

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

E-Mail: RoLi@psygrenz.de



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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3. 0 Spirit Communication in the Post-Apostolic Age and in Modern Times

3. 1 Introductory Remarks (By Priest Johannes Greber)

After I had received the teachings set down in the second part of this book, relating to the laws of spirit communication and to the manifestations recorded in the Bible, it was *left to me* to study spirit communication in other ages of the history of mankind and to compare it with what I had learned from the spirit world.

I was urged to investigate *especially* what goes on at the spiritistic séances of today, as well as what modern science has to say about 'mediums' and the messages delivered by them. I would gladly have investigated also the writings of the past by ancient authors, pagan as well as Christian, insofar as they dealt with communication with the spirit world. For this I would have had to study the works of the ancient Greek and Roman philosophers, poets and historians. I would have had to go through all the writings of the church fathers and of ecclesiastical authors, from the post-apostolic age down into the Middle Ages, not to mention the works of the mystics. I could also not have ignored the innumerable accounts of the lives and accomplishments of the Catholic saints if I hoped to lay claim to an exhaustive study of the subject. Furthermore, I would have had to sift through the enormous amount of material contained in books and periodicals on modern 'occultism'.

At the very first glance I was forced to admit to myself that such an undertaking would require the labour of a whole lifetime.

I therefore decided to add only three chapters to this book.

In them, it was my intention to show briefly *on my own* that spirit communication was a generally known and accepted fact in the post-apostolic age, and that it is practiced also in the present day, even though it may not yet be accepted by the people of today, and that, furthermore, it proceeds according to the same laws as those set out in this book, which have been *the same* throughout the past and *will remain* so forever.

Thus, the following chapters came to be written:

- *Spirit Communication in the Post-Apostolic Age.*
- *The Part Played by the Spirits in the Lives of a Protestant and a Catholic Clergyman of the 19th Century.*
- *Spiritism in the light of Modern Science.*

3. 2 Spirit Communication in the Post-Apostolic Age¹

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

Between the pagan world, into which Christianity emerged, and Christianity itself there waged a mighty battle. In this life and death struggle, the Christians of the post-apostolic age generally believed that the Powers of Evil were the true rulers of all paganism, and that the worldly rulers and their subjects were nothing more than the instruments of those *evil* powers. Hell saw its former dominion over mankind threatened by the good spirit world, which made itself known in Christianity.

It now faced battle with a prince greater than the Roman emperor, and with forces stronger than his lieutenants and officials. The might of these forces had been at work even before the birth of the Roman Empire, and it extended to Rome's dark provinces, where Roman authority existed in name only. It extended also into people's hearts and thoughts, which are not subject to any authority.

Weinel S. 2 and 3: "In the life of the state as well as the lives of individuals there were many ties to this world of spirits in the Beyond, whom the heathens called gods, heroes, or demons."² "The life of the state took place largely under their auspices, and a great part of the public communal ceremonies with offerings and festivals was devoted to their worship."

Although their idols might to all outward appearances be dead things, people were convinced that behind these statues of stone and wood there existed real spirit beings that could make themselves known. The Christian *martyr Justin* says of them:

"Those images bear the names and shapes of evil spirits that have appeared."

It was these demons that the heathens worshipped.

Justin I: 5, 2: "In ancient times demons appeared (in human mediums), committing adultery with women, abusing boys, and showing people scenes of horror that struck fear into the hearts of those who did not understand these doings; people called these demons gods, and called each of them by the name that demon assumed. Fear impelled them to do this, for they did not know that these were evil demons."

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

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

These invisible spirit creatures also spoke through human mediums. The *Christian writer Tatian* thus describes a female medium of Apollo's.

Tatian 19, p. 86: "After drinking water, she falls into a state of frenzy; incense drives her out of her senses and makes it appear that she is prophesying."

¹ The citations in this chapter are taken from Weinel's book: Die Wirkungen des Geistes und der Geister im nachapostolischen Zeitalter bis auf Irenaeus ['The workings of the spirit and the spirits in the postapostolic age until Irenaeus'], published in 1899 by J. C. B. Mohr, Freiburg im Breisgau. Wherever Weinel is quoted, it is from this book. [The other sources mentioned are also citations from Weinel's book.] ² [Weinel, p. 2, here cites Athenagoras leg. 23, p. 118.] ³ [Weinel, p. 3., here cites Tat. Or. 22, p. 94.]

- *A state of frenzy invariably indicates that a low spirit has taken possession of a medium. The presence of good spirits is always accompanied by peace and quiet.*

The ravings of the priests of Baal as described in the Bible, the frenzied motions of the Bacchantes at the pagan feasts of the Greeks and the Romans, the dancing dervishes of our times, as well as the numerous similar exhibitions given by modern mediums must be ascribed to the influence of evil spirits.

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

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

The airy and fiery bodies of the demons mentioned above are the *odic bodies*. All spirits have odic bodies, but their appearance differs according to the sphere each spirit inhabits.

It is true also that the idols spoke and performed miracles. Not even the Christians could deny this fact, since it was a matter of general knowledge. It was on this that the heathens based the belief that the idols they worshipped were living spirit creatures and endowed with great powers. They asked:

“How is it that certain images work miracles, unless the beings to which we erect our statues are deities? It is surely not likely that lifeless, immobile images should develop power by themselves, without someone moving them.”

To this the Christian, Athenagoras, replies:

Athenagoras leg. 23, p. 116: “We Christians do not deny that in certain places, cities and countries, miracles have occurred in the name of the idols, but we do not regard them to be gods.”

Of a statue of a certain Neryllius in Troas he relates:

“It is believed that this statue prophesies and heals the sick. The inhabitants of Troas therefore offer sacrifices to it, and bedeck it with gold and wreaths. It is likewise reported that of the statues of Alexander and Proteus in Parion, the one of Proteus can prophesy; to the other, that of Alexander, offerings and festivals are dedicated at the expense of the state, as to a god who will hear his worshippers.”

Athenagoras does not deny the phenomena, but he maintains that those who bring them about are evil spirits.

Weinel, p. 11-12: “Thus, people witnessed and experienced the phenomena, and through them received proof of the existence of a mysterious world of spirit beings, beyond the things of this world – spirit beings mightier, wiser but also more ruthless than people. Beyond and above the Roman Empire there arose the realm of the one who was the true ruler of the world: Zeus, the Devil. It was precisely in this Roman Empire, whose governing classes so stubbornly resisted Christianity, that that spirit kingdom seemed to have established its most mighty bulwark.”

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

What then was the end that the Devil and his demons tried to achieve with all their attacks on the Christians? He wanted to lure them away from God, into the error of polytheism, to tear them out of their spiritual lives and to plunge them into spiritual death.

Justin 1, 58: “For the demons, as they are called, desire only to lead people away from their God and Creator, and from His first-born, Christ. And those who proved unable to rise above worldly matters they have fettered to manmade objects (statues), and they do so to this day.”

Justin 1, 56: “The demons have accomplished this end by inventing myths and mysteries, thus aping God’s plan for the salvation of humanity. They have, by means of their imagery, offered those who sought communion with God a pleasant but soul-destroying substitute for the true Revelation.”

The evil spirits that spoke through the idols at the pagan ceremonies produced speech audible to human ears by employing the od at their disposal to create so-called “direct voices”. It was, in fact, an imitation of the speech of God through the cloud of od above the Ark of the Covenant in the Tabernacle, for that speech also came as a “direct voice”, as has been clearly shown in my earlier explanations. Just as during God’s speech the required cloud of od was produced by the blood of the offerings and by the smoke of the sacrificial fires, so the blood of the pagan offerings to the idols and the smoke of their fires were the source of the od for the “direct voices” of the evil spirits.

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

Weinel, pp. 24-25: “We must picture a Christian, stared at from the walls in the house in which he lived by the laren and penates (images of the idols), seemingly threatened by the images in the streets and public squares, passing temples in whose gloomy recesses behind the rows of bright pillars the mysterious powers carried on their work, attracting crowds of people. Among these images were many whose dreadful shapes, with their strangely grotesque combination of human and animal bodies, were repelling; they gave those the creeps who knew that a living, effective, personal spirit power lay behind them. Far more dangerous still were the demons, when they breathed life into softly shimmering marble, when the joyously lovely bodies of the Greek gods and goddesses became the magic that seduced the senses and through which the Devil enslaved mankind. Christians realized with horror that all this beauty, full of life, had been stolen from God to be used for sinful purposes, that all the majesty enveloping these deities was a theft of God’s grandeur and of His sovereignty over the hearts of men.

And when, at family festivities or at municipal or provincial celebrations, Christians experienced in horror the immense power of defection from God; when they saw the foulest crimes of demons and heroes enacted on the stage at such festivals; when the passions of men and gods, like greed, hatred, vindictiveness and sensuality – and their consequences: war, murder, adultery – were displayed with magical seductiveness before the eyes of old and young, mature and immature, then their hearts were

stirred by a shudder of contempt and hatred for those who had lured people's souls away from the true God and His eternal goodness and purity through their illusions and bugbears.

Fortunate indeed was the Christian who only knew these feelings. For if the beauty of the images and of the people, or the sensual appeal of the spectacles crept into his heart, if man's latent thirst for blood was aroused in him when the gladiators fought, then he could hear, with horror and dismay, these same Powers of Darkness call to him from the stirrings of his own base instincts, now in the soft tones of flattery, now in wildly seductive tones. He did not only imagine that he heard these voices. The more he listened to them, the deeper he became engrossed in his experiences with the spirit world, the more of a "pneumatic" he grew to be, the more clearly and frequently he would hear these voices; indeed, he would actually see the forms of the evil spirits and experience the physical torments of their presence.

If, in spite of all, he remained true to his God, the very worst might yet be in store for him. In a time of persecution, Satan and his minions developed their greatest strength. With abhorrence and dread the Christian came to know the cruelty of these mighty and ruthless enemies, either through the suffering of his friends or the torturous pain that racked his own tormented body."

What then was the power that enabled the Christians to overcome the evil spirit powers? They themselves have given us the answer: "It is a *holy spirit*, a spirit of God, that gives us that power." The spirits of God came to them as they had come to the earlier Christian congregations. Thus Justin, speaking of the Christians of his own day, says:

Justin, Dialogue 39, p. 132: "They receive gifts, each according to his merit, and are enlightened in the name of this Christ. One may receive a spirit of insight, another a spirit of counsel, a third a spirit of strength; still others receive spirits of healing, of foreknowledge, of teaching or of piety."

Justin, Dialogue 88, p. 318: "There are among us men and 4 [Weinel, p. 25, here cites Tat. Or. 15, p. 70.] women upon whom a spirit of God has bestowed gifts of grace."

In his dialogue with Tryphon the Jew, Justin says:

Justin, Dialogue 82, p. 296: "The gifts of prophecy still exist among us, whereby you may see that the things formerly given to your lineage have now descended on us. And just as there were false prophets in the days when the holy prophets appeared among you, so there are false teachers among us today.."

Those who wanted to expel communication with God's spirits from the religion are taken to task by *Irenaeus*, who speaks from the standpoint of the entire Christian church of his time when he says of the sect of the *Alogians*:

"They destroy the gift of the spirit that has been poured out to all of mankind in the latter days according to God's will. They do not want to admit that form of evangelism described in the Gospel of John, where the Lord promised to send us the spirit world. And they reject not only the Gospel, but also the spirit of prophecy."

The term "latter days" used by Irenaeus was understood by the Christians to mean the time from the appearance of Christ until the end of the world.

By "spirit of prophecy" the Christians understood a spirit that communicated God's truth to mankind through a human medium, as was the rule in the early Christian congregations.

According to early Christian doctrine, the truth could be learned only from God's spirits. This doctrine was expressed in the maxim: "The truth must be learned where God's gifts of grace are to be found."

Inasmuch as communication with the good spirit world was, and still is, governed by the same laws as communication with evil spirits, the teachings of both spirit worlds are *outwardly similar*.

Only from the *content* of the messages and from the *behaviour* of the spirit beings that have entered the human mediums can we judge whether these messages come from good or evil, from high or low spirit beings.

As for the messages themselves, in those days Jews, pagans, and Christians (Catholic and non-Catholic) all regarded them as communication from invisible spirit beings.

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

Weinel, p. 64: “The activities of the holy spirits and those of the demons, however, do not only bear a general resemblance to each other, but one and the same phenomenon may be construed as the work of either a good or an evil spirit, according to the dogmatic (religious) standpoint of the author. What might be considered the work of good and holy spirits by a member of the Christian sect of the Gnostics, might appear to a Catholic as an hallucination produced by demons, and vice versa.”

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

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

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

The spirits did their speaking through mediums. There were “*partial-trance mediums*”, whose own spirit hears whatever the foreign spirit says through the medium, as well as “*deep-trance mediums*”, through whom a foreign spirit spoke while the medium himself was quite unconscious. A medium who spoke in a partial trance thus describes his sensations:

Weinel, p. 77-78: “On these occasions I always felt myself being uplifted to God, in Whose name I therefore solemnly declare that I have never been bribed or enticed by anyone, or influenced by any worldly considerations whatever, to speak any words other than those which God’s spirit or angel itself utters through my organs of speech. To such a spirit I therefore yield the guidance of my tongue during my state of ecstasy, meanwhile using all my effort to direct my spirit toward God and to remember the words pronounced by my lips. I know that a higher and different power is speaking through me then. I do not think about it and have no idea beforehand of what I will say. It thus seems to me as if my own words are being spoken by someone else, but they leave a deep impression on my spirit.”

Often, also, a spirit prays through a medium who is in a partial trance.

An example of such a “prayer in spirit” is strikingly presented in the martyrdom of *Polycarp*. The sensation of being deeply moved is also aptly described here: Polycarp comes down from the upper story of the house where he had been hidden for safety to the soldiers waiting below, orders his servants to provide food for the soldiers, of whom he requests an hour’s undisturbed respite for prayer.

“When this was granted he stood before them and, filled with the grace of God (in spirit), prayed so fervently that for two hours he could not cease, and all of his hearers were seized with fear, while many of them regretted having come to take prisoner an old man so highly favoured by God.”

He could *not remain silent*. For it was not he himself that was speaking, but something else spoke from within him and would not allow him to stop. Meanwhile he is not aware of anything that is going on around him. He is utterly unaffected by exhaustion, which would ordinarily have made it impossible for a man of his age to remain standing so long. Everyone present realized that it was not Polycarp himself who spoke, but that someone else was speaking through him. A sight like this is always unnerving to those who witness it, and this is generally true whenever the spirit world from the Beyond comes into contact with people in a manner perceptible to the human senses, but especially so for those who witness it for the first time.

Weinel, p. 83: “Undoubtedly the *Swabian clergyman Blumhardt*, at who’s praying the sick felt the spirits of disease leave them, was someone who prayed like Polycarp.”

The state of “deep trance”, or actual “ecstasy”, was very prevalent among the mediums of the Montanists. Eusebius, Montanus’ opponent, says that it was reported to him that:

“The recently baptized Montanus, motivated by boundless ambition, allowed the evil enemy to enter his soul. He was filled with a spirit and, having suddenly been possessed and fallen into ecstasy, began to speak in a state of great emotion, uttering foreign-sounding words. Similarly, two women aroused by him spoke, “while unconscious, quite suddenly and strangely like Montanus, filled with the same evil spirit.”

The spirit speaking through Montanus explains this mediumistic state in the following words:

“Behold, man is like a lyre (a musical instrument), and I fly to him like a plectrum (with which that instrument is played).”

This describes accurately the relationship in which a spirit stands to the medium through whom it speaks. The medium is merely the instrument in the hands of the spirit; he is the piano and the foreign spirit is the piano player. This is so of all *true* mediums, without exception.

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

It must be remembered that of all enemies, the bitterest are religious ones. Religious opponents of all times have made the freest use of the weapons of lies and slander and distortion of the truth.

That spirit communication among the Montanists could not have been of the nature imputed to them by their Catholic opponents is obvious from the fact that Tertullian, the most learned and serious church teacher of the time, went over from the Catholic congregation to the Montanists. Whoever is familiar with the works of this church teacher will understand at once that the spirit manifestations that occurred among the Montanists must have been of a serious and sacred nature; otherwise, this man would never have joined that congregation.

Inasmuch as the spirit workings among the Montanists attracted great attention among the Christians and did serious harm to the recognized Christian church known as the Catholic, the leaders of the Catholic Church of that time promptly proclaimed the dogma that no true instrument of God speaks while in ecstasy, that is to say, in a deep trance. They did this in spite of the fact that it was generally known that there had been many people *in all ages* who had spoken as instruments of God while in a state of ecstasy. Thus Athenagoras, Catholic though he was, who lived during those times, says:

Athenagoras, Legatio 9, p. 42: “The prophets, while they were in a state of ecstatic unconsciousness and their activities were controlled by a Divine spirit, have uttered things instilled into them, a holy spirit breathing through them as a flutist plays his flute.”

Elsewhere Athenagoras repeats that “*the spirits have caused the prophets’ organs of speech to function as though they were instruments.*”

In the Justinian Oratio ad Graecos we read:

“The heaven-sent Divine plectrum played the righteous as it would a musical instrument, a zither or a lyre.”

Justin and Theophilus make use of the same images, saying the same thing as the spirit that spoke out of Montanus.

Among the Montanists the methods of spirit communication were the same as those practiced by the earliest Christian communities.

The book titled “The Shepherd of Hermas”, a spiritistic work through and through, was so highly regarded in post-apostolic days as to be added to the Holy Scriptures. This book also explains in detail how to distinguish the speaking mediums of good spirits from those of the evil ones.

From what is said there it is clear that “the spirit from on high” and the terrestrial spirit cannot be distinguished by their manner of speaking.

Apart from the *content* of what is said, Hermas identifies the following features as characteristic of the speech of *good* spirits through a medium:

“No Divinely sent spirit will submit to being questioned.” That is, such a spirit will not allow itself to be used as an oracle, to satisfy human curiosity.

