

# PSYCHO-SCIENTIFIC FRONTIERS

Selected publications from a variety of subjects of psycho-scientific research. Editor: Rolf Linnemann  
(Certificated Engineer) \* Steinweg 3b \* 32108 Bad Salzuflen \* Tel. (05222) 6558

Internet: <https://www.psygrenz.com>

Translator's email : [evak30@optusnet.com.au](mailto:evak30@optusnet.com.au)

E-Mail: [RoLi@psygrenz.de](mailto:RoLi@psygrenz.de)

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Pastor Johannes Greber

## Communicating with God's World of Spirit – its laws and its purpose

Personal experiences of a Catholic priest

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## 1.0 Personal experiences in the field of spiritual apparitions

### 1.1 My first step towards making contact with the world of spirit

So, I contemplated this, trying to understand; but it was too difficult for my understanding until I made contact with God's world of the spirit.  
Psalms 73; 16-17

It was during the later summer in 1923. I was a Catholic priest in a small rural community at that time. Besides, I also ran a relief society that was located in a neighbouring city. I went twice a week to the office of the relief society to deal with charitable work.

A man visited me there one day and asked me: "What do you think of Spiritism?" Before I had a chance to answer, he told me about his experiences. He was meeting with a small circle of people for a kind of church service once a week. One prayed, read the Holy Scriptures and discussed what was being read. Amongst those present was also a *young boy around 16 or 17 years old*. He was from a simple family, had a moderate level of education and absolved an apprenticeship in a private company. He would *suddenly collapse* at these meetings *as if he was dead* to then be immediately straighten up in a jerky fashion as if moved by an invisible force, he would then sit there with *closed eyes* and confer wonderful lectures to those present. He would also *answer questions* that were put to him. He would however refuse to answer questions of a purely physical nature. At the end of his lectures, he would fall forward again but immediately regain consciousness. He apparently didn't remember *the slightest of what he had said* and of what had happened. This youngster was fit and healthy. He told us that he suffered *no discomforts*, no headaches or any other indispositions after such an event.

The man that approached me closed his report with the words: "I would now like to know what you think about this, but I would like to ask you to participate at one of these meeting *yourself* before you give me your judgment, so that you can *personally convince* yourself about these events. You will then have an opportunity to ask the young man some questions yourself."

I had listened to his narration with great attentiveness. What could my reply be? I knew and understood nothing about the so-called "Spiritism". I might have read something here and there in newspapers. They had mainly been reports about the unmasking of mediums or other spiritistic trickeries. Ergo, certainly nothing positive. As a serious minded human being and as a priest into the bargain, I was asked to enter this field and expose myself to the danger of *ridicule*. I couldn't do that. The thought did indeed provoke me, namely to investigate the strange processes just described to me from a purely scientific point of view, if only I could do so in my own study. But I wasn't prepared to visit other families and to expose myself to gossip.

I therefore openly admitted to this gentleman that I had no personal experience in regards to "Spiritism" and that I could therefore not express an opinion of what he had experienced. I also had great concerns about accepting his invitation to participate at the kind of meetings he had described to me. I told him that I had to take my "black frock" *into consideration* and that I couldn't take the risk of being *decried as a "Spiritist"* by the public. My participation at these meeting would undoubtedly become common knowledge everywhere.

This man did however not accept my objections, he replied: “We are dealing with a *very important issue* here and this is something that you, as a priest and as someone that occupies a public position, *must be informed about*. According to my opinion you have at least the duty *to examine* this and to form a judgment about this *after* a detailed and unbiased examination. You are probably asked questions about these things quite often during your lifetime. And where can us laymen ask for elucidation, if not from a spiritual leader we trust and we can expect to hear the full truth from? These things can no longer be hushed up. The number of spiritistic circles in Germany increase on a daily basis. One finds them in almost all larger towns. I am well aware that the Churches would like to dismiss Spiritism as a deception or the work of the devil. But that doesn’t solve the problem.

Your fear that this might cause inconveniences for you is unfounded. Your participation at our meetings would not become publicly known. Because the few attendees are personalities that can keep quiet and they will avoid everything that could harm your reputation. You can therefore accept my invitation!”

I couldn’t get around the truth of his argumentation. The man was right! *Who else should do this, if we as clergymen, who should be and want to be teachers and leaders amongst the people, refuse to personally investigate such apparitions?* Who could possibly have a greater interest in this than the priests of all confessions? Because if Spiritism *should* prove to be true, it would be of the *most momentous* importance to all religious communities.

After hesitating for a while, I declared myself willing to participate at next Sunday’s meeting.

My thoughts were constantly dealing with this situation during the days that followed. I was half sorry to have given my commitment. The inconveniences that could arise from this seemed to be getting bigger, the more I thought about it.

I awaited Sunday with eager expectation.

I drove into town after the end of the afternoon church service. I wanted to take care of a number of urgent affairs at the bureau of the relief society before going to the meeting. In my coat pocket was a slip of paper with the questions that I wanted to put to this young man that evening. They could only be answered with longer expositions. They were taken from my religious studies. *I myself was incapable of answering them* and I simply wanted to ascertain the kind of replies that young man would give.

Arriving at the office of the relief society, I found a letter from the gentleman who had invited me to the meeting. He informed me that the meeting did no longer take place at his place as originally planned, but at the residence of another family, whose address he supplied. It had apparently been arranged like this.

This unexpected change baffled me. I became suspicious. Were they going to play cat and mouse with me? The family where the meeting was going to take place was unknown to me, I also didn’t recognise their name. Should I expose myself to awkward embarrassment in front of a family that was absolutely foreign to me? The whole affair might just be a trap set for me. My decision was clear: “I will not go there!”

So that they didn't wait for me in vain, I sent a message via a messenger to this gentleman informing him that I would not come to the meeting.

It wasn't long before he appeared himself. He entreated me to go with him. He explained that the change in regards to the meeting had not been made by him, but that it came from a source they had to abide by. The reason might be found in the fact that the meeting could take place more inconspicuously at another residence than his own.

So, I went with him.

It was 7.30 pm when we arrived. I was cordially welcomed by the family. I noticed that they were delighted about my coming. As the meeting would not start till 8 pm, I had ample time to *converse with the young man* who was also already present. Through a number of questions, I tried to ascertain his scientific level of education. I soon found that *he didn't differ from other mediocre youngsters of his age*.

The meeting began at 8 pm. There were only a few of us. I was surprised that they had *not* organised a *session in the dark*, that everything was *brightly lit*. I *had expected* that such meetings always took place in the dark.

One *began with a short prayer* that one of those present recited with great devotion. The participants actually gave an impression of seriousness and inner calm.

The prayer had hardly ended when the young man collapsed forward with such a sudden jolt whilst loudly exhaling his breath, that it startled me. He would have fallen to the floor if the arm rest of the chair he was sitting on had not held him in place. It only lasted a few seconds before he was once again raised up in fits and starts as if controlled by an invisible hand, he then sat there with his eyes closed. I felt my heart beating faster in my tense expectation of the things that were to follow.

“Good day!” he began and immediately turned towards me with the question: “Why have you come here?”

What astonished me was that he addressed me with the common “you”. (The German language distinguishes between “Du” for family and friends and “Sie” for strangers and people of standing.) A boy or any young man would never have addressed me like that under normal circumstances. – My answer was: “I have come here as a seeker of the truth. I heard about the things that take place here and I would like to test whether one is dealing here with the truth or with deception.”

