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DR. JOHN LAMOND



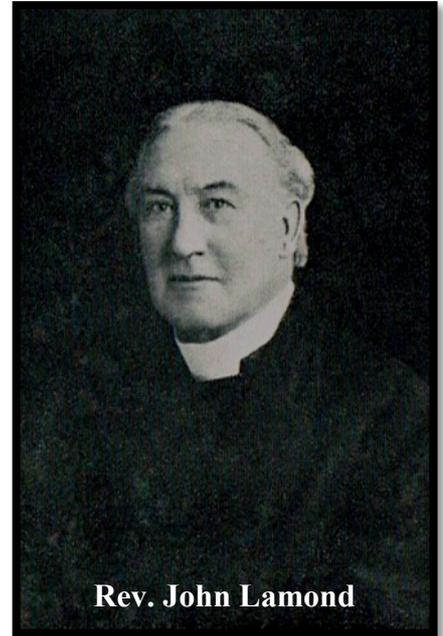
In the last issue of *Psypioneer* we published *Joan of Arc and Dr. Lamond*, taken from *Towards Eternal Day – from the psychic memoirs of a playwright* Graham Moffat. In this issue we draw attention to the life of John Lamond; below is taken from *The Two Worlds*, July 22nd 1932 page 470:

DR. JOHN LAMOND'S PASSING.

THE LAST EVENTS IN HIS LIFE.

THE REV. JOHN LAMOND, D.D., one of the most popular figures in English Spiritualism, passed to the Higher Life on Sunday, July 17th, after a short but severe illness.

He was feeling fit and well when, three weeks ago, our representative called on him to obtain what has proved to be his last interview. This will appear in *THE TWO WORLDS* next week as the third contribution to the series of interviews portraying "Spiritualism from all sides"—the second of which is published in the present issue.



Rev. John Lamond

Dr. Lamond spoke to our representative for over two hours, and then rushed off to attend a meeting of "The Seekers" He had been re-writing his autobiography when our representative called on him, and had laid it aside to chat on "the old days."

Then, a day or two afterwards, one of his friends wrote: "You will be sorry to hear that shortly after your visit Dr. Lamond had a severe attack of angina pectoris, which has left him very weak. He will write to you when he is stronger."

Later Dr. Lamond wrote to our representative, thanking him for the loan of a copy of Violet Tweedale's work "The Cosmic Christ"—a book which, alas! he did not live to read. He also enclosed an autographed photograph of Sir Oliver Lodge and himself.

"I am still very weak, but making some headway towards recovered health," he concluded.

Two days later he passed forward to the land of smiles. He was a great man, and there is no one in Spiritualism who can quite fill his place.

Dr. Lamond was another clergyman who investigated the case for Spiritualism, and, becoming convinced, sacrificed all to stand by the facts. He sacrificed a comfortable living in the Church to tour the country as an itinerant Spiritualist speaker, and endured many hardships. Settling down in London, he became familiar to the congregations at many Spiritualist centres.

He was a great follower of "Power," the control of Mrs. Morris. He had also a great respect for Joan of Arc and Arthur Conan Doyle, and wrote popular biographies of each.

Given to our representative a few days before his passing, his last interview, in which he told the story of his life, will be published exclusively in THE TWO WORLDS next week.

—s—

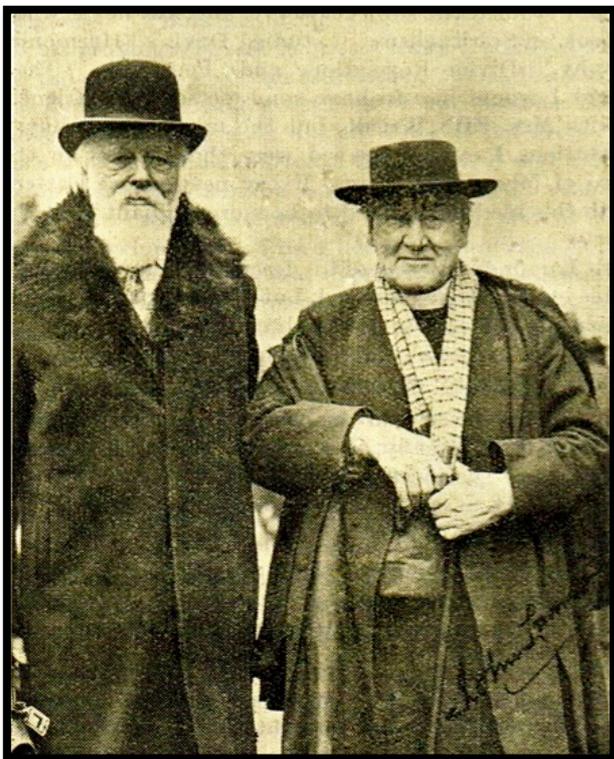
The journal's representative was James Leigh (1890-1962), a pen name for James Cumberbirch; he took his pseudonym from his mother's maiden name of Sarah Leigh.¹ He authored numerous books including the "Manual and Who's Who of Spiritualism and Psychic Research," published in 1936. He was editor of Prediction and during his career he was assistant editor of the "Two Worlds". Leigh was one of the first to undertake a detailed report into the alleged powers of the materialising medium Victoria Helen Duncan; the investigation took place on the invitation of the Manchester Central Spiritualist Church in 1932. Pspioneer has previously published Leigh's interview with Helen Duncan's control "Albert," please see Vol.6. No.2: February 2010.

Below is taken from the Two Worlds Friday July 29 1932 front page & pages 482-483:

DR. JOHN LAMOND'S LAST BOW.

His Views on Spiritualism's Future.

BY JAMES LEIGH.



On Monday, July 18th, Dr. John Lamond passed to the Higher Life. A few days previously he gave this—his last—interview to our representative. Two days before his passing he autographed the adjoining photograph, and sent it to Mr. Leigh. It shows him standing with his friend, Sir Oliver Lodge.

Not only is this the last interview with Dr. John Lamond, but the portrait is the last one taken.²

His passing came very unexpectedly, and was preceded by a very short illness. We, however, publish the interview as it was written—before Dr. Lamond's brief illness, and at a time when he was feeling exceptionally alive and well.

DR. JOHN LAMOND, who was one of the most loved figures in London Spiritualism, has certainly sacrificed much to advance its work. I was glad to hear, when interviewing him recently, that he is at present engaged in writing an autobiography, for it is good to know that, whether they are ever published during his life-time or not, the many important facts concerning his distinguished career are being put on record.

¹ James Cumberbirch: <http://www.cumberbatch.org/index.php/people/154-james-cumberbirch-private-dm2-168524>

² This photograph often carries the caption: Sir Oliver Lodge (left) and John Lamond leaving the Meurig Morris trial (April 5-19 1932).

Sitting in the study of his flat at Earl's Court, Dr. Lamond unfolded to me, very frankly, the story of his life. As a young man he wandered all over the North of England and Scotland as a Temperance advocate. Ever since he was 16 he had spoken in public, and on one occasion, when visiting Glasgow, he was allowed a week's holiday from his usual platform work to hear the speeches of the most accomplished orators.

"It was then that I first came in contact with Spiritualism," he said. "I saw a little bill which advertised a 'trance oration' to be delivered at the Trongate, Glasgow. It interested me deeply, but it was more out of curiosity than anything else that I wandered up several flights of stairs, and found myself at length in the hall where the lecture was to be given.

"A man came on the platform, and afterwards I learned he was Mr. J. J. Morse, the renowned trance medium, and former Editor of THE TWO WORLDS. He delivered an oration which probably lasted an hour. It was one of the most extraordinary addresses I have ever heard, not only from the literary and constructive standpoints, but also on account of the deep insight and knowledge displayed. At the close I went up to discuss with him certain points which had arisen in the course of the oration. To my great surprise he told me he did not know a single thing about them, and certainly our subsequent conversation confirmed that view.

"I did not know what to make of it all. When he was normal, I felt I was at least as learned a man as Morse, but when he went into trance and passed under the influence of a spirit whom I later knew as 'Tien Sien Tie,' he was intellectually far the superior. They saw I was interested, and I was invited to attend that night a seance at James Bowman's house, where Morse again went into trance.

"Another surprise awaited me, for, far from hearing the philosophic address which I had anticipated from my earlier experience, I was greeted by a personality whose wit and spontaneity were marvellous in the extreme. This was the 'Strolling Player'—another control.³

"The upshot was that I became so interested that arrangements were made for me to attend a seance at which David Duguid was to be present. I saw him tied to an old-fashioned arm-chair, and the knots were sealed with wax. Then the lights were lowered, but there was always sufficient illumination left to see the medium's arms tied to the chair. Sitting by his side, I had a remarkably good view of the whole of the proceedings.⁴

SPIRIT PAINTINGS PRODUCED.

"Previously a palette and brushes had been placed on an adjacent table. I was asked to tear a corner of the card on which a painting was to be executed, to ensure no duplication, as only my piece would fit into the space. I do not remember exactly what time the phenomenon occupied, but I saw the brushes stand up and I heard them dabbing on the card. They produced this beautiful picture which I have here on my

³ James J. Morse, Tien Sien Tie etc please see: *Psypioneer* Vol. 8 No. 10 October 2012: <http://www.woodlandway.org/PDF/PP8.10October2012.pdf>

⁴ Ernest Thompson donated numerous items to the Britten Memorial Museum, for example a spirit painting through the mediumship of David Duguid, done in five minutes in complete darkness independently of the hands of the medium. Information on David Duguid can be found in "Pioneer", Vol. 2, No. 4, July 2015: *Trance & Direct Spirit Art – David Duguid*: <http://www.snu.org.uk/spiritualism/pioneer>

mantelpiece. I remember that James Bowman and Hugh Nisbet, the publisher, were present at this seance. After the production of the picture they went on with the dictation of some book about Egypt.

“I went out and bought four books on Spiritualism, and I remember I was very fortunate in my choice—‘The Arcana of Spiritualism’ (by Hudson Tuttle). ‘The Seers of the Ages’ (by Dr. J. M. Peebles). Cora L. V. Tappan’s ‘Discourses,’ and David Duguid’s ‘Hafed, Prince of Persia.’

“These four books I bought, and I never again entered a seance room for thirty-seven years. However, during all this time I studied the subject deeply, and was never without a book on Spiritualism. I studied Davis’s ‘Harmonial Philosophy,’ ‘Divine Revelation,’ and ‘Penetralia.’ Then I thought I would like to have some personal experience. I sat with Mrs. Etta Wriedt, but the most extraordinary manifestations I ever witnessed were those I saw in the presence of Mrs. Harris-Kay. Every new seance I attended with this medium seemed to be more brilliant than the last.”

Dr. Lamond proceeded to describe some of the remarkable evidences he obtained, but lack of space prevents their inclusion. He spoke of his subsequent travels in France where he went specially to obtain the material for his interesting biography of that great medium, Joan of Arc.

So immersed did he become in Spiritualism’s work that eventually he gave up his church at Edinburgh, and sacrificed a comfortable livelihood to tour the country as an itinerant speaker on behalf of the Spiritualist Movement.

Settling down in London, he wrote a biography of the late Sir Arthur Conan Doyle—and his book, published last year, met with warm commendation from every quarter.

THE DESTINY OF SPIRITUALISM.

