

WRITINGS  
OF  
**OMAHA**

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# WRITINGS OF OMAHA

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## SPIRITUALISM.

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### CHAPTER I.

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#### PRINCIPLES.

DIVISIONS OF SUBSTANCE—THE SENSES—THEIR NUMBER  
AND LIMITS—MAN A DUALITY—SPIRIT INTANGIBLE—  
THE WORLD OPENS AS SENSES ARE MULTIPLIED.

1. To space there is no limit, nor is there within it a void, but on the contrary all is filled with substance. But substance is found to exist under two grand divisions, one of which is tangible, the other intangible to the human senses. Primevally, however, there was no such division, for then, one substance alone filled all space. No worlds then broke the general unity, no suns illuminated, nor planets revolved. But in the movements of primeval things, or when the fiat of deity went forth commanding the movement of creative power, then a secondary substance was evolved from the primitive, and of it worlds innumerable rolled into being. This new production, or out-shoot of a prior existant substantial identity, is matter, its oppo-



site, the substance out of which it sprang, is spirit. Both are now intact, and together make up the existing universe.

2. Time, the period of matter, (which is but an elipsis in eternity,) began with this evolution. 'Then burning spheres rolled forth in space, and worlds began their mission.' Matter began, but for a terminable period, for as it has had a beginning so too will it have an end. But the spiritual universe, peopled from the material spheres, will endure for ever.

3. Matter is substance, but substance is not necessarily matter; nor is matter, independent of its origin, more than secondary in the universe, for spirit still occupies all space, as well where matter is, as where it is not. But why the two thus exist together, and pass and repass without conflict or obstruction, is a paradox, for which, it is believed, the finite mind will never be able to furnish a reason.

4. In this spiritual division of substance we live, move and have our being. How then is it that we pass through the earth-life unconscious of this spiritual presence. The answer is to be found, partly in the opposite characters of matter and spirit, but more particularly so, in the limits fixed by nature on our means of obtaining knowledge.

5. We are beings of five senses. We see, hear, feel, taste, and smell. Through these senses we obtain all our knowledge of things. They are the avenues from the outer world to the inner man; the only passages through which knowledge comes to us. As then they are limited in their powers and capacities, so are we limited in the information we receive through them



They are spiritual—belong to the spiritual division. But in the earth-life, clothed with matter, which like the lens, colors the object it acts upon, they take cognizance of nothing but material things; therefore are we, who get all our knowledge through them, to matter, in our knowledge, confined. We know of nothing but of material things, notwithstanding the spiritual, or intangible condition is everywhere in and around us.

6. This intangible substance not only surrounds us, but of it is every living thing composed. There is a spiritual body and a material body, but the spiritual body only lives. It is the moving vitality, and carries with it the material body wheresoever it moves around the world. It gives to the material body its form, movement and expression, disposes of its nourishments, regulates its tissues, moves its circulations, and continues its pulsations from the cradle to the tomb. It is the living, acting, thinking man. The being of mind and volition who wills, conceives, directs and disposes. It is all of man that does live.

7. The material body though constantly nourished, is as constantly undergoing exhaustion. The spirit is constantly throwing off its load of matter; little, it is true, by little, but finally it throws all off together. This is death—death in this world, but the birth of a spirit to consciousness into the world beyond.

8. By the continued operation of exhaustion and supply, the material body of one day, is not the material body of another. It changes—it parts with some of its elements and is supplied with others. The change is imperceptible, yet so rapid that, could we



make the computation, we would find that we have worn out as many suits of flesh and blood as we have of cloth and linen. Seven years, say the learned, exhausts the whole body, muscle, bone and sinew; still the man remains the same, retains his peculiarities of mind and character, his size, shape, gait and expression; and is known by all who formerly knew him. Why is this so? It is because the spirit body has survived the wreck of its material clothing.

