DUPLEX PERSONALITY—ITS RELATION TO HYPNOTISM AND TO LUCIDITY.

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After a hundred years of obloquy, hypnotism, with some of its most important phenomena, stands to-day an accepted fact. Telepathy may be looked upon with suspicion; clairvoyance may be suffering in reputation from contact with charlatanry, but the simple hypnotic state with its conditions of lethargy, catalepsy and somnambulism, has passed from the region of doubt and hypothesis to that of a fact in mental science. It is comparatively a newcomer in the scientific world. As a wanderer—an Ishmaelite of unrecognized pedigree and doubtful reputation, it has long been heard of, but no one felt bound, and few felt inclined to make its acquaintance; but now with godfathers and sponsors of the highest respectability in the scientific world, it stands upon its rights and demands place and consideration. It is no pigmy nor weakling, this newcomer; it has thriven and grown lusty on thorns and stripes, and now it stands sturdily and unabashed in the presence of the representatives of wisdom and with dignity sets forth its claims.

And first, with slight respect for its modern sponsors, it claims for itself an honorable lineage; so ancient that its record is found in the very earliest literature and upon the earliest monuments. It counseled kings, instructed the wise, swayed the fortunes of armies, enterprises and empires thousands of years before modern science was born. Its origin and offices were then reckoned as divine; and its characteristic condition was named the "Sacred Sleep," in which the gods communed with mortals.

Admitted as a legitimate member, to the brotherhood of science, its claims to consideration are both practical and philosophical. As a therapeutic agent, as a hypnotic and anesthetic, as a stimulant to weakened or diseased organs or functions, as a reclamer and deterrent from inebriety and crime, as a corrector of the wayward, a spur and educator to the feeble intellect and a dispeller of clouds from the obscured and wandering mind, no other single agent at our command can be compared with it. On the other hand, from the higher or philosophical aspect, it is the key to many mysterious, and, by the old psychology, inexplicable conditions or functions of the mind. Chief among these unusual states are *double or multiplex personality* and *lucidity or clairvoyance*, and it is to these conditions that I would especially invite your attention.

Not until within the past decade has the subject of duplex or multiplex personality been intelligently examined. Indeed, the idea even, of such a condition in any definite form is of very recent date. The philosopher Reid, a hundred years ago, wrote as follows: "My thoughts and actions and feelings change every moment; they have no continued but a successive existence; but that self, or I, to which they belong, is permanent. The identity of a person is perfect; it admits of no degrees and is not divisible into parts;" and while this statement may still express the general consensus of mankind upon the subject, and may in a certain sense be

well founded, still certain facts have been observed since that philosopher wrote, which bear strongly upon the subject and are entirely rebellious and refractory to the law which he has enunciated.

The case of Felida N., reported by Dr. Azam of Bordeaux, is one of the earliest to attract the serious attention of students. It is classic upon the subject, and may be briefly stated as follows: As a child she was sickly, moody and hysterical. At the age of 14 years, after a prolonged attack of an epileptiform character, she emerged into a new and entirely unusual condition. Her general appearance was changed, and she talked and acted in a manner quite different from her usual self. These attacks were repeated and became frequent; and the condition lasted for hours and even days together. In her usual state she had no recollection and no knowledge of her second condition or what occurred in it, and the whole time spent in that condition was to her a blank. On the other hand, all the different occasions when she had been in this second condition were linked together, constituting a distinct chain of memories, and a personality just as consciously distinct and conspicuous as her original self.

The two personalities were entirely different in character and disposition; the original one being sickly, indolent and melancholy; while the new one was in good health, cheerful and industrious, perfectly sane and in harmony with her environments.

The second self at length came to occupy the greater portion of the time and to consider herself the chief personality. She married, brought up children and carried on the little business of a shop, all in an efficient and exemplary manner. She knew the original self, but at first not as in any way connected with herself, but simply as another person, and indeed one whom she disliked and dreaded. Later she became acquainted with the peculiar relations which existed, and letters passed between the two personalities relating to their common interests, just as they might pass between two separate individuals. This condition existed many years, and so far as I know still exists.

