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## AN ADDRESS

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In discoursing somewhat upon the subject of obsession, I must of necessity repeat something concerning conditions and laws that pertain to spirit existence that I have undoubtedly given in former talks through this instrument. But in order to convey my opinion to the public upon this important subject, I must first state that, as I understand it, the law of vibration has much to do with the condition, status and environment of the spirit entity after it has passed from the physical form.

The various rates of vibration of human beings on earth determine quite largely their spiritual condition, and on the other side the spiritual stages of unfoldment may perhaps have much to do with the rate of vibration, therefore an individual who is ignorant, coarse and brutish in instincts, and who has not been trained in the finer qualities of conduct and expression, usually vibrates in ratio and harmony with the physical forms of earth; by that I mean is of the earth earthy. He does not know or understand much, if anything, of the finer qualities of the being. He has no aspirations of a high nature. He is not seeking for spiritual unfoldment, nor perchance does he particularly care for the blessing and benefit of his fellow-men. His is the desire and the purpose to maintain his footing upon the physical plane, and in some way or other to reach that which shall afford him comfort, or the supply for his physical demands, consequently the vibratory force throughout his nature is akin to what is commonly called the animal, and this vibratory action sends out from the physical and the mental combined, certain elements, atoms and auras which largely go to make up the spirit body.

Now, then, I must diverge right here to say that I do not fully agree with some of my good friends on earth who are exploiting their opinions and conclusions upon this subject in their statement that the spirit body is made up wholly of fine, etheric atoms and elements that compose a spiritual body for the human entity. The higher or finer in spiritual quality, aspiration, mental thought and activity a human being is, the finer, more ethereal and sublimated will be the elements, atoms and auras that go forth from the ego to form the spirit body; and these will attract to themselves other ethereal elements in the spiritual atmosphere which will affiliate with them and enter into the composition of the spirit body, so that such individuals will most certainly be possessed of a beautiful ethereal spirit body composed of finest atom and ethers, but this is by no means the case with all individuals.



As I have said, it depends largely upon the vibratory force and action upon the plane of mental and moral thought and activity, and on the general condition of the human being upon just what plane and in what guise the spirit body will be. Therefore, the man who dwells in the material alone in thought, desire and expression of appetite—and there are many such, unfortunately, in this mortal world—is sending out the material for his spirit body which is by no means of a refined and sublimated character. This material is gross; it is of the earth itself. The elements are of the physical to a large degree. They belong, then, to this mortal plane and not to the spiritual ethers and spheres of the higher existence. Those spirit entities who are thus of the coarser mold, whose vibrations are merely in harmony with the vibratory forces of the physical alone, make up a spirit body that can not arise to the higher spheres or to the outer planes of human existence in the spiritual realms. Such spirit bodies belong essentially here to the physical life, and they can not get away from it because they are weighted down by the atoms, particles and elements which have entered into them from this physical plane.

Such spirits may be said to “dwell in fog land,” or “upon the threshold of spiritual life,” per se. I do not object to either phrase in this connection; they certainly do belong to this world of matter because they have not as yet generated an element, a spiritual force and an uplifting power which will enable them to pass out into the far beyond where the ethereal spiritual nature can dwell.

Individuals who are essentially selfish, who are seeking for self-gratification principally—in whatever manner that may be—are generating a crude material for their spirit bodies. It may be done as a gross, coarse human being upon the lower animal plane of expression, seeking to gratify appetites and carnal desires, or it may be in what is called a higher condition of self-indulgence along pathways of selfish seeking, to gain the fulfillment of ambition and the attainment of worldly position and aggrandizement irrespective of the rights of others—it may be a far distance from the poor, ignorant, self-seeking, indulging creature in the animal environment to the educated, self-made (so to speak) man of ambition, of iron will, of stern purpose who stops at nothing in his way, grinding the flesh and blood and heart and soul of human beings because they are his servants and his serfs, in his mad desire to attain wealth and position, but the spirit body of the one may not be any better than the other, for the material which has been sent out to largely compose that spirit body will be sadly lacking in spiritual elements, in refining forces, in that which makes for the development of a human body fit for the service of a well developed soul.