9. Nature, in the dispensation of sensual endowments, has been exceedingly partial. To some of her creatures she has given but one sense, to others two, some three, others four; while to man, with many others, she has given five. By these gifts and restrictions has she assigned to each the limits in which she permits it to roam.

10. To the being of but one sense *four-fifths* of nature, cognizant to the being of five senses, must be an entire blank. The polypus, with its single sense, can have no knowledge of existences lying beyond its immediate touch. A hair's breadth is to it, as millions of miles. To a being so limited in sensual endowments, the fields may put forth their fragrance, the earth yield its sweets, thunders rend the skies, day succeed night, and sun, moon and stars rise and set in their shining glories, yet all be an entire blank; it could know of nothing that transpired. So too, with man, in regard to all that exists beyond the limits of his five senses; to them he is as rigidly confined as is the polypus within his contracted realm of touch. To matter is all earth bound sense restricted. But had we another sense, a sense cognizable of spiritual things,



then would a new division of nature open around us, and we, find ourselves spiritual beings, in the spiritual world, looking out on the world of matter.

11. Had we not been endowed with the sense of vision, we could have no knowledge of light, of beauty, or of colors; and having nothing within us, wherewith to compare them, we could not even be made conscious of their existences or characters. The idea of red, white and blue, to a man who hath never seen, is far more likely to be wrong than right; for while right is but a single point, error is as diversified as thought. We might be told of light, had we never seen, but we could not comprehend it. So too, are we told of a spiritual world encompassing us, and bearing to light the same relation that light bears to darkness; but our ideas with regard to it, formed within our earth bound condition, are but vague and visionary. Eyes given to the blind transports them into a new world, so too does spiritual vision transport them into a still newer one, and as the field opens as we pass from the world of darkness into the world of light, so does it again open and expand as we pass from that light which opens to our consciousness the world of matter, to that spiritual light which opens to our consciousness the world of spiritual things.



## CHAPTER II.

MAN STRANGE TO HIMSELF—BEES AND EYELESS FISH  
MAY SEE IN THE DARK—MATTER HOW DETERMINED—  
MAGNETISM AND ELECTRICITY—THEIR CHANGE OF CHAR-  
ACTER—FORCE—WHAT IT IS—THE MAGNETIC BAR.

12. Man swells in the pomp of his self-efficiency, and yields but reluctantly to the concession of there being an order of things about him of which his senses give him no information. He is equally vain of his attainments, and in the contemplation of celestial things ranges among the stars, measures their flights, their orbits and their revolutions; yet withal, in the full pride of his greatness, he returns to the earth, a stranger to himself, bewildered with the every day movements of nature that surrounds him. He knows that he lives, thinks and acts; that his pulse beats, his blood flows, and his digestion moves, independent of his volition, yet he knows not the cause of either. Why then should he falter, when told that all these phenomena belong to an order of things from which nature has shut out his perceptions? He has his range of perception as all other things have theirs, and may be the first of earth's sensual, as he is the first of her mental beings. His range may be the widest, and his number greatest. But even here, though lord of all that his senses perceive, doubts arise as natures are compared.

13. The bee, who carefully shuts out the light from his hive, and, in the prosecution of his artistic labors,



works with his head thrust deep into the cell in which he stores his food, may have a sense that sees in the dark. So too, may the eyeless fish that are found in the subterranean river that flows through the mammoth cave of Kentucky. If so, then is there at least one sense pertaining to mundane conditions, of which man is deprived. But as all our knowledge comes through our own senses, and reason is limited in her operations to the materials which they supply, we are forced, by our own natures, to reject all speculations of higher endowments, and to make our own senses the measure of material things, and their limits the boundary of the two great divisions of the substantial universe.

14. Matter then, determined by this rule, is that condition of substance of which the human senses take cognizance. It may be cognizable to but one sense, or it may be to more, still in either case it is matter; but if cognizable to neither, then it belongs to the immaterial, (that is, not material) or spiritual order of things.

