

PSYPIONEER JOURNAL

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NEW GRANT TO PSYPIONEER

The Survival Research Committee Trust has granted £100 to Psypioneer, in recognition of its contribution to survival research by publishing material about pioneer survival researchers and mediums.

Founded in 1963 by Maurice Barbanell, Mostyn Gilbert and a group of psychical researchers, Spiritualists and Christians, the committee has been involved in a number of survival experiments. It is currently planning to introduce a membership arrangement which will enable interested persons to keep up with its research. SJRC leaders recently met SPR survival researchers to discuss collaboration.

We extend our warm thanks to the Trust. Psypioneer has always benefitted from the goodwill of the psychic institutions and of readers, who have generously given access to rare historical material. In addition, the project was originally seeded by grants from the Spiritual Truth Foundation, and by the College of Psychic Studies. And, now that they have both passed on, we can also acknowledge Denise Iredell as the first individual donor, and Edwin Butler as a benefactor of the publishing programme.

The Psypioneer project began in 1999 with a web site and booklets, but was re-launched in 2004 as an online newsletter. The original proposal was made in Psychic News in 1995. Next month we will pass seven years of monthly publication.

There are just under 400 subscribers—will we reach 400 in time for the anniversary?

LP.

EMMA HARDINGE BRITTEN AND ANNA KINGSFORD

[**Note by LP:**—As reported last month in *Psypioneer*, I will be lecturing at Blavatsky Lodge, 50 Gloucester Place, London W1 on Thursday 5 May, 6.30 for 7pm on “Lady Occultists at War.” This is about the struggle for supremacy between Madame Blavatsky, Emma Hardinge Britten and Anna Kingsford. I asked Marc Demarest about the direct relationship, if any, between EHB and AK. He has kindly summarised his findings below for *Psypioneer* readers. (Photograph published below of Anna Kingsford is taken from *LIGHT*, March 17, 1888)]

Given that Emma Hardinge Britten and Anna Bonus Kingsford were both well-known occultists, and—each for her own reasons—visible members of what Pat Deveney¹ has called “the amorphous opposition” to the Theosophical Society, it’s reasonable and important to ask, as Leslie Price did recently, whether the two women knew one another and collaborated in any way during their respective lifetimes.

Britten and Kingsford were closely connected to one another, in the European occult social network, primarily through Maria, Countess of Caithness.² Caithness provided significant

¹ John Patrick Deveney:—Theosophical History Occasional Papers Volume VI *Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society* (1997) available from:—www.theohistory.org . He has also authored a biography:—*Pascal Beverly Randolph, a Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician*, published by State University of New York Press, Albany (SUNY series in Western Esoteric Traditions) 1997. See *Psypioneer* Vol 5, No.10:— *A medium’s life – Pascal Beverley Randolph – A. F. Colborne—A public rapping “séance” in London - Illustrated Times*, pages 334-341:—<http://woodlandway.org/PDF/PP5.10.October09.pdf>

² **DECEASE OF THE COUNTESS OF CAITHNESS:**—MARIE, Dowager Countess of Caithness and Duchesse de Pomár, passed away at her residence in Paris on Sunday, at the age of sixty-five, her death being attributed to disease of the heart. “Lady Caithness was a woman of singular administrative ability. She did not dismiss a servant for more than twenty-five years. Her manners were wonderfully soft and sweet, but she had a firm will and did not like to repeat her orders. Her kindness was very great. She believed herself to be the medium of Mary Stuart, and used to write for hours in a clear, plain, business-like hand, betraying neither neurosis nor imagination, communications from Queen Mary of Scotland. She had a whole bookcase filled with these writings. She took up Madame Blavatsky and gave her £1000 to spread the doctrines of Theosophy. Lady Caithness called her palace here Holyrood.

It contained the finest hall and concert-room in Paris, where she used to gather her friends and their friends to hear scientific, literary, and religious lectures. MM. Frédéric Passy, Flammarion, and many professors of the Sorbonne and College of France, used to lecture there. Mrs. Besant, in a Hindoo dress, gave, in Lady Caithness’s ball-room, an exposition of her Theosophist views. The same season Mrs. Weldon got up there an exhibition of Louis XVII relics, on which M. Laguerre held forth for an hour on a gilded platform draped with red velvet. One saw there Generals Dragomiroff and Annenkoff, whom Queen Mary, the hostess said, ‘warned’; Swedes claiming the gift of second sight; Rajahs on their way to London; Cardinals who forgave Lady Caithness her heresies; and Protestants of pulpit fame. It was all highly interesting, and did not strike one as extraordinary, though it may seem most eccentric to those who read of it. The Countess of Caithness was most charitable. Truly she did not let her left hand know what her right hand did.”— *Daily News. The Two Worlds* November 15, 1895 page 722.

moral and financial support for both women; she paid, for example, for the publication of *The Perfect Way*, and put thousands of pounds (I believe) into Britten's *The Two Worlds*, as well as providing Emma with safe haven in Paris when she needed a place to recuperate from her brutal lecturing schedule in the 1880s. That each woman did not know of the other, through Caithness, is inconceivable to me.

Britten and Kingsford had other second-circle social network connections as well: through C. C. Massey and Richard Francis Burton (assuming one accepts Emma's claim that Burton was a member of the Orphic Circle, as was Emma). Both women were close readers, and repurposers, of Lydia Maria Child's work—Britten probably knew Child, but Kingsford certainly did not. But, aside from Caithness, it's clear from an examination of the lives of the two women that they moved in entirely different social and geographical strata: Emma in the Midlands, among the lower middle classes, and Kingsford in higher society, in and around London. Kingsford and Maitland strayed only once into Emma's stomping grounds, during a lecture tour in late 1884—but Emma and her husband William were, at that time, in the United States. Emma went down to London to speak very infrequently, in large part because she felt herself at risk (and possibly outclassed, intellectually) in the company of members of the various TS lodges, and those of the London Spiritualist Alliance. And a perusal of the correspondence referenced in Pert's biography of Kingsford, *Red Cactus*,³ reveals not a single common correspondent or social familiar shared by the two women, other than Caithness, who was connected to nearly everyone of note in the movement.



THE LATE DR. ANNA KINGSFORD.

(From a photograph by Messrs. W. & D. Downey.)

Britten, however, had good reason to regard Kingsford with suspicion, as Kingsford was clearly within the reincarnationist camp that Britten attacked, whenever the opportunity presented itself, from the mid-1870s until her death. The issue of reincarnation was, for Britten, a central one: there was, in her mind, a bright line of demarcation between those who believed (as Britten did) in progression (from sub mundane through mundane to super mundane states) and those who believed in repetition, and the potential for regression of spirit. Britten saw reincarnation not simply as a wrong idea, but as an idea that undermined

³ Vol 3, No.5:—*New Biography of Visionary – Red Cactus* by Alan Pert, page 96:—
<http://woodlandway.org/PDF/PP3.5May07.pdf>

the scientific value of spirit communications itself: the science (as she saw it) on which her worldview and work were based.

And Kingsford, for her part, would not have recognized in Britten a kindred soul. Kingsford's commitment to the anti-vivisection and food health movements was strong, almost obsessively so, while Emma was merely sympathetic to their aims, and could not in the final analysis be bothered to give serious thought to, for example, the question of the animal soul, or the spiritualist implications of vaccination regimes.

Fortunately, in the end, we don't need to speculate about whether these two important figures knew one another. Britten—an inveterate name-dropper—explicitly disclaims acquaintance with Kingsford, in an obituary notice Britten wrote in *The Two Worlds* in the 16 March 1888 issue of that newspaper.

“We regret that the intelligence of this eminent lady's departure for the higher life reached us too late for insertion in earlier numbers, but we are happy even at this late moment to offer our tribute of unqualified thankfulness, that the earth has enjoyed for so many past years the ministry of a life so purely good and beneficent as that of Anna Kingsford. We are thankful too that a spirit so ripe and fully perfected as hers has been privileged to pass on without enduring the long and weary years of probation which seem necessary for the unfoldment of less exalted natures. Though we have neither realized the pleasure of a personal acquaintance with Dr. Kingsford, nor have we participated in her views of the soul's destiny in the hereafter (emphasis mine), the main features of her life and teachings are calculated to endear her memory to every true man and woman, whatever may be their shares of divergent opinion upon points of belief.”