Naturally, people may ask questions of a spirit, if they have *failed to understand* its message or if they remain in doubt as to some point or other contained therein. The good spirit would even demand this of its hearers, for it imparts its messages, teachings, and admonitions for their benefit and earnestly desires that its words be thoroughly understood and correctly construed. Hence it welcomes any necessary questions. Indeed, the spirits often invite their hearers to ask questions, even such as may have no bearing on the immediate subject of the communication. This happens in those cases in which a spirit knows that there is someone present who wants to ask a question, which, however, *must never pertain to purely material issues*. A second mark that distinguishes the presence of a good spirit in a medium is:

“It is not for human beings to determine whether and when a spirit shall speak. A spirit speaks only when God wants it to speak.”

In all communications with good spirits, it is therefore *impossible* to put a medium in trance for the sake of obtaining a spirit message. It comes when it is meant to come. People cannot make it come. People can, indeed, create the conditions required for spirit communication by making available the necessary odic force, but whether or not communication will follow does not depend on them. The process is described by Hermas as follows:

“The angel of the attending prophetic spirit fills a person, and that person, filled with a holy spirit, speaks to the congregation as the Lord wills.”

The deep-trance state of the Montanist mediums, and this occurs with all deep-trance mediums, is described with the words:

“They bow their faces to the ground.”

This appears to refer to the *onset* of the deep trance, for, as the medium’s own spirit *leaves* the body, that body sinks over *forward* and is returned to an erect posture only when the foreign spirit enters it. The “stepping out” or departure of the medium’s spirit is accurately expressed by the word “*ecstasy*”, the meaning of which is “*a stepping out*”.

After the foreign spirit enters, the communication proceeds in *complete calm*, if that spirit is a good one. If, however, an evil spirit has taken possession of the medium, conditions very often arise that give even observers inexperienced in such matters the impression of demonic possession. As the Christian Tatian says, “*Raving is the work of demons.*”

Clairvoyance, clairaudience and clairsentience, which includes the senses of taste and smell, also occurred frequently among the Christians of the first few centuries. Much space in the book of Hermas is devoted to clairvoyance and clairaudience, for most of the communications received by him came through these channels. A female figure that he saw and heard explained the truths of the Beyond to him. She is his guide, as Beatrice was to the clairvoyant Dante – for Dante also saw most of what he wrote down in his “*Divine Comedy*” through clairvoyance.

The martyr Polycarp also foresaw his destined death by clairvoyance. He spent his time at the country home to which he had fled with a handful of companions doing nothing “day and night” but praying for everyone and for the congregations of the whole world, as he was in the habit of doing. Three days before his capture, while he was at prayer, he had a vision in which he saw his pillow in flames. At this, he turned to those around him and said: “God has determined that I am to be burned alive.”

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

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

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

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

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

Anyone who has witnessed the development of mediums will readily understand the description of the mediumistic proceedings of those times, since they were the *same* as today.

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

Nevertheless, little by little, the odic power of an individual who knows how to achieve inner concentration will become so great that he may develop into a medium, although in this case much more time is required.

The prohibition by the later Christian Church, or more accurately the Catholic Church, of the self-development of a medium or development with the help of others was issued at a time when communication with spirits had ceased, even at gatherings for Divine service, because the leaders of the Church *forcibly suppressed* such activities. Their reasons for this opposition to spiritism were the same as those of today’s Christian churches when they act hostile towards Spiritism and Spiritualism.

The leaders of a church that has become a *closed worldly organization* are not willing to tolerate the competition of a spirit world.

Even in the days of Irenaeus the old Church had become an established worldly body, in which clerical officialdom ruled the faithful. The bishops were no longer named by the manifesting spirit world, but were appointed or elected by human agencies. They were also no longer content with the serving role of the “episkopos” of the first Christians, but regarded themselves as the bearers of the traditional doctrinal truths and as their legitimate interpreters.

But whenever mortals who were *not* chosen for the task by a spirit of God lay hands on things that are holy, desecration follows hard on its heels.

The same applies to the “presbyters” [elders] of later days contrasted with the “presbyters” of apostolic times. If, then, one wants, purely from the history of religion, to characterize in a few

words the difference between the original Christianity and the later “Catholic Church”, one must say:

“In Christianity, in its original form, the word of God’s spirits was *everything* and the word of human beings was *nothing*. In the Catholic Church of later days, the word of human beings was *everything*, and the word of God’s spirits was *nothing*.”

4. 0 The effects of Spirits on the Lives of a Protestant and a Catholic Clergyman in the 19th Century

4. 1 Clergyman Johann Christoph Blumhardt

A biography of *Johann Christoph Blumhardt*, one of the most prominent clergymen of the German Protestant Church of the 19th Century, who lived from 1805 to 1880, was written by Friedrich Zuendel². A great part of that book is devoted to accounts of the manifestations of the spirit world that played an important part in Blumhardt's life and in his pastoral activities. The facts related are of particular importance to the understanding of modern spirit communication, since not the slightest doubt can attach to the reality of the manifestations and because the occurrences are identical to those in all ages of the history of mankind.

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

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

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

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

Further light is thrown on his report by Blumhardt in his reply to an attack by a *Dr. de Valenti*, in which Blumhardt says:

“I might, indeed, as may be contended, have been cleverer and conveniently omitted those parts of my report that could be construed as the most boundless conceit, since we have long been accustomed to stories of demonic phenomena, especially those dealing with somnambulism, that have no reasonable outcome. All this I felt very clearly, so do not think that my exceeding frankness is due to stupidity. If I had to make a report, and I had been called upon to do so, I did not want to distort the truth by creating the impression that my experiences were nothing more than another case of demonic charlatanism or oddity, such as have been heard and seen so often within the past few decades. I would have been ashamed to take my place in the ranks of those eccentric adventurers who only too often use the apparitions and manifestations from the other world for frivolous ends; I approached the subject with the fear of God in my heart, and if the matter assumed a much more serious aspect than usually happens in similar cases, that was the very fact that I had to make clear to my authority for my own justification, if for no other

² Friedrich Zuendel: *Johann Christoph Blumhardt. Ein Lebensbild.* Brunnen Publishing Co., Giessen, 1926. The facts presented in the present chapter have been taken from the work in question, to which the page references also refer. The Author.

reason. If I was to write down anything at all, I had to write down everything; hence, I related openly and unreservedly how I acted and thought. By so doing, I could await any outcome with perfect confidence, and if I had made a mistake, or misunderstood, or engaged in self-deception, then my authority would know this or be able to judge accordingly. I am not willing to take a dumbly stubborn stand, such as is adopted today by many erroneous schools of thought and demonic clergy, for people who have been misled secretly brood over many things, and allow no one a look into their secrets who is not wholly committed to their side. I wanted my case to be brought out into the open light and judged in the open light, but, mind you, only as something on the order of a secret of the confessional and only towards my superiors. In them I would confide, and, for the present, in nobody else. I have kept my word.”

In Blumhardt’s parish there lived a poor family named Dittus, consisting of three sisters and two brothers. One of the sisters was called *Gottliebin* and was 25 years of age. In the spring of 1840 this family had moved into the ground floor of a sparse house in Möttlingen, Blumhardt’s parish. It was not long before Gottliebin Dittus thought that she was experiencing inexplicable happenings. She had the sensation of hearing and seeing uncanny things about the house. Indeed, on the very first day on which they had moved in, she had, while saying grace at the table, been seized with an attack that caused her to fall to the floor, senseless. Often, also, there were constantly recurring sounds of banging and shuffling in the bedroom, the sitting room and the kitchen. This terrified the Dittus family as well as the people who occupied the upper story, but no one had the courage to speak of the matter. Gottliebin felt that her hands were laid forcibly over one other during the night. She saw figures and lights.

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

This spookiness had been going on for more than two years, when relatives of the girl called Blumhardt’s attention to her pitiful condition and asked for his help. In the meantime, the din in the house had become so terrible that it could be heard for some distance throughout the neighbourhood, just as if laborers were working on the house. Gottliebin had particularly frequent visions of a Möttlingen woman who had died two years previously and who appeared carrying a dead child in her arms. This woman, whose name Gottliebin at first did not mention, always stood in the same place by her bed, occasionally moved toward her and kept repeating the words:

“I want rest.” or: “Give me paper, and I will not come anymore!”

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

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

However, after two weeks the din began again, and increased from day to day. *Dr. Späth, a physician* to whom Gottliebin had confided everything, spent two nights in her room in the company of several other persons. What he experienced there exceeded all his expectations. The stir caused by these events spread rapidly, drawing the curious from far and near, as is always the case when people are looking for a sensational experience, especially in matters of this nature.

Blumhardt resolved to put an end to the scandal and to take drastic measures. He chose six of the most serious minded and trustworthy men of his parish to assist him in investigating the occurrences.

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

When Gottliebin, to whom the vision of the woman carrying the dead child had appeared again, asked Blumhardt whether she should tell him the woman's name, he emphatically declined.

The following day Blumhardt was informed that Gottliebin was in a state of deep unconsciousness and on the point of death. He hastened to her and found her stretched out rigidly on the bed, the outer skin of her head and arms aglow and shaking; besides that, she seemed to be choking. The room was packed with people, among them a physician from a neighbouring village who happened to be in town and tried to restore her to life, but who went away shaking his head, obviously at a loss. Half an hour later she awoke, and told Blumhardt that she had again seen the figure of the woman with the dead child, but that she had fallen down unconscious the instant the vision had appeared.

Blumhardt now took the girl out of the house and had her move into the home of a responsible family, where no one was allowed to visit her, not even her own brothers and sisters. Blumhardt relates his personal feelings in the following words:

"I had a particular dread of somnambulistic apparitions, which so often give rise to most unpleasant notoriety and which, heretofore, have been of so little benefit to anyone. Since, in any event, the field that opened up here was a mysterious and a dangerous one, I could not refrain from laying the matter before the Lord in solitary prayer, begging Him to preserve me and others from any folly and error into which we might be led. It distressed us deeply to feel that the Devil should still be so powerful and should be able to spread such hitherto unrecognized diabolical nets over mankind. Our heartfelt sympathy extended not only to the poor woman, whose pitiful state we could see, but to the millions who have departed from God and who have become enmeshed in the secret bonds of magic. We prayed that, in this instance at least, God might grant us victory, and trample Satan underfoot."

Presently, however, the matter began anew in the quarters into which Gottliebin had moved. As soon as the din and blows were heard, Gottliebin would fall into violent convulsions, which kept increasing in intensity and duration. One day, when these spasms were so violent that the bedstead fell apart, Dr. Späth, who was in attendance, remarked, as the tears rose to his eyes:

"One would think that there is no clergyman in this village from the way this sick girl is left lying there. This is nothing natural."

Blumhardt took the physician's words to heart and visited Gottliebin more often. One day when both he and Dr. Spaeth were with her, her whole body began to tremble, while every muscle in her head and arms twitched feverishly, although otherwise her body lay there stiff and rigid. Meanwhile there were frequent emissions of foam from her mouth. The physician, who had never before seen anything of the kind, seemed at a loss. Suddenly she awoke and was able to sit up and drink some water; one could hardly believe that she was the same person.

Day by day Blumhardt grew more convinced that something demonic was at work here. One day, as though by inspiration, he therefore stepped up to the patient on the occasion of one of her attacks,

forcibly folded her rigidly cramped hands for prayer, and, calling her name loudly into her ear although she was unconscious, he said:

“Fold your hands and pray: ‘Lord Jesus, help me!’ We have long enough witnessed the doings of the Devil; now we want to see what Jesus can do!”

After a few moments the girl awoke and in prayer repeated the words; to the great astonishment of all present, *her cramps ceased*.

This was, according to Blumhardt’s own admission, *the turning point* of his life.

For the next few hours, the patient was left in peace, but then the cramps returned more violently than ever. Again, Blumhardt had her repeat the plea: “Lord Jesus, help me.” *Again, the cramps ceased at once*.

Later, when Blumhardt visited her again, she exhibited *new symptoms*. The sick woman flew into a rage at his appearance and struck at him, without, however, actually touching him. Finally, she beat the bed with her hands, and it looked as though some spiritual force were *radiating from her fingertips*.

This lasted for some time, after which she became calm again. Her relief, however, was of short duration.

Presently sounds like finger tapping were heard all around her, and she received a sudden blow on the chest that caused her to sink down backwards. She also saw the female figure she had seen at her former lodging, and this time Gottlieb revealed the apparition’s name to the clergyman. It was a widow who had died a few years previously and whom Blumhardt remembered well from his pastoral activities. While she was alive she had been in low spirits, seeking peace and not finding it.

Thereupon Blumhardt began to pray loudly and spoke the name of Jesus.

Immediately Gottlieb rolled her eyes and flung her hands apart, while a voice was heard that was at once recognizable as a foreign one, not so much because of its sound as because of the expressions used and the tenor of the remarks. It cried:

“I cannot bear to hear that name.”

Everyone present shuddered.

Blumhardt relates:

“I had never before heard anything of the kind and silently appealed to God for wisdom and caution. Finally, I asked:

‘Can you find no peace in the grave?’

The voice answered: ‘No.’ –

Question: ‘Why not?’ –

Answer: ‘It is the punishment for my sins. I murdered two children and buried them in the field.’ –

Question: 'Do you know of no way in which you can be helped? Can you not pray?' –

Answer: 'I cannot pray.' –

Question: 'Do you know Jesus, who pardons sins?' –

Answer: 'I cannot bear to hear that name.' –

Question: 'Are you alone?' –

Answer: 'No.' –

Question: 'Who is with you?' –

There was a short pause; then, in a sudden burst the voice said: 'The worst of them all.'

The speaker now accused herself of witchcraft, by which she was bound to the Devil.. She said that she had already departed out of Gottliebin seven times, but would do so no more. I asked whether I might pray for her, to which she consented after some hesitation. I told her that she could not remain in Gottliebin's body, upon which she at first seemed to plead sadly, but quickly assumed a defiant attitude. I, however, commanded her to depart, whereupon Gottliebin beat the bed violently with her hands. Then she was free again."

Some days later the possession returned.

Soon it seemed as though hundreds of demons were departing from her in regular relays, and each time *the woman's face would change* and assume a new threatening expression toward Blumhardt. It also happened that the men who accompanied the clergyman *were pushed about and struck with fists* without being able to see who was hitting them. Blumhardt himself was immune, for, as the demons said, they were not allowed to touch him. At such times Gottliebin would tear her hair, beat her breast, strike her head against the wall, and do what she could to injure herself. It seemed as though these scenes were becoming more and more terrifying and as though Blumhardt's intervention was only making matters worse.

Blumhardt writes:

"What I suffered at that time in mind and soul," he says, "cannot be described in words." "My longing to put an end to the matter grew from day to day. Although I could leave her with satisfaction each time, as I felt that the demonic power had to comply, and as the patient was quite normal, nevertheless the sinister power appeared always to gather fresh strength, as though it hoped in the end to enmesh me in a great labyrinth and thus to harm and ruin both me and my effectiveness in my post as a clergyman.

All of my friends urged me to stop, but I was horrified to think of what would happen to the woman if I withdrew my help from her, or of how everyone would hold me responsible, if it should turn out badly. I felt myself in a web, from which I could not escape without danger to myself and others by merely *giving up* the struggle.

Besides, I frankly admit that I would have been ashamed in my own eyes and before my Saviour, to whom I prayed so often, to whom I confided so many things, and who had given me so many proofs of his help, had I given in to the Devil. Who is the Master here? I was often forced to ask myself. Trusting in him who is the Master, I again and again heard a voice within me: Forward! It must come to a good end, though we descend to the deepest depths, unless it was not true that Jesus has crushed the serpent's head with his heel."

The condition in which it seemed as though demons were departing from her grew more frequent. At the same time other uncanny phenomena occurred and even became physically perceptible. Thus, one night, while Gottliebin was asleep, she felt her throat clutched by a burning hand, which left behind large burn marks. Before her aunt, who was sleeping in the same room, could strike a light,

filled blisters already encircled her whole throat. The doctor, who came the following morning, was dumbfounded at this occurrence.

Furthermore, by day and night she received *blows to her side or to her head*, or her feet were seized, causing her to fall down in the street, on the stairs, or wherever else she happened to be, with the result that she suffered bruises and other injuries.

On June 25th , 1842, when Blumhardt had been called away to attend a children's party, he heard on his return that Gottliebin was on the verge of madness. He hastened to her, and before long she seemed to have recovered, but on the same afternoon matters took an extraordinary turn. *The patient suffered so violent an attack that she lay there as though dead.*

Again, it seemed as though demons were departing from her, but this time to an extent far exceeding any previous experience, arousing in Blumhardt the conviction that he had won an unexpectedly sweeping victory.

Indeed, there was *no further trouble* for several weeks, during which Gottliebin was free to go where she pleased.

One day, however, she suddenly appeared at his house, pale and with a twisted expression, to reveal something she had hitherto withheld out of shyness. She told Blumhardt that on every Wednesday and Friday she suffered painful and copious haemorrhages, and that if this disorder did not stop, it would lead to her death. Her account of certain other experiences associated with this trouble cannot be repeated here, and were of such a nature that Blumhardt must have seen in them the *realization* of the most gruesome fantasies of popular superstition.

Blumhardt writes:

“At first, it took me some time to collect myself and come to the sad conviction that Darkness had acquired such power over mankind. My next thought was: ‘It is all over now! You are getting into witchcraft and sorcery, and what do you hope to accomplish against these forces?’ When I looked at the moaning girl, however, I shuddered at the possibility that this Darkness existed and that there seemed to be no possible help. It occurred to me that there were people reputed to possess mysterious skills that ensured protection against all kinds of demonic evil, and miraculous remedies, implicitly believed in by high and low. Ought I to seek recourse in things like these? That, I had long since made up my mind, would be fighting the Devil with his own weapons.

Would not sincere prayer accomplish something against these powers of Satan, whatever they were? What hope indeed is there for us poor little mortals, if we cannot beg for direct help from above? If there are such things as sorcery and witchcraft, is it not a sin to allow these forces to have their way unchecked, when we have the opportunity of combatting them in earnest?”

Blumhardt therefore called out to the patient:

“We must pray! Whatever it may be, we must give prayer a try. At least we risk nothing with prayer. On almost every page of the Scriptures we are assured that prayers are heard, and the Lord will do as He has promised.”