15. But few things are tangible to all the senses; some are scentless, some tasteless, and others transparent. Those in which all these negations unite, approximate very nearly to the intangible order of things. Glass is neither objective to scent or taste, and if purely limpid may be lost to vision. With these senses alone it could not be discovered. But it is objective to touch. It obstructs our passage, and thereby makes its presence known. But take from it this objectability to touch, and it at once passes to the intangible or spiritual division.



16. Glass is a solid, but it is not in solids where matter and spirit are closest in character or kind. Some gases are but barely detectable, while others may not be known at all. But in none of the known elements of nature, are the characteristics of matter and spirit both so well presented or exemplified, as in the imponderable substances, known as magnetism and electricity. In them the properties of matter and spirit seem to alternate with a change of condition. The earth and the air are both understood to be charged with this latter fluid, yet we know not of its presence until a change is wrought in its condition by friction, or the action of acids on particular metals. This change discloses it as existing in two divisions; in vitreous and resinous, or as is more commonly, but less correctly expressed, as positive and negative fluids. When thus divided it becomes tangible. It shocks the person and is seen in its spark. It is then material. But from, and to, the material condition it alternately comes and goes.

17. When the fluid is gathered into a Leyden jar, the opposite foils are oppositely charged, and each in exact proportion to the other. Then the presence of the fluid is made known by the excitement, which it imparts to the jar or its associated matter. In this condition the jar will remain under its excitement for a considerable time. But let the two foils be connected with a conducting substance, and both become thereby discharged. The fluid leaves, but where does it go to? Nothing more has been done by the operator than to connect the two foils. Do the foils discharge into each other? If they do, then are not only the divisions lost



by their unity, but the whole fluid itself, by some change of condition, is no longer tangible to the senses. It has gone—gone from us, not in distance, but in condition.

18. In regard to magnetism, the same reasoning will in most particulars apply. It is tangible in one condition and intangible in another, and is also an imponderable substance. But here comes in the scholastic philosopher, who unadvised of the real nature of substances, resorts to a classification which is at once frivolous and vain. He makes a division of forces as contra-distinguished from substantial things. Such a classification can do but little more, if any thing, than serve as an excuse for a want of knowledge. A force is not a nonentity nor the effect of a nonentity, but is *the momentum of a substance in motion*. Electricity is one thing, the momentum of its movement is another. The latter not the former is the force.

19. The shock and the spark make electricity tangible directly to the senses. But not so with magnetism. It gives forth neither of these identities; nor is it tangible, or its presence discoverable, except through the effects which it produces on some particular kinds of matter.

20. We may examine the surroundings of an ordinary horse-shoe magnet with all the senses, of which we are endowed, still nothing is there that we can discover. But bring the magnet in proximity with some feruginous substance, and instantly the presence of something, not seen, nor felt, nor heard, tasted or smelt. is discoverable. The iron is made to move.



21. Two ordinary sewing needles, magnetized and held suspended by threads over a magnet of the same polarity, will be held off in nearly horizontal positions, at a distance of two or three inches from the magnet's pole. What holds them there if there be not a substance intervening between them and the magnet?

22. A similar evidence is given in the disposition of iron filings around a magnetic bar. Let the bar, (laid on a table,) be covered with a pane of glass, or a sheet of paper. Then, on the glass or paper sprinkle the filings of iron. These filings will be seen arranging themselves, in curved lines between the poles of the bar, and in similar lines from them outwardly. What forces, or produces, this arrangement? Is there not a substance, intangible to the human senses, moving around and beyond the bar?



### CHAPTER III.

#### TRANSVERSE CURRENTS OF MAGNETISM AND ELECTRICITY SURROUNDING THE WORLD—THEIR PRESSURE—PRES- SURE OF ATMOSPHERE—MATTER, THEORIES OF.

23. Thus far we have considered intangible substances, within a narrow compass or sphere. Now we must examine it in a much wider field.

