

# NARRATIVES

Of the Spirits of

SIR HENRY MORGAN,

AND HIS

DAUGHTER ANNIE,

USUALLY KNOWN AS

## JOHN AND KATIE KING.

GIVING AN ACCOUNT OF THEIR EARTH LIVES, AND THEIR EXPERIENCES IN SPIRIT LIFE FOR NEARLY TWO HUNDRED YEARS.

BY

HENRY T. CHILD, M.D.

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## INTRODUCTION.

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**M**ODERN SPIRITUALISM, born twenty-six years ago, does not claim to be original in its facts and phenomena. To-day, it may be said to have passed through its infancy. Its claims are that the phenomena, common to all ages, and peoples, sometimes evoked, but, mostly spontaneous, are the results of intelligent causes, operating through natural laws; and that they are designed to convey intelligence of great importance to mankind. Its aims have been to multiply these facts and phenomena all over the world; and to arrange and classify them into a system which shall be entitled to the name of a science, and take its place in the ranks of its sister sciences in the philosophy of the world. The writings of Professor Crooks, Alfred R. Wallace, whose able defence of modern spiritualism, is a most valuable work, of Robert Dale Owen, Epes Sargent and

a number of others, are rapidly bringing this science before the world in an appreciative manner.

Among the phenomena which are startling the world to-day, none have created a deeper and more profound interest, among all classes, than the MATERIALIZATION OF SPIRIT FORMS.

In common with most persons who have witnessed physical manifestations of spirits, the writer had often heard of John King.

At the seances of Mr. Nelson Holmes and his wife, Mrs. Jennie Holmes, in Philadelphia, in May, 1874, a spirit was materialized and appeared at the aperture of the cabinet in which Mr. Holmes was sitting, who gave the name of Katie King. Several other spirits appeared, some of whom were recognized. When Katie was asked if her father could not come, she replied, "He was here this evening, but you did not know him. He was the man with dark hair and beard, with a white turban on his head, and a white handkerchief round his mouth."

On the 20th of May at a small private circle, he came and was recognized as the spirit described by Katie on the previous evening. He said, "Katie will not be here to-day, she is engaged in another seance." We conversed with him for sometime. On the same evening he came to the writer and said: "Doctor, I wish you would get the account of my life while on

earth and read it; it is full of lies, but they did not know any better. Then I would like you to write my own story. I am not particularly troubled about that which has been published for two hundred years about me. I always felt that the truth was bad enough, and good enough, but I have had a desire in common with most spirits to give to the world a true and faithful detail of my experiences both in earth life, and in the spirit-land.”

The writer, has long been subject to influences from the interior world, and, having been accustomed to see and hear spirits, has learned that modern spiritualism is based upon three fundamental principles; namely—first, that man is a spirit, now and here;—second, that that spirit has continued existence, which the change called death does not really affect;—and third, that after death spirits have the power to communicate with mortals, in the form under certain conditions.

He continued, I have known you for years as a writer and a worker, God bless you, but I have never been permitted thus to come to you, or any other good writer. My mission has been on the physical plain mainly. Your guides were at first quite reluctant to have me come lest I should take you out of the earth-form, but I shall not do that, neither will I be under the necessity of hurting you. I have

read the narratives of Thornton and Jo. Esquemeling, the latter entitled "Buccaneers of America," published in 1704. I have given an hour each day to these spirits and have received the following narratives. The beautiful Katie King, John's daughter, seemed a little disappointed that her father had anticipated her but she has had the opportunity to come, and tell the world her experiences.

These narratives, and especially the concluding chapters, enter quite fully into an explanation of the spiritual manifestations. The statements are of a profound character, and the writer, as an amanuensis, asks for them the most candid and deliberate consideration.

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*Book First.*

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NARRATIVE OF JOHN KING,

IN

TWO CHAPTERS.





**JOHN KING.**

*As Materialized in England.*

1875

## CHAPTER I.

### *EXPERIENCES IN EARTH LIFE.*

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I was born in Wales, England on the 17th day of March, 1636. My father was a well-to-do farmer, a very positive and angular man, subject to spells of excitement, almost amounting to insanity, at which times he was exceedingly turbulent and tyrannical. I see now that he was a medium, though, of course, we knew nothing of this at that time. He belonged to the English Church, but did not care anything about the tenets or dogmas of the Church. He was a very profane man.

My mother was a small woman with great energy of character, which was much drawn out by my father's wayward course. I was the second of nine children, five sons and four daughters. Mother was a better medium than father, and would often sit alone when she could be released from the arduous cares of her large family. She did not know why

she did this, as she has told me since we met here; but now we see that it was for communion with the spirits, who aided her much in the toilsome journey of life. I shall present my father and mother to you in form.

There was nothing particularly attractive to me at home; plenty of hard work, and such poor fare that when I was about sixteen years of age, I ran away and engaged on board a ship bound for Barbadoes, having entered into agreement to work my passage, and to be sold for a term of three years service on the land, which I faithfully performed to the letter, working much harder on the plantation than I had ever worked at home.

I now perceive that I was a medium, and that as soon as I got out to sea, these powers became much developed. I felt a peculiar exhilaration which I supposed was produced by the sea air. I have noticed that there are many persons whose mediumistic powers are unfolded by going to sea, and some of these make the best sailors and officers. I think it was owing to my mediumship that during all my life I never had a serious wound. I was very happy, mainly from this mediumship, which of course I knew nothing about at that time, and did not believe it till long after I came to spirit-life.

There was but little of importance occurred during my three years servitude in Barbadoes. It was a lesson in slavery to me. At the age of nineteen, in 1655, I was honorably discharged, and having

saved a little money I set out to seek my fortune, and as the historian tells you, I went over to Jamaica, and seeing two Buccaneer vessels fitted out for an expedition, I joined them at once, and we were very successful. As soon as I got out to sea the same joyful feeling came over me, and I was a jolly tar, the life of our boat.

Thornton well says, "This early success was as fatal to Morgan (the name I had assumed, and by which I was always known during my earth-life, Henry Morgan), as good luck is to the young gambler on his first visit to a hell."

From 1655 to 1658 I pursued the most desperate piratical life, having become commander first of a single vessel and afterwards of a fleet. My history as given by the writers of that day, contains more falsehood than truth. I do not say that is as bad as the reality, which in those times it was impossible to get. I could detail to you now, the daily incidents of my life at that period, but it would be useless and unprofitable and I shall not detain you. I have no apologies to offer for the life of crime, plunder, bloodshed and piracy which I led. I will say that years of intense suffering in this life have not yet enabled me to wipe out all the sorrow which was so justly mine. I accept it all, however as a part of my life experiences, which I trust you will enable me to present to the world, together with that which I have done to improve and enlighten it. I am not at all times happy yet, but there are hours when a consciousness of peace

steals over my spirit, and I dream of the heaven which is to be mine when all this turmoil and strife is over. A few incidents more will close the account of my earthly existence.

In 1659, I returned to London. I brought considerable money with me. I found a woman named Katie Lambert, whom I married, and for a brief period I thought I would settle down and lead an honest life. I was at home until after our Katie, was born, which was on the 12th of May, old style, in the year 1660. Soon after this my old, reckless habits began to grow upon me. You know that there is a cumulative tendency in the human system, and like the pent up waters of a stream, temptations will ultimately break away all barriers. After my means had been considerably diminished, I set sail for the West Indies again, and was gone nine years with varied fortunes, sometimes being quite rich, and at others having but little. The dark deeds of this period need not be recited here. At length after some successful exploits, I returned and found my family in great distress, which I was able to relieve, and for a time we had a happy home. My little Katie was a very interesting child, and had more influence over me than any other person ever had. My rough and intemperate habits had grown upon me, and I was at times very cruel and vindictive. It was at this time, when very much excited, I struck my wife and broke her nose, as you will see when she appears in the materialized form.

I remained about three years at home and then the disposition to roam, together with my exhausted funds, led me to go to sea again. There being considerable disturbances on the island of Jamaica in 1674, I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the island. In 1678, Carlisle returned to England on account of his health, and I was appointed Deputy Governor, and the following year I was knighted as Sir Henry Morgan. Not long after this, having for years been in dissipated habits, I passed over to the Spirit-world. There I was much surprised and disappointed, to meet Katie, who had gone before me nearly two years, although I had no knowledge of her death. She was a blessed and truthful child, and was one of the first to meet me on the shores of the Spirit-land, though she could not be with me much of the time.

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## CHAPTER II.

### *EXPERIENCES IN SPIRIT LIFE.*

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My daughter Katie, for whom I had always felt a warm affection, just as much as my coarse nature and wicked habits would permit, had gone before me to the land of spirits. I soon discovered that my love for her was the bright spot in my being, the gem that was undimmed amid all the false and delusive conditions which surrounded me, I would like to impress this fact upon all parents, and particularly those who have so far debased their spiritual natures as to revel amid crime and corruption, it is through children, and especially your own, that the redeeming power of love will reach you, most effectually.

When I awakened to consciousness in this life, she stood by my side, the same bright and smiling child that you see to-day. This was in the autumn

of 1680. In her materializations she retains nearly the same form and appearance she had when she left the earth-life. Her presence at first confused me, for I had no knowledge of her death, but it soon gave me both the consciousness that I had passed out of the body, a fact which it is often difficult for spirits to realize, and that which was much more important to me, that I was not in such a hell as I had anticipated would be my portion when my career on earth was ended. For although I had not believed in the creeds of the church, yet I was psychologized with the popular idea of hell, and at times imagined that such would be my future state, though I confess it did not trouble me much.

I was puzzled with many things which were around me. I saw many of the bad men with whom I had associated, or been surrounded. In the distance I saw many of the victims of my cruel and unjust course of life, some, of whom I knew and recognized, but most of whom were just as entire strangers to me now as they had been on earth, when in my plundering expeditions I had put them to death by fire, or water, or the sword.

By an irrevocable law, they were drawn to me, and it was only by long continued and painful efforts that I could escape from the galling chains which bound me to them. I would say to all earth's children, be careful how you injure a brother or sister, for by so doing you will forge chains that will bind you to them until you have made

full restitution to them, and enabled them to stand as nearly where they would if you had not thus stricken them down, or injured them, as you can.

As soon as I had become accustomed a little to my new life, there was presented to my vision an extended panorama of my earthly career. It was a most accurate and life-like picture, with every incident in its order, as it passed before me. The little scenes and piccadillos of my boyhood were first presented to me, and so trifling and insignificant did they appear when compared with the infamous crimes of my adult life, that I was disposed to pass them by, but I could not do this. I was compelled to look upon them until I saw clearly that they were the stepping-stones to many of the later deeds which stained my life with the blackest infamy, and which I will refer to in this narrative.

I want to warn all persons, especially the young, against the beginnings of evil, it is these which open the flood-gates that later in life, let down the rushing torrents of vice and crime which overwhelm the soul, and they may often be easily arrested in their early career.