Readers will note the subtle ways in which Britten colonizes Kingsford: her ministry (very much Britten's way of viewing the world, not Kingsford's), her “spirit so ripe and fully perfected” that she will be progressed to a super mundane state or sphere.

But Britten's general tone of kind accommodation in her Kingsford obituary notice did not last; she had a penchant for attacking opponents after their deaths. In *The Two Worlds* from 1889 until early 1892, when Emma was ousted from the editorship in the wake of a stock manipulation scandal centred on her husband William, Kingsford is mentioned some half-dozen times, and nearly always as a cut-out for reincarnationism. During a controversy with David Lund in 1891, Emma wrote (both in *The Two Worlds* and in *The Keighley News*), that:

“First, [David Lund] attributes the wild and slanderous trash he quotes from ‘The Perfect Way’ to the lucubrations of a Dr. A. B. Kingsford, and adds that these quotations are ‘well suited to our methods of Western thought.’ One of these statements is about as true as the other—no Dr. A. B. Kingsford being the author of that book, and a very small modicum indeed of ‘Western thought’ rising so high, or else sinking so low, as to be able to understand anything in the said book, except its gross slanders on Spiritualism and Spiritualists.”

It may be that Britten did not know, or believe, that Kingsford was the mind behind *The Perfect Way*. If that is the case, my supposition that Britten and Kingsford knew of one another through Caithness is definitely called into question. It may be that Britten wanted, somehow, to save Kingsford from being associated with what she saw as the vicious anti-Spiritualist slant of *The Perfect Way* (particularly the material in the third lecture). And it may be that she saw *The Perfect Way* as Maitland's but not Kingsford's. There's no way of knowing.

What is definitely the case, though, is that Kingsford does not fare well at Emma's hands after her death. As I said, Kingsford becomes, for Britten, a synecdoche for reincarnationism, and that's about it: With one exception, at the end of Emma's public life. Perched at her lonely editorial desk at her final periodical, *The Unseen Universe*, Britten has this to say in response to a correspondent in 1892:

“A correspondent writes to ask our opinion concerning certain portions of the life and conduct of A. J. Davis, and that of the late Mrs. Anna Kingsford. As this magazine, like all the editor's other published works, deals only with principles, and with personalities only (original) where principles of public interest are involved, we must decline to pass any opinions upon the questions mooted.”

This is a more caustic comment than it appears to be. A. J. Davis, having been lauded by the author of *Art Magic*, responded with ridicule and contempt, naming Britten as the author of *Art Magic*, and calling its value as a work of theoretical occultism into question. Davis was not, for Britten, an ally after that point. The implication of Britten's remark is that Kingsford, like Davis, had a highly irregular and not-to-be-countenanced personal life, and that Britten could, if she would, shine a bright light into those dark corners. But she forbears, on principle, to do so.

And the character assassination is complete nonetheless.

So, while the two crucially important women leaders were definitely connected in the spiritualist-occultist social network, they did not know one another, and Britten at least saw Kingsford not as an ally in the amorphous opposition, but as yet another dangerous splitter who was, after her death, fair game.

FORGOTTEN PIONEERS OF THE S.N.U:



EMBLEMS of THE SEVEN PRINCIPLES

Since Emma Hardinge Britten introduced her original principles,⁴ the number and wording of each principle has shown some variation, even after the adoption of these by the Spiritualists' National Union (S.N.U.).

The National Federation⁵ had for some years worked towards the need of 'Legal Recognition', including the right to hold property.⁶ This was finally achieved with the legally structured S.N.U. coming into fruition 1902, holding its first formal business meeting on 5th July of that year.⁷ Emma Hardinge Britten's principles were

⁴ It is usually accepted that these were given at her Cleveland Hall lecture, London in 1871. But we know from her autobiography that some of her principles were in place much earlier. See Volume 5, No.6:—*The Creed of the Spirits, and the Influence of Spiritualism*, pages 170-184: <http://woodlandway.org/PDF/PP5.6June09.pdf>

⁵ Volume 6, No.11:—*National Federation—Spiritualists' National Union*—A note of explanation for the various names, page 319:—<http://woodlandway.org/PDF/PP6.11November2010.pdf>

⁶ At the Darwin Conference in 1894:—"Mr. Johnson pointed out that we are under legal disabilities—societies cannot hold property. Halls have been lost to societies after they have subscribed to build them, and he proposed as an amendment, "That the Executive be empowered to obtain a copy of the Wesleyan Poll Deed, and to take legal advice thereon, and submit a similar deed to the next Conference." He cited the recent fine of £200 and costs inflicted upon the Leeds Sunday Society as a proof that persecution is not dead yet.

Mr. Morse contended that the business part of the movement ought to be placed on a legal and satisfactory foundation, and moved a resolution (the exact wording of which we have not received) to the effect that the executive should be empowered to obtain all the required legal information, a copy of the Poll Deed, and that a model draft of such deed or deeds as are necessary should be drawn up by a legal man and submitted to the next Conference.

Mr. Rayner pointed out that history was repeating itself; that a similar resolution was proposed four years ago and nothing came of it. Lawyers had assured him that we do possess the same rights and privileges as Nonconformists; that halls can be registered as places of worship and for the solemnisation of marriage, and he thought that those who put up a hall should have the control over it. If the resolution was carried he hoped it would not be a dead letter like it was four years ago.

Mr. Morse's resolution was carried and adopted as a substantive motion." Taken from:—*The Two Worlds* Friday July 6, 1894 pages 316-319

⁷ The first meeting of the council of the Spiritualists' National Union was held in Manchester on Saturday July 26th. The officers of the National Federation were the first officers of the Union. There was one change, James J. Morse had resigned due to going to Australia, and his seat on the council was filled by Mrs. M. H.

adopted and embedded in the legal framework of the S.N.U.⁸ The Seven Principles as they became known were individually open to ‘Liberty of Interpretation’.

They originally read in July 1902:—⁹

The Fatherhood of God

The Brotherhood of Man

*The Communion of Spirits and Ministry of
Angels*

The Continuous Existence of the human soul

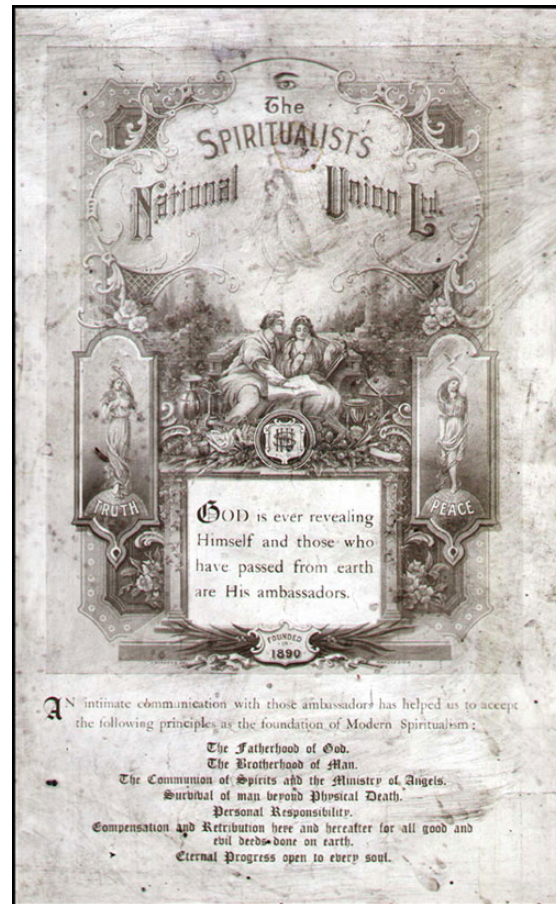
Personal Responsibility

*Compensation and Retribution hereafter for
all the good and evil deeds on the earth; and*

Eternal Progress open to every soul

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These principles appear to have been loosely applied at first, as different churches, booklets,<sup>10</sup> etc held different versions of them.