When I asked Dr. Lamond what deep conviction his Spiritualistic researches had brought home to him, he said, “I believe we are living in a New Age. At the end of every two thousand years there has always been historically a great uplift in humanity. In another sixty years we shall have reached the two thousand. There are already many indications of a great change. The dogmas of the Church are gradually dying away, and so-called ‘new’ conceptions are springing up. Now, I believe very firmly that in fifty or a hundred years theologians will be talking about the ‘ether’ and ‘vibrations.’ and so on. Survival and the possibility of communication with those on the other side will have become a commonplace belief. The power of prayer and of love will be far more emphasised than is the case to-day. All this will not come in a moment, mark you. I may say that I see behind all dogma a great truth that has become stereotyped and lost its potency through constant reiteration. Spiritualistic knowledge can bind us back to many of these realities.

“Do you think Spiritualism will in due time be preached inside the churches?” I asked.

“I don’t think the day is far off when a considerable section of the clergy will accept Spiritualistic knowledge,” said Dr. Lamond. “The tendency is now definitely in that direction.”

“Do you think the Churches will swallow up the Spiritualist Movement?”

“Oh, no! I recognise the tremendous influence of the Church and the great work it has done and is doing, but I believe that if you gave spiritualism over to the Churches to-morrow they would fail to appreciate its true significance. That is the value of the Spiritualist organisation outside the Churches. But in a gradual fashion the Churches are being brought to see the great value of Spiritualism, and once they realise its power and commence preaching it from the pulpit with true understanding, it will never be lost. The Church is always slow to act, but once it grasps a truth it never lets go. Once they get a true appreciation of what Spiritualism is, and fully understand its vital message, they will perpetuate it. It is bound to go on and on. But you always need the outside independent organisation to agitate when injustice is done, and to stir up enthusiasm. And to me Spiritualism is the sublimest fact of the present century.”

When a man gives up livelihood, cuts short old associations that have with the passing of years become very dear to him, and even runs the risk of losing his material happiness and his dearest friends—he is usually moved by some great power outside himself, and to which he must needs be subject, unless he sells his soul.

For years Dr. Lamond studied Spiritualism, knowing all the while that he would eventually have to choose between that humble, unpopular movement and his Church. Few people know of his sacrifices, and he is himself the last to voice them. Yes, he chose the most difficult path that is open to men—the way of self-sacrifice, but in so doing he found redemption and a great peace of mind.

He is another of the clergy who decided to sincerely investigate Spiritualism before superficially condemning it. That simple decision changed the course of his life.

The issue continues:

DR. JOHN LAMOND—HIS MEETING WITH ROSEMARY.

By F. H. WOOD, Mus. Doc.

IT would be presumptuous of me to write an appreciation of the late Dr. Lamond, for I met him only once; but that solitary occasion—planned [sic], as I was told afterwards, by our mutual spirit-guides—will always remain in my memory as one of the most helpful in my psychic career.

On Sunday, November 18, 1928, Dr. Lamond addressed a public meeting in a certain town in the North of England, and I was invited to support him on the platform. Two days afterwards, knowing of my writings on Rosemary's mediumship,⁵ Dr. Lamond invited us both to tea at the house of a mutual friend. Those were the early days of Rosemary's development, but his kindly courtesy placed her at ease immediately, and after tea we held a short sitting which even the noise of passing trams did not seriously affect.

Lady Nona, Rosemary's guide, whose sayings are well known to readers of this journal, at once came through and wrote:—

⁵ Photograph shown of Rosemary is archived in the Britten Memorial Museum at the Arthur Findlay College, Stansted. On the back it states: Portrait of “Rosemary,” a new writing and trance – control sensitive, of Blackpool. To E. W. Oaten. Esq, with Dr. F. H. Wood's compliments Sept 2. 1929.”



“It is a great privilege to be here to-night, and to write in the presence of this great teacher on your side. Dr. Lamond, I have a message for you from a man whom you knew in your youth.”

Nona proceeded to write the message— an evidential one from Dr. Lamond’s former minister, who had taught him his earliest lessons from the Bible. Much of it was personal and private to Dr. Lamond, but the following may be quoted from “The Rosemary Records” as being of general interest:—

“His teaching in those days was of a just and loving God. But one Who was very severe rather than loving. Now he says that he has long realised how wrong was his conception, and how bitterly he regrets the lost opportunities for helping and comforting those he used to teach. He is now with you as one of your guides, and has every confidence in the ultimate success of this great movement.”

The written message was followed immediately by Lady Nona’s trance-control. She answered several questions

put to her by Dr. Lamond, especially on her earth-association with Egypt, long ago. No useful purpose could be served, she told him, by resuscitating any bygone civilisation. Egypt had been great in the material sense, as were most civilisations of former times. If only people to-day could be made to realise how short their earthly pilgrimage was in comparison to their spiritual development, they would think less of material and more of spiritual greatness. Answering a further question by Dr. Lamond on the earth-cataclysms which were at that time alleged to be impending, Nona replied that she saw no indication of unusual physical calamities. There would be a tremendous mental upheaval in men’s minds in the near future: a great shaking-up and readjustment of ideas; and we ought to feel proud, said Nona, “To be living on the earth at this time. The opportunities for service were so great, and the effects of our work would be so far-reaching.”

As Rosemary returned to normal consciousness, she felt that Nona was disappointed at not being able to hold control any longer under the noise of the traffic outside. But Dr. Lamond seemed most interested, and shortly afterwards bade us an affectionate farewell. He spoke encouragingly to Rosemary on her great gift, which “would develop,” he thought, “rapidly in country places where she could be among the quiet hills.” It was altogether a memorable two hours, spent in the stimulating company of a fine soul and a real spiritual Greatheart.

On his return to London, Dr. Lamond sent me the following letter:—

“DEAR DR. WOOD,—The message given me last night by your friend was altogether remarkable. I recognised the sender at once. This young lady has in my judgment distinct psychic gifts. With all kind regards. Yours faithfully, JOHN LAMOND.”

He was good enough to add, for postscript: “It has been a great privilege for me to meet you: I trust not for the last time.”

Dr. Lamond’s hope has not been realised, for his passing on July 17 last has made its fulfilment impossible on this side.⁶ That we shall meet again, either in our psychic contacts or on the other side (or even both) I am as certain as that I write this record. He sacrificed much, preferring to “lay up his treasure in Heaven.” God will see to it that he has his full reward.

The issue concludes:

MEMORIAL SERVICE AT FORTUNE THEATRE.

A SPECIAL Memorial Service to Dr. John Lamond was held at the Fortune Theatre on Sunday night last (writes our London correspondent). Mr. Laurence Cowen presided, and special messages were read from Sir Oliver Lodge and Mr. Graham Moffat. Nearly every Spiritualist of note in the London area was present at the service, which marked a very impressive tribute to Dr. Lamond's memory.

The theatre provided a most impressive picture. Though the weather was dreadfully inclement, the auditorium was packed, every seat being occupied and many standing. The stage was also filled, as the several speakers and other of Dr. Lamond’s friends, some fifteen in number, occupied the chairs, forming a half-circle background to the Chairman’s seat and table, on the right of which sat Mrs. Meurig Morris. A great quantity of magnificent lilies were banked up in front of the Chairman’s table and on the organ. The view from the auditorium was superb, with its purple velvet curtain stage background.

The atmosphere was noticeably electric, and many psychics present were enraptured at the forces they felt. Dr. Lamond was seen by many, standing side by side with Sir Arthur Conan Doyle, facing the congregation. It is interesting to note here that Lady Conan Doyle sat next to Denis Doyle on the stage, but the other members of the Doyle family occupied a private box, all having accompanied Lady Doyle from Crowborough specially to be present, and returning there after the service.

It was a delightful assembling of the dear Doctor’s friends, and to listen to the spoken tributes was a glorious experience. Even “Power,” who only stayed 20 minutes, made significant references to his passing and his continuance in the work he had been doing.

⁶ A point of reference: We can note at the start of the article John Lamond died on July 18th, later July 17th is given. Lis Warwood confirms that he died on July 18, 1932, not July 17. John Lamond: GRO Deaths Sep 1932 Kensington 1a 98. National Probate Calendar (Index of Wills and Administrations 1858-1966: “LAMOND the Reverend John of 11 Coleherne-mansions Bolton-gardens West Earls Court Middlesex died 18 July 1932. Probate London 8 September to Walter Oliphant solicitor James William Herries journalist and Alexander Wallace Taylor solicitor. Effects £1987 3s 4d.”

“I am very proud to have provided such evidence of the love Dr. Lamond inspired in all who knew him, and of the reverence in which we held him—and his continued presence,” Mr. Cowen said to me at the conclusion of the service.

—§—

Some further information on the above article: “Dr. John Lamond—His meeting with Rosemary,” by F. H. Wood may be helpful.

Lady Nona became Rosemary’s guide in October 1928, Nona’s utterances became known as “The Rosemary Records” which were received by writing and trance through Rosemary. Six series of the Records were published in the *Two Worlds*; an outline of Nona’s “Earth-story” was published in the *Two Worlds* May 22nd 1932. Below is a short quote from an article by Dr. Wood which gives some background to Lady Nona taken from the *British College of Psychic Science Quarterly Transactions* Vol. XI. No.3. October 1932:

In an article on Evolution and Reincarnation, which appeared in this journal for April, 1931, I quoted a number of statements given in trance-speech and automatic writing by an Egyptian guide called “Lady Nona,” through an English girl called Rosemary. The Editor added a note at the end of the article, in which he stated, “We do not as yet know enough to determine how far the messages which come through this medium represent the thought of the communicating Intelligence.”

Mr. De Brath’s comment was quite fair. The identity of spirit-guides is always a difficult question, but when they claim to have lived their Earth-life thousands of years ago, the problem becomes more difficult, for few or no records remain to test their statements. Dr. Neville Whyman has, through direct-voice mediumship, contacted a spirit, who might have been Confucius, speaking in a Chinese idiom used about 500 B.C. “Lady Nona,” the guide of Rosemary, claims to have lived in the time of the Pharoahs [sic], probably some 800 years before the time of Confucius. If her statement be true, Lady Nona is probably one of the most remote spirit-guides actively associated with modern research. Her alleged Earth-life antedates that of Malachi, the famous “Imperator” of Stainton Moses, by nearly a thousand years. Such a remote Earth-association might help to explain the mature wisdom of Lady Nona, as shown in her teaching, and also her views upon such issues as Reincarnation, both of which were quoted in my former article.

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Published below is taken from *The Two Worlds*, Friday July 22nd 1938 front page; a lecture by Dr. Frederick Herbert Wood given at the 'International Institute for Psychical Research,' on July 14th 1938. The Institute was established in 1934 for the purpose of investigating psychic phenomena, primarily by the method of scientific research. In 1939 the 'British College of Psychic Science,' and the 'International Institute for Psychical Research,' amalgamated forming the 'International Institute for Psychic Investigation'. For further details please see *Psypioneer* February 2011. The image shows the International Institute for Psychical Research Ltd. Walton House, Walton Street, London S.W.3



Ancient Egyptian Language Recorded *The Rosemary Mediumship*

ON Thursday, July 14th, Dr. F. H. Wood and Rosemary visited the International Institute for Psychical Research, where the former gave a lecture on "Some Features of the Rosemary Case." There was a large audience, and Shaw Desmond, who took the chair, referred to his personal interest in the Rosemary case. It had challenged the attention of Egyptologists and had so far received no answer to the challenge.