On the following day, which proved to be a memorable one for him and for those who were with him, Blumhardt again visited the sick girl. Outside, a thunderstorm was gathering, promising to break a dry spell that had lasted several months. Gottliebin, *suffering from an attack of veritable madness, seemed determined to put an end to her own life.* Tearing about through both rooms, she called wildly for a knife; next, she rushed up into the attic, sprang up on the windowsill and had

already climbed out into the open, retaining her hold on the window frame with one hand only, when the first flash of lightning from the approaching storm hit her eye, startling and awakening her. Coming to her senses, she cried out:

“For God’s sake! No, I will not do such a thing.”

But the lucid interval quickly vanished, and as her delirium returned she seized a rope, which she artfully tied to a beam and at the end of which she fashioned a noose that could easily be pulled tight. She had almost thrust her head completely into this noose when a second stroke of lightning, flashing through the window, caught her eye and, like the first one, brought her back to consciousness. On the following morning she burst into tears on seeing the rope that dangled from the beam with its complicated knots, which, in a normal state of mind, she could never have tied so artfully.

At eight o’clock of the evening of the same day, Blumhardt was summoned again and found her literally bathed in blood. Nothing need be said about the other terrible distresses she had undergone. Fervently Blumhardt began to pray, after having tried, with little success, a few words of cheer, while the storm raged outside. The prayer was *so effective* that, within fifteen minutes, all of her alarming symptoms had disappeared. She became quite normal again and Blumhardt left the room for a few minutes to allow her to change her clothes.

Quite unexpectedly the patient suffered a *renewed fit*, just like previous times when she was demonically assaulted. Suddenly, however, the full rage and annoyance of the demons burst forth in a chorus of exclamations, uttered for the most part in howling and whining tones:

“Now all is lost; we have been betrayed. You are upsetting everything. Our whole league is breaking up. It is all over; everything is in confusion. You are to blame with your everlasting prayers; you will end up driving us away altogether. Alas, alas, all is lost. There are 1,067 of us, and many more who are still alive. They should be warned. Oh, woe be to them. Woe, they are lost: pledged to God and lost forever.”

The roar of the demons, the flashes of lightning, the peals of thunder, the splashing of the pouring rain, the seriousness of those present, the prayers on my part, in response to which the demons left her in the manner described above – all this combined to produce a scene, the likes of which hardly anyone can imagine.

Although this particular disorder now disappeared completely, it was not long before other demonic phenomena appeared. The demons that appeared from this point on, however, showed marked differences in their behaviour. Some of them were defiant and filled with hatred for Blumhardt, often uttering words that would have been worth recording. They felt a dread of the abyss they now felt themselves close before, and said among other things:

“You are our worst enemy and we are yours. If we could only do as we liked! If only there were no God in heaven!”

At the same time, they admitted that only they themselves were to blame for their perdition. Gruesome indeed was the behaviour of one of the demons, which Gottlieb had seen before in her home, and which now confessed that he had been a perjurer. He distorted his face, stiffly held up three fingers, shuddered suddenly and moaned. Many similar scenes occurred, of which Blumhardt would gladly have had more witnesses.

But most of the demons that appeared from August 1842 until February 1843, and even later, were among those that *fervently longed for release from the bonds of Satan*. They spoke numerous languages, but for the most part non-European ones. The attempts of individual demons to speak German were strange and sometimes funny, particularly when they tried by circumlocution to express ideas for which they did not know the German expressions. Occasionally there were words that Blumhardt was unable to ascribe to any of the mentioned types of demons, for they sounded like the language of a higher region.

- *They were words of instruction and of reference to God, addressed in part to people present, and in part to the demons themselves, to make them aware of the impious nature of their doings.*

For a long while Blumhardt did not know how to behave toward the different kinds of spirits, particularly those that were suffering greatly and begged for his help.

Blumhardt writes:

“For a long time, I did not pay any attention to what they said, I was often seriously distressed on seeing the woeful expression on their faces, their hands raised in entreaty, and the tears streaming from their eyes, while listening to their words of despair and fear, and to their appeals, which should have moved a heart of stone. Reluctant as I was to take action for their release, because I feared for the integrity of my creed as a Protestant, I could in the end not refrain from making the attempt, especially as the demons would not be driven away by either threats or exhortations.

The first demon with which I ventured the experiment was the spirit of that woman who seemed to have been the start of the whole matter. She again appeared in Gottliebin, and announced in a firm and determined manner that she wanted to belong to the Saviour, and not to the Devil. She then said how much had been changed in the spirit world as a result of the battles that had been fought.

- *Adding that it had been most fortunate for me that I had resorted only to the word of God and to prayer. Had I taken recourse to the mystic expedients that were currently so popular among people, and to which the demons had tried to drive me, I would have been lost.*

As she said this, she raised her finger meaningfully and closed her remarks with the words: ‘It was a terrible fight that you undertook.’ She then entreated me urgently to pray that she might be completely freed from the power of the Devil.”

Day by day Blumhardt saw more clearly that the communications of the well-disposed among the suffering spirits were made *under Divine guidance*. They also took place without commotion. Nevertheless, the real interrelationships behind the events seem to have remained hidden to him.

I shall cite here only one more case, a particularly interesting one, taken from Blumhardt’s report. One of the spirits begged that he might be permitted to enter the church for a while. Blumhardt replied:

“You can see that it is the Lord Who is pointing out the way to you, and that it is not up to me. Go wherever He directs.”

The spirit continued:

“Might I not visit your home?”

This request surprised Blumhardt, who, thinking of his wife and children, was not inclined to grant it, but on second thought he said:

“Very well, if you will upset no one, and if Jesus is willing, you may come.”

Thereupon a voice called from the patient’s mouth:

“Not indoors! God is a judge of widows and orphans!”

The spirit started to cry and begged to be allowed at least to enter Blumhardt’s garden, a request that the Divine control appeared to grant. From all indications, this was the spirit of someone who during life had deprived widows and orphans of their shelter.

Certain other experiences related by Blumhardt in his report have been purposely omitted by *Zuendel* in his biography of the clergyman. *Zuendel*’s reason for so doing was that in his opinion the dreadful and agonizing tricks of the Powers of Darkness witnessed by Blumhardt would dwarf the impression of the powerful Divine aid and would detract from it. It would, however, undoubtedly have been better had *Zuendel* related the facts in full, for the truth need never shun the light of day.

What *Zuendel* omitted had to do with the power of the evil spirits to convert material substance into spiritual substance, to transport it in this state to other locations, for example into a human body, and there to condense it to solid matter again. The laws governing such “*dematerialization*” and “*materialization*” have been described in detail in the section on od in this book. Blumhardt uses the popular term “magic” to refer to these occurrences. But let us now listen to Blumhardt’s own account. He says:

“Although I have already related so much that is incomprehensible and unheard of, the worst is yet to come. I shall continue to honestly relate what I remember, and I am certain that the Lord will hold His Hands over me also in this narration. My only consideration is to relate all this to His honour, who is the Victor over all dark powers.

On the 8th of February, 1843, a new phase in the illness began. From then on I observed still more horrible apparitions and effects of the most varied magic. I was horrified to find that all the things that had until then been considered the most ridiculous popular superstition were actually happening before my eyes.

Countless objects were magically transported into *Gottlieb*’s body, with the intent to kill her. She began **vomiting** up *sand* and little *pieces of glass*. Then came all sorts of *iron pieces*, especially old and bent *nails* of the sort used to nail boards together. Once, after the young woman had gagged for a long time, 12 such nails dropped one after another into the washing bowl held before her. *Shoe buckles* of various sizes and shapes, often so large that one could hardly comprehend how they could get through her throat, also emerged. She also choked up a piece of iron so large and broad that it took her breath away, so that she lay there for a few minutes as though dead.

Countless *pins*, *sewing needles* and *pieces of knitting needles* also came out, often one at a time, but often also en masse, tied together with *paper* and *feathers*. It sometimes appeared as though knitting needles were drawn clear through her head, from ear to ear. Once several pieces, the length of a finger, came out of her ear. Another time I could, by laying my hands on her, feel and hear needles breaking or turning and being bent inside her head. Some were *steel needles*, small pieces of which moved slowly towards her throat and then came out of her mouth; others were of iron and bendable, and finally worked their way, bent three or four times, but whole, out through her mouth.

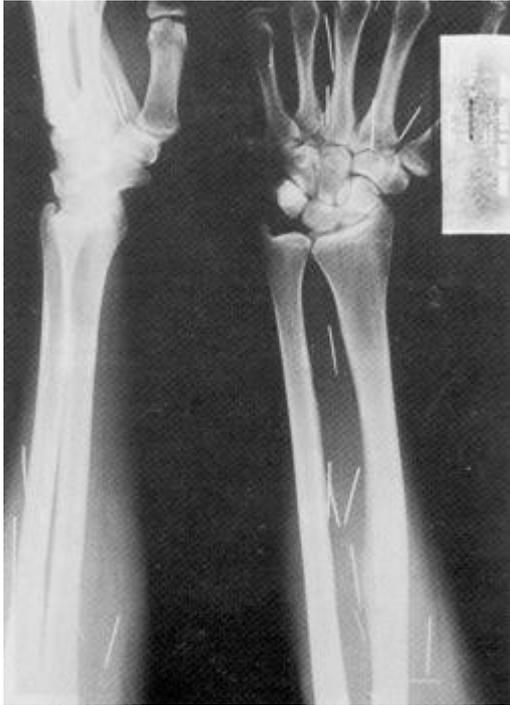


Image 1: X-Ray image of the left forearm of a Brazilian woman on two levels. This woman was injured through the damaging magic of a Umbanda priestess. The doctor in charge maintained that due to the location of the needles deep between the bones, they could not have been pushed there from outside.

From the film about paranormal events, „Die Reise ins Jenseits“ by the German director Rolf Olsen, in 1975.

I also pulled a great number of *pins* out of her nose. Once 15 such pins came out of her nose simultaneously and with such force that they all remained stuck in Gottlieb's hand, which she had held before her face. Another time she complained of a headache, and, as I laid my hand on her, I saw little white spots shining through her skin. They were 12 pins, which were still stuck halfway into her head, and which I pulled out one by one, Gottlieb flinching in pain each time.

I also pulled *sewing needles* out of all parts of her upper and lower jaw. First she had felt an acute toothache, but for a long time one couldn't see anything, until finally one could feel the tips. I could pull them out only with great effort. Two old, bent *pieces of wire*, as long as a finger, even appeared in her tongue, and it took time and effort before they could be completely pulled out. Another time, two long pieces of wire, bent many times over, were wound under the skin of her whole body. It took my wife and me a whole hour to remove them completely. Gottlieb fainted more than once during the procedure, something that happened quite frequently.

Out of her whole upper torso there emerged knitting needles, whole and broken in half, in such number that I estimate them at about 30. They came out now broadside, now lengthwise, and sometimes from out of the pit of her stomach. Often, when the needles were already halfway out of her, it took me another half hour, using all my strength, to draw out the rest. Other objects, needles of various types, large pieces of glass, pebbles and once a long piece of iron also came out of her chest.

I really can't blame anyone who doubts what I am saying, for it goes too far beyond all imagination and comprehension. But these events, which extended over a period of almost a year, were also always observed by a number of other witnesses. I had to insist on having such witnesses there with me, if only to preclude nasty gossip. So, I can recount these events openly and boldly, as I can be absolutely certain that there was not – nor could there be – the least bit of fraud involved. Whenever I visited her during that time, whether I had been called or not, something began to move within her and worked its way out of some part of her anatomy. The pain was always dreadful, so that she more or less fainted each time. She said: 'I can't stand it. This will be the death of me.'

- *All these objects could be removed from her only with prayer.*

Whenever she complained of a pain somewhere, I had only to lay my hands on her in prayer, and she could soon feel the object move and turn and seek a way out. The outer skin was the most difficult to penetrate, and one could often feel something pushing its way out for a long time.

- *There was never any blood, and no wound was produced. At most one could identify for a while the spot where something had worked its way out. This was only the case, however, when the removal had taken place accompanied by prayer.*

On occasion, in my absence, and driven by the intensity of the pain, she cut her skin open with a knife, and these wounds could hardly be healed at all.

Living creatures also came out of her **mouth**: grasshoppers, bats, frogs and on one occasion a viper, which wounded her in the neck afterwards and bit her foot so violently that the bleeding almost wouldn't stop.

I cannot close my account of this segment of the battle without relating at least one more occurrence of the most horrifying kind.

At the beginning of December 1843, Gottlieb had *a nosebleed that wouldn't stop*. After she had already lost a bowl full of blood, the bleeding began anew. How she could have remained alive after such an enormous loss of blood is beyond me. The blood had a particularly pungent odour and always looked very black.

One day, as I was returning home from another town, someone came running towards me and said I should please come quickly to Gottlieb. I hurried there and saw people looking out of the windows, horrified and shouting, 'Pastor, it is urgent!' I entered Gottlieb's room. The suffocating stench of blood almost drove me back out. She sat in the middle of her small room, in front of her a pail half filled with blood and water. Across the length of the room to either side of her there was a wide pool of blood. She herself was so covered with blood that one could hardly see her clothes. The blood poured forth out of both ears, both eyes and her nose, and it even bubbled out of the top of her head. It was the most horrible sight I have ever seen. For a moment I was baffled. Then I pulled myself together.

- *A short, intense prayer brought the flow of blood temporarily to a halt.*

I had her face washed, which had been no longer recognizable, also her head. Then I felt for a spot on her head, where she said there was something. I discovered a small, bent nail above her forehead, boring its way upward. At the back of her head, under the skin, something was working its way downward. Finally, a large, bent nail emerged. Then the bleeding stopped for good, and by evening she was feeling quite a bit better and had regained some of her strength.

Gottlieb could remember that in the past she sometimes felt something strange in her throat or body after having eaten some soup or other foods. Once she gave the leftovers of such a meal to a chicken, which immediately ran crazily about and after a while collapsed dead, as though it had choked. She cut open the head and neck of the chicken, and found – to her horror – a bunch of shoe nails. How could such objects get into head and body?

Gottlieb recounted having seen the spirits of all kinds and classes of people come up to her bed at night. They had put something like bread into her mouth or touched other parts of her body. At once she had felt changes inside herself, and later the objects had come out of her.

The large and the small nail that had caused the violent bleeding had been placed in her head, in some peculiar way against which she could offer no resistance, by a spirit in priest's vestments that had been waiting there for her out in the middle of the street. Soon thereafter the bleeding had begun.

One night three men appeared to her in spirit form, holding a glass filled with a poisonous substance. Again, she could not move. One of them opened her mouth, another held her head, and the third wanted to pour the liquid into her; however, he succeeded only in pouring a little of it into her mouth. In order to suffocate her, they now closed her mouth again and held it shut. The fumes from the liquid, however, escaped through her nose. While all this was happening, she managed to utter only a short prayer, with a sigh. As the men realized that they were not succeeding in their objective, they poured the contents of the glass over her head and departed. In the morning, Gottlieb's nightcap had been corroded by a foul-smelling yellow substance and could easily be crumbled.

Another evening she had hung her skirt on the door of her room for the night. Her sister, who slept in the same bed with her, knew precisely what was in the pocket of the skirt and also that Gottliebin had not gotten up out of the bed. Gottliebin, however, saw a figure walk up to her skirt, take a little metal money box (of the sort that farmers have) and a few other things out of the pocket and come over to her. The following morning, she retched and vomited up coins and the little metal box.

Finally, as these events seemed to multiply endlessly, I gathered all my inner strength in prayer and begged God, as He was the power that had created everything out of nothing, to convert these objects back into nothing, so that the power of the Devil could be nullified. I fought in this manner for several days, and the Lord, who had said, 'Everything that you ask in My name, that will I give you,' kept his word. I was successful."

But also, this presumed end was followed yet again by horrible symptoms of illness in Gottliebin, which seemed to be purposely aimed at her death. Once, when she had wounded herself in an unbelievably terrible way, the wounds were miraculously healed. Suddenly, however, they burst open again, and a friend of hers came to Blumhardt in great consternation, saying that Gottliebin could die any minute.

Blumhardt writes:

"I threw myself onto my knees in my room and spoke out boldly. This time – so strong had I become – I refused to grant the Devil the satisfaction of going there personally, but rather had Gottliebin's friend tell her that she should get up and come to me. She would be able to do it in her faith. It didn't take long before she came walking up the stairs. No one can know the feeling, however, that came over me then."

The end of the story is told by Blumhardt in the following words:

"Every single thing that had happened heretofore now seemed to come on at once. The most unfortunate part of it was that in these days the sinister effects extended to the patient's half-blind brother and to her sister Katharina, with the result that I was forced to fight for all three of them at the same time, it being quite evident to me meanwhile that their cases were closely interrelated. I cannot go into each individual occurrence in detail, as the things that happened were too varied to remember. These were days that I hoped to never see again, for matters had reached a point at which I had to risk everything, so to speak, as in a case of 'conquer or die.'

As great as my exertions, however, were my feelings of Divine protection. The brother was the first to be freed, and so completely, that he was able to help effectively in what followed. This time it was not Gottliebin who bore the brunt of the action (after a few further battles, she also appeared to be quite free of the demons), but her sister Katharina, who had never experienced the slightest such phenomena in the past, but who now became so raving that she could be restrained only with the greatest difficulty.. She threatened to tear me into a thousand pieces, and I could not dare to approach her.

She constantly attempted to tear her body open, as she expressed it, with her own hands, or lurked slyly about as though waiting for a chance to commit some terrible deed upon the persons holding her. All the while she jabbered and screeched so outrageously, that it seemed as though a thousand malicious tongues were wagging in her at once. The most remarkable part of it was that she remained fully conscious, and one could speak to her, yet even when she was severely reprovved for her conduct, she said she could not talk and act any differently. She also asked that she be held securely, to prevent her from doing any actual harm. Later on, she had a clear recollection of everything, even of her attempts to commit murder in its most horrible form, and this depressed her so greatly that I had to devote several days especially to her, until, in answer to my fervent and earnest prayers, her distressing experiences gradually disappeared from her memory.