As we can note from this beautifully designed emblem of the S.N.U.,<sup>11</sup> the Seven Principles have undergone some changes.

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Wallis. Psypioneer has previously published Morse's letters of his Australian tour which started in Volume 2, No.6:—*Farewell to Mr. J. J. Morse and Tien*, pages 131-138:—<http://woodlandway.org/PDF/PP2.6June06.pdf>

<sup>8</sup> The Spiritualists' National Union Ltd was registered by the Board of Trade October 18th, 1901, taking over the rights and obligations etc of the National Federation at the close of the July Conference at Bootle 1902. This was prepared by the Federation Solicitors, Tallent-Bateman & Thwaites, Manchester who were also engaged to continue by the S.N.U. (Memorandum amended by Special Resolution July 18th, 2010 see:—[http://www.snu.org.uk/snu/Memorandum\\_Revision\\_08\\_2010.pdf](http://www.snu.org.uk/snu/Memorandum_Revision_08_2010.pdf))

<sup>9</sup> *LIGHT* July 12, 1902 page 328

<sup>10</sup> For example: *The Seven Principles of Spiritualism*, by Hanson Hey, S.N.U. publication nd. (Hey S.N.U., Secretary) See:— Volume 6, No.10:—*Hanson Gledhill Hey*, pages 263-271:—<http://woodlandway.org/PDF/PP6.10October2010.pdf>

<sup>11</sup> Kindly supplied by Keith Spencer, Keighley



**The 4th principle** has been removed and replaced with: *Survival of man beyond Physical Death.*

**The 6th principle** has been changed to: *Compensation and Retribution here and hereafter for all good and evil deeds done on earth.*

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In 1927-1928 Arthur Conan Doyle tried to introduce an extra *Christian* principle into the S.N.U.'s Seven Principles.¹² This lovely design by Mr. H. C. Honey in 1926, may well have been in anticipation, but Doyle's attempt was rejected at the 1928 S.N.U., AGM.

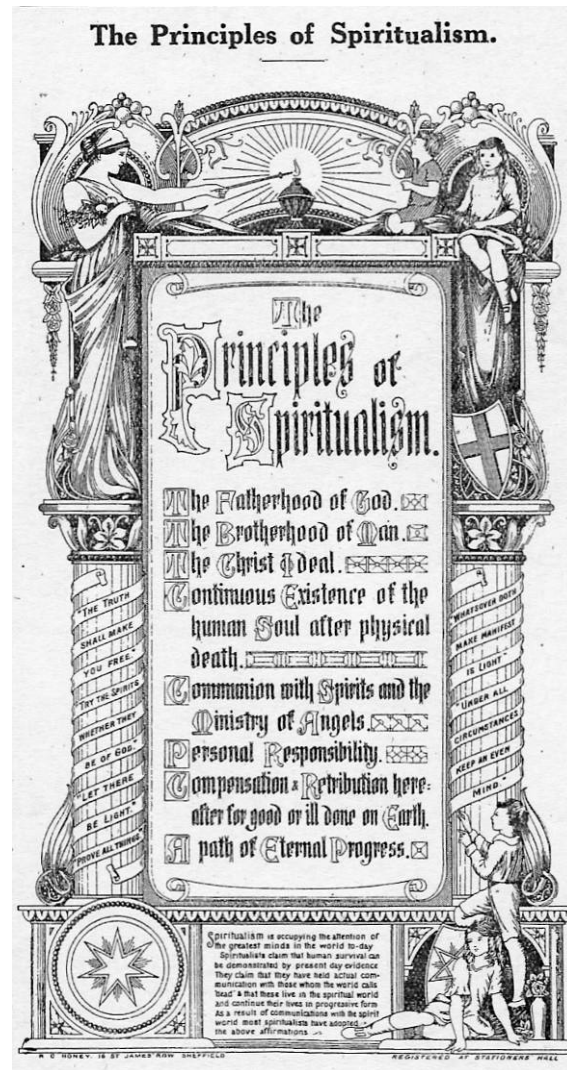
We can note the additional principle of *The Christ Ideal* with other more subtle changes.

The pillars state:—¹³

“THE TRUTH SHALL MAKE YOU FREE.” “TRY THE SPIRITS WHETHER THEY BE OF GOD.” “LET THERE BE LIGHT.” “PROVE ALL THINGS.” “WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.” “UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND.”

Base:—

Spiritualism is occupying the attention of the greatest minds in the world to-day. Spiritualists claim that human survival can be demonstrated by present day evidence. They claim that they have held actual communication with those whom the world calls “dead” & that these live in the spiritual world and continue their lives in progressive form. As a result of communications with the spirit world most spiritualists have adopted the above affirmations



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<sup>12</sup> Volume 1, No.7, pages 58-60:—*The SNU and the Christ Principle*—W. E. Harrison:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP7.pdf](http://woodlandway.org/PDF/Leslie_Price_PP7.pdf) Also Volume 5, No.5, pages 152-154:—*Was Sir Arthur's Eighth Principle foredoomed?*—Leslie Price:—<http://woodlandway.org/PDF/PP5.5May09.pdf>

<sup>13</sup> Taken from *The Two Worlds*, December 17, 1926 page 771

Article continues:—

FROM time to time we have had requests on the part of Spiritualist churches for a set of “the principles of Spiritualism,” suitable for framing and hanging over the platform or other suitable place. We have just had the opportunity of inspecting a very beautiful design which has been executed for the Meersbrook Spiritualist Church, Sheffield, by Mr. H. C. Honey.

The design is chaste and effective, and is beautifully illuminated in many colours. The principles are inscribed in a central panel with a broad base and decorated pillars supporting a pediment, above which is seen a female figure lighting a torch. The shield of a Crusader forms a prominent feature, whilst well-drawn figures of children suggest the greatness of the future.

The design is produced on hand-made paper (20”x30”), and, by the kindness of Mr. Honey, we are able to produce the outline of the design herewith. This, of course, conveys no idea of the beauty which is imparted by many colours, enriched with gold. We note that an addition has been made to the seven principles, which will probably meet the requirements of some churches, but we understand that the requirements of churches can be considered in the matter.

As the design is coloured by hand, reproductions can be made to suit the pockets of the various churches according to the amount of work involved.

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In 1948 the spirit of Emma Hardinge Britten returned, as reported by Percy Wilson¹⁴ (who would later become S.N.U. President):

NEW EMBLEM for MODERN SPIRITUALISM

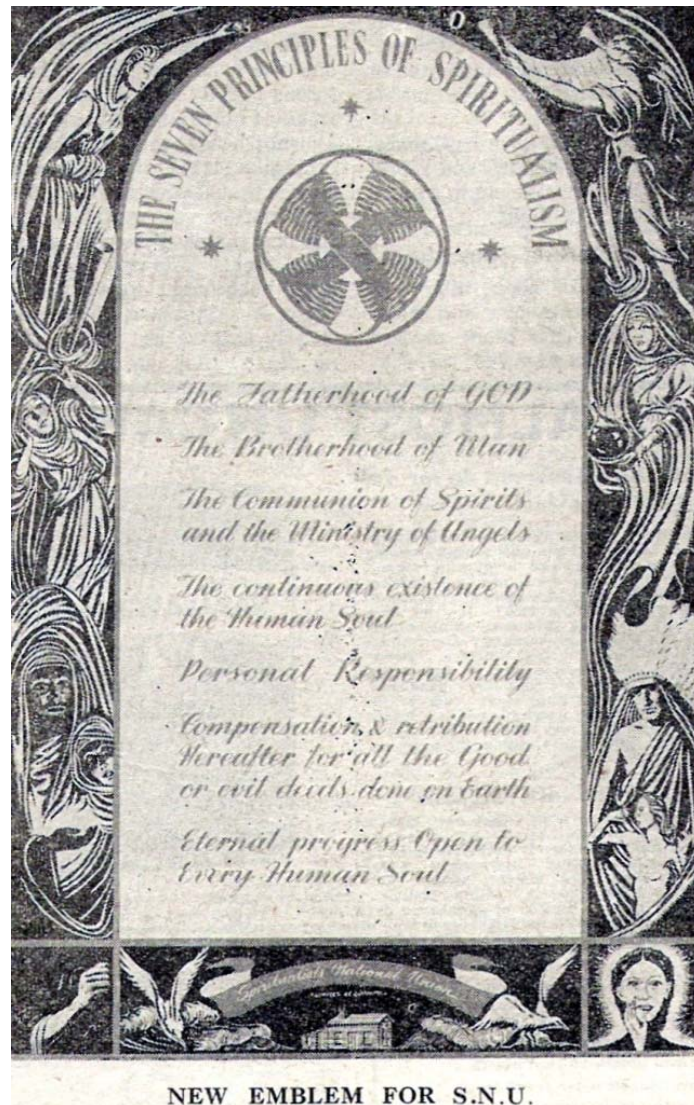
*The Two Worlds:—*¹⁵

A WINDOW INTO
ETERNITY
Revealing the Seven Principles
of Spiritualism

THE STORY HOW THE
EMBLEM WAS DESIGNED,
By PERCY WILSON, M.A.