Among these incidents in my early life, there is one which I very distinctly recall. It was an instance in which I pounced upon a weak little play mate, beat and abused him, robbed him of some things, a pocket-knife and some cake, which I desired to have. I not only took these from him but I made him promise to say nothing about it.

under a threat that I would kill him if he did. That act, apparently trifling as it might seem in my boyish days, only needed to be intensified to make up the piratical deeds of rapine and plunder that marked my career later in life. As this portion of the picture passed before me, to add to the poignancy, the boy, now a beautiful spirit, was seen by me in the distance, though I could not speak to him. I would have given all I had, to have had the power to do so, and ask his forgiveness. I could see the smile of his pleasant face, but I have no idea now that he knew me, or was in the least troubled about me, and yet I imagined that he did.

I told Katie, for she was the only one to whom I could speak about it, and requested her to go to him, and ask him to forgive me, and it was not very long before she was able to bring him to me, and thus my mind was somewhat relieved about this.

I need not detain you by a recapitulation of all that occurred in these early days of my spirit-life. I was very much surprised, as I found all other spirits were, to find the close and intimate relations that subsisted between the two worlds. I saw that my father and mother had been mediums, and that I had inherited from them that condition; that all through my earthly career I had been very much influenced by spirits, and that in those piratical and hellish deeds which stained my character, there were hundreds of spirits who were

influencing me, and had a kind of excited enjoyment therein. I was still among that class most of my time. Katie, my darling, was the only one who could take me away from these, and it was only at brief intervals that her influence was strong enough for that. She clung to me with the endearing affection of a loving daughter, and I bless God for the gift of such a child. I should judge that about one-tenth of my time she was able to keep me out of the association and companionship of those who like myself were reveling in their crimes, and having a morbid satisfaction in the excitement which they could very much increase with mortals who were on a similar plane.

After a most careful analysis, which I was compelled to make, of all the actions of my life, I found them classifying themselves under the following heads:—

First, the murders which I had committed myself, wantonly and without any provocation, upon innocent men, women and children, whom I knew not. The conviction in each case came to me with unmistakable force, and the individuals, each of whom I could now describe to you, but it is not necessary, stood before me. My soul stood at the bar of Eternal Justice,—my own conscience, and convicted itself.

Second, those of a like class whom I had induced others to murder.

Third, those whom I had killed in the battles and piratical excursions, who were engaged in fight-

ing with me, many of them, like myself, with a wild and reckless desire for plunder.

Fourth, those who had died from disease, starvation, or anything which I had caused to act upon them, and for which I was now responsible.

These victims numbered thousands. The orthodox world consigns such persons as myself to a lake of fire and brimstone. I was in a hell inconceivably worse than this; the goadings of remorse that stung me as I looked upon one after another of these numerous victims, and experienced the agonies, which they had suffered, multiplied ten-fold upon me, can never be conceived of. My prayer is that no other soul may go down to such a depth of degradation and be compelled to travel up through such hells.

Another source of intense suffering to me was that I had induced many young men, as well as those of older years, to commit almost all the crimes in the calendar.

I was born to be a leader; had by nature the power to command. It was stamped upon me, and whatever direction I took, whether for good or evil, my position as governor was always assigned me, and for this I was highly responsible. Few men have had such power as I possessed, and had my energies been directed for the good of mankind, instead of the cruel and selfish pursuits which occupied almost all my time, I should have built up for myself a name of immortal glory. I will yet be known, for out of the depths of the hells I

have come, and being redeemed from these, I can do a mighty work to redeem the world, and since the way has been opened for me to come to earth again, I shall endeavor to do the work which is assigned me by the powers which God has given me.

The disposition for rapine and plunder led me to these acts for which I was compelled to undergo so much suffering. One of the worst features of this, was the entire want of principle, which prompted me to take advantage even of my best friends. In the distribution of our spoils, that was always my habit, and such was the power I wielded over my men, desperate fellows as they were, that no one dared to question, outwardly at least, this meanest of all crimes; but let me tell you, birds always come home to roost, and the blackest ones will find their way back, so I have suffered intensely for this.

The necessity was laid upon me to go to each one of these, my victims, and labor with them, and it often required a great effort on my part to get them to be willing for me to come to them. When I succeeded, I was compelled to do everything I could to help them, and make amends for the wrongs I had done. It seems easy enough to speak of these things now, but I recall the stern conflict of a proud nature, before I could submit to do it; but I have done it all, and each one of these is now a helper to me, or to others who need their assistance.

Often in the long ago, as soon as I would get

one thing pretty well settled, another would rise up to haunt me till I could lay it. Nearly all the first hundred years of my life in spirit-land, was spent in removing, as far as possible, the blighting effects of those infamous crimes which I had committed and which stamped their impresses upon me, and made me one of the most diabolical of men.

My wife had very little influence upon me, either in earth-life or after she came to spirit-life. She was a weak woman, with more good than bad parts. But Katie, my darling Katie, was the charm of my life, the blessed ministering angel to me in all these hours of intense suffering; to her alone could I go for rest. She was my saviour. She did not realize her relation to me while on earth, because there was such a wide chasm between my dark and wicked character and her pure life, even amid the terrible surroundings of her earth-life. She was the golden chain that linked my soul to the higher life, and by degrees drew me up out of the low and degraded conditions into which I had plunged myself, and having succeeded in this glorious work of bringing me up, she is now reaping her sweet reward.

The blessed relation of a loving and pure spirit is the grandest and most desirable of anything I know. You may talk about God, and the power of great spirits to draw man up higher, but there is no other power that I have found which equals the love of a pure innocent child. Strange as it may seem, amid all the degradation which I had reached, and there are few who have found a deeper

depth, there never was a moment when this golden chain of my darling's loving affection, was not holding me, and drawing me up; though I resisted it for a long time, yet she never once failed me or said, "Well, if you will, you may go, I will have nothing more to do with you." I can not tell where I should have gone had she done this, and I thank God that she never faltered amid all my ungratefulness.

Much has been said of a day of judgment, and a great Judge. I soon found that that day was all the time, and that Judge was the conscience in the interior depths of our own souls. It is true that in my case, this had been so long buried beneath the accumulation of crime, that it burned dimly, and like a flickering lamp gave but little light; the atmosphere in which I lived could not support any flame, and yet that lamp, dim and uncertain as were its feeble rays, was as inextinguishable as God himself.

I have told you that I was irresistibly impelled to arrange and classify all my life actions. The effects of these were all stamped upon me, as they always are upon every one. The causes, however, I was compelled to search out and have them set before me in all their painful realities. I will only detain you to illustrate the practical workings of a few instances. First, that of the little boy already referred to—one of the companions of my early days. I saw clearly now that my unjust and cruel treatment had shortened his days in earth-life, and at

times I was filled with an intense desire to go to him and ask his forgiveness. I had no difficulty in seeing him, but I could not get to him. I knew that he could come to me, but how to induce him to do that I knew not. Like Dives and Lazarus, there was an impassible gulf between us, at least so far as I was concerned.

As time passed on, I felt the desire to converse with him continually increasing. By a law in spirit-life, the desires of all spirits may be seen by those on the same plane or above them, whenever a good result will flow therefrom. I began to realize this, and the hope sprung up in my breast that some one, who had access to the young man, would be moved to intercede for me. I was quite impatient then, but I see now that there are laws governing all these things, and that until the right time came, both for him and me, to meet, there would be no communication taken from one to the other, by those who could at any time do this; nor would either of us have a consciousness of the other's thoughts and conditions. At length after much weariness and intense suffering, Katie said to me, at a time when I was not thinking about it, "Father, we have known how much you desired to see that lad, and we saw how necessary it will be for you to meet when the right time comes, and have an understanding of the relations which subsist between you, and of the debt you owe to him for the injury you have done him. The desire you have to see him is a beginning in the right direction, a pre-

paration for the work you have to do for him and for yourself, but it must be ripened and intensified into a condition that will enable you to do all that is required for both. The longer he remains in the suffering state you see him, the more difficult it will be for you to remove that, but you can not hasten that time by impatience; the right time is fixed by the laws governing these conditions, and if a meeting were to take place before that time, it would only be a failure, and throw you further back. A reconciliation, that is not thorough, is a loss to both parties."

How often in earth-life do we see wounds covered up so as to become corroding ulcers by apologies, pretended acknowledgements, hasty and insincere actions.

I waited as patiently as I could, and was learning that which was a very important and essential lesson for one like myself, who had been accustomed to brook no restraint, but, in the full exercise of a mighty will, pursue any course which seemed to give me pleasure.

At length, after long suffering and waiting, the time came, when we were permitted to meet. I found him to be an innocent and inoffensive young man, very much like the child that he had been on earth. He had not retained any malice toward me; it was not in his nature to do so. I related to him without any affectation, just how I felt about him, and about what I had done to him. He seemed a little surprised, and was not at all disposed to con-

demn me. This actually hurt me more than if he had, for the wrong which I had done him was more clearly revealed to me than ever, and I saw very plainly that it was not any vindictive feeling on the part of an injured person that caused suffering to the one who has injured them, but the act itself, and the suffering was more intense, though perhaps not so long continued where that vindictive feeling does not exist.

I found that I had been the means of keeping him in a greater degree of ignorance, and that it was necessary that I should show him what wrong I had done him, and how I had kept him back in his career.

This was a very difficult and embarrassing task for me to accomplish, for there was a strong disposition on my part to let him remain as he was, when I found that he did not blame me.

For a long time I was engaged in helping him onward in his life journey, doing many things which I was prompted to by Katie and others, so that he might go forward as nearly in the line he would have walked if I had not crossed his path, as it was possible, and I must say it was with feelings of regret that, after I had accomplished my work and we had become so much interested in each other as companions, he passed on and left me conscious of being far behind him, a feeling which, though not desirable, was for my own good.

I need not tell you how long and earnestly I have labored to overcome the effects of the murders that

I had committed or caused to be committed. It was an exceedingly painful effort, humiliating in the extreme, and yet one from which there was no escape. Each individual has his peculiar character, and is influenced by others, or influences them in accordance therewith. I found that this indomitable will of mine was the great power by which I was to be gradually raised into better conditions as soon as I would direct it in proper channels. I was engaged for a very long time in releasing myself from the many responsibilities which I had brought upon me by the criminal course I had pursued. All those whom I had injured directly or indirectly were ready for me now, just as rapidly as I could come to the work.

Sometimes I felt as if it would be interminable, but my darling Katie, ever the light of my soul, cheered me on, and bade me hope that I would get through sometime, and my strong will always helped me.

I have been engaged in producing physical manifestations ever since I came to spirit-life, but for a long time they did not accomplish much good, because mankind could not understand them. I was present in numerous trials for witchcraft, and was often among those who produced the phenomena. I followed piratical expeditions and re-enacted some of the scenes of my earth-life, but my main object in this was to direct them into better conditions, though I confess that, in the excitement of action on the part of men, I was often led to take part with

them and prompt them to do more than they would have done, if I had not been there, and for this I became jointly responsible and had to suffer. I was present at many executions, and while my judgment was against all such things, yet on these occasions the old feelings of hatred and revenge would be aroused in my nature; this fact should teach mankind to abandon this barbarous practice.