A second case is that of the Rev. Ansel Bourne of Rhode Island, an evangelist and farmer. He left his home in Rhode Island Jan. 17, 1887, and after transacting some business in Providence he went to Boston, then to New York, then to Philadelphia and finally to Norristown, Pennsylvania, where he opened a store for the sale of confectionery, stationery and other small articles.

In this business he was known as A. J. Brown. He lived in a room at the back of the store; cooking, eating and sleeping there. He went back and forth to Philadelphia for goods to keep up his stock, and conducted his business as if he were accustomed to it. On Sunday, March 13, he went to church and at night went to bed as usual. On Monday, about 5 o'clock in the morning, he awoke and found himself in what seemed to him to be an entirely new and strange place. He could not imagine how he came to be there, but thought he must have broken into the place in his sleep. He waited impatiently for two hours, all the time fearing arrest, and then began to explore his surroundings. He went out into the hall and seeing a door he knocked and was answered by his landlord who accosted him familiarly with, "Good morning, Mr. Brown." "Where am I?" he replied; "My name is not Brown." He declared that he knew nothing of Norristown nor of the stationery business; that he was in Providence on January 17, which he supposed was the day previous, and saw the Adams Express wagons on Dorrance Street; and since that time he had no idea what had transpired. The landlord thought he had suddenly become insane and he called a physician. To the physician he said his name was Ansel Bourne and that he lived in Rhode Island; that the people in whose house he found himself declared that he had been living with them six weeks; for his part, he had never seen one of them until this morning.

His friends were notified; they came on and settled his affairs, and A. J. Brown went back to Rhode Island and resumed his occupation there as Ansel Bourne, but of A. J. Brown, of his journey to Norristown, and of the business which he carried on there, he had not the slightest knowledge.

Dr. Richard Hodgson, Secretary of the Society for Psychical Research, and Professor James of Harvard College, now became interested in the case; they went to see Ansel Bourne and learned the particulars of his strange experience; but of the journey from Providence to Norristown no infor-

mation whatever could be obtained. At length Ansel Bourne was put into the hypnotic condition, when he was again A. J. Brown. He then remembered all about his business at Norristown, and described minutely the journey from Providence to Boston, New York, Philadelphia, and then to Norristown, giving the names of the hotels at which he stopped and the people whom he met—all of which was subsequently carefully verified. He thought he had met Ansel Bourne, but had never known him intimately; and when introduced to the wife of Ansel Bourne, while he thought possibly he might have met her, he very strongly repudiated the idea that she was or ever had been his wife. On being awakened from the hypnotic sleep he was again Ansel Bourne with all his usual feelings, opinions and affections, but had not the slightest knowledge of A. J. Brown, nor of the business he carried on at Norristown; and certainly of any good or evil deed which A. J. Brown might have done, he, Ansel Bourne, was absolutely ignorant, and not in any manner to be held responsible.

I have myself reported two cases of double or multiplex personality. One is that of Alma Z. in the *Journal of Nervous and Mental Disease* for September, 1893, the other that of M. M., read before the New York Academy of Medicine Oct. 12, 1888, and published in the *Journal of the London Society for Psychical Research* for December, 1894. An outline of the former case is as follows:

Alma Z. was an unusually healthy and intellectual girl, a strong and attractive character, a leading spirit in whatever she undertook, whether in study, sport or society. From overwork in school, and overtaxed strength in a case of sickness at home, her health was completely broken down and after two years of great suffering suddenly a second personality appeared. In a peculiar child-like and Indian-like dialect she announced herself as "Twoey," and that she had come to help "Number One" in her suffering. The condition of "Number One" was at this time most deplorable; there was great pain, extreme debility, frequent attacks of syncope, insomnia, and a mercurial stomatitis which had been kept up for months by way of medical treatment and which rendered it nearly impossible to take nourishment in any form. "Twoey" was vivacious and cheerful, full of quaint and witty talk, never lost consciousness, and could take abundant nourishment which she declared she *must* do for the sake of "Number One." Her talk was most quaint and fascinating, but without a trace of the acquired knowledge of the primary personality. She gave frequent evidence of supranormal intelligence regarding events transpiring in the neighborhood. It was at this time that the case came under my observation and has remained so for the past ten years. Four years later under depressing circumstances, a third personality made its appearance and announced itself as "The Boy." This personality was entirely distinct and different from either of the others. It remained the chief alternating personality for four years, when "Twoey" again returned.