“Do you believe in God?” he asked me and then immediately adding: “Well, I know that you believe in God. But I would like to ask you a different question. *Why* do you believe in God?”

This question caught me so off guard that I didn't quite know what I should say. I also felt confused. This confusion made me answer the question so inadequately that I wasn't happy at all with my answer.

He quietly said: “I had expected a better answer from you.”

These chiding words felt like a slap in the face to me. I had come to reveal the things that went on here as deceptions and the first few minutes saw me sitting here in embarrassment.

In a soft voice he said: "We will return to the question that you so unsatisfactorily answered later. It is now your turn to ask me questions. I will answer them *to the degree that I am allowed to*. You have written down a series of question that you want to put to me. Take the slip of paper with the questions that you have on you out of your pocket!"

Those present looked at me with astonishment, because nobody knew about this slip of paper. My first question was: "Why is it that Christendom no longer seems to have an influence at all on today's mankind?"

He started to answer *without a moment's hesitation or contemplation*. He dealt with the interposed questions and rendered objections of those present with astonishing simplicity and clarity. According to my stenographic notations he gave the following explanations:

"The documents handed down to you no longer contain Christ's doctrine in its entirety and in its original purity and clarity. A lot of important segments have been omitted from what you call the New Testament. Well, whole chapters have been removed from it. What you now have are mutilated transcripts. You no longer have the originals and this makes it impossible to discover the mutilations of the original text. Those that have done this were punished by God."

One of those present then asked who had been responsible for making mistakes with the Holy Scriptures?

"It is not your affair to know this" was his short reply. "It suffices for you to know that it happened and that the culprits were punished by God. Of what use would it be to you to know their names! You would only use knowing the culprits to sit in judgement over them. And you know that you should not judge your fellow men. God judges! That's suffices."

A letter from the apostle Paul to all Christian communities had also been destroyed. He comprehensibly explained all the passages from his earlier letters that gave cause to misunderstandings therein. These clarifications did however not fit with many of the false doctrines that had crept into Christendom later."

I interrupted him here with the question of *when* the first of the divergent doctrines had entered Christendom. He answered:

"To a lesser extent already in the first century of the Christian calendar. You know that quite a few differences of opinions had arisen within the Christian communities when the apostles were still around. A lot of incorrect human opinions and human statutes crept in that didn't coincide with Christ's doctrine."

- *A lot of weight would be lifted from your shoulders if you had the complete and unadulterated texts from Christ's doctrine, a weight that has been imposed on you in the name of religion and Christendom.*

A lot of the doctrines that one expects you to believe, especially those that seem impossible in your opinion, would fall by the wayside, because they would be recognised as incorrect and you could then breathe easy as God's children. Millions of people do feel that a lot of the things that Christendom teaches these days *cannot* be correct. Habit makes them publicly retain them, but they do *not* have an inner effect. The vital belief in them is *lacking*.

A lot of you do not even externally maintain the present day Christendom. Instead of only discarding what's incorrect, they simply reject *all of* Christendom and their faith in God, because they think that everything hangs together. And this is bad.

- *But the time will come when Christ's doctrine will be given back to mankind in its full purity and truth. You do not have to know at the present how this will come about.*

- *But the things that have been preserved from the documents of the New Testament have undergone a few changes at numerous places.*

The transcribers changed words and parts of sentences and omitted a word here and there and replaced them with other words thus *distorting* the meaning of a sentence, all according to what suited them. They tried to create a source of evidence in the Bible that fitted their opinions at that time and this made them grasp for the means of falsification. They were not always aware of the gravity of their incorrectness. They rather thought that they did religion a service.

This is how the populace was led astray. A lot of people feel deep inside that they are *not* on the correct path, even though they do not have the opportunity to gain clarity about it. The inescapable result from this is that a Christendom uprooted like this can no longer have a fruitful effect. Because every doubt about the truth hems its effect.”

I asked with trepidation: “May I ask you to quote a passage from the New Testament where a distorting change or omission produced a falsification?”

“He replied that: This is indeed not a suitable point in time where I want to deal with individual falsifications. I will do so later on when I will explain the Bible to you in regards to this. I will however grant your wish and I will quote two passages to you; one passage where one word was *replaced* through another and one passage where one word was *omitted*.

You know the exclamation made by the apostle Thomas according to your present day Bible: ‘My Lord and my God!’ (John 20; 28). The reality is that he used an expression that the apostles always used when talking to Christ, namely ‘My Lord and my master!’. The word ‘master’ was later falsified with the word ‘God’. I will tell you at a later opportunity why this has happened.

One passage where one word was omitted and subsequently changed the whole meaning will be of special interest to you. You are a Catholic priest and you believe that you have the power to forgive sins. What passage from the Bible do you use as evidence that priests have been endowed with such a power?”

I quoted the passage: “If you forgive people’s sins, they are forgiven” (John 20; 23). *He corrected me* by quoting the passage *literally*: “*When you forgive the sins of others, they will be forgiven them*” and he continued:

“The word that you translate as ‘them’ is also the word ‘self’ in Greek. The original text included the word ‘you’ in front of the word ‘self’. So that what you translate these days as ‘them’, is in reality ‘yourself’. The original text literally went:

- *‘When you forgive the sins of others, they will also be forgiven yourself.*

You can see the distortion of meaning the omission of the word ‘you’ created. Christ said nothing else but what he said on numerous other occasions, namely: You should forgive the mistakes and the sins your fellow men commit against you from your heart, so that you gain forgiveness for your sins from God. ‘Forgive us our sins the way we forgive the sins of those that trespass against us.’

To forgive is the *most difficult* thing in your life. This is why you receive God’s special help. Christ also said at this particular point: ‘Receive a Holy Spirit!’ When you forgive others their sins, they will also be forgiven for you. But when you hold onto the them, namely in your heart, your own sins will also be held onto, namely by God. – Did you understand this?”

I answered quite oppressed and contemplative with a gentle “yes” and immediately added: “Does this mean according to your opinion, that as a priest, there is no value in me accepting the confession of sin from others if I cannot give them absolution? That I would have to abandon the whole thing.”

“You don’t have to do this” he replied. “As the Christians that belong to your Church hold the opinion that they have to confess their sins to a priest in order to gain absolution from them, you can hear their

confessions as described by your office. To reveal your sins to another person is indeed not something evil or forbidden by God.

- *But you must not believe that you can forgive the sins of the penitents on behalf of God!*

It can only be your task to remove the sinful conviction from the hearts of the confessors through *indoctrination, admonition, encouragement* and promoting their *inner fortitude*, so that they go on their way changed and ready to prove through their action that they are changed human beings.

- *A habitual confessing and hoping for absolution is not only useless, but also a desecration of the idea of the conciliation with God.*

These interposed questions made me deviate from my theme. I will now continue with it.

Even though a lot of things have been intentionally omitted from Christ's doctrine that have reached you in the form of transcripts of old documents, whilst others have been changed through falsifications. Such a *lot of correct things* remain that people can get closer to their God through compliance with what is correct amongst them. People can unfortunately not distinguish between what is right and what is wrong.

According to Christ's own words, the basis of his doctrine is:

- *'Love God above everything else and your neighbour as you do yourself!' Those that abide by this have fulfilled the whole Christian doctrine.*

All other truths are just supplementations to this basic truth and helping guidelines in the accomplishment of the life of the individual.

And now we come to the last, but not least important reason why Christendom seems to no longer have an influence on mankind these days.

