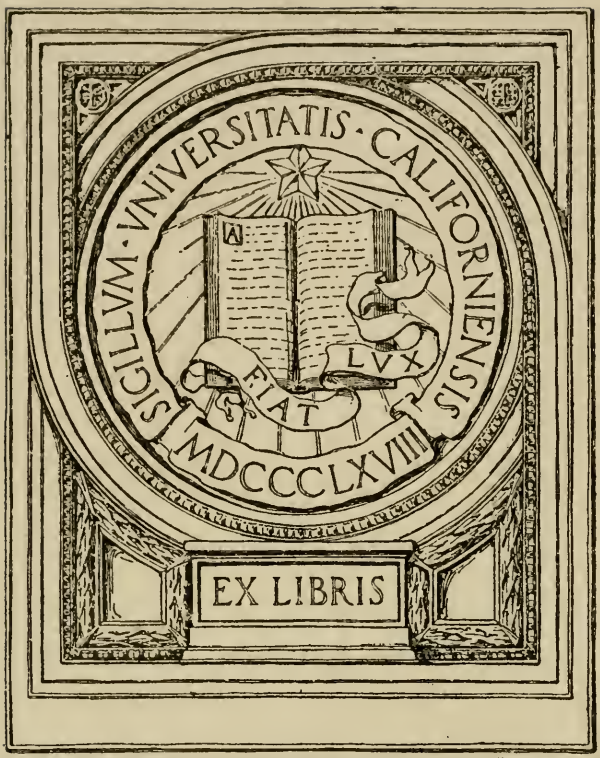
THE RIDDLE of PERSONALITY

H. ADDINGTON BRUCE



BIOLOGY
LIBRARY
EDUC.
PSYCH.
LIBRARY

THE RIDDLE OF PERSONALITY

THE RIDDLE OF PERSONALITY

BY

H. ADDINGTON BRUCE

NEW AND REVISED EDITION

NEW YORK
MOFFAT, YARD & COMPANY
1915

Copyright, 1908, *by*
MOFFAT, YARD & COMPANY

NEW YORK
Published March, 1908

BF1021
B71
1915
BIOLOGY LIBRARY
EDUC. PSYCH. LIBRARY

Reprinted August, 1908
Reprinted March, 1909
New and Revised Edition, 1915

The Plimpton Press Norwood Mass. U.S.A.

To

WILLIAM JAMES AND BORIS SIDIS

AS A SLIGHT APPRECIATION OF THEIR EFFORTS
TOWARDS THE CLEARER UNDERSTANDING
OF HUMAN PERSONALITY

335989

CONTENTS

PAGE

PREFACE vii

CHAPTER I

EARLY PHASES OF THE PROBLEM 1

CHAPTER II

THE SUBLIMINAL SELF 25

CHAPTER III

"PIONEERS OF FRANCE IN THE NEW WORLD" 53

CHAPTER IV

AMERICAN EXPLORERS OF THE SUBCONSCIOUS 80

CHAPTER V

THE EVIDENCE FOR SURVIVAL 107

CHAPTER VI

THE NEMESIS OF SPIRITISM 136

APPENDIX I

D. D. HOME AND EUSAPIA PALADINO 163

APPENDIX II

THE CENSUS OF HALLUCINATIONS 177

APPENDIX III

PAGE

Hypnotism and the Drink Habit 186

APPENDIX IV

Hypnoidization 191

APPENDIX V

The Psycho-analytic Movement 200

APPENDIX VI

Growth of Applied Psychology 220

APPENDIX VII

Spiritism vs. Telepathy 230

APPENDIX VIII

Hints for Further Reading 250

Index 283

PREFACE

A LARGE part of the present work appeared originally in the pages of *Appleton's Magazine*, the editors of which shared with the writer the belief that there was a lively desire for information concerning the discoveries made by those whose special endeavor has been to throw a scientific light on the nature and possibilities of human personality. In confirmation of this belief letters of inquiry and commendation were received from widely separated points; and, significantly enough, the majority of these related to the papers dealing more particularly with the curative results attained by investigators who would put their discoveries to practical use for the benefit of humanity.

This was especially gratifying to the writer, because it has long been his conviction that lack of knowledge is the only real obstacle to general acceptance of the gifts which

scientific exploration of personality holds out to mankind. The growth of Christian Science, which may perhaps be defined as unscientific utilization of the powers latent in every human being, is itself indicative of the popular readiness to throw down the bars, as it were, and advance boldly into the unknown region of subconscious force and activity now being scientifically opened up. But, unlike the voluminous literature pertaining to the question of the survival of personaality after bodily death, little has been written to illumine, for the non-scientific reader, the question of the hidden resources of personality and the possibility of employing them to heal the individual and strengthen the race. Most of the works dealing with this subject, being addressed primarily to the psychologist and the physician, are couched in technical and difficult phraseology, and make such arid reading that, unless their importance be impressed upon the public mind, they are unlikely to meet with the wide-spread and attentive consideration which they merit.

The following chapters, therefore, have been prepared for the purpose of indicating

first what has been accomplished thus far by scientific students of the self, and of assisting the reader to prosecute study on his own account with the aid of the technical works which he will find enumerated in the bibliographical essay at the close of the book — an essay purposely confined so far as possible to works of recent publication. To the writer's way of thinking it is impossible to overestimate the value, to mankind in the large and to the sick and suffering in particular, of the discoveries already made by such savants as Liébeault, Charcot, Bernheim, and Janet, of France; and Sidis and Prince, of the United States. Their work seems to mark the opening of a new era for the human race, and in especial to point the way for the better equipment of the great mass of humanity to withstand the added dangers and strain incidental to the increasing complexities of civilization.

At the same time, it has not been deemed proper to devote this introductory volume entirely to the work of the psychopathologists — to give them their technical designation. The labors of another group of investigators — the much abused "psychical researchers"

— had also to be taken into the reckoning, and for two reasons. In the first place, while pressing earnestly towards the goal of scientific demonstration that the life of man does not end with the grave, they have incidentally broken much new ground in the study of man. And, what is most important, they provide the necessary corrective for the materialistic conclusions towards which the investigations of the psychopathologists tend. The attempt has consequently been made, and for the first time so far as the writer is aware, to correlate the discoveries of the psychical researchers and the psychopathologists with a view to showing that instead of undermining the long-cherished faith in the immortality of man the results of their inquiries and experiments confirm and buttress it.

For assistance in the preparation of his pages, the writer has numerous acknowledgments to make. Besides the authorities from whom he has freely quoted, he has received personal counsel and aid from Prof. William James, of Harvard University; Prof. James H. Hyslop, of the recently organized American Institute for Scientific Research, which

has taken the place of the American branch of the Society for Psychical Research; Dr. Boris Sidis, of Brookline, Mass.; Dr. Morton Prince, of Boston; Prof. Pierre Janet, of the Collège de France, and Dr. William A. White, superintendent of the government Hospital for the Insane, Washington, D. C. But most of all is he indebted to his wife, Lauretta A. Bruce, who has given him many valuable suggestions, and whose critical reading of the manuscript has largely contributed whatever literary merit his book may possess.

H. Addington Bruce.

Cambridge, Mass., *September*, 1907

PREFACE TO THE FOURTH EDITION

IN the nine years that have passed since this book was written, scientific research has brought to light no facts rendering necessary any modification of the views then expressed as to the nature and destiny of human personality. There has been, however, a steady increase of knowledge of that important but hitherto little understood aspect of the self which psychologists commonly designate by the term, "the subconscious." This is particularly true as regards increased understanding of the part played by subconscious mental processes in the causation of disease, and as regards the elaboration of methods for successfully treating mentally caused diseases. Eminent pioneers in psychopathological research, whose work was described in the first edition of this book, have continued their helpful investigations; and other laborers in this tremendously important field of inquiry have risen into prominence, notably the Austrian specialist, Sigmund Freud.

Freud, indeed, is himself a veteran psychopathologist, having begun his studies of abnormal psychology as long ago as Charcot's time. But it is only within the past few years, and chiefly through the efforts of enthusiastic pupils, that his remarkable and in some respects sensational discoveries have become the subject of critical discussion. To-day, it is no exaggeration to say, Professor Freud is more conspicuously before the general public, as well as the medical public, than any other psychopathologist. He stands at the head of a new movement in psychopathology, a movement which has recently gained many adherents among the medical profession, especially in this country. Accordingly the writer has incorporated in the present edition an outline account of Freud's contribution to the psychological treatment of mental and nervous diseases.

To this is added an account of the growth of applied psychology in general, with particular reference to its growth in the United States. The writer's criticism of the "orthodox" psychologist, as maintaining an attitude too theoretical and too remote from the actual needs of men, has lost much of its force since

it was penned nine years ago. In the interval psychologists have become increasingly practical, and have increasingly demonstrated the utility of their science, not alone in medicine, but also in such varied phases of human activity as education, social reform, and business. Consequently it has been thought only just to review briefly their beneficent endeavors.

On the other hand, they still are open to the reproach of looking with contemptuous disdain at the efforts of the psychical researchers to increase man's knowledge of himself by the study of seemingly supernormal phenomena. For that matter, though, the psychical researchers themselves have virtually been marking time since the first edition of this book appeared. They have devoted their efforts mostly to the investigation of phenomena similar to those manifested through Mrs. Piper, phenomena which, from the point of view of scientifically proving life after death, are exposed to the same objections as hers. Aside from this study of automatic phenomena, and certain striking experimental investigations of telepathy, the psychical researchers have shown nothing like the pro-

ductive energy of the memorable days of Myers and Sidgwick, Podmore and Gurney. Since, moreover, the writer has already dealt with these later automatic and telepathic investigations in his recently published "Adventurings in the Psychical," to be read as a sequel to "The Riddle of Personality," he has thought it unnecessary to discuss them here.

He is sincerely appreciative of the favorable reception accorded the present work both by the critics and by the general public. Not least gratifying to him is the fact that it has been deemed deserving of translation into the language of so thoughtful a people as the Japanese. His hope is that, in its present revised and enlarged form, with its bibliographical guide to the latest literature, it will more fully attain its purpose of assisting its readers to intimate acquaintance with the important results that have flowed from scientific study of man's conscious and subconscious self.

H. Addington Bruce.

Cambridge, Mass., *November*, 1915.

The Riddle of Personality

CHAPTER I

Early Phases of the Problem

THERE is no more absorbing and important subject of inquiry than the nature and destiny of human personality. From those early moments when the dawn of intelligence heralded the birth of curiosity, what, whence, and whither have been the uppermost thoughts in the mind of man whenever, in the dim twilight of the stone age as in the noonday glare of the twentieth century, he has cast aside the preoccupations of every-day life and surrendered to self-communing. There is none but finds himself confronted with the riddle of personality and in some fashion seeks to give it answer. At the one end looms the mystery of death, masking the vision of the future; at the other, the no less inscrutable mystery of birth, recapitulating in the individual the history of the race. And in between, from the cradle to the grave, the riddle of personality presses for reply. What is the nature of the self?

Whence its faculties, its capacity for pain and pleasure? Whence, indeed, its self-awareness? To such questions as these, it must be acknowledged, primitive man paid scant attention. For him the future, rather than the past or present, held interest, and peopling the universe with unseen spirits of good and of evil, his chief concern was to assure his future welfare by propitiation and sacrifice. But with the process of time man has come to realize that the question of the survival of personality involves the question of the nature of personality, and that whatever may be the answer to the former, it is in the highest degree essential to his well-being in bodily life that he arrive at a correct solution of the latter.

It is not too much to say that the realization of this truth marks the greatest advance in the thought of man since he emerged from his state of savagery and ignorance. At first, to be sure, the problem of the nature of personality was attacked from standpoints little calculated to give satisfactory results. The earliest appreciation of the necessity of solving it came at a time when the human mind was completely dominated by the religious

impulse, and in consequence the main avenue of approach was philosophical; a philosophy strongly tinged by mysticism. This condition, with recurrent but futile waves of skepticism, prevailed until a recent day when, with the growth of the scientific spirit, a singular *volte face* was ultimately effected. The nature of man, we were assured, must be sought in his physical composition. The apotheosis of this point of view came with the discoveries of Darwin and Wallace and the formulation of the evolutionary theory. Forthwith the tree of materialism extended its roots, put forth new branches, and blossomed with unprecedented brilliance. Even to-day its foliage, at first sight, seems fresh and green as ever. But closer scrutiny reveals the fact that it is already invaded by the yellows and browns of decay. In truth, the evolutionary theory is fated to bring about the passing of materialism as an explanation of the nature of human personality. Hardly had the evolutionists compelled acceptance of their views, when the question rose: Why may there not be psychical as well as physical evolution? Only a few years have elapsed since this question was seriously pro-

pounded, but the inquiries which it set on foot have been productive of truly remarkable results. Acknowledging their debt to Darwin and Wallace, recognizing more clearly than before the close interrelation between mind and body, the latest investigators into the nature of personality have opened up broader vistas for mankind, have cleared the ground for freer views of the destiny of the race, and have pointed out new means of rescuing the individual from many of the ills that afflict his bodily existence.

It will be the purpose of the following chapters to tell the story of what these searchers have accomplished, with especial reference to the bearing of their discoveries not only on the nature of personality *per se* but also on the physical well-being of man. And in the pursuit of the latter object, it will be necessary to deal with the work of savants who would not only be the first to disclaim acceptance of the views adopted by certain of their colaborers, but would even be inclined to repudiate them as colaborers. The reasons for disclaimer and repudiation will become obvious as the narrative proceeds, as, I trust, will become also the ties that in the last analy-

sis unite the several groups and warrant their inclusion in the present study. The situation is here referred to for the purpose of avoiding future misunderstandings. Mention of it is in fact unavoidable at this point, for the reason that our quest must begin with a glance at sundry still debatable phenomena which have proved the starting point for the modern investigators of the nature of the self, phenomena long neglected by science, but now, when at last subjected to scientific scrutiny, found not devoid of significance and value.

Roughly speaking, these phenomena may be divided into two groups, the spiritistic and the hypnotic. The basic idea underlying all of the many subdivisions of the former is the ancient belief in "spirits." It is not necessary to follow the evolution of this belief from the time when the philosophy, such as it was, of untutored man was wholly controlled and colored by his childlike confidence in the presence and intervention of supermundane beings. Our point of departure is rather at the moment when the spiritistic idea began to assume the complexion of an organized religious system.