Nevertheless, the demon could still clearly be heard within her and it claimed to be, not the spirit of a deceased human being, but one of the prominent *angels of Satan* and the head of all sorcery. This demon claimed that if it were sent into the abyss, sorcery would be so severely wounded that it would gradually bleed to death.

Suddenly toward midnight the girl uttered repeated sounds, maintained for as much as a quarter of an hour, that constituted a single scream of despair so powerful that it seemed to threaten to shake the house to pieces. Nothing more horrifying can be imagined. Inevitably, half the population of the village heard the conflict and was terrified. In the midst of it, Katharina was seized with a fit of trembling so violent that it seemed as though all of her limbs wanted to shake themselves loose from each other. Amid exclamations of fear and despair, the demonic voice could be heard expressing gigantic defiance, challenging God to give some sign that it should be spared the ignominy of laying down its part like an ordinary sinner, and that it be allowed to go to hell with honours, so to speak. It is hardly likely that such a horrifying display of mingled malice, despair, defiance and arrogance has been seen elsewhere.

Finally, there came the most moving moment, which cannot possibly be conceived by anyone not actually present as an eye- and ear-witness. At two o'clock in the morning, the alleged angel of Satan bellowed out, in a voice of which the human throat seemed scarcely capable, while the girl threw her head and upper body backward over the back of her chair: 'Jesus is the victor! Jesus is the victor!' These words could be understood as far as they could be heard and they made an indelible impression on many hearers. Now the strength and power of the demon appeared to fail more and more from moment to moment. It became ever quieter and calmer, less and less able to move, and finally it disappeared by imperceptible stages, as life ebbs away in the dying, but not until about eight o'clock in the morning."

Thus, ended the two-year battle.

What Blumhardt had experienced were the manifestations of the low and evil spirit world through human mediums. In themselves, these were nothing new, but for him they were a novel experience. Had he not looked after these mediums who were in the Evil One's power, the same thing would have happened to them that happens daily to so many people whom, in our general complete ignorance of the phenomena, we leave to their own devices. They would either have landed in an insane asylum, or would have put an end to their lives by committing suicide.

- *The inmates of our asylums are in large part the victims of the low spirit world, and these same uncanny forces are also often at play in the case of suicides.*

Gottliebin Dittus was a "deep-trance medium." How she developed as a medium cannot be determined from Blumhardt's report. It is quite probable that she had engaged in "table tapping" with her brothers and sisters, and that her *innate mediumistic abilities* became stronger and stronger in this way.

She would lose consciousness whenever her own spirit was forced from her body by foreign spirit beings that then took possession of her. At the departure of her own spirit, she would fall down as though dead and would be brought back into an upright position by the spirit of some demon that had entered her body and made its pronouncements.

- *The powerful rapping sounds were produced by means of the od that Gottliebin's strong mediumistic abilities made available to the spirit world, and with which the latter brought about those resounding blows that seemed so inexplicable to the witnesses.*

The greater the odic power accumulated in the medium, the louder these blows became, and this odic power was reinforced by the quantities of od emitted by the people around her. Although he was unaware of the fact, Blumhardt was also endowed with considerable mediumistic power; hence, the manifestations of the spirit world through the medium were stronger during his presence than they were in his absence.

- *The phenomena of materialization and the appearance of light also were brought about by the demons with the aid of Gottliebin's mediumistic od.*

Her sister Katharina was *not* a deep-trance medium, but went into *part-trance* only. Consequently, her spirit was *not entirely* displaced from her body and could hear everything spoken through her by the foreign spirit. She was able, therefore, to remember everything that had happened, even though she could not prevent the manifestations themselves, since she was completely in the power of the foreign spirit being.

Blumhardt gradually learned to distinguish the *different kinds of spirits*. Above all, he became convinced of the important fact that a Divine control presides when higher spirits and spirits that, although suffering, are of good will appear, so that everything proceeds in perfect order. This controlling spirit determines which spirits are to be admitted. Hence, the suffering spirits that had been granted access by the higher controlling spirit did not obey Blumhardt in the beginning, when he tried to send them away without having given them any help. They had entered the medium at the order of a higher authority for the sake of being instructed by Blumhardt and having him show them the way to God; they were therefore entitled to this instruction and it was his duty to grant their petitions. Unfortunately, he did not recognize this duty until later.

The instructive feature of these occurrences for Blumhardt was the undeniable fact that communication with the spirit world exists. The events that took place before his eyes were no delusions, and cannot be relegated to the realm of fable by anyone, since they were enacted quite openly and could be confirmed by a large number of witnesses who had seen and heard what went on.

The reality of the occurrences was also the reason why the ecclesiastical authorities requested Blumhardt to submit a report of the events. At first Blumhardt could see only the undeniable facts of what took place before his eyes, and it was not until later that he gradually learned to correlate certain things in this field. The eternal laws governing communication with the spirit world seem to have *remained unknown* to him until his death. For this reason, he was unable to recognize the way in which both the people of Israel and the first Christians communicated with the good spirit world. He did, indeed, experience in a harrowing manner the speech of evil and greatly suffering spirits through human mediums, but the wonderful messages brought by God's high spirits through speaking mediums were denied him.

There was a good reason also for this, for there is a time for everything that happens.

Undoubtedly the conditions of the times in which Blumhardt lived were not suited to purposely established communication with the good spirit world, and undoubtedly also, given *the attitude of his church* toward these matters, Blumhardt would have endangered his entire activities and his position. As it was, he met with enough opposition on the part of his ecclesiastical superiors, when later the good spirits began to manifest themselves to him and his parishioners, as I shall relate presently. To have ventured further in this field, as, for instance, by holding spiritistic meetings, would without doubt have called forth the most energetic action against Blumhardt on the part of the leaders of the Protestant Church.

Even God's spirit world adapts its activities to the *circumstances* presented by the conditions of the times.

If Blumhardt had seen and personally experienced harrowing examples of the outpourings of the spirits of darkness upon mankind, he was also to witness *in a far more wonderful manner* the

outpourings of the spirits of God upon him and his congregation, in a way that recalls the outpourings of the Divine spirits during the early days of Christianity.

The spirits of repentance and change of heart were the first gift granted to Blumhardt from ABOVE for his whole parish and its surroundings after his faithfully fought battle against the Powers of Evil. One by one all of the inhabitants came to him, impelled by some irresistible inner force, and confessed the sins of their lifetime. Blumhardt was inwardly told by a spirit of God to whom he could say that their sins would be forgiven. So, this was not a case of ordinary confession and absolution as practiced in the Catholic Church, but a cleansing from sin in consequence of a revelation brought by a spirit of God. Hence from that time on Blumhardt's motto was: "Let us pray and hope for a new outpouring of the Holy Spirit."

The spirit of healing also came upon Blumhardt. The most severe illnesses were cured by the laying on of his hands, his prayers and his presence.

- *In this connection it became evident that most chronic diseases are the work of evil spirit powers, as the Bible also teaches us. Once these powers departed from the patient, healing followed immediately.*

These miraculous events can be found described in Zuendel's book.

I shall close my presentation of the influence of the good and the evil spirit world on Blumhardt's life with the following words, taken from one of his letters:

"If anybody should wish to find out whether everything that the Lord is doing for me is personal, or whether others can imitate me, I must admit that as a result of my battles I have acquired a personal something that not everyone can obtain out of hand. At the same time, I am convinced that it must become more common, and that it is quite permissible to pray for a complete revival of the original powers. In my case I have for the present received proof only of the fact that such a prayer may be offered. But unless the heavens are opened, so to speak, to receive the prayer, it will not be answered, and it is a mistake to think that a mere renewal of faith will restore everything that man had in the apostolic days. No, those powers have indeed been revoked, and they can be recovered only gradually.

- *Lack of faith and the defection of Christianity for more than a thousand years had brought upon us the Lord's disfavour and an overabundance of the powers of Satan. Therefore, we cannot make a new beginning just like that; if we attempt it, we very soon meet with obstacles.*

You can see from this how widely I differ from the Irvingites, who, ignoring the present state of the Christian world, want everything restored to them.

- *The first thing that is needed is a new conversion of Christianity, and in a much more encompassing manner than what we witness on a small scale.*

In order that this may come about, we must fight harder, preach more according to the Scriptures, and pray more earnestly. If a spirit of repentance is poured out on a large scale, as I witnessed on a small scale in my community, and as this is followed immediately by the first signs of spiritual gifts, then other things will come, one by one, until we shall have returned to an apostolic age, alongside of which, of course, the real Antichrist will then rise up."

This exposition of Blumhardt's is somewhat obscure and only partly correct. The truth of the matter is that:

- *Every human being, Christian or non-christian, can enter into communication with the good spirit world, if he wants it in earnest, and if he seeks this communication in the manner described in this book.*

The one thing that everyone derives from communication with good spirits is instruction as to the true path leading to God. What he receives is the sermon of truth. Whether or not any further exertions are made on his behalf by God's spirits depends in each case on whether the individual fashions his life in accordance with the truth imparted to him, and to what extent he does so.

- *Whoever merely accepts the sermon of truth from the spirit world but fails to act accordingly will receive no further gifts from ABOVE. On the contrary, he will even lose the contact he at first had with the good spirits; no more good spirits will communicate with him.*

Whoever admits the truth into his heart and strives to reform his inner life accordingly will receive evidence of spirit powers such as we find among the early Christians, and in a manner corresponding with the individual's task in life. Among the early Christians, too, not everyone possessed the same gifts, nor were the individual gifts bestowed for the sole purpose of benefiting their recipients; rather, they were to be used *for the general good of all*. The Apostle Paul constantly emphasizes this fact. Today, too, the smallest community of pious and devout men and women will receive the same things from the spirits of God that the first Christians received. The only requirement is that we strive with all our might for the good, and reject the influences of evil. Whether the group in question is large or small will never play a role in the workings of the spirit world of God.

A picture of the manifestations of the evil and the good spirit worlds similar to what we have seen in the case of the Protestant clergyman Blumhardt is encountered in the experiences of the *Catholic priest Vianey of Ars*.

4. 2 Priest Vianey³ of Ars and the world of spirit

Johannes Baptista Maria Vianey lived from 1786 to 1840³; hence a considerable part of his life falls within the lifetime of the clergyman Blumhardt. While Blumhardt was *unfolding his psychic gifts* in the German parish of Möttlingen, Vianey lived and laboured in the tiny community of Ars in France. Because of his limited talents, it had cost Vianey great efforts to qualify for the priesthood. From childhood on he had devoted much time daily to meditation and prayer. This inner concentration, which he continued to practice all his life, as did Blumhardt, brought about the development of his mediumistic gifts, the prerequisite for the influence exercised on people by the spirit world. The same was true of Blumhardt. While the Protestant minister first witnessed the demonic manifestations through the medium Gottlieb Dittus of his parish, and did not experience the influences of both the evil and the good spirit worlds upon his own person until later, the curate of Ars was the only one through whom the spirits manifested themselves. No such effects were observed in any people in his parish or vicinity. In other respects, the experiences of both were the same.

- Blumhardt and Vianey witnessed *similar activities* of the demons; they also witnessed *similar activities* of the good spirits.
- Both received a very powerful *spirit of healing*.
- Both had the *gift of clairvoyance* as regarded past, present, and future events.
- Both were able *to perceive the inmost condition of people by clairvoyance*.
- The parishes of both pastors were miraculously blessed with the missionary spirit, and this gradually spread to far distant districts.
- *Both became the goal of pilgrimages made by thousands of people tortured by the consciousness of a sinful life, who went to confess their transgressions and to receive assurance of God's forgiveness. Both knew by inner inspiration to whom such assurance could be given.*

The coincidence in all these matters for these two men extends to the smallest details, enabling us to discover therein the *workings of Divine law*. Also, the laws according to which the demons communicated were the same in both cases. Let us now allow the facts from Vianey's life to speak for themselves, beginning with the demonic phenomena that occurred with him. In his biography, the part dealing with the demonic influences is introduced with the following words:

“Let me first say a word here for the benefit of those who feel tempted to have doubts on this score, or to smile as they read the following pages. They will not be the first to do so. In fact, they will not form or express a single opinion on the subject that was not formed or expressed by the world during Vianey's lifetime, and which the clergy of his day expressed even more forcibly than did the laity. Scarcely had the rumour begun to spread that the curate of Ars was being persecuted by devils, when *loud laughter burst forth from all the parsonages of the surrounding area*.

Forthwith all of his “dear” colleagues explained to the curate of Ars that he was a great dreamer and that his brain was ill; that the [cave] out of which his demons came was nothing other than the stew-pot in which he allowed his potatoes to grow mouldy. ‘My dear colleague,’ they used to tell him, ‘live like

³ Joseph Vianey: *Leben und Wirken des hl. Johannes [Maria] Vianney, Pfarrer von Ars*. 1930. Published by Gebr. Steffen, Limburg a.d. Lahn. [Engl. translation: *The Blessed John Vianney, curé d'Ars, patron of parish priests*. Transl. by C..W.W.]

everyone else. Eat more nutritious foods. Then your brain will get well and you will see nothing more of those devilish tricks.’ (pp. 66-67)

Vianey, it should be explained, lived very modestly, and almost exclusively from potatoes, which he cooked on the first day of the week for the whole week and ate cold; by the end of the week, they had often become mouldy.

“So, far from being a weak spirit who would become a victim to hallucinations, as his colleagues had convinced themselves, Pastor Vianey was by nature so hard to convince, that at first he would not admit it was devils that plagued him. It was not until he had sought in vain for an explanation of the peculiar noises that again and again disturbed him at night that he recognized their origin and nature.

One day he heard loud knocking at the door of his house. Opening the window, he asked: ‘Who’s there?’ There was no answer, and when the sound was repeated at the door leading to the stairway, he repeated the question. Again, there was no answer. Inasmuch as he had stored in his parsonage some splendid vestments that had been given to him as a gift for his church, he thought that thieves had tried to break into his home, and considered it advisable to take precautionary measures. He therefore asked several courageous citizens to keep watch for him. They came and stood guard for several nights, hearing the same noises but discovering nothing. A watch that was set in the belfry was equally unsuccessful. Violent blows were heard, but nothing was seen. This alarmed the watchmen, and even the curate became quite frightened.

One winter night, when he had again heard loud blows against his door, he sprang hastily out of bed, and went down into the courtyard, convinced that the culprits, if that was what they were, must have left their tracks in the new-fallen snow, and that one could thus finally catch them. However, he saw no one, heard no further noises, and could not find any footprints in the snow. There was now no further doubt in his mind that he was being persecuted by Satan. [pp. 68-69] “From the day on which he became convinced that the nocturnal rioters were demons, he felt much less afraid.

In the meantime, the main efforts of the demons were obviously aimed at making his ministerial activities less fruitful by robbing his overworked body of its nightly rest. Everything about these annoyances seemed admirably designed to make it impossible for him to get any sleep. Generally, Vianey heard one of those monotonous noises that more than anything else are notoriously conducive to sleeplessness. Sometimes the noises sounded like someone sawing or drilling through a beam, sometimes, as though a row of nails were being hammered in. At other times it sounded as though regiments of soldiers were marching by his door, as though a herd of sheep were trampling overhead, as though a horse were galloping across the tile floor, as though someone were drumming upon his table, as though a cooper were hammering metal bands on casks, as though every wagon in Lyons were rolling across his entrance hall, or as though an uproarious assembly were conversing in his courtyard in a foreign language. This last nuisance continued for several nights in succession.

On another occasion he heard the door being opened and someone calling him curtly by his surname. He was also subjected to a world of coarse witticisms, among which the most frequent was: ‘potato-glutton.’ Moreover, his furniture was moved back and forth, and his curtains were pulled at with such force that he was surprised to find them whole in the morning.” (pp. 66-70)

Great were also the inner temptations he had to endure from the evil beings, through which they tried to drive him to despair. We meet with the same thing in Blumhardt’s case. Unfortunately, the descriptions contained in his (Blumhardt’s) report of the demonic influences to which he personally was subjected have been *deliberately suppressed* in his biography, as I have already stated.

In Blumhardt’s case as well as in Vianey’s, the sole purpose of the demonic ruses was to completely destroy, or at least reduce, the effectiveness of these two men in leading their fellow human beings to God. For this reason, they tried to ensnare Blumhardt, through Gottlieb Dittus, in the unfamiliar (to him) field of the demonic, and when these efforts had failed, to confuse and discourage him by external and inner opposition. With Vianey, they first tried to discourage him and to drive him to despair, using the Catholic clergy of the neighbouring districts, who opened such a campaign of *slander* and *insinuation* against the poor curate of Ars and continued it for ten years, that anyone

else would have given up. When this brought no results, the demons tried to undermine his health by depriving him of sleep, an effort that they kept up all his life. It was only in his last few years that he seems to have no longer been disturbed at night.

The similarity between these two men becomes even more striking when we compare the Divine aid they received from the good spirits. In this respect their experiences were identical.

- *Their lofty Divine gifts were bestowed on both only after they had been severely tried in battle with the Powers of Evil and their human instruments. Everyone who wishes to work as an instrument of God for the salvation of his fellow human beings, and to acquire the Divine powers necessary for the purpose, must fight this battle.*

Christ himself had to fight this battle. His public activities, giving proof of the Divine power residing within him, began only after he had been subjected for 40 days and 40 nights to the terrible assaults of the demons, and had resisted them successfully. The servant is not above the master.

The reclamation of souls through the outpouring of a *spirit of repentance* and an inner mending of ways took the same course in Blumhardt's parish as in Vianey's, and, in both parishes, spread by degrees to the most distant regions. The first effect of spirits of repentance upon people's hearts is to awaken within them alarm over the sins and transgressions in their lives, and over the consequent separation from God. The inner alarm about themselves felt by people who have been touched by the spirit of repentance is so great that they find no rest until they have revealed their inmost souls to a faithful servant of God and have heard his judgment. They are irresistibly urged on by an unseen power, until they feel the Divine presence in their hearts and have the assurance contained therein that their sins have been forgiven. The sensation of happiness that then fills their hearts is beyond the power of human words to describe. Let the reader consult the biographies of these two men to learn more about the inner feelings of these converts.