24. A current of electricity passed on a wire, round a globe no matter of what composed—of earth, wood or water, will give to the globe polarity—will convert it into a magnet with its negative and positive poles. The positive pole will be to the right of the current, and the negative to the left. If then the current be from east to west, the positive pole will be to the north, and the negative to the south. But if the current be from west to east, then will the poles be correspondingly reversed.

25. From these known facts it is assumed by men high in the estimation of the scientific world, that a current of electricity is constantly flowing round our world, from east to west, and that this current puts in motion another; a transverse current of magnetism, which holds the needle to its polar bearing. By these assumptions is the polarity of our world accounted for. But by them much more important points are conceded. They admit the presence of two great oceans of substance flowing at all times around our world, and that in them we live, entirely unconscious of their presence. This is, of itself, a virtual admission of there



being just such an order of things, as, in our preceding pages we have contended for; a substantial world intangible to the human senses.

26. The presence of so vast a division of imperceptible substance is wonderful in the extreme, and yet much of the wonder is subdued, when we reflect upon our relation to the material atmosphere of the material world. Sense knows but little of the power which this atmosphere exerts upon the human body; but mathematics, the language of matter, proves to us that every ordinary sized man bears no less a weight than thirteen or fourteen tons of atmospheric pressure. Could a greater absurdity be presented to the illiterate mind, and yet how satisfactory is the explanation to the learned. Fifteen pounds of pressure to the square inch of surface, as is variously demonstrated and proved, is thirteen to fourteen tons to the man.

27. No question can now exist, with the learned, in regard to the reality of this pressure, and yet, how unconscious, in our persons, are we all of the fact of such a power being exerted upon us. Why then should the presence of a vast spiritual surrounding, equally wonderful and alike undiscernable by our senses, still be the subject of wide spread disbelief.

28. Material things are computable by mathematical rules and measures, but spiritual things are not; yet as the barometer now weighs the material atmosphere, so in time may some ingenious inventor find us means of determining the force of spiritual powers.

29. If an ordinary iron ring of three or four inches in diameter, made of about three-quarter inch round iron, be cut in two, so as to make two half circles,



their cut surfaces, if put together, will show no signs of adhesion whatever. But pass a current of electricity around any part of the ring, and their surfaces will adhere together, so forcibly, as to defy the power of two strong men to pull them asunder.

30. Why is this so? The understanding of the learned is, that the current of electricity passed around the iron, puts in action a current of magnetism in the ring, which by its operations, unknown, and of course unexplainable, unites the two segments with this gigantic holding force.

31. If there be a similar force, exerted upon the world, by the magnetism which is supposed to surround it, equal in comparison to the force exerted upon the ring, then is the atmospheric pressure on the world and its inhabitants, of but pigmy importance compared with the magnetic power.

32. How two great substantial currents, as electricity and magnetism, can pass, transversely through each other, around our world, without coming in mutual contact, is an idea, as paradoxical as is that of matter and spirit performing the same thing. But probably did we fully understand the whole nature of substances, the mystery would disappear.

33. Matter is at all times before us, and in every way subject to inspection, within the compass of our powers; yet the question of its real character still puzzles and confuses the learned. It is subject to contraction and expansion, but how, or by what *modus operandi*, either is performed, is a problem still remaining for brighter days to determine. Various theories have been presented. But probably that which



now receives the greatest share of confidence, is the theory which holds matter to exist in ultimate particles, which particles never come in contact with each other, but are held in position, by their polarities.

34. If this theory be the true one, then may the unobstructed passage of spirit through matter be accounted for. - But plausible as are these assumptions and conclusions, we think it highly probable that a more satisfactory theory is yet awaiting us in the future.

Here our subject again leads us from inorganic to organic things.