This need take us back only to the second quarter of the nineteenth century, to the days of Andrew Jackson Davis and the Fox sisters. It is quite true that long before their time, thanks to the teachings of Swedenborg, and the trance phenomena of "mesmerized" subjects, the idea that the spirits of the dead can and do communicate with the living had been established as a popular concept. But the founder of modern spiritism [1] was not Swedenborg (whose views, as a matter of fact, are at variance from those of the spiritists) but Davis. The latter was born in 1826 in a rural district of the State of New York. When he was twelve years old his parents removed to Poughkeepsie, whence he derived the name of the "Poughkeepsie Seer," by which he was known in after years. He seems to have been a delicate lad, to have been backward as a child, and to have received little education. At the age of fifteen he was apprenticed to a shoemaker. In 1843

[1] Throughout I purpose using the term "spiritism" in preference to "spiritualism" when referring to the religious system that has been constructed about the central idea of communication with the dead. I do this for the reason that, strictly speaking, the term "spiritualism" should be applied only to the philosophical system opposed to materialism.

a series of lectures on "animal magnetism" were delivered in Poughkeepsie, and an enthusiastic tailor undertook to mesmerize young Davis. So well did he succeed that the two formed a partnership, Davis serving as a professional medical clairvoyant; that is to say, while in an entranced condition prescribing for diseases. In 1844, according to his own account, he was, while entranced, visited by the spirits of Galen and Swedenborg, who assured him that the world was about to receive through him messages of the highest moment. Thereafter he began to deliver a course of clairvoyant lectures, which were ultimately published in book form under the title of "The Principles of Nature, Her Divine Revelations, and A Voice to Mankind." This, regarded from any point of view, was a remarkable production. It consisted of some eight hundred closely printed pages containing an elaborate disquisition on the philosophy of the universe. To many of his contemporaries, and to not a few of the present generation, it seemed incredible that a work of this kind could have been written by the unaided intellect of a half-educated shoemaker, and consequently

wide credence was found for the claim that it was of "inspirational" origin. Here, it was argued, was a man who undoubtedly held converse with the spirits of the illustrious dead, and by them was instructed in the secrets of the universe.

The excitement created by the appearance of "The Principles of Nature" had not subsided when fresh fuel was found for the spiritistic fire. On the evening of the 31st of March, 1848, a Mrs. Fox, the wife of a farmer living in the small village of Hydesville, N. Y., astounded her neighbors by the information that her two young daughters had established communication with the dead. In their case the claim was made that the messages were received not "inspirationally" but by means of loud knockings, the "spirits" giving evidence of intelligence by repeatedly making the exact number of raps requested by one of the daughters. The Fox homestead instantly became the Mecca of a dozen or more inquisitive villagers, who were rewarded by receiving from the "spirits" accurate information respecting the number, ages, and characteristics of families resident in the vicinity. A few evenings later it was

declared, through the same uncanny rappings, that a murder had been committed in the Fox house some years before, and that the body of the victim had been buried in the cellar. Investigation was made, and at a depth of several feet below the cellar floor teeth, bones, and hair supposed to be human were found.

The fame of Margaretta and Catherine Fox now became more than local, and was the more increased when Margaretta went to Rochester to visit a married sister, a Mrs. Fish, and Catherine journeyed to Auburn to stay with friends. Forthwith the raps followed them, and not only this but manifested a willingness to be produced through the instrumentality of other than the Fox sisters. Mrs. Fish herself became a medium for the mysterious sounds, as did many other persons in Rochester, and the same result followed Catherine Fox's sojourn in Auburn. Modern spiritism had been fairly launched. As one of the sanest writers on the subject says:

"Sometimes the contagion was conveyed by a casual visit. Thus Miss Harriet Bebee, a young lady of sixteen, had an interview of

a few hours with Mrs. Tamlin, a medium of Auburn, and on her return to her own home, twenty miles distant, the raps forthwith broke out in her presence. In the course of the next two or three years, indeed, the rappings had spread throughout the greater part of the Eastern States. Thus a writer in the New Haven *Journal* in October, 1850, refers to knockings and other phenomena in seven different families in Bridgeport, forty families in Rochester, in Auburn, in Syracuse, 'some two hundred' in Ohio, in New Jersey, and places more distant, as well as in Hartford, Springfield, Charlestown, and elsewhere. A year later a correspondent of the *Spiritual World* estimated that there were a hundred mediums in New York City, and fifty or sixty 'private circles' were reported in Philadelphia."[1]

In vain clergymen fulminated, and scientists demonstrated that the rappings could be produced by rapid movements of the toe- or knee- joints. Spiritism spread with an alacrity only paralleled in later days by the growth of Christian Science. Sometimes the zeal of the converts led to the most bizarre happen-

[1] "Modern Spiritualism," by Frank Podmore, Vol. I, p. 182.

ings. Take, for instance, the case of Jonathan Koons, a farmer who lived in a remote and mountainous district in Ohio. In 1852 he chanced to attend a spiritistic séance, and it was revealed to him that he and his eight children were superabundantly gifted with mediumistic ability. On returning home Koons proceeded, under the direction of spirit guides, to build a séance house, a log structure intended for spiritistic purposes exclusively. This he equipped with a 'spirit table' and a great variety of musical instruments. Benches were provided for the sitters. On séance evenings the log cabin became a veritable concert hall, the music being provided by a spirit orchestra. There were other startling physical manifestations. We read of tambourines flying through the air as though provided with wings, and of the materialization of spirit hands. Oddly enough, all these performances were attributed to the spirits of a large band of pre-Adamite men and women.

At first physical phenomena dominated the spiritistic movement, increasing in variety and strangeness as the novelty of the earlier manifestations wore away. So long ago as

1849 the raps were supplemented by the moving about of tables and chairs. A little later the phenomenon of "apports" was witnessed in the production, apparently from the air, of ribbons, flowers, and so forth. Nature's laws were soon afterwards set further at naught by the feats of a young Scotch medium, Daniel Dunglas Home, who, both in the Old World and the New, produced phenomena which must have caused less gifted mediums to turn green with envy. His crowning triumphs were "levitation," in which he seemed to be lifted bodily and transported about the séance room without visible support, and "elongation," in which the spirits caused him to grow temporarily several inches beyond his normal height. The assurance is gravely given that on at least one occasion Home actually floated out of a window of one room and returned by floating in through the window of another.[1] Slate writing and table tipping were other less sensational but extremely popular diversions of the spirits. But in point of bearing upon the inquiry into the nature of human personality, none of these physical phenomena have the signifi-

[1] See Appendix I.

cance of the later "psychical" phenomena, the alleged interworld communications through trance mediums of the type of which Mrs. Leonora E. Piper, of Boston, is the most celebrated representative to-day. Andrew Jackson Davis, of course, belonged to this class, but inspirational, or "automatic," speaking and writing did not become a distinctive feature of the spiritistic movement until the physical phase had had its innings, so to speak.

In addition to inspirational speaking and writing, the more salient psychical phenomena include clairvoyance, the faculty of perceiving, as if visually, scenes transpiring at a distance; clairaudience, the sensation of hearing a distant voice, and crystal-gazing, the act of looking into a crystal, or other body with a reflecting surface, and seeing therein hallucinatory pictures. It is important to observe that instances of all these phenomena were reported centuries before the appearance of spiritism as a religion. For instance, many of the deliverances of the ancient Greek oracles were supposed to be derived through dreams and clairvoyance of some kind. The practice of crystal-gazing, Professor Hyslop has found, was known in some form three

thousand years ago, reaching its highest development in the sixteenth and seventeenth centuries, when its exponents included "the learned physicians and mathematicians of the courts of Elizabeth, the Italian princes, the Regent Catherine de Medici, and the Emperors Maximilian and Rudolph."[1] But in those bygone, superstitious times psychical phenomena of a seemingly supernormal type were regarded as being, in a sense, part of the natural order of things. There was little or no inclination to hold them suspect, although there was every inclination to ill use the hapless "mediums," particularly if they acquired the reputation of being sorcerers. With the growth of science came a new standpoint, a cursory dismissal of the phenomena as either fraudulent or unworthy of investigation. It was this tendency, which still persists but with diminished vigor, that was responsible for the long delay in subjecting the claims of organized spiritism to really searching scrutiny; it was this tendency that caused a deaf ear to be turned to those who claimed to have experienced the kindred phenomenon

[1] For an informing survey of crystal-gazing, see Professor Hyslop's "Enigmas of Psychical Research," pp. 40-91.

of seeing apparitions of the dead or dying; it was this tendency, again, that prevented earlier recognition of the truths underlying the marvels of hypnotism.

With this we approach our second great group of phenomena rich in significance to the modern student of personality. And, once more, although the annals of hypnotism extend back to the days when Egypt and Babylon were in their prime, our introductory survey may begin at a recent date, may begin with the closing years of the eighteenth century when Franz Anton Mesmer introduced many of its striking phenomena to the European world. Charlatan though he was, mankind owes a greater debt to him than has generally been acknowledged. As the present writer has elsewhere said: "When Mesmer published in 1773 his account of the marvelous cures effected by what he was pleased to term animal magnetism, he sowed seed which was to render inevitable the diligent husbandry of to-day."[1] Grant that hypnotism had still to be clarified by the researches of an Esdaile, an Elliotson, a Braid, a Char-

[1] "Mysteries of the Human Mind." *Public Opinion*, Vol. XXXIX, p. 355.

cot, a Liébeault, a Gurney, before it became what it is to-day — a wonderful curative instrument and aid to psychological experimentation; grant all this, and Mesmer remains the first of a line of psychotherapeutists and psychopathologists whose fame, if belated, is steadily growing. That he should have been rebuffed by the orthodox practitioners of his day is not surprising. When, in 1778, he came to Paris, he came with a well developed sense of the value of advertising. The campaign he inaugurated was of a character to disgust the conservative and thoughtful, but to take a sensation-loving populace by storm. Most extravagant tales of cures he had accomplished in Berlin, Vienna, and elsewhere were noised abroad. Through a convert he challenged the physicians of Paris to enter into a contest with him, they to treat twelve patients by the orthodox methods, he to treat twelve by his. Of course this challenge was rejected, and equally, of course, its rejection was interpreted by the thoughtless as an acknowledgment of the superiority of Mesmer's treatment. His rooms were thronged; his purse waxed constantly heavier.

The treatment he gave was such as to

appeal vividly to the imagination of the patient; in a word, to increase his suggestibility. Suggestion, indeed, was its root element, although Mesmer failed or pretended to fail to recognize this, and taught that its efficacy depended upon the effluence of a mysterious fluid. In a room dimly lighted and hung with mirrors, the patients were seated about a circular vat of considerable size, covered with a lid and containing various chemicals. A long cord connected the patients with one another, while in the lid of the tub were several holes, through each of which passed an iron rod bent in such a way that its point could be applied to any part of a patient's body. The patients were requested not to speak, the only sound in the room being strains of soft music. When expectancy was at its flood, Mesmer would enter, clad in the robe of a magician and carrying an iron wand. At one patient he would gaze intently, another he would stroke gently with his wand. Soon some would burst into laughter, others into tears, while still others would fall into convulsions, finally passing into a lethargic state, out of which, it is claimed, they emerged cured or on the high-

road to a cure. Occasionally the treatment was given outdoors, a tree being "magnetized" and the patient collapsing in a swoon so soon as he approached it.

In such wise were Europeans first made acquainted with the phenomenon of the "induced trance." It was speedily discovered that the magnetized patients, although to all appearance in a completely unconscious condition, could hear and reply to the magnetizer, and could even diagnose their own maladies with a skill sometimes exceeding that of the physician, and prescribe remedies with confidence and excellent results. It was also learned that upon recovering their normal sensibility they were oblivious to all that had transpired during the period of trance. Further, if the contemporary records are to be accepted, they sometimes displayed clairvoyant and clairaudient ability. What might be the cause of such manifestations was a subject of the most acrimonious dispute. Those who had fallen under the influence of Swedenborg's teachings maintained that here was direct evidence of spirit manifestation.[1]

[1] Thus, in support of this view, a member of a Swedish society founded in Stockholm for the purpose of propagating Swedenborg's

The magnetizers, however, clung obstinately to the fluidic idea, stating the case thus: In obeying the will of the operator the patient simply acted as an "animated magnet," and the magnetic fluid being universal, it necessarily followed that the patient could apprehend much inaccessible to his or her knowledge when unmagnetized. But long before this question became acute the excitement created by Mesmer had caused the Government to take official cognizance of his exploits. A commission of investigation was appointed, among its members being none other than Benjamin Franklin, then almost an octogenarian but interested as ever in scientific research. For some reason the commissioners did not inquire into the curative merits of the new treatment, confining their labors to the problem of the magnetic fluid. Naturally,

doctrines, published a number of extracts from journals of trance experiments. These indicated that, in the presence of several Swedish noblemen, the wife of a gardener, while in the magnetic trance, was "controlled" by two spirits, one of whom was declared to have been her own infant daughter. Both, according to the extracts, in reply to questions put by the bystanders, gave an account of their lives while on earth, and, in true Swedenborgian fashion, described the state of intermediate or probationary existence through which the spirits of the dead had to pass after leaving the body. See also Podmore's "Modern Spiritualism," Vol. I, pp. 76 and 77.

they had little difficulty in demonstrating that it was impossible to procure evidential proof of the fluid, and in their report affirmed that "the effects actually produced were produced purely by the imagination."

The commissioners had stated the truth, but years were to pass before it was refined from the dross of fluidistic and spiritistic philosophy. The history of hypnotism during the period intervening between Mesmer and Braid makes dreary reading, being illumined by only occasional flashes rendered the brighter by the dark background of mysticism and charlatanism against which they shone. In this period three names stand preeminent, Bertrand, Esdaile, and Elliotson. Bertrand was a young French physician who, in 1823, published a "Traité du Somnambulism" in which, and in another work issued three years later, he reviewed the achievements and theories of the magnetists, and expressed the view that suggestion pure and simple explained all the phenomena, the patient being preternormally sensitive to the least suggestion from the operator. Death, however, removed Bertrand before he had the time to elaborate his doctrine of sugges-

tion and persuade the scientific world of its validity. Esdaile was less of a theorizer, but by his remarkable operations upon hypnotized Hindoos in the Presidency Hospital at Calcutta, of which he was long surgeon-general, he did much to demonstrate the usefulness of hypnotism as an aid to surgery. Incidentally, he also demonstrated the possibility of "community of sensation" between the operator and his subject. This he did through a young Hindoo who had previously been operated on painlessly while in the hypnotic trance. In turn Dr. Esdaile took in his mouth salt, a slice of lime, a piece of gentian, and some brandy, and the Hindoo, who was reported to have been mesmerized until he could not open his eyes, in every case identified the taste. This, it may be noted, is one of the earliest recorded instances of a telepathic experiment. To Elliotson belongs the distinction of having made mesmerism popular in England as a curative instrument. But he was a man "born out of due time," hasty and reckless, and did not confine himself to using the mesmeric sleep as a therapeutic agent or auxiliary, claiming to demonstrate many other phenomena of a dubious kind.