Dr. Wood said that the chief feature of the case was that it had proved the fact of extended survival by restoring knowledge, which had apparently perished for all time, of the lost speech of ancient Egypt. Since it began in 1931, a steady stream of Egyptian had been recorded and translated, not with the help of Egyptologists, but by their textbooks, which did not show the stupid prejudice some of these men had shown. He himself had been forced to take up the study of the language a year ago, but not until over a thousand phrases of xenoglossy had already been recorded. The earlier translations of his colleague, Mr. Howard Hulme, recorded in their book, *Ancient Egypt Speaks*, had been of the utmost importance. They showed how closely the xenoglossy followed the known outlines of graphic or hieroglyphic Egyptian, which it supplemented with the hitherto unknown or vocalised Egyptian.

He divided the xenoglossy into three sections. First, there was the unrelated kind, which was fairly easy to translate, but showed no link with the circumstances of the sitting; secondly, the responsive and related kind, which consisted of answers in Egyptian to questions, both prepared and unprepared. A most interesting third type was the "Bi-lingual" phrase, in which the English translation either preceded or immediately followed. Language-test 1,001 was of this type. Nona had just said: "You see, Doctor, if we were to give 100,000 such tests, they would have no more value as evidence than the 1,000 we have just completed." She then spoke ten phrases, two of which, "ä-héfn" and "ä-zóont," meant "100,000 would have the same value."

Dr. Wood showed on the screen many other phrases of this Bi-lingual type, including the latest recorded on July 2nd, 1938. He explained that some discussion took place between Dr. Fodor and himself and Rosemary as to whether a new gramophone record could be made to supplement that made on May 4th, 1936 and which forms the basis of a chapter in *Ancient Egypt Speaks*. Rosemary and Nona were unwilling at first, but on finding that Nona was ready to do it, Rosemary gave way. She said: “*And now, if you please, we will put the matter entirely out of our minds.*” A moment later she spoke three short phrases, “*zä hämä tēm. Deen oót, Kón.*” These were translated the next day and shown the following result: “*Cause to tread out the whole thing—this other—That is all.*”

They had kept their mutual promise not to discuss the new record again until the experiment was made, and he was glad to say it had been made that morning at the Institute with complete success. No one could tell what was on the record until it was translated, but Nona had told him, just after the experiment, that it contained, among other things, a tribute to the work of the Institute, a general statement on psychic development, and of this case in particular, and, finally, an expression of indignation at the difficulties they had met at the hands of Egyptologists. It would be interesting to see how far this forecast agreed with the subsequent translations.

At the end of the lecture, Dr. Fodor relayed the new record on a loud-speaker at the end of the room, and the audience listened with close attention to this strange language from Ancient Egypt.

Several questions after the lecture showed how keenly the audience had followed Dr. Wood’s points. Rosemary herself answered most of them, quietly and simply.

Dr. Wood concluded by extending an invitation to the British Museum authorities to test the new record for themselves. He would like them to translate it if they could, and to compare their translations with his own, which would be made during the next few weeks.



F. H. WOOD, Mus.D.
Miss D. “Rosemary’s” recorder.

—§—

Although a poor recording, part of the original record is available on YouTube thanks is due to Raymond Donovan who was custodian of Dr. Wood's papers and recordings in the 1960's.⁷

Skeptic's Dictionary on Xenoglossy (putative phenomenon in which a person is able to speak a language that he or she could not have acquired by natural means) brings some more challenging information.⁸

In later issues, we will give more information about the "Rosemary" controversy, the disputed Ancient Egyptian, and the surviving gramophone record now at the College of Psychic Studies.



⁷ "Rosemary"; The Speech of Ancient Egypt, 18th Dynasty: <https://www.youtube.com/watch?v=6SM4IQ6BVqs>

⁸ Xenoglossy: <http://skepdic.com/xenoglossy.html>

MEURIG MORRIS

Louisa Anne Meurig Morris was reportedly born in 1899 in the south west of England, but there are few accounts available about her early development, and her work, given her immense popularity as a well-known trance medium.

However our colleague Lis Warwood writes:



“The research I have done establishes that she was born Louisa Ann BAYLIS on 17 November 1899 in Evesham, Worcestershire (GRO Births Mar Q 1900 Evesham 6c 343) the daughter of Frederick and Ellen Baylis.

Contrary to certain statements she made, her father was not a manager of a market gardens, he was, throughout most of his working life, a market garden labourer (see for example, 1901 & 1911 Census records). He was also born in Evesham, Worcestershire, while Louisa’s mother was born in Bidford, Warwickshire.

Confirmation that her maiden name was Baylis is also contained in the court records. I note that in the *Lincolnshire Echo* of 13 April 1932, it is recorded “. . . the judge requesting the recall of Mrs Morris, who was asked what her maiden name was. She explained that it was

Louisa Ann Baylis, and that she began using her husband’s name of Meurig in 1928, because there was another medium named Lilian Morris.”

She married William Meurig Morris in 1918 (GRO Marriages Sep Q 1918 Kings Norton 6d 295). By 1930, William Meurig Morris and Louisa Ann Morris were residing at 19 Archibald Road, Islington.

Interestingly, after the 1935 South African Tour, Louisa and her husband William Meurig Morris actually lived for some years at the same address as Laurence Cowen: In 1935 at 6 Ellerdale Road, Hampstead, in 1936 at 1 Campayne Mansions, Hampstead, and in 1937 and 1938 at 60 Priory Road, Hampstead. Cowen died 7 October 1942, at Hampstead General Hospital.

Louisa Ann Morris died age 92 in 1991 (GRO Deaths November 1991 Kensington & Chelsea 13 1652: Birth Date: 17 Nov 1899).”

Meurig's portrait and the four images of her trance control shown below are taken from *Psychic Science* Vol. X No. 3. October 1931 and randomly placed. Quoted below is taken from *Gale Encyclopedia of Occultism & Parapsychology* 5th edition:



“Some signs of Morris’s psychic gifts were noticeable at an early age, but they were stifled by an orthodox education. However, she began to develop rapidly after a first séance with a direct voice medium in Newton Abbot in 1922. Within six weeks she went under control. “Sunshine,” the spirit of a child, spoke through her, and “Sister Magdalene,” the spirit of a French nun, assumed charge as principal trance control. The prediction came through that Morris would be trained for the delivery of teaching by a spirit called “Power.”

“Under the control of “Power,” the medium’s soprano voice changed to a ringing baritone, her mannerisms became masculine and priestly, and the teachings disclosed an erudition and sophisticated philosophy that was far above the intellectual capacities of the medium.

“In 1929, Laurence Cowen, well-known author and playwright, came in contact with Morris. “Power” convinced him of the truth of survival and filled him with a missionary spirit. Hitherto an agnostic, Cowen became a convert to Spiritualism, associated himself with Morris, and arranged a long series of Sunday meetings in the Fortune Theatre in London for the general public.⁹ Wide publicity accompanied the sermons for some time in the press. Public attention was further aroused by the provincial tours Cowen arranged at great personal sacrifice.”

Nandor Fodor who is noted elsewhere in this issue in connection with the Rosemary mediumship, most probably wrote the above account of Morris. Note in his book *These Mysterious People*,¹⁰ published by Rider & Co, London quoted from pages 236-238:

I heard “Power” on many occasions. Once I have been sitting close to Mrs. Morris on the stage. I was struck by seeing her eye muscles in continual play while her eyes were shut. You cannot move your eyeballs without contracting and dilating the pupil. I wondered what did it mean. Could “Power” see through the closed eyelids, so keeping up with the audience that magnetic touch with which no great orator dispenses? A paleontologist is able to reconstruct an extinct animal from a single bone. I wondered if from a close study of Mrs. Morris’ mannerisms, but mostly from the remarkable play of

⁹ Later the Aeolian Hall, Bond Street, London was also used.

¹⁰ *These Mysterious People* contains twenty-five articles originally written for Northcliffe Newspapers, Ltd. They first appeared in the Bristol Evening World in April and May 1934.

her facial muscles, the general movements of her body and the distention of her lungs a physiognomist or a physiologist could not draw some definite conclusions as to the physical appearance that they suggested "Power" to have had.

Mentally, Mrs. Morris appears to reap a harvest from "Power's" visitations. Though she cannot remember the subject or substance of "Power's" address when she comes out of trance, she receives unconscious education. In ordinary conversation, as she admitted to me some time ago, she may find herself uttering answers which she could not consciously think of and which apparently proceeded from the subconscious stratum of her mind. "Power," in fact, is foreseeing the day when it will not be necessary to entrance her for public speaking. He says that when the bridge between the physical and the higher mind would be made, as it eventually would, all the knowledge which was uttered through her would become accessible to her. He ("Power") would then become able to use her in a perfectly normal way.



If this stage will be reached "Power" will have an added difficulty in convincing people of his independent existence. His missionary efforts will stand out even then undoubted. Why should they be thrust upon an unheeding world?

The question is deeply bound up with the fundamentals of Spiritualism. There is a living force in the spiritualist movement which fills its workers with apostolic zeal. They claim more than a belief in the teachings of the Nazarene. They claim to *know* their truth. They take it as a sacred duty to convince the world of their practical demonstrability. This mighty urge has never been sufficiently dwelt upon by the critics of Spiritualism. Yet this is the sole secret of its growth and spread. Money there is none in it, only labour and sacrifice. No fortune is made by famous mediums, just a bare living. And if the best speakers, who have made a special study of their subject for years, average £1 per lecture, they do quite well. The thing is not done for personal gain. It is done for a Movement which, they fervently hope, will conquer the world and make it a better place to live in.

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In April 1932 Morris sued the Daily Mail for displaying a poster reading "Trance Medium Found Out." Harry Price in his *Fifty Years of Psychological Research*, published in 1939 by Longmans, Green and Co under Chapter XII heading, "The Law and the Medium," pages 229-231 gives a good overview of the case which brings out some significant points of law – this case held none of the usual hallmarks of the Vagrancy Act – mediumship could be genuine:

A MEDIUM STRIKES BACK



Another *cause célèbre* which made history was the action of Mrs. Louisa Anne Meurig Morris, a trance medium, who sued the *Daily Mail* for alleged libel. In January, 1931, Mrs. Morris began a series of Sunday evening services at the Fortune Theatre, London. Her trance addresses, purporting to be delivered through 'Power,' her 'spirit control,' attracted considerable attention. In reporting these addresses the *Daily Mail* had issued a contents bill bearing the words: 'Trance Medium Found Out.' The alleged libel was in the wording of this bill, and in an article recording the proceedings at the Fortune Theatre.

The *Daily Mail* pleaded justification and fair comment on a matter of public interest. Mr. Norman Birkett, K.C., appeared for the *Daily Mail*, and Sergeant Sullivan, K.C., represented Mrs. Morris. The case¹¹ was heard before the late Mr. Justice McCardie and lasted eleven days, from April 5 to

April 19, 1932. Among the witnesses for the plaintiff were Sir Oliver Lodge and Lady Conan Doyle.

The Meurig Morris case was remarkable for three things: Mr. Justice McCardie's summing up; the medium's dramatic outburst on the last day of the trial; and the wording of the jury's verdict. The Judge ruled that the matters in question were of public importance on which a defence of fair comment could be based. He asked the jury to consider whether Mrs. Morris could in fact convey messages from the dead; whether she was a genuine medium; and whether she honestly believed that she could do what she claimed. If she were honest, she ought to be vindicated; if she were dishonest, she ought to be exposed.