The new emblem of the Spiritualists' National Union is a symbolic representation of the meaning of Spiritualism for the modern age.

It has been drawn by an artist-medium, Mr. W. Foster Morgan,¹⁶ largely under the direct influence of Mrs. Emma Hardinge Britten. Mr. Morgan says that never in his career as an artist—and portrait painting and commercial art have been his profession since long before the war when amongst other things, from his studio in Covent Garden he designed scenery for Sir Thomas Beecham—never in the whole of that time has he had a client so difficult to satisfy.



¹⁴ S.N.U. president 1950-1953, see Volume 6, No.1, pages 17-22:—*Our New President* (Wilson family tradition goes back to 1870):—<http://woodlandway.org/PDF/PP6.1January2010.pdf>

¹⁵ *The Two Worlds*, April 30, 1848 pages Front page and 146

¹⁶ See also William Foster Morgan's painting of Emma Hardinge Britten. Volume 6, No.12, pages 322-326:—*The Queen of Spiritualism – Paul J. Gaunt*:—<http://woodlandway.org/PDF/PP6.12December2010.pdf>

Requested Five Years Ago

It is now fully five years since I was asked by the National Council of the Union to arrange for Mr. Morgan to design a new representation of the Seven Principles. Mr. Morgan accepted the commission gladly and without question of fee or reward. For to him, as a powerful trance medium and clairaudient, was well as artist, Spiritualism is the inspiration of life. At that time, we had no idea that Emma herself would take a direct interest in the project. I reckoned Mr. Morgan's controls as amongst my greatest friends on the other side of life; I knew them well and had unbounded respect and admiration and love for them. But Emma was not amongst them, or at any rate did not reveal herself, though I recollect certain references to one who was to come along later.

Scrapped on Spirit Instructions

The first drawing for the emblem was done without any seeming interference from the other side as was put on view in an unfinished state at the National Conference in London in July, 1943. I waited and waited for it to be finished only to be told months later by Mr. Morgan that he had scrapped it and on instructions from the other side had started another design. The weeks and months dragged on and still we could get no satisfaction. One design after another went the way of the first. Mr. Morgan was living way from London now and I only saw him occasionally. Whenever I did the story was always the same: he had not been able to make any real progress.

Emma Reveals Herself

Then at last Emma revealed herself in a cryptic sort of way to start with: these friends of mine on the other side (Hanson Hey, in particular), always proceed by the way of cryptic messages and codes and jig-saw puzzles, so as to circumvent the mind of the medium, I suppose. Anyway, my wife and Dick Boddington and I were having a quiet sitting with Mr. Morgan in my own home when she appeared and Dick, who knew her in the flesh, was able to recognise some of her mannerisms. We said nothing about it for the time but proceeded to make our tests, casually introducing clairvoyants to these "sittings with an unknown medium." In this way, Mrs. Ruth Darby, Mrs. Lillian Bailey, and Mrs. Ena Twigg, independently of each other and without knowledge of what we expected of them all described Emma in control.

Difficult to Please

So at last we were satisfied. And at last progress began to be made with the Emblem. It meant hours and hours of work, for Emma was difficult to please and until she was satisfied she gave the artist no rest.

There was no difficulty about the general scheme: that was soon revealed. It was to be a representation in modern style of a window, originally covered by a curtain which was to be drawn aside by a number of symbolic figures so as to disclose The Seven Principles of Spiritualism, hand-written in 'Blue Lake,'—the colour of the sky as it meets the dawn. In

this there was to be nothing antique or archaic; no stained glass effect, no “church lettering.” Spiritualism, as we know it, is a message and a movement for the modern age; and the representation was to be modern both in conception and in execution. Incidentally, there is a lesson here, even in the modern use of capitals to indicate the important word in a sentence.

Symbolic Figures

There was little difficulty, either, about the symbolic figures. The artist sketched them out rapidly and boldly. Some of them were later removed on Emma’s own instructions and the picture of the Hydesville Cottage, with the tidal waves and the winged messengers issuing therefrom, was added at the base. By these changes the balance was greatly improved; but in essence they were only incidental and not fundamental changes.

Speaking and Mediumship

On this basis, we are given a symbolic representation of the processes of communication with the spirit world. Flanking the cottage and to the left, we are shown an arm with clenched fist upraised as a reminder of the Hydesville raps. On the right, we have a clever sketch of Emma herself as she was as a young woman in the “sixties,” with hand to mouth to symbolise the art of inspired speaking; and what more appropriate symbol could there be?

On the left again, is a picture (after Tissot) of John King and Katie as the most notable exponents of Materialisation; and above that, symbolic figures to represent Voice phenomena (both Direct Voice and Clairaudience) and Vision (whether Crystal Vision or Clairvoyance).

Contrast with Orthodoxy

On the right we see a Guide (represented symbolically, but not exclusively, by a Red Indian) receiving the resurrected soul, and above that the symbolic figures of Healing and Writing.

Intertwined in curious fashion with all these figures the folds of the curtain can be discerned. The whole border, I suggest, gives a sensation of life—vigorous, active life—and not one of deathly repose. It is this which provides the contrast with the orthodox conception of a stained glass window.

Universal Spirit

The part of the design to which Emma herself devoted most attention was the symbol of the Spirit extending throughout the length and breadth and height and depth of the Universe. The artist himself had contemplated an embossed representation of the Egyptian Wings of Life over the symbols of the Rose and the Cross. But she persisted and made him scrap these ideas. In their place she gave him the clairvoyant vision of the design as it now

appears, a design which is entirely modern in its conception and which contains at the heart of it the very essence of Dynamic Movement.

Motion and Four Dimensions

The Universe is represented as a Circle – the perfect whole – pervaded by Spirit, the golden S, throughout its dimensions and its motion. Besides the motion, a curious four-dimensional effect is subtly conveyed.

Radiating from the centre of things we see the Spheres and Rays of Light forming the Cross of Resurrection.

There may be other ideas wrapped up in this remarkable design which I have not yet deciphered—or been advised about. Whenever I have looked at it passively, the more revealing have I found it. For symbolism seems to be the only way of expressing in spatial terms something which is essentially transcendent of both time and space; something which is of the eternal here-now, something for which the sequential character of language is entirely inadequate.

For Home and Church

I feel that to the artist and his inspirers we owe a deep debt of gratitude for this new Emblem which they, not I, have so aptly termed “A window into Eternity.” It is worthy of a place in every Spiritualist Church and meeting place—aye and in every Spiritualist home. Owing to paper difficulties, only a limited number of copies are at present available, but the printing (in black, blue and gold) is done from blocks so that there will be no special difficulty about re-printing.

The framing of the emblem is a matter of some importance. An old frame will definitely *not* do: the dimensions and the design must be right if the beautiful effect of the emblem itself is not to be marred. So the artist has himself designed one specially and has presented it to the Union. Copies will be available.

Thank you, Emma.