All these personalities, though absolutely different and characteristic were delightful each in its own way, and "Twoey" especially, was and still is, the delight of the friends who are permitted to know her, whenever she makes her appearance; and this is always at times of unusual fatigue, mental excitement or prostration; then she comes and remains days at a time. The original self retains her superiority when she is present and the others are always perfectly devoted to her interest and comfort. "Number One" has no personal knowledge of either of the other personalities but she knows them well, and especially "Twoey" from the report of others and from characteristic letters which are often received from her, and "Number One" greatly enjoys the spicy, witty and often useful messages which come to her through these letters and the report of friends.

Here are three cases in which a second personality—perfectly sane, thoroughly practical and perfectly in touch and harmony with its surroundings, came to the surface, so to speak, and assumed absolute control of the physical organization for long periods of time together. During the stay of the second personality the primary or original self was entirely blotted out, and the time so occupied was a blank. In neither of the cases described had the primary

self any knowledge of the second personality, except from the report of others or letters from the second self, left where they could be found on the return of the primary self to consciousness. The second personality on the other hand, in each case, knew of the primary self, but only as another person—never as forming a part of, or in any way belonging to their own personalities. In the case of both Félicité X. and Alma Z., there was always immediate and marked improvement in the physical condition when the second personality made its appearance. Several other well authenticated cases are on record showing the same or a corresponding series of phenomena.

These phenomena are altogether too marked and uniform not to have a *meaning*, and not to be influenced by some common law or bond; they are no psychologic comets wandering off into space, or in orbits which it is impossible to determine; they must belong to some system, governed by laws which it is possible to study and determine; and it is important to examine closely the psychologic firmament and study the phenomena there discoverable in order to gain what light and aid we may in determining the law by which they are all governed. The first series of phenomena presenting analogies with those we have already examined is that connected with somnambulism; and here the analogies are most striking. As in the cases above described so in ordinary somnambulism, first, the primary consciousness is blotted out—in sleep; second, another consciousness or personality takes control of the physical organization. Third, the different occasions upon which the somnambulist walks or performs his physical or mental work are linked together in one common chain of memories—that which he thinks and does to-night is generally a continuation of the thoughts, scenes and events of last night or the last attack of somnambulism—altogether constituting the action of a personality just as consciously distinct as the personalities already described, only of short duration. Evidently here is another planet of the same system, revolving in a similar orbit and governed by the same central influence.

Looking again, we come upon the interesting and now well-known case of Madame B., observed by M. Pierre Janet, of Havre, and Dr. Gibert, also a leading physician of the same city, and reported in the *Revue Philosophique* for March, 1888. It presents a remarkable instance of distinct personalities brought into action by means of hypnotism. A brief resumé seems necessary:

In her ordinary state Madame B. is a stolid, ignorant, but substantial and honest French peasant woman about 45 years of age—very modest and retiring, and without the slightest desire for notoriety. In this ordinary state M. Janet calls her Léonie. Hypnotized, Léonie is at once changed into a youthful, vivacious, mischief-loving and rather noisy personality who considers herself on familiar terms with the doctors, banters and jokes with them, and whom M. Janet names Léontine. Later, and by further hypnotization and a deeper trance, there appears a sedate personality—intellectually much superior to Léonie and much more dignified and sensible than the vivacious Léontine—and this third personality M. Janet calls Léonore.

Madame B., the original or primary self, knows nothing whatever of either Léontine or Léonore, and the time they occupy is to her a blank. Léontine, however, knows Léonie, the original Madame B., very well and is anxious not to be confounded with her. She always calls her "the other one," and laughs at her stupidity. She says, "That good woman is not I. She is too stupid." Léonore, the third personality, knows both Léonie and Léontine, and is equally anxious not to be mistaken for either of them. Speaking to

M. Janet of Léontine, she says: "You see well enough that I am not that prattler, that madcap; we do not resemble each other in the least."

Madame B. is married, but Léontine is not; but at her accouchement Madame B. was hypnotized, and so Léontine was present; consequently Léontine has two children of whom she is very fond, and she would be very much hurt if her right of motherhood were questioned.