Thus, he asserted that the mesmeric influence was greatly heightened or lessened by the use of different metals and other substances. According to him, gold, nickel, silver, platinum, and water were excellent conductors, particularly gold and nickel, although the "effluence" from the latter was of a violent and dangerous nature; copper, zinc, tin, and pewter, unless wet, were non-conductors. As a natural consequence there resulted from his admixture of sense and nonsense, a general discrediting alike of his views and his practices, and a postponement of the acceptance of any of the mesmeric phenomena until the situation was clarified by the genius of Braid.

Braid, who was a Manchester physician of standing, may justly be described as the first really scientific student of mesmerism. It was he who gave it the name of hypnotism, and it was he, too, who discovered that the trance condition could be induced without the intervention of any operator, by the mere fixation of the subject's eyes on a bright object. The results of his independent observations and experiments were made public in a book in which he corroborated the conclusions of Bertrand respecting the source of

the phenomena, averring that they were not due to any power passing from one individual to another, through disks, "passes," or other mechanical agency, but to the action of suggestion. In support of this view he described a number of experiments made not on professional but private subjects, some wide awake, some hypnotized, in which all the characteristic phenomena described by the mesmerists were obtained without the use of any magnet. Elliotson and the other English mesmerists hastened to deride Braid's "coarse methods," and although the latter lived until 1860, he did not live to witness the general recognition that his theory of suggestion has obtained through the researches of Gurney, Liébeault, Charcot, and their disciples, whose work we shall need to examine in some detail.

Here, then, in brief outline are the phenomena which, long neglected by men of scientific training and attainment, have latterly been found to constitute a fruitful field for cultivation. The harvest began when a little coterie of Cambridge men, impressed with the irrationality of attempting to solve psychical problems by physical processes alone,

with the marvelous growth of spiritistic ideas, and with the fact that the phenomena of spiritism had received no adequate investigation, resolved that they would do all that in their power lay to promote a sentiment of scientific inquiry into whatever was deemed to transcend the bounds of normal experience.

CHAPTER II

The Subliminal Self

THE movement to institute a far-reaching, systematic, and scientific inquiry into the nature and destiny of human personality originated, as has just been said, in England at the University of Cambridge. It owed its inception chiefly to the efforts of two friends, Henry Sidgwick and Frederic W. H. Myers, both of whom were cut down by the relentless hand of death when at the zenith of their powers. Professor Sidgwick was a philosopher of the best type. His was a philosophy not of the cloister but of the world. Catholic in his interests and sanguine and enthusiastic by temperament, he was saved from rash judgments by his acutely analytical frame of mind. So penetrating indeed was his insight that the slightest distinction or qualification seldom escaped him, and in his generation he was, perhaps, without a peer in the nice balancing of facts.

Alike in philosophy, in psychology, in political economy, and in literary criticism he occupied a notable place. Myers was poet rather than philosopher. Artist and idealist, he radiated an unfailing sympathy for the aspirations and sufferings of mankind, and if, as many think, he passed to unwarranted extremes in the conclusions he ultimately voiced, to him not the less belongs the credit of having thrown a flood of helpful light on the workings of the human mind. "Myers," Prof. William James has well said, "endowed psychology with a new problem — the exploration of the subliminal region being destined to figure thereafter in that branch of learning as Myers's problem." Of this, more again.

At first, as may be imagined, the two friends and those who with misgivings embarked with them on what must have seemed a hopeless voyage, were somewhat at a loss whither to point prow. "Our methods," Myers wrote, in recalling that period of young endeavor, "our canons, were all to make. In those early days we were more devoid of precedents, of guidance, even of criticism that went beyond mere expressions of contempt, than is

now readily conceived."[1] This was in the seventies. Before the decade was at an end, it was possible for him to recall: "Seeking evidence as best we could — collecting round us a small group of persons willing to help in that quest for residual phenomena in the nature and experience of man — we were at last fortunate enough to discover a convergence of experimental and of spontaneous evidence upon one definite and important point. We were led to believe that there was truth in a thesis which, at least since Swedenborg and the early mesmerists, had been repeatedly but cursorily and ineffectually presented to mankind — the thesis that a communication can take place from mind to mind by some agency not that of the recognized organs of sense. We found that this agency, discernible even on trivial occasions by suitable experiment, seemed to connect itself with an agency more intense, or at any rate more recognizable, which operated at moments of crisis or at the hour of death."[2]

In this way was evidence in support of the theory of telepathy first experimentally and

[1] Human Personality and its Survival of Bodily Death." By F. W. H. Myers. Vol. I, p. 7.

[2] *Ibid.*, Vol. I, p. 8.

cumulatively secured. Further proof was not long in forthcoming after the little group of investigators had expanded into the Society for Psychical Research, which was founded in 1882 with Professor Sidgwick as its first president and until the day of his death perhaps its most influential member, exercising at once a stimulating and restraining influence on its activities and conclusions. The leading spirit in organizing the society was, however, neither Professor Sidgwick nor Mr. Myers, but Prof. W. F. Barrett, of Dublin, who in 1876 had read a paper before the British Association expressing his belief in telepathy and urging the formation of a committee to undertake experiments in thought-transference. No action was taken on his suggestion, but the formation of the Society for Psychical Research was the outcome of renewed agitation by him in 1881. Its object was to investigate not only the possibility of the transmission of thought from mind to mind without the intervention of known means of communication, "but all that large group of phenomena outside the boundaries of orthodox science." Thus its scope of inquiry embraced on the one hand, apparitions,

hauntings, clairvoyance, clairaudience, rappings, and like problems of mediumship; and on the other, the phenomena of hypnotism.

It was determined that, as scientific ends were sought, strictly scientific methods must be followed, a determination that had the fortunate result of soon severing from the society sundry confessed spiritists who had hastened to identify themselves with it. From the outset and up to the present, moreover, it has included in its membership men prominent in public and professional life (its list of presidents comprising, among others, the names of Professor Sidgwick, Arthur Balfour, Professor James, Sir William Crookes, Sir Oliver Lodge, and Professor Richet), and while it has latterly concerned itself principally with the ever-baffling question of the survival of personality after the death of the body, and in the opinion of some observers seems to have developed into an organization for the propagation of spiritism, it assuredly has rendered yeoman's service both in the direction of protecting the public against fraudulent mediums and by way of making clearer the constitution and functioning of the mind of normal as well as abnormal man.

To resume. With the organization of the society, telepathic experiments were attempted on an extensive scale, and in addition to this the task of collecting evidence for spontaneous telepathy was vigorously prosecuted. In both directions no one, during the early years of the society, was more energetic and successful than one of its youngest members, Edmund Gurney. Gurney was just thirty-five when, in 1882, he undertook the work of psychical research, and before his death, which occurred only six years later, he had accomplished much, particularly in the simplification of the facts of hypnotism, the psychological side of which he was the first Englishman to study with scientific discernment. From the beginning of the society's labors, hypnotism, as utilized by Gurney, Myers, Barrett, and Professor and Mrs. Sidgwick, played a prominent part in experimental telepathy, it being found that the chances for success were greatly increased when the "percipient" (the one who was to receive the mental communication, the sender being technically known as the "agent") was in the hypnotic state. For the details of the successive experiments I must refer the reader to the society's official records

as published in its "Proceedings," and especially to the first ten volumes of the "Proceedings." For our present purpose it is sufficient to observe that the society's Literary Committee, then consisting of W. F. Barrett, Charles C. Massey, Rev. W. Stainton Moses, Frank Podmore, Edmund Gurney, and F. W. H. Myers, felt justified in affirming, so early as 1884; "Our society claims to have proved the reality of thought-transference — of the transmission of thoughts, feelings, and images from one mind to another by no recognized channel of sense."[1] And, a little later in the same year, as the result of a prolonged inquiry into the *rationale* of apparitions, we find the same committee proffering a telepathic explanation in these words:

"Our aim is to trace the connection between the most trivial phenomena of thought-transference, or confused inklings of disaster, and the full-blown 'apparition' of popular belief. And, once on the track, we find group after group of transitional experiences illustrating the degrees by which a stimulus, falling or fallen from afar upon some obscure subcon-

[1] "Proceedings of the Society for Psychical Research," Vol. II, p. 44.

scious region of the percipient's mind, may seem to disengage itself from his subjectivity and emerge into the waking world."[1]

At this point it is not necessary to discuss the question of the validity of the application of the telepathic theory as affording a naturalistic explanation of apparitions. Of immediate importance in the above quotation is the reference to subconscious regions of the mind. Already it had dawned upon the investigators that varied as were the phenomena of hypnotism, trance mediumship, and apparitions, they had this in common that they seemed to hint at the existence of mental faculties previously unsuspected. With this the inquiry entered upon a new phase. The obvious question rose: If under certain conditions, still to be exactly ascertained, the range of human consciousness may be immeasurably extended, is it not possible, nay probable, that the prevailing ideas of the nature of consciousness, or rather of the nature of the self, are erroneous?

To the solution of the problem thus presented, none pressed more earnestly than

[1] "Proceedings of the Society for Psychical Research," Vol. II, p. 164.

Frederic Myers. For starting point he had the popular concept of the nature of personality as best expressed in the philosopher Reid's "Essays on the Intellectual Powers of Man:"

"My personal identity, therefore, implies the continued existence of that indivisible thing which I call myself. Whatever this self may be, it is something which thinks and deliberates and resolves and acts and suffers. I am not thought, I am not action, I am not feeling; I am something that thinks and acts and suffers. 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, and has the same relation to all the succeeding thoughts, actions, and feelings which I call mine. . . . The identity of a person is a perfect identity; wherever it is real it admits of no degrees; and it is impossible that a person should be in part the same and in part different, because a person is a monad and is not divisible into parts. Identity, when applied to persons, has no ambiguity, and admits not of degrees, or of more and less. It is the foundation of all rights and

obligations, and of all accountableness; and the notion of it is fixed and precise."[1]

Nothing could be clearer or more exact, and as a statement of the nature of personality it had gone unchallenged since its formulation a century and more before. But to Myers, as to the Frenchmen who were now attacking the same problem from another standpoint and whose work will shortly be reviewed, it seemed to have lost much of its force by reason of the discoveries made since spiritism and hypnotism had become subjects for serious study. If unity and continuity be prime facts of the ego, what becomes of the ego in the disintegrations affecting it during bodily life? Where locate it in insanity, in hysteria, in somnambulism, spontaneous or induced, in the trance states of mediums apparently surrendering their organism to the control of some extraneous self? Still more perplexing becomes the problem, on the basis of the "common sense" view of personality, when there is involved complete, or seemingly complete, disintegrations such as those revealed in the experiences of Mary Reynolds and Ansel Bourne.

[1] Essays on the Intellectual Powers of Man," By Thomas Reid, pp. 318-321.

Both of these cases are worth relating, not only from their scientific significance but by reason of their intrinsic interest. The former dates back to the opening years of the nineteenth century. One morning Mary, the daughter of a Pennsylvania pioneer named Reynolds, was found in a deep sleep from which it was impossible to arouse her. Awakening some twenty hours later, she awoke as a new-born child. Memory had vanished, and with it all knowledge of the acquisitions of experience and education. Parents, brothers, sisters, friends were unrecognized. To her, reading, writing, even talking, were unknown arts, and had to be relearned. It was noticed, too, that her temperament had undergone a marked change. Formerly melancholy, dull, and taciturn, she now was cheerful, alert, and social. Thus she continued for five weeks when, after a long sleep, she suddenly awoke her natural, or at any rate her former, self, and without any remembrance of the events of the intervening period. Only a few weeks more and she had relapsed into the secondary state, and thus, alternating between the two phases, she passed her life from the age of twenty to that

of thirty-five, when she remained permanently in the secondary condition, not once recovering her normal personality to the day of her death, which did not occur until a quarter of a century later.

The case of Ansel Bourne presents a different aspect. Early in 1887, Mr. Bourne, an itinerant preacher, then aged sixty-one and residing in the town of Greene, R. I., went to Providence in order to procure money to pay for a farm. After drawing the money from the bank, he visited the store of a nephew, Andrew Harris, and then started for his sister's house, also in Providence. That was the last known of his movements for eight weeks, when he was discovered, under most sensational circumstances, at Norristown, Pa. It seems that about a fortnight after the disappearance of Mr. Bourne a stranger arrived in Norristown and, under the name of A. J. Brown, rented from a Mr. Earle a store which he stocked with notions, toys, confectionery, etc. The store was part of the dwelling-place of the Earle family, and as Mr. Brown lived with them they saw him frequently, but at no time observed anything peculiar in his demeanor. On the contrary, it was remarked

that he was exceptionally steady-going, methodical, and precise. Nobody, in a word, suspected that he might be laboring under some form of mental vagary. About five o'clock on the morning of March 14th, however, he aroused the Earles and excitedly demanded information as to his whereabouts. He denied that his name was Brown, and asserted that his landlord and his landlord's family were entire strangers to him. Thinking that he had suddenly become insane, Mr. Earle summoned a physician who at Mr. "Brown's" request telegraphed Andrew Harris: "Do you know Ansel Bourne? Please answer." Soon the reply came: "He is my uncle. Wire me where he is, and if well. Write particulars." Subsequently Mr. Harris visited Norristown, disposed of his uncle's stock of goods, and took the extremely bewildered Mr. Bourne home with him. Later Professor James and Dr. Richard Hodgson hypnotized the aged preacher and succeeded in eliciting from him a detailed account of his doings during the eight weeks of his disappearance, securing facts which he had been utterly unable to give previous to hypnotization. To quote from Dr. Hodgson's report on the case:

"He said [while in the hypnotic state] that his name was Albert John Brown, that on January 17, 1887, he went from Providence to Pawtucket in a horse-car, thence by train to Boston, and thence to New York, where he arrived at 9 P.M., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J., thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the depot. It was kept by two ladies, but he could not remember their names. He thought of taking a store in a small town, and after looking round at several places, among them Germantown, chose Norristown, about twenty miles from Philadelphia, where he started a little business of five-cent goods, confectionery, stationery, etc.