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The Emblems were shortly available from the *Two Worlds*, with hints on how best to frame them, stating:

It is absolutely essential that every S.N.U. Church should exhibit this framed Emblem as an important and vital part of propagating the teachings of Spiritualism. It should be displayed in a prominent position in the church so that all visitors will realise that Spiritualism is something more than proving that human beings survive death and can communicate with us from the Spirit World.



Spiritualism is A WAY OF LIFE and therefore a religion. Let us boldly advertise the fact. Too few Spiritualists are acquainted with these Principles. We can correct this weakness by exhibiting them permanently in our churches. The Emblem can be obtained from THE TWO WORLDS. Price 7s. 6d. plus 6d. postage.<sup>17</sup>

We can here note that the S.N.U. had returned to the original Seven Principles as adopted in 1902. This may have been because of the new education initiative. In October 1946 Ernest Thompson had instigated a National Education scheme for the Spiritualists' National Union. By July 1949 Thompson had written and completed 150 Lecturettes (approx 200,000 words) and had also prepared the comprehensive syllabus which provided the framework of the S.N.U. education courses. Education was the main theme for the S.N.U. conference on July 2nd 1949, in Edinburgh, under the presidency of Mr. W Lorraine Haig.

It was around this time the S.N.U., began to officially add Robert Owen as the originator of their Seven Principles.<sup>18</sup>

In 1988 'Liberty of Interpretation' was withdrawn by the S.N.U. Problems had been building up since the introduction of Christian teachings in S.N.U., churches. On May 30th, 1931, The Greater World Christian Spiritualists League (GWCSL)<sup>19</sup> was founded, later known as the Greater World Christian Spiritualist Association (GWCSA)<sup>20</sup> and by the mid 1930s it was having an impact on the S.N.U.,<sup>21</sup> Some of their Union churches were being run on Christian lines, the seven principles being taken over with Christian trappings.

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<sup>17</sup> I have an original copy of this in my collection; the size is just under 18x26 inches.

<sup>18</sup> Volume 2, No.5, pages 93-101:—*The error that changed history* – Paul J. Gaunt:—<http://woodlandway.org/PDF/2.5%20PSYPIONEERFoundedbyLesliePrice.pdf> It should be noted that this article has been updated as new information has come to light. See also Volume 5, No.6:—*The Creed of the Spirits, and the Influence of Spiritualism*, pages 170-184:— <http://woodlandway.org/PDF/PP5.6June09.pdf> & Volume 5, No.6 pages 230-235:—*Emma Did Link Principles to Owen* – Paul J. Gaunt:—<http://woodlandway.org/PDF/PP6.9.September2010.pdf>

<sup>19</sup> THE LEAGUE'S ORIGIN, ITS CONSTITUTION, AIMS AND OBJECTS (1937 circa):—The G.W.C.S. League is the body of a free and world wide movement incorporated under Act of Parliament. The machinery enabling the League to hold property, and as a body to have legal status, is contained in a Trust: The Greater World Association. The members of the League will not be directly connected with the Trust, except when they avail themselves of the services of this department. It is therefore clearly to be understood that the Trust is an auxiliary section, necessary for the League's organisation.

The connecting links between the League's organisation and its members are not so many rules and regulations, but the spirit of common service and mutual help to one another. Each church or centre or individual desiring to become a member is required to sign an application form containing the League's Declaration of Belief and Pledge. An official certificate of enrolment is issued to each member, and a special large certificate, suitable for framing, is issued to every affiliated church.

<sup>20</sup> <http://www.greaterworld.com/>

<sup>21</sup> Volume 5, No.3 pages 85-86:—*SNU tried to bar Christians in 1934* – Leslie Price & Paul J. Gaunt:—<http://woodlandway.org/PDF/PP5.3March09.pdf>

Jean Bassett:—<sup>22</sup>

“... At least ten churches were being run by declared Christians on Christian lines. A small minority, but too many for a religion which was open, because of its declared freedom of philosophy, to people of all other religions. The signing of the Seven Principles should have protected the possibility of this eventuality, but many of the people concerned used our traditional tolerance against us. They stated that their ‘liberty of interpretation’ gave them the freedom to include a belief in Christianity while following Spiritualism. Gordon Higginson put the feeling of the majority of members into a few words at Conference: “I have nothing against Christian Spiritualism, but if the church was National Spiritualist then it must remain National Spiritualist. If they did not want this then they should find their own buildings and not pinch ours!”

“The subject of Liberty of Interpretation caused even more dissent. This phrase had been part of our tradition from around 1902. It was not part of the Memorandum or the Articles of Association, but had been viewed with pride by generations. No one had considered that it would be used in such a way as to distort the essence of our Principles. Because of this, a member of Council queried the legal validity of the phrase. Legal advice was sought and the Union was advised that the phrase had no meaning or validity in the context of a legal framework. It was with some regret that it was withdrawn from general usage. But the Union pointed out that ‘Personal Responsibility’ covered each individual’s right to think for his or herself, whereas the Churches did have to stay within the cover of the Memorandum and Articles without personal interpretation.”

Over the years it has been felt by some leading Spiritualists, e.g., Gordon Higginson, that the principles should be looked at from time to time and updated if needed. In later years however, the Union has stated that the Seven Principles are ‘unalterable’.<sup>23</sup>

Paul J. Gaunt

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<sup>22</sup> Quote:—*100 Years of National Spiritualism*, by Jean Bassett MSNU, pages 86-87, The Headquarters Publishing Co. Ltd, 1990. Unfortunately the book is not referenced; I have taken the withdrawn date of 1988 on face value, so it should not be used as a definite date. Higginson’s remarks at a Conference I believe were in the 1970s. The book is still available at:—<http://www.snui.org/index.php?act=viewProd&productId=99>

<sup>23</sup> S.N.U Year Book (2011 page 10) “... *the following unalterable Seven Principles of Spiritualism* ...”

# MRS LEONARD SPEAKS

Mrs Leonard (1882-1968)<sup>24</sup> was a one of the most significant UK mediums: she produced good evidence over many years with serious investigators. In general however she is not well known today, not being in any way a celebrity, and working through private sittings rather than public demonstrations. Evidence received through her appeared in dozens of books, and in papers in SPR Proceedings. A good account of her life was given by Susy Smith *The Mediumship of Mrs Leonard* (1964) - but this readable American book is rarely found here in the UK.



In May 2010, Psypioneer reprinted two valuable papers by her friend Donald Nickelson, which gave a sympathetic sketch of her work.<sup>25</sup> The obituaries in JSPR September 1969, by Rosalind Heywood, Muriel Hankey and Zoe Richmond are also very informative. Among the significant points made in JSPR 1969 were:

- 1) Feda was not the only Leonard control. RH reported “But Mr Nickelson told me that in early years a Control who called himself North Star would give healing through her and that during the Second World War Feda said that another control would soon appear. Shortly afterwards, he said, a deeper-toned quiet voice greeted the sitters and thereafter came at intervals to a few old friends among them.” (p98.).
- 2) Mrs Leonard had religious tendencies. “She helped and supported the Greater World Spiritualist League and built a small meeting place for the use of Spiritualists near her home at Tankerton.” (p.100). She wrote to ZR that she became more and more conscious of God through her work (p.113), which was ironic as she was

<sup>24</sup> Photograph taken from:—*My Life in Two Worlds* by Gladys Osborne Leonard, Cassell & Company Ltd, 1931.

<sup>25</sup> Vol 6, No.5:—*Mrs. Osborne Leonard - Her life and Mediumship*—By D. A. Nickelson. *LIGHT*, 1965—*The Mediumship of Mrs Osborne Leonard – Later Years*, pages, 118-129:—  
<http://woodlandway.org/PDF/PP6.5.May2010.pdf>

mainly in trance. Clearly research needs to be done into Mrs Leonard's links with Winifred Moyes and GWCSL.

- 3) Feda also communicated through the amateur home table mediumship of Zoe Richmond. (p.112) [Feda is also said by Dennis Bradley to have communicated through George Valiantine.]