During the Judge's summing-up, he happened to point to Mrs. Morris with outstretched hand, whereupon she slowly rose and, apparently in trance, said in the deep voice of 'Power': 'Hearken to my voice, Brother Judge.' Obviously astonished, Mr. Justice McCardie ordered her to be removed from the court. When she was approached the same deep voice said: 'Do not touch her till I have left the body.' Mrs. Morris was carried to an anteroom where she remained unconscious for two hours. The case was adjourned for fifteen minutes, when the judge resumed. He said: 'I hope I have not upset the feelings of anyone unnecessarily, but as a judge I care not for all the

¹¹ See *The Times*, April 6, 7, 8, 9, 12, 13, 14, 15, 16, 19, 20, 1932.

incarnate or discarnate spirits in the world . . . though there may be ten thousand million discarnate spirits around us.’



The jury’s verdict was: ‘We find for the defendants on the plea of fair comment on a matter of public interest, but we do not consider that any allegations of fraud or dishonesty have been proved.’ Whereupon the Judge ruled that there must be judgment for the *Daily Mail*. Mrs. Morris appealed and, after a hearing of four days, the judges (Scrutton, Lawrence and Greer) dismissed the appeal. The case was taken to the House of Lords, where the appeal was again dismissed.

The lay Press and legal journals gave great prominence to the case. The *Law Journal*¹² regarded it as ‘a notable event, and, quite irrespective of the verdict, marked a tremendous advance, not only in spiritualism, but in toleration. . . .Another curious fact appearing from the trial and in the course of it is that the jury might be expected to find that a “discarnate spirit” might transmit messages through a medium.’ In the following

issue of the *Law Journal*,¹³ in an article ‘Evidence and Psychic Phenomena,’ it is stated that the jury’s findings in the Morris case were being hotly discussed in legal circles as to whether the verdict was legally sound. The article, which is entirely sympathetic to Mrs. Morris, emphasizes ‘the astonishing interruption of the summing-up.’ The journal continues: ‘We find it frankly incredible that any litigant, if conscious, would have the effrontery to attempt a “stunt” of that sort at such a moment. Apart from the gross contempt of court which would be involved, it would be such singularly bad tactics. As it was, who can say what influence it had in persuading the jury to a verdict, which, whether technically correct or not, most people will probably think achieved substantial justice?’

—§—

¹² April 23, 1932.

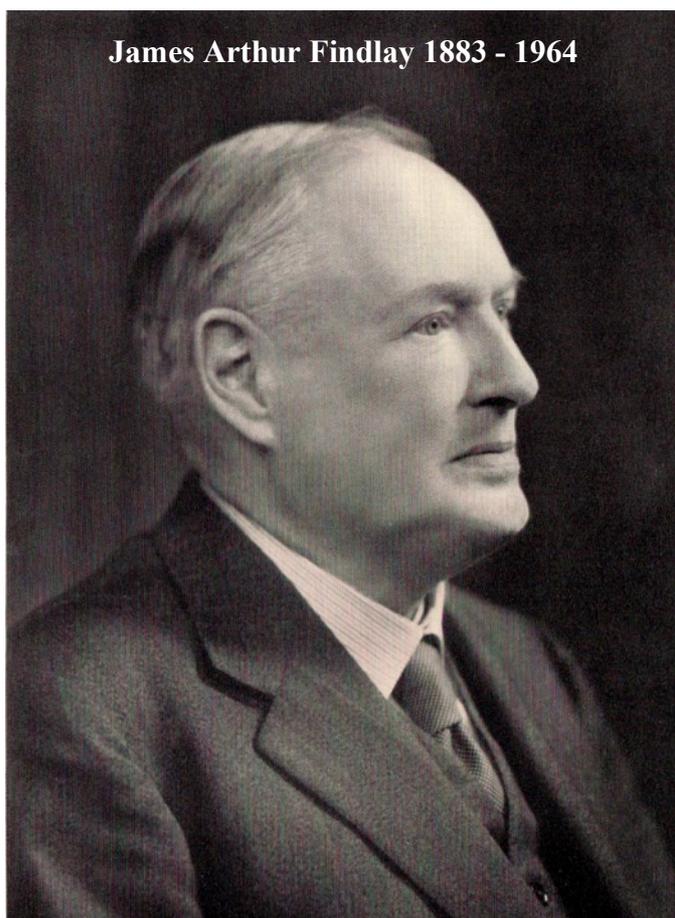
¹³ April 30, 1932.

Harry Price notes, "The case was taken to the House of Lords, where the appeal was again dismissed" the appeal hearing started on Tuesday February 7th 1933 the alleged libel was as noted contained in a bill issued by the Daily Mail on January 26th 1931. The appeal was dismissed with costs on Monday February 20th.¹⁴ The House of Lords appeal is covered in *The Two Worlds* February 17th & 24th 1933; any reader wishing a copy in PDF please contact the editor.

As a point of interest a short note appeared in *The Two World*, July 16th 1932 page 5:

MEURIG MORRIS APPEAL

J. ARTHUR FINDLAY ONLY ONE TO OPPOSE



James Arthur Findlay 1883 - 1964

The Defence Committee which met on Monday at the Fortune Theatre decided to take the Meurig Morris case to the House of Lords. This meeting was attended by several prominent Spiritualists who were all agreed on this course, with the exception of J. Arthur Findlay, who opposed it.

He pointed out, that if the House of Lords reversed the decision of the last Court of Appeal, it would be almost impossible even for Spiritualists to publish the exposure of fraudulent mediums.

Following Mr. Findlay's speech, Col. F. A. Wilson, who was a member of the British College, rose to support the resolution taking the appeal to the House of Lords. In concluding his speech, he said, "We must fight

for the truth, fight for it always. Truth will conquer in the end." Just as he had said these Words, he slipped back into his chair in a state of collapse and died.

¹⁴ *The Two Worlds* February 24 1933: "THE LAW JOURNAL COMMENTS. THE libel suit of Mrs. Meurig Morris is the subject of some comments in the current issue of the Law journal. The newspaper observes:—

"The House of Lords are engaged in this difficult case on innuendoes in a libel action, and though it would be improper to express any opinion on the main issue, it is of interest to see how the case has got so far. . . . It is, of course, for the Judge to say whether the words complained of are capable of defamatory meaning. If he says they are, it was for the jury to decide whether on the occasion when they were used, they bore it. On the report before us, the verdict of the jury did not seem to give a clear answer to this question which it was their function and duty to return. It is certainly a nice point whether 'Trance Medium Found Out' means 'her methods are revealed,' or 'her methods are revealed and shown to be dishonest.'"

An announcement was made in *The Two Worlds*, February 17th 1933 by Laurence Cowen:

FORTUNE THEATRE SERVICES.

ANNOUNCEMENT OF TEMPORARY SUSPENSION.

On Sunday evening last (the 12th inst.) Mr. Laurence Cowen, who presided as usual, made an important announcement in respect of these services, now in the third year of their continuous operation.

After reading the Lesson, Mr. Cowen said:

“This theatre, which I built a few years ago, has just been sold, and my association with it ceases from the end of this month. This necessarily means the early temporary discontinuance of the Sunday services, but it will only be temporary. I hand it over to the new proprietor as from the end of this month, so the final service in the Fortune Theatre will take place on Sunday, the 26th instant.



“This enforced transition provides the much-denied opportunity for us to give effect to ‘Power’s’ promise to greatly develop our work and to provide a Centre from which his teaching and campaign can be more efficiently and more appropriately carried out than in a building generally devoted to such very opposite purposes.

“Matters are already well forward for the provision of ‘Power’s’ new home—a temple which shall be worthy of his lofty purpose and provide exceptional opportunities to his followers, here and throughout the world, to meet, co-operate, and co-ordinate in promoting that Universal Brotherhood among men, irrespective of race, colour, and creed, which represents his mission to our world.”

Subsequently from October 22nd 1933 the meetings were taken at the Aeolian Hall, Bond Street, London, which became the future venue for the meetings. Meurig’s long uninterrupted series of meetings at the Fortune Theatre had ended in March. Below is another interview by James Leigh which sums up the Meurig Morris story so far, taken from *The Two Worlds* September 22nd 1933 page 733:

THE STORY OF “POWER” AND HIS MEDIUM

THE announcement that Mrs. Meurig Morris is to resume her propaganda work in new headquarters situated in London is both welcome and surprising: welcome in so far as her many followers will appreciate this further opportunity of hearing her discourse under the influence of her famous control, and surprising in the form that her new activities will take.

While one does not wish to make invidious comparisons, the fact is, however, obvious that during the past few years Mrs. Meurig Morris and her colleague have done more to spread the religious aspect of Spiritualism than any other propagandists. Their

work, while sufficiently sensational to be attractive, has yet displayed no evidence of shallow-mindedness, and so far from repeating themselves, time and again Mrs. Morris' inspirers have struck out into new fields of inquiry.

For days she was the centre of public interest. She takes her place alongside Emma Hardinge Britten, J. J. Morse, and other notable Spiritualist speakers as one whose addresses were sufficiently striking to merit recognition in the national press.

The circumstances attending the production of the Columbia gramophone record of "Power's" voice and message were such as to compel widespread attention, and the record itself has circulated among many hundreds of homes.

Her remarkable "Movietone" picture created another sensation—but the sensation was incidental, the message being broadcast in cinemas throughout the country. The historic libel action and the world-wide comment which follow in its wake were responsible again for turning men's minds to the claims of mediumship, and they were able to perceive from evidence offered in court that Spiritualism was a matter-of-fact subject.

I have vivid recollections of the interview I had last year with "Power"—the first, I believe, that he has given. My request was referred to the guides of the medium, and in that way I was told duly reached "Power," who consented to meet me. Accordingly, one evening I was present at a small séance which commenced with the singing of a hymn, during which the features of the fair young medium became transformed before our eyes. Her face seemed to stiffen and become elongated; her hands impulsively sought the lapels of her dress. Then in clear, ringing tones the voice of "Power" broke the stillness of the room announcing that he was ready to answer questions. There followed a dramatic interview.

Among other things, the personality known as "Power" announced that he had been in touch with his medium since her early childhood, that he was but one member of a group known as the "Power Circle," and that he spoke as the voice not of one, but of many. It was the purpose of that Circle to bring to the earth a realisation of the universality of all religions, and a recognition of the "great Christ Spirit which has manifested since the world began."

They were interested also in securing the religious freedom for those who were fighting for the recognition of the truth of survival. In this respect they expressed scepticism as to the result of the impending appeal arising out of the libel action which had been instituted against the *Daily Mail*. "Power" said: "Although you suffer, you will find that the victory regarding religious freedom will ultimately be yours, for, as I have stated this trial which has taken place stands as a landmark in the history of your religion. You are taking this case, as I suggest, to the highest court your country can offer. You will be faced by other powers, other judges and you will again suffer—but it must be so."

When at the close of the interview I asked "Power" what, supposing he were to communicate with the earth for the final time to-morrow, his last message to the world would be, his reply was impressive by its simplicity . . . "*Seek ye first the kingdom of Heaven.*"

Mrs. Meurig Morris gives the impression of being very sincere and conscientious regarding her work. She is, in fact, exceedingly sensitive, and I believe she finds the

constant publicity of her vocation a somewhat painful and arduous experience. She informed me she has never read “quite through” any book or treatise on Spiritualism or Psychical Research.