"He stated that he was born in Newton, New Hampshire, July 8, 1826 (he was born in New York City, July 8, 1826), had passed through a great deal of trouble, losses of friends and property; loss of his wife was one trouble — she died in 1881; three children living — but everything was confused prior to his finding himself in the horse-car on the

way to Pawtucket; he wanted to get away somewhere — he didn't know where — and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer-meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steamboat from Albany to New York [an incident of which he was well aware in the Ansel Bourne personality].

"He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. He had been a professor of religion himself for many years, belonged to the 'Christian' denomination, but 'back there' everything was mixed up. He used to keep a store in Newton, New Hampshire, and was engaged in lumber and trading business [Ansel Bourne had at one time been a carpenter]; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks; how he got away from there was all confused; since then it has been a blank. The last thing he re-

membered about the store was going to bed on Sunday night, March 13, 1887. He went to the Methodist Church in the morning, walked out in the afternoon, stayed in his room in the evening and read a book. He did not feel 'anything out of the way.' Went to bed at eight or nine o'clock, and remembered lying in bed, but nothing further.

"The statements made by Mr. Bourne in trance concerning his doings in Norristown agree with those made by his landlord there and other persons; but since Mr. Bourne, in his normal state, has heard of these, they afforded no presumption in favor of the correctness of his statements concerning the first two weeks of his absence, those which immediately preceded his arrival in Norristown. The register-books of the hotels had been destroyed, so that we were unable to trace his travels in detail by finding the name 'A. J. Brown' at the hotels which he described himself as having visited. We have, however, through the kindness of Mr. William Romaine Newbold, lecturer on psychology in the University of Pennsylvania, ascertained that he boarded for a week or more at the Kellogg House, Nos. 1605–7 Filbert Street, Phila-

delphia. Mr. Newbold's report seems to establish the general trustworthiness of Mr. Bourne's account (in trance) of his doings before going to Norristown."

Bearing in mind a peculiar incident that had occurred in Mr. Bourne's life thirty years before — when he was stricken deaf, dumb, and blind, after declaring that he would rather lose his speech and hearing than go to church — Dr. Hodgson came to the conclusion that Mr. Bourne had been subject to some form of epilepsy, and that during his Brown experience he was suffering from a post-epileptic loss of memory. This conclusion found further corroboration from the fact that he had had several "fainting fits" in the course of his life. But it was impossible to indicate the exact source of the creation of the singular "Brown" personality.[1]

Recalling cases such as these, and comparing them with the minor disintegrations of

[1] For detailed accounts of the Reynolds case the reader is referred to Dr. Weir Mitchell's report in the "Transactions of the College of Physicians of Philadelphia," April 4, 1888; "The Principles of Psychology," by William James, Vol. I, pp. 381–384; or "Mary Reynolds," by the Rev. W. S. Plummer, an article in *Harper's Magazine* for May, 1860. The Bourne case is discussed at considerable length in the "Proceedings of the Society for Psychical Research," Vol. VII, pp. 221–258, from which the above extract was taken.

trance and hypnotic phenomena, Myers also approached the problem of the self from the vantage ground afforded by the telepathic experiments and by the society's long record of hallucinatory visions of the dying or the dead, or of those in moments of crisis not necessarily fatal.[1] The more he studied, the deeper grew his conviction that the self is both a unity and a coordination, and further, that it possesses faculties and powers unexercised and unexercisable by the consciousness that finds employment in the direction of the affairs of every-day life. It was in 1887 that he first tentatively put forth his hypothesis of the "subliminal self," but it was not until 1903 that his final elaboration of it was given to the world in the posthumously published "Human Personality and Its Survival of Bodily Death," which will prove an enduring monument to its author's long and useful labors, and which, whatever opinion be formed concerning its conclusions on the evidence for "survival," must be accounted one of the generation's most searching contributions to the study of personality. There has been a vast deal of needless controversy concerning

[1] See Appendix II.

what Myers exactly meant by the "subliminal self." At the outset of his *magnum opus*, we find his theory stated in language that could not well be more explicit:

"The idea of a *threshold* (*limen, Schwelle*) of consciousness — of a level above which sensation or thought must rise before it can enter into our conscious life — is a simple and familiar one. The word *subliminal* — meaning 'beneath the threshold' — has already been used to define those sensations which are too feeble to be individually recognized. I propose to extend the meaning of the term, so as to make it cover *all* that takes place beneath the ordinary threshold, or say, if preferred, the ordinary margin of consciousness — not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognizes: sensations, thoughts, emotions, which may be strong, definite, and independent, but which, by the original constitution of our being, seldom merge into that *supraliminal* current of consciousness which we habitually identify with *ourselves*. Perceiving . . . that these submerged thoughts and emotions possess the characteristics which we

associate with conscious life, I feel bound to speak of a *subliminal*, or *ultra-marginal*, *consciousness* — a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or intermittent thing; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions and response to new ones, which we commonly call a Self — I find it permissible and convenient to speak of subliminal Selves, or more briefly of a subliminal Self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the subliminal Self that part of the Self which is commonly subliminal; and I conceive that there may be — not only *cooperations* between

these quasi-independent trains of thought — but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognizance is in reality more than a fragment of a larger Self — revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation." [1]

Here, in a paragraph, is Myers's famous theory of the subliminal self. Daring in conception, it was applied by him with even greater boldness. It was not enough to utilize it as an excellent working hypothesis to explain on a naturalistic basis phenomena which he and his associates in the Society for Psychical Research had made it impossible for science longer to ignore. If on the one hand it could be plausibly maintained by him that, for example, men of genius owe their fame to a capacity for utilizing powers which lie too deep below the threshold of consciousness for the ordinary man's control;

[1] "Human Personality and Its Survival of Bodily Death," Vol. I, p. 14.

that the appeal of the hypnotist is to the subliminal not the supraliminal self, and that it is the subliminal self that sends and receives telepathic messages, he could on the other hand see every reason for affirming that the indwelling principle, unifying the subliminal and supraliminal, persists after the death and decay of the bodily organism, and that this indwelling principle, call it "soul," "spirit," or what one will, has been actually observed in operation apart from the bodily organism and after the destruction of that organism. More than this, he did not hesitate to launch into speculation, formulating a cosmic philosophy resting on what was to him the proved existence and influence of a spiritual world and the proved interchange of thought between that world and the world of earth life. Accordingly, it is not surprising to find that his views and the theory out of which they grew have been subjected to the most caustic criticism; and that there has been, as an inevitable consequence of this criticism, a tendency to lose sight of the immediate benefits to be derived by conscientious exploration of the border land region invaded by this intrepid adventurer into the unknown.

Undoubtedly one reason why the theory of the subliminal self has been received with incredulity lies in the fact that it owes existence largely to another theory not yet generally accepted by the scientific world. The reference is to telepathy. In the face of the repeatedly successful experiments by independent investigators, such as the late Thomson Jay Hudson, as well as by the Society for Psychical Research, and notwithstanding the great mass of well-authenticated evidence pointing to the operation of spontaneous telepathy, there is a strong disposition in scientific circles to deem the case for telepathy "not proven." Nor do those scientists, the psychologists, who should be to the fore in testing the validity of the telepathic hypothesis, show any inclination as a body to prosecute a vigorous inquest. Here and there are to be found individual psychologists who, with the intellectual fearlessness of a William James, strike boldly from the primrose path of easy-going skepticism. But the lamentable truth remains that most psychologists are still so completely under the domination of the concepts of the "classical" school as to prefer, if possible, to explain away rather than in-

vestigate. Before them ever looms the bogy of "spiritism," and they shudder at the thought of being identified in the popular consciousness with the "psychical researchers." They fail to realize that it may not be necessary to accept the supernatural implications that enthusiasts have read into telepathy, the subliminal self, and the like. They fail, too, to realize that unless they would see themselves utterly discredited they must widen the range of their activities to include not only the lecture-room, the library, and the laboratory where, year after year, routine experiments are faithfully performed, but also the prison, the hospital, the asylum, the street; every place, in fine, where abnormal man jostles normal.[1]

Indeed, nothing could make clearer the limited point of view of the orthodox psychologist than the criticisms he has leveled against the theory of the subliminal self. When the advocate of that theory, in deference to his critic's strenuous protest, discards the argument from telepathy and advances, say, the argument from cases of the Bourne and Rey-

[1] Since the above was written (in 1906) there have been notable extensions of psychological endeavor. See Appendix VI.

nolds type, he is met with the contemptuous retort that, in all likelihood, both the changes in ideas and trains of thought and the changes in character and temperament are due altogether to physical causes, to changes in the supply of blood to the brain. Satisfactory as this reply may seem to him who makes it, he completely overlooks the fact that it takes no account of the psychical significance of the phenomena involved; that, in other words, while the problem of causation may be quite correctly given a physiological explanation, the deeper problem of why the resultant changes take the particular forms they manifest remains untouched. Or when the exponent of the subliminal cites as evidence of subliminal action the marvels accomplished by the so-called lightning calculators, the Dases, the Mangiameles, it is hardly to the point to plead that the peculiar gifts of the arithmetical prodigies are merely "automatic." This, however, is the favorite explanation of the orthodox psychologist, a figurative shrug of the shoulders, delightfully easy, but — explaining nothing. And thus every argument in behalf of the subliminal self is met by denial, by evasion, or when neither denial

or evasion is possible, by a half-hearted acceptance.

It is only fair to the psychologist to say that had not extremists, following the lead of Myers, pushed the hypothesis to unwarranted lengths, he might long ere this have met the advocate of the subliminal more than half-way. Thus, a recent pronouncement on the subject from a writer of the orthodox school is not merely significant as a faint-hearted, last-trench defense of a position even now untenable; it also indicates plainly the dread that has inspired the defenders to delay capitulation. "The very latitude of the theory of the subliminal self," writes Professor Jastrow, "makes it hospitable to a wide range of considerations — many of them supported by questionable data and strained interpretations — and renders it liable to affiliation with 'occult' conceptions of every shade and grade of extravagance."[1] Yet Professor Jastrow himself is forced to the admission that, barring the supernatural implications of the theory, it closely accords with the view he entertains. We find him writing:

"It is proper to point out that in the in-

[1] "The Subconscious." By Joseph Jastrow, p. 535.

trinsic worth and to a considerable measure the mutual relations assigned to the several groups of phenomena, the two views have a common interest, even common points of emphasis. Both find a place, though a different one, in the mental economy, for modes of achievement or for participation therein, that are preponderantly not of the fully conscious order: both recognize the disordering of mental impairment and the significance of variations in mental endowment, though with but modest agreement upon their interpretation; for the one view ever holds aloof from the supernatural implications of the other, and looks upon all the achievements of mind as brought about, not by any release of cramping limitations, but by favoring development of the highest natural potentialities." [1]

The surrender of the psychologists cannot be long delayed, and with their surrender must come a notable enlargement of our knowledge of the nature and capacities of human personality. Fortunately, practical results of the highest order have already followed the discovery of the subliminal powers of man. To ascertain these it is necessary,

[1] "The Subconscious." By Joseph Jastrow, p. 540.

for the moment, to pause in our contemplation of the labors of the Society for Psychical Research, and, crossing the English Channel, set foot once more in the land where Mesmer won fame and fortune.

CHAPTER III

"Pioneers of France in the New World"

FRANCE may well be called the cradle of the scientific study of personality. It was there, as will be remembered, that Mesmer first drew popular attention to the phenomena of hypnotism, and thus raised doubts as to the correctness of the habitual view of the nature of the self; it was there that Bertrand discerned the great fact of suggestion underlying and animating all hypnotic manifestations; and if, with the researches of Esdaile, Elliotson, and Braid, England for the time assumed leadership in this field of research, France since Braid's day has regained and continues to hold premier place. It is unquestionably true that, from the theoretical and philosophical standpoint, England is to-day in a unique position, thanks to the labors of Sidgwick, Myers, Gurney, and their associates in the Society for Psychical

Research. But in respect to practicality, to the application of the new knowledge to purposes immediately beneficial to mankind, there is no country that has achieved as much as France. Since, therefore, any survey of the subject would be incomplete without making clear the concrete as well as abstract gains effected, it is not only desirable but necessary to review the work of those who may with peculiar fitness be termed pioneers of France in a new world.

A Frenchman, indeed, was the legitimate inheriter of the mantle of Braid. This was Dr. A. A. Liébeault, now famous the world over as the founder of psychotherapeutics, or the science of healing by suggestion. Liébeault, who was born in 1823, began to study mesmerism in a desultory way as early as 1848. But it was not until 1860, the year of Braid's death, that he undertook systematic research with a view to ascertaining its efficacy as an adjunct to medicine. A poverty-stricken country doctor, always hard pressed to earn a livelihood, he did not hesitate to make great sacrifices to attain his object. To his thriftily inclined peasant clientele he announced: "If you wish to be treated by

drugs as of old, I will so treat you, but you will have to pay my fees; if, however, you allow me to treat you by mesmerism, I will do so free of charge." In this way he secured many patients suffering from the most varied ailments, and the cures he effected brought him fame throughout the countryside. Soon he removed to the town of Nancy, where he based his practice entirely on mesmerism — or hypnotism, to use the term then being generally adopted — and devoted himself to the relief of the afflicted poor. In his view, as in that of the "school" of which he later became the head, the induction of hypnosis and all the phenomena of hypnotism are due to nothing but suggestion, and the hypnotic trance itself is of the nature of sleep. These opinions he set forth in a book which he published in 1866, but which attracted so little attention that, it is said, only one copy was sold. The time was not yet ripe for wide acceptance of the marvels of hypnotism, and if the peasantry, rid of their ills, blessed him as "the good father Liébeault," his medical colleagues deemed him a fanatic if not a madman.

In fact, general appreciation of the services

Liébeault was rendering did not come until 1882, when a case of sciatica of six years' standing was reported as having been cured by him. It happened that the patient had been treated by the celebrated Dr. Bernheim of the College of Nancy, and the latter, desirous of meeting the man who had succeeded where he had failed, paid a visit to Liébeault's clinic. He came as a skeptic, but what he saw shook his skepticism to its foundations. A small outer room was crowded with patients, victims of all manner of maladies, but singularly hopeful and cheerful, chatting together with a vivacity unknown in the mournful waiting room of the orthodox physician. In an inner chamber Liébeault, of unimposing presence but of a countenance that radiated kindness and strength, hypnotized each in turn and with wonderful rapidity. It was seldom that more than ten minutes elapsed between the entry and departure of a patient. "Sit down, think of nothing, absolutely nothing. Look at me. There, you are going to sleep already, your eyes are heavy, you cannot open them. No, there is no use of trying. My voice seems distant to you. You are asleep, asleep, asleep. Sleep then, my friend."