## CHAPTER IV.

### PRINCIPLES.

DUALITY OF MAN—THE SPIRIT BODY ONLY LIVES—WHY IT LIVES AFTER THE MATERIAL BODY DIES—THE ABNORMAL STATE—HOW WE KNOW OF SPIRITUAL THINGS—THE MODERN DISCOVERY OF COMMUNICATIONS THROUGH RAPS, MOVES, AND TIPS—THE FOX GIRLS—MEDIA—SPIRITUAL ATMOSPHERE AROUND THE BODY—MAGNETIZATION—SNAKES CHARM BIRDS—SPIRITUAL CIRCLES—SPIRITS MAGNETIZE—MESMER—RELIGIOUS CONVERSIONS THROUGH MAGNETISM.

35. Man, as we have before said, is a duality, having both a spiritual body, and a material one. Each is a counterpart of the other, having all its divisions, forms, and particularities. The material body is an organization of matter. The spiritual body, a like organization of spirit. For every material muscle, nerve, or fiber, there is a spiritual one; for the material structure is but the spirit's clothing.

36. This spiritual organization is the living man. It lives and developes in the material body; and for the same reason that it lives here, lives after the material body is thrown off. It lives, because it is the living man, independent of the material form, which, with the exception of a few earthly substances, is nothing more nor less than a consolidation of lifeless gases. It lives, too, in the spirit world, or spiritual division



of substance, because the spirit world is everywhere, and for the same reason, when it drops the material form, may remain, but undiscovered, in, or about, the same locality.

37. The spirit leaves the body much as the butterfly leaves the worm. This is the second birth: the first transports us into the earth life, the second into that life which exists beyond it—one into time, the other into eternity,—and, in continuation of the analogy, as our mothers bore the pains of our first birth, so must we, ourselves, bear the pains of our second one.

38. But how, says an inquirer, can these things be known to a being whose senses take cognizance of nothing but material things. No inquiry could more properly be made. But, when it is understood that we are dealing with a subject, on which the world now looks with doubt and misgivings, the propriety will very readily be seen, of advancing by careful and regular gradations.

39. When we spoke of the senses taking cognizance of nothing but matter, or material things, we were speaking of man with reference to his *normal* condition, in the earth life. But there is, pertaining to him, another condition, which is called *abnormal*, or trance. Under the influence of this condition, the spiritual world opens to the natural, and a glimpse is given of that division of things which ordinarily lies, in condition, beyond the range of the human senses.

40. As a means of correspondence between the two great divisions of nature, this condition has been known to all ages, and is, no doubt, that through which most, if not all, religions have made their *debuts* upon the



world. It was known at Memphis, on the Nile, as well as at Jerusalem, on the Jordan; at Delphos, and at Mecca, and wheresoever else men have lived in ancient or modern times. But, as it pertains to particular organizations, it is a special, and not a general gift.

41. But while the trance is ancient, as well as modern, some modes of correspondence, which do not seem to have been known to the ancients, have of recent date been given to, or rather discovered by, the world. These are the modes of correspondence through raps, tips, and movements of ponderable bodies, to which some spiritualists add the writing, drawing, painting, and speaking of spirits, through material organisms, not their own, still vitalized upon the world.

42. Under these modes of manifestation, spirits, through electrical or magnetical agencies, rap audibly on various substances, and in various ways, move ponderable bodies. But these operations, of themselves, like the trance, are not new; but, on the contrary, are probably as old as man's being upon the world. The stories, of antiquity, abound with instances of the kind, and Mr. Owen, in his singular work, entitled, "*Foot-prints on the boundary of another world*," gives us many equally interesting occurrences, extending far back in modern time.

43. But what is new, is the mode of transmitting intelligence through these means of manifestation. It is a discovery of very modern date, belonging to the last twenty years, and was first discovered by some girls, named Fox, in the city of Rochester, of the State of New York.