She is fond of sitting for meditation and has had, in this state, some unusual psychic experiences, which may some day be elucidated for the benefit of others. In this condition she appears to inherit an extended range of consciousness, and sometimes she has been influenced to speak in a foreign language. A Buddhist priest who was present at one of her séances caused surprise by bending his head and joining with her as she chanted in a peculiar tone and in a foreign tongue, and he subsequently stated that the two had recited an ancient Thibetan chant used by the holy ones before an important ceremony.

Her sponsor Mr. Laurence Cowen, is as different from his colleague as it is possible to conceive. He appears as greatly concerned about the mundane as she is about the spiritual. His is the enterprising spirit whose co-operation has made it possible for her work to receive such widespread recognition. Indeed it is his forceful personality which maintains an equilibrium.

—§—

Below makes further comment to the above James Leigh article. Taken from *The Two Worlds*, February 24th 1933:

THE RESULT FORESHADOWED.

Speaking last Sunday night at the Fortune Theatre, “Power” dealt with the case, and foreshadowed the judgment on the appeal, which was not given until Monday. He declared, “We shall fail, but what may seem failure from a material point of view, is actually success to those on higher planes.”

Eight months ago—in July, 1932—“Power” predicted the result in an exclusive interview to THE TWO WORLDS. Then he said to our Special Correspondent, Mr. James Leigh: “Many express disappointment at the result of the trial. But tremendous interest has been awakened. There is a widespread sympathy because the public see that you have not been given justice, and that you are standing by principles that you believe, and will not be moved by material powers and prejudices. You are going forward. You are taking this case, as I suggested, to the highest court your country can give you. *You will be faced by other powers, other judges, and you will again suffer—but it must be so.*”

“Power” said that although the case might fail, it would stand as a land-mark in the history of Spiritualism. “The victory regarding religious freedom will be eventually be yours,” he added. “There will indeed be a change in due time—and that time will not be long—of the law which does not give you the freedom and protection that you wish.”

—§—

Endnote:

To tie up two loose ends; James Leigh made reference to “The circumstances attending the production of the Columbia gramophone record of “Power’s” voice ...” and “Her remarkable “Movietone” picture created another sensation ...” Below is taken from Nandor Fodor *These Mysterious People*, quoted from pages 235-236:

... The strange incident which occurred at the British Movietone Company when a talking film was made of “Power’s” oratory was declared by him a well-thought-out demonstration.

The microphones were seen by seventy people high up in the air held up by new half-inch ropes. A rope suddenly snapped and a terrific crash startled all present. Within half an inch of Mrs. Morris’ face the microphone swept across the space and went swaying to and fro. A foreman rushed up and dragged the rope aside to keep it out of the sight of the camera. The camera man never stopped. Nor did Mrs. Morris. In spite of the obvious danger to her life she never stirred and went on undisturbed with her trance speech.

According to expert opinion the voice registering must have been a failure. Yet it was found that the accident had not the least influence. The record was perfect. According to “Power” the rope was supernormally severed so as to prove, by the medium’s demeanour, that she was indeed in trance, as no human being could have consciously exhibited such self-possession as she did when the accident occurred.

The Movietone recording can be seen on YouTube:

<https://www.youtube.com/watch?v=nxjewi39vzU>

This is also available courtesy of SpiritualismLink with additional footage of Lawrence Cowen, post séance observations but unfortunately it is cut short:

<http://www.spiritualismlink.com/t1195-mrs-meurig-morris-and-her-control-power>

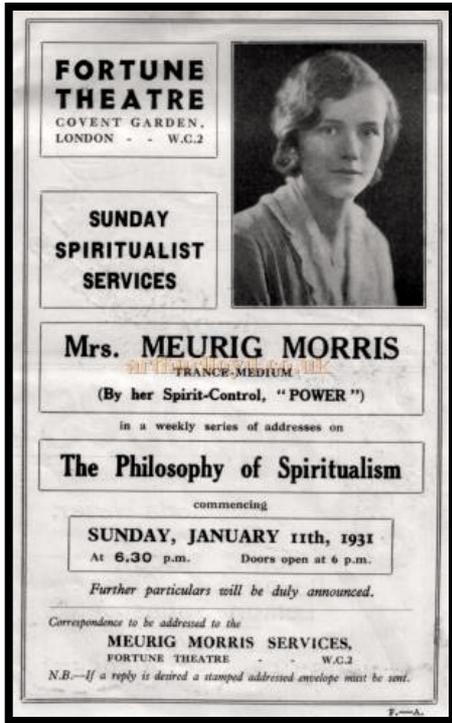
Fodor continues:

A still more amazing incident, a veritable technical miracle occurred at the Columbia Gramophone Company’s studio in the course of recording “Power’s” voice. According to C. W. Nixon’s (of the Columbia Gramophone Company) publicly rendered account, an incident occurred at the very commencement of the operation which, by all the rules, should have soiled the first side of the record. Mr. Ernest Oaten, President of the International Spiritualist Federation, was in the chair, and being unaware that the start was to be made without the appearance of the usual red light, he told Mrs. Morris as she stood up: “Wait for the signal.” These words were picked up by the microphone and were heard by the engineer in the recording-room after the apparatus had been started. It was believed that they must be on the record.

Later, when the second side of the record was to be made, there was confusion in starting. Toward the end, as if to make technical failure a certainty, Mrs. Morris turned and walked several paces away from the microphone. .

A week before the record was ready for reproduction Cowen rang up Nixon and told him that “Power” asserts that notwithstanding the technical mistakes the record would be a success, that Mr. Oaten’s words would not be reproduced and that the timing and volume of the voice would not be spoiled by the later accidents. This statement was so extraordinary and appeared to be so preposterous that Nixon had it taken down word by word, and sent it in a sealed envelope to Mr. Oaten in Manchester with the request that he would keep it unopened until the record was ready and the truth or otherwise of the prediction could be tested. The record was played in the Fortune Theatre on April 25th, 1931. It was perfect. The letter was opened. The prediction was found to be true in every detail.

—s—



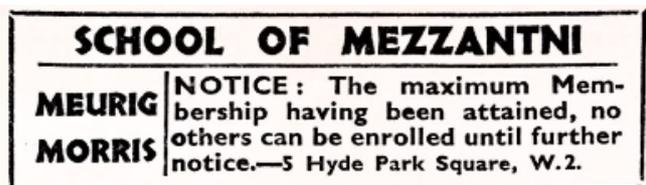
Today the Fortune Theatre is still in operation, an interesting history can be found with further information relating to Laurence Cowen at: <http://www.arthurlloyd.co.uk/Fortune.htm> Within its history pages is a poster advertising Meurig Morris' 'Sunday Spiritualist Services'. Matthew Lloyd has kindly given Psypioneer permission to reproduce the image as shown.

Though there is little available information on the next few months, but shortly after the events covered in this article Meurig entered into a religious retreat for rest and development, under the work of the "Power" group. Cowen procured a stately mansion in Hampstead as headquarters for the "School of Mezzantni" which is the name under which the "Power" group would function in the future.

It was noted elsewhere in this article:

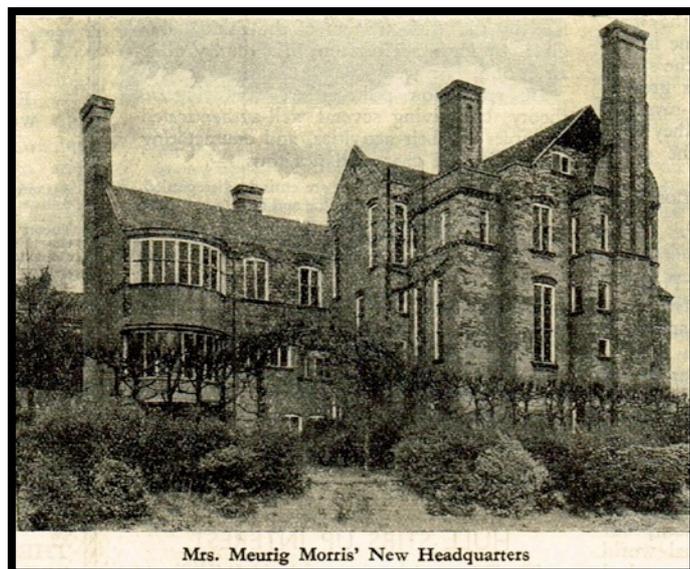
"Power," in fact, is foreseeing the day when it will not be necessary to entrance her for public speaking. He says that when the bridge between the physical and the higher mind would be made, as it eventually would, all the knowledge which was uttered through her would become accessible to her. "He ("Power") would then become able to use her in a perfectly normal way"

It was during this period of retreat and the founding of the school that Meurig Morris was enabled to deliver her message in a condition of normality as opposed to trance. Hampstead was officially opened in May 1935, but remained unoccupied for some time until Morris and Cowen toured, Egypt, Palestine and South Africa. It can be noted in LIGHT March 7th 1940 the "School of Mezzantni" was operational but at a different address.

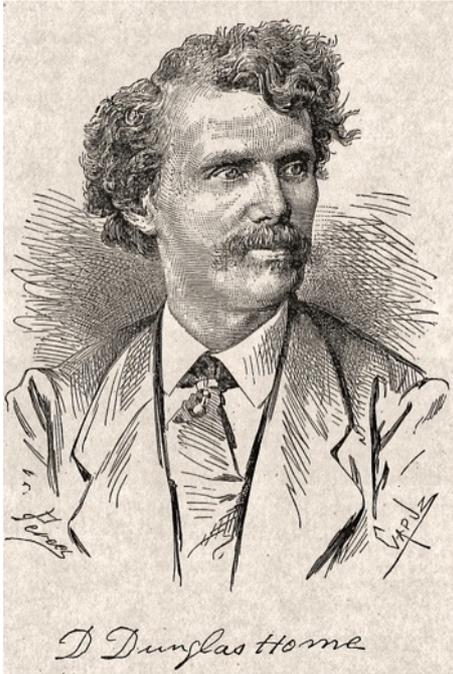


These later developments will be covered in a future Psypioneer.

Paul J. Gaunt.



THE SPIRITUAL ATHENAEUM



Note by LP. The Athenaeum was a significant attempt at organisation, though short lived. In contrast another medium Stainton Moses, in 1884 started a body (the LSA) which persisted, perhaps because it did not depend on his own mediumship, nor did he derive income from it. The account below is taken from the second series of D.D. Home's *Incidents in my life*, 1872, p.140 ff. Marc Demarest of the *Chasing Down Emma* blog, has made a special study of the council of the Athenaeum.

In the latter part of 1866, a number of gentlemen interested in spiritualism decided upon a formation of a limited society, relating to which the following circular was printed:

“MANY spiritualists and friends of spiritualism, considering that a place in London is greatly needed where they may frequently meet, have resolved to

establish a society under the name of The Spiritual Athenaeum, at No. 22, Sloane Street, Knightsbridge. At present, many persons who have been largely gifted with ‘spiritual gifts’ are without the power to make them known for the general good; while it is certain that several distinguished foreigners, thus gifted, have visited and left London without making the acquaintance of a single spiritualist.

The society proposes to meet the difficulties that impede the progress of spiritualism, by the establishment to which they draw your attention, where subscribers will have the advantage of intercourse with mediums who may either be found, or who visit England from America, France, and other countries; where books and periodical works in various languages may be received and circulated; where occasional lectures shall be given (written papers being sometimes printed, perhaps quarterly, as *Transactions; where a system of useful correspondence may be carried out; where ‘experiences’ may be communicated and recorded; where, in brief, there shall be a rallying point for spiritualists and their friends for the interchange of information and for consultation; and where ‘sittings,’ under judicious arrangements, shall be regularly held with Mr. Home and other mediums.

