

In this paper I will show –or even try to do it- how this “different” Kant could be understood. For this purpose I will examine the essay, especially some controversial parts of it that contradict the traditional point of view. In my opinion, Kant was almost respectful with ghost-seers, although his theoretical construction has to deny the knowledge of spirits. However, he is near to affirm that spirits actually exists and that they should be trust on. Even only near –of course, because of his own philosophical system- his treatment of the hole thing take more risks that anyone could imagine before read the full text. Kant left space to the possibility of a broader study and, definitively, why did he work hard in reading the voluminous Swedenborg’s books? But also, why did he write the essay? And, moreover, why did he publish it?

This questions in conjunction with a non-traditional, but open-minded reading of Kant’s essays are signs of the interest that the spiritual world woke up on Kant, but there are quite more evidences that support my point of view. In this presentation my goal is show in what sense the sentence ‘Kant defended the existence of spirits’ was fully true as how this approach can modified the following history of spiritualism –or, at least, our reconstruction of that history. I am not saying that Kant thought about the possibility of have actual knowledge about ghost or spirits, because as is commonly known we are limited as human beings. But there are two mixed things: on the one hand, the world of things that we can know scientifically and rationally; and, on the other, the group of things that can only be felt or sense.

The world of spirits gives humans hope in the way of life and, in doing so, they are functioning as moral guides, so we can believe in them. I would say more according with Kant –almost with my own interpretation of him-: we should do it.

## **HAVELOCK ELLIS’S INVOLVEMENT IN PSYCHICAL RESEARCH [SPR]**

Callum E. Cooper<sup>1</sup>

<sup>1</sup>*Centre for the Study of Anomalous Psychological Processes, University of Northampton  
Northampton, UK*

### **ABSTRACT**

Few people today are familiar with the name Havelock Ellis, and yet over a hundred years ago were his name to be uttered in public it was well-known in a mixed light. He was considered by many people a bad influence on society by writing so openly and often on the psychology of sexual behaviour, and became arguably the most prolific writer within psychology on the nature of sex and sexuality. He was a qualified medical doctor through St’Thomas Hospital Medical Scholl – now part of King’s College London – and held a small practice at his home in Brixton where his patients would write to him or visit regarding a number of sexual problems for which they required therapy or to understanding more about themselves from the leading expert.

Ellis’ most noted works are his six volumes on *Studies in the Psychology of Sex* (published between 1897 to 1928), in which a variety of topics regarding sexual behaviour were discussed. Included within these infamous volumes was a devoted section to “The Psychic State in Pregnancy”, found within volume five. The majority of Ellis’ books concerned sex, but he also produced various other titles, including an interesting examination of dreams in 1911 entitled *The World of Dreams*. Within this, Ellis also demonstrates openness to psychical phenomena through the discussion of dreams involving interaction with the dead. This particular aspect of dreams was something that Carl Jung had also given attention to, regarding some instances of dreaming of the dead as genuine interaction with the surviving personalities

of deceased friends and loved ones. While Sigmund Freud remained hesitant in involving himself in psychical research, against the keenness of Jung, he nevertheless still dabbled with such ideas and published on aspects of extrasensory perception in relation to psychoanalysis. Ellis shared many letters with Freud, and during the time of Ellis, Jung, and Freud, psychical research was of wide popular interest. Despite professional discouragement from engaging in psychical research, it is no surprise that all of these figures at some point wrote on the topic. It is clear to see in the writings of Ellis that he never appeared to speak of psychical phenomena as anything particularly unnatural. His writings suggest that in our day to day lives psychical phenomena is played out all around us, and yet we are rarely conscious of that fact. Clearly, social stigmas regarding professional status and psychical research did not deter Ellis from freely expressing his thoughts on the anomalous side of human behaviour. His reputation – particularly within the public domain – was already viewed by many as founded on perverted thoughts and writings – rather than original psychological theories on human behaviour.

## **METHODS USED IN STUDYING THE PHYSICAL MEDIUMSHIP OF INDRIDI INDRIDASON – QUANTITATIVE ANALYSIS OF HIS PHENOMENA AND HOW THEY DIFFERED FROM THOSE OF D.D. HOME AND RUDI SCHNEIDER [SPR]**

Erlendur Haraldsson<sup>1</sup>  
<sup>1</sup>*University of Iceland*  
*Reykjavik, Iceland*

### **ABSTRACT**

The Experimental Society was founded by academics in Reykjavik to investigate the phenomena around Indridi Indridason. He (1883-1912) became a medium in 1904 when he accidentally joined the first sitter group in the country. The table started moving violently, he became afraid and wanted to leave. Automatic writing and trance phenomena followed. Detailed records were kept of Indridi's séances and the phenomena that were observed, such as levitations of objects and their movements in midair, some of them being musical instruments that were played upon at the same time by invisible forces. Sometimes the medium levitated, voices were frequently heard round Indridi who often sang, sometimes two together. Light phenomena of various forms and colors were seen. Sometimes a human figure was seen in a „pillar“ of nebulous light, near as well away from the medium.

The Experimental Society made a contract with Indridi that his séances were only held for the Society. They were held in darkness or near-darkness and Indridi accepted any controls and precautions the Society requested. During violent poltergeist attacks many phenomena occurred in full light such as man-high levitations when he floated horizontal in midair.

At the séances one or two sitters held his hands and controlled his feet. In 1908 the highly skeptical Dr. Gudmundur Hannesson attended the sittings for several months. He imposed stricter controls, a tightly knit net separated Indridi and his “watchman” from the sitters. The net was fastened to the walls, roof and floor, with only a small slit allowing Hannesson and his assistant to slip through. The phenomena continued outside the net. Then he held sittings in his home, where Indridi had never been, where no music played and only with a few sitters he selected. Indridi had to undress and put on clothes belonging to Hannesson. The phenomena continued.

Protocols were kept of each sitting of the Experimental Society, and 58 of them still exist in two books along with various notes, totaling 300 handwritten pages. These protocols are comparable to those written by William Crookes and the Earl of Dunraven on D.D. Home's sittings. In 47 of Indridi's ordinary