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We reproduce below an interview with Mrs Leonard which appeared in *LIGHT*, November 24, 1933:

MEDIUMSHIP AND HEALTH MRS. OSBORNE LEONARD ANSWERS SOME INTERESTING QUESTIONS

Frequently the statement is made that the practice of Mediumship is harmful to the health of the Medium and that it undermines the will and opens the way for the operation of malignant agencies.

Is this fact or fiction? No one can speak with more authority on the matter than Mrs. Osborne Leonard, one of the best-known and most highly-respected trance Mediums in the world.

On behalf of readers of *LIGHT*, we addressed a number of questions to Mrs. Leonard, and she has been good enough to answer them frankly and fully.

THE questions addressed to Mrs. Leonard and her answers as dictated to Mr. Walter H. Wilson (who was good enough to give his help) are as follows:—

Question:—Beyond occasional tiredness after a protracted seance, do you find your normal life injuriously affected in any way by your mediumship?

MRS. LEONARD: I do not find my normal life injuriously affected in any way by my mediumship. Quite the opposite.

I am conscious in so many ways of spirit guidance and help in a very definite form which gives me, I think, a feeling of happiness and safety; yet on the other hand, mediumship renders one more sensitive, and one has to be careful about the conditions into which one goes, and of the contacts which one makes with people and places.

For instance, I would not go into undesirable conditions without having some good reason for doing so. If there *were* a good reason—for instance, to help somebody—I should know that I was being protected in order that I might carry out my task to the best of my ability.

I once had to visit a lunatic asylum. I should not go into such a place out of curiosity, or from any idle motive, but I was asked to go in order to help a very bad case, and I was not conscious of any disagreeable consequences either from close contact with such conditions, or from repeated visits.

One thing that I am extraordinarily sensitive about is noise. I do not think that I was affected in this way before I developed. I am afraid that I am very much affected by noise of any description, especially when it occurs near me, or in the house where I may be, and is worse still if it is in the same room. A loud clock ticking—doors banging, etc., feel not only to be discordant, but like a physical hurt to my head. This excessive sensitiveness to noise is about the only—shall I say disadvantage—that has accrued from the development of my psychic power.

FEDA'S REALITY AS A SPIRIT-BEING

Q.—Feda is the controlling and directive agency in your mediumship. Do you in your normal life gain any evidence of her reality as a spirit-being, able to advise and guide you in everyday affairs?

MRS. LEONARD: I have become more conscious in my normal life of Feda's reality as a Spirit-being. I never ask her for material help, or advice on material matters if I can possibly avoid it. When I do ask her for help in any mundane affair it is usually because it affects other people, and even then I approach her with diffidence, knowing that it may be best for me to tackle the matter "on my own"—or that, if I am doing something with a good motive, and taking other people's welfare and happiness into consideration, I shall be helped from the Other Side in whatever I do, without asking for it. I think the Guides wish us to develop our own strength of character, wisdom, and discretion as much as we possibly can, but if ever they suggest any project to me I do my best to carry it out, or co-operate with them to the best of my ability. Feda has often impressed upon me that she wants me to think for myself in every-day affairs, not relying on her too much, and thus becoming an automaton. (This, by the way, is not Feda's pronunciation; hers sounds suspiciously like "tomatoe!")

AN INDEPENDENT PERSONALITY

Q.—How would you reply if challenged to prove that Feda is a personality entirely independent of you on her own plane of life, although dependent on you for the expression of herself in the region of mundane life?

MRS. LEONARD.—I feel certain that Feda is a personality independent of myself. First because she sometimes likes people whom I do not like at all, and on the other hand she occasionally dislikes or distrusts someone to whom I am attracted. I have always found her correct in her judgment. Second, she has often expressed a view on a certain matter which was entirely at variance with mine. Third, she has some knowledge of events and happenings of which I know nothing.

MEDIUMISTIC POWER

Q.—Do you agree that a powerful mediumistic gift will—like genius—manifest itself in whatever circumstances or that in such cases there is no need of “developing circles”?

MRS. LEONARD.—I think that everyone has some mediumistic power, but that heredity, early environment, and temperament play a big part in determining the form it shall take. A consciousness or realisation of the sorrows, struggles and difficulties in the world spurs a certain kind of individual to develop their psychic gifts to the highest point. I think that sympathy and an understanding of other people’s pain or loneliness is essential for the development of mediumistic power. I am aware, of course, that some people have exhibited signs of extraordinarily strong power in what appears to be a spontaneous manner without development or preparation of any kind, but of course, in answering these questions I am only considering the type of mediumship that I am able to practise myself. I think that developing circles are most helpful, and that home circles—under the right conditions—should be encouraged as much as possible.

“DIABOLICAL POWERS”

Q.—Is there, in your view, any foundation for the sensational stories spread by alarmists regarding the danger from malignant agencies or diabolical powers in the practice of mediumship?

MRS. LEONARD.—In my opinion, there is little or no foundation for the sensational and alarming stories of diabolical powers interfering in the practice of mediumship. If one develops one’s gifts with the sincere desire to serve others in a good and helpful way, one would be protected by the Guides and Controls under whose guidance one is working. I am sure that there must be many undesirable people “Over There” just as there are on the earth, but they have as little or as much power over one as one chooses to give them. One does not seek bad company as a rule, on the earth. Why should one expect to contact it from the Other Side?

Good is stronger than evil. Of course if one conducts rescue circles one expects and desires to contact such people. I have never sat in a rescue circle, but I have occasionally been able, I am told, to help some unhappy soul who has recently passed over.

People of a morbid or pessimistic temperament should not try to develop mediumistic power until they have altered their mental outlook. A morbid imagination, probably combined with errors in diet, drinking, and other unwise ways of living, are to my mind responsible for many cases of so-called obsession—hauntings, or the terrifying experiences, dreams, etc., that are usually put down to malignant spirit agencies. I have never known anything but good result from the development of mediumistic powers if undertaken by the right person with the right motive under the right conditions.

The Beginnings of Full Form Materialisations in England



In the last few issues we have been looking at the partnership of Frank Herne and Charles Williams. John King, his wife and daughter were the most famous nineteenth century spirit controls / guides on both sides of the Atlantic from the 1850s. John and his wife Katey were prominent in the Herne and Williams partnership, and following its dissolution, Williams continue with the King dynasty. The last recorded séance I am aware of with Williams and John King is 1903.²⁶

In the next issue we will conclude with Charles Williams, and look at the famous “spirit-light or lamp with which “John and Katey King” showed themselves.” Also at a private sitting with Emma Hardinge Britten who attended Williams’ rooms under the pseudonym of “One Who Knows.”²⁷

In August 1873 James Burns published a special issue of *Medium and Daybreak* featuring “John King”

with this portrait of King fronting the issue. The portrait was also available from the Spiritual Institution at 15, Southampton Row, London, W.C.,²⁸ printed on fine plate paper, mounted or framed and ready to hang on the wall.

²⁶ *Light*, March 7th, to July 25th, 1903 records a number of séance reports and reader’s letters regarding séances, mostly joint with Charles Williams and Cecil Husk, who also claimed his chief control, was John King.

²⁷ Volume 6, No.12:—*What we don’t know about One Who Knows* – Leslie Price, pages 326-332:—<http://woodlandway.org/PDF/PP6.12December2010.pdf>

²⁸ Volume 6, No.1:—*Spiritual origin of The Spiritual Institution & The Medium and Daybreak* (and more), pages 3-16:—<http://woodlandway.org/PDF/PP6.1January2010.pdf>

Burns later commented:—²⁹

“The first sixteen-page number was the “John King” Number, published on August 8th, 1873, and of which 50,000 copies were circulated. That week’s issue alone did more to extend Spiritualism than have years of other publications.”

The article republished below gives us the history of the famous portrait and an insight into the procedures of these historic séances.

