclusion is inescapable, even if we apply the principles of the exact sciences.*

If, furthermore, these thinking entities, invisible to our eyes, assure us again and again that they are discarnate spirits, and if they explain to us the laws enabling them to communicate with mankind, we have the means of testing the truth of their statements. We need only to fulfill the conditions that are, according to the spirit world, required for them to communicate with us. If it then develops that, subject to the observance of the said conditions, communication with the spirits actually does occur, and, what is more, *everywhere and in every case* – then spirit communication is as undeniable as the fact that by the observance of the laws of radio transmission we can receive radio messages from points at a far distance from us. The validity of the laws is the same in both instances. The laws governing transmission by radio were not created today; they are as old as the universe, but they have been discovered only recently. So, too, the laws governing communication between the spirit world and mankind have always existed. They are not even a recent discovery, but people of every country and of every age have known these laws and used them for communicating with the Beyond.

My own experiences in this field, and the experiences of a thousand others, among whom were numerous scientific investigators, are not illusions, hallucinations or similar deceptions of the senses. They are purely objective events. I was in full possession of my senses while observing and testing the things I witnessed. I have no mediumistic gifts, being neither clairvoyant, clairaudient, nor a sensitive in any way. I know nothing of trance states in myself. Blessed with good health and steady nerves, I observed these things at the age of 50, after 25 years of service as a Catholic priest had familiarized me with the highs and lows of human life. I had seen

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innumerable cases of hysteria, extreme nervousness, insanity, epilepsy, and similar mental conditions in the daily discharge of my clerical duties, but what I saw in connection with spirit communication as related in this book was something utterly different. It did not bear even the remotest resemblance to abnormal occurrences in the domain of the psyche.

The reflection that I had everything at stake was in itself enough to compel me to conduct my observations with the utmost seriousness and conscientiousness. As a clergyman, I held a position that relieved me of all worldly care for the rest of my life, and obviously no one surrenders such a position to face the world without a means of support except for reasons of the weightiest kind. But surrender it I must, if the things that I had learned through what I took to be communication with the spirit world should prove to be true, for these were in conflict with the doctrines that I, as a Catholic priest, was called upon to preach to my fellow Catholics, and to apply in ministering to their souls. If the messages brought to me by the spirit world were based upon the truth, I would have to relinquish my position as a Catholic clergyman.

There is one more thing I wish to say to the reader of this book, in answer to the question of whether it is *imperative* that everyone should strive to enter into communication with God's spirit world in the manner described in this book. The answer is "No." – For whoever believes in God and trusts in Him, whoever obeys God's will according to the best of his knowledge, will reach God. This end can be achieved without a perceptible communication with God's spirit world. However, anyone who harbors doubt as to God's existence, who wishes to obtain clarity about whether or not the doctrines of his religion are true or false, who seeks enlightenment about the great questions involving the Here and the Hereafter can learn the truth only in one way: communication with the good spirit world.

To arrive at a firm conviction regarding his relationship to God and the Hereafter is the duty of every human being, according to the words of the Apostle Paul: "You may come to your own conclusions in your own way. When you have your own convictions, hold onto them before God. [...] *for anything that is done without a firm conviction of its lawfulness is a sin.*" (*Romans 14: 22-23*)

For the sincere truth seeker, truth is the treasure of which Christ says in a parable: "The kingdom of heaven is like a treasure buried in a field, which someone found [and buried again,] and, rejoicing in his find, went home and sold everything that he had, and bought that field." (*Matthew 13: 44*)