Vianey could tell at the first glance which souls did not require his help. He would ask them in a friendly way not to take up his time, occasionally telling them:

"Go home and don't worry. You don't need me."

- *The healing of ailing souls that could not cope for themselves was the main object of the curate of Ars. The healing of physical ailments was in his eyes of much less importance.*

Vianey gave information to many about the lot of their departed dear ones in the Beyond, whenever he thought it *conducive* to their spiritual welfare. He was able also to see into the future by *clairvoyance*, and so it might be said that while during his lifetime nothing aroused so much interest as his battles with the evil spirits, after his death all the world began to speak of his predictions.

These, in almost every case, *related to the well-being of individuals* and not to the public good. To some of those who had reformed he predicted the imminence of their death; in other cases, he told third parties of the imminent death of a relative, so that they might be prepared for the event. He also saw, in spirit, images of events in the distant future that concerned persons with whom he was engaged in conversation. One day, noticing a man in the crowd that was waiting for him, he said:

"Get back to Lyons as fast as you can. Your house is on fire!"

And so it was. On another occasion Vianey sent a peasant woman who had just confessed her sins home at once, telling her that a snake had crept into her house. The woman hastened home and searched all over the house, but found nothing. Finally, it occurred to her to shake out her straw pallet, which she had laid out in the sun to air; as she did so, she saw a snake crawl out of it.

He directed a young girl whom he saw standing in the church to return home without delay, as her presence there was urgently wanted; upon her arrival, she found her sister, who had hitherto been in perfect health, lying there dead.

Once a woman came to Ars to confession who had gotten a bottle of an alleged miraculous remedy from a "sorcerer". After Vianey had listened to her confession, he remarked to her:

"You have told me nothing about the bottle that you hid in the bushes outside of Ars."

Even more frequent was his ability to read the secret thoughts and feelings of others. This gift invariably manifested itself in the case of particularly difficult conversions. It happened almost daily that Vianey left his confessional and beckoned to those persons who were the most pressed for time or the most unhappy, so that they might be the first to receive his attention.

Among his visitors were some who merely came to test his gift.. They left greatly humiliated. One of them confessed grave sins that he had made up. Vianey listened to him quietly, then said:

"You indeed have much guilt upon your soul; but the evil that you have actually done does not consist of the sins you have just recounted to me, but of the following ones,"

Whereupon Vianey, to the great dismay of the impostor, revealed all of the foul deeds in the latter's past.

Those who could not visit Vianey personally and were obliged to communicate with him by go-betweens or by letter were healed, advised, consoled or reformed by him at a distance. Every hitherto mentioned individual trait in the picture of the spirit forces working in Vianey's case also appears in kind and in extent, and, it might be added, identically, to the smallest detail, in the case of Blumhardt. It is difficult to say which one of the two, Vianey or Blumhardt, was visited by the greater number of people, who streamed to them in thousands and experienced in their own persons the miraculous workings of their powers.

Another manifestation that was shared by both was what might be called a *miraculous multiplication of the loaves*. With Blumhardt it happened that, owing to the great influx of outsiders who were hospitably received and lodged by his parishioners, a serious food shortage developed. Yet, a special blessing presided over these meals. One family, which did not have enough food on hand for 14 people, managed to give 42 people enough to eat with food left over. In Vianey's case an even more apparent miracle is reported, which was witnessed by everyone in his parish. He maintained a home for poor children; one day there were no provisions left except a few handfuls of breadfruit in the granary. With a heavy heart he made up his mind to send the children away, but before doing so, he offered one more prayer to God for help. When going back to the storeroom, he found it filled to the top with grain. All of his parishioners likewise climbed up to the granary to see the grain. The event caused a great sensation throughout the entire district. Even the bishop later came and had them show him how high the granary had been filled.

If we compare these two men as instruments of God, we cannot fail to notice a very important point.

- *We have before us two men of radically different creeds:*

On the one hand a *Catholic* priest, who venerates saints and relics, who attributes all cures to Saint Philomena, who celebrates mass and regards confession as a sacrament essential to the forgiveness of sins, who believes in transubstantiation and holds fast to all other teachings of his church – and on the other hand, the *Protestant* clergyman Blumhardt, whose creed is diametrically opposed to Vianey's, who categorically repudiates the adoration of saints and relics, the Catholic mass and sacrament at the altar, the Catholic form of confession and absolution, popery and everything connected therewith as not ordained by God, but deriving from human errors. And yet, under the hand of God, *both rate equally as instruments* for delivering mankind from sin and from Satan, and for guiding it back to the home of the Father. Both, *in spite of* the differences in the tenets of their respective creeds, receive the highest gifts Christ promised to those who believed in him.

In one respect they are alike: in their profound faith in God and in their consequent *unshakable trust in God*, as well as in their *great love of God and of mankind*.

- *Before God, therefore, the religious denomination to which a man belongs is of no weight.*

He regards it only as an outer garment hung on people's shoulders that has no influence upon their spiritual personality, if this is imbued with faith in God and with a love of God. He allows people to retain this garment, this patchwork of human errors, as long as it does not obstruct the task that He has assigned to them. If one should ask why the good spirit world did not enlighten these men as to the errors in their religious views and inform them of the truth, the answer is not difficult.

In the first place, such enlightenment was *not necessary*, because the doctrinal errors *in no way obstructed the work* that God had assigned to both. They were called upon to persuade the people of their immediate neighbourhood and those somewhat farther afield to search their hearts and to return to God, something which neither the Catholic nor the Protestant creed stood in the way of. Above all, however, the spirit world could not enlighten either Blumhardt or Vianey as to the errors of his religious doctrines without making the fulfillment of their duties impossible. Had the Protestant clergyman Blumhardt received any new insights into the truth, he would have to have *altered his teaching* accordingly. He would thereby have placed himself outside of the Protestant Church and thus lost his position as well as his sphere of activity.

The same thing is true to an even greater extent of the Catholic priest Vianey, for had he departed *in only a single point* from the doctrines of his church, he would have been done for in no time.

Among Catholics the task of saving souls could be performed only by one who wore the robes of the Catholic faith, just as Blumhardt could hope for success among his co-religionists only as a representative of the Protestant creed.

Even as it was, the efforts of both were *attacked beyond measure by their own colleagues*, although each of them was devoted to his church. How much more, then, would they have been opposed, if they had departed in one point or another from the doctrines of their respective churches? In Vianey's case especially, there were no bounds to the attacks by his colleagues. As already mentioned, he was *persecuted, criticized, reviled*, made *the object of suspicion* and slandered by them for 10 years, and he was even threatened with extreme violence.

When the Catholic clergy of his immediate and more remote neighbourhoods saw their parishioners also hastening to Vianey and paying more heed to *his opinion* than they did to those of their own priests, envy and jealousy reared their heads. They spoke of him as the ignorant priest, who had barely been able to acquire a little Latin and had nearly been expelled from the seminary. Above all, the enthusiasm with which people spoke of the curate of Ars caused the hatred harboured against him by the other clergymen to overflow.

He was slandered most shamelessly.

Priests *forbade* their parishioners to go to Ars for confession and threatened them, in case of disobedience, with *exclusion from the sacraments* and *denial of absolution*, even in the hour of death. Sunday after Sunday they inveighed against the curate of Ars from their pulpits. Speaking of this in later days, Vianey once said:

“The Gospel was allowed to rest in the pulpit; instead, everyone was busy preaching sermons against the poor curate of Ars.”

While some ridiculed his ignorance, others cast doubts on the life he was leading. He received countless anonymous letters in which he was accused of the greatest baseness in the vilest language. The clergy even tried to incite the public against him. Mornings, on opening his front door, he would find it covered with placards accusing him of having passed the night in the most shameful debauchery.

Here, as well as in Blumhardt’s case, we find a repetition of what the Jewish priesthood did to Christ:

“What are we to do? See how the multitudes run after him, this wine drinker who associates with sinners and whores.”

The popular sayings about “clerical jealousy” and the fact that one clergyman is another clergyman’s Devil were again confirmed in the case of these two clergymen.

Even if the attacks made on Blumhardt by his colleagues did not reach the level of meanness of those delivered against Vianey, he nevertheless had to endure much suffering and persecution at their hands.

If such a life-and-death battle was waged against these two men despite their faithfulness to their religious creeds, imagine what would have happened had it been possible to prove that they held views *in conflict* with the teachings of their churches.

God and His spirit world, in selecting and preparing their instruments, take into consideration the conditions of the times and the religious atmosphere that prevails in the circles in which these instruments are to work. Human opinions and errors are ignored by God’s spirit world, as long as they do not constitute a serious obstacle to the attainment of the goal it has set. Not a single one of Vianey’s erroneous religious beliefs was corrected by the good spirits that appeared to him, because these errors in no way interfered with the task he had to perform.

Only when he, as a result of his mistaken views on physical penance, which he regarded as particularly pleasing to God, undertook to rack his body with penances, did the spirit world intervene and teach him. Such intervention was *imperative*, since a weakening of his physical strength would necessarily have resulted in a corresponding loss of effectiveness of his efforts. A commanding

voice, which he heard by clairaudience, reminded him of the real task that had been assigned to him. Speaking of this incident, Vianey says:

“I do not know whether it was really a voice that I heard, or whether it was a dream; at any rate, it woke me up. This voice told me that it was more pleasing to God to save the soul of a single sinner than to offer all kinds of sacrifices. This happened at a time when I had resolved to do penance for my own sanctification.”

Vianey, the Catholic priest of Ars, was *canonized* by his church. If it were within the power of man to canonize man at all, then the Protestant clergyman Blumhardt would be entitled to the same honour, for in point of character and effectiveness, and of the amazing gifts with which he was endowed from on high, he was in every way his Catholic fellow clergyman's equal.

The lives of these two men show that the good and the evil spirit powers are as actively involved with mankind today as they were at any time in the past, and that their workings are subject to the same laws.

5. 0 Spiritism in the Light of Modern Science

Prior to when I became acquainted with communication with the spirit world, I had had no knowledge of the possibility of such communication, having read neither books nor journals dealing with the subject. Similarly, throughout the time in which I was receiving from my guides in the Beyond the teachings recorded in this book, I had no contact with other spiritistic circles nor did I consult any spiritistic literature.

As a clergyman, I devoted my full attention to the truths that were imparted to me week by week through the mediums and that, more than anything else, caused a fundamental change in my religious views. My hours of study were devoted to the Scriptures, as I was eager to learn whether the new truths that were demolishing the structure of my previously held beliefs agreed with the teachings of the Bible.

- *The Holy Writ was my criterion.*
- *Moreover, the spirit world was constantly urging me to compare my newly acquired knowledge with what is in the Bible.*

At our religious meetings, the spirit that manifested itself regularly took up the Bible and explained its contents.

However, after a certain time, when I had absorbed the new picture of the truth, and it had become my firm conviction, I was told to acquaint myself with present-day spiritistic phenomena. This would give me the opportunity of testing and interpreting these phenomena in the light of the laws imparted to me. Should I witness anything that I could not understand, I could obtain the desired explanation by asking for it at one of the séances I attended.

From the outset I resolved to test only those phenomena of whose genuineness there could be no question.

At about that time, early in 1928, I heard of a *scientific journal* published with the cooperation of eminent professors from almost all countries, and devoted to the discussion of occurrences that cannot be explained by any known natural laws.

This periodical is entitled: *Zeitschrift für Parapsychologie*⁴ (Journal of Parapsychology).

“Parapsychology” is the science of things beyond the scope of the familiar laws governing the psyche.

I used the 1926 and 1927 volumes of this journal, the earliest published, as the material for my comparative studies. The facts related therein are so thoroughly substantiated as to *leave no room for doubt* regarding their authenticity, and they embrace all phenomena observed in the realm of spirit communication. To be sure, the periodical confines itself to reporting the facts. Opinions differ widely on how these facts are to be explained. Modern science refuses to recognize the existence of a spirit world responsible for these phenomena, and it is only very occasionally and with the greatest

⁴ Zeitschrift für Parapsychologie, Oswald Mutze Publishers, Leipzig.

reluctance that a scholar will mention *the possibility of intervention on the part of spirit beings*. Instead, explanations are concocted that must strike any normal person as *absurd*.

As the “mediums” are the sources of power used by the spirit world for the production of the various phenomena, I shall, on the following pages, group the occurrences observed at the present day around mediums discussed in the publication in question. I take the facts from this journal and I append their correct interpretation at the end of each section.

5. 1 The medium Kluski in Warsaw.

Journal for Parapsychology, 1926, pp. 5-22

F. W. Pawlowski, professor of anatomy at the University of Michigan, U.S.A., gives an exhaustive account of his observations of the medium Kluski in Warsaw, writing:

“The phenomena I witnessed with Kluski were most extraordinary and surpassed everything I had previously read and heard of such matters. The usual preliminaries that preceded a séance with the medium Kluski consisted of a minute examination of the room in which the experiment was to be held, and of all the articles contained therein. Windows and doors were locked and sealed, and strips of waxed paper bearing the participants’ secret marks and signatures were pasted over them. If it was desired and when no ladies were present, the medium sat there completely naked.

As soon as all the participants had taken their seats at the table and formed a chain, the medium immediately went into a deep trance. The phenomena usually made themselves evident at once. The chain was formed by hooking the little finger of each hand into those of one’s neighbours. This allowed the observers to move the rest of their hand freely, as for writing, or for feeling or touching objects, without breaking contact.

The séances were held either in complete darkness or by the light of a red lamp. In either case, luminous plates lay ready on the table. The plates are about one square foot in size and are made of light wood, with handles something like those of hand mirrors. They are painted on one face with a luminous substance.

It is often unnecessary for the participants to turn off the white light in the room, for as soon as the medium begins to fall into a trance, the white light goes out of its own accord and the red light is turned on. Habitual séance attendees relate that the lights’ fading and coming on proceeds slowly and by stages. (I did not see this myself.) “From personal experience and from firsthand testimony given by perfectly trustworthy observers, I can state it as a fact that the medium Kluski produces the following phenomena:

- **Raps** or knocks that are very typical and at the same time quite unusual. I heard them often and noted their peculiarity at once, without having my attention called to it by anyone else. I could distinctly hear, or rather feel, that they were not produced on the surface of the table or of the wall, but within them. I mention this particularly, because I made several attempts to imitate the raps produced by Kluski, but failed entirely to reproduce the sound of the raps heard at Kluski’s séances.
- **Levitations** (floating of the human body in the air without support). I did not witness these personally, but heard that they often occur at Kluski’s séances. Not only was the table knocked over and lifted, but the medium himself as well as one or more of the participants were raised several feet above the floor.
- **Apparitions and phantoms.**⁵ Kluski’s specialty is the production of partial, or, more often, of completely formed apparitions or phantoms. The partial *materializations* are usually heads. These materializations appear almost instantly either above or behind the medium, but even more often behind or between the séance participants, who are seated at some distance from him. After a few sharp, clearly audible raps on the table or the walls, bright stars or sparks appear, rising above the table and floating upward toward the ceiling... These sparks, which have a bluish light, vary in size from that of a pea to that of a hazelnut, and often as many as a dozen appear. They all move simultaneously and at considerable speed [3-4 feet per second] above the seats of the séance participants, flying in all directions and forming groups or by twos. Some vanish, while others descend in pairs close to the participants. Whenever they came within about 16 inches of me, I could see to my great surprise that they were pairs of human eyes that were looking at me. Within a few [seconds] a perfectly formed human head developed from such a pair of eyes; it was clearly visible by the light of a materialized hand with a luminous palm. The hand was raised above the head in order to illuminate it from all sides and to show it to the observers. All the while the eyes rested steadily upon the séance participants, while the face assumed a friendly, smiling expression. I saw a number of such heads,

⁵ See protocol: “Survival after Death” by Professor Dr. rer. nat. Werner Schiebeler.

occasionally two at a time, flying like balloons from one participant to another and, when they were asked: 'Please come over to me', taking the shortest route to the person making the request, often directly across the table and as swiftly as shooting stars.

- **Phantoms, which were invisible, whose footsteps, however, were heard on the creaking floorboards**, came and touched my face and hands and my whole body with their soft, living hands and fingers. The sensation of the touch of a living human hand was unmistakable. These invisible phantoms will, if requested to, fetch objects from all over the room in which the séance is being held, and, in spite of the darkness, never grasp the wrong object, never collide with anything and never touch a participant, not even when moving a heavy object, like a bronze bust weighing 30 pounds, or when setting down an iron kettle filled with melted paraffin weighing 12 kilograms.
- **Apparitions visible by red light**. These phantoms generally picked up a luminous plate and turned the dark side to the participants, illuminating themselves and going from one person to another, to give each one the opportunity of observing them close by. The light radiated by the plate was so strong that the pores and roughness of the skin of the phantom faces and hands could be distinguished. On the nose of one old man, I could even see the sinuous tracing of the tiny veins. I could also distinguish the texture of the cloth in which the phantom was clothed. These apparitions came so close to me that I could hear them breathe and feel their breath against my face. "But the most impressive and convincing feature of these apparitions when they came toward us were the eyes and faces, and their lively expressions. When questions were addressed to the apparitions, their facial expressions were always perfectly suited to the answer, and their lips formed an amiable smile.
- **The phantoms of animals** we saw were chiefly squirrels, dogs and cats. On one occasion a lion appeared and on another, a large bird, either a falcon or a buzzard. I myself saw the first two mentioned species, which behaved quite naturally, the squirrel hopping about the table, the dog running around it, wagging its tail, jumping into the laps of the participants and licking their faces. In short, he acted in every respect as any trained dog would. The lion's behaviour, I was told, was more threatening; it lashed its tail, striking the furniture. The startled séance participants were unable to control this animal and put an end to the séance by awakening the medium. The buzzard flew about, beating against the walls and ceiling with its wings, and when it finally perched on the medium's shoulder, a flash photograph was taken of it by a camera that had been placed in front of the medium.



Image 2: Materialised (Or apported?) raptor with spread wings on the shoulder of the medium Franek Kluski in a trance. Photo, August 1919 in Warsaw.