- *The people do not observe that their spiritual teachers practically comply with what Christ taught and with what they preach.*

This applies to all priests of *all* Christian denominations. There are exceptions. But they are proportionally a rarity. Where are the clergymen that can stand next to Christ without having to blush? How many of them share the burden of sorrow, destituteness and adversity of their brothers and sisters? Are the members of their community not their brothers and sisters? Do they *serve them* according to Christ's instructions or is it more a case of domination and exploitation? Do they do something for nothing? *Do not some of them even ask for payment for their prayers?*

And what about the rest of their moral conduct? But I will not talk about this now. I would like to talk about this point with you alone."

With these words he turned to me and continued:

"You want to travel to your relatives tomorrow. This journey is not urgent. Remain here till tomorrow and come back at 7.30 pm in the evening. We will then talk to one another alone. Therefore, tell this young man when he come to, the one I use to talk through, that he should also be here at 7.30 pm tomorrow evening."

He brought things to a close by praying in a foreign language and by raising his hands in blessing and the words:

"May you be blessed in the name of God! – Good day!"

The youngster fell forward after this salutation, the way he had done at the start of the meeting and he opened his eyes and looked around in surprise. He could not understand why it was already so late. He knew nothing about what had taken place. He said that *he felt as if he had slept very well for quite some time*. He said that he felt refreshed and well.

When I ask him to return tomorrow evening at 7.30 pm, he explained to me that this was not possible. They had to complete an urgent job tomorrow and it would probably be closer to 9 pm, before he would be at home. This had already been arranged by his master the day before.

I decided to postpone my trip in spite of this and to return at the time specified to me the following evening.

When I returned to me residence after the meeting, I felt as if I was awakening from a heavy dream. The Moon flooded the roofs with its silvery glow and the stars looked so peaceful into the clear night. But the flames of my thoughts danced mountain-high within me. I could feel these flames flickering near the joists that supported my previous building of faith.

Who was telling the truth?

The religion I was a priest of or the VOICE coming through this juvenile?

Or might it be the juvenile himself who made all of this up in order to act out a comedy before us?

The juvenile of his own accord? – No, that was impossible. To believe this was more impossible for me than all the world's religious tenets. I had read things about "clairvoyance", "subconscious" and "thought transference" here and there. But this didn't help me in the case in front of me. I should therefore *investigate this further*. This business was too important to me to simply push aside. There was no "turning back" for me.

*I had to have complete clarity.*

The next meeting might already take me one step further.

## 1.2 The decision

I have chosen to be obedient; I have paid attention to your judgment.  
Psalms 119; 30

After a rather restless night I tried to get rid of my tormenting thoughts by strenuously working at the office of the relief society the following day.

That evening, just before 7.30 pm, I was once again at the residence where the meeting had taken place the day before. To my great surprise I found that the young man was already there. He told me that his employer had approached him at 4 pm to inform him that he had changed his mind and that the work he had intended to finish by working overtime today, could be completed the next morning.

I was alone with the youngster. When the clock chimed 7.30 pm, he fell into the same, to me inexplicable state as the day before, greeted me with the salutation of “*Good day!*” and shaking my hand said:

“I am pleased that you decided to stay here, because I have a lot of things to tell you. But I will have to deal with the last point of last night’s lecture to begin with. I told you then that I was going to talk about it when the two of us were alone.”

He now started to paint a picture of the moral conduct of a large section of the clergy. I listened in a devastated and emotionally moved state.

He then said to me with great friendliness: “You can talk to me completely openly and confidently, because I know that things have been higgledy-piggledy inside of you since yesterday and I know that you have lost your way.”

With a voice shaking with emotions, I replied: “You are right. My thoughts are in chaos. I don’t know what to make of all of this. I beg of you teach me everything and above everything else, please tell me who you are and how it is possible that you can talk through this young man.”

“You are correct when you ask me who I am. Because you should always test the spirit that talk to you to see whether they come from God, so that you do not fall prey to evil spirits that can physically and mentally ruin you, because they do tell you lies instead of the truth thereby leading your life’s journey towards an abyss.

- *I swear to you in the name of God that I am one of God’s good spirits and one of His higher ones at that. But keep my name to yourself!*”

He now mentioned his name.

“I was the one that led you here. I will teach you as my commission from God and you in turn, will teach your fellow men!”

I didn’t know I felt and what was happening to me.

He continued: “I will now begin to teach you about what is happening here. – You probably think that what you perceive here is something completely new and unheard of. But this is as old as mankind. The world of the spirit has entertained contact with human beings from the first days of their creation to the present. The positive world of spirits as well as the negative world of spirits. You have often enough read the old documents that you call the Old Testament to know that God talked to people. God spoke to Adam, to Cain, Abraham, Isaac, Moses and many more. How do you imagine this? God is a spirit after all. But

a spirit does not have a physical mouth and physical vocal cords so that he could speak the way people do. So how did God speak to people?"

My short answer was: "I don't know".

"And how do you explain the appearance of three men in front of Abraham? He knew that they were not human beings, but messengers from God. But he gave them something to eat and he negotiated with them about the destruction of Sodom and Gomorrah. How do you explain these happenings?"

I had no reply to this. I had probably read this a hundred times and also told the children at school about it. But I had never heard anything about how the interactions between the spirits and human beings the Bible mentions took place and came about and I had actually never thought about it either.

He continued with giving me an examination about these things. But I wasn't able to give him one correct answer.

"You know that you have various means of sending messages to those that are distant from you. You write letters, you telephone or send telegrams and now you even use the aether waves of radio communication. – The world of the spirit, separated from your physical world, also has its various means to get in contact with you in a manner perceptible to you.

- *But people do not contemplate these things these days You read about everything, but it remains dormant reading.*

Take the bodacious story of Moses! You find there that the 'Angel from God' talked from a burning bush; that God gave Moses instruction about what he had to do day after day; that the 'Angel from God' moved ahead of the Israelites in a pillar of cloud and talked from it; that Moses asked God questions as often as he wanted to and that God answers him.

But the people could also ask God questions. It went to the tent of revelation Joshua, Moses's servant, had to constantly attend to and therefore was not allowed to leave. – Well, think about this for a moment, why did young Joshua have to always remain in the tent? Might this have something to do with questioning God?"

The answer shot with lightning speed through my mind and I hastily said: "The situation in Joshua's case was probably the same as with this young person here. Did the world of spirit used Joshua the way you use the body of this youngster to talk to me?"

He said: "You have recognised this correctly. You must however remember that God only talked on the rarest occasions when the Bible states: 'God spoke!' Because:

- *God usually talks through his spirit messengers.*

But you mustn't think that the world of spirit always uses a human being when it wants to talk to you. There are *many* means at the disposal of spirits to making themselves understandable to you.

You will also find that God talked through the 'pillar of cloud'. The interaction between individual people and the spirits was in lots of cases facilitated through the gift of 'clairvoyance' and 'clairaudience'. God talking to Adam and Eve, and to others at later times, was accomplished *via the path of clairaudience*.

And there was another means, one the Israelites often utilised in order to question God. It was the 'breastplate' that was worn over the high priest's garment, it therefore also went by the name of 'Oracle Shield'. I will inform you in greater detail about the process taking place with this form of questioning God later on.