It is evident that we have here still another planet in our system, moving in a similar orbit and guided by the same central influence as those already examined. What is this central idea which dominates the phenomena that we have been considering?

We find a certain definite series of phenomena presenting themselves under three distinct conditions:

1. A change from the ordinary or primary condition to a second and entirely different condition, brought about by illness or other physical causes.
2. The same change of condition occurring in ordinary sleep and known as sleep walking or somnambulism.

3. The same changes brought about experimentally by means of hypnotism—as in the case of Madame B., and also that of Ansel Bourne.

Of each of these three conditions, under which this change occurs, I have had well marked examples under my own observation, and I have carefully examined the literature of other reported cases, and they all present the same essential characteristics. The cases are now too numerous and the phenomena exhibited are too distinct and in too perfect agreement to allow of reasonable doubt regarding the facts themselves, or of their *identity* under all these different circumstances. The phenomena which are present in each case are such as to indicate the appearance of an entirely new and independent personality. The thoughts, actions, feelings, opinions and even the facial expression and essential character of the second personality are utterly different from those of the primary self. Such a marked change occurred in the case of Félicité X., of Ansel Bourne, and Alma Z.; it also occurs in many cases of somnambulism and also when the change is brought about by hypnotism. The statement of all these second personalities themselves so far as it goes, corroborates the same inference. The primary personality knows nothing of the second or succeeding ones. The second personality in every case declares its absolute independence, is anxious not to be confounded with the primary self, and gives good and substantial reasons for that desire.

Again, the submerged second personality sometimes shows its power to act independently, while the primary self is also in full and conscious activity. This power was shown in the case of Alma Z. and also in M. Janet's subject, Madame B.

Such are the facts. What is the theory which best coördinates them?

I am fully aware of the infinite scorn with which the school of physiologic psychologists look upon experimental psychology, and upon any theory in psychology which is not based in physiology; but when Carpenter, the apostle of that school, could offer no better theory to explain a coherent message automatically spoken or written, than "unconscious cerebration" and "unconscious muscular action," and when Wundt, its latest expositor, teaches that the usual cause of dreams is indigestion, that sleep-walking like dreaming "has no mystery about it," that "the popular belief in premonitions by dreams we need not stop to consider," and that "such super-

stitutions as telepathy and clairvoyance are not even open questions;" we know that we are seeking explanations from men who accept or reject facts according to the influence they may have upon their own theories, and that they are useless as guides in this region because they have never themselves traversed it.

A theory is only a view taken by the mind in its efforts at an explanation; and it is valuable only as it coördinates and brings into a harmonious system the facts under consideration. It is evident that no theory of "unconscious cerebration" can cover the facts in the case of Ansel Bourne, where a perfectly conscious personality, unknown to Ansel Bourne, for six weeks carried on a business with which he, Ansel Bourne, was totally unacquainted, and carried it on in a perfectly sane, consistent and business-like manner. The facts will not come into line nor harmony under any such theory. The theory of an entirely foreign personality carries us far afield and we do not find any necessity for accepting it, even allowing it to be sufficient. Of the two theories we must choose the one most reasonable and in best accord with already known facts.

The theory of a subliminal self or double personality covers and includes not only all the facts which we have examined, but many others equally inexplicable by the old psychology.

Accepting then, provisionally at least, the theory of a subliminal self, without discussing the various questions which might arise regarding its origin, constitution, and its degree of independence of the primary personality—matters which alone would require a volume, let us glance for a moment at other ways in which it is manifested and consider any new or enlarged faculties which it may possess.

Somnambulism has already been referred to as a condition in which the subliminal self is the ruling personality and in which the body acts under the control of the subliminal intelligence; but the subliminal self is also often present in sleep when the body is passive, and in that condition we have *dreams*.