From: G. Geley: "L'Ectoplasmie et la Clairvoyance", Libraire Felix Alcan, Paris 1924.

- Among this class of phantoms is also the strange spectre of a creature called "pithecanthropus" by the members of the group. This apparition is frequently in evidence at Kluski's séances. Since it appears only in complete darkness, a closer examination of it is difficult. It has the appearance of a hairy man or of a large ape, its face being covered with hair, its forehead fairly high, and its arms long and powerful; its behaviour toward the séance participants is rough and boisterous. It tries to stroke their

hands or faces, and in so doing generally breaks up the séance, or the spectators are compelled to do so, as they are unable to control it. I saw, or rather felt it only once, when it brushed against me, and I noticed a peculiar odour which I could not define at that moment, but which other participants who were more familiar than I with the phantom described as that of a wet dog. On the occasion mentioned it passed behind me, going to the lady beside me, who was holding the medium's hand. It broke the chain and put an end to the séance by grasping the lady's hand and rubbing it against its face. This startled her so, that she screamed loudly.

- **Many apparitions have luminous hands**, that is to say, the palms of their hands shine in the dark. The light given off is white, slightly tinged with green, and it is so strong that whenever the phantoms hold or pass their hands above their heads, faces or figures, every detail is shown as plainly as when luminous plates are used. They thus illuminate themselves in order to give the participants an opportunity to observe them closely. However, they also turn their luminous hands or rather palms toward the participants, so that the latter are illuminated and, apparently, observed by the phantoms in turn. On one such occasion I could see distinctly that the light was not altogether steady, but was constantly vibrating, showing different intensities, although the light thrown off by the palm as a whole remained the same throughout. I could also see brighter sparks or rays fluctuating in zigzag or on different courses from the base of the hand to the fingertips. At the same time the luminous palms diffused a powerful smell of ozone.
- One of the rarest, but perhaps one of the highest types, is the **phantom of an old man that is completely self-illuminating**. I have seen it only twice. The apparition resembles a pillar of light and is, as I was told, often seen in the Kluski Circle. *The light emanating from it is so intense that not only all the séance participants, but all objects, near and distant, in the room, are illuminated by it.* When I saw the apparition the palms of its hands and the region around its heart were more luminous than the other parts of its body. The phantom arose in the middle of the room, at some distance from us. The table around which we were seated stood in one corner of the room, with the medium sitting directly in that corner. The old man wore a high, conical headdress and was clothed in a long robe that hung down in deep folds. He approached us with majestic strides, his robe swaying as he walked. With his hands he made motions in the shape of triangles. At the same time, he spoke in a deep, solemn voice. He stopped behind me for about 10 seconds, waving his luminous hands above us and speaking continually. Then he withdrew to the far end of the room and vanished. His coming was accompanied by a wave of ozone-rich air, which filled the room even after the séance had ended. The phantom is that of a very old man with a [long] grey beard. His language was rather guttural, and incomprehensible to anyone present, although between us we had a command of about 12 different languages. To date no one has succeeded in identifying this language or in discovering who the phantom is. Among the members of the circle, he is known as the Assyrian priest, a designation that fits his external appearance perfectly.
- **Paraffin moulds were made** by the phantoms. As soon as they noticed the kettle filled with melted paraffin on the table, they would approach it with evident pleasure and, on request, would make shapes in very specific and complicated positions out of the paraffin. They dipped their hands into the paraffin and allowed the glove-like moulds thus formed to drop upon the table. Whenever the phantom hand is luminous, it can be seen as it splashes about in the paraffin like a goldfish in a bowl. The glove-shaped moulds were treated rather carelessly by the phantoms. On one occasion a pair of them fell from the table into my lap and from there to the floor. I called the attention of the others to this, asking them not to move their feet, lest the moulds be damaged. One participant asked the phantom to pick up the moulds and place them on the table, which was immediately done. In the process my ankle was firmly seized and my leg pushed aside to make room under the table where there were 14 legs. The phantom required from 30-45 seconds to make a mould, whereas when I tried to do this myself, it took several minutes for the paraffin to cool sufficiently to be removed. Even then I found it impossible to strip the glove from my hand without breaking it; in fact, I was unable to accomplish this with a single finger that I had dipped into the paraffin as far as the second joint."

When I removed the paraffin from a plaster cast by dipping it into hot water, I noticed **a number of hairs** floating in the water. They were common hairs, of the kind that grow on the back of the hand and on the third finger-joint. Since I was quite sure that I had used perfectly clean water and a white porcelain bowl in conducting my test, I was greatly astonished at this discovery. I therefore examined the previously made casts and noticed, through the [relatively] thin layer of paraffin, several bits of hair or down embedded in the paraffin on one of them.

In this connection I experienced one especially noteworthy case. In one cast the hand is doubled into a fist, the tip of the thumb projecting between the index and the middle fingers. In this particular experiment the phantom had been asked to do something complicated, peculiar and hard to imitate, but was left at liberty to do whatever it liked. It seemed to reflect for a while as though trying to think of something especially appropriate. Then it dipped its outstretched hand into the paraffin, and only then made a fist. Before I filled this mould with plaster, I could see on the inside several irregularly shaped ribs of paraffin running through the hollow in the interior of the glove and supporting certain points. They corresponded to the curved recesses between the fingers.



Image 3: Plaster cast of a materialised male hand of an invisible phantom with bend finger and an extended index finger. The size of the hand corresponded with that of a child of seven or eight years of age. Received by Dr. G. Geley with the help of the medium Franek Kluski in September 1921/

From: G. Geley: "L' Ectoplasmie et la Clairvoyance", Librairie Félix Alcan, Paris 1924



Image 4: Plaster cast of two materialised, slightly folded hands of an invisible phantom. Received in September 1921 in Warsaw with the help of the medium Franek Kluski.

From: G. Geley: "L' Ectoplasmie et la Clairvoyance", Librairie Félix Alcan, Paris 1924

- I saw only a few **apports** [objects produced at spiritist séances], and they were all small. I was told, however, that fairly heavy objects had been brought from distant rooms into that in which the séances are held. The most remarkable phenomenon of this sort was *the disappearance of Kluski himself from the séance room*, which had been locked and sealed. To their great amazement, the séance participants found him in a fairly remote room of the apartment, sleeping quietly.”

- I observed a considerable **drop in temperature** in the séance room. I, as well as several other observers, felt evident chills toward the end of the one, one-and-a-half or two-hour séances. The thermometers provided in the room showed a drop in temperature toward the end of the séances of from six to eight degrees Centigrade (10 to 15 degrees Fahrenheit). This is contrary to usual experience, since the temperature of a room, and especially of a tightly closed room, in which seven persons remain for a considerable time, generally rises, the more so as the room in question was only of moderate size.
- As the phantoms made their appearance I saw something resembling **luminous smoke or fog** floating above the head of the medium like a small **cloud**. This cloud moved to one side and in a few seconds became a human head, or else it would spread out vertically and become a complete human figure, which immediately began to walk about.
- The most astonishing and interesting part of these phenomena, so to speak their most important feature as far as I was concerned, was the **absolutely human behaviour** of the apparitions. They acted precisely like guests at a party. As they passed around the table they greeted the more familiar participants with a smile of recognition, whereas they studied any newcomers attentively. The inquisitive look in their eyes is hard to describe. I could see from their efforts to understand our expressions, our smiles, our questions and answers, as well as from their actions, that they were particularly anxious to convince us of the fact that they were real beings and not illusions or hallucinations.
- These apparitions are also not always life size. Toward the end of a séance, when the medium has become rather exhausted, or if he felt indisposed already before the séance began, the phantoms do not appear full size, but are smaller by a third or a half. When I saw a phantom of this kind for the first time, I thought it was a child; on closer examination, I could tell by the wrinkled face that it was an old man or woman, though below normal size. "When such a shrinkage occurred, the leader of the circle would often say: 'Let us help the medium.' He would then beat time, while all the participants breathed deeply and evenly. The effect was remarkable, for the shrunken phantom figure would instantly begin to grow and in a few seconds regain its full size.
- The phantoms that appear at séances with Kluski belong to different nationalities and generally speak their native language. Nevertheless, they readily understand remarks addressed to them in any language. They seem to have the gift of reading the souls of others, for it is not necessary to utter a wish or a particular question. Merely thinking it is sufficient for it to be carried out. One need only to think that a phantom should do this or that, and it will be done or refused. In fact, phantoms occasionally refuse to do certain things, or they explain that they cannot do them, or cannot do them at this time, or they may promise to fulfill or try to fulfill the request on some future occasion.
- Not all apparitions are able to speak. Many prefer to make themselves understood by rapping, a very tedious and time-consuming process, since one always has to begin counting at the beginning of the alphabet. "The voices are perfectly distinct and of normal strength, sounding like a loud whisper. "The animated expression on the phantom faces while they are speaking is very convincing. In one instance I could plainly see the look of expectation in the face of the apparition of a Turk who bowed before me, saying: 'Chokyash Lehistan.' Seeing that I did not understand him, he repeated the words with a friendly smile. I still did not know what he was trying to say, but out of a feeling of admiration for his chivalrous nation I replied: 'Vive la Turquie!' (Long live Turkey!) His pleasure at my remark was evident. He smiled with radiant eyes, folded his arms, bowed and disappeared. I wrote his words down phonetically on my notepad and on the following day had them translated by someone who knew the language, who told me that they meant: 'Long live Poland!'

Explanation of the facts.

Prof. Pawlowski's personal experiences with the medium Kluski *confirm* in every respect what I had been told of the laws of spirit communication, and especially what is set down in the section of this book relating to odic force.

In all that takes place at the Kluski séances, the medium *does not participate in any way* as a thinking or acting personality. He is *simply and solely the source of power* from which the spirits that appear secure the od necessary for the manifestations. If the medium is unable to supply enough od, either because he is physically ill or because he is weakened from having already provided so much od, the phenomena take place either imperfectly or not at all.

Prof. Pawlowski saw the od as *luminous smoke or cloud*, or as *sparks and tiny flames*. Within these he saw pairs of eyes, and later, entire faces, that grew into complete figures in proportion to the increase of odic force.

It is the same thing that we find in the Bible in connection with the burning bush, the pillars of cloud and fire of the Israelites, the cloud above the Tabernacle, the cloud on Mount Tabor, and the small odic flames seen at Pentecost. All of these occur in the Bible in connection with communication with the spirit world, as has been described in detail in the preceding chapters.

When the report quoted above mentions the growth of the small materialized spirits to normal size as soon as the participants at the séance began to breathe *deeply and evenly*, in measured time, this will, after what has been said, be understood at once. Not only the medium provides od to the spirit world, but also the others present (some more, some less), especially when they have been attending such séances regularly. They are, so to speak, assistant mediums to the chief medium. It is a fact, furthermore, that the liberation of od by the participants is greatly increased by deep and even breathing; hence, the art of breathing plays so important a role in the mediumistic exhibitions given by fakirs.

The temperature drop toward the end of the séances instead of a temperature rise as might be expected is also due to natural causes. As was stated in the chapter devoted to od, it is only in its condensed form that od is perceptible to the human senses and usable by the spirits for working on matter. It was further explained that the condensation of od is effected by means of *cold power currents*, according to the universally applicable law that cold condenses. Such cold currents must be applied in extra strength toward the end of a séance, because the warmth radiated by the persons present has an adverse effect on the condensation of the od. *These cold currents cause a drop in temperature.*

Prof. Pawlowski is astonished at the *human behaviour* of the materialized spirits, into whose eyes and faces he could look, whose figures he could feel, and whose breathing, heartbeats and voices he could hear. If, however, we bear in mind that these spirits are the same personalities they were as mortals, that as spirits they possess the same organs we do, with the sole difference being that theirs are *spiritual* whereas ours are *corporeal*, we can readily understand that the heart of a materialized spirit beats audibly and that we can hear the breathing of the materialized lungs of the spirit beings, which function precisely like ours.

By the same token, the various *individual limbs* that appear are simply materializations of the respective *spirit limbs*. The hands that were dipped into the paraffin until this cooled were the materialized hands of a spirit, and they had the same distinctive features that they had when that spirit lived in its earthly body. Hence, the thumbprint and fingerprints of a materialized spirit hand are exactly the same as those it had in human form. Furthermore, we find evident also all of the other peculiarities the spirit had when alive on earth when, as a spirit, it materializes using the condensed od of a medium. That is the reason why also the *hairs on its hands and fingers can be seen*, if the spirit, as a human being, had hairs there. Consequently, it is quite natural that some of these hairs should have been found in the paraffin after it had cooled, for if a person whose hands are at all hairy dips them into hot paraffin, some of the hairs will fall out and remain in the paraffin.

At this point it becomes necessary to insert a very important observation.

- *The physical peculiarities that spirits had as human beings are retained by them in the Beyond only as long as they remain at the low spiritual level they occupied as mortals. If, however, they progress in the Beyond, their spirit forms become more beautiful and noble, and the defects and blemishes of their human shapes disappear.*

Nevertheless, even spirits that have acquired a different and more beautiful form due to their advancement in the Beyond are accustomed, when materializing at spiritistic séances, to appear *as they looked in their human form*, which they recreate for this purpose. They do this only if they have *friends or relatives* present at the séance and desire to be recognized by them. It is their way of establishing their identity, by showing themselves as the individuals they were as human beings.

The paraffin moulds of which Prof. Pawlowski speaks could be made by the spirits only by dipping their materialized hands into the liquid paraffin and then *partially* or *completely* dematerializing or dissolving them after the paraffin had cooled. *Partial dematerialization* of the spirit hand, that is to say, a decrease in the thickness and a slight shortening of the fingers, was sufficient to withdraw the hand without injuring the moulds. A hand-shaped mould could also be produced if, at the moment of immersion, the materialization had the *consistency only of a dense mist*. The odic form of a spirit having this degree of condensation is even able to pass through solid matter. Therefore, a spirit hand of a mist-like consistency can be withdrawn from the paraffin mould and leave this behind even *without being dematerialized*. In this case the observer cannot perceive any change in the materialized spirit hand.

A spirit, therefore, has three ways in which it can make and strip off these moulds. It may materialize its hand solidly and dissolve it again completely afterwards. It may dissolve the *solid* materialization only partially, reducing its thickness and length to the extent required, it may condense the od only to the consistency of a heavy fog, in which case it can *without changing the hand* both make the paraffin moulds and take them off without damaging them. In this last case the spirit hand moves out through the cooled paraffin without encountering resistance, grasps the form from the outside and lays it on the table.

When Prof. Pawlowski says that the spirits treated the moulds rather carelessly and in one instance let them drop on the floor, while in other respects he commends their friendly and obliging manner, he shows that he is unfamiliar with a very important point. He seems *not* to know that the spirit cannot keep its hand materialized as long as it pleases. Such materialization depends entirely on the od at the spirit's disposal and on the degree of condensation of that od. But, as we know, *heat dissolves od*. Consequently, the hot or very warm paraffin very quickly weakens the materialization of the immersed spirit hand, and the degree of condensation is often no longer sufficient, when the paraffin moulds are removed, to allow the spirit to lay the mould down carefully. The moulds are dropped, not from carelessness on the part of the spirits, but from *insufficient odic power* and condensation.

We can readily understand that not only the spirits of human beings but also the *spirits of animals* materialize, if we know that when an animal dies, its spirit leaves the physical body in the same manner as a human spirit. The only difference between the spirits of animals and those of humans is in the *degree of development*, not in the nature of the spirit itself. Animals are the incarnation of low spirits, while human beings embody spirits that have already made more progress upward.

The fact that animal spirits were materialized at Kluski's séances shows that the meetings of this circle were dominated by the *low spirit world*, even if now and then better spirits, like that of the "Assyrian priest", made an appearance there. These are as a rule the medium's guardian spirits, which endeavour to mitigate the influences of evil, as far as this lies within their power. They cannot, however, accomplish much in that direction unless the medium and the observers of their own accord seek connection with what is good and lofty only, and reject everything low and mean. The greatest harm from the connection with the low spirit world is to the medium himself, and not just spiritually *but physically as well*.

- *In the teachings I received it was pointed out that the odic force taken from the medium by the evil ones is not restored.*

Hence, as Prof. Pawlowski says, the medium Kluski is *completely exhausted after every séance*, and often has to be put to bed *before he recovers consciousness*, which sometimes isn't until several hours later. For this reason, Kluski prefers to hold séances only every two weeks, as they are too strenuous for him.

- *Evil, once it has gained admittance to such a gathering, through the shortcomings and the inner attitude of the medium and the other participants, and has found its activities appreciated and welcomed by them, will not budge from there.*

It does as it pleases, not what the participants want, and not infrequently perpetrates unmitigated mischief, at times creating frightening scenes that can be terminated only by closing the séance. The situation is well described by the words of the poet: "The spirits that I summoned up I now can't rid myself of." (Johann Wolfgang von Goethe, *The Sorcerer's Apprentice*)

- *Worst of all, the medium's health is undermined little by little.*

This is why a great many strong mediums fail completely after a time, since so much of their odic power is taken from them during their séances by the low and evil spirit world and is not replaced.

- *Once a medium's odic power is gone, the phenomena cease.*

Such mediums are then exposed to a new danger, to which many of them fall victim. Accustomed as they are to being highly regarded as important mediums, they do not have the humility and love of truth to openly admit the loss of their mediumistic powers, and so they try to conceal this loss by resorting to trickery and deceit until they are exposed. Exposures of this kind are then seized upon by the ignorant to brand the whole issue of spirit communication as a fraud and a swindle.

- *On this score a heavy responsibility rests on all those who, when attending spiritistic meetings, do not see to it that from the outset everything is done in the name of God, and that all evil is barred.*

If a séance is regarded and conducted as a meeting for *Divine worship*, those who attend it have nothing to fear from demonic influences. The forces of good are in control and only that which is in accordance with God's will is admitted.

- *One cannot, therefore, be too emphatic in warning against spiritistic séances that are held merely out of sensationalism or scientific curiosity and not in an endeavour to come closer to God through communication with the good spirit world.*

Prof. Pawlowski's observation that the odour emitted by the higher spirits was pleasant and sweet, while he perceived an offensive smell like that of a wet dog during the materialization of the great ape, fully confirms what is said earlier in this book regarding the smell of od.