This contact with spirits didn't only take place in the Old Testament, but to an equally extended degree in the New Testament. All gospels, and particularly the Act of the Apostles contain a great number of reports of declarations by spirits. – Christ himself solidly promised everyone that had faith that *he would send God's spirits to them.*

- *The processes that took place during the worship services of the early Christians, something you cannot explain these days, were nothing but a coming and going by the world of spirit.*

The world of spirit talked through one of the assembled in a *foreign language*, through another in the *native tongue* of those present, it gave a third person the *power to heal the sick* and it gave others *other gifts*, all according to the suitability of individuals to utilise these gifts and to act as instruments in the hands of the world of spirit. This was *something common place* in those days and it was taken for granted.

- *These interactions with spirits didn't simply stop after the early Christian era, as the 'Churches' want to make you believe. It is meant to and should continue at all times. Because it is the only way you can acquire the truth.*

Whether people can or cannot make contact with God's spirits depends entirely on individuals. There were times during the Old Covenant when interactions with the positive world of spirit almost completely ceased. This were the times of alienation from God.

Large sections of the population have these days also abandoned God and fallen prey to evil in spite of the numerous places of worship that you are building. If today's population would inwardly approach God the way things were during the times of the Old Covenant and the early Christians, all the seemingly wonderful things that were reported to you from those days would *happen again*. Because God is the *same* God, then and now. He loves his creatures just as much now as then and he doesn't acknowledge a person's personal standing.

Enough of these general instructions for today. You will be more accurately informed about the details of the interactions between spirits and human beings during the course of time, if you are willing to be instructed and willing to accept the task that is intended for you. You are not being forced. You have your free will. You can accept what's on offer and bear witness to the truth – or you can reject it and continue on your chosen path. If you are prepared to accept this task, you must also be prepared to make great terrestrial sacrifices. You will suffer persecution on behalf of what is right and true. But you will find peace. - If you do however reject God's gift offered to you, you will bear the responsibility for your action. It is your decision. One way or another.

- *You should not blindly accept everything; you should test to see whether it is the truth or whether evil plays you for a fool.*
- *You shouldn't be satisfied with the things that you hear from me. You should gather experiences within this field of knowledge through your own experiences, independent of what you encounter here.*

This is why I want to finally ask you: Select a number of people from your county parish that are not yet familiar with such things. Conduct meetings once or twice a week at a convenient time to pray and to explain the scriptures, as it was custom with the early Christians. You then have to accurately observe everything that will take place on these occasions. This will give you the opportunity to compare your experiences there with what you see and hear here.

Also arrange things so that you can be here with this circle every Sunday evening at 8 pm, so that I can continue with my indoctrinations.”

“I am happy” I said, “to come here on Sundays as often as it is possible for me to do so. But I cannot make up my mind about selecting a number of people for such meetings from amongst the simple farmers up there in my parish. This would cause an enormous sensation in our small village whose consequences could not be foreseen. Besides, I would not have a clue about whom I could select.”

“Once you have decided to do this, everything else would simply fall in place” he replied to my objections. “You don't have to do this. Everything is subject to your own free will to decide. But I do suggest that you do this.” – “I will now bring this to a close.”

Raising the hands to bless, like the day before, he spoke the words:

“May God watch over you! May God give you the strength to fulfil his will! Amen. – Good day!”

The young man once again collapsed forwards and regained his consciousness within a few moments. He knew nothing about anything that had taken place.

I had to relinquish all attempts to find a natural explanation as inadequate. They did not suffice to even make a small portion of what I experienced comprehensible.

Something that affected me the most, I would like to say, captured me inside with an irresistible force, was the *quiet clarity* and *convincing consistency* of what I had heard for the first time. Only the truth could have such an effect. Even if I had tried, I would not have been able to extract myself from its effect.

- *A lot of things in the Bible that had been beyond my understanding were now clear to me.* I was actually only at the beginning. A complete lecture about all the coherences had been promised to me. All I had to do was to accept the offer. Even more! I should not be satisfied with what I heard here. *In order to be sure*, I was supposed to draw from another source, one that was *independent* from this source. I was asked to simply congregate with simple, inexperienced people from the land, people that had *no inkling* of “Spiritism”, and this in a kind of church service according to the example of the early Christians, far from all outside influences – in my own parish.

Should I really risk this?

What would people say?

I noticed how a feeling of fear of people started to well up in me. – Wouldn't my own parishioners have to think that I am *mentally deranged* if I undertook something like this? – What if the ecumenical authority caught wind of it, would it cost me my position?

A severe battle raged within me.

Which way should I decide? I sensed that I *had to make* a decision now.

Never in my life have I prayed to God with such ardency as in those days.

I finally decided to abide by the given instructions by making the greatest personal sacrifices, even if it meant the loss of my position and my economical existence.

The decision had been made!

An *inner calmness* followed after and I looked towards the things that were ahead of me with great confidence.

### 1.3 The confirmation of the truth

But you have had the Holy Spirit poured out on you by Christ and so all of you know the truth.  
1. John 2:20

Without taking the threatening consequences into consideration, I decided to select a number of people from my own parish, in order to organise the kind of meetings with them that I had attended to in a neighbouring town. But I didn't know whom to select. Wasn't I told that everything would fall into place once I was ready to do it? And this is how it happened. I didn't have to go looking for these people, they were led to me in a most peculiar fashion without me lifting a finger.

There was an ill woman in my parish who was partially paralysed. I visited her a number of times during the week. One of her sisters was married in my parish and she had for children aged 20 to 28 years of age: Three sons and one daughter.

I sat in conversation with the ill woman one evening. A son of her sister came by to ask whether his mother was here. He was told that his mother had been here, but that she had gone way again to deal with some business or other and that she would return in a few minutes. The son sat himself down to wait for his mother. It wasn't long before the mother returned and the other two sons arrived almost at the same time wanting to collect their brother. They had arranged with comrades to meet that evening at a specific family's place. The daughter also entered the room a few minutes later. She was a nurse and she wanted to ask me whether a vigil for a patient was necessary.

So, there we were seven people assembled together. One of the sons suddenly mentioned my sermon from last Sunday. I had cited a chapter from the Bible that was completely unknown to them. I explained these specific passages from the Holy Scriptures to those sitting around me in detail. They all listened with the greatest mindfulness. When I had finished my explanations, one of the sons said that he would be happy if he had an opportunity to receive elucidations about many things from the Bible more often.

I volunteered that I would be more than pleased to assemble here at their ill aunt's place in order to answer the questions they would present to me. This is how the early Christians had assembled at their homes to discuss religious subjects together. Those present joyfully agreed with my suggestion and we immediately set a time and date for these meetings.

We had already gathered together for a number of evenings where nothing extraordinary had happened. We began our "meetings" with a prayer. We then devoted a few minutes to silent inner contemplation whilst holding hands. Recitals from the Holy Scripture followed by discussions and explanations about what had been read ensued, as well as answering the questions put by those present. We also contemplated how we could bring help to the needy in our proximity or those further afield.

*The utter seriousness* of how the three brothers in particular dealt with the situation surprised me. Something curious not only caught my attention, but also their mother's attention: The facial expressions of the three young men changed to become *nobler and more beautiful*. Even strangers noticed this. One of the three also admitted that he didn't actually know what was happening inside of him. When he was working out in the fields, an INNER VOICE constantly reminded him to laud and to praise God. *Such thoughts had never entered his mind before*. And when he allowed his irascible temperament to end up in a flash of anger, he found that it immediately affected his mind to such a degree that he had to interrupt his work and ask God for forgiveness for the trespass he

had committed. Only then could he continue to work with a cheerful mind. He had made this mistake a dozen times a day in the past *without* feeling weighted down inside before.

