

## INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Modern research has disclosed the fact that these forgeries

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This price I was willing to pay.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

"He hath spoken blasphemy."

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

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

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

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

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

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

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