Thus, with variations, ran his formula. Sometimes he had but to pronounce the word "Sleep!" and the patient was entranced. Then would follow curative suggestions, impressing upon the sleeper's mind the fact that the painful symptoms would be ameliorated and finally disappear, that he would be free from insomnia, enjoy good digestion, et cetera.

"But do you mean," cried Bernheim, as he watched the patients come and go, "do you mean that by telling these people that they will regain health they actually regain it?"

"Not always, but often."

"How, then, do you do it?"

"As yet I do not know. Come and help me learn."

And Bernheim came, not once but many times; in the end to associate himself with Liébeault's labors, and to bring as coworkers two other scientists of wide reputation, Dr. Liégeois and Professor Beaunis, the first to study hypnotism in its legal aspects, the second to explore it from the physiological standpoint. Now Liébeault's reputation advanced by leaps and bounds, became national, even international; now the first edition of his long-

neglected book was speedily exhausted; and now savants of all countries turned their steps to Nancy.

Meanwhile another Frenchman, Dr. Charcot, had been working vigorously in the effort to arouse the scientific as well as the general public to the importance of hypnotism. Charcot, however, was handicapped from the outset by theories which from their very nature tended to retard his progress. Unlike Liébeault he affirmed that hypnosis was essentially a pathological condition akin to hysteria, and unlike Liébeault again he confined his experiments to one class of subjects, hysterical patients, and principally to the patients in the Salpêtrière, the great Parisian asylum with which he was connected. "There were two reasons for this," he once explained, "first, because the practice of hypnotization is by no means free from danger to whoever may be subjected to it; and, secondly, because not infrequently we see hysteric symptoms manifest themselves at the first attempt of this kind, which may thus be the occasional cause of this neurosis. One avoids this danger, and consequently a heavy responsibility, by operating, as I have ever done, only upon subjects

that are manifestly hysterical. The second reason why I have always preferred to act in this way . . . is that hysterical subjects are as a rule much more sensitive than persons reputed to be in sound health." [1]

Charcot stoutly denied that suggestion played any important rôle in hypnotism, and he employed purely physical means to induce the hypnotic state. Sometimes he would follow the Braidian method of having the patient gaze steadily at a small bright object; sometimes he would substitute for protracted gazing suddenness and intensity of impression by unexpectedly exposing before the patient's eyes a powerful electric or magnesium light, or by clanging a gong. "The instrument being struck, the patient not expecting it, she is seen to become suddenly motionless, as though frozen where she stands, fixed in the gesture she may have been making when the gong was sounded."[1] But this last method not infrequently brought on attacks of hysteria instead of the hypnotic trance, and even Charcot admitted that it was "a rather brutal expedient." For our present purpose it is not necessary to inquire into the merits of

[1] *The Forum*, Vol. VIII, p. 566 *et seq.*

the debate provoked by his theories and methods, and which has not entirely ended. Our concern is with results, and however much the Salpêtrière school of hypnotism may be in error, its founder and his disciples, notably Pierre Janet and Alfred Binet, have in no small measure advanced our knowledge of the true nature of man. This, though, must be said, that had not Bernheim, Beaunis, and Liégeois associated themselves with Liébeault when they did, hypnotism must have languished longer in disrepute, for Charcot was far from persuading the scientific world of its rationality.[1]

[1] The essential points of difference between the tenets of the two schools were well indicated a few years ago by Dr. Babinski, a well-known pupil of Charcot's. Addressing the International Congress of Experimental Psychology, Dr. Babinski stated that while the Paris school did not deny that the hypnotic condition might be induced in other than hysterical patients, it insisted that they were pre-eminently the best subjects. And although it admitted that suggestion must be taken into account, it held that suggestion should by no means be considered the great source of hypnotic phenomena. If, as was characteristic, a patient unacquainted with medical facts and entirely ignorant of hypnotism showed, when hypnotized, the characteristics which belonged to the first of the three consecutive hypnotic stages described by Charcot, Dr. Babinski deemed it impossible to believe that suggestion was the cause. Why, he demanded, should the characteristic muscular state be contracture rather than paralysis, tremor, or any other symptom? And after M. Bernheim had produced hypnotic sleep, as he claimed, by sug-

From the standpoint of personality the researches of both schools have been significant in two important ways — first, in proving the complexity and divisibility of the self, and, second, in focusing attention on the possibility of manipulating this complexity and divisibility to repair the ravages of disease in the bodily organism, as also to provide the individual with means of better adjusting himself, morally and intellectually, to his environment. Almost from the first the French investigators were forced to recognize the fact that under the hypnotic influence personality is subject to strange alterations. Indeed, even before they began to gain any

gestion alone, why did he find anæsthesia, or loss of feeling, which he had not suggested? Dr. Babinski acknowledged that it had been claimed by the Nancy school that Charcot's three stages — the lethargic, the cataleptic, and the somnambulic — were themselves the result of suggestion. But even if that were possible, which he denied, it would not explain their occurrence in the first cases where they were observed. It should be pointed out, however, that this able defense of the Paris school fails to meet the chief criticism, so finely expressed by Myers: "One feels that the Salpêtrière has, in a sense, been smothered in its own abundance. The richest collection of hysterics which the world has ever seen, it has also (one fears) become a kind of unconscious school of these unconscious prophets — a milieu where the new arrival learns insensibly, from the very atmosphere of experiment around her, to adopt her own reflexes or responses to the subtly divined expectations of the operator." — "Proceedings of the Society for Psychical Research," Vol. VI, p. 200.

insight into the mechanism of these alterations there was suggested to them, by the peculiar case of Félida X., the possibility that every human being is born with at least the germ of a secondary personality latent within him.[1]

Félida was a native of Bordeaux, the daughter of a sea captain, and until her thirteenth year seemed like any normal child. Then, however, she manifested tendencies to hysteria, and a little later fell periodically

[1] The great importance of this case in the development of the scientific study of personality is well stated by Professor Pierre Janet in a recent work giving permanent form to the lectures given by him at the Harvard Medical School in the autumn of 1906. "Allow me," observes Professor Janet, "to make you acquainted with Félida. She is a very remarkable personage who has played a rather important part in the history of ideas. Do not forget that this humble person was the educator of Taine and Ribot. Her history was the great argument of which the positivist psychologists made use at the time of the heroic struggles against the spiritualistic dogmatism of Cousin's school. But for Félida it is not certain that there would be a professorship of psychology at the College de France, and that I should be here, speaking to you of the mental state of hystericals. It is a physician of Bordeaux who has attached his name to the history of Félida: Azam reported this astonishing history, first at the Society of Surgery, then at the Academy of Medicine, in January, 1860. He entitled his communication, 'Note on Nervous Sleep or Hypnotism,' and spoke of this case in connection with the discussion of the existence of an abnormal sleep during which it would be possible to operate without pain. And this communication, thus incidentally made, was to revolutionize psychology in fifty years." — "The Major Symptoms of Hysteria," pp. 78–79.

and quite spontaneously into a trancelike condition, out of which she would emerge the possessor of characteristics radically different from those of her normal self. Oddly enough, the secondary Félida was a conspicuous improvement over the primary Félida, who was of a melancholy, fretful, and taciturn disposition, whereas the trances left her buoyant, vivacious, and social. What was still more striking, when in the secondary state she had a clear memory for all the events of both states, but when her normal self knew nothing of the happenings of the secondary condition. Before she was fifteen the alterations of personality occurred so often that her parents called in a physician, Dr. Azam, of Bordeaux, who has left a graphic account of her mysterious history. Every means was tried in vain to check the recurrence of her "crises," but, happily, her malady ultimately worked its own cure. Little by little the secondary state gained command over the primary, until the latter finally appeared only at rare intervals, and the patient thus became a new woman in the strictest sense of the term. In no way did she suffer inconvenience save when lapsing into her

primary self, for each such lapse meant a loss of memory for the occurrences of a now lengthy period. "She then," we are told, "knew nothing of the dog that played at her feet, or of the acquaintance of yesterday. She knew nothing of her household arrangements, her business undertakings, her social duties." Making a virtue of necessity, Félida accustomed herself, whenever she felt the premonitory symptoms of an attack, to write letters to her other self, giving full directions as to the conduct of her domestic and social affairs, and in this way she was enabled to bridge the gap in memory to some extent. It was in 1858 that Dr. Azam first studied her, and when he last reported on her case, in 1887, she was married, was the happy mother of a family, and was constantly in the secondary state excepting for lapses of but a few hours' duration occurring only six or seven times a year.

Once scientific experimentation with hysterical subjects began in earnest, it was seen that Félida's, while an exceptional, was by no means an isolated case. From Paris, from Havre, from La Rochelle, from other parts of France, came reports of instances of alter-

nate and even multiple personality. It would be tedious to recite the details of these cases, accounts of which are accessible in numerous publications. But something must be said of at least one, remarkable both for its phenomena and the care with which it has been studied. Of the subject, the peasant wife of a charcoal burner, F. W. H. Myers could at one time justly write: "There is perhaps no one in France whose personal history is watched with so keen an interest by such a group of scientific men." In her normal state Madame B. was a timid, dull, uneducated woman. When hypnotized she at once became bright, vivacious, quick-witted, even mischievous, and when cast into a still deeper state of hypnosis a third personality emerged, a personality with characteristics superior to those of both the others and regarding both with considerable disfavor. To these personalities Professor Janet, who has observed the case more closely than any other investigator, gave the names of, respectively, Léonie, Léontine, and Léonore. Léonie, it seems, knew nothing of the thoughts and actions of Léontine and Léonore; Léontine had knowledge of Léonie but none of Léonore;

and Léonore was cognizant of all that occurred in the Léonie and Léontine states. Thus there existed in the single individual three distinct personalities of which the normal, wake-a-day self was the least gifted. How sharp the line of demarcation was may clearly be seen from an incident reported by Professor Janet in the *Revue Philosophique* for March, 1888, and illustrating at once the cleavage between the several selves and the possibility of one of the latent selves appearing spontaneously, that is to say without the aid of hypnotism.

"She had left Havre more than two months," writes M. Janet, "when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style. She was unwell, she said, worse on some days than on others, and she signed her true name, Madame B. But over the page began another letter in a quite different style, and which I may quote as a curiosity. 'My dear good sir, I must tell you that B. really, really makes me suffer very much; she cannot sleep, she spits blood, she hurts me. I am going to demolish her; she bores me. I am ill also. This is from your

devoted Léontine.' When Madame B. returned to Havre I naturally questioned her about this singular missive. She remembered the *first* letter very distinctly, but had not the slightest recollection of the *second.* I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope . . . But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Madame B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic for she was humming a rustic air; her right hand wrote quickly and, as it were, surreptitiously. I removed the paper without her noticing me and then spoke to her; she turned round, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the let-

ter which she was writing she knew nothing whatever." [1]

The phenomenon of "automatic writing" will require attention later. For the present let us continue our survey of the hypnotic evidence emphasizing the instability and divisibility of personality. It was soon discovered not only that the hypnotized subject would assume, with almost preternatural dramatic fidelity, any rôle suggested to him by the operator, but that with the aid of hypnotism a subject might be carried back to any previous period of his life, losing all memory of events subsequent to that period but regaining in most exact detail the early memories long forgotten by the waking self. Here, it was at once suggested, was a therapeutic hint of first-rate importance, for thus the physician might be able to learn both the cause and the nature of some obscure malady baffling his best powers of diagnosis. It was also found that, although the waking self is seemingly not cognizant of the events of the hypnotic state, any command given in the hypnotic state will infallibly — unless it be a command

[1] Translation by F. W. H. Myers in "Human Personality and Its Survival of Bodily Death," Vol. I, p. 323.

repugnant to the moral sense of the subject — be obeyed, even in the waking state, no matter what the lapse in time between the moment of giving the command and the moment set for its performance. Thus, A. hypnotizes B. and orders him to go to the public library, exactly a week later, and call for a certain volume of poetry. B. is then awakened. Next week, to the hour, impelled by some uncontrollable impulse, he obeys A.'s command.

Here, however, we are brought face to face with a fact fully demonstrated in the opening years of Nancy and Salpêtrière experimentation, but too often overlooked in recent discussion of the nature of personality. The very persistence of a subconscious memory for post-hypnotic suggestions such as that just described, bears out F. W. H. Myers's theory that personality is at once extremely complex and profoundly unitary. Indeed, it has been definitely shown that the waking self is not so oblivious to conditions imposed during hypnosis as circumstances would indicate. Liébeault, Bernheim, Liégeois, Binet proved this by experiments in the hypnotic production of so-called negative hallucinations. For in-

stance, Elsie B., eighteen years old, a servant girl of a shy, modest disposition, was hypnotized and told that upon awakening she would see every one in the room with the single exception of the operator. When she was aroused the latter did all in his power to attract her attention — even to making unpleasant remarks concerning her and rudely handling her person — but she placidly conversed with those about her and gave no sign of being aware of his presence. He then requested a colleague to rehypnotize her and to suggest that she would now see him. Reawakened, she at once replied to his salutation, but persisted in denying that he had been in the room during the preceding interval. But when, placing his hand on her forehead, he commanded: "You remember everything, absolutely everything. Speak out! What did I say to you?" she blushed deeply and, although with reluctance, rehearsed all that had taken place, insisting meanwhile that she "must have dreamed it."