Paul J. Gaunt

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## PORTRAIT OF THE SPIRIT “JOHN KING”

*The Medium and Daybreak:—*<sup>30</sup>

*From “Human Nature” in the April Number of which this portrait of “John King” first appeared.*

It affords us much pleasure to commence the second quarter of a century of modern Spiritualism with a publication which we think has not had a precedent during the whole twenty-five years in which these phenomena have been observed. We allude to the portrait of the spirit “John King,” which is printed from a wood engraving, and presented as an illustration with this number of *Human Nature*. The drawing was made under the following circumstances:—On Saturday evening, March 15, the artist attended the usual seance given by Mr. Williams, at 61, Lamb’s Conduit Street. During the dark seance “John King” addressed the artist by name, in a loud and friendly tone, and said, as to the object for which the artist had attended, the spirit would afford him every facility in his Power. This was rather astonishing to begin with, as no one in the room knew his name or the object of his visit, except two gentlemen who accompanied him. The medium being securely tied in the cabinet, the materialisations commenced, and “John King” was seen by the artist in gaslight. The spirit asked him if he had got a satisfactory view, and shook hands with him and others of the company.

On the following Tuesday evening Mr Williams gave a family seance at Mr. Slater’s, at which Mrs. Burns was present. “John King” again showed himself, but to much better purpose. He lifted up the curtain, which formed the front of the cabinet, and kneeling down, was seen by all from his knees to the top of his head. After much conversation and many movements, the spirit-form, which had been touched by all present, faded into nothingness before the eyes of the spectators. At that seance “John King” desired that a special

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<sup>29</sup> *The Medium and Daybreak*, December 31, 1875 in an article entitled:—*The origin and History of the “Medium and Daybreak.”* which will be published in our James Burns special later this year.

<sup>30</sup> *The Medium and Daybreak*, August 8, 1873 pages 346-347 published

interview between the artist and the spirit should be provided, that a better view of the latter might be obtained, and some defects in the drawing remedied.

### **“JOHN KING” SEEN IN DAYLIGHT.**

On Thursday, March 20, the artist, accompanied by Mr. W. Volckman,<sup>31</sup> 101, Bishopsgate Street Within, and Mr. and Mrs. Burns, met Mr. Williams at 61, Lamb’s Conduit Street. Three other persons were present, who were allowed to take part in the seance. Mr. Williams was securely tied in the cabinet, and after the curtains of the window were so arranged that day light fell faintly on the front of the cabinet, but so plentifully as to make every object distinctly visible, the manifestations commenced. “John King” came to the middle aperture, and showed himself a great many times. The artist was desired to go close up and scrutinise the spirit’s features minutely. Mr. Burns did the same, and after a conference amongst the sitters as to the various features observed, the spirit would show himself again, so as to settle disputes and render a mistaken impression almost an impossibility. He showed his head in various positions, with and without the turban, and came back repeatedly to exhibit a side lock of hair, his lips; and other features which he had specially materialised. These interviews having been repeated till all were satisfied, the seance terminated.

A few days afterwards the drawing was sent in accompanied by the following letter from the artist:—

### **THE ARTIST’S DESCRIPTION OF “JOHN KING.”**

“To the Editor.—Sir,—According to promise, I send you the best sketch I could make, under the somewhat exceptional difficulties of the case, of the truly wonderful appearance of the spirit ‘John King.’ You may perhaps think it worth your while to detail the circumstances under which the spirit appeared through the very powerful mediumship of Mr. Williams, of Lamb’s Conduit Street, Holborn, and with allusion to the all-important fact that the seance at which ‘John King’ appeared took place (as you are aware) *in the daylight*. I will conclude with a simple description of my idea of the spirit as it appeared on the occasion.

“Swarthy in hue, almost like an eastern, with features of a not very large type, but handsome character; nose slightly aquiline; eyes dark; eyebrows and mustache well marked and defined, but not thick, and these, together with the thick, bushy beard, of an intensely black colour; the lips thin and mouth well formed; the head surmounted by a white, peculiarly shaped turban, the ends of which hung down on either side; a broad, powerful chest, suggestive of the deep, sonorous owner: and the portrait is complete.

“Should my drawing appear to interest your readers, I think we might attempt other sketches of these visitants from ‘*the unseen world*,’ should suitable opportunities offer.

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<sup>31</sup> William Volckman would later seize John King’s alleged daughter at a séance in Hackney, see Volume 6, No.7:—*William Volckman - Paul J. Gaunt*, pages 185-195:—<http://woodlandway.org/PDF/PP6.7.July2010.pdf>

“I have no objection through you, Mr. Editor, to answer any inquiries or substantiate anything I may have said, and I beg to enclose my card.

“Having, on the few occasions I have appeared in print on the subject of spiritualism, adopted the following *nom de plume*, I will continue to sign myself, sir, yours very obediently,

INVESTIGATOR.

“24th March, 1873.”

The only remark we would offer, in addition to the above description, is that “John King” has a very restless eye, which he rolls about with great facility, indicating an active, energetic temperament. His face is more characteristic of the wiry, fibrous type of organism than its opposite, the plump and inert. As to the nose, it seemed, to our view, rather straight and pointed. If aquiline at all, it is in a very slight degree; but there is no question as to its being long, sharp, and exquisitely formed.

## A SECOND DAYLIGHT INTERVIEW WITH “JOHN KING.”

The block was immediately placed in the hands of the engraver, to be ready for our April number; but, that no doubt might exist as to the genuineness of the manifestations, Mr. Burns determined that he would have it repeated under the most stringent test conditions. Accordingly, on Thursday, March 27, a party; consisting of Mr. N. Kilburn, jun., Bishop Auckland, and Mr. and Mrs. Burns, met at 61, Lamb’s Conduit Street, between twelve and one o’clock. Mr. Williams was in attendance, and suffering considerably from indisposition. It was a serious question whether the manifestation desired could be obtained at all under the circumstances. A short, dark sitting was held for consultation with the spirit. He patted the sitters on the head, and took up a tube and spoke almost immediately. His question was, “Well, what is it?” It was explained to him that, as a rumour was afloat that the spirit-faces were all trickery, the interview had been desired that a seance might be held under unmistakable test conditions. “Well,” he replied, “do as you please. I shall do what I can for you. Let us proceed at once, and not waste the power.” Mr. Williams placed himself absolutely at the disposal of the party. It was finally arranged that he should occupy his usual seat in the cabinet, and that the door opposite to him should be opened so far that Mrs. Burns could put her hand in and take hold of the medium’s hands. A shawl was hung from the top of the cabinet to cover the opening thus formed. The light was then arranged as at the preceding daylight sitting. It took about an hour to get up the power, during which the spirit spoke scarcely a word, except to ask Mrs. Burns to go into the cabinet and sit with the medium for a few minutes. When she came out she resumed her former position. Mr. Williams became rather anxious for success—indeed, all felt that the trial was of the most crucial kind. Mr. Williams whispered to Mrs. Burns, “Even if they take the inside out of me, I hope they will succeed. It was a severe task. The hot and cold perspiration poured from the medium alternately, as the “power” was drawn from him, and he was considerably convulsed. Mrs Burns’s hands were touched by hands of various sizes; when the medium’s hands were cold the spirit hands were warm, and *vice versa*. At last the curtain of the middle aperture was drawn aside, and shortly after the form of “John King” appeared full in view.

The light was increased, and success crowned the effort. *“John King,” a spirit, appeared in daylight as solid and material as an ordinary human being, and that while the medium’s hands were held, and he sat half entranced in his seat.* The faces of the sitters brightened up with eager enthusiasm. “John King,” who had been so silent, now became voluble. He showed himself times without number, at each appearance showering down on his auditors benedictions, congratulations, and sundry remarks as to the rumours at present so much indulged in by some Spiritualists. He said, “You won’t doubt any more, will you? It is God’s truth, is it not? It is a glorious truth. God bless you. It is. God bless you.” It was deeply affecting to witness such honest unsophisticated emotion in a nature so strong, and given to express itself in actions rather than words. Having more than satisfied the sitters, he withdrew inside the cabinet, but returned to the aperture again to renew the colloquy. While Mrs. Burns dragged the medium’s hands through the door of the cabinet into full view, “John King” also showed his at the window. The test was complete. The truth of Spiritualism and the honour of the mediums were vindicated, and every heart was filled with gratitude. “John” again retiring within the cabinet addressed the medium saying, “Well, Ted old fellow, give me your hand.” The medium, in his confused state, refused to withdraw his hands from Mrs. Burns’s grasp, who still occupied her position close to, the door outside of the cabinet, but ejaculated, “No, I won’t let go; let us have it right, strict test, or not at all” At last he was roused up, and received the hearty congratulations of his controlling spirits, as well as those of his visitors.