My position is this: that the human entity building such a body for the spirit, in passing from the mortal, that is gross and largely composed of the earth, will remain in the environments



of the earthly sphere, and what is more, it can not attach itself with any degree of gratification to the plane of life that is beautiful and sweet in spiritual unfoldment that belongs to earth in the environment of those individuals of earth who are spiritually unfolded and self-poised. But it will usually remain among the haunts and the environments which attracted it on the physical plane when in the mortal.

It is not a fact that all who are thus incarcerated upon earthly planes and in earthly conditions are a menace or a terror in any degree to humans on the earth for were it so none of you could walk the streets or enter structures built by men, with safety, but it is true that there are specimens of these decarnated beings who can and do attach themselves as parasites to certain mortals who are sensitive in some direction and open to their reception, and that these spirit beings can work mischief and harm to the individual, as well as, to an extent, gratify their own desires through material processes.

This is a scientific fact that I bring to your consideration in the subject before us. We are not to deal fancifully with the theme but to look at facts as they present themselves logically to our observation, and I affirm it to be a truth that very much depends upon the status—the mental and moral condition—of human beings on earth as to how their spirit bodies shall be fashioned, as to where those spirit bodies and themselves as entities shall be stationed or located after the body of earth has been given up. Scientifically, then, we explain it on the ground over which I have just traveled, and we can see that if this be a fact that a spirit body may be more largely composed of earthly elements and forces that belong to the physical plane than of the ethereal forces and atoms, then it follows that by the law of specific gravity and of attraction those spirit bodies must remain in contact with that world of which they are a part.

Obsessing beings or entities are those who live in that particular environment, and upon that particular plane of spirit existence, which is composed of gross material, and, having the strong desires still clinging to them which belonged to the earth life they, as a matter of course, seek expression or gratification in one line or another through some agency or instrument that they may find. It is not, in most cases, that the spirit has any antagonism to the individual upon whom it preys; it is not usually from any vindictive emotion that a spirit desires to hold in subjection a mortal, but it is simply for the gratification or expression of his or her own desires and appetites which have not been outlived and which still possess him because his spirit body is made up of such material as craves those very things. Sensitives of earth may be, in an unguarded moment, open to an attack from such a source.

Well developed mediums are seldom troubled in this respect, because such mediums have been under a long training by spirit-



ual intelligences who have guarded them well and who have operated, magnetically and mentally, upon the mediumistic brain and forces helping to stimulate into activity something of the higher qualities, the stronger mental forces and positive will power of the individual which render him or her impervious to the attacks of really mischievous obsessing spirits.

No sensitive or medium can be subject for any length of time to the intelligence, training, spiritual and magnetic forces and higher light of teachers and spiritual helpers from the advanced spheres of immortal life without responding mentally and morally more or less distinctly to these influences and conditions and thus becoming stronger and better in their own selfhood, in their own personality and intelligence than they might have been without the guardianship and guidance of those who have helped to train them for a spiritual work.

But there are others who may be, and many of them undoubtedly are, good in thought, and have a desire to be of service in the world, who may be and undoubtedly are anxious to do right and to help their fellow men, but who may also be yet untrained and not unfolded in the stronger traits of will, intelligence, and of spiritual perception which would enable them to withstand the encroachments of a parasitical creature from the unseen world. Consequently, in the early stages of their sensitiveness to psychic forces and conditions they may in some unguarded moment become receptive to the encroachments of an obsessing spirit and may be fastened upon by such a being, all unknown to themselves, and this ignorant, undeveloped creature of the unseen, seeking for its own comfort and satisfaction, holds fast to the victim, not dispossessing the spirit or mentality of the sensitive, not entering into the body of that instrument, but remaining in the aura of that medium, permeating it with his or her own virus and crude mentality and thus gaining a hypnotic power over the individual,—which is all selfish,—for the purpose in view.

When such an individual is taken under such control—for it certainly is control—the vital forces are likely to wane; in time, if the obsession remains, the will power is weakened, and the intelligence is not what it otherwise might have been. The spirit, knowing not and caring not for the injury it is doing, persists through the positive energy of its own will force in maintaining its sway until it becomes dispossessed by some treatment or some condition which comes to it from either side of life, or perhaps by a united action and ministration from both sides of life.