Latterly I have avoided all such scenes because I know them to be wrong, and also because they injure, not only mortals, but spirits who visit them for excitement and gratification, and my experience has taught me the necessity of avoiding them, and discouraging all other spirits and mortals, from attending such scenes.

If mankind could realize the influence of capital punishment, not only upon the victim, but upon humanity and all those spirits who have any zest for such scenes they would abandon it at once. It is not only a relic of barbarism, but is great evidence of cowardice on the part of society to put forth its strong arm and pinion a helpless human being, and, after having him entirely within its control, to plunge him into this world. I visited battle fields and the excitement of these sanguinary contests had a very injurious effect upon me, in common with a very large class of spirits who were there, only for the wild and daring excitement which they furnished.

All such influences from earth-life are injurious to a large class of spirits, many of whom are opposed

to war until they become intoxicated with this excitement, when they rush in and add much to the turmoil and confusion.

I was able to produce wonderful manifestations, which, though they were not understood, were useful in bringing about the good time which has at length come, when you can understand some of these things and are not afraid to investigate them. I thank God for this time, for it has not only helped mankind, but spirits also.

The history of the manifestations which were produced by myself and the band who worked with me at this time, would be of little value because it would not be understood. Many people were frightened into a kind of reform by these things. I was one of the prominent actors in various manifestations which occurred in England, and on the continent of Europe, and I will take this opportunity to thank our good friend, Robert Dale Owen, for the careful and attractive manner in which he has arranged many of the incidents which might otherwise have been lost, and presented them in his valuable works, to thousands of readers who would have been ignorant of them. Having not only been present, but actively engaged in many of those scenes, Katie and I feel under great obligations to him, and hence we have done all we could for him and shall be glad to do a great deal more.

I was present and took an active part in certain manifestations which originated in western New York, and were soon after transferred to Salem,

Massachusetts, about the year 1690, which were continued until we discovered that they were causing too much suffering on account of the ignorance of the people. You can not realize how much my restless and impulsive spirit was rejoiced when Modern Spiritualism dawned upon the earth.

We had been watching the progress of mankind, especially in your country where free thought and free institutions were doing their glorious work, and where we had that which has been so essential to us in this great work, the aid of the Indians, who possess more power than any other race of spirits. The aborigines of any country have more of the magnetism of the soil and climate of that country, and consequently have more power in producing spiritual phenomena. This is especially illustrated in the fact that the Indians of America, have been present and aided so much in producing the various phenomena that have distinguished your land above all others. The fact, that peculiar localities possess conditions which favor the production of phenomena is not as well understood as it should be.

There is an event which should be commemorated by the spiritualists all over the world as a holiday; I allude to the time when good old Benj. Franklin was impressed to fly his kite, in such a manner as to catch the electricity, and form the external telegraph which was necessary for man's progress into the condition in which the spiritual telegraph could be successfully introduced. I had known Franklin, and was often with him and others in planning that war

which resulted in your independence from the yoke of Great Britain. I took an active part in the war, for I had a good deal of fight in me then, and it has not all gone.

For a long time I had attended the councils in spirit-life in which many of the noblest minds were endeavoring with all the power and wisdom they could bring to bear upon it, to introduce such manifestations as would be intelligible and thereby command the attention of thinking minds.

My position has been that of an executive officer under the guidance and with the aid of these bands of whom I shall speak. Having given such experiences as I desire to have published, I will now assist my daughter Katie in presenting her story, and after she has completed it we will continue our narratives jointly, and give you the account of our labors in the production of the manifestations which have created so important an era in the history of the world. We shall endeavor as far as possible, to explain the various phenomena that are now awakening such profound interest among mankind.

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*Book Second.*

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NARRATIVE OF THE LIFE  
OF  
ANNIE MORGAN,  
USUALLY KNOWN AS KATIE KING  
*IN TWO CHAPTERS.*





**ANNIE MORGAN,**  
Usually known as "KATIE KING."  
*A Materialized Spirit Form.*



## INTRODUCTION.

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On the fifth of June 1874, Katie and her father came to me in my office, and after a brief conversation, she said, I am now ready to begin my narrative, and I wrote the following:

*My dear friend and brother:—*

I should be very sorry if you inferred from the manner in which I appear and speak to you and other friends when I am materialized, that that is a criterion of my present condition, and that the rude and trifling manner in which I sometimes express myself, on these occasions, is a real reflection of my interior state. I desire to impress your mind so that you may present to the world the fact that spirits, either in or out of the form, are to a very great extent subject to the influences of the material elements with which they are clothed and surrounded, and if I could have you spend a short time with me, in an appreciative manner in my interior home in spirit-land, you would not know

me as the same Katie that calls you "stupid," and uses expressions which are often quite repulsive to my inner consciousness.

The laws of spiritual manifestation are absolute and whenever a spirit approaches a medium, it must be more or less materialized, first to come into the atmosphere of the earth and then into that of the medium. If it present itself in a materialized form it is obliged under a law to appear, as nearly as may be, as it was when it passed from the earth. Thus a child of earth though grown to maturity in spirit-life, returns as a child. Deformed persons present their deformities with precision. This refers to their first appearances. After much experience we are able to modify our forms, so as to approach nearer to our interior conditions. Sometimes children after they have become accustomed to materialization, are able to present themselves in the adult form, to which they have attained in spirit-life.

Spirits retain not only the recollection of their earthly conditions and appearance, but also the power of assuming them in spirit-life whenever it is desirable. You will see the importance of this power of maintaining or recurring to the primitive conditions of spirit-life at least for a time, and until all those to whom a recognition is necessary shall have passed into that state, and this power is retained, so as to be easily exercised until after all who are living on the earth at the time a spirit enters this world have also passed on, so

that the new-born spirit can not fail to recognize its friends and relatives.

I am requested to say to you that all spirits when they return to earth, whether they communicate or not, are absolutely subject to this law. They must assume some of the conditions they had when they left the earthly form, although they may bring to earth many thoughts and ideas which they have acquired in the interior life; but even these are somewhat modified by being presented through the necessary conditions which surround them at the time. For instance, scholars from the spirit-land, speaking through mediums who are ignorant of language and the rules of grammar, are compelled to use the incorrect expressions of the medium. It is a truth that "the spirits of the prophets are subject to the prophets," and every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essential materialistic conditions which spirits have been compelled to assume when they come into the earth's atmosphere and into rapport with the mediums.

There is a very important lesson here, which will find an illustration in the earth-experiences of most persons. The mission of the spirit in its earth-life is to realize the character, conditions and laws of matter, and to do this fully it is obliged to become materialized, and to express itself as best it can through matter.

All human life is an expression of the feelings and desires of the spirit given through and modified by matter. The soul of the drunkard speaks through an intoxicated body, and though it may know much better than it can act or express itself, it is scarcely conscious of the fact that it is the slave of its surroundings.

All the rudeness, imperfection and crime that mark the career of man on earth, may be set down to the mixed influence of matter and spirit, doing justice to neither of them. The ancient idea that matter is evil and the relationship of the spirit to it is a curse, arose from this fact. We could present thousands of illustrations of this in human experience. You often see it clearly in the circles which meet for the reception of spiritual manifestations; one individual may by improper conditions, suspicions, and crude materialistic influences, not only interfere with the manifestations which would come to him, but with those for the whole circle, so that all are losers thereby.

All through human life the thoughtful mind will perceive illustrations of this important truth which are calculated to teach lessons of charity and forbearance. You should remember that as "out of the fulness of the heart the mouth speaks," so out of the conditions of life, and the materialistic influences upon it, all expressions must come, and be modified thereby.

Before referring to my experiences, which I in common with most spirits, desire to have presented

to the world, I will answer a question which has frequently been put to me, and which I see in the minds of many that have never uttered it. Why do spirits who have been in the Spirit-world a long time, desire, or even submit to come into the material conditions of earth, in which they are liable to suffer, and are so generally misunderstood? I can answer for myself. Nearly two hundred years of earth's time, as the record will show, have passed down the stream of life since I landed upon these peaceful and beautiful shores, and during that period I have spent much of my time among those who were producing physical manifestations, from the spiritual plane. My father's mission, as you are well aware, is a very important one in this great work, and my relations to him, which he has so kindly expressed through you, have had a very considerable influence in keeping me at this, which might seem to be rather an uncongenial labor, but it is not, because the results are very satisfactory and bring to our minds peace and rest.

I submit to be materialized as you are well aware, very often because I can not only bear it better than most others, but I can do more for our spirit friends and for humanity, and therefore I am not dissatisfied with the labors which I am performing, although at times there are discordant conditions which cause us temporary regret, yet they always illustrate and confirm important laws, and are often the very best lessons one can have. It was a great mistake that our English friends made,

in saying that I was about to leave this sphere of labor. The fact that I am becoming more proficient in it every day, ought to satisfy all that I will not leave it. We have no such sudden changes. I am able to go into higher spheres now, and have much enjoyment therein, but that happiness is enhanced by the knowledge that I am doing a great work for humanity. A work that no other spirit can do at this time. And so I say to those who desire to see me, that I have no prospect of abandoning the work which is at present crowned with so much success.

We intend to visit and aid mediums in this country and in Europe, wherever the conditions are at all favorable.

We desire to see materializations introduced just as fast as the people are ready for them. And we wish you to encourage the formation of circles, whenever you can, and spirits from the materializing plane will be delegated to meet and assist all who enter upon this work with a proper spirit.

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# CHAPTER I.

## *EXPERIENCES IN EARTH LIFE.*

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I was born in London, England, on the twelfth day of May, old style, 1660, at eight o'clock in the morning. If I were to consult my own feelings, I should say very little about my earth life and surroundings ; but my advancement and happiness in spirit-life depend in a measure upon the performance of this duty, and my father and mother request me to do it. I especially desire, here in advance, to state that in making these avowals, I judge not nor condemn either of my parents ; or indeed any one else. My father, my mother and myself, have been loving companions throughout our peculiar labors in spirit-life.

My father was a man so passionate, so irritable and intemperate in his habits, that at times it was dangerous for any one to be with him. My earliest recollection, when I was about three and a half

years old, is of a scene in which he terribly abused my mother; indeed he almost killed her. I was dreadfully alarmed, and screamed until the neighbors rushed in to see what was the matter. The shock of that scene seriously injured my health, and aggravated the nervous and irritable condition which I inherited. I have told you from the cabinet window, in my materialized form, that I was in London when St. Paul's church was burned; that was at the great fire in 1666. Though I was then but six years old, I distinctly recollect that fearful conflagration. It was another shock which jarred my nervous system.