“It is proposed to appoint Mr. D. D. Home as resident Secretary at the Institution. He will act under the guidance and direction of a council and an executive committee, one of whom will act as honorary treasurer.

“We believe that Mr. Home’s mediumship (free of all conflicting influences) may thus be made wider and more practical in its beneficial effects. We believe, also, that other mediums may be thus enabled essentially to elucidate and advance spiritualism, and that, hence, nations into the subject may lead to convictions of its truth.

“It will be a leading duty of the executive committee, acting with the council, to make such arrangements as shall secure facilities for healthy, useful, and instructive communion to those who seek, as well as those who are willing to give, information ‘concerning spiritual gifts;’ while promoting social intercourse, aiming at loftier and holier objects, checking the spread of materialism, upholding the truths and extending the influence of Christianity, and

bringing closer the bonds of peace and love among mankind, inculcating by another power acting in accordance with Holy Writ, and co-operating with the Christian teacher duty to God and to our neighbour.

“We therefore ask you to give effect to our plan, by agreeing to subscribe £5. 5s [i.e. five guineas LP] annually, so long as it shall be satisfactory to you to do so, in order to establish the Spiritual Athenaeum. No other responsibility of any kind will be incurred by subscribers. We wish to limit the number of subscribers to one hundred, but we believe that eighty will be sufficient to meet all requirements such as rent of rooms, the supply of a library, moderate refreshments at conversazioni, and the expenses of the secretary.

“The following gentlemen have consented to act as the council; those who are thus indicated (*) forming the executive committee. It will be observed that several of the members are practical men of business, and therefore, that a wise superintendence will be exercised over the proceedings of the society. With the council several ladies of position and influence will be associated.

“PRESENT LIST OF COUNCIL.

(To which additions will be made.)

G. Brocklebank, Esq., Lombard Street, and Greenwich.

Dr. Elliotson, Davies Street, Berkeley Square.

Capt. Drayson, R.A., Woolwich.¹⁵

Count P. de Gendre, 68, Westbourne Terrace,

H. G. Gibson, Esq., 33, Mark Lane, and Mecklenburg Square.

John Hampden Gledstones, Esq., London and Paris.

J. M. Gully, Esq., M.D., Malvern.

*S. C. Hall, Esq., F.S.A., Barrister-at-Law, 8, Essex

Villas, Kensington.

Henry T. Humphreys, Esq., 1, Clifford's Inn.

*H. G. Jencken, Esq., (Honorary Treasurer), Barrister- at-Law, Kilmorey House, Norwood.

Ion Perdicaris, Esq., Gloucester Terrace, Campden Hill.

*H. Rudall, Esq., 9, Great Tower Street, and the Grove, Camberwell.

*H. W. Spratt, Esq., Walbrook Buildings, and South

Villas, Greenwich.

*E. C. Sterling, Esq., 104, Sloane Street.

The Rev. J. G. Wood, M.A., Belvedere, Kent.

22, Sloane Street, Knightsbridge.

[End of circular- LP)

During the perfecting of arrangements connected with the “Spiritual Athenaeum,” some of the members of the council met, from time to time, in Sloane Street, and at times some interesting manifestations occurred. Although each of these possessed its special interest for them who witnessed it, few of them call for any notice. I shall however briefly relate the circumstances connected with one which occurred at a preliminary meeting of the council.

On this occasion Mr. S. C. Hall, Mr. Jencken, Mr. Perdicaris, and Mr. Humphreys, with myself, had met, and, after some time, while they were discussing matters of business, I saw a spirit who gave me her name, and said she was the daughter of Dr. Robert Chambers. Mr. S. C. Hall, who was acquainted with the family, did not believe that Dr. Robert Chambers

¹⁵ Is this the future General Drayson, who assisted Conan Doyle in his early Spiritualist investigations? LP.

had had a daughter of that name. I said that we might be certain that he had, and as I said so three raps sounded on the floor.

As the object of communication was that Mr. Hall should write to Dr. R. Chambers concerning certain matters, he undertook to do so, though rather unwillingly, and it was not till several weeks later that he ascertained that the name was correct. Even then Dr. R. Chambers was not communicated with, and at a seance at Mr. S. C. Hall's, at Essex Villas, Campden Hill, this spirit came to the circle and expressed to me her regret that Mr. S. C. Hall had not written to her father as requested. She detailed the fresh position of affairs with respect to what she desired to have done, and was accompanied by the spirit of a sister who had left earth at an early age, and gave the words "Pa, love." Dr. Robert Chambers was written to, and in reply wrote:

"The whole of the communications accord with actual facts. The words, 'Pa, love,' were the last words she pronounced in life." In a letter to myself, written also about this time, Dr. R. Chambers says, after relating an event which confirmed a message sent him, "So you see Mary was right about the imminence of that step, of which I knew nothing."

The formal opening of the Spiritual Athenaeum took place on the 4th January, 1867, and the following notice concerning it appeared in "The Spiritual Magazine":

OPENING OF THE SPIRITUAL ATHENAEUM.

The opening meeting of the Spiritual Athenaeum took place on Friday evening, January 4. Mr. S. C. Hall, F.S.A., opened the meeting by an excellent introductory address.

A brief paper by Dr. Gully was read; and Mr. D. D. Home Lyon lectured on, and described 'Spiritual Drawings' a number of which, by various persons, were laid on the tables. The remainder of the evening was occupied by conversation concerning the prospects and progress of spiritualism. The meeting was well attended, and highly gratifying to all who took part in it.¹⁶

One result of the establishment of the Spiritual Athenaeum was to attract the attention of spiritualists in various parts of the kingdom, and I received letters from several quarters relating the progress which spiritualism was making, and giving accounts of numbers of circles organised for the purpose of investigating the subject.

My own loss of health in 1867, together with other circumstances, fully explained in connection with the Lyon lawsuit, led to the Athenaeum being closed.



¹⁶ Vivienne Roberts art curator of the College of Psychic Studies, comments. "Georgiana Houghton had two works on the table and so this counts as her first public show. She also ended up giving the actual talk on spirit drawings at Home's invitation. I think he realised he wouldn't do it justice with such an expert in the room. Others exhibiting could have included Mrs Honeywood, David Duguid, Mrs French, Mrs Acworth, Mr Marshal, Mrs Wilkinson and Anna Howitt. There will be new information about these at the College exhibition from August 14-20 2016." <https://www.collegeofpsychicstudies.co.uk/events/view/id/554>

F W H Myers

Human Personality

And Its Survival of Bodily Death

Introductory Note: Paul Gaunt, wearing another hat, is the Historian for the Spiritualists' National Union, UK and the Editor of the SNU's online historical journal *The Pioneer* – which alternates month and month about with *Psypioneer*. The June 2016 issue contained a very good article commemorating the centenary of Sir Arthur Conan Doyle's public acceptance of Spiritualism. In that article, Paul used a gravure portrait of Sir Arthur which I had located about 20 or more years ago now in a publication *The World's Great Books*.¹⁷ ACD's entry was for the *Sherlock Holmes* canon; and with no mentions whatsoever of his other literary works or his involvement in Spiritualism. But, because Paul had not had the information to provide a credit for the source of the portrait, I revisited *The World's Great Books* to get the information for him.

Whilst there, I looked up some of the other names of people involved in psychical history: e.g. Sir Oliver Lodge – who was there for his scientific works, Camille Flammarion – for *Urania*¹⁸ and Emanuel Swedenborg – for *Heaven & Hell*.¹⁹ And F W H Myers was there, not for his essays and poetry but for his production of *Human Personality and its Survival of Bodily Death*. I thought our readers might appreciate the following synopsis of that “great book”.

Garth Willey

A Famous Enquiry into Psychical Phenomena

FREDERIC W. H. MYERS

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH

Outlined by J. A. Penman

THE works of Frederick [sic – Frederic] W. H. Myers may be divided into two categories, his literary publications and his scientific investigations of the phenomena of hypnotism, apparition and kindred subjects. As a poet he possessed no small gift, his best works being *St. Paul* (1867), *The Renewal of Youth* (1882), and *Fragments of Prose and Poetry*, posthumously published. Three volumes of his essays have been collected – *Essays Classical*, and *Essays Modern* (1883), and *Science and Future Life* (1893). His lifework, however, was the foundation of the Society for Psychical Research, and his scientific observation of alleged occult occurrences. The results of his investigations are recorded in *Phantasms of the Living*, the joint work of Myers, Podman [sic - Podmore] and Gurney, and

¹⁷ *The World's Great Books*, Arthur Mee & J A Hammerton – “offers the pith and marrow of many famous books in English literature, ancient classics and foreign masterpieces in [extremely] condensed versions.” 4043 pages in 7 Volumes, 1926-1927.

¹⁸ *Urania*, Estes and Lauriat Publishers, Boston, 1890, translation by Augusta Rice Stetson of *Uranie*, 1889. (And not to be confused with *The Urantia Book*, 1955)

¹⁹ *Heaven and its Wonders and Hell From Things Heard and Seen*, 1758

in Human Personality and its Survival of Bodily Death, posthumously published in two volumes in 1903. An abridged and revised edition in one volume is published by Longmans.

I – The Great Question

THE most momentous question man has to ask himself is whether his personality involves any element which can survive the decease and decay of the body. It is around this problem that man's gravest fears as well as his stimulating hopes have centred. Yet men have never yet sought to apply the scientific method to the problem of human destiny, although they have found that Science has led to so much valid discovery and indisputable truth in other forms of knowledge.

In most civilized countries there has been for the past two thousand years a distinct, tacit belief that human survival has been proved by certain obscure phenomena recorded to have been observed in Palestine. But there has been no serious attempt to correlate that belief with scientific discovery and observation, for men have kept their convictions relative to this subject in a sealed mental compartment consecrated to religion or superstition, but not to experiment.

The object then of this work is to endeavour to break down that artificial wall of demarcation which has thus far excluded from scientific treatment the problems which stand in most need of all the aids to discovery which such treatment can afford.

Following upon the triumph of Christianity, the Christian Church became for Europe the accredited guardian of all phenomena bearing upon the unseen world. But it was inevitable that the enquiry should become wider and broader, and in the process of broadening witchcraft, Swedenborgianism, Mesmerism, Spiritism all play their part as precursors. The belief in witchcraft passed as human ignorance and folly, though to-day we feel that witchcraft was based upon phenomena that were not understood, phenomena such as hysteria, which when scientifically approached along the lines of psychology, may yield us valuable information.

In the movement headed by Mesmer 'suggestion' – though not under that name – came into prominence, but it was not till our generation that medical science took up the study of hypnotism in which every well-attested fact of witchcraft or of mesmerism finds, if not its explanation, at least its parallel, thus becoming a recognized and advancing method of relieving human ills.

It was to Emmanuel Swedenborg first that the unseen world appeared before all things as a realm of law, a region not of mere emotional vagueness but of definite progress according to definite relations of cause and effect. Founded upon many facts of the supernormal, modern spiritualism or spiritism has erected its edifice, a sectarian cult detracting from what ought to be a branch of scientific enquiry rather than a sectarian creed.

The enquiry, then, with which we are faced, must be an enquiry resting primarily, as all scientific enquiries in the stricter sense must now rest, upon objective facts actually observable, upon experiments which we can repeat to-day, and which we may hope to carry farther to-morrow.

It must be based on the presupposition that if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.