This is not the time nor place to discuss the general subject of dreams, intensely interesting as that subject is, but we are seeking further conditions and instances in which there is evidently mental action which is shut off from the primary intelligence and corresponds to the conditions already examined. Such a condition is, sometimes at least, presented in ordinary sleep and the dreams which accompany it. Allow me to describe a case under my own observation:

L. M., 35 years old, unmarried, has been my patient for the past fifteen years and has been a somnambulist from childhood. She is also psychometric, possessing the faculty of perceiving the character and surroundings of those with whom she comes in contact; also when entering a room where persons are sick, she is strongly impressed regarding the result of the sickness. These impressions do not come at her desire, but absolutely independent of it, and often in direct opposition to it; sometimes they are extremely vivid, amounting to visual perceptions, and then they seldom fail of being correct. She has always considered this faculty a great nuisance, and whenever she has made known these impressions she has been ridiculed by her family. Her dreams are equally vivid, true and sometimes prophetic. The more vivid ones she does not call dreams, but says: "When I *dream*, I *dream*, and when I *see*, I *see*." The following is one of her vivid dreams:

She had a friend in one of the principal towns of the Rocky Mountains—a region which she had never visited, and of this man's surroundings she knew absolutely nothing.

One night she dreamed of, or as she expresses it *saw* this man in a room in the town where she knew he was living. With him was another person of very marked appearance whom she minutely described. She also described the room, its furniture, the bed, the matting upon the floor, the situation of the two people and the conversation. He was saying to his companion: "I am going to New York for the purpose of influencing capitalists to invest in my scheme of irrigation." His companion ridiculed the idea. He persisted in the declaration of his plan and intentions.

Three weeks later, early one morning, she dreamed she saw this man coming up the street in New York leading to her house, and saw her father go forward to meet him. She immediately awoke with the impression strongly upon her, went to the window, threw open the blinds and there was this man coming up the street, having just left the train from the West, and her father was going forward to meet him. He came into the house. She related to him her vision, to the most minute particulars of time and circumstances—some of which were not agreeable for him to hear. He was thunderstruck—declared she must have been present, as no one not actually present could have given the particulars which she described—and he advised her, as she expressed it, to "go into the business."

This person has been known to me for more than fifteen years. Her whole life has been one of industry, absolute truth and self-sacrifice. She is efficient and practical to a remarkable degree, and absolutely free from romance or flightiness.

Wundt declares that cases where somnambulists are alleged to have done mental work in their sleep beyond their powers when awake is simply a fiction, and that no such cases have been reported by "competent observers." This woman was a costumer, and has been employed by several leading firms in New York in that capacity. She affirms that on several occasions, when planning a costume, she has been utterly unable to carry out her idea in detail and has been obliged reluctantly to abandon it; when at night, in sleep, she has seen the whole idea perfected in every detail, and so vividly that she was able to carry it out with perfect accuracy the following day.

Instances are numerous where the dream was of some particular event which was really transpiring at the very time of the occurrence of the dream. Those most marked and interesting occur during times of excitement and danger, and the dreamers are quite likely to be children, or those to whom the events dreamed of were unfamiliar.

Many such cases have occurred in England during her wars with India. The following have been thoroughly examined by the Society for Psychical Research. The first occurred during the siege of Lucknow.

A girl 13 years old, had a brother in the East India Company's service in a regiment of infantry. One night she dreamed that she saw her brother riding with other officers at the head of a mounted regiment. It was not in battle but on a march. She saw her brother suddenly fall from his horse, shot down and mortally wounded. She described the place, the buildings in sight and the people around him. It was all written down at the time by her aunt who had the care of her. Five years later the officer who was at his side when he fell, visited the family and, at the request of the aunt, related all the circumstances connected with the brother's death, which corresponded in every particular with the record of the dream.

A lady whose husband was engaged at the siege of Moul-tan, one morning, in a condition of reverie between sleeping and waking, saw him fall desperately wounded; she saw the circumstances connected with removing him from the field, which were peculiar on account of delay, and saw him take a ring from his finger and give it to a brother officer, saying: "Take this ring and give it to my wife." The whole scene was in reality being enacted exactly as she saw it, and at that very moment, 200 miles away.

Another child, 8 or 9 years of age, not asleep but playing with other children in the grounds of the officers' quarters

in England, saw her father, who was in India, lying under a tree, bleeding and dying from a wound in his head. She described his position, appearance and the location of the wound—was fearfully agitated, and wondered that the other children did not see it. Her father was actually at that moment dying in India and under exactly the circumstances which she described.