Father had gone to the West Indies, and Panama, leaving mother and me in very destitute circumstances. Mother was a weak woman, physically and mentally, though she had many excellent traits of character, and had the circumstances of her life been different, she would have been respected and esteemed by those who knew her. Our poverty made it necessary for her to perform the most ordinary labor; and, as far I was able, I assisted her in this. I had comparatively but little education, there being then no schools in London that were accessible to people in our condition, nor was there much inclination on my part to study. My time was engrossed in doing what I could to help make our scanty living, for we heard nothing from father, nor received from him any aid whatever, till I was about ten years of age. Then he returned to London, bringing with him many presents and the

means of making us quite comfortable. Those only who have experienced such a change as this from abject poverty to a condition in which we had all our desires gratified, can realize what our enjoyment was at this time.

Father, like many men under evil influences, resolved that he would amend; and for a short time, alas, too brief! we were a happy family. His dissipated habits, however, recurred, and when he had squandered the means which he had brought home, he renewed his abuse of mother. We suffered more severely than if we had not found this little oasis in the desert of our lives.

It is terribly grievous now to recall those scenes. It was about this time that, in a fit of intoxication, my father struck mother in the face, breaking her nose, and so disfiguring her that during the remainder of her life, it amounted to a serious deformity; and this shows itself to this day, whenever she is materialized, seeing that she is obliged to come as she was when she passed out of your world. This constant record of rebuke to father has caused him very great pain.

Soon after this, father departed again for the West Indies, whence he never returned to us, and we seldom heard from him. I saw him there after I passed over to spirit-life.

Mother's deformity added to our poverty, rendered it more difficult than before to find her wonted employment, and it was only by the most menial labor on both our parts, that we procured

the means of subsistence. Thus we dragged out a miserable existence, until at last, when about eighteen years of age, the angel of death released me from the prison-house of the body.

One incident connected with the terrible history of my earth-life, remains to be told. It is with deep grief that I recall it; but do not, on that account, let any mistaken sentiment of pity induce you to suppress it. There are laws from which none of us can escape, according to which spirits recur, through long ages, to past transgressions, until they have opportunity, through public confession, or otherwise, to expiate the past. I shall be released from afflicting memories when you shall give to the world the incident to which I have referred. It is this:

At the age of seventeen, despite rough labor and sordid surroundings, I was attractive in face and person. With the advantages of such appliances toward physical development as wealth and culture command, I should have been reputed beautiful. I was but little past that age, when I was seduced under promise of marriage, by a man whom I thought I loved, and who abandoned me soon after he discovered my situation. When, amid shame, degradation and abject penury, my daughter was born, we both passed to a better world; nor did I see my babe till I found her here.

It is ended! Here in Heaven,—the highest spiritual condition to which I have attained, there is no concealment of act or thought. The soul, in loving

freedom, acts up to its highest and noblest impulses, and the result is endless progression with peace and joy forevermore.

Until now to you, as father confessor, I have never been able to give these facts in a connected narrative, though they have been known to others. I furnish them now, not for my own sake alone. The lesson they teach may be a blessing to others, as it has been to myself.

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## CHAPTER II.

### *FIRST EXPERIENCES IN SPIRIT-LIFE.*

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Although nearly two hundred years have rolled away since, in anguish and fear, I laid off my mortal body, the events of that hour are indelibly impressed upon me. It was a very confused and uncertain feeling of consciousness that came to me at first, for I had no preparatory education. I was impressed with the terrible idea, that is so prevalent even in this enlightened age, that a hell of fire and brimstone awaited all such as died without the pale of the church, a delusion which I hope to see banished entirely,

"As truth goes marching on."

I found myself and my child, which I had not seen in the earth-life, in the midst of my old surroundings, in that miserable hovel where I closed my earthly career. There were a few of my fami-

liar companions who were taking care of our bodies, having been with me in my sufferings. I saw also some whom I had formerly known, but who were dead, as the world calls it.

As soon as the shock was over, and I began to realize that I was out of the form, I found a conflict in my feelings; sometimes the natural love of life and a desire to return to the form, which was lying before me, was felt by me. Then the opposite condition of pleasure at being released from that which had been mostly a life of suffering, was experienced. I did not feel much condemnation, being conscious that I was more sinned against than sinning. It had been my misfortune to have had bad associates all my life, and although I was not particularly interested in these, yet I had not the moral power to leave them and seek others.

We are conscious of the ignorance which prevails in regard to the conditions of spirits, and the labors they find to do here, and therefore I propose to give you a minute account of many things which have occupied my time and attention since I left the earth-form. I do this because each spirit has its peculiar work, and until you have received the accounts of a great variety of experiences here, you can not form a correct estimate of the labors of this sphere. By slow degrees I recovered from the shock caused by the violent and premature death that separated my spirit from the body. I desire to say that premature, and especially sudden deaths, are detrimental to the progress of the spirit. It is a

part of the divine economy, that spirits should ripen on earth and pass out of the material body by a slow transition, and all deviations from this rule will produce proportionate suffering. It was several months before I was able to do much for myself or my child, but we were both taken care of by kind and loving friends.

When mankind learn the important fact that it is only through the natural transition, or translation of the spirit, which takes place when life on earth has been fully matured and harmonized, that the spirit can enter this life in the most favorable condition for its happiness and progress, then will human life, and human health and development become as sacred as they should be, and efforts be made to avoid not only premature death, but all disease and deformity which tend to cramp and fetter the human soul and retard its progress. This is the gospel of Spiritualism, and it must be preached and practiced by all the people before you can realize the glory and dignity even of the earthly life, in which may be realized more of heaven or happiness than has ever been conceived of by man.

All premature deaths should be avoided; sudden deaths are injurious to the well-being of the spirit, and especially should all deaths by violence be guarded against, not only as an evil to the individual spirit, but to society on earth and in the spirit-world. The harmony of both, as well as their unity and interblending is greatly marred by this.

As I grew stronger I was able to assist in the care of my child, and was most of the time around my earthly home, doing all I could for mother in her earthly struggles. I also visited my father who was then in a public office in Jamaica. I found him surrounded by bad men, and also by a band of low spirits, so that it was with difficulty I could approach him. I discovered that he must soon pass out of these terrible earthly conditions, and I began at once to fulfill the Christ-like mission of preparing a mansion in the Father's house for him. Spirits are conscious when their friends are ripening for these shores, and this is of great importance to mortals, because it would cause a great amount of suffering for a spirit to be born into this life without the necessary attendants to care for them and direct their early steps, but such is the perfection of the law that this can not possibly happen.

Being conscious that this change must soon come to my father, I devoted most of my energies to a preparation for him, and as he has told you, when the hour came I was ready to meet him, and though I regretted that I could not do more for him, yet these were the first happy moments of my spirit-life.

I was painfully conscious of his terrible condition, although it was not until after he had been here a long time that I could realize the extent of his crimes, and the depth of degradation into which he had fallen. I supposed he was a very

bad man, but it would not have been well for me to have realized what was his condition. This was gradually unfolded to me, and I escaped the dreadful shock it would have caused me, and was thus better able to assist him and suggest the best means by which he could escape from those conditions. By a law in spirit-life we are not permitted to realize any conditions that will really injure us, and where such close relations subsist, as those between my father and myself, it is necessary that this should be the case. The same law applies to spirits in relation to their earthly friends, they are not always fully conscious of criminal acts, or they would often suffer intensely; they have a sense that something is wrong, and their interest is awakened, so that they endeavor to change the conditions and avert the evil, but they are not compelled to suffer.

There is no such thing as total depravity; no human being is so completely sunk in vice and crime as to have no redeeming traits, no bright germ of purity, which has not been contaminated by the accumulated evils which have marked their career and stamped their character. The jewel in the crown of my father's life was his love for me—it was this that held me firmly to him, and enabled me to do so much for him.

He has told you that I could only be with him a little while at a time. My guides, who entered into this work with me, as it was a part of my life labor, knew what I could bear, and were very

careful not to permit me to do more than I could endure; under these regulations we worked together for a long time. I could see how impatient he was when I could not remain longer with him. He would sometimes charge me with indifference to his welfare, and a willingness to leave him in the bondage into which he had fallen.

Spirits are obliged to suffer much from being misunderstood, even by those for whom they are doing the most. You know this is quite a common experience on earth, but it is more painful here. I had an intense and enduring love for my father, greater than for any other person, and now that we have been able to come to you and tell the stories of our lives, the bond of union has been strengthened, for this you shall have your compensation.

In no other way has modern spiritualism done so much for spirits here as in the means it has furnished to them thus to give their experiences to humanity, and the mediums who can do this for us are binding us with most sacred obligations, for whether those who read these things believe them or not, the truth finds a lodgment in their souls, and when the time comes that they can realize this, they are blessed by it.

As soon as I was able to take care of my child, in accordance with my desire, I was permitted to do so, although I was always assisted by those who were more competent than myself, and to whom I feel much indebted. There is this very important fact in relation to all our labors, which makes a

wide distinction from those of earth, we have no compulsory, or hired labor here, all are spontaneous, and are done from an interior sense of attraction, which fills our souls with such a love for our work, as cannot be appreciated by most of earth's children. I am sometimes asked why I am doing my peculiar work for those on earth. This is the reason, and I learned this very soon after I came into spirit-life. The kingdom of heaven will come on earth just in proportion as mankind banish selfishness, and learn to be true to their soul natures, working spontaneously and naturally for the good of all.

I want to say to all parents whose children come here prematurely, that while it is a great disadvantage to them to be deprived of the opportunities for education in the material sphere of earth, and therefore every effort should be made to prevent premature death; still there is a beautiful compensation in the fact that they are much better cared for here, than they can possibly be on earth in the present state of knowledge there, and are saved from many temptations and trials that are incident to the infantile and undeveloped conditions of your earth.

I found myself attracted to many of my old companions, especially those of my own sex who were living very much as I had lived, and I have the satisfaction of knowing that I helped many of these, not only to avoid those things which would have injured them, but to do many things which brought them into better conditions. Finding this labor con-

genial, as I grew stronger I was enabled to extend it to other places. You are aware how great are our facilities for going from place to place. A simple effort of the will is all that is required, where a spirit has attained a certain degree of development.

At first our movements here are feeble and imperfect, very similar to those of earth life, but as our powers are unfolded we acquire the ability to pass from place to place with the rapidity of thought.

I found that the experiences of my life, bitter as they had been, were the school which had prepared me for an important work, and while I would not recommend any one to follow such a course, I desire all to know that there is a compensation for every condition of life, however much of suffering it may bring. My mission in this life was laid out partly by my earthly experiences, but more by my father's career, as I was very closely linked to him.