Thus, we find the hypnotists of France, like the psychical researchers of England, pointing the way to wiser conceptions of the self; and, as was said above, we also find them turning

the new knowledge to practical account in the betterment of the individual and the race. This is particularly true of the Nancy school, which from Liébeault's time has recognized the influence of suggestion on the bodily organism and has steadfastly employed hypnotism for therapeutic rather than experimental purposes. Of course, at the outset of their labors the representatives of this school did not possess the information since gained of the subtle interactions between the physical and the psychical in the human body; but they saw clearly enough that in some mysterious way suggestions made to a hypnotized patient set in motion forces mighty to heal and upbuild. Undeniably, their enthusiasm led them to indulge in extravagant hopes, and to much futile effort. Nevertheless, the experience of years has shown an ever-widening sphere of usefulness for therapeutic hypnotism. Among the first discoveries was the fact that hypnotic suggestion radically affects the power of digestion, nutrition, circulation, and the like; also that it could be utilized to strengthen the intellect and the will and thus be made to serve educational and morally corrective ends. Lié-

beault, to cite a few examples, took in hand a group of weak-minded children and by hypnotism alone expanded their intelligence to a really marvelous extent. One boy, who was actually an idiot and deemed incapable of learning to read or write, he so stimulated that in less than three months he had mastered the alphabet and could make simple arithmetical calculations. In the checking of bad habits in children conspicuous success was achieved, more particularly by Dr. Bérillon, who was perhaps the first systematically to apply the hypnotic method to education. Similarly, adults were cured of alcoholism, excessive smoking, and kindred vices. This last use of hypnotism, as is well known, has since secured wide application, and with the most encouraging results.[1]

With the passage of time, too, it was realized that if, from the therapeutic standpoint, hypnotism were unavailing in the treatment of most physical ills, it might be utilized to alleviate the pain accompanying such ills, and in some cases to effect cures indirectly; and was of positive curative value in connection with all maladies having a psychical

[1] See Appendix III.

basis, unless these maladies had progressed from the functional to the organic stage. Just what this means to mankind may best be shown by citing illustrative cases, some taken from the earlier and some from recent records of French hypnotic practice. Mention has been made of Liébeault's sciatica cure which was the means of interesting Bernheim in hypnotism. Here, as in similar cures of neuralgia, rheumatism, inflammation, etc., the important element in effecting the cure was most likely the removal of pain by hypnotic suggestion, nature thus being enabled to vindicate herself more readily. For this reason, moreover, the use of hypnotism may well be recommended to lessen the sufferings of those attacked by painful incurable diseases, such as cancer; and by some it is even claimed that a painless death may be assured by impressing upon the dying the suggestion that they shall feel no pain. In this connection it is interesting to recall a case in which death itself would seem to have been met face to face and conquered by hypnotism. I quote from the abridged account given by Myers:

"From the age of thirteen the patient,

Marceline R., had been subject to a miserable series of hysterical troubles — chorea, crises, anæsthesia, et cetera. In January, 1886, the hysterical tendency took its most serious form — of insuperable vomiting, which became so bad that the very sight of a spoonful of soup produced distressing spasms. Artificial means of feeding were tried, with diminishing success, and in June, 1887, she was paralytic and so emaciated that (in spite of the rarity of deaths from any form of hysteria) her death from exhaustion appeared imminent.

"M. Janet [Jules Janet, the brother of Prof. Pierre Janet] was then asked to hypnotize her. Almost at once he succeeded in inducing a somnambulic state in which she could eat readily and digest well. Her weight increased rapidly, and there was no longer any anxiety as to a fatal result. But the grave inconvenience remained that she could eat only when hypnotized. M. Janet tried to overcome this difficulty; for a time he succeeded; and she left the hospital for a few months. She soon, however, returned in her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her

to eat in her first or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in October, 1888, established in her new personality. . . . When he took me to see her . . . she had been in the hypnotic state continuously for three months and ten days, during which time she had successfully passed a written examination for the office of hospital nurse, which she had failed to pass in her normal state." [1]

In this instance we see hypnotism benefiting the subject both physically and mentally. Unquestionably, of course, mental malady lay at the root of Marceline's affliction, and it is precisely in the treatment of such disorders that hypnotism is most successful. Frequently, as recent research is making very evident, physical ills are but the outward manifestation of some deep-seated psychical disturbance, and whenever this is the case, resort may be had to hypnotism with considerable expectation of a cure. To illustrate: There was once brought to Pierre Janet a

[1] "Human Personality and Its Survival of Bodily Death," Vol I., p. 331.

young woman suffering from periodical and prolonged attacks of hysteria, violent headaches, and total loss of the sense of contact and of the sense of pain. She could not walk, she felt no injury however severe. By hypnotism alone this unfortunate was restored to her family in complete health, her hysteria and her headaches gone, her sensibility normal. Another patient was the victim of a persistent hemorrhage of the eyes, no physical cause for which could be found. Hypnotism checked this when all else failed.[1]

As in the cure of hysteria so does hypnotism find a wide field of usefulness in the removal of hallucinations and those phobies, or irrational fears, which so often end in the commitment of the victim to an asylum, or in his despairing death by suicide. Few people are aware of the extent and variety of this form of mental disease. There is, in truth, no predicting the strange obsessions that may invade the human mind, haunting it with vampire-like insistence. One man, terrified by he knows not what, may find himself unable to cross an open space; another be afraid to venture outdoors alone; another to

[1] See the *Revue de l'Hypnotisme* for February, 1892, p. 251.

sit in a room with closed doors; another may feel that everyone he meets is eying and criticising him; another asserts that he is made of glass and must exercise the greatest care to prevent himself being smashed to fragments. Such fears would be ludicrous were they not so tragic. Particularly pathetic is a case that came to Professor Janet's notice some years ago. Madame P., a dyspeptic, had been put on a diet of toast and water, and, rebelling, was wont to indulge in secret in coffee and rolls. These she found did her little harm, and gradually the habit grew upon her until finally she passed her entire time wandering from one Parisian restaurant to another, drinking from twenty to thirty cups of coffee a day and consuming incredible quantities of rolls. At night, if she chanced to wake and could find no coffee and rolls in the house, she would pace her room in feverish anxiety until the restaurants opened in the morning. Somewhat similar is a case reported a few months ago by the same authority:

"Here is a young woman, Que, twenty-six years of age; in coming to see us she brings with her a large bag, and her pockets are filled

to overflowing. What is she bringing with her in coming to us for a consultation? It is simply provisions for the journey. She has in her bag and in her pockets several pieces of bread, a few slices of ham, some chocolate tablets, and some sugar. One would say that she was going to cross a desert, when it is simply a question of crossing a few streets. The provisions are indispensable to her, for, especially in the open air and in squares, it is absolutely necessary that she should take something to strengthen her. At the end of several steps she feels dazed, becomes dizzy, chokes, and is covered with cold sweats. The danger would be great if she did not know the remedy. All she needs is to strengthen herself. She eats a piece of ham, puts a piece of sugar in her mouth, and is thus able to take a few more steps. But very soon it all begins again, and it is only with the aid of rolls and chocolates that she is able to cross a square. One can, therefore, understand her miserable plight when her provisions run short. She is obliged at all costs, with unheard-of efforts, to cross the desert to reach an oasis — that is, a bakery. During this terrible journey she gets along as best she can. What do unfor-

tunate travelers not eat? She may pick up a raw potato, capture an onion, or a few green leaves; this hardly sustains her, but gives her enough strength to reach a bakery. In general, she prefers to remain at home; that is less dangerous, and so she does nothing else but prepare and eat food all day long." [1]

For such unfortunates there is little hope unless they place themselves under the care of the skilled psychopathologist, the savant accustomed to explore the vagaries of the mind and able to touch the hidden springs of thought and feeling and action. Then and only then will the evil spirits of obsession be exorcised, and the stricken mind find itself once more in harmony with its environment. Whence the secret of the cure? As yet none can say with certitude. But, as we are now about to learn, the key to unlock this mystery would at last seem to be fairly in the hands of science.

[1] *The Journal of Abnormal Psychology*, Vol. I, No. 1, p. 3.

CHAPTER IV

American Explorers of the Subconscious

AFTER what has been said of the development of hypnotism as a therapeutic agency, it will be evident that its widest sphere of usefulness is in the treatment of nervous and mental disease. This constitutes a fact of the highest social significance. Under the stress of modern civilization, and more particularly in countries of great economic activity, neurasthenia, hysteria, and kindred disorders have increased with appalling rapidity. Convincing proof of this is found on analysis of the official statistics of the United States Census Bureau relating to insanity, that dread culmination of nervous and mental breakdown. These we may well contemplate for a moment, in order to bring clearly before our mind's eye the ravages of insanity and the necessity for utilizing all the means at our command to combat it. The figures to be quoted refer usually to the year 1903, and in most cases

only to the insane confined in public and private asylums.

It appears, then, that as regards the countries of the European continent, the minimum is found in Hungary with a total of 2,716 insane, or 14.1 per 100,000 of population, and the maximum is reached in Switzerland with a total of 7,434 insane, or 224.2 per 100,000. Germany has 108,004 insane, or 191.6; France, 69,190, or 177.5, and Italy, 34,802, or 109.2. In the British Empire the ratios are far higher: Ireland, 22,138, or 490.9; Scotland, 16,658, or 363.7; England and Wales, 113,964, or 340.1, and Canada, 12,819, or 238.6. Turning to the United States we find a total of no fewer than 150,151 insane,[1] and while this is a ratio of only 186.2 per 100,000 of population, there is some reason to suspect that insanity is increasing in the United States more rapidly than in any other country. In any event, it is increasing so rapidly as to assume the aspect of an urgent social problem.

Investigation shows that though the above ratio of 186.2 per 100,000 refers only to the insane immured in asylums, it exceeds by

[1] More recent Census Bureau statistics indicate that the asylum population of the United States is now (1915) at least 200,000.

16.2 the ratio of 1890 for all the insane in the United States, whether in or out of asylums, and exceeds by 68.0 the ratio of the same year for the asylum insane. Doubtless, as has been suggested, the increase is in part attributable to kinder and more rational methods of treatment whereby the lives of the insane are prolonged. But this can explain only a small part of the increase, when the fact is borne in mind that during the decade 1880–1890 the population of American asylums increased from 40,942 to 74,028, and by 1903 had leaped to 150,151, or more than double the total for 1890. Obviously, the census officials have warrant for their belief that in the United States the growth of insanity is outdistancing that of the population; and consequently there is good ground for the assertion that the lesser mental ills are increasing with even greater rapidity. The need of a remedy is plainly urged both by humanitarian and economic considerations. The maintenance bill for American asylums already amounts to more than $20,000,000 annually, over ninety per cent of the insane in the United States being wholly or partially dependent on public support. And no nation

thus constantly and increasingly weakened can be accounted really prosperous.

Under such circumstances, and in view of the enterprising spirit of the American people, it would naturally be thought that they would be among the first to seize, develop, and utilize the results of the new science of psychopathology. But the contrary has been the case, and to such a degree that, as concerns the investigation of mental vagaries, America to-day lags far behind France, Germany, Holland, Italy, and other countries of the Old World. She has no institution similar to the Salpêtrière; the psychopathic laboratories and clinics so numerous in Europe are practically unknown within her borders. For this condition of affairs there have been several causes, into which it is not necessary to enter. Far more important and agreeable is it to be able to record that a new era is dawning,[1] and that the time seems near when, in point both of theoretical and practical achievement in psychopathological research, the United States will be outranked by no other country, not even by France. When this time shall have arrived, the names of a little group of pioneers

[1] See Appendix VI.

will be held in grateful and enduring remembrance.

Foremost among these are Boris Sidis and Morton Prince. Years ago Dr. Prince, who is a Boston physician of international reputation as a specialist in nervous and mental disease, became persuaded that the labors of Charcot, Liébeault, Bernheim, and Janet had yielded truths of great moment to both the psychologist and the physician, and it is safe to say that no one has done more than he to overcome the overt and covert opposition of the American scientific world to the employment of suggestion as a curative and experimental agent. Recognizing, as few of his colaborers have recognized, the need of taking psychotherapeutics out of the control of "wonder workers," and of placing it on a strictly scientific basis, he has largely devoted his energies to experimentation and observation, and (especially since the launching of his periodical, the *Journal of Abnormal Psychology*) to the task of giving publicity to the discoveries of such savants as Janet and Bernheim, and in this way furthering knowledge of the progress achieved and of the problems still baffling the psychopathologists.

But he is also a practitioner and has to his credit many cures; notably the much-discussed "Miss Beauchamp" case of multiple personality.

The facts in this case, as reported by Dr. Prince himself, are as follows: In the spring of 1898 there was brought to him a young woman twenty-three years old, a student in a New England College, and a "neurasthenic" of an extreme type, suffering from headaches, insomnia, bodily pains, and persistent fatigue. The customary methods of treatment having failed to afford relief, Dr. Prince resorted to hypnotism, and the young woman whose identity has been veiled by the pseudonym "Christine L. Beauchamp," seemed to be on the highroad to recovery, when there suddenly developed in her, in the hypnotic trance, an apparently secondary personality. This was utterly alien from the normal Miss Beauchamp, who was dignified and reserved, whereas the newcomer, if the term be permissible, manifested a gay, mischievous, fun-loving, talkative disposition. Moreover, she absolutely denied identity with Miss Beauchamp, while claiming and revealing knowledge of her most secret thoughts and feelings.

At first Dr. Prince suspected deception, but, try as he might, he could not trap the new personality into statements that would confirm this suspicion. Finally, a day came when "Sally," as the secondary being called herself, succeeded in asserting her individuality while Miss Beauchamp was in the waking, not the hypnotic state; and thereafter became not merely a "subconscious" but also an "alternating" personality, replacing the primary personality at frequent intervals and during these intervals so behaving as to cause her other self much trouble, embarrassment, and even suffering. Soon the conviction took root in Miss Beauchamp's mind that she was literally possessed of a demon. The periods when "Sally" was in control were described by Miss Beauchamp as trances; but sometimes in her waking moments "Sally" impelled her to do much against her will.

The two personalities were, in fact, of radically different traits and inclinations. Miss Beauchamp, who was in straitened circumstances financially, was by nature cautious and thrifty. "Sally" frittered away her carefully hoarded earnings. Miss Beauchamp was deeply religious and guarded in her actions.

"Sally" was irreligious, coquettish, and addicted to smoking cigarettes. Miss Beauchamp wearied easily. "Sally" never felt tired, and would frequently take her other self, all unconsciously, on long walks, allowing Miss Beauchamp to awake from the trance state in some distant suburb, penniless and worn out. For a time, Dr. Prince gave her some relief by hypnotizing "Sally" into quiescence, but before long "Sally" became unmanageable even with the aid of hypnotism. She had her good qualities, however. Once, according to Dr. Prince, when Miss Beauchamp despairingly gave up the struggle and essayed suicide by gas, "Sally" assumed control, turned off the gas, and opened the window. But the situation seemed hopeless, and Miss Beauchamp marked for the insane asylum.

Then, suddenly and spontaneously, a new personality appeared, a personality remembering nothing that had occurred in Miss Beauchamp's life since 1893, but with a full knowledge of the events in her earlier career. Unlike "Sally," this personality was well developed mentally, and unlike Miss Beauchamp was strong-willed, stubborn, and some-

what deceitful. Making inquiry, Dr. Prince learned that in 1893 Miss Beauchamp had experienced a severe shock, and that her ills had dated from that time. At once the thought occurred to him: Is this new personality the real Miss Beauchamp, and is the Miss Beauchamp I have known, like "Sally" herself, nothing more than a secondary personality? But before he could answer this inevitable query a new phase developed, "Sally" and the latest personality entering upon a life-and-death struggle for possession of Miss Beauchamp's bodily faculties.