Magnetic help can be supplied to the obsessed mortal. This may come through some well developed and self-poised individual mediumistic power on earth, aided by spirit intelligences of ministration from the other world, or it may come directly from the spiritual world. Many who have been obsessed have been freed from their tormentors and have developed strong and beautiful medial powers that have been used in benefaction for humanity.



Others have been driven insane or have wasted away under some subtle and insidious form of disease and have passed out from the mortal form thus becoming freed from the antagonism which has encompassed them.

This is a great fact that we feel can not harm the world by becoming known. Mortal life is constantly sending out those who are wholly unprepared for a spiritual existence, those who are sunk in the conditions of vice and crime or wilful malignity or viciousness; others who are just as deeply plunged in a condition of selfishness and greed, of dishonor and of ignoble dealing through various lines and marts of trade, whose lives, had they been known to their fellow-men, would have been despised. These individuals are not changed in the twinkling of an eye. They are not changed in the course of a week or a month. Their vibrations have been all, or nearly all, toward the material—that which belongs strictly to the physical plane and animal life, yet I hesitate to use these terms, but for want of better must do so, for “animal life” in its own distinct feature and purpose, and function, is a part of the scheme of nature, beautiful and true; the “material plane” in its own distinct line of purpose and utility in the great creative life of the universe is beautiful and true, and so I dislike the terms used, but must give them expression.

However, the spirit entities of these individuals that are constantly going out under such conditions have become imbedded in a great network of earth atoms, particles and elements they have created and generated for themselves. What better can we expect than to have them trying to force their way into outward expression where they may be, if not known to the world, at least able to gratify in some degree the forces and appetites and passions that are surging within them and demanding supply.

It is folly to say that all sin belongs to the flesh. Science itself will not accept such a statement, although science has not been very ready to acknowledge the existence of a higher force than the mental expression conveyed through the activities of the physical brain. Nevertheless scientific researchers know that when the body ceases to breathe, when the various organs cease to express their functions, no sin can be committed by the prostrate form. Scientific men may declare that the sin has been committed and is done, that there is no further activity for that which was once consciousness expressed through the mortal frame, but they will also declare that it was the developed mind or the undeveloped mind that forced the individual to commit the sin, whatever it may have been, and that when thought ceased to vibrate through the mortal frame no sin could be performed.

Those who can accept the thought and receive the consciousness of a truly spiritual existence—that is, of a conscious intelligent existence for the human ego after the dissolution of the mortal frame—must ponder this question: Can the spirit, under any circumstances, desire to commit that which is wrong? Can the hu-



man entity divested of the mortal, under some circumstances commit a crime or sin? Following this thought to a logical conclusion if we can realize that the individual may be so enmeshed in the network of its own creation, of physical elements and forces made up from the activities of human passions, carnal desires and selfish purposes, that he can not become freed from it and is entangled close to the earth, vibrated, swayed and tormented by these very forces of which he is a part and in which he is engulfed, we can very clearly believe that if opportunity and conditions are presented to such an entity he may very easily do that which we know to be wrong or commit that which is called crime. This is exactly what I maintain from my observations of the varying vibrations of human beings, by the generation of their magnetic forces, by the condition and appearance of their aura or environment which is made up from their own emanations, all of which can be clearly discerned by a thinking, observing spirit entity who desires to gain truth and wisdom as well as knowledge along these lines. Having come to that conclusion, I certainly do affirm that obsession is not only a possibility but a fact which can be reasoned out upon scientific principles, and which can be perceived through the inspirations in many cases of human life and consciousness.

Many may be obsessed for a time, may be freed from the annoyance, as I have said, brought out into happier conditions while the obsessing spirit, having performed its purposes, has also gained an experience, has been brought under the direction of higher laws and set to work to generate a better and more spiritual, a more refined and ethereal magnetic aura that shall go to benefit and bless him spiritually, mentally and morally. As his vibrations are set to work along higher lines, through the arousing of pure thought and desire in his heart, there will be an elimination of the coarser, more crude elements of his spirit body and an absorption of more refined and ethereal forces and atoms which will enable him to loosen his hold upon the mortal plane and to gradually rise to higher states and purer localities.