I have always occupied two different and distinct conditions, which is no uncommon thing either for spirits or mortals; I mean the one in which I am materialized and do my work on that plane, and the one in which I rest and labor on the interior and spiritual plane. I have never met any one who has been willing to continue so long as I have, these two kinds of life, differing so much from each other. My first which is on the physical plane, as I have said, has been a progressive one, and I have been so successful and have done so much for spirits and mortals, that I am not dissatisfied with it. The other, my interior and spiritual condition, is in a

beautiful home of peace and love, where I realize many enjoyments which are entirely unknown, even to myself, in the other, the consciousness of the two states being so distinct, that very few spirits can realize that I am the same spirit in the two conditions.

Of course, I can tell you a great deal more about my physical condition in spirit-life, than that which I shall term my spiritual, though I desire to tell you all I can of both, and I am very happy to know that I can do so much more with you alone on the spiritual plane on which we meet, than I can when clothed with a material form so as to be visible to all. We could not have had the freedom and fullness of intercourse if you had not seen me when I was materialized. There is an important law involved in this. Spirits can communicate with mediums only on those planes on which they both meet, as mediums learn this fact and endeavor to rise into higher conditions, they will get more interior truths.

The relations which I bear to my father, have kept me on the physical plane, as a voluntary actor; of my success my friends here and on earth can judge. My father's condition compelled him to be a worker on the most material planes of spirit-life, and I have been happy in helping him. We have performed an immense amount of labor on this plane as well on the spiritual as the earthly side.

We have circles here for the purpose of instructing spirits in the various physical manifestations

This may seem strange to you, but very few spirits would be able to communicate in any way without this instruction, and there are some that we find it almost impossible to teach, and hence they can not be heard from directly.

Father and I have concluded that we would close our separate narratives here, and give you our joint experiences, and endeavor to explain to you not only the mode of our operations, but as far as possible the philosophy of all these things, in which we shall be aided by numerous spirits, some of whom are far beyond earthly scenes and conditions. We shall first describe the formation of circles in the different conditions of life.

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*Book Third.*

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JOINT EXPERIENCES,

IN

FOUR CHAPTERS.



# CHAPTER I.

## *THE PHILOSOPHY OF SPIRITUAL CIRCLES.*

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Having been engaged for nearly two hundred years in connection with various circles in earth and spirit-life, often as executive officers of these, we desire to present to you our views of their philosophy.

All power is spiritual and invisible, and it is invariably dual. Our Shaker brethren have reached the plane of thought on which they realize that God is dual, consisting of the male and female principles which they call Father and Mother God. Those systems of religion which recognize only a male God are exceedingly deficient and imperfect, and have done much to retard the progress of the race.

The same dual, positive and negative, or male and female principles are found acting in every de-

partment of the universe, material and spiritual, and hence they are the basis upon which all successful circles must be formed. The functions of reproduction furnish an illustration of this important fact. In proportion as the circles, either in spirit-life or with you, conform to this law will be their success. They range in numbers from two to several hundred, but they are most frequently in twos, threes, sevens, twelves and twenty-fours, in the order named.

The first, or a union of two, a male and female, both on earth and in the spheres, are the most numerous. The object of such unions on earth are too often confined to mere sensual enjoyment, and selfish pursuits. The real object both here and with you should be mutual self-development, which can be more effectually accomplished in this way than any other, where there is a beautiful interblending of the physical, mental and spiritual natures. This produces the most favorable condition for the investigation of all branches of knowledge, a condition in which the labor is divided and the enjoyments are multiplied in the most satisfactory manner. The principles which draw individuals together properly, are mutual adaptation on all the planes of being.

At the same time that these unions of a small number are productive of very important results, which can alone flow from such close and intimate relationship, there are limits to these which do not belong to the larger circles, in which a larger number of individuals combine for the accomplish-

ment of some specific object. In order to produce the best results in these circles the same dual principles of male and female must be brought into action, the first essential for an efficient circle is this blended and harmonious action of the different elements which compose it.

In spirit-life, and especially in the higher conditions there is such a perfect appreciation of this, that spirits are drawn together by their interior feelings, and hence circles are formed spontaneously, and are strongly attracted to certain specific objects, and this is one of the means by which they are held together.

In the lowest spheres of spirit-life into which the most debased and criminal characters enter, little is known of the formation of circles; jealousy and envy keep those from uniting very closely and co-operating with each other, who, if they could do this, would accomplish much more evil than they now do.

In the sphere or plane of life just above this, which has been appropriately named that of indifference, there is but little known of the philosophy of circles, but in the next sphere or plane, that of the children, considerable effort is made to instruct them in this important and interesting matter.

It is, however, in the sphere just above this, which is that of physical development in spirit-life, and which is really one of the rudimental spheres, that the value and importance of circles begins to be appreciated. The most common object of the circles here is the physical development of the spiritual

bodies. The external bodies of all spirits when they enter this sphere are always more or less imperfect, because of the ignorance and imperfection which belong necessarily to earthly conditions.

Classes for various kinds of physical training are to be found here, commencing around each earth, and extending far out into the realms of infinitude, where the children from different planets meet and interchange their knowledge and their power.

In these classes the different circles take their appropriate lessons and then practice them, until they are fully initiated into them. These pursuits do not occupy all the time; they are never wearisome; but are only carried so far as a pleasant attraction demands. The members of such circles are frequently attracted to those below them in spirit-life who are seeking similar conditions, and also to those on earth. By this means they extend their usefulness, at the same time that they are impressing upon themselves more firmly the lessons which they are receiving.

Physical development in spirit-life depends, to some extent, upon the atmospheric conditions which surround the spirit, as it does on earth; indeed, all the surroundings in both lives have their influence, but with us it is not dependent upon food as it is with you, but almost entirely upon our association with either human beings or with spirits. This is a fact of much more importance to mankind, especially the more refined and progressive classes, who either suffer or are blessed by their associates much

more than they are aware of. Many of the most distressing diseases that afflict humanity, to-day have their origin in and are kept up by improper associations. Sensitive persons find themselves very frequently injured in this way, while those who are not so, generally, ridicule the idea, and are entirely ignorant of this law, and do not believe that they injure any one in this way. The operation of this law in spirit-life is the subject of study, and those who have learned it, become guides to others both in spirit-life and on earth. The natural attractions of spirit bring those into association with each other who are adapted to aid in their mutual development.

The exercise of the various faculties in the spheres in associations adapted for their development, is the most common means of spiritual growth. If earth's children were aware of the vast amount of good they are doing to spirits, especially to those to whom they are strongly attracted, and for whom they feel the deepest interest, they would be made happy by the knowledge that they are blessing their loved ones.

In the formation of circles among mankind for the reception of spiritual manifestations, we can only give general directions, to be modified by particular conditions. The law of positive and negative influences, and their proper blending, has already been dwelt upon by us. The feelings of cordial geniality which result from these, will be readily perceived. In your efforts to obtain satisfactory manifestations, these feelings are essential.

There are other conditions which will aid very much in obtaining the desired results. The circle should meet in the same room and occupy the same seats, with regularity and punctuality, and where it can be, the room should only be used for the circle, excluding all other pursuits, which may be well enough in their places. Each individual and each particular pursuit evolves a magnetism peculiar to itself, and in order to obtain the very best results there should be the greatest possible care to prevent any blending of these.

It is of the greatest importance that all selfish and unkind, or suspicious feelings should be banished, that all the aspirations and desires should be for the highest and best conditions; that the purest feelings of devotion should be sought after, and in proportion as you receive the desired results, all these will be increased. A certain passivity, which is a happy medium between excitement and indifference, is desirable in order that your own influence may not interfere with the communications received.

It is essential that each one should enter upon the work with such feelings, for if any one be indifferent it will mar the whole work, hence small circles are generally more successful, as the chances for inharmony or indifference increase with the numbers.

The rules for forming circles are these :

First. Positive and negative forces properly adjusted as experience and your impressions may guide you.

Second. Genial and harmonious feelings on the part of all with an interest in the subject.

Third. Regular meetings at the same place and time; punctuality in these being quite important.

Fourth. To follow such suggestions as the spirit-guides may give from time to time.

Many sensitive persons have suffered in circles, but if these rules are observed there will be little danger from this, and the most sensitive may find themselves benefited by sitting in such circles.

## CHAPTER II.

### *EXPERIENCES CONTINUED.*

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Our separate narratives had brought us down to the year 1800. New fields were now opening to us very beautifully. The anguish and remorse which resulted from the wrongs done in earth-life were in a great measure over-come, though even to this day there are times when the remembrance of those dark scenes comes before us vividly and painfully.

The narratives which you have already published, have done much to relieve us of this, and hence we are desirous to proceed with this.

Our association, from this time forward, was not confined to those persons who were upon the low plane in which we had been compelled to labor. We wish to state distinctly and emphatically, that there is no plane of life, however low and degraded, that has not its useful side, and throughout all these years in which we have been engaged among those

persons, we were doing the best work we could for them, and for ourselves. We were almost always helping others and thus helping ourselves.

During the first half of this century our labors assumed a much more important character. We were engaged with many other spirits, in laying the foundations for that grand event which ever will mark this age as more progressive than any former one, namely, the advent of Modern Spiritualism. There were many instances in which it seemed as though our efforts would be crowned with success and then disappointments came, and we were obliged to work in other directions. Our failures, however, did not discourage us, but rather tended to stimulate us to more energetic labors. We were associated with various bands of spirits, and there are many spirits here, who on entering this life were made conscious of many of our labors which had taken place on earth while they were in the form, though they did not recognize them at that time.

Those who understand the philosophy of any subject will know how often failure is caused by the slightest deviation from a necessary rule, and how easy it would be to succeed if we only knew exactly what is needed.

We will not detain you with accounts of our various efforts in your country, and on the other continent, only to say that owing to the progressive tendencies of your free institutions, and especially to the aid which the Aborigines of your country were able to give us, our labors were principally confined

to this country. The number of haunted houses, as they are termed, was constantly increasing, and there were many places in which there seemed to be very good prospects of a successful introduction of the phenomena referred to. The effort which commenced in New York State very near where success was at last obtained, and which was afterwards removed to Salem, Massachusetts, and is known in history as Salem Witchcraft, was one of these.

At length we were enabled, at Hydesville, New York, to strike a chord which not only vibrated over your continent, and your earth, but throughout all the spheres of spirit-life. The news of this success flashed over the entire spiritual world, and produced more rejoicing than any event which we have ever witnessed.

We held an important position in the bands that produced the manifestations of that day. When you recognize the fact that spirits can pass from one part of your continent to another, and across the ocean to the other continents in the twinkling of an eye, to use an expression that has been greatly misunderstood, you will see that many difficulties in regard to our labors and our presence in different localities at, apparently, the same time, will be removed.

All that is necessary for the appearance of certain spirits, is to summon them by a desire, which may be made more effective by asking for them, and they will appear almost instantly, though they may have been thousands of miles away, provided the tele-

graphic line of communication extends to them as it does through many circles in the spheres, and all who were thus engaged were constantly on the watch, ready for the summons at any moment.

We did not find any mediums in New York State that were adapted to our peculiar needs.