This was exactly the same as I had experienced from the day onwards after having participated at my first meeting in the neighbouring town. Mistakes and negligence's that I had *not* noticed before, *suddenly burned like fire in my soul*.

I had explained a passage from the Bible during our fourth meeting. My interpretation was the same as the one that all Christian Bible interpreters give these days. I didn't know any other explanation. My explanation had not quite finished when an agitation took hold of one of the young men that I couldn't explain. He looked at me with strangely glittering eyes and I noticed that he tried to fend off something inside of himself. He suddenly turned to me whilst a shudder went through his limbs and he said: "I can't help myself, but I have to tell you that your explanation is *incorrect*. I am forced to give the correct interpretation."

He now spoke the sentences that were given to him *inside of himself* as an interpretation of the passage from the Bible. They were *so clear and lucid* that neither myself nor the other participants could possibly doubt their correctness.

We had not yet recovered from our astonishment when the same young man explained: "I must write".

"What are you going to write?" I asked.

"I don't know, but an irresistible power is forcing me to do so. – Give me paper and pencil!"

We placed both things in front of him He immediately began to write *at great speed* and filled a whole sheet of folio. *One letter was attached to the next* and words and sentences were not separated from one another. The signature at the bottom of the writing was one word: "Celsior".

This document contained an indoctrination that was important to us.

The young man asked me for the meaning of the word "Celsior". I explained to him that it was a Latin word and that is virtually meant: "The Higher one" or "a Higher one".

I now wanted to know from the young man *what sensations* he had during what he just experienced. His answer was that he couldn't find the right words to express this. He had been under the influence of a force that was so great that he could not resist it. He had fought with all his might against having to tell me that my interpretation of the Bible had been *incorrect*, because he himself had been convinced that *my* explanation was correct. But he had been forced to speak and then to write after. He had felt as if *his owns thoughts had been taken from him and replaced with other thoughts*. He had also been aware that he was writing.

- *He also said that he had been aware of the content of every sentence, but only whilst he pronounced it or wrote it down. Once a sentence had come to an end, his memory of it also ceased, because the following sentence fully occupied his mind and he was forced to either express it in words or to write it down as it was given.*

He was not able to concern himself with letters, spelling, commas or full stops. At the end of a Bible interpretation or its memorandum, he *no longer knew anything* of its content, so that it would be impossible for him to repeat the spoken words or what had been written down.

We were still in the process of discussing the incidence when one of his brothers told us that he could no longer participate at these gatherings, because *he could no longer hold his head still*. It was twisted this way and that way against his will. He tried to fight against it, but without success.

The moving back and forth of his head had also been noticed by me. His mother had also noticed it. She looked at me with questioning eyes. I appeased her and the young man by saying to them that there was no need to be afraid. Because what we endeavoured to do could not be evil. We might not understand what went on here, but everything would undoubtedly become clear after a while. Similar occurrences had also taken place during the *congregations of the early Christians*. To give them an example I read *1 Corinthians, Chapter 14* to them and explained things as best as I could in those days.



**Image 1 and 2:** The mediums for Johannes Greber.  
Left: The former voice medium Heinrich Gasper from Oberlahnstein, born 1897.  
Right: the former writing medium Carl Gasper from Kell, born 1899. Both photos taken by Josef Martens in July 1960. (All images from "Johannes Greber, sein Leben und sein Werk", Verlag Martin Weber, Schutterwald)

The events that had taken place this evening were as new to me as to all the other participants. My meeting with the young man in the *neighbouring town* only showed me how a spirit talked through a completely unconscious person. That a spirit could utilise a person as an instrument while that person was fully conscious, ergo talk and write through it, was something I was not aware of. What was happening to the young man whose head was moved back and forth was also completely unclear to me.

I was therefore pleased that I was able to gain clarity about these things at the next meeting in town.

There I was told:

"Do not be concerned if you don't gain full clarity in all points straight away. The whole thing is simply too new to you and you lack the correct concepts for some of it. But everything will gradually become comprehensible to you. – It is a similar situation with your human inventions and discoveries. The discovered truth is *first* regarded as *impossible* and the discoverer branded *mentally abnormal*. The *same*

discovery will be *generally accepted* as something matter of course only years later. – Who could form a concept of today's planes, the telephone or telegraphy, not to mention the radio? If somebody had mentioned in those days that a time will come when one will fly through the air, talk to people in distant places and hear a concert, performed hundreds of hours away, in one's own living room, he or she would not have been taken seriously. And *your pundits in particular* would have been the ones to express their view *against* such possibilities.

You are being told, and *you experiences this yourself*, that the world of spirit *can* make contact with human beings the moment the required prerequisites are fulfilled. The masses at large do not believe this and thinks that it is impossible, exactly the way it thought that a lot of things were impossible in the past that are a reality today.

Your pundits do also not want to admit that the world of spirit can interfere in your life in a way that is perceptible to your senses. But thousands of events occur in your time just the same, things that these pundits can ascertain to be irrefutable facts, ergo facts that can only be explained as encroachments by the world of spirit.

- *Your pundits do however look for other causes for these events and they expect you to believe the most unreasonable and most unbelievable they come up with in order to explain these facts 'mundanely', so that they are not forced into accepting a world of spirit and a hereafter.*

Some of them do this because they deny the reality of a life after death. The others because, being scientists, they do not yet have the courage to promote the idea of interference by spirits, *even though they are personally convinced about it*. They fear that their scientific standing could suffer.

- *But the time will come when your sciences will have to confess that the world of spirit, the good and the evil, does physically and perceptibly interfere in your life and your fate in manifold ways.*

You must therefore not be surprised if people think that you are not normal when you tell them that you talked to a spirit.

What certainly astonished me is the fact that your religious communities *reject* the idea of interference from the world of spirit and its interaction with today's human beings, or that if they accept the idea, that they assert that *only the world of evil spirits* makes itself known these days.

Such an opinion is completely absurd. Because if no spirits can come to you nowadays, it would have been equally impossible for them to come in the past. One must then relegate all biblical reports of contact with spirits to the realm of legends. Or if only evil spirits make themselves known these days, evil spirits must have done the same in the past. This would make all religions that base themselves on the Old and the New Testament collapse within themselves. Do they not assert that they received their religious truths and laws from spirits?

- *But if good spirits came to visit people in the past we have no reason to think that they no longer come these days.*

It is the *same* God that sent good spirits in the past and sends them also now. The way he wanted to guide mankind along the right path them, he tries to do this now. Or do you think that you do not require indoctrinations and guidance from God spirits these days? Might you actually believe that you are better and smarter people than those from the past, that you are in possession of the whole truth?

What you have experienced in your parish is a confirmation of what you hear from me. You will experience *lots more*. Do not worry about the young man who can no longer hold his head still. *His is worked upon* and you will *see with your own eyes* how the various 'mediums' are apprenticed.

- *The word 'medium' means 'instrument'! "Mediums' are therefore people that are utilised by the world of spirit as instruments to make the contact to the world of man possible. Animals can also be mediums. But we will disregard them for now.*

When people are prepared to serve the world of spirit as instruments, they require *training* and this is carried out through the world of spirit. Depending on the differences between individuals, and above

everything else, the purpose of their utilisation, it is of longer or shorter duration.

I will inform you about the types of mediums and their training in detail when the time is right. I will only tell you today as much as you require in order to understand the happenings at the next meeting up there in your parish.