If a spirit obsesses a mortal for any length of time it may be difficult for a spirit teacher or physician on either side of life, to immediately disengage that parasite, and why? For this reason: That all the forces and elements directed by the persistent will of the spirit entity have imbedded themselves in the magnetic aura of the medium—the aura is permeated by them—and to rudely tear away (so to speak) the encroaching spirit, would be to injure, most fatally perchance, the sensitive instrument. Such a procedure might destroy the physical body or it might very easily drive the medium or mortal sensitive insane. Therefore the work must be done quietly with systematic order. The magnetic emanations of the teacher or physician must flow forth in such manner, directed by higher spiritual yet positive will force, as will help to slowly eliminate the coarse and objectionable for-



eign elements from the aura of the medium and thus quietly detach the spirit operator and draw him from the sensitive, leaving the latter in a condition by which he may be strengthened and brought up to a state of happiness, health and peace.

These are the methods usually employed by intelligent healers and operators, and great good has been performed in this direction. It is constantly going on.

To say that no spirit can obsess or annoy or in any way seriously discommode or injure a mortal, is to talk with foolishness. Those who persist in such statements are blinded to the very forces of nature, to the operations of the elements of human life, to the condition of human beings in every nation upon this globe. They are blinded to facts which can be readily perceived if they will only lay aside their preconceived opinions and prejudices and come to a close study of the subject.

It is not necessary for me to prolong this talk into a dissertation, for I feel that I have given some reason why such conditions may very probably obtain, and the experience of most physicians in our Spiritualistic ranks, of thousands of sensitives and many well-known mediums, with their observations and the knowledge they must have derived from them, must of necessity have led them to conclude that there are human parasites, unseen by mortal eye, preying in many instances upon human beings right here upon this mortal plane. But as "knowledge is power," the understanding of this important subject and the study of how to apply a remedy will prove of great value to the world, and we shall find the number of individuals afflicted in this manner in the future very much smaller than in the past, for this reason: Study, observation and the application of methods to the cure of the evil will lead also to the more correct training of sensitives who seek mediumistic development that they may learn to understand themselves, their powers and possibilities, the dangers as well as the joys and beauties of mediumship, and thus enforce and reinforce them with qualities and with mental activities which will enable them to resist encroachments from any harmful being on either side of life.

IT SEEMS TO ME THAT ONLY GOOD CAN COME FROM THIS DISCUSSION. THAT KNOWLEDGE WILL BE ATTAINED THROUGH THE CANVASSING OF THIS SUBJECT AND THAT IS WHY I HAVE BEEN WILLING TO COME AND GIVE MY OPINION AND THE RESULT OF MY OBSERVATIONS AND CONCLUSIONS FROM THE STANDPOINT OF A SPIRIT ENTITY.

I do not by any means believe that all who are called or pronounced insane are obsessed by insane spirits. I do not believe that all those who are called epileptics are obsessed by insane spirits; some of them may be, probably are; and I am quite satisfied that all who go to an unbalanced condition of mind, or who are epileptic in the physical frame, may be open to the encroach-



ment of unclean spirits, because the vibratory forces and the general conditions of their own physical derangement brings them into line with many unseen beings who are of the earthly plane. But I have not the slightest doubt that many are really insane, the physical frame being disturbed or distorted, in some manner diseased, and that many are victims of neurotic conditions, the nervous system being unbalanced and the general condition being one of disease. Nevertheless there remain many who are afflicted by these parasites of which I have spoken and who need the sympathy, the service and the affectionate helpfulness of the true physician on a spiritual plane on earth and in the spirit spheres to aid them in throwing off the incubus that binds them down.

I might add, in conclusion, that there is much in the mortal life, in the vibrations of earth or of human conditions, in the emanations from the various places, that creates a sea of misery, of hopelessness, of vice, and which is not really the expression of any individual spirit entity, and human beings may be obsessed, saturated, controlled by these very forces and influences, all of which are being thrown off by human beings who dwell in warfare and strife, who seek to satisfy carnal appetites, who frequent dive, brothel and saloon where the brawl is frequently going on, where the emanations, the vibrations and all the conditions of a subtle character are floating forth through house and street and land and alley to fill the atmosphere with foulness that can not be described, and a sensitive who is not well poised, who is not in condition to rise positively and royally above this vileness, may so absorb some of it as to become, as I have said, saturated by its infamy, and such an one may give forth expressions which would most certainly lead to the conclusion that he or she was possessed of an evil spirit. However, independent of this, there is what we may properly call obsession by human entities.

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