44. These children discovered that the raps would be repeated when they requested them to be so, and that, upon their proposition that a certain number of raps should stand for yes, and another number for no, a correspondence could be had, either with the raps themselves, or with an unseen intelligence, that stood behind and directed them. Older persons soon took up the subject, and extended it to wider fields. From raps to tips, and from tips to movements of ponderable bodies, of various dimensions and size; and as an agreed number of tips or moves, were found as convenient as a corresponding number of raps, for yes or no, intelligence was obtained through them, as well as through the other method. These were the first modes of obtaining intelligence through what are called physical manifestations.

45. But another mode, more perfect and extended, soon followed. It is by associating the alphabet with the raps, tips, or movements. When this is done, to some one in the circle is assigned the part of calling over the alphabet, as A, B, C, etc. When he comes to the letter which the spirit wants, there is a rap, tip, or movement given on or in the table. That letter is then written down, and the alphabet again called over, until another letter is obtained in the same way. By this operation, communications of considerable length are often spelt out.

46. In these and other similar ways it is now become fairly understood, that many, at least, of the mysterious raps, tips, and movements, of ponderable bodies, which have terrified men of all ages, were indeed the work of spiritual beings, who stood behind matter, struggling



to manifest, intelligently, their presence to the natural world.

47. No little excitement, as a consequence, soon followed these discoveries, and as various organisms came into spiritual circles, various other discoveries were made. Persons became influenced to write, to speak, to draw, and to paint, and to perform various feats very closely allied to tricks of legerdemain. But, that the cause of true spiritualism gained any thing by the change, is a question of no little doubt. Pretenders came forth as trance writers, actors, and speakers, and by their impostures brought censure on a cause, which should have fallen on them alone as deceivers.

48. The persons through whom, or through whose appendages or surroundings, manifestations come forth, are called mediums or media. They seem to be, in some way, intermediate between the two divisions of things—are the mediums through which communications are sent forth to the world. But, in what way they serve, or by what *modus operandi* the spirit makes his presence known, we do not pretend fully to understand; and, of course, can not venture on a full explanation. But a few facts bearing on the subject may not be out of place in this connection, nor burdensome to an intelligent reader.

49. There is, say our seeing media, around every person, a spiritual halo or atmosphere, resembling the surroundings of the magnetic bar; and, which too, because of the resemblance, is called magnetism. It belongs to the spiritual body, as the aqueous exhalations belong to the material. Like other spiritual



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things, it is ordinarily intangible. Yet, like the surroundings of the bar, under some modes of examination, also makes its presence known to some of the senses.

50. If a person, strongly magnetic, passes the ends of his fingers, backwards and forwards, a few times, within an inch and a half or two inches of the palm of your hand, you will feel, if you be negative to him, a sensation resembling that of the fingers blowing a stream of cold air on the palm. The fingers and thumbs are understood to be the poles of the body, as the ends of the bar are the poles of the magnet, and from them the fluid is supposed to flow off. This is one way of discovering the presence of the magnetism of the human body, but not the only one.

51. In these paralytic conditions, called sleeping of the leg or foot, let a person pass his hands, a few times in succession, down the affected limb to its extremity, and the smarting or prickling sensation will be found to pass down with the manipulations, until it passes out at the very end of the great toe.

52. The paralysis is, no doubt, caused by an obstruction of venous action in the skin; but, if the blood be moved by magnetism or electrical action on the iron which it contains, (as is the theory of Dr. Dodd,) then may the magnetism of the fingers aid in restoring the suspended motion.

53. Some fish, as eels and torpedoes, are known to be exceedingly magnetical—to shock persons who touch them; and serpents are known to charm birds—to bring them down from the air, and in spite of their most arduous struggles to escape, to draw them into



their very throats. By what force is this effected, if it be not through the exercise of some appendage of the serpent, like the surroundings of the magnetic bar, intervening between the serpent and its victim.