II – Disintegration of Personality

EACH man is regarded as at once unitary and also almost infinitely composite. The multiplex organism inherited from earthly ancestors is ruled and unified by a soul or spirit which has originated in a spiritual environment, a spirit which, even while embodied, subsists in that environment and which will still subsist therein after the body's decay.

Man has a consciousness the best line of proof for which probably lies in the memory of past acts, when we arrive at the conclusion that even the hypnotised subject may be conscious.

Now personality may be divided or duplicated and accordingly we must consider the possibility of any given arrangement or division of the total mass of consciousness which exists within us.

There occur, frequently, changes in the conscious life of individuals, changes which are generally noxious to the physical organism. They seem to be separate from the primary stream of conscious purposive life, and not infrequently are steps on the road to the breaking up of personality and mental overthrow.

The process may begin with something which is to the psychical organism no more than a corn or boil is to the physical. In consequence of some suggestion from without, or of some inherited tendency, a small group of psychical units set up a process of exaggerated growth which shuts them off from free and healthy interchange with the rest of the personality. The result may be an uncontrolled, unmodified group of thoughts or actions developing in various ways. It may become a fixed, insistent idea inducing hysterical convulsions, or it may draw so many psychical elements to its centre that it forms a kind of secondary personality co-existing secretly with the primary one.

Usually, these fixed ideas are at the outset but extravagant fancies – as that one is made of glass or the like – and hardly one of us is wholly free from tendencies to certain types of thoughts or emotions for which we cannot summon any adequate check. Some haunting troubles have their origin in our childhood, but for some we must go even farther back. The fear of darkness, the fear of solitude, the fear of thunderstorms speak of primitive helplessness, and to these and such instinctive feelings a morbid development is easily given.

These fixed ideas may readily pass into hysteria in which a series of phantom copies of real maladies of the nervous system may occur or they may be determined by no physiological mechanism and then be some form of self-suggestion. What is only a silly fancy seems in some cases to produce an effect which is objective, measurable and capable of causing serious disablement. This may be a restriction of the conscious field wherein, by a fixed distraction, the subject may be incapable of attaching certain sensations to his personality, although no physiological cause can be attributed.

For example, a hysteric may actually lose sensation in one arm, but on being told by a doctor that there is a caterpillar on that arm the reinforcement of attention thus generated may bring back the sensibility. In these and similar cases hysteria is a dissolutive process where the elements of personality isolated.

Hysteria is undoubtedly a disease, but it is by no means an indication of initial mental weakness, and it would be a great mistake to suppose that all psychical disturbances are due to vanity, to anger, to terror, to sexual passion. Danger lies before us if we fix our

conception of human character too low. We must not form the idea that there is nothing before us but a study of decay. It is his steady advance his occasional regression which makes the chief concern of man. Martyrs, crusaders, nihilists, enthusiasts of any kind who are swayed by impulses largely below the threshold of ordinary consciousness, these may bring to bear on human affairs a force more concentrated and at higher tension than deliberate reason can generate. They are virtually carrying out self-suggestions which have acquired the permanence of fixed ideas. These fixed ideas, however, are not so isolated as those of true hysterics.

Sometimes a secondary state intervenes, a kind of bewilderment overrunning the whole personality. This state ranges from sleep-wakings [maybe 'walkings'] of all kinds and includes all stages of alternation of personality, from brief somnambulism up to permanent and thorough changes of personality.

The study of the phenomena of dreams is perhaps the best starting-point for the study of these secondary states. In many cases our dream contains a conversation in which we await with eagerness and hear with surprise the remarks of our interlocutor who must, of course, all the time represent only another segment of ourselves. This in waking life may dominate a being's mentality to such an extent that he is a changed person where there is marked severance between the new and the old self.

There are many recorded cases of these duplications of personality in which a person may believe himself to be other than he is and actually act the part completely. Cases of alleged 'possession' or 'spirit control' may come under this head. They are really cases of duplicated personality in which suggestion has made its impression upon a hysterical type of mind.

We see now that personality is of complex structure, with separable elements which may be dissected and dissociated. Sometimes hysteria brings to light acquisitions as well as losses of faculty – an integration in place of a disintegration.

III – The Normal and the Genius

GENIUS may be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all. The word 'normal' is ordinarily used to imply either conformity to a standard, or a position as an average between two extremes. But there occur instances in the life of everyone of us when a maximum of faculty is manifested, when we do what we have never before even supposed ourselves able to do; a man, we say, outdoes himself in a great emergency, as, for example, when he rescues his children from a burning house, exercising a strength and agility which seemed beyond his own. The action is an emergence of hidden faculty taking command of the man and guiding his action at the moment when his being is deeply stirred.

Such an instance may serve as an illustration of a phenomenon which is constantly occurring on a small scale in the inner life of each of us.

Sometimes there is a rush upwards as of a subaqueous spring, an inspiration flashes into the mind for which our conscious effort has not prepared us. This so-called inspiration may in itself be trivial or worthless, but it is the initial stage of a phenomenon to which, when certain rare attributes are also present, the name of genius will be naturally given.

As an illustration of the workings of genius we may consider those cases of 'arithmetical prodigy,' generally a boy of tender years capable of performing in his head, and almost

instantaneously, problems for which ordinary workers would require pencil and paper and a much longer time. Generally this power shows itself in early years and tends to weaken in later years. We may also consider the records left by eminent men as to the element of subconscious mentation which was involved in their best work. For example, one psychologist of repute has declared that he has sometimes understood a geometrical demonstration made to him a year previously without ever having directed his attention to it. The conception implanted in his brain seemed to have ripened spontaneously, bringing about a novel grasp of the proof.

Observation then of many such declarations shows us that a very brief and shallow submergence beneath the conscious level is often enough to infuse fresh vigour into trains of thought. In some cases of deep and fruitful abstraction we see a slight approach to duplication of personality. John Stuart Mill, intent on his Principles of Logic, as he threaded the crowds of Leadenhall Street, recalls certain morbid cases of hysterical distraction – only that with Mill the process was an integrative one and not a dissolutive one – a gain and not a loss of power over the organism. Again, in some of these cases, we see the man of genius achieving spontaneously and unawares much the same result as that which is achieved for the hypnotic subject by deliberate artifice. He is in fact co-ordinating the working and the sleeping phases of his existence.

These slight imperfect instances seem to point in a more useful direction than do some of the facts collected by most anthropologists who hold that genius is a kind of nervous malady, a disturbance of mental balance akin to criminality or even madness. Rather, the man of genius is on the whole the completed type of humanity, and in a man such as Socrates we see the ideal unification of human powers. Perhaps the promptings of the Demon of Socrates are the manifestations of the subliminal self of a man of genius, conveying to that great philosopher precisely the precognitive information which is the privilege of the sensitive man of to-day.

We have, of course, assumed in man a soul which can draw strength and grace from a spiritual universe. That which religions have claimed for their saints - and what is sanctity but the genius of the ethical realm? –psychology must claim for every form of spiritual indrawing, every form of spiritual response. That indrawing is healthy and full of joy and shows us that genius is akin to the child and not to the madman.

Men of genius, then, are no eccentrics nor degenerates; they have made for us the sanest and most fruitful experiment yet made by man; they have endeavoured to exalt the human race in a way in which it can be exalted. They have drawn on forces which exist and on a Soul which answers; they have dwelt on those things ‘by dwelling on which it is,’ as Plato has it: ‘that even God is divine.’

IV – Sleep and Hypnotism

SLEEP is a change of personality which is borne in on everyone's notice, not as a morbid curiosity, but as an essential part of life. It is difficult to define sleep for its definition is recognized as a crux of philosophy. Nor can we be content to deal with it in a purely negative aspect, dwelling upon the mere absence of working faculties. We must treat sleep positively as far as we can, as a definite phase of our personality, co-ordinate with the working phase.

The break of consciousness in sleep is associated in some way with a powerful physiological change and a few moments of sleep will sometimes bring a renovation which hours of lying down in darkness and silence will not yield. There must be therefore, in sleep, an increased control over organic functions at the foundation of bodily life.

Sometimes, however, we find that sleep is capable of strange developments, night sometimes outdoing the most complex achievements of day. The somnambulist, like the man of genius, brings into play resources which are beyond ordinary reach. Sometimes a dream may be preserved in permanent results as for example, in cases where a dream has led to 'conversion' or marked religious change, or where it has been the starting point of an 'insistent idea' or of a fit of actual insanity. M. Taine relates how a gendarme, impressed by an execution at which he had assisted, dreamt that he himself was to be executed and was afterwards so influenced by the dream that he attempted suicide. Thus it would seem that the dreaming self may undergo sensory and emotional experiences apparently more intense than those of vigilance, and may produce thereby lasting effects upon the waking body and mind.

It is also possible, from observed data – such as the solutions of difficult problems in sleep – to conclude that not only memory but power of inference and argument may be intensified in sleep.

We are also conscious that in sleeping states the sleeping spirit is capable of perception of distant scenes, of telepathic communications with distant persons, or even with spirits unencumbered by the flesh. Here again, then, the inference of the phenomena of sleep would point to the fact that the waking personality is adapted to the needs of earthly life; the personality of sleep maintains the fundamental connexions between the organism and the spiritual world by supplying it with spiritual energy during sleep and itself develops by the exercise of its own spiritual faculties.

Closely connected with sleep is the hypnotic trance, which, however, may be roughly characterised as self-suggestion. Such suggestion, as a systematic appeal to the deeper subconscious powers in man, must be fitted on to the whole serious life of man. There must needs be some 'scheme of self-suggestion –some general theory which can give the individual a basis for his appeal, whether he may regard the appeal as directed to an intelligence outside himself or to his own inherent faculties and informing soul.

Schemes of self-suggestion have been effective in all the superstition and all the religion of man. Each form of supernatural belief has been utilised in securing the blessing of relief from physical pain. Charms, inert objects, meaningless gestures and words have been employed for the cure of disease. We know how long some forms of primitive belief persisted in medicine, as, for example, the cure of some disease by some object bearing some resemblance to its name or symptoms.

Even where persons are well aware of the intrinsic futility of charms these may nevertheless exercise a real, practical influence as a reminder to the subliminal self, or serve to keep some nervous disturbance in check.

All these, and our higher religious appeals, are but attempts at a practical realization of the essential truth that it is possible by a right disposition of our own minds to draw energy from an environing world of spiritual life.

V – Phantasms of the Dead

FROM the actions and perceptions of spirits still in the flesh we pass to inquire into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to that unfamiliar and mysterious agency. In popular language, we are looking out for 'ghosts.'

Now a ghost is not what popular fancy imagines as such, 'a dead person permitted to communicate with the living,' but rather a manifestation of persistent personal energy, an indication that some kind, of force is being exercised after death which is in some way connected with a person previously known on earth.

Now this definition may seem to imply an assumption we are not warranted in making. Theoretically, at least, it is just possible that this influence which, after a man's death, creates a phantasmal impression of him may indicate no continuing action on his part, but may be some residue of the force or energy which he generated while yet alive.

However, we may say that now, for the first time, we are able to form a conception of ghostly communication which may be presented as in some way a development of facts already experimentally known.

We have already the conception multiplex personality, the possibility of the co-existence of many states and many memories in the same individual; and we have also the conception of telepathy – the action of mind on mind apart from any bodily organ, forming, as it were, messages from men to men still in the flesh.

Wherever, then, there is any form of hallucination, some message is forcing its way upwards from one stratum of personality to another. In post mortem cases we ought to expect some similar general principles to those of phantasms of the normal, actual life of man, and most conspicuous in this class are actual apparitions.