Prof. Pawlowski's account concludes with the following remarks:

It is impossible for anyone to deny or to reject these phenomena, or to explain them by ascribing them to sleight-of-hand performances. I fully acknowledge that it is difficult for most people to believe them, that it is hard to conceive of the possibility that, in the space of a few minutes, living human beings appear, whose bones can be felt through their flesh, whose heartbeats can be heard and felt.... I admit that all these things are beyond our comprehension. We have been spoiled by the marvels of modern science. We can no longer believe in natural things, presented to us in all their beauty; we can no longer believe in the *secret of universal life*, in the Divine secret that is so carefully guarded from us.

- To admit the possibility of these things would revolutionize our entire perspective of life and death as well as that of philosophy and the sciences."⁶

Scientific authorities will acknowledge the great mass of experimental material already available and will lend their hand to the establishment of the truth, regardless of those moralists who see in the acknowledgement of psychic phenomena a menace to morality and religion. Intellectual cowardice is more or less excusable in moralists, whose narrow outlook concerns itself more with short-lived things, which are fleeting for the people at large.

No scholar, *no* seeker after the truth can afford to take such a view.

- *In the end, truth will conquer and rule all things; one need, however, neither fear nor belittle it."*

⁶ The translation of this passage has been corrected to accord with the original Pawlowski article in the Zeitschrift für Parapsychologie. Greber's German text contains a citation error here.

5. 2 Carlos Mirabelli, the Brazilian medium.

(*Journal for Parapsychology*, 1927, pp. 449-462)

In 1927 there appeared in Santos, Brazil, a book entitled: "O Medium Mirabelli". It contains a 74-page account of the phenomena observed with a medium of that name. These phenomena all occurred by daylight or at least by bright artificial light, at times in the presence of as many as 60 witnesses from the leading scientific and social circles of Brazil.

Inasmuch as the reports include the most incredible phenomena as yet experienced in this field, the editors of the *Journal for Parapsychology*, inquired of the Brazilian consul in Munich whether the persons cited in the book "O Medium Mirabelli" as bearing witness to the truth of these phenomena were known to him by standing and reputation. The consul replied with an emphatic yes, adding that he was *personally acquainted* with 14 of the witnesses named in the book, among them the current *President of the Republic*, who had acted as the chairman of a board of arbitration concerning Mirabelli. The consul furthermore named the *Secretary of State*, *Reynaldo Porchat*, *Senator Muniz Sodre*, and *Olegario de Moura*, *Professor of medicine at the University of São Paulo*, and declared that if only these four men, who were not only great scholars but persons of proven character, speak out for anything, it was not for him to doubt the correctness of their perceptions.

Mirabelli was observed by 557 witnesses (452 Brazilians and 105 foreigners).

They included 2 university professors, 72 physicians, 18 druggists, 12 engineers, 36 lawyers, 8 translators, 3 farmers, 22 dentists, 5 chemists, 20 writers, 89 statesmen, 25 military officers, 52 stock marketers, 128 merchants, 9 manufacturers, 18 journalists and 32 people with other occupations. In addition, many members of religious orders attended the séances.

Mirabelli is a universal medium.

His odic power being sufficient *for all types* of spirit-communication phenomena.

- *He is a speaking medium.* While in a state of trance, he speaks, besides his mother tongue and several of the local dialects: German, French, Dutch, English, four Italian dialects, Czech, Arabic, Japanese, Russian, Spanish, Turkish, Hebrew, Albanian, several African dialects, Latin, Chinese, modern Greek, Polish, Syria-Egyptian dialects, and ancient Greek. In *his normal state* he knows only his native language. While in a trance he holds lectures on subjects about which he as a human being knows nothing. These lectures deal with the fields of medicine, jurisprudence, sociology, political economy, politics, theology, psychology, history, the natural sciences, astronomy, philosophy, logic, music, spiritism and occultism, and literature. According to the medium's own statement, nothing that he utters while in trance comes from him, but from spirits that speak through him and whose names he willingly gives. He calls them his spirit guides.
- *Mirabelli is also a writing medium.* To date he has written in 28 different languages while in trance, setting down his words at a speed no writer in a normal state can equal. Thus in 15 minutes he wrote 5 pages in Polish on: "The Resurrection of Poland"; in 20 minutes he wrote 9 pages in Czech on: "The Independence of Czechoslovakia"; in 12 minutes, 4 pages in Hebrew on: "Slander"; in 20 minutes, a German composition on: "Greater Germany, Its Downfall and Resurrection"; in 40 minutes, 25 pages in Persian on: "The Instability of Great Empires"; in 15 minutes, 4 pages in Latin on: "Great Translations"; in 12 minutes, 5 pages in Japanese on: "The Russo-Japanese War"; in 22 minutes, 15 pages in Syrian on: "Allah and his prophets"; in 15

minutes, 8 pages in Chinese on: “Buddhistic Apology”; in 15 minutes, 8 pages in Syria-Egyptian on: “The Fundamentals of Legislation”; in 32 minutes, 3 pages of hieroglyphics that have not yet been deciphered, and so on.

Mirabelli’s mediumistic writing was done under the supervision of scholars who took the following measures to guard against fraud: the medium was led by two investigators into the séance room, where his clothing and body were carefully searched. Paper and pencil were laid on a small table that had neither drawers nor compartments. Mirabelli, who is always in a state of great agitation before such séances, sits on a chair in bright light. His examiners and the other participants form a circle around him and follow all his motions closely. The presiding member then calls for silence until the spirit guide of the medium announces its presence.

The medium, now in a state of great ecstasy, calls loudly for Divine aid, and, in trance, begins to sing a hymn. His hand seizes a pencil, hurls it away repeatedly, grasps it again, and falls to writing feverishly. The pencil glides over the paper at lightning speed without stopping. While writing, Mirabelli turns his eyes upward and sighs, without any reduction of the speed at which his pencil travels. Then, with a radiant look, he gazes straight upward, where he claims to see his guiding spirit, which guides his hand while he writes, and with which he converses affectionately. A secretary standing beside the medium takes up the sheets of paper as they are written, and keeps them in proper order.

It sometimes happens that the medium’s state passes from ecstasy to apathy, and then undergoes yet another change: Mirabelli seems quite beside himself, laughing, weeping, singing, calling out names, answering questions, turning and twisting about like a tightrope walker, spitting right and left without regard for anyone, assuming indecent postures, trying to run his head against a wall, or to drink chemicals, frothing at the mouth and striking out in all directions. In the end he grows calm, and the séance can be concluded.

The manifestations just described should be explained before we proceed. The agitation of the medium before a séance is caused by the great number of spirits, *good and evil*, that crowd around him and force themselves upon him in order that they may guide his hand, knowing that he is about to write. A battle ensues between the good and the evil spirits, as evidenced by his seizing, throwing away and again picking up the pencil. If the evil forces get the upper hand temporarily, they use the medium’s body to commit the improprieties of speech and behaviour mentioned above.

- *The power of evil is bent on accomplishing the physical and moral ruin of mediums serving the good cause.*

Mirabelli endeavours to attract only the good spirit world and to serve as its instrument, as proven by his prayers for Divine assistance, but the fact that he also lends himself to séances held only to satisfy the *scientific interests* of the participants, and in many cases merely their sensationalism, is *an error* on his part that gives the evil spirit beings a great hold on him.

- *Were he to confine his activities to religious gatherings exclusively, thus devoting his mediumistic talents only to the cause of good, the forces of evil would have no power over him and the low and vulgar exhibitions he makes of himself would never occur.*

Moreover, his mediumistic power would be maintained, while it is to be feared that it will dwindle little by little if he continues to lend himself as a medium for worldly purposes. The weakening of his odic power by the evil spirits will assume such proportions in the long run that he will fail utterly

as a medium, and also lose his physical health entirely and possibly be driven to something even worse.⁷

The strength that the evil spirit forces occasionally develop in order to hinder the efforts of the good spirits is illustrated by events recorded in the Bible. When the Archangel Gabriel had been sent to reveal the future to Daniel, the evil spirit that ruled over the idolatrous kingdom of Persia tried to prevent him from doing so and fought with him for 21 days, until the Archangel Michael came to Gabriel's aid and delivered him from the attacks of the forces of evil. (Daniel 10: 13)

- *Mirabelli is a physical medium.* At the Assis Pharmacy, Rua 15 de Novembro No. 9, in São Paulo, the panes of glass suddenly flew out of the showcases while the medium was present. A skull with movable parts came out of the laboratory, remained suspended in the air, opened and shut its jaw, threw various articles about, flew back and forth, and finally fell to the floor without breaking.

At a gathering held on a national holiday and attended by the medium and many other persons, they, as well as [people who did not attend the gathering] but who lived nearby, heard the roll of drums and the blare of trumpets, playing a march. At the same time, glasses and bottles standing in the assembly hall were clinked without being touched by human hands, and gave out sounds that were perfectly harmonious, rendering a military march with wonderful musical skill.

Mirabelli played billiards without touching his cue, which made the strokes of its own accord. A skull moved its jaw, and a hat that had been placed upon it was raised as though in salutation.

All of these facts were confirmed by unimpeachable witnesses, the original document stressing the point that all references to doubtful phenomena were excluded from the start.

At a well-attended séance in São Vicente the following happened in the presence of the guests of honour, *Dr. Mario Alvin* and *Dr. Annibal de Meneses*: Mirabelli was seated in a chair, closely scrutinized by all present. Suddenly the chair, with the medium, moved from its place, without being impelled in any way by the medium's legs, as was definitely established. Mirabelli turned his eyes heavenward, spread his arms, and sat as though enraptured. After a few minutes of silent prayer, the chair again moved with a sudden start and rose several centimetres from the floor. All the while closest attention was concentrated upon the medium's feet, arms and sides. The chair continued to rise with the medium, floated to and fro and finally reached an elevation of two meters above the floor. Those present immediately re-examined the séance room. The levitation lasted for a counted 120 seconds, the investigators following the chair as it floated unsupported in the air. It moved in one direction and finally descended slowly back to the floor, landing at a distance of 2.30 meters from its original position. All the while the medium was in trance and spoke with different spirit beings. Upon awakening, Mirabelli could recall nothing of what had happened.

As has already been explained in the chapter on "Mediums", physical phenomena are usually the work of low, although not necessarily evil, spirits. Generally speaking, good spirits do not lend themselves to experiments like those of Mirabelli's physical phenomena described in the preceding section. They may occasionally participate in such performances if a Divinely willed purpose is involved, as, for instance, that of providing evidence of the existence of spirits from the Beyond to a person seeking God.

⁷ This fear has unfortunately been proven justified. Mirabelli has today completely lost his mediumistic powers. (Note to 2nd edition.)

- *Mirabelli as an apport medium.* From the residence of Pinto de Queiro in São Paulo a revolver that had been locked in a trunk was apported into the residence of a Mr. Watson, after the announcement had been made that this would be done. Furthermore, a picture was apported in broad daylight from Mr. Watson's residence over a distance of several kilometres into the office of an insurance company, where it fell to the floor with a crash, causing immense excitement.

On another occasion, Mirabelli was at the da Luz railroad station with several companions, on his way to taking a ship to Santos, when he suddenly vanished. About 15 minutes later a telephone message came from São Vicente, a city 90 kilometres away from da Luz, stating that the medium was present in São Vicente exactly two minutes after he had disappeared in São Paulo.

On the occasion of a session of the investigating committee held in honour of *Dr. Enrico de Goes* and attended by many scholars, Mirabelli vanished from the séance room without untying his bonds and without disturbing the seal on any of the doors or windows. He was found lying on a sofa in an adjoining room, still in trance and singing a hymn.

These so-called "apports" fall within the domain of dematerialization and re-materialization of matter. Matter is disintegrated and converted into od at one place, transported through walls and closed doors in that state, and recondensed into solid matter elsewhere. Several instances of the same process are recorded in the Bible: the prophet Habakkuk, who was brought from a great distance to Daniel in the lions' den; the disciple Philipus, who suddenly disappeared from one place and instantly reappeared in a far-off city; the freeing of Peter from behind locked prison doors – all of these things happened according to the same laws of dissolution and recondensation of matter as in the case of the medium Mirabelli.

- *Mirabelli as a materialization medium.* The materializations produced by Mirabelli are the most powerful exhibitions of spirits taking on bodily form witnessed in modern times. What follows happened at a séance held in the laboratory of the investigating committee in Santos, over which *Estanislao de Camargo, Alberto Riveira* and *J. F. Schmid* presided. This séance, which took place at nine o'clock in the morning, was attended by many people of note. The hall in which the experiment was conducted was situated on the ground floor and was 10 by 11 meters in size. The windows opening on the street were locked with iron bolts; the floor was composed of narrow wooden boards, which had been examined one by one to make sure that they had not been set up for trickery. Everything was found to be in order, and it was definitely established that the only way of forcing an entry into the room would be to break through its thick walls or the doors framed in stone.

Mirabelli, seated in a chair, turned pale, indicating the beginning of a deep trance. His eyes bulged and he twisted about as though someone were trying to strangle him, while beads of sweat stood out all over his body. Suddenly three sharp raps sounded on a table that stood in the hall, and a child's voice called out: "Papa!" *Dr. Ganymed de Souza*, one of those present, declared with great emotion that he recognized the voice of his little daughter, who had died of influenza in the capital city. Everyone sat in tense expectation, and presently the figure of a girl appeared beside the medium. Hardly able to speak, her father stepped out of the circle, called her by name, went up to her and folded her in his arms. Amid sobs he assured the others again and again that it was his daughter he was holding, and that the dress the apparition was wearing was the dress in which she had been buried.

All the while, Mirabelli lay as though in death agony, cowered in his chair, his complexion waxen, his muscles completely lax, his breathing weakly and wheezy, and his pulse barely perceptible.

Colonel Octavio Viana now rose to convince himself of the reality of the apparition.. He also took the child in his arms, felt her pulse, looked into her deep, unfathomable eyes, and asked her several questions, which she answered rationally, although in a sad, monotonic voice. Viana also confirmed that the apparition was real. Dr. de Souza then mentioned several childhood incidents in his daughter's life to the apparition, receiving replies that showed that his remarks were understood.

The apparition was photographed,

A copy of the picture was included in the investigating committee's report.

After the picture had been taken, the child began to float about the room, rising into the air and tumbling about like a fish in its native element. The spectators had risen to their feet and followed the apparition, which remained within an arm's reach. The medium meanwhile imitated the child's motions with his forearms. She floated about in the air a few seconds longer, and then disappeared all of a sudden. She had shown herself for 36 minutes by daylight and under unimpeachable conditions to a gathering of educated men, who testify that they saw before them a perfectly formed human being. Dr. Ganymed de Souza lost his daughter for the second time, so deeply was he moved by what he had seen.

The *protocols* recording this occurrence were *signed* by 10 *doctors of science* who had been present, to certify the *truth* of its contents.

The medium continued to tremble and show signs of great exhaustion for some time after he had overcome the intense nervous strain caused by the phenomenon described above. Even before he had regained his strength, hefty blows were heard in a cupboard in which a skull used as a specimen for study was kept. The skull was being angrily hurled about inside by an unseen force as though trying to break out of its place of confinement. One of the participants was hastening to the cupboard, intending to open it, when suddenly its doors swung open of their own accord, and the skull shot out, rising into the air and chattering its teeth hideously.

Dr. Ganymed de Souza was wondering to himself why the rest of the skeleton did not appear, when, as though in answer to his unspoken thought, the vertebrae of the neck began to form, followed in order by the bones of the chest and arms, the entire spinal column, the pelvic arch, the legs, and finally the feet, complete to the last bone. At this the medium, held by both arms, erupts a mass of frothy saliva and, still seated in the chair, beats angrily at himself. All of his arteries seem bottled up and throb violently, while his body diffuses a sickening, offensive corpse-like odour that so pollutes the room that not even fresh air succeeds in driving out the smell. The skeleton now gets up on its feet and starts to walk about the room with long, unsteady strides, occasionally seeming in danger of falling, but always managing to regain its balance.

To assure himself that it is real, Dr. Ganymed de Souza touches the apparition and taps its hard, greasy bones. As he does so, he feels a shock rack his nerves, and returns to his seat.

Meanwhile, the medium squirms about in his chair and can be held only with difficulty.

The skeleton continues its weird stroll.

Other participants, encouraged by Dr. Ganymed de Souza's example, overcome their horror and get up one after the other to touch this dismal personification of death and nothingness. All of them are shaken by the occurrence. The corpse-like smell lingers on. While the minutes are counted, the skeleton begins to disintegrate slowly, beginning at its feet, until only the skull remains floating in the air, its jaw no longer chattering, until it falls to the table and stays there.

All this occurred at 9:45 a.m., in bright sunlight, under controlled conditions almost as though the police had stood guard, in the presence of many educated persons, and lasted for 22 counted minutes.

While the spectators were still discussing the events related above, the medium again fell into a state of agitation and declared that he could see present in the room the figure of Bishop Jose de Camargo Barros, who had lost his life in the shipwreck of the "Syrio".. All conversation quickly ceased, and Mirabelli was again put under the prescribed supervision, conducted this time by Messrs. *Ataliba de Aranha* and *Odassio Sampaio*.

The scent of roses filled the room as the medium passed into a trance.

Suddenly there appeared within the circle a fine mist, on which all eyes were immediately fixed. The mist parted and became denser, gleaming like a golden cloud, out of which, as the minutes were counted, there gradually emerged a smiling apparition wearing the episcopal biretta and clad in the full insignia of office. Rising from the chair, it announced, in a loud voice audible to everyone, its name: "Dr. Jose de Camargo Barros". Those present made sure that they were not being deluded.

Dr. Ganymed de Souza got up, fearlessly approached the apparition, and stopped directly in front of it. The apparition said nothing, but smiled at the investigator, who now went even closer, touching and examining it minutely by tapping its body and teeth and rubbing his finger over the gums to determine the presence of saliva. He listened to the heartbeat and to the breathing, applied his ear to the bishop's abdomen to assure himself that the bowels were functioning, examined fingernails and eyeballs, paying extra attention also to the capillaries, and resumed his seat. There was no question in his mind that the figure before him was that of a man.