Our first real success was at Athens, Ohio, at the rooms of Mr. Koons, in 1850, where a series of important manifestations were produced by bands under our immediate superintendence, an imperfect history of which is to be found in the publications of the day, a compilation of which may be found in Emma Hardinge's work entitled, "Modern American Spiritualism," pages 307 to 333. In those days we found it much more difficult than at present, in our materialized condition, to make accurate statements of what we desired to present to the world.

The startling novelty of our manifestations, and the ignorance of mankind in regard to the facts connected with them, as well as the conditions which Katie alluded to in her first communication, rendered it almost impossible to make any correct statements, and yet we were glad to do what we could, knowing that we were laying the foundation for a much better state of affairs. We did not call ourselves "of the most ancient and primal order of man," though we did refer to a race of men known by the generic title of "Adam," which simply means red clay.

We referred to our leaders as "most ancient angels," and by this we intended to convey the idea

that all knowledge came down through the older races, and was transmitted from higher circles to those nearer and nearer to earth, until they reached its plane. In its transmission adapting itself to the conditions of those who received it, sometimes being very much distorted, and at others, rendered brighter and more beautiful by the living intelligence of the circle receiving them. We rejoice exceedingly in every advance that the race has made, and in none more than the power which is coming to the world so rapidly of understanding us better, and thus opening the way for more direct and perfect communication between the two worlds.

As earthly teachers rejoice to find mankind coming into a better condition, to comprehend their teachings, so do we on our plane realize similar feelings.

As a medium, Sister Hardinge wrote the following which is strictly true :

“The communications referred to many subordinate spirits who aided in the manifestations, and played the instruments ; also, to the souls of departed human beings who had recently entered the spirit world, and of bands of dark, undeveloped spirits, who, with their several leaders, were enabled, through the strong corporiety of their spiritual bodies, to produce powerful feats of strength which more sublimated natures could not have performed. Foremost of the leaders who came under the latter category, was a spirit, who subsequently became one of the ‘controllers of the Davenport brothers’

manifestations, and though he retained the generic name of 'King,' he claimed to be one 'Morgan,' a famous Welsh pirate, who, while living on earth had been knighted by Charles II., of England, and appointed Governor of Jamaica."

The accounts given of our manifestations are in the main correct. We had through the mediumship of the Koon's family, acquired the power of moving physical objects. We were able to write with considerable facility, and thus give directions as to what we wanted. It is true that we asked among other things for pistols, which we frequently charged ourselves and fired over the heads of the audience; hitting given marks in pitch darkness, with amazing precision. We did this, not for our own gratification, but to prove to the people that we had this power. Mortals think it is very strange that we can see in that which is to them darkness, but our vision is better under these circumstances, because the positive influence of light interferes with it. We desire to repeat here a statement written by us, "that spirits in their communion with earth, manifest through two primitive elements; namely, first, an electro-magnetic element of which the spiritual body is composed; next, a physical aura, which emanates from the medium, or can be collected from material substances, analogous, it is supposed, to the element of vitality.

From the combination of these two, namely, the emanations of the spirit and the medium, a third or composite is formed, which is affected by the atmos-

phere and human emanations. From the preponderance of the electro-magnetic or spiritual element, the laws of cohesion and gravitation can be overcome, and through this the spirits are enabled to dissolve and recompose substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the battery formed. It is this element which enables some spirits, highly charged with it, to come in contact with matter, and thus to use pencils, pens, etc., in writing, drawing, and playing on musical instruments."

Twenty years' additional experience will enable us to explain some things more fully, but we have no change to suggest in this statement. We knew it could not then be comprehended by many, and to-day there are but few who can accept this. We shall have many things to say through you, in relation to all these phenomena.

There is another communication published in Mrs. Brittain's work, "Modern American Spiritualism," page 313, which we would like you to insert here.

"We teach that God is love, and has placed all men under the law of eternal progression, by which every living soul can become a participant of his divine glory, and they will do so, through constant efforts to live a life of use, good and purity. Also that death, which places the body in a condition to be dissolved, does not change the soul, which is the real man; hence it behooves man to purify

and cleanse his soul here on earth, lest he should have to commence his progress, instead of continuing it, hereafter. Also, we teach that we have spiritual bodies within our natural, or material forms. That these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining its form, and adhering to the spirit of whose tendencies and disposition it exhibits the actuality. The spiritual body, as well as the interior mind, are alike the subjects of eternal progression, yet at the moment of earthly dissolution, it exhibits all our vices and virtues, without palliation or concealment; and is gross or fine, dense or sublimated, bright as mid-day sunbeams or dark as Erebus—in exact correspondence with our real moral state.”

For the best descriptions of our labors at this time and place, we refer the reader to the papers of the day, and, especially to the able compilation in the volume above alluded to.

A similar idea to that given to you by Katie in her first communication, was given at that time in these words, “The magnetism of the earthly medium shapes and limits the thought transmitted through it, even, where, as in the case of direct spirit writing, no exercise of the human faculties is called into play.” We declared that the earthly aura that spirits use to inculcate their manifestations in material forms, was so thoroughly imbued with the individuality from whence it emanated, that every spiritual production received by mortals,

would be inevitably shaped to the form of the organism and the tone of the medium's mind.

We continued with the Koons family and were enabled to do many things of which there are no records. We were gaining power all the time in the various manifestations. It requires an immense amount of practice to enable us to accomplish the work which we have done, so we repeated our manifestations over and over until we acquired the ability to do them with great success. We shall refer to the manner in which all the various manifestations are performed, after we have completed the history of our labors here, and with the Davenports, and some others.

At the same time that we were producing our manifestations at the Koons' rooms, we discovered the Davenport family, then living at Buffalo, N. Y. Spirits have no difficulty in discovering mediums and distinguishing their peculiar characteristics. We can see these from a very great distance by means of a peculiar light, which they emit, and on visiting them, readily perceive what will be the character of the manifestations which may be produced through them.

We selected these children, and visited them a number of times before we left the Koons' rooms. We have found it better to move from place to place, not only to spread the manifestations, but, by change of magnetism, to increase our power, and to aid mediums in particular localities, in the production of various physical manifestations. In almost all

instances, we were obliged to commence with very crude and imperfect manifestations and gradually improve them. Our first manifestations with the Davenports were of this character, but in a very short time we began to do better than we had any where before.

The father of the Davenport children was not at all inclined to take stock in our manifestations, and we were obliged to give him some very severe lessons before he was willing to enter upon the great work which he was to do in conjunction with us. We desire you to give some of the statements that were recorded at that time, as made by us.

“One night after a circle, five of them, the father and mother, and three children were sitting together, with no other light than the flickering of the wood fire; as they were close together, there came sounds as of a large man in heavy boots, tramp, tramp, tramping, in one corner of the room, and evidently approaching the sitters near the stove; and nearly simultaneously with these ominous sounds, a voice of unearthly depth, power and volume, said, in words as clear and distinct as were ever uttered by man, “Davenport, you’re a fool! I’ll teach you a lesson you’ll never forget. You have yet to learn, that, in spite of death, a man’s a man all the way from time to eternity, and will be so forever and forever more! You have yet to learn that human beings must talk wherever they may be. They have vocal organs while on the earth, adapted to the requirements of their earthly or carbonaceous existence.

So, in the higher life, they have organs adapted to their better conditions ; and, when it is necessary to bridge your senses, we can condense material emanations from certain peculiarly constituted persons called 'mediums,' upon our own more subtile and invisible organs, and thus are enabled to address you vocally ; just as we are obliged to convince universal man that he is something better than a perishable brute, by hard knocks on a table or chair.

"I will be with you in two weeks from this day. When I return, you shall learn what your mission to the world is to be ; what the nature of the great work is that you and your children are called to engage in. You shall then know what road to take, and at what pace to go, in order to accomplish the greatest possible amount of lasting and real good, to the greatest possible number of men and women, the wide world over. Disembodied people do not return and handle matter merely for man's amusement or profit, nor for their own pastime ; but they come as oculists, to couch the cataracts on the eyes of humanity, so that it may see, and, seeing, know somewhat of the pure, clear, blessed light of immortality. You and yours are to be agents in this great and mighty work.

"You may have to tread in thorny paths, but tread them boldly, bravely ; for your guerdon is sure. I am to be known as 'John King.' My mission is not to the select few, but to the millions ; for I intend to demonstrate human immortality and spirit-power to the masses, till my name shall be a

household word from one end of this continent to the other; aye, and even across the roaring seas shall it go, until the people of far-off lands shall, in their eager thirst for the waters of the knowledge of immortality, call across the deep, crying to those sons of yours, 'come, come!' And they shall go, and I will go with them; and wherever we land, there will we plant seeds that shall grow and blossom, and bear goodly fruit for the healing of the nations, to the end of time." (Davenport Brothers' Narrative.)

These declarations were made in 1854. The sequel shows that we knew what we were saying.

An incident related in the life of the Davenports will show our success in materializing at that early day: "Libbie Davenport was one day sitting as a medium, alone, for several persons who had casually dropped in, her brothers not being present at the time, when a thing took place of so wonderful a nature as to almost surpass belief. There came out in the dim twilight of the room, from beneath the table, what looked like a phantom child of about two years old, delicate, small, and surpassingly beautiful and lovely. The gorgeous being flitted hither and thither about the room, upon the floor, and then, by a power inscrutable to man, rose in the air, and alighted like a butterfly upon the hands of the people, spread out, palms downward, on the table. It deliberately stood upon every hand, and then, stretching forth its immortal fingers, its lips wreathed with an angel's smile, and its features

growing with seraphic love and joy, it touched the forehead and cheek of every person present, and smiled most lovingly as it did so. Soon it arose again in the air, sailed majestically over the heads of the people, alighted once more upon the floor, moved gracefully around, and then passed from sight beneath the table."

To those who are familiar with materializations as they frequently occur to-day, this description will be quite satisfactory. In a short time after this we were not satisfied to expend so much labor in order to convince the number who could meet in the small circle which we were obliged to hold in the dark room. We therefore told Mr. Davenport to build a cabinet, which after various modifications, was so constructed that we succeeded admirably, and have been able to produce manifestations that have astounded millions of earth's children, and convinced many thousands of their own immortality. The first experiments with these, as with other things, were very crude, but we soon discovered the means of improving them, and the cabinet has come to be used by mediums all over the world. We induced the Davenports to travel over this continent, and also to visit Europe; the manifestations that we have been enabled to exhibit through them have done a great work for humanity, as well as for spirits.

It is not necessary to enter into the details of these. Our labors introduced us to other mediums, and as you are well aware, Katie, aided as she al-

ways has been by her father, was enabled to do her work,—the grandest that has ever been accomplished by any spirit, with Miss Cook, the account of which will be published to the world, by Prof. Crookes, in due time. It will be readily perceived by all who have carefully read and appreciated the first communication given through you by Katie, that we are very liable, when materialized, to make mistakes, and that the statements made by spirits under these circumstances must be received with great caution, the conditions very often interfering with the expression of the real sentiments. We are not troubled at this because we know it to be a law; and we know also that when it is understood you will be able to correct the errors that are common to such conditions. Mankind will learn this great truth, that communications from spirits are reliable in proportion to the perfection of the conditions, both of the spirit and the medium, at the time they are given. These things will be better understood as your experience in materialization becomes more extended.