I give these examples of the action of the subliminal self in ordinary sleep, in reverie, and in sudden vision while in the waking state. The almost indefinite multiplication of parallel cases which have been abundantly verified would be easy, did time permit. They all fall into line with the cases already presented, with the addition of certain perceptive faculties or powers exhibited by the second personality, not possessed by the primary one. A hasty survey of these added powers of perception is necessary to our subject.

Clairvoyance is still looked upon with suspicion by those who are anxious to maintain a reputation for scientific orthodoxy; and it is so looked upon because there is no method recognized by science for accounting for it. The only vision known to science is that obtained by means of the physical eye; all other alleged visual perceptions are set down as illusions and figments of the imagination; and when they correspond to actual events they are explained by pronouncing them "coincidences." Taken as a phenomenon, apart from any theory as to its production, no fact is better established in the minds of those who have had opportunities to observe, than the fact of clairvoyance. Those who have never witnessed it have a right to doubt; but the testimony of those who *have*, should be respected. It is at least bad taste—it is worse—it is bad *method* to impugn either the honesty or capacity of those who have witnessed a fact, especially when the observers are educated and trained in proper methods of observation.

The argument for clairvoyance is threefold. There is: 1, the anthropologic argument which points out the singular fact that alleged instances of it occur and have occurred among every people of which we have any knowledge, no matter how different in degree of development, environments, climate, comfort, nor how widely separated in locality. 2, there is the historical argument which shows that in the literature of every nation which has a literature, from the dawn of letters to the present time, accounts of clairvoyance are found. 3, there is the argument from personal evidence; educated clear-headed men who have had special opportunities to observe this fact, and whose testimony on any ordinary subject would be received, declare that they have seen instances of it; and hundreds of cases on that sort of evidence are on record. Important and full of interest as they are, the anthropologic and historical arguments must be omitted in this hasty examination and only those from personal evidence will be briefly presented.

The *Société de Psychologie Physiologique* was organized in Paris in 1885, and was for several years presided over by Charcot. Its bulletins were published in the *Revue Philosophique*. Dr. Dufay, of Blois, during this time presented to this society two separate reports on clairvoyance, which had come under his own observation—one related to his experience with Marie, a servant and hypnotic subject of Dr. Girault, another prominent physician of the same city. In one instance when hypnotized, she suddenly stopped in some sprightly conversation in which she was engaged, burst into tears and became so weak that she had to

be supported; and when asked what troubled her she replied that she saw the son of a near neighbor, and a friend of hers, then serving in the Crimea, and that he was dead—that he had just drawn his last breath. When news arrived, it was that this young man had died exactly at the time Marie had seen him. On another occasion she read the contents of a letter which Dr. Dufay had just received from a military friend in Algiers, and had not yet opened. Then at the earnest request of her hypnotizer she went, in her second personality to Algiers, described the correspondent, said he was ill, described his disease and described his surroundings; all of which on opening the letter were found to be perfectly correct.

Dr. Alfred Backman of Kalmar, Sweden, has been fortunate in finding several clairvoyants among his patients. Results obtained with two of these are given in the proceedings of the Society for Psychical Research. While in the hypnotic state, either one could go far away, wherever directed, and describe scenes and events of which she could have no knowledge—some of which were known to the hypnotizer and some were an entire surprise to him—all of which, however, proved to be perfectly correct.

Richet has given many interesting experiments conducted by himself, and Mrs. Sidgwick of the Society for Psychical Research, has published a large collection of carefully sifted and verified cases.

I have, myself, during the past year found a very excellent subject whom I will call A, whom I first hypnotized on account of illness, but who afterward proved to have psychic perception and clairvoyant powers of a remarkable character. Once while in the hypnotic condition, I asked her if she could go away and see what was transpiring in other places, as for instance at her own home. She replied that she would try. I then told her to go to her home—in a small town 300 miles away and quite unknown to me—and see who was in the house and what they were doing. After a minute of perfect silence she said: "I am there." "Go in," I said, "and tell me what you find." She said: "There is no one at home but my mother. She is sitting in the dining room by a window; there is a screen in the window which was not there when I left home. My mother is sewing." "What sort of sewing is it?" I asked. "It is a waist for D." (her little brother). I wrote down every detail of her description, and then awoke her. She had no recollection of anything which had transpired. I then showed her the notes I had made of her visit to her home, and desired her to write at once to her mother and ask who was in the house at 4 o'clock this same afternoon, where she was, and what she was doing. The answer came, describing everything exactly as set down in my notes.