You have two types of 'mediums' there at this point in time, they are engaged in training and the world of spirit is working on them.

One is a so-called '*inspiration medium*'.

- *He is fed specific thoughts by a spirit that are introduced with such force that the medium's own thoughts are displaced so that he is under complete control of the spirit. He doesn't just receive thoughts, but is also forced to either pronounce them or to write them down. The medium retains his full consciousness.*

Your inspiration medium has to be trained further so that his absorption capacity for the inspirations from the world of spirit is perfected. A lot of things that constitute a hindrance must be removed from him. You do not yet understand what that could be. But it will become clear to you later.

The other medium, the one that has not yet started its activities, is in the first stage of its training. It is the young man who couldn't keep his head still during the meeting and this made him apprehensive.

He will become a '*voice medium*'.

- *His own spirit will be pushed from his body, another spirit will take possession of him and speak through him. One calls this condition 'trance'.*

This comes in various graduations and depends in whether the spirit of the medium is only partially or completely separated from its body. How the separation of the spirit from the body takes place is difficult for you to understand. But I will explain it to you in more detail some other time.

The training of a 'full trance medium' or 'deep trance medium' is indeed not a pretty sight. But it is necessary and it is performed according to eternal legalities.

It would be best if the mother of the mediums would for the time being stay away from the meetings so that she doesn't unnecessarily worry when she observes the processes taking place.

- *The training of the mediums is an important and sacred affair.*

You should therefore pray *a lot for the mediums* during your meetings and ask *God for strength and support* so that everything happens according to God's will and so that the mediums turn into useful instruments for goodness and remain true to God.

The messages today were necessary for you so that you understand the processes during the training of your mediums to some degree and so that you are not perturbed about what you see happening to them."

Whatever I was told about the training of the two mediums at my parish was confirmed in all its points. The training of the young man who was deemed to be an "inspiration medium" went quickly. He was given detailed indoctrinations about the most important truths and he wrote them down. They contained something that was completely new to me and most of it stood in contrast to what the young man himself had believed up to now and what I also had preached as being the truth.

Blaming the subconscious and thought transference, something many use to try to explain all such things, would be out of the question in this case. The idea of thought transference is out of the question, because the inspiration medium didn't write anything from then on *at the meetings, but*

*whilst alone at home without anybody being present.* The young man never sat down to write of his own volition, but the same irresistible force that grabbed him for the first time at the meeting, forced him every time to do so and also determined the moment for it.

At one time, in the earliest hours of the morning, he was suddenly awakened and requested to get up and to sit down to write. He didn't comply with this request, because he thought that it was much too early to get up. He then felt how he was pulled from his bed with force and put on the floor. Gripped with fear he jumped up and sat down to write.

He wrote wonderful expositions about "the redemption" that did not correlate with anything he knew as a Catholic, things that are not found anywhere in a remotely similar fashion. He, the simple boy from the land, also wrote a dissertation about the "Holy scriptures", one that contained completely new truths. Not only the content, but also the formation of sentences in these written recordings is such that the young man could never have accomplished it by himself. He wrote the following treatises in prose:

- "The Spiritualisation of the Soul"
- "God's Grace"
- "What did your Saviour do for you?"
- "Spring, Summer, Autumn and Winter"
- "The Harvest"
- "The Night"
- "Entreat the Lord!"
- "The Holy Scriptures"
- "The Love of Children"
- "The death of the Mortal"

Not only his expositions in prose had God's truths as a subject matter, but his poems likewise:

- "The Hero's call"
- "The language of Creation"
- "Hail and Hosanna"
- "Along God's Paths"
- "God's Shepperd and his Flock"
- "The Stronger"
- "There goes your Creator"

The training of his brother to become a voice medium took a *while longer*. Seeing the *physical conditions* that appeared at times was *often quite alarming*. I was therefore glad that I had been informed about this before, I would otherwise have hardly found the courage to persevere to the end. I had asked the mother of the young man to stay away from the meetings till further notice.

After his training had come to an end, he fell into a so-called "trance state" in the same way that I had observed with the voice medium in the other town. The spirit entity that talked through him for

the first time came with the salutation: “God be with us!” It then swore in God’s name that it was a good spirit and it mentioned its name.

This spirit gave me a plethora of instructions and indoctrinations and all of them coincided with what I heard from the “inspiration medium” of my parish and above everything, through the medium in town.

Two things caught my eye:

First of all, I was able to ascertain a *difference in rank* between the spirit that talked through the voice medium in my parish and the spirit that utilised the medium in the neighbouring town. Because sometimes, when I asked the spirit that talked through the medium of my parish a very important question, he declined to answer with the comment: “*This is not within my assignment. But ask ‘Him’!*” – He bowed deeply whilst saying the word “Him”. With “Him” he meant the spirit who used the medium in town. The first time he referred to him, I asked him whether he knew this spirit. “I know him” was his short answer. He again bowed very deeply. – I initially found it somewhat incredible that the spirit that talked through my farmer’s boy would not be allowed to answer the questions just as well as the spirit that used the young man in town as a medium. One day, I asked the latter about the reason for this. He informed me that things in the world of spirit ran along similar lines as here with us. If a messenger was sent to someone with a specific assignment, he was *only* allowed to convey the thing he was *ordered to convey*. Nothing else. As a representative of God, he had the right to answer every question I put to him, if he found that the answer was *necessary* or *useful*. The spirit that spoke through the voice medium in my parish did not have such a comprehensive assignment. This is why it was his duty to refer all the questions that he was not allowed to answer to him, because “my” spirit was subordinate to him.

Another difference caught my eye:

Always the *same* spirit talked through the medium in town, whilst other spirit entities *also* entered the voice medium in my parish. The eminent spirit that talked through the medium did however always remain *the leader*. He always came with the salutation: “God be with us!” and he could be recognised by his soft voice and his idiosyncratic way of expressing himself. He was also *always the first* to announce himself at the meetings in my parish. I asked him one day to explain why only the *one and same* spirit talked through the medium in town, whilst the medium utilised by him *also* served as an instrument for *other* spirits. He gave me the following answer:

“ The spirit that talks through the medium in town was allocated this particular medium *for its own utilisation* in order to fulfil a specific assignment. This is why other spirits didn’t have access to that medium. – The medium that I talk through has indeed been trained specifically for me, but it is God’s will that *other* spirits, good or evil, higher or lower, can enter the medium to express themselves. This should give you the opportunity to get to know various types of spirits. You are asked to assess, from what they say and do, the condition they find themselves in the hereafter. Above everything else, you should gain an idea of the path that the lower spirits have to journey on until they gain perfection. The personal experience of the world of spirit through their appearance through your mediums is of the greatest importance to you and it augments your knowledge within this field in a much more perfect way than oral indoctrinations could ever do.

But the spirits that announce themselves through this medium cannot come and go as they please. They *come under one controlling spirit* and he decides *which* spirits can enter the medium and how long they may remain in it.

- *All the mediums that serve as instruments of goodness are controlled like this.*

This also applies to all the meetings where contact with spirits takes place *the way God wants it*. You will not experience beautiful and good things where this control is lacking. This is because the good and eminent spirits are not there. They only make an appearance where everything runs according to God's determined order and one of God's spirits keeps order. This control is *lacking* with most spiritistic circles these days and they are therefore a playground for the base world of spirit.