Dr. Prince realized that he must act, and act quickly. But the problem was how to act. Only one personality could be left in "control," and which should it be? Which, in other words, was the real Miss Beauchamp? What if none of the three were the real Miss Beauchamp? Such were the questions that hurled themselves at the perplexed physician. Then, quite unexpectedly, he made the discovery that, under hypnotism, the primary personality and the latest personality became identical. Here, it seemed to him, was the correct solution — a fusion of both personalities into a single, well-rounded whole. But,

brought out of the hypnotic state, disintegration immediately took place, either the primary or the latest personality "controlling" the unhappy organism. Once there was no disintegration, but then the patient acted as one demented. Not until many months later, and full seven years from the time the case had first come under his observation, did Dr. Prince find that he had actually hit upon the proper method of procedure, but had been baffled by the cunning of "Sally," who had compelled the disintegration and the dementia because she feared that, fusion accomplished, her own existence would be terminated. Then it did indeed come to an end, and ever since Miss Beauchamp, a normal, healthy woman, has led a life of tranquil happiness.[1]

Equally impressive, as testifying to the value to the new methods of treating mental alienation, is the work of Boris Sidis, the Janet of the United States. And first a few words as to Dr. Sidis's career, in itself most interesting. Of Russian birth, he came to this country when still extremely young, and entered Harvard. It was not long be-

[1] For the detailed account of this strange tale from real life, consult Dr. Prince's "The Dissociation of a Personality."

fore his industry, his alertness, and, above all, his originality, attracted the attention of Professor James, who conceived a hearty admiration for the young Russian and prophesied that he would be heard from after leaving Harvard. This prophecy was speedily fulfilled with the publication of his "The Psychology of Suggestion," which made it evident that a remarkably gifted investigator and thinker had entered the scientific field. About this time, too, opportunity knocked at Dr. Sidis's door in most unexpected fashion. Acting on the recommendation of Dr. Carlos F. MacDonald, president of the State Lunacy Commission, the New York Legislature had created a novel department of governmental activity, a "pathological institute." This was intended to be, so to speak, an educational annex to the State hospital system, its chief legal *raison d'être* being that it might "provide instruction in brain pathology and other subjects for the medical officers of the State hospitals." But, as luck would have it, a progressive and liberal-minded physician, Dr. Ira van Gieson, was appointed director, and the institute speedily developed into something more than a mere hospital appanage.

Dr. van Gieson, who deserves to be ranked among American pathfinders of the subconscious, saw clearly that as then constituted psychiatry (the study of insanity) was in a dismal slough of despond and could make little progress until the problems of insanity were approached from other than the purely medical standpoint. To this end he gathered about him a staff of specialists in allied sciences, and as associate in psychology and psychopathology he selected Dr. Sidis. It was in 1896 that the institute began work in earnest, and by 1899 Dr. van Gieson could report to the State Commission that "much material has been accumulated by the director and his associates, and many scientific generalizations of theoretical and practical importance have been worked out." Among these generalizations was Dr. Sidis's now famous "law of dissociation" which has thrown a flood of light on the mechanism both of insanity and of suggestion, and which we shall presently survey in brief.

But if Dr. van Gieson might justly feel proud of the results obtained in so short a time, it was none the less certain that the commission was dissatisfied with his conduct

of the institute. Criticism hinged on the fact that he was subordinating the educational to the experimental phase, and he was urged to pay more attention to the work of instructing the asylum physicians. In vain he protested that "the main function of the institute is the investigation of the principles and laws of abnormal mental life." He was reminded that the act creating the institute contemplated other objects. A bitter controversy developed, and in the end he and his associates were swept from office with their work unfinished, and the institute was reorganized on a "practical" basis. For a time the little band of investigators found refuge in a private laboratory, but ere long lack of funds caused their dispersal, Dr. Sidis removing to Brookline, Mass., where he continued his scientific work, to no small extent centering his efforts on elaborating the law of dissociation.[1]

This law or principle is connected with a novel conception in biology — the much-debated theory of neuron motility, itself a product of recent investigation. According to

[1] Dr. Sidis is now (1915) conducting a sanitarium at Portsmouth, N. H., the Sidis Psychotherapeutic Institute.

it the neuron (that is to say, the nerve cell and its prolongations) is held to be an anatomical unity, possessing the power of independent movement and securing concerted functional activity with other neurons by means of a connection simply of contact. Having regard to this theory — and appreciating the ease with which, under such conditions, contact might be broken, neuron energy interfered with, and the detached neurons either be utterly destroyed or form themselves into new clusters — it seemed possible to Dr. Sidis to view mental disorders as the accompanying psychical manifestations of neuron disaggregation. For example, the individual, A, suffers from a severe illness, a blow, a mental shock, and subsequently exhibits, it may be loss of memory, it may be a proneness to hallucinations, it may be even a completely changed personality. Dr. Sidis would explain all such phenomena on the ground that the initial trouble, whatever its nature, whether physical or psychical, had brought about a neuron disturbance with accompanying "dissociation" of consciousness. More than this, he would apply the law of dissociation to explain sundry physical disorders (as certain headaches,

hystero-epilepsy, etc.) on the assumption that in such cases the physical phenomena, the headaches, the fits, were the external indications of a deep-seated psychical malady. In either instance a cure is deemed possible, once it is ascertained that the dissociation has not proceeded so far as to involve destruction of the nerve cell. At first, of course, the law of dissociation was utilized by Dr. Sidis as a working hypothesis merely; to-day, however, it has been, in his opinion and in the opinion of many other investigators, so firmly established that its validity is no longer dependent on the validity of the neuron theory, which, I may add, is still regarded by most scientists as lacking adequate demonstration.

The operation and significance of this law may be made plain by a review of a few of the human problems that have been worked out by Dr. Sidis; problems, moreover, of direct bearing on our present inquiry into the nature of human personality. Let us begin with the case of D. F., a young girl treated by Dr. Sidis in cooperation with another really scientific American psychopathologist, Dr. William A. White, now superintendent of the Government hospital for the insane at

Washington, but then (1897) connected with the State hospital at Binghamton, N. Y. It was there that D. F. came under observation, having been committed as insane when only thirteen years of age. Until this time, it appears, nothing abnormal had been noticed in her conduct, and the circumstances attending the onset of the attack were such that Drs. Sidis and White immediately suspected that she might be a victim not of insanity but dissociation. To determine the verity of their suspicion they subjected her to some curious tests. Psychopathological examination had revealed the fact that there was a decided contraction of her field of vision, and that many parts of her body were insensible to pain or sensation of any kind. With this knowledge, objects were introduced midway between her field and the normal field of vision and she was asked to guess their nature; the non-sensitive parts were pricked with a pin and she was asked to guess the number of pricks. Almost invariably her guess was correct, and this satisfied the investigators that she had a subconscious perception of the test stimuli. What this meant was that they had before them a clear case of dissociation, and that

dissociation had not progressed from the functional to the fatal organic stage. Hypnotic experiments confirmed this view, and the attempt was now made to raise the fugitive, subconscious perceptions above the threshold of consciousness, and thus obtain a complete reassociation. D. F. was hypnotized and the suggestion was made to her that she should pass from the hypnotic into a state of normal sleep. While in this state of normal sleep pencil and paper were given her and she wrote, from Dr. Sidis's dictation, a letter in which she informed her mother that she was determined "to try not to be sick any more." As the technical report on her case says:

"It was the awakening of the patient's spontaneous energy coming from the depths of her own being. That this energy was really awakened and the synthesis voluntarily formed by the spontaneous activity of the patient herself, are well shown in the interesting and highly suggestive lines which she herself volunteered after the letter was finished, as if to emphasize distinctly that what she had just written by dictation was not a matter of a passively accepted suggestion, but of a spon-

taneous, voluntary, active, energetic resolution. The resolution was especially well seen in the way she wrote it. The pencil was firmly grasped in the hand, and she wrote quickly and with determination the following sentence: '*I mean what I have just written,*' and signed her name."[1]

Later she was again hypnotized, and in order to re-enforce her resolution and complete the synthesis of the dissociated states it was suggested to her that her eyesight would be "as good as anyone's," that sensation would be restored to her, and that she would recollect everything that had transpired in the natural sleep. Astounding as it may seem, the results suggested actually followed. "The field of vision," we read, "taken immediately after attempts to run the dissociated systems into one, was markedly enlarged. The field of vision kept on expanding." Similarly, the non-sensitive parts recovered sensation, and she regained a sound memory. But what was most important of all, D. F. became what she had originally been — a quiet, modest, normal girl, rescued from the asylum to develop into a useful member of society. "Since the dis-

[1] "Psychopathological Researches." By Boris Sidis, p. 93.

charge from the hospital she had had no return of any of the symptoms which led to her committal. The patient's mental condition remains normal, and there has been no recurrence for the period of five years of the contraction of the field of vision."[1]

In this case the immediate cause of dissociation does not seem to have been ascertained, but it was speedily learned in another, and in its way more difficult, case recorded by Dr. Sidis. J. F., a Russian Jew, intelligent, of good physique and temperate habits, had occasion in 1900 to consult a physician for some slight abdominal trouble, and was jokingly told that he had "lumps" in his stomach. The temporary suggestibility of the patient was such that this statement formed the nucleus of a highly systematized delusion. Into his mind came the idea that a vast quantity of waste materials had accumulated in his intestines in the shape of lumps, and presently he imagined that the lumps were constantly shifting in position, passing and repassing between different organs of his body. Soon more bizarre conceptions took possession of him. He "believed he had

[1] "Psychopathological Researches." By Boris Sidis, p. 102.

worms in his intestines; it was these worms working on the great amount of lumps that broke the big hard lumps and ate them; at the same time, being stupid and careless, they sprinkled tiny lumps all about them. In this process of sprinkling, due to the careless mode of 'feasting,' the worms themselves became besprinkled with tiny lumps and were very uncomfortable, but they could not free themselves from the lumps which stuck fast to their slimy, sticky bodies. . . . Fortunately for himself as well as for the worms, three agencies came to the rescue of this intolerable state of affairs — the spleen, the soul, and the veins. . . . The spleen and the soul were the two active agents in this purifying process. The soul was the scavenger and the spleen the director. . . . A whole system of signs was established between . . . the soul and the spleen, signs which the patient could hear distinctly. He would hear the spleen grunt in reply to the signals given to it in a sort of deaf and mute fashion by the ever-working, never-tiring soul. The spleen would grunt when the soul worked well, but its grunt did not resemble that of man,"[1] and so on, *ad*

[1] "Psychopathological Researches." By Boris Sidis, pp. 160–163.

infinitum. Manifestly, here was a man who ordinarily would have ended his days in the madhouse. And, in fact, he proved a most troublesome patient, his delusions persisting even when he was put into deep hypnosis. But Dr. Sidis did not despair, and by a long course of hypnotic treatment gradually succeeded in suggesting the imaginary lumps away, through impressing on the patient's subconsciousness the idea that the delusion was a past experience.

Under hypnosis, it is worth noting, J. F. manifested a personality quite distinct from that of his waking self. In this respect his case was similar to that of another of Dr. Sidis's patients, Mr. R., a business man of phlegmatic temperament who was unaccountably afflicted by a trembling of the hands so pronounced as to prevent his carrying a glass of water to his mouth. For eight years this malady had slowly grown worse, until he finally consulted Dr. Sidis in much the spirit of the drowning man who clutches at the proverbial straw. Hypnotizing him, Dr. Sidis discovered that the Mr. R. of the hypnotic state was a vastly different person from the Mr. R. of every-day life. "We no longer have

before us a business man of fifty. We see before us a childlike soul, displaying a most intense human emotion. . . . All business is completely forgotten; not a mention is made of money."[1] No time was lost in demanding of the hypnotized Mr. R.: "Can you tell us the exact conditions and the time when you first perceived the tremor in your hands?" "Yes; it was on the day my wife died." "Do you have any dreams?" "Yes." "What are they?" And now followed a long series of dreams, all relating to the dead wife and revealing the existence of a constant subconscious yearning and sorrow for the lost companion of his earlier years. Here, clearly, was a secondary self of more attractive characteristics than the waking self of the cold, calculating man of affairs. But it was a dissociated self, influencing adversely the physical well-being of the waking self. Dr. Sidis's duty was plain, and the means of performing it in his power. A few treatments and Mr. R.'s hands had ceased to tremble.

More impressive than any of the foregoing, and indeed unique in the annals of psycho-

[1] Multiple Personality." By Boris Sidis and Simon P. Goodhart, p. 318.

pathology, is the strange case of the Rev. Thomas C. Hanna. Like the case of Miss Christine L. Beauchamp, this has already received considerable publicity, but it is necessary that at least an outline of it be given here, while readers desiring the details may consult Dr. Sidis's "Multiple Personality." To be brief, Mr. Hanna, in the spring of 1897, was plunged into a state of complete amnesia as the result of a fall from a carriage. He lost all sense of identity, forgot the events of his past life, had no sign of recognition for relatives and friends. More, he had to be taught to read, to write, even to talk and walk and eat. It was at first thought that his future home would have to be in an asylum, but as time progressed and he displayed the possession of a keen, vigorous, intelligent personality, his case was referred to Drs. Sidis and Goodhart in the hope that they might succeed in recovering the lost contents of his consciousness. Their immediate concern was to learn whether any memory of events antedating the accident persisted in a subconscious, dissociated state. In this case it proved useless to resort to hypnotism for this purpose, for it was found impossible to hypnotize Mr.

Hanna. However, the employment of a method known as hypnoidization finally yielded results.