On another occasion when I made my visit, it happened to be the day of the races occurring at a well-known track some ten miles away, and members of the household where she was residing had gone to witness them. Neither she nor I had ever attended these races—we knew nothing of the appearance of the place, of the events that were expected nor even of the ordinary routine of the sport. She was put into the deep hypnotic sleep, and thinking it a good opportunity to test her clairvoyance, I requested her to go to the grounds and I carefully directed her on her journey. Once within the inclosure she described the bright and cheerful appearance—the pavilion, the judge's stand and the position of persons whom she

knew. She said there was no race at the time; but that boys were going around among the spectators and getting money; that the people seemed excited, that they stood up and held out money, and beckoned to the boys to come—but she did not know what it meant. I suggested that perhaps they were betting. She seemed to look carefully and then said: "That is just what they are doing." She then described the race which followed, was much excited, and told who of the persons she knew were winners. I then said: "You will remember all this and be able to tell M, when she comes home."

It was found that everything had transpired as she had described. One of the races had for some cause been a failure; all bets were cancelled and new bets were made, which caused the excitement which she had witnessed. She surprised those who were present by the accuracy of her description, both of the place and the events.

I once asked her: "Who is it that goes away ten, twenty or three hundred miles and sees what is transpiring there—is it A?" "No," she replied laughingly, "A is here sick in bed; she can't go; it is I who go." "Well, are not you A?" "No." "But do you not belong to A in some way? Are you A's double?" She replied eagerly: "Yes, that is just what it is."

I once asked her how she traveled on these journeys. "I go so fast," she said, "and I see everything below me. It is perfectly lovely." Once she said: "I am passing through a shower; you will have it presently." The sun was shining brightly at the time; five minutes later came a cloud, a dash of rain lasting a minute or two, and then sunshine again.

There can hardly be a doubt regarding the fact of supranormal visual perception of some sort in the numerous cases reported by the observers whom I have mentioned. There certainly can be no doubt but that the scenes and events minutely and correctly described by some of these persons were entirely beyond the reach of vision by means of the physical organ of sight. We must either exclude the facts, or else accept some method of visual perception other than that of normal sight.

Some, usually those least acquainted with the subject exclude the facts; some, usually those having a competent knowledge of the facts find it impossible to exclude them. Those in the latter class endeavor to explain the facts by various methods. Telepathy, a psychic medium, a sixth sense, or some magnetic agency are all invoked for this purpose; but all these theories are themselves hypothetical and unproven, and they are called into existence only for this one special service. They are all like the cycles and epicycles of the old astronomy—clumsy and unsatisfactory.

To see at a distance of 300 or 3,000 miles, through closed walls or at the bottom of deep rivers requires a *personality*—one with perceptive faculties capable of acting under the given circumstances, and able to report what it sees. The primary or ordinary personality is not so endowed—its powers of locomotion and of vision are both limited.

The subliminal self can, as we have seen, under circumstances at least, act independently of the physical organs, can traverse great distances in a short space of time, can see under circumstances in which ordinary vision is impossible, and what it sees, it is able to report—or impress upon the perceptive organs of the primary self. All this has in many instances

been actually observed, in somnambulism, in dreams and in the hypnotic sleep.

Accepting this subliminal self with its added perceptive powers, brought into activity, sometimes spontaneously and sometimes by the aid of hypnotism, we are furnished with the key, not only to every form of intelligible automatism—automatic writing, trance speaking, hallucinations of hearing (such as were experienced by Socrates, St. Paul and Joan of Arc), phantasms and apparitions—but also to nearly the whole range of accredited phenomena pertaining to spiritualism, without trespassing at all upon the domain of supernaturalism.

These, then, are our conclusions:

That there *does exist*, probably in each one of us, a *subliminal self* or *second personality*, which is able to act at great distances from the physical body, and which is endowed with perceptive powers far exceeding those of the primary self.

That clairvoyance is an attribute of the subliminal self; and in that view is perfectly reasonable, natural, and a proper subject for scientific study.