At each beginning I will inform you a priory about which spirits enter the medium and how you have to behave towards them. You will be able to distinguish them later on and you will know what you should do in each individual case."

And so it happened.

The number of spirits that utilised the "voice medium" of my parish was comprehensive.

*Eminent spirits* came to give us important teachings with words of commendation and praise for God to then leave by blessing us in God's name.

*Seriously suffering spirits* announced themselves and they often pleaded with harrowing words for help and asked us to pray with them. They sometimes talked in a foreign language that we didn't understand and they were rather unhappy about the fact that they couldn't make themselves understood.

And then came *base spirits* that cursed themselves and their fate, shamefully insulted us and sneered at everything eminent and sacred. When we invited them to pray to God with us, they refused by expressing their derision or hatred. When we insisted that they should say God's name out loud, they immediately exited the medium.

The number of spirit entities that *were not aware at all* that death had separated them from their physical body were very numerous. They still believed that they were here on Earth and they continued with performing the tasks they had as living human beings. These were the so-called "*earthbound spirits*".

The most gruesome things that we experienced were the appearances of the *spirits of criminals*. They consistently found themselves at the scene of their crime and relived the scenes that played out during their crimes over again. It was like a movie that repeated itself over again. – The spirit of a murderer was constantly engaged in the preparation and commitment of the committed murder in all its details, expressing thoughts and perceptions of those terrible hours in words that made us shudder; it saw its victim in front of it and, constantly looking at it, it was driving it to despair with its looks. The spirits of usurers and other evildoers, who at one time had brought suffering and calamities to their fellow men, experienced similar things. The figures of their victims stood around wherever they turned to. The spirits of those that committed suicide were constantly wallowing in the emotions, outbursts of desperations and events that brought about their suicide. No stage actor could portray a role in such a literal way as these spirits portrayed the experience of the darkest hours of their terrestrial existence through the body a completely inexperienced, ignorant and harmless medium. We often shivered all over whilst seeing and listening to what took place in front of our eyes.

So-called "*hoaxing spirits*" came once in a while and they tried to amuse us with their jokes and lies. But because we *rejected* their presence, they had to leave as fast as they had appeared.

The appearance of the most various spirits, and the things that happened in the process, had its deeper meaning.

We received precious instructions, and sometimes also serious rebukes and censures, from *eminent spirits* so that tears often flowed from one or more participants. The revelation of the most secret thoughts of those present happened more than once, but always in a way that none of the others felt abashed. It is actually one of the peculiarities of the world of spirit to express its censures and rebukes in a form that *never* hurts one's feelings, but with hints in regards to the misconduct that is always expressed with words of solace, encouragement and love. They never break the kinked reed and they never snub out a glimmering wick. They treat the wounds of the hearts of those they are asked to tend to with delicate hands.

Admonitions and advice on one and the same subject are not repeated all that often. If what they say is not abided by, they might draw your attention to it one or two more times. Never again after or only on the rarest occasions. But when someone tries hard to follow through on their advice or their admonition, they will return to the subject over again and help through indoctrination and caring encouragement for as long as it takes for that person to achieve their aim. Should somebody really show good will, their love and their mercy have no boundaries, even when somebody stumbles over again out of human weakness. If somebody doesn't even try to follow through on what this messenger from God had to say and if they ask for his advice on another subject, they usually get the following answer: "Why ask me? You never do as I ask you anyway."

The appearance of the lowest of spirits does however also add to our indoctrination. I will never forget that evening when the spirits of three suicides entered the voice medium at short intervals and when we experienced the most horrid thing that people can confront in regards to suicide. When the last of the three had exited the medium and we still sat there trembling, the controlling spirit – also called "Guide" – entered the medium and directed the following words at us:

"The fact that you were shown the most horrid things tonight has a deeper meaning. First of all, you should see how the feeling of 'peace' that many people feel after their terrestrial demise is procured. You tend to often say at the grave side that 'He is now at peace!' – You have seen this 'peace' this evening. You cannot even imagine the things these unfortunate souls have to suffer until they recognise their state of affairs and turn to God. You were not allowed to instruct the three spirits. They do not yet deserve this. They must first gain the maturity for such instructions. This would have been useless today. – But the conditions of these spirits were shown to you for another reason."

He now raised his voice with solemn seriousness and said:

"One amongst you had entertained thoughts of suicide today and was already about to make preparations for this."

One of those present suddenly cried out and said: "I am the one! Oh my God, I am the one!"

"Yes, it is you" he said in a soft voice. "You do believe that you can escape the heavy burden you have been carrying for many years through suicide and thereby find your peace. You have indeed seen the 'peace' that awaits you in such a situation. You will probably be healed from entertaining any future thoughts of suicide for ever. This evening was therefore a blessing for you."

My specific attention was now drawn to whether what I had been told or predicted through the mediums *would eventuate*. Because if the things that we *could* test for their correctness *were* the truth, we had no reason to doubt that the things that were beyond verification were also true.

From the numerous findings that I made in regards to the information from the spirits, I would like to cite a few that are capable of convincing the unprejudiced.

### 1. 3. 1 A walk through my Church with a medium

The medium from town visited my rectory one day. We sat in my office and talked about mundane things. My housekeeper was busy in the kitchen but she came to the office every now and then. At a moment when we were alone again, the young man sudden fell into a trance and the spirit turned to me with the following words:

“Your housekeeper has just gone into the garden to do some work there. I would like to use this time to talk to you. Please show me your Church!”

Neither myself nor the young man could have known that the housekeeper had gone into the garden in order to do some work there. The garden was behind the rectory and one could enter it from the kitchen through the hindmost part of the hallway from where a door led to the garden. We however sat in a room on the opposite site and we could neither see nor hear what went on in the kitchen or in the garden.



**Image 3:** Greber's rectory in Kell, June 1960



**Image 4:** The rectory in Kell with connecting door through the abutting wall to the Church on the right, June 1960.

When asked to show him the Church I got to my feet. The young man followed me in his trance state with clumsy steps and closed eyes. The Church was very close to the rectory. One didn't have to cross the road to get there. The Church could be entered from the front garden through a side door. Having arrived at the Church, he said:

“The altar is actually situated over a skeleton buried in the ground. A number of skeletons are also buried under the floor of the nave. There used to be a churchyard here.”



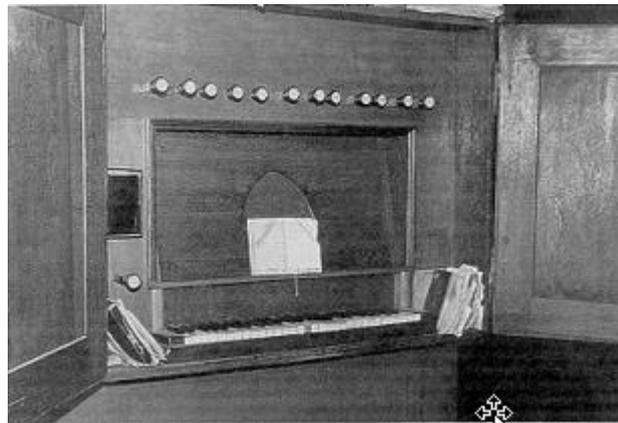
**Image 5:** The main altar of the Church.

I replied that I knew nothing about this. I also didn't think that this was likely, because the Church stood somewhat raised and there was no room around the Church for gravesites.

He said "Ask the oldest people in your parish, they might be able to give you some information about this."