The other witnesses followed Dr. Ganymed de Souza's example, and the mysterious guest was equally obliging to all. Everyone was certain that no frivolous hoax was being played on them, but that it was in fact a human being with the organs of a normal human body that stood before them. The bishop conversed with those present in pure, refined Portuguese. Finally, he said:

"Now watch me closely as I disappear."

With this he went back to the chair of the medium, who was still in a deep trance, while the spectators intently observed every motion, so as not to miss the most interesting part of the phenomenon, namely the dematerialization.

On reaching the medium, whose trance continued unbroken, the bishop bent over Mirabelli, laid his hands on him and regarded him silently for a while, as those present gathered in a circle around the two of them. The bishop's materialized body contracted spasmodically several times and then began to disappear, shrinking bit by bit. The medium, bathed in cold sweat, was

breathing with a loud rattle. The vision then shrank to a height of about 30 centimetres and vanished with indescribable suddenness. Again, a strong, sweet scent of roses filled the room, and Mirabelli slowly regained consciousness. The subsequent examination failed to yield any natural explanation of the occurrence.

At Santos, the headquarters of the Academy, a séance was held at 3:30 in the afternoon, the results of which are attested to by 60 signatures.

First, an apparition of a woman appeared, who engaged in conversation with those present and then vanished. A few minutes later a bell rose into the air and began to ring in silvery tones. Mirabelli awoke from his trance and claimed to see an awe-inspiring figure clad in white linen and surrounded by a shining aura standing beside the table. Meanwhile, the bell in the air rang incessantly. Several spectators who had been sitting at some distance now rose and approached the circle that had been formed by the investigating committee.

Presently a sound was heard like that of a person's heels brought down firmly on the floor, whereupon *Colonel Soares* and *Dr. Octavio Moreira Cavalcanti* announced the presence of the deceased *Dr. Bezerra de Menezes*, well remembered by all as an eminent hospital physician. The apparition turned to the spectators, spoke about himself and assured them of its presence. His language and his resolute manner made a deep impression on everyone. His voice was carried throughout the room by the megaphone, and several photographs of the vision were obtained.

Drs. Assumpcion and *Mendonca* now approached the shrouded figure and subjected it to an examination that lasted for 15 minutes and furnished evidence that they had before them an anatomically normal human being, possessed of all of its natural organs. The scholars who were present vouched for this with their signatures.

After the materialized spirit had shaken hands with the participants, it announced that it was about to disappear. It soared through the air like an airplane. Its feet vanished first, followed by the legs and the abdomen. Only the chest, arms and head were still visible.

Dr. Archimedes Mendonca, who, like all the rest, had watched the process with intense interest, approached the still materialized torso, and reached for it. He instantly fell to the floor unconscious, while the vision vanished entirely. When Dr. Mendonca came to in an adjoining room, he declared that he had felt a sticky mass between his fingers before he passed out.

On waking, Mirabelli was greatly exhausted. His bonds were found to be intact, as were the seals on the doors and windows.

The report of the investigating committee contains 34 illustrations, the first three of which show the conditions under which the experiment was carried out, the manner in which Mirabelli was bound, and the supervision exercised by the committee. A particularly remarkable photograph is the one showing Mirabelli, dressed in white, in the midst of the 14 members of the investigating committee. His forearms are dematerialized, nothing being visible of the left one and only a faint blur of the right.

Most interesting of all, however, are the 18 photographs of the spirit materializations, most of which show the materialized figure and the medium together on the same plate. In a few instances the apparition was photographed alone. In several others, the materialized spirit is seated at the table

with the medium and the persons conducting the test and looks for all the world like a living member of the committee.

As the editor of the Journal for Parapsychology aptly remarks:

- *In the face of the testimony of so comprehensive a body of witnesses and in the face of such a meticulously conducted investigation, we do not have the right to simply ignore this new and powerful testimony for the genuineness of mediumistic phenomena.*

If we go over the report about the phenomena produced through the medium Mirabelli in the light of the laws governing od as set down in this book, we can understand it all without difficulty. Everything proceeds in accordance with immutable laws, whether the phenomena occur in Europe, America or any other continent, or whether they happened in ancient or modern times. The appearance of the three men to Abraham, the materialization of the angel Raphael to Tobias, the materialization of Christ after his resurrection, and countless other spirit materializations were brought about governed *by the same laws* as were the Mirabelli materializations described here. The only difference between the former materializations and Mirabelli's is that in the case of the materialization of God's high spirits, the source of the od for the materialization is not mentioned, whereas for the materializations that took place in Brazil, Mirabelli, as the medium, was the chief source of od, and most of the participants at the séances were sufficiently mediumistic so that they could contribute od without entering into a trance.

Elsewhere, mention has been made of the important fact that when the high spirits are called upon to deliver messages to mankind at God's behest, the necessary od is placed at their disposal in unlimited amounts, so that they are not dependent on human mediums. Nevertheless, the laws according to which they communicate remain the same.

Mirabelli's speaking and writing in the many languages foreign to him and on the most varied range of subjects are the work of the various spirit beings that employ him merely as an instrument. The apports are brought about by the spirit world, which, with the aid of the medium's odic power, produces the power currents required for dissolving and recondensing matter. The materialization and dematerialization of spirits are effected through application of those same currents and utilization of the medium's od and physical substance.

Unfortunately, the German excerpt of the Brazilian report fails to state how much weight the medium lost during the duration of the materialization of the spirits.

The stunning shocks suffered by those who touched a phantom in the process of dematerialization came from the odic power currents by which the dematerialization was effected. Had anyone attempted to touch a *materialization in the process of formation*, he would have felt the same influence of the power currents. After materialization is complete, these currents are turned off, and the apparitions can be touched without adverse effects.

The presence in the materialized spirit beings of all the organs of the human body is explained by the fact that a spirit possesses these organs in spirit form. It only has to condense them sufficiently with the aid of human od to make them visible in the materialized figure of a human body. Indeed, the same process took place in the case of Mirabelli himself, when he vanished out of the séance room through its closed doors and was later found lying in another room. His disappearance from a locked room was possible only by virtue of the dissolution of his material body into an odic one,

which was rematerialized into solid matter in an adjoining room, in the same manner and according to the same laws as with the materialized spirits.

The pleasant fragrance of the od of the high spirits in contrast to the corpse-like smell accompanying the materialized low spirits is sufficiently explained by what was said about the smell of od in the chapter on od.

5. 3 Clairvoyance at a deathbed.

(Journal for Parapsychology, 1927, pp. 475-477)

A man from San Francisco relates the things he witnessed for five hours at the bedside of his dying wife. His report is as follows:

“Was I subject to an illusion, or had I suddenly become clairvoyant during the last five hours before my wife’s passing? This is today a moot question for me, to which I will probably never have a satisfactory answer.

Before I begin the story of this little incident, I want to state for the benefit of the reader that in my case alcoholic beverages as well as cocaine or morphine are out of the question, and I am not at all high-strung or visionary. On the contrary, I am generally considered to be cool-headed, calm and collected, and I am exceedingly sceptic about everything having to do with spiritism.

As all my friends know, my wife passed away on Friday, May 23rd , 1902, a quarter of an hour before midnight. A few of my closest friends had gathered around her, together with the physician in the case and two registered nurses. I sat at the patient’s bedside, holding her right hand in my own, and in this way two hours passed without any visible change. The butler came in to announce that supper was served, but no one seemed inclined to partake of any food. At about half past six I urgently begged my friends to eat something, as there was no telling how much longer our night vigil might last, whereupon all of them finally left the room.

- *A quarter of an hour later I happened to glance toward the door and saw three separate, well-defined layers of cloud drift into the room. Each cloud seemed to be about four feet long and six or eight inches wide. The lowest one was about two feet off the floor, while the others seemed to move with about six inches of space between them.*

My first thought was that some of my friends were standing outside of the bedroom smoking, and that the smoke from their cigars was blowing into the room. With this in mind I jumped up to express my indignation at their conduct, but there was nobody near the door, nor could I see anyone in the hall or in the adjoining room.

- Seized by astonishment, I looked back at the clouds. They floated silently toward the bed and enshrouded it completely. As I stared into the mist, I saw at my dying wife’s head a female figure about three feet tall, transparent but like a bright beam of shining gold; it was the figure of a woman so sublime that I cannot find words to describe her in more detail. She was draped in a Grecian garment with long, wide sleeves that hung down loosely. Upon her head she wore a radiant crown. The figure stood motionless in full splendour and beauty, her hands raised above my wife, seeming to bid her welcome with a cheerful and serene expression, and radiating peace and repose. Two other figures in white knelt beside my wife, apparently leaning against her. Still other figures, more or less distinct, floated above the bed.

Above my wife, but connected to her by a cord [of od], hovered a nude white figure, apparently her odic body. For a time, the person connected in this way remained perfectly still; then she shrank in size until she was barely 18 inches tall. The odic body was complete, with perfectly formed arms and legs. As the odic body shrank in this way, it writhed to and fro, beat about with its arms and legs, presumably struggling to free itself and escape. It writhed to and fro until it seemed exhausted; then it grew calm, increased again in size, and the process began anew.

This vision, or whatever it may have been, was before me uninterruptedly for the entire five hours that preceded my wife’s passing. Occasional interruptions that occurred, as when I spoke with my friends or closed my eyes and turned my head aside, failed to affect the mirage in the slightest, for as soon as I looked back at the deathbed, I would see the spirit figures again. Throughout these five hours I had a strange feeling of oppression. A heavy load rested upon my head and limbs, while my eyes felt heavy and sleepy. During the entire time my sensations were so peculiar, and the apparitions so constant and lively,

that I thought I was losing my mind. More than once I said to the physician: 'Doctor, I am losing my mind.'

The fateful moment came at last. A gasp, the odic body writhed to and fro, my wife stopped breathing. To all appearances she was dead, but a few moments later she began to breathe again. After she had drawn two breaths, everything became quiet.

- *At the instant of her last breath the connecting cord had broken, and the odic body vanished. The clouds and the spirit figures also disappeared immediately.*

And, strangely, the sensation of heaviness that had weighed upon me was gone all of a sudden. I was my own self again, cool-headed, calm and collected, and from the instant of my wife's death I was perfectly capable of making all the arrangements necessary regarding her earthly body and its burial.

I must leave it to the reader to judge whether I was the victim of a hallucination brought on by grief, sorrow and exhaustion, or whether perhaps my mortal eyes had been granted a glimpse of the spirit world in all its beauty, happiness, repose and peace."

The deathbed experiences described above were no hallucinations; they were real. The dying woman's husband was able to see the spirit figures because two conditions were fulfilled:

- First, the husband had to have a mediumistic predisposition to clairvoyance, even though it was not fully developed in his case.
- Secondly, enough od had to be present in the room to allow the spirit beings to make their figures visible.

The source of the od is to be sought primarily in the dying woman herself, for at the time of death, the od is liberated from the body. Her husband also was able to contribute odic force because of his mediumistic disposition. The feeling of oppression, sleepiness and exhaustion that rested upon him during those hours was caused by the surrender of his od and consequently disappeared when the od he had contributed flowed back into his body after the spirit apparitions had disappeared.

Here, too, the od was seen in the form of clouds, which enfolded the whole deathbed, and from which the figures of the spirits were subsequently formed. The husband's inability to see *all* of the figures floating above the bed *clearly* was due to the fact that the amount of od on hand was not sufficient to allow all the spirits present to show themselves with equal distinctness.

Spirits from the Beyond surround *every* dying person. Generally, they are deceased friends and relatives, and also the spirits that protected and guided him during his lifetime.

Many dying people can themselves clairvoyantly see these spirits, for in the final hours the spirit of the dying is already partially released from the body and, hence, endowed with the power of spiritual sight, and so it recognizes the spirits present at the deathbed of those who have gone before and calls them by name.

These spirits not only escort the dying into the Beyond, but they also assist in freeing their souls from their bodies.

Whenever a number of spirits are gathered for a definite purpose, they are under the command of a leader. In the case before us, this spirit leader was the beautiful female figure the husband saw floating above the bed of his dying wife. She supervised the work her subordinate spirit beings were called on to perform with the dying woman.

The naked white figure the husband saw moving up and down above the body of his wife was the dying woman's odic body.

The writhing of this odic figure, which was a perfect image of the dying woman, was caused by the effort her spirit, enclosed in its odic body, had to exert to break the odic cord that still bound it to the physical body, after the rest of the odic body had already freed itself.

The husband, too, saw this odic cord plainly.

The odic cord is very strong by nature, and is not easily broken.

5. 4 Special cases of Clairvoyance.

(*Journal for Parapsychology, 1926, pp. 22-25*)

In an article that appeared in this publication, *Professor Dr. Österreich* discusses several instances of clairvoyance observed in his patient, *Maria Reyes de Z.*, by *Dr. Pagenstecher*, a physician living in Mexico. These were subsequently also investigated and confirmed by *Mr. Prince*, an American. Professor *Österreich* writes about that as follows:

“The phenomena studied by Pagenstecher and Prince were primarily cases of clairvoyance and psychometry. The experiments that have been carried out in this area seem absolutely convincing, and it is, no doubt, their remarkable nature that led Pagenstecher, a product of the materialistic school, through his own observations, to become convinced of the existence of such phenomena. He then, one day, reported his experiences to the Mexican Association of Physicians, whereupon his colleagues shook their heads, and some of them probably began to have doubts about his mental health. Nevertheless, a committee was formed, and its members subsequently confirmed the correctness of Pagenstecher’s observations.”

What, then, were the facts determined in the case of the clairvoyant, or rather, the clairsentient *Maria Reyes de Z.*?

- In a certain state, she had the same sensations as those felt by *Dr. Pagenstecher*, who sat facing her. At such times she felt as though she were inside his organism, but this was the case only as long as *Dr. Pagenstecher* stood or sat no farther than three meters from her.
- On these occasions she would see a coloured radiation and a luminous band that connected her with *Pagenstecher*.
- When handed a piece of a meteorite, she had the sensation of flying through space, passing alternately through hot and cold regions, and of falling into bottomless depths.
- She was handed a letter, and although its writer was unknown to her, she sensed, saw and reported what happened during the sinking of a ship, thereby describing the personality of the letter writer as accurately as though she were standing across from him on the sinking ship. She also had the sensation of sinking into the ocean and of rising to the surface again. The letter, sealed in a bottle, had been picked up at sea.

The explanation of the incidents related here may be found in the chapter dealing with the law of odic force.

Od is the carrier not only of physical sensations, but of all spiritual ones as well. Inasmuch as the spirit of a living being is the bearer of its odic force, all of the thoughts and feelings of the spirit are expressed in corresponding vibrations of the od. At the same time the odic vibrations of a living being are influenced not only by the thoughts and moods of its own spirit, but also by the odic vibrations of other living beings whose odic radiation it receives. When, therefore, “clairsentient” people come into close enough contact, in whatever way, with the odic radiation of another person, they will also feel that person’s sensations in themselves. This is the law underlying the ability of certain people to “feel into” (empathize with) the feelings, the character, the sentiments and the fate of others.

When, therefore, the “clairsentient” woman felt Dr. Pagenstecher’s sensations as though she were inside his organism, it was because his odic radiation transmitted these feelings. In his case the radiation had an effective range of only three meters; it was not powerful enough to influence the odic vibrations of the “clairsentient” woman at a greater distance. When clairsentient people experience the sensations of others, they are in a state resembling a partial trance, in which their own spirit is separated to some degree from their body.

The coloured band of od the woman saw connecting her with Pagenstecher was his odic radiation passing over to her. The fact that all odic radiations have a colour has also been brought out in the section on od. Colour also depends on odic vibrations, as do sounds, the senses of smell, taste and touch, and all other expressions of life, the moving force of which is always the spirit. All of these things are intimately connected.

A meteorite, too, is a living being, as there is a spirit in everything that exists. Hence, a meteorite has its characteristic odic vibrations, which, as it flies through space, are influenced by the odic vibrations of the heavenly bodies there, as well as by its falling to immeasurable depths. All odic vibrations of a living being leave impressions upon its od, in ways analogous to those left on a phonograph record by the vibrations of the tones of a singer, with the result that they can always be played again thereafter.

The same process that takes place in more material form in the case of a phonograph record takes place spiritually when clairsentient persons “replay events” after coming into close enough contact with the odic record of a living being, whereby the same vibrations, and hence the same sensations, are produced in their own od as are on the record in question.

This also explains the ability of Pagenstecher’s clairsentient medium to see the fate and the personality of the writer of that letter aboard the sinking ship. It should be added, however, by way of further explanation, that the odic record of a spirit resembles not only a phonograph record but also a photographic plate, and that, in consequence, it will reproduce not only the sensations, but also the image of the person from whom the odic radiations emanated, since the image, too, is produced by odic vibrations. In a similar manner our most recent inventions seek to make it possible for us to see the persons with whom we are talking over the telephone. This, too, is based on odic vibrations – the physical processes occur in more material condensation and the spiritual processes in a spiritual form.

Pagenstecher and his clairsentient medium showed an average weight loss of 100 grams during the experiments. This, too, is easy to explain, since every surrender of od is attended by a loss of weight. In Pagenstecher’s case it was due to the fact that he radiated a rather large amount of od to the medium, while in her case a corresponding loss of od was caused by receiving and spiritually processing the odic impressions. All work, spiritual as well as any other, involves a certain consumption of od. It is like playing a phonograph record, for which we require a sufficient amount of power to rotate the disc fast enough to reproduce the sounds recorded on it.

All work performed by human beings involves the liberation of od, which in turn means a loss of weight. If we weigh ourselves before working, and again afterwards, we will find that our weight has decreased in proportion to our exertions, mental or physical, although there may have been no bodily evacuations in the meantime. Even magneto-paths, who treat their patients by magnetization, and in so doing give off some of their od, undergo a corresponding loss of weight during the process.

The foregoing furnishes an explanation of all phenomena of clairsentience, regardless of the form of their occurrence.

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