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## CHAPTER III.

### *PHYSICAL MANIFESTATIONS, AND THE MODES BY WHICH THEY ARE PRODUCED.*

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We shall now describe the different manifestations, and the manner in which spirits produce them.

**THE RAPS.** These were the earliest and are the most common methods of intelligent communication between the two worlds. Their correspondence with the external magnetic telegraph is familiar to you.

They are produced by the action of the will of a positive mind, controlling certain elements, resulting from the vital forces of peculiarly organized individuals, which, for want of a better term, we call the electro-magnetic fluid, it being nearer like this than any thing you can understand. Clairvoyants,

and sometimes others who are not so, can see the gradual formation of balls of light which explode and produce the sounds. In some cases the will of the medium, if it be positive, or that of any other person present, will so far influence that of the spirit as to give particular directions to the raps, and make the answer just what they desire to have. Much care should be taken in regard to this law, if you desire to have communications from the spirits and not from yourselves. Some persons ignorant of this law, have boasted of their power of controlling communications from spirits.

The amount of this electro-magnetic-vital force generated by different mediums differs very much, some having a supply that seems inexhaustible, others having quite a limited quantity. Some have it only on particular occasions, somewhat dependent upon their health. It will be found that the majority of the human family, under extraordinary circumstances, furnish to spirits the means by which they may give them warnings of danger. In order to receive correct communications through the raps, as indeed through all other means, it is important that the medium and the sitter be in a passive condition, either excitement or indifference will mar the communication more or less. Some rapping mediums furnish spirits with the necessary forces for producing sound in such conditions and quantities that they are able to go to distant places and produce them without the immediate presence of a medium.

There were two objects to be attained by the introduction of the raps, first, to obtain the means of producing the sounds, and second, to control them so as to transmit intelligent communications. Both of these have been successfully realized.

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## SECTION SECOND.

The next manifestation was the movement of physical bodies. This power, like that which produces the raps, has long been known and practiced by spirits, but the orderly and useful operation of it, like the intelligent use of the raps, is of recent date, and is one of the triumphs of Modern Spiritualism. As in the former case, spirits collect a similar kind of electro-magnetic-vital fluid, with a portion of which they charge certain bodies. This fluid, though similar to that used in producing the raps, is somewhat different from it; it also varies in character according to the object to be moved. The most common objects are those which are constructed of wood, and there are more mediums who furnish the fluid adapted to this. Next to this is the fluid which enables us to throw stones, sometimes with great precision, and considerable force. Other mediums furnish the elements which enable us to move iron and other metallic substances. Having obtained the fluid, or force, necessary for the removal of objects we charge them with some portion of it and by an act of the will, similar to that which produces the raps, we direct these movements so as to

convey intelligence. This explanation covers a very large class of manifestations. The movements of furniture and other objects made of wood are very common; rope tying, and throwing stones and other missiles, is sufficiently common to be well attested. The movement of metallic substances is more rare, though there are well authenticated cases, one of which is recorded in the Old Testament where the Prophet Elisha is said to have made an axe swim. In these movements there are two objects to be attained, first to move the thing, and second, to convey an intelligent and impressive lesson to humanity, often proving immortality to the most materialistic minds.

The production of spiritualistic lights deserves, at least, a passing notice. They are made by a peculiar distribution of this electro-magnetic-vital force.

The phenomena of writing on the bodies of mediums is very simple, it is usually done by throwing an irritating current of this fluid from the point of the finger of a spirit on the arm, hand, or any other part of the body of the medium, thus producing a sort of nettle rash of raised letters, of a red color, which remain generally but a short time. The object of this as a test and means of conveying intelligence, is so palpable that it needs no comment.

These are other manifestations which occur so rarely as to require but little notice. The power which spirits have of obtaining a fluid from certain individuals that will enable us to render them unsusceptible to the influences of fire, is one of these.

We have been enabled in a few instances to do this, and there is another record in the Old Testament about certain persons, who "were cast into a burning fiery furnace, who came out without even the smell of fire on their garments."

The modern manifestations illustrate how this may have been done. We have only to surround the body with a fluid which is a very good non-conductor of heat.

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### SECTION THIRD.

#### *The Law of Materialization.*

We approach this subject with some hesitation, because it involves many profound problems. We have called to our aid some of the best minds that we could bring to you. Dalton, Sir Humphrey Davy, and your own townsman, Professor Hare are among these.

The grand problems before the scientific world to-day, are, what is matter, and whence does it come? We answer, matter in all its multitudinous forms, is the result of spirit operating through what is known to you as force, which is simply a mode of motion, regulated by fixed laws. By the combination of different forces, and their rate of motion all the various forms of matter are produced; this is illustrated by the fact that heat, which has been proved to be a mode of motion, disturbs the ordinary cohesive force of bodies, and will cause them to become, first a fluid, and then an invisible gas. The

action of these forces is exact and under fixed laws, the results of which are unerring.

The human will acts through the imponderables in some instances, and produces certain movements, not very important, but sufficient to show that it can be done. After spirits have passed to the higher life, unfolded their powers, and learned to comprehend more fully the laws of matter and force, this power of moving objects and forming material bodies, more or less permanent in their character, becomes gradually and wonderfully unfolded. We do not need the machinery and appliances that you do to produce our results.

Your critics sometimes sneer at the idea of the spirits demanding conditions to present certain phenomena; when, if they knew the facts, they would see that they demand much more rigid conditions to perform very simple operations. We have spoken of the law by which we move physical bodies without contact, it is by a better understanding of the law which enables you to control your muscles and move your bodies.

By an extension of our knowledge of the laws of chemical affinity, which are familiar to your scientific men, we are enabled to decompose and re-compose many substances. We are able to suspend the force of cohesion in various bodies so that the particles will be, for a time set free, but when we withdraw that suspension the particles will rush back and assume their former positions and exact relations to each other. By this means we are enabled

to remove ponderable bodies from one place to another. We set free the elements and carry the spirit of the body to the place desired, knowing that the scattered particles will certainly return to their former places and positions with unerring certainty and precision.

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#### SECTION FOURTH.

##### *Materialization of Clothing and other Objects.*

The most important and interesting of the themes on which we have spoken to you, and that which is awakening a more profound feeling in the community than anything which has ever claimed the attention of mankind, is the production of matter by spirits, the formation of material objects, and, especially, the materialization of spirit forms which are recognized as being similar to those possessed by individuals who formerly lived on this earth. We have stated that the two great problems before the scientific world to-day, are what is matter, and whence does it come? We have also endeavored to show that matter is simply a result of the crossings of the lines of force, and that by a change in these lines all the different forms and qualities of matter are produced. The knowledge of these facts, and the operation of these laws has enabled us to produce those manifestations which have startled the world.

There are two methods by which we produce material objects. The first is that by which we form them originally, and without using anything which

has previously existed, which seems to accord with the theological idea of "creating matter out of nothing," though this is not the fact as matter is a result of well-known causes. The second method, and the one by which almost all objects are made, is by reproducing forms which have had a prior existence. Every form of matter has what we call *an absolute spirit*, that is essential to its existence as a form. This absolute spirit exists also in living beings, but is subject to what is called the living spirit, during all the time that this dwells in the body and keeps it alive, after death this absolute spirit is left, and the decomposition of the body, as in the case of inanimate objects, does not destroy it, and cause it to disappear at once.

These absolute spirits are not immortal, they retain their forms and characters only for a limited time, they are subject, however, to influences which may prolong their existence. This continuance of an absolute spirit is dependent mainly upon the influence of human spirits.

Whenever a human spirit has a desire to retain any object, it imparts to it through its will-power more or less permanency of character. By this means we provide ourselves with habitations and all the surroundings which we desire to have in the interior life, and we have the power of retaining them just as long as we need them. When we leave them, unless some other spirit desires to retain them, they will pass away. By this means spirits provide themselves with such clothing as they desire to

have. Mediums in all ages have seen spirits clothed in various kinds of garments, generally such as renders their recognition more easy. It has been supposed by some that the appearance of clothing was merely a psychological impression made upon the mind of the mediums, but if this were so, you might also conclude that the appearance of the spirit was also subjective and psychological, as it is in some cases.

The manner in which spirits form their clothing will be readily understood; we take the absolute spirit of any garment that we desire to have, and by a simple act of the will, clothe it with a material substance. Thus for instance, a Friend desires to have his plain drab coat and broad brimmed hat, and he takes the absolute spirit of some of these that are most desirable to him, and though the earthly material which composed these has long been removed; by a simple effort of the will, he clothes them again with such material elements as he chooses, and thus has garments that suit his taste. The military man makes up his dress in like manner from the absolute spirits of such garments as are attractive to him. So in all the different positions of life here, spirits soon learn to supply themselves with whatsoever is desirable and suitable for them.

Materialized spirits have abundant means of supplying themselves with whatever they desire, in the way of clothing; hence, as you have seen, we were enabled to present different dresses at almost every one of our seances. We have not only all the an-

cient and modern wardrobes of earth, from which to draw these absolute spirits, but many of us have access to some, from other planets; and as we said before, it is possible to construct these garments, *de novo*. Spirits in the higher spheres do this altogether, as they are not attracted to those absolute spirits which have been in any way connected with earthly magnetisms.

You are not able to see any of these finer garments and robes, and will be obliged to take our word for their existence, until you can go with us to see them. Those which we bring to earth are readily seen and handled by you, as you are aware, and we have the power to make them permanent.

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## SECTION FIFTH.

### *Materialization of Spirit Forms.*

This is the culminating effort of our labors on the physical plane, and the one which will furnish mankind with the most satisfactory evidence of the fact of immortality. It is therefore of the highest importance that we should give you clear and correct views of it.

It is well known that spirits have appeared to mortals in all ages of the world, and among all peoples, and there is no fact more universally established than this. It has been said that there were tribes who had no idea of a God, but never one that had not some notions, however crude and imperfect they may have been, in reference to the existence of

spirits. There always have been two methods by which spirits were able to make themselves manifest to mankind. Namely: First.—Psychological impressions, made upon the sensitive human mind, presenting subjective forms. Second.—Actual objective forms presented to the external visual organs of man, and seen by one or numerous individuals; the latter being the most satisfactory, as by a multitude of witnesses the truth is confirmed. The psychological impressions may be sufficient for the individual receiving them, but they fail to carry conviction to the masses of the people. There is a natural and proper desire on the part of every one, to see what others have seen.