That hypnotism is a means of experimentally bringing this subliminal self into action.

It is in no spirit of dogmatism, however, that I bring forward these facts and theories; but sufficient facts have now been accumulated from many trustworthy sources, to make it desirable that intelligent thought should be bestowed upon them; and it is with the hope that greater definiteness may be attained in this work—so important as it seems to me, to men in our profession—that I have ventured to draw your attention to this subject.

HYPNOTISM IN THE MANAGEMENT OF INEBRIETY.

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The impression that the continuous use of alcohol is followed by hyperesthesia and increased sensitiveness and susceptibility to the surroundings is not true, only in exceptional cases. All inebriates who use alcohol, opium, or other narcotic drugs, have diminished susceptibility and impaired sensory activities, extending from slight defects to general paralysis, not only of the functional but organic activities, and extending to the entire organism.

The inebriate is a neurotic, and irrespective of all first causes suffers from starvation and poisoning. The power of control, of reason and discernment, is defective, and beyond all outside influences is swayed by the unknown impulses of a degenerate and defective organism. The power of a dominant idea lasts only as long as it is not in sharp conflict with the morbid impulses of degenerative process.

The neuroses of inebriety is practically paralysis, not of one part of the body, but of the entire organism. If the hypnotic state is pathologic, and the three special phases, lethargy, catalepsy and somnambulism, are common symptoms, it is clearly possible that the narcotic effects of these drugs may favor these conditions. But in reality the lethargy and catalepsy from poisons introduced from without, and formed within the body, are controlled by conditions that are largely unknown and unforeseen. From inference it seems clear that any defect or disease of

the nervous system in which the excessive use of drugs is a symptom, follows a different line of degeneration from that called hypnosis. In one case, general organic degeneration exists; in the other, the power of control is broken up, and follows suggestions from without. Of course no state of poisoning from any of the drugs used in inebriety will permit the power of hypnotic influence to dominate the acts or conduct of the case. When the poisonous effects of the drug have passed away, then the unstable nerve centers will respond to external influences in various degrees.

If hypnotism is a physiologic state resembling sleep, and not an abnormal condition—only a peculiar susceptibility to certain external influences—it would seem that the inebriate seldom would, if ever, be affected by it. The observed facts vary widely, and are not sufficiently clear or well-attested to form the basis of any authoritative conclusions. The few observers in this special field have not found the same conditions even in the same cases; and at different time widely varying degrees of susceptibility have been noticed. On the cessation of the drink paroxysms or when from any cause the person abstains from drink, the reaction is followed by a period of psychical weakness. In some cases intense melancholy, or hyperesthetic sensitiveness, and fears of their condition, are fertile fields for hypnotic influence.

At this time, there is a degree of prostration and absence of assertive will-power, with strong tendencies to depend on any influences which will afford help. Good illustrations are seen in temperance revivals, where at the command of the enthusiastic orator they go forward and sign pledges, make prayers, recite experiences and assert positive changes of life and character. These are hypnotic phenomena along coarser lines, and their potency is apparent in the very small number of cases that are permanently benefited. In these cases the impression of a dominant idea has become so fixed as to overcome all other tendencies to use spirits again. Personal counsel, advice, threats and appeals are followed by the same obliteration of the drink symptom in an equally small number of cases.

The inference is that at this period in the progress of inebriety, hypnotism skillfully applied may have a marked value. Experience differs widely, and the power of a controlling influence one day is lost the next; and the idea that seems so strongly held at one time disappears later. The case which appears to be controlled by the operator, suddenly breaks away and the theories are disproven. There seems to be a struggle between the morbid impulses of a degenerating brain and organism, and the power of suggestive thought. The latter appears to be both physiologic and pathologic. Physiologic when the brain naturally turns for guidance and direction to others, and readily accepts statements of facts which are presented in an emphatic way; and pathologic when suffering from adverse conditions and seeks relief in the promises and suggestion of others. The power of hypnotism in the reactionary state of inebriety is apparent in many ways, although not explained or understood, and the permanency of this control is still more obscure. The same power in cases who are away from this period, and are termed restored, used to prevent them from taking spirits again, is equally obscure. In one instance this power gave the inebriate a special repugnance to drink in