54. Man, who at one time—in his foetal condition—is reptilian in character, may not, unreasonably, be supposed to retain some portion of that peculiarity through life. But, no matter from whence come his powers, he is known to be a magnetical being, and to exert an influence of that nature—to exert it, one over another; for, as all are differently endowed with both physical and mental gifts, so are they differently endowed with magnetism. Some are strongly gifted, others feebly so. By this difference in constitution, may one man subject another to his will. This element pertains to both divisions of things, it is so far spiritual as to enable the disembodied spirit to use it or clothe himself with it, and so far material, as to enable him through it, or with it, to come in contact with matter and so to manifest his presence to the natural world.

55. The magnetism of some persons is of such a nature, that with one magnetism alone, a spirit can disclose his presence, and manifest his desires intelligently to his hearers. He can rap, tip, or move, and by taking possession of the organism of the medium, write, speak, draw, or paint. But with no one person, or organism, can he do all these things; for, as magnetisms differ, so do the manifestations differ, that are performed through them. One medium, is a rapping medium, another a tipping medium, another a moving medium, another a speaking medium,



another a writing medium, and so on to the end of such spiritual performances as are known upon the world.

56. But persons thus gifted, or conditioned, are exceptions to the general rule. Very few receive manifestations alone. But, as the commingling of magnetisms are found to be productive of good results, a number of persons, from two to half a dozen, unite in a circle, sit round a table, with their hands resting upon it. This forms a battery—generates and unites magnetism, which, when done, is frequently rewarded with some kind of manifestations. This mode has been very common in spiritual circles, but is now being very much superceded by the use of a little instrument, called Planchette, the efficiency of which, to be understood, must be seen and tested.

57. In the case of single mediumship, where the medium passes into the abnormal or unconscious condition, spirits are understood to perform the magnetization—to prepare the instrument, and then to use it as a writing, speaking, or drawing machine. One man can magnetize another, which, in spiritual parlance, is to say, that one spirit, in the material form, can magnetize another spirit also in it. Why then, as the magnetism pertains to the spiritual body, may not a spirit, out of the material form, magnetize, as well as a spirit still in it.

58. Fredrick Anthony Mesmer, a German doctor, discovered, a century ago, that one man, through certain manipulations, could bring another man's organism under the control of his own will. This power, he held, was effected by magnetism, and so gave it that desig-



nation. But others, either in honor of the man, or in derision of what they fancied to be a fallacy, have since called it Mesmerism. But no matter by what it is called, it is nothing more nor less than that surrounding of the human system, of which we have been speaking, under the same name that Mesmer applied to it.

59. Mesmer was not a spiritualist, for spiritualism was not then known, nor did he understand the extent of his discovery. He knew that one man could influence another; but he did not know that the human magnetism which he discovered, was a link, or medium of correspondence, between the natural and supernatural, or material and spiritual orders of things. He taught it, too, only as a philosophy; while others, less philosophical, but closer allied to man's superstitious nature, employed it as a means of converting numbers to their religious creeds.

60. Every speaker is, to a greater or less extent, a magnetizer of his audience. If he be strongly magnetical, and possessed of a good flow of language, his influence is great and imposing. He magnetizes his passive hearers—impresses them with anxiety—moves them to pity—humiliates them to tears, or rouses them to battle. They have received his magnetism, and through it, to some extent, are the instruments of his will. If then, he be associated with co-workers, who, with him, in unity, as a magnetical battery, surround the excited subject with songs, shouts, and prayers, they are almost sure to transform the anxious seeker from his original to some kind of a new nature; to leaven him with their own leaven, and so to



bring him into sympathy and condition with themselves.

61. Men or spirits still in the earth form may alone accomplish this work. But as the shouting unity is nothing more nor less than a particular kind of spiritual circle, spirits beyond the material form may also unite in the combination. It is under influences of this kind, that the Hindoos are made to throw themselves under the car of Juggernaut, and to submit, or actually to court, that terrible operation which crushes them to atoms. They feel an influence—spiritual or magnetical—which seems to say, that Juggernaut requires the immolation.



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