As a fact in nature that seance was more than the whole world of science can afford any satisfactory explanation; and as a moral truth related to mans eternal progress and divine destiny, it was indeed fraught with rich blessings to the thoughtful mind.

That this portrait of “John King” is not only a good likeness of a materialised spirit, which is at the same time a genuine manifestation of what it purports to be, our readers may entertain the most implicit confidence.

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MR. WILLIAMS, MEDIUM.

The gentleman in whose presence the spirit “John King” manifests as above described, is Mr. Charles E. Williams, a young man who about three years ago found, by sitting with a friend, that he had the gift of mediumship. He subsequently had a series of sittings with the family of Mr. Alsop (now of No. 46, High Holborn); which resulted in his full development as a medium. He then became associated with Mr. Herne; and these gentlemen practised as mediums under the name of Herne and Williams.

A few months ago Messrs. Herne and Williams separated, and now each holds seances on his own account. Of Mr. Williams’s success this number of the MEDIUM gives ample testimony.

THE SEANCE ROOMS AND CABINET.

That the reader who has had no experience in these investigations may better understand the circumstances under which this portrait of “John King” was obtained, we offer the following particulars:—

The seance rooms at 61, Lamb’s Conduit Street, are on the first floor, consisting of a front parlour communicating with the back parlour by folding doors. The doors towards the stairs are always locked during a seance to prevent any person coming in to simulate the phenomena or destroy the conditions. Against the wall of the back room, and facing the front room, stands a handsome wooden cabinet, made something like a wardrobe, and of the following dimensions: width, 6 ft.; height, 6½ ft.; depth from front to back, 29 in. It has a strong floor, which stands on four turned feet, and a strong wooden top, and is closed at back and ends. On the front are three doors, each 23½ inches wide. The middle one is fixed, and the two side ones open on hinges, and are supplied with bolts inside and out. In each door, 4 in. from the top, there is an aperture measuring 17 in. by 15 in., and each aperture is supplied with a curtain on the inside. In each end of the cabinet is a fixed seat, in which oblong holes are cut for the purpose of tying the mediums. The use of the cabinet is to enable the medium to be satisfactorily tied, that the phenomena may be tested; to partially intercept adverse influences that may proceed from the sitters, and to concentrate the influence of the operating spirits. When the materialisations take place in the light the cabinet affords darkness for that process to be accomplished. The medium is secured by a piece of thread, string, twine, tape, or other ligature suggested by investigators, being tightly tied round the wrist of each hand; after which the ends are brought through the holes in the seat, and tied with any number of knots underneath. Sealing-wax may be used to seal the string at any given points, and slips of paper may be put under the string, which, being found in their places after the experiment, shows that the wrists were not removed. These precautions are taken by hundred’s of investigators, who come to satisfy themselves that the medium has no hand in producing the manifestations. After giving this description some of the previous statements will become more intelligible, and the test conditions used in the following narrative will be thoroughly appreciated:—

A THIRD DAYLIGHT INTERVIEW WITH “JOHN KING.”

On the afternoon of May 1st, 1873, the following ladies and gentlemen met at Mr. Williams’s rooms, 61, Lamb’s Conduit Street, to obtain, if possible, a view of the spirit “John King” in broad daylight:—Lady Vere Cameron; the Rev. Sir William Dunbar, Bart.; Mrs. Macdougall Gregory; Mr. Clifford Smith; Mr. T. H. Noyes, B.A. ; Mr. H. E. Russell, Kingston-on-Thames; Mrs. Burns, Mrs. Jackson, Mr. Husk, and Mr. J. Burns.

A dark seance was held in the front room, at which very satisfactory phenomena occurred, and similar to that described in the account of Mrs. Campbell’s seance in another part of this paper. The party afterwards retired to the back parlour, allowing sufficient daylight to enter through the folding doors to render every object quite visible. Mr. Williams sat on the seat at the right end of the cabinet. The door slightly opened, and Mrs. Burns sat outside, holding Mr. Williams by both hands, which rested upon his knee, so that

she was absolutely certain as to whether he moved in any direction. A shawl was hung down over the opening of the door, to prevent the daylight from streaming in and disturbing the process of materialisation. The company sat in the form of a horse-shoe, the two ends of which approached the front of the cabinet. A few hymns were sung, to harmonise the conditions, and in the course of about fifteen minutes “John King” presented himself at the middle aperture, so as to be seen by all more or less clearly. Those nearest to the cabinet had, of course, the best opportunity of observing him. He withdrew and approached the opening again repeatedly, and talked to those present. The materialisation was attempted rattier hurriedly, so that the full details of the face were not so well developed as we have seen on former occasions. Sir William Dunbar was invited to approach the aperture and shake hands with the spirit, which he did. At the same time Mrs. Burns pulled the hands of the medium through the open door, showing them to the company while Sir William grasped the hand of the spirit. This was considered to be a most satisfactory test; but, to make it more certain, Sir William afterwards felt the hands of the medium, and was able to testify that they were not those, one of which he had just before grasped through the aperture. The seance was considered by all to be eminently satisfactory, and the conditions were of such a certain character that there could be no doubt as to the genuineness of the manifestations.

WHO IS “JOHN KING”?

This question might be put in another form: Who *was* “John King”? The spirit has repeatedly communicated that his name on earth was Sir Henry Morgan, and that he was a naval commander. In the 26th vol. of “Universal History, Ancient and Modern,” by William Mavor, LL.D., London, 1806, a footnote to the chapter describing the settlement of the West India Islands, contains the following sentences: “When a Spanish war broke out the Buccaneers were furnished by the English with regular letters of marque and reprisal. After the restoration of Charles II, the king gave orders that they should receive every encouragement and protection; and it is said, on pretty good authority, that His Majesty did not disdain to become a partner in the buccaneering business. About the year 1680 every measure was taken to suppress these pirates, and, in two years after, the most celebrated of the English Buccaneers, Sir Henry Morgan, who had been knighted for his eminent services in the business, was seized and sent prisoner to England.” The question arose whether the Buccaneer alluded to above was identical with the Sir Henry Morgan mentioned by “John King,” but it was remembered that the spirit said he lived on earth in the reign of Queen Elizabeth. On Saturday evening it was asked him whether he was the Sir Henry Morgan who operate against the Spaniards in Charles Second’s time. Neither the medium nor any one at the circle except the questioner knew the nature of the quotation, given above, nor was its import conveyed to “John King,” so that his answer could not be framed to evade the charge of having been a pirate.

His reply was, “No, I lived at an earlier time. Sir Walter Raleigh was a pal of mine.” In those days the operations of naval commanders were not controlled by very precise notions, and “John King” admits that he possessed a rather forcible and uncontrollable disposition. He is remarkably sensitive as to his reputation, and does not like to revive memories of the past, a feeling which his friends uniformly respect.

“John King” has acknowledged that he is the same spirit who conducted the manifestations at Mr. Koon’s spirit-rooms, in America, as described by Mrs. Hardinge, in her “History of Spiritualism.” He also manifested through the Davenport brothers, and recognised Mr. Hocking, at a seance in London; from having met him in a seance with the Davenports at Dresden. Such facts of recognition imply much as establishing the individuality of these spirits. “John King” talked to Mrs. Burns one evening, at Mrs. Perrin’s. A short time afterwards, at one of Mr. Williams’s seances, the spirit alluded to the conversation. Similar tests have been given of his being the same spirit who manifests through the mediumship both of Mr. Herne and Mr. Williams, He is assisted by “Katey King,” who was his wife in earth-life, and is still. She is a clever chemist, and was the discoverer of the spirit-light or lamp with which “John King” shows himself. “John” and “Katey King” their children, have also been seen materialised repeatedly. It is the younger “Katey” who materialises at Miss Cook’s seances. “Peter” is a spirit who aids “John King,” and calls him the “boss,” an Americanism for master or employer.

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