We have given you our ideas of the formation of matter, and also of the means by which spirits produce material objects. The process of materializing a spiritual body is more complex. Those who accept the philosophical declaration of the apostle Paul, "that there is a natural body," meaning thereby, an external material one, "and there is a spiritual body," will have no difficulty in realizing the fact that all spirits, however advanced and refined they may have become, have bodies which are composed of material substance, though not such matter as your external senses can take cognizance of.

In order that a spirit may present itself in what is understood as a materialized form, so as to be seen by your external visual organs, they must have their spiritual bodies covered, more or less densely

with a tangible material substance. The material substance is not drawn from your physical bodies, nor from the atmosphere, but the forces which produce it are drawn from the medium, the circle and the atmosphere.

We do not take your skin, nor your flesh and blood, to create these material forms, but we take the forces which produce these tissues, in part from you. It is usual in the first place in presenting a materialized form of a spirit simply to cover the exterior of the body with the materials thus formed, so that you have little more than what the artist terms "still life" in these. We have the power, however, of materializing the internal organs, especially the organs of speech, so that spirits are able to give utterance to vocal sounds.

We can also materialize the spiritual heart, blood vessels and all the other organs, so that you may feel the pulse, and become cognizant of their existence, as you and others have done in the case of Katie.

The reason why she declined to present her wrist to you, when you first asked her, was, that those organs were not fully materialized at that time, and you would have drawn a wrong conclusion, if she had given you permission to feel her arm, and you did not find a pulsation in the artery. In order that you shall have a correct idea of our real conditions in spirit-life, we must materialize all parts of our bodies.

It will be seen from this that the materialized

form is not the exact body which the spirit had when in earth-life, although there is an effort to make it just as near like that as it can be, in order for recognition. There are various influences which may render it impossible to produce *a fac simile* of the original. The same spirit materialized under different conditions, and drawing the forces from different mediums, must necessarily vary in its appearance. These materializations are in reality only busts, or statues made in the best and most artistic manner that we can do it. There are those who will object to this, and say that it is only showing us a shadow or picture of our friends, we want to see the reality. Such persons do not realize that in order to exhibit these forms, as living beings, we must have the real spirit there and cover it with the material elements that make it visible.

Do such persons ever reflect that when they suppose they see their earthly friends in the form, they are only seeing a substance much more distinct from the reality of their friends, than that which we show them in our materializations, a substance which is not so ethereal that it will be dissipated in a moment.

There are many persons who possess this form of mediumship, although they may not be aware of it. Those who are desirous to cultivate this power so as to obtain materializations should sit in circles for that purpose, there will generally be some one developed either in this or in some other phase of mediumship, and they will be enabled to give direc-

tions as to the proper mode of holding the circles for materializations.

This is an artistic work requiring a knowledge of the laws by which it is performed, as well as a skill which can only be obtained by repeated practice. The materializations produced by different spirits will vary. There are numerous schools here in which this art is taught; pupils are trained and sent out to practice. We have been connected with schools of this kind for a long time, and it is a part of our business to go with the students wherever they may find an opportunity to practice, and assist them all we can. This is the reason why our names are so often connected with the materializations in various parts of the world. I, John King have said I have naturally the powers of a leader, and wherever I go this position is assigned to me. Katie, my daughter whom you have seen so often, has been more frequently materialized than any other spirit that we know, and has acquired a better facility and more power in this direction than any other spirit. Hence, where we desire to make the strongest impression, and do the best work, she is the foremost one. There are large bands of spirits who have entered upon this work in the most earnest manner, and who will accomplish their purpose of enlightening humanity.

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## CHAPTER IV.

### *CONCLUSION.*

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We are aware that few of our readers will fully comprehend the reasons which have prompted us to give our private narratives to the world.

There is a law, in relation to this which will be better understood as you progress and become unfolded in your interior natures, that requires this for a certain phase of development. Concealment and compromise will only pass away when mankind learn that their highest good and their most satisfactory advancement depends upon the confession of all their acts to those whom this will bless.

We are aware that this book will be received very differently by different individuals; a large class will treat it with indifference.

There are those, even among spiritualists, who will feel exceedingly irritated by it, and expend a

great amount of bitter invective and slander towards us as spirits and our medium. All of which will be entirely harmless to us, but sooner or later recoil upon those whom we willingly forgive, because, in their ignorance they know not what they do. Those who can not receive these things would do well to wait till time shall manifest what is true. It is a matter of regret that so many, who have entered the ranks of spiritualism, have failed to realize the fact set forth by Arago "that he is a rash man, who, outside of pure mathematics, pronounces any thing impossible," forgetting that life is progressive and truth is constantly being unfolded to those who seek it in a proper manner, and like the theologian they set down stakes, and pronounce those things impossible which do not come within the limits prescribed by their beliefs; such persons may become quite as dogmatic as the church member, and, perhaps, without knowing it, lay the same barriers in the way of the reception of truth for themselves and those around them, whom they influence. Such is the tendency of the human mind in its present infantile condition, and there are those who imagine that incredulity is a mark of wisdom, while, in fact it is even less to be respected than the opposite extreme, credulity, for this by accepting those things which are not true, furnishes an exercise for the mind in ridding itself of those things which will not bear the closest scrutiny and investigation; while it receives many truths which the other condition precludes. We do not advise either of these extremes,

but that beautiful road which lies between the two, which neither rejects nor receives anything until satisfactory evidence is given, and which is ever willing to receive evidence and examine it with calmness and serenity, neither exulting over its rejection or its reception, but being thankful for the power of discrimination by which alone the truth is received. There is another class, and we are conscious that it is a large and rapidly increasing one, who will receive this book with gladness, and, accepting the truths which it presents, will be profited thereby. We respect and appreciate these, and would say, that it will be our aim, as it has been in the past, to labor for the presentation of the truths which are revealed to us from time to time. While we have no condemnation for any, "malice toward none, and charity for all," we will continue our labors, and do all we can to bless spirits in the form and out of it.

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## LETTER FROM ROBERT DALE OWEN.

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DEAR DR. CHILD.—Accept my grateful acknowledgments for your kindness in inviting me to witness the phenomena in spirit-materialization, now presented in this city through the mediumship of Mr. and Mrs. Holmes.

I had kept up with the recent European experiments in this field, and hoped for much ; but the reality has far exceeded my expectations. All my former experience in Spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums, to detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine ; that I have again and again—on more than twenty occasions—seen, heard, touched forms to appearance human and material, and to sense tangible ; that these forms have stepped up close to me ; that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and averted to ; that I have received, written under my very eyes, by a luminous, detached hand, a communication of some length, purporting to come from an eminent English clergyman who died twenty years ago ; the style and the signature serving further to attest its genuine character ; finally, that I have seen the form which had spoken to me a minute or two before, fade away till it became a dim shadow : to reappear, a few minutes later, in all its brightness.

If to many, even of those who esteem themselves experienced Spiritualists, such things seem but as the phantoms of a "Midsummer Night's Dream," and if, in consequence, many receive this new phase of spirit-communion with doubt or disbelief, so be it ! Thomas was quite right in disbelieving until he could see with his eyes and touch with his hands. Those of us who *have* seen and touched can afford to wait. Truth wins the battle at last.

I am an old soldier in the spiritual field, and have smelt the powder of ridicule and contempt—to say nothing of incredulity

—so often, that these missiles have lost their effect upon me. But, indeed, under the present aspect of affairs, there is, in avowing conviction, little to risk and no excuse for faint-heartedness. In England men of scientific eminence—William Crookes and C. F. Varley, both Fellows of the Royal Society, Alfred Wallace, who shares with Darwin the honor of promulgating the great principle of natural selection—such men as these have already been pioneers in this special field of inquiry, and have quite recently recorded their conviction that the phenomena of materialization are genuine. The advance we have made beyond their experience is but one of degree, such as, in the progress of all phenomenal experiments, is to be expected. I have seen, during a single sitting of an hour and a half, three separate forms, completely materialized, walk out from the cabinet to within a foot or two of where I sat, have touched all three, have conversed with all three; and this has occurred in the light, *without any one in the cabinet*, both mediums sitting beside me. Again, I have witnessed on six different occasions, the levitation (that is, floating in the air) of a materialized form. So far as I have followed the English record, this goes somewhat beyond anything there set forth. But in the main, our experience on this side is but the counterpart of theirs. Nor do I believe that we could have succeeded as we have, had not the way been prepared for us by them. The Annie Morgan, better known as “Katie King,” who appears to us is, I think, the same spirit that has acquired, during three years’ experience with Florence Cook as medium, the skill—if I may use the earthly expression—which enables her to present herself in veritable human guise, as a messenger confirming to man the reality of another world.

How far the beautiful form and features with which “Katie” is invested, here in Philadelphia, resemble or do not resemble those under which she appeared to her London friends, we have no means of judging, the English photograph not having yet reached us. Nor can the question of identity be so decided; the mediums from whom a necessary portion of the elements to materialize are undoubtedly derived, here and there, being entirely different. This question must be determined by internal evidence; and I have found that evidence to be in favor of the identity I have assumed.

I consider the communication\* you have been fortunate enough to obtain, by impression, from “Katie,” touching the moral and intellectual condition of spirits who take upon themselves earthly investure, as an item in corroboration, be-

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\*See page 35.

sides being a most valuable and suggestive addition to spiritual literature. There is also the narrative of her life, as imparted to you, bearing similar evidence of substantial truth.

I cannot give the details of my experience during twenty sittings, in a letter. Life and health permitting, these shall find a place in a work which I propose still to write, perhaps under the title of "Phenomenal Proof of a Better Life to Come."

If now I am asked where all this is to end; what is to come of it, in case familiar converse with visitors from another world shall continue to be permitted here, I reply, that that is not our affair. We have to deal, for the present, with facts, not with results from facts. We are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. Cosmical order has never, so far, been disarranged by any new class of truths; and if we fear that it ever will be, we shall merit the reproach, "Oh, ye of little faith!"

Faithfully yours,

ROBERT DALE OWEN.

TO HENRY T. CHILD, M.D.,

*Philadelphia, Penn., July 1st, 1874.*

POSTSCRIPT, *July 3d.*—Since writing the above I have seen one of the London photographs of Katie, taken by the magnesium light. It corresponds to what we have heard of the striking likeness between her and her medium. The resemblance to the photograph of Miss Cook, with which I have compared it, is unmistakable. But neither in features, nor yet more especially in expression, does it resemble the "Katie" whom I have met daily for four weeks past; the forehead only corresponding. The face of the London "Katie," smiling as she looks down at an old gentleman, suggests the adjectives, *pretty* and *interesting*. The face of our "Katie" is classic in its regularity. Earnestness with a passing touch of weariness is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as strikingly handsome, as full of character, as intellectual, and withal as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline, as in the London photograph, and the large eyes are rather dark, and bluish gray in color. The face is perhaps a trifle wider in proportion than that of the Venus of Milo, but both features and expression more nearly resemble those of some ancient statue than they do the lineaments and looks of Florence Cook, or the spirit materialized through her mediumship, so far as, from the photographs, one can judge of either.

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