A phantasm representing a person whose death is recent is specially likely to arouse interest, and the emotional state of a person may be considered a sufficient cause for the hallucination. But there are calm, collected states of mind wherein there are recorded instances of phantasms.

For example, take the case of Rev. R. M. Hill, who saw a tall figure rush into his room. He was surprised and alarmed, but it vanished before he had time to recognize it. An uncle, a tall man, died about that moment, and it is remarked that although Mr. Hill knew his uncle to be ill, the anxiety which he may have felt would hardly have given rise to an unrecognized and formidable apparition.

Sometimes the phenomena associated with apparition are dismissed extremely lightly, but all our study of personality shows us that, whatever else a 'ghost' may be, it is one of the most complex phenomena in nature. It is a function of two unknown variables – the incarnate spirit's sensitivity and the discarnate spirit's capacity of self-manifestation.

There are few recorded cases where actual apparitions give evidence of any continuity in the knowledge possessed by a spirit of friends on earth, though there are cases where a spirit is recorded as appearing repeatedly – in guardian angel fashion – foreseeing and sympathising with certain happenings. Sometimes apparitions do imply a perception of earthly events such as moral crises, marriage, grave quarrels or impending crimes of friends left behind on earth.

Many cases of alleged apparition have been investigated by the Society for Psychical Research, and their findings recorded; findings which stimulate the acutely scientific experimenter to further research.

Of course, in any such inquiry as the present we must often stand intermediate between matters capable and matters incapable of proof. The secure discovery that there is a life in

man independent of blood and all material would be a dominating fact of all science and speculation.

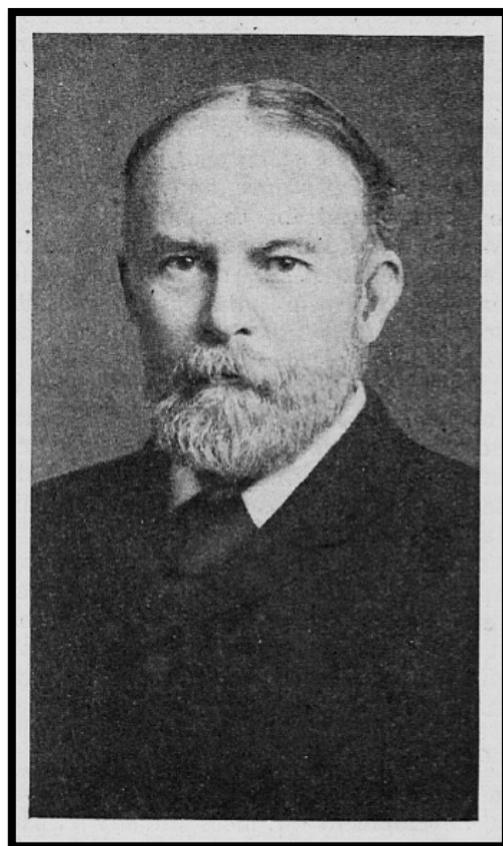
OUR researches have given hope that science will shortly recognize that the relation between the material and spiritual worlds cannot be an ethical or emotional relation alone. In the spirit world we become conscious of laws at least as persistent and identical from age to age as the known laws of energy and motion.

No longer can belief in the soul's survival after death be supported by tradition alone. It must be more and more tested by experience and inquiry.

In the age of Thales, Greece was given delight by the first dim notion of cosmic unity and law. In the age of Christ, Europe felt the first high authentic message from a world beyond our own. In our own age we reach the perception that such messages may become continuous and progressive, that between seen and unseen there is a channel and fairway which future generations may learn to widen and to clarify.

FREDERIC WILLIAM HENRY MYERS was born February 6, 1843, at Keswick, and educated at Cheltenham College and at Trinity College, Cambridge, where he had a distinguished academic career and in 1865 was appointed classical lecturer. In 1872 he became an inspector of schools and also engaged in literature, publishing some admirable verse and essays. Becoming interested in spiritualistic phenomena he founded the Society for Psychical Research in 1882 in association with Henry Sidgwick, Richard Hodgson, Edmund Gurney and F. Podmore²⁰. Myers died at Rome, January 17, 1901. Before his death he agreed to make every effort to communicate with his friends of the Psychical Research Society from beyond the grave, and it is claimed that messages have been received.

Photo credit Elliott & Fry



²⁰ Readers will observe that this biographical summary, manages to omit the Spiritualist involvement in starting the SPR, which we have often covered, e.g. Stainton Moses, Dawson Rogers.

NOTES OF IMPROMPTU SITTING HELD THE SAME EVENING

With MRS DUNCAN from 8.52 to 9.32 p.m.

[**Comment by L.P.** In the typescripts, this séance is regarded as a continuation of the third one printed in our last issue, and page numbers run on. It is of some significance. Albert the guide says he prompted Mrs Duncan to seek it because he was having difficulty controlling her subconscious mind, due to the scepticism of some sitters. This reminds us that Mrs Duncan was a sensitive. It cannot be surprising that when she went to work in the even less congenial laboratory of Harry Price, some weeks later, disaster resulted.]



Sketch of "Albert" published
in 1932

While having refreshments Mrs Duncan suddenly said she would like to go back into the cabinet for about five minutes and asked Miss Phillimore if she could do this. We who were still there accordingly went up with Miss Phillimore, sitting in a semi-circle round her, the medium being dressed in her ordinary clothes which Miss Phillimore had helped her to put on just previously.

Order of sitters from left of medium: Miss Shafto, Mr Duncan, Miss Phillimore.

Time 8.52 to 9.32.

This sitting was held in excellent bright red light, by which one could see the time on a small watch.

Movements were heard behind the curtain---the medium was being moved further back inside the cabinet, and is heard breathing heavily. The sitters were sitting within easy arm's length of the cabinet.

Almost immediately a long unformed piece of ectoplasm is seen at the opening of the curtains, the curtains close again, quickly re-opening showing a mass of ectoplasm falling from the shoulder.

A mass of ectoplasm is seen coming to a narrow point at the left side.

Half a figure came out at the right side of the curtain, disappeared and was followed by a full figure with a partially moulded face.

ALBERT Got her back in the chair.

MR The net inhibits the phenomena?

ALBERT No, it is the effect on her mind. My reason for impressing her to come back here is because I wanted to have a few words with you (Miss Phillimore and Mr Duncan).

ALBERT Look here, the thing is that by putting her into the net, she feels there is something that you doubt, and we must get it into her mind that you do not doubt her, and I must get the brain under my domination.

Mr D. We will do our best to impress on her the necessity of getting rid of that idea.

ALBERT Well, look here, I am very pleased to have made the acquaintance of you, but look here, will you please give me your word that I have really tried to do my best, that I have pleased you in every way?

MISS P. We are simply delighted to have met you and seen what you are able to do, and we are hoping that you will be able to come to London again and have a series of sittings.

ALBERT Is this London?

MISS P. Yes, we are delighted with your work, and are hoping to co-operate with you in the future, and we shall count upon your co-operation. We have to try to discover a plan whereby there are satisfactory arrangements for your medium and her family, and we shall do our very best I assure you, Albert.

ALBERT I think you are a very nice girl.

MISS P. I am glad you approve of me, as we approve of your work, and we are very grateful to Dr Rust for bringing you.

A long full length figure of the ectoplasm is again seen in the centre of the curtains.

MR D. Is the light too strong?

ALBERT He is a terrible boy for the light. I was never fond of the darkness at any time. I remember your name---Julia Baggallay.

MISS P. No, I am Miss Phillimore. Mrs Baggallay has gone home. You know I am in favour of the light.

More ectoplasm showing, a full length form, with holes showing where the eyes should be.

MISS P. We shall look forward to working in the future and we hope you and ourselves will be successful in interesting a great many people who want to study this matter.

ALBERT Well, I think I will go, Mercy, good night. God be with you till we meet again. I do so feel how much easier it makes your work when anyone appreciates it, and just a word of thanks makes you feel you have all the world.

MISS P. I can assure you, you have our gratitude.

ALBERT I always try to make myself affable to everyone.

MR D. I want you to bring people over here so as to prove your identity.

ALBERT Oh, but I will do that.

MR D. Then, another thing, Albert. It is proving one thing getting the medium out of the bag.

ALBERT About matter?

Mr D. Yes, matter is a very important thing.

ALBERT (to medium) Don't you rise up---sit down.

The medium is heard rising, the curtains open and a form is visible built up inside the cabinet. This disappears and appears at the opening on the right of the cabinet.

The ectoplasm is plainly seeing coming from the medium's mouth and a head and shoulders being formed.

The curtains open again and a miniature form is seen just behind the curtain, resembling the human form, sufficiently definite to recognize and about two feet high.

i.e. It could be recognized that an attempt was being made to mould a form similar to the human. M.P.

The medium is seen in the centre of the cabinet and the ectoplasm is again seen coming from the right hand side of the cabinet at the same time.

The medium is seen sitting in the chair and a tiny hand appears waving in from of the curtain, the hand is a bright flesh colour.

Another warm coloured shape appeared and dis-appeared almost as quickly, the medium's breathing being distinctly audible at the same time.

The miniature hand again appears, like a baby's, this is a bright luminous flesh colour.

At my position I saw a tiny double pointer like a thumb and forefinger. M.P.

This appears again---a larger size this time. The fingers are all sharply defined.

Groans and uneasy breathing heard from medium during this process.

Albert then instructs the medium to put her hand outside the curtain. She does so, and on this he places a materialized hand which looks like a hand in a housemaid's glove ~~only it is bright and flesh colour.~~ (written in pencil) I recollect the large hand crudely formed as appearing as white as snow M.P.

ALBERT I heard someone saying that they would like to see a stream coming from the mouth, I am not able to get the full amount but I will do my very best.

MR D. Have you any helpers with you, Albert?

ALBERT If they are not sent I am not allowed to take anyone.

The curtains open again and the medium is seen standing with the ectoplasm reaching to the floor---it disappeared and then re-appeared at the side of the curtain, then the medium came just outside the centre of the curtain within eighteen inches of sitters and the masses of ectoplasm were seen coming from the mouth and the nose. At the same time there was a piece of the stuff, about 6 inches across at the side opening of the curtain which curled round and round and disappeared.

The medium disappeared behind the curtain and reappeared in a moment with the ectoplasm curled neatly in the form of a large 'Sally Lunn' bun at the left side of her face. Curtains Closed.

The curtains again opened and the ectoplasm was swathed round the head in the form of a wide bandage, ending in a curious round flat shape, like about half a dozen or more large wafer biscuits with rough edges. The ectoplasm is seen constantly changing its form and within a few seconds it has entirely disappeared and the medium is lying back in her chair in deep trance, she gets up and walks out sitting in Mr. Duncan's chair.

Mr Duncan then suggests that Miss Phillimore and Miss Shafto shall carefully examine the medium as she comes out of her trance.

The medium returns to the cabinet, is heard breathing heavily, then again comes out and sits in a chair which was behind the circle---this chair had not been noticed by the sitters,---and the medium backed into without any fumbling M.P. and Mrs Duncan gradually woke. When she sat down in Miss Phillimore's room she looked at her clothes in bewilderment, not being used to being dressed in this way for a séance. She stripped and was examined by the two sitters who found everything quite satisfactory---the medium even taking off her shoes again so that these should be re-examined.



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Paul J. Gaunt