He then turned with closed eyes towards the organ stage with the words:

"You know that I usually do not give advice in purely physical affairs. But I would like to make an exception today. You purchased the organ. Tell your organist to push the registers all the way back into the organ every time he plays it. The three registers are presently still half way pulled out. This allows dust and moisture to settle in the organ pipes and this will impair the purity of the sound over time. A pure and beautifully played organ does contribute to adorn the church service and through this, add to God's glory. This is why I am saying this to you."



**Image 6 and 7:** Left, the organ stage with closed doors. Right, open keyboard of the organ at the Church in Kell on the 26<sup>th</sup> of June 1969. Some of the registers are pulled out.

The keyboard of the organ was locked so that neither keys nor registers could be seen, even if one had stood in front of it. Particularly not from in front of the altar that we stood in front of. Even if the organ had been open, we still couldn't have seen anything from that distance. The key to the organ hung in the vestry cupboard.

We then went to the side altar. The altar depicts the death of the Holy Joseph. Jesus and Mary stand next to his death bed.

He said "This depiction is incorrect, because Jesus wasn't present when Joseph died."



**Image 8:** The Church in Kell. Right, the pulpit and the side altar that depicts the death of the Holy Joseph.

We now went past the individual stations of the cross. At the image where Veronica received the sweat rag back with the image of Jesus's bloodied face on it, I asked him whether this incident was a mere legend or reality.

"It is reality and not a legend: was his reply.



**Image 9:** Church in Kell. The sweat rag given back to veronica with Christ's countenance.

Looking at the depiction of Christ's crucifixion, he suddenly asked me:

"What do you think caused the greatest pain during the crucifixion?"

I replied: "The nailing to the cross."

"No" he replied, "not the nailing to the cross, but thirst. The nails were hammered through hands and feet by the brutal hangman's offsider and did initially only cause a specific painful numbness. Akin to how your wounded in wars initially hardly feel their severe injuries through bullets or shrapnel. But the thirst caused by the loss of blood is most terrible and this with your wounded also. It can drive people insane. No physical pain can be compared to the agony caused by thirst."



**Image 10:** Church in Kell, depicting the nailing to the cross.

As we walked on we came to a side chapel. Therein was an old image of Mary made from wood, it had stood in a monastery in the early centuries whose ruins were still somewhere nearby.

“He said: “Long suffering spirit that are banned within the ruins down in the valley have been looking for this image for a long time.”

Being quite astonished I asked him: “Why have these spirits been looking for this image for such a long time? It is surely quite easy to find it here. And besides, of what use could this image be to these suffering spirits?”

“You do not understand this? Well, I will explain it to you. The spirits that have been banned to some place or other for their misdeeds may not venture beyond the specific area they have been banned to. This is the reason why the spirits banned to the ruins of the monastery down in the valley cannot come up to this Church. They can search for the image of Mary only within their designated area of banishment. And they cannot find it there.

Your further question of how this image of Mary could possibly help them; you are correct in assuming that the image itself cannot bring them help. But something else, something that had something to do with the image, brought relieve to their plight in the past. A lot of people came to pray in front of the image when it was still located in the monastery. One also prayed for these ‘poor souls’, as you like to call them, at those opportunities. Prayers can indeed not take away the guilt and punishment of these ‘poor souls’, they do however hear the prayers and their thoughts are also directed towards God. This brings them an alleviation of their condition. Nobody comes and prays anymore since the time the image had been removed and the spirits miss the benefaction these prayers once brought them. They know that the prayers were connected to the presence of the image of Mary. This is why they want to have the image back to where it came from.”



**Image 11 and 12:** Left, view of the monastery ruins near Bad Tönisstein in the Brohltal half way up the steep road from Brohltal to Kell, 2km from Kell. Right, the image of grace in the side chapel. Mary with the crucified Jesus.

We now came to the stairs that led to the organ stage. I dearly wanted to know about the significance of the half pulled organ registers. But another thought occupied my mind at that moment. I asked myself the question of whether he was able to play the organ? *I knew that the young man could not do so.* There was only one concern: Would the spirit have enough force over the body of the young man that he could move his fingers and feet as fast as playing the organ required? – The request of whether he wanted to play the organ was therefore expressed rather hesitantly. His answer was: “Gladly, if it pleases you”.

I immediately hurried to the vestry and collected the keys to the organ. We ascended the stairs to the organ stage. When I open the organ with the key I immediately looked at the registers. Correct! *Three of the registers were pulled out half way.* He once again reminded me to mention this to the organist.

He then sat at the organ, pulled out registers and began to play. First of in soft and delicate accords. Then somewhat stronger and the longer he played the more the tones welled up. The highlight of his playing was a billowing, roaring and storming with all registers, sounding like a hurricane uprooting trees. Then a gradual ebbing away, ending with a wonderfully soft and peaceful tapering off. No doubt, *a master sat at the organ!*

When he had finished, he pushed all the registers into the organ and rose from the bench. I locked up the organ again. He stood in front of me and asked me the question:

“Do you know what I just played on the organ?”

I answered with a “NO”.

He quietly said: “I played your life”.

I looked at him in astonishment. I could not imagine that one could *play* the life of a human being. As if he had read my mind, he started the following explanation:

“The life of a human being is like a painting. One can paint in colours and one can also paint with notes. Every colour represents a note and every note a colour. There are clairvoyants who see the colour of all notes and they do not perceive harmony and disharmony through their hearing, but by looking at the colours of the notes. This is why one can play every painting as if one had notes in front of one. At least the world of spirit can do this.”

I didn't understand his explanations. This was all too new for me.

We descended the stairs to the nave of the Church in silence until we reached the door that we had entered through before. He stopped there with the words:

“I will now say goodbye. I can no longer go with you into the rectory. Your housekeeper is about to leave the garden and go back the house and I wouldn't like her to see the young man in his trance state. I will now lean up against the wall. Support the body of the young man so that he doesn't fall to the ground when I exit from him.”

I did as he asked me and I had to use all of my strength to keep the young man upright when he slouched over as the spirit left him. He immediately gain consciousness and *he was very astonished to find that we were in the Church.* He only remembered that we had been sitting in the rectory. He knew nothing about what had taken place in the meantime. When I told him that he had played the organ most beautifully, he only shook his head in disbelief.

The moment that we opened the door to the rectory we saw the housekeeper entering the back part of the hallway as she came from the garden. *She would indeed have seen the young man in his trance state,* if the spirit had not prevented this by exiting the medium beforehand.

The young man himself, after I had talked to him about individual occurrences, neither remembered anything about the skeletons, nor the organ registers, nor the death of the holy Joseph, nor about

Veronica's sweat cloth, nor about the pain of the crucifixion, not the picture of Mary and its story, nor about the banned spirits at the monastery and the effect prayers had on them, nor about playing the organ and the information received after.

*I ascertained through enquiries that same evening that in ancient times, a cemetery had indeed occupied the space where the Church now stood.*

### 1. 3. 2 A man of the cloth as a Spiritist

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 neighbouring 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 self-same 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 defence 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.*

### 1. 3. 3 Summoned before the Bishop

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.

### 1. 3. 4 Incredible - but true!

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.

### 1. 3. 5 Literary evidence of the methodical falsification of the scripts of the first centuries

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 favour 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.

### 1. 3. 6 Spiritual experiences in the United States

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.*

They 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.

- *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.

### 1. 3. 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 favour 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 vapours 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 grey 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.*

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.

It 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 1st , 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 HEALING METHODS 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.