We must dwell for a moment on hypnoidization since it involves one of the most remarkable discoveries made by the modern students of the self. It is based on the theory that if the waking consciousness be subjected to a monotonous stimulus the contents of the subconsciousness will rise above the threshold. It is applied in different ways. Sometimes the patient is simply requested to close his eyes, keep as quiet as possible, and then relate the thoughts that flit through his mind. Sometimes he is given pencil and paper and asked to set down in writing whatever thoughts may occur to him while listening to another person reading, or playing on the piano. Childish as this process sounds, it often brings to the surface ideas submerged beneath the threshold of consciousness and essential to the knowledge and treatment of the case.[1]

So far as concerns Mr. Hanna, hypnoidization convinced Drs. Sidis and Goodhart that the lost memories survived, and the effort was now made to bring them perma-

[1] See Appendices IV and V.

nently into the field of waking consciousness. The experiment was tried of conducting the patient to theaters, saloons, and other places of entertainment to which, in his normal state, he would not think of resorting. It was hoped that there might result a reintegrating, reassociating shock, and this hope was actually realized. One night there developed a spontaneous but brief recurrence of the original personality. The experimenters persevered, and soon witnessed the phenomenon of alternating personality. One moment the patient would be the Mr. Hanna of old, the next the secondary Mr. Hanna. He was ceaselessly urged to try to remember in each personality, the thoughts, feelings, actions of the other. Memory was to be the bridge across the chasm separating the two personalities. Ultimately, complete fusion was effected and the clergyman restored to his family a normal, healthy man. This was some years ago, and as up to the present there has been no relapse, a lasting cure has seemingly been obtained.

What results from the scrutiny of such cases as these? For one thing, or so it seems to me, the knowledge that an invaluable in-

strument is available to readjust the mental equilibrium of the individual and the race tottering under the strain and hurry of modern conditions of life. The psychopathologists, it is true, confess that they are helpless in the presence of actual insanity; but actual insanity is often preceded by stages in which it is possible to avert the impending doom. Moreover, other nervous and mental ills, not necessarily culminating in insanity, lend themselves readily to treatment by the skilled psychopathologist, while obstinately refusing to yield to the methods of the orthodox schools. All of which should carry home to the unprejudiced observer the great desirability of furthering by every means possible the investigations already so rich in results. Europe has its Salpêtrière and its psychopathic laboratories. The United States, with its 200,000 lunatics, can no longer afford to ignore the example of Europe.[1]

And now that we have gained, in large measure, thanks to the labors of such men as Liébeault and Bernheim and Janet and Sidis, clearer insight into the nature and faculties of personality, one monumental question re-

[1] But see Appendix VI.

mains — the question of the survival of personality after the death of the body. As my readers are aware, a systematized inquiry has been set on foot to determine the validity of the traditional belief that personality persists beyond the grave, and we must now turn to examine the progress of this inquiry, not only on account of its inherent interest and importance, but because it has been the means of bringing to light many informing facts overlooked by the psychopathologists, whose concern has been with the obviously abnormal rather than the seemingly supernormal in human life.

CHAPTER V

The Evidence for Survival

IN the opening chapter it was shown that the phenomena alleged to have evidential value in support of the belief that human personality survives the death of the body fall into two great classes. The first comprises such "physical" manifestations as rappings, apports, and the so-called materialization of spirit forms; the second includes the "psychical" phenomena of auditions, apparitions, crystal visions, automatic writing, and automatic speaking. The phenomena of both classes have been subjected to rigid scrutiny by the Society for Psychical Research. As regards the first the conclusion has been reached that, save when the public interests require protection, it is practically a waste of time and energy to investigate the performances of those who claim thus concretely to demonstrate interworld communication. This conclusion is based on several considerations,

not the least important of which is the fact that the "controls" of the "physical" mediums have not once met the conditions of tests of such a character as to dispense with the necessity for close and continuous observation by the experimenters.

"The Spiritualist," wrote Sir William Crookes, a generation ago, "tells of rooms and houses being shaken even to injury by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

"The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts, and he is justified in doubting the accuracy of the former observations if the same force is powerless to move the index of his instrument one poor degree.

"The Spiritualist tells of flowers with the fresh dew on them, of fruit, and living objects, being carried through closed windows and even solid brick walls. The scientific investigator naturally asks that an additional

weight (if it be only the thousandth part of a grain) be deposited on one pan of his balance, when the case is locked. And the chemist asks for the thousandth of a grain of arsenic to be carried through the sides of a glass tube in which pure water is hermetically sealed."[1]

This indictment is as valid to-day as the day it was drawn, and until some such requirement be fulfilled the "physical" mediums must not complain if the thoughtful deem their feats suspect. Experience has demonstrated that even the best trained observers fail to perceive all that transpires in the séance room; and that, consequently, the quick-witted medium of fraudulent tendencies has ample opportunity to effect his triumphs by trick and device. Conclusive proof of this was afforded by the late S. J. Davey, a member of the Society for Psychical Research, who, after a little practice, succeeded in duplicating the most sensational performances of the "slate-writing" medium Eglinton. So successful was he that the English spiritists denounced him as a renegade medium. But he frankly operated throughout on the conjurer's principle that the hand is quicker than the

[1] "Researches in Spiritualism." By William Crookes, p. 6.

eye. One evening, to cite an illustration of his methods and his success, Mr. Davey visited the brothers Podmore, also members of the society, and, with Frank Podmore an interested observer, gave Austin a slate-writing séance. The latter afterwards wrote the following account of what took place:

"A few weeks ago Mr. D. gave me a séance, and, to the best of my recollection, the following was the result: Mr. D. gave me an ordinary school slate, which I held at one end, he at the other, with our left hands; he then produced a double slate, hinged and locked. Without removing my left hand, I unlocked the slate, and at Mr. D.'s direction placed three small pieces of chalk — red, green, and gray — inside. I then relocked the slate, placed the key in my pocket, and the slate on the table in such a position that I could easily watch both the slate in my left hand and the other on the table. After some few minutes, during which, to the best of my belief, I was attentively regarding *both* slates, Mr. D. whisked the first away, and showed me on the reverse a message written to myself. Almost immediately afterwards he asked me to unlock the second slate, and on doing so

I found to my intense astonishment another message written on both the insides of the slate — the lines in alternate colors and the chalks apparently much worn by usage. My brother tells me that there was an interval of some two or three minutes, during which my attention was called away, but I can only believe it on his word."

Obviously, had Mr. Davey posed as a medium he would have won wide repute. But now read Frank Podmore's instructive comment:

"Mr. Davey allowed me to see exactly what was done, and this is what I saw: The 'almost immediately' in the above account covered an interval of some minutes. During this interval, and, indeed, throughout the séance, Davey kept up a constant stream of chatter, on matters more or less germane to the business in hand. Mr. A. Podmore, absorbed by the conjurer's patter, fixed his eyes on Davey's face, and the latter took advantage of the opportunity to remove the locked slate, under cover of a duster, from under my brother's nose to the far end of the room, and there exchange it for a similar slate, with a previously prepared message,

which was then placed by means of the same maneuver with the duster in the position originally occupied by the first slate. Then, and only then, the stream of talk slackened, and Mr. A. Podmore's attention became concentrated upon the slate from which the sound of spirit writing was now heard to proceed. To me the most surprising thing in the whole episode was Mr. A. Podmore's incredulity when told that his attention had been diverted from the slate for an appreciable period."[1]

As a matter of fact, the records of the Society for Psychical Research, so far as concerns the physical phenomena, form an exhaustive and dismal commentary on the gullibility of human nature and the devious ways of fraud. Did space permit it would be instructive to rehearse the exposures obtained through the society's efforts. Reference may be made only to two cases of exceptional importance, the case of Madame Blavatsky and the case of Eusapia Paladino. Madame Blavatsky will be remembered as the founder of the Theosophical Society, which was organized in New York early in

[1] "Modern Spiritualism," Vol. II, pp. 217–8.

the seventies, and which, despite the proved imposture of its originator, still numbers its membership among the thousands. According to Madame Blavatsky there existed in far-away Tibet a brotherhood of "Mahatmas" who had acquired powers enabling them to transcend the laws of nature and work marvels and miracles of all sorts. It was her claim to be a "chela," or disciple, of the Mahatmas, and she also asserted that they were particularly interested in the fortunes of all owning allegiance to the Theosophical Society. In 1878 the headquarters of the society were removed from New York to Adyar, India, and now the outside world was regaled with most sensational stories. The Mahatmas, it was said, were accustomed to cause "apparitions of themselves in places where their bodies are not," to hold converse with those to whom they so appeared, and to be aware of "what is going on where their phantasm appears." Such was the influence of these stories that in 1884 the Society for Psychical Research determined to investigate Madame Blavatsky's claims. A committee was appointed consisting of Edmund Gurney, F. W. H. Myers, Frank Podmore, Professor

and Mrs. Sidgwick, J. H. Stack, and Richard Hodgson, and the last-named gentleman was commissioned to visit the Theosophical headquarters and make a personal inquiry there.

Thus we meet for the first time one of the most striking figures in the annals of psychical research. Thereafter, until his sudden death in Boston in the winter of 1905–06, not even F. W. H. Myers excelled Richard Hodgson in single-minded devotion to the task of endeavoring to determine scientifically the validity of the belief in the immortality of the soul. In the end, as will appear, Hodgson was, like Myers, converted to the spiritistic hypothesis. But Madame Blavatsky was not to be the means of his conversion. On the contrary, he succeeded in convicting her of the grossest frauds. He found that the letters on which she based her teachings were written, not, as she claimed, by the leader of the alleged saints of the Himalayas, but by herself or at her dictation. He also ascertained that the headquarters shrine at Adyar was equipped with a slide opening into Madame Blavatsky's bedroom, and that she was thus enabled to extract from the shrine letters addressed to the Mahatmas by votaries, and in their stead

insert replies purporting to come direct from the rocky fastnesses of the Brotherhood. He even records that a clumsy attempt was made to persuade him of the genuineness of the phenomena, by causing to fall at his feet a letter addressed to him and seemingly materializing out of the air. The mechanism of this pleasing performance, it subsequently developed, was a convenient crevice in the ceiling, a thread, and a crafty operator. In fine, the exposure was complete and Dr. Hodgson returned to England with laurels well won.

Eusapia Paladino's history is quite different from that of Madame Blavatsky. She may be accepted as typical of the physical side of mediumship at its best. Materialization, levitation, all the more salient phenomena are in her repertoire. She was born in Italy in 1854 and, judging from a reference in a spiritistic publication, displayed her mediumistic abilities before she was eighteen. But her fame remained local until 1892, when she was investigated by some Italian scientists whom she so completely mystified that they entered a verdict received with acclaim by spiritists the world over. In their report they

mentioned, with much else, that while she was seated, seemingly immovable, on the platform of a weighing machine the scales indicated a weight variation of some twenty pounds. The Society for Psychical Research became interested and a committee journeyed to France to meet the new celebrity, who gave them several séances at the home of Prof. Charles Richet. Although the sittings took place in a darkened room and were marked by some suspicious circumstances, the consensus of opinion was that Eusapia possessed supernormal gifts. Stay-at-home members of the society criticised this finding and, it being agreed that further inquiry was desirable, the medium was invited to England. Thither she went in the summer of 1895, and at first duplicated her former triumphs. But when Dr. Hodgson became one of the investigators another story was soon told. At his suggestion the precautions that had been taken were seemingly relaxed, and it was then found that Eusapia, with misplaced confidence, boldly utilized her hands and feet to obtain the phenomena that had previously amazed the beholders. The society at once lost all interest in her and she betook herself again to

the Continent, there, unfortunately, to persuade many sympathizers that she had been badly used in England and that, even if she had to a certain extent indulged in deception, the bulk of her phenomena were genuine.[1]

Quite apart from the fact that physical mediumship has failed to meet any really exacting test and has been shown to be permeated with fraud, there is one all-sufficient reason why investigation should chiefly be directed to the purely psychical phenomena. In order to be able to say positively that human personality persists beyond the grave, it is obviously necessary to establish the identity of the alleged communicating spirit. For this purpose the physical phenomena, or at any rate the vast majority of them, are valueless. To be sure, evidential significance may attach to such manifestations as rappings which profess to convey a coherent message from the world beyond, but such feats as levitation, elongation, and the production of apports, difficult though it may be to explain them, are manifestly impossible of citation as proof of personal identity. This objection

[1] See Appendix I.

does not apply to the psychical phenomena, which further differ from the physical in the important respect that patient and painstaking inquiry by the Society for Psychical Research into collected instances of apparitions, auditions, automatically written or uttered messages, etc., has led the investigators to believe that, making all possible allowance for fraud, illusion, chance coincidence, and similar sources of error, a large residue remains requiring explanation on some other hypothesis.

In order to appreciate the nature of the evidence accumulated, let us glance at a few typical instances, each drawn from the society's records and thus sufficiently authenticated to merit serious consideration. We may begin with an old-fashioned "ghost" story of the simpler sort. In this instance the percipient, a Mr. J., was a personal acquaintance of F. W. H. Myers, who obtained a first-hand account of the experience. In 1880, it appears, Mr. Q., the librarian of X. library, died and Mr. J. was appointed his successor. Mr. J. had not known Mr. Q. nor had he, to his knowledge, seen any portrait of him when, in 1884, or four years after his death, he made the old

librarian's acquaintance under these circumstances:

"I was sitting alone in the library one evening late in March, 1884, finishing some work after hours, when it suddenly occurred to me that I should miss the last train to H., where I was then living, if I did not make haste. . . . I gathered up some books in one hand, took the lamp in the other, and prepared to leave the librarian's room, which communicated by a passage with the main room of the library. As my lamp illumined the passage I saw apparently at the end of it a man's face. I instantly thought a thief had got into the library. . . . I turned back into my room, put down the books, and took a revolver from the safe, and, holding the lamp cautiously behind me, I made my way along the passage . . . into the main room. Here I saw no one, but the room was large and encumbered with bookcases. I called out loudly to the intruder to show himself several times, more with the hope of attracting a passing policeman than of drawing the intruder. Then I saw a face looking round one of the bookcases. I say *round*, but it had an odd appearance as if the *body* were *in* the

bookcase, as the face came so closely to the edge and I could see no body. The face was pallid and hairless, and the orbits of the eyes were very deep. I advanced toward it, and as I did so I saw an old man with high shoulders seem to *rotate* out of the end of the bookcase, and with his back toward me, and with a shuffling gait, walk rather quickly from the bookcase to the door of a small lavatory, which opened from the library and had no other access. I heard no noise. I followed the man at once into the lavatory; and to my extreme surprise found no one there. . . . Completely mystified, I even looked into the little cupboard under the fixed basin. There was nowhere hiding for a child, and I confess I began to experience for the first time what novelists describe as an 'eerie' feeling. I left the library, and found I had missed my train.

"Next morning I mentioned what I had seen to a local clergyman who, on hearing my description, said, 'Why, that's old Q.!' Soon after I saw a photograph (from a drawing) of Q., and the resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident.

His walk was a peculiar, rapid, high-shouldered shuffle. Later inquiry proved he had died at about the time of year at which I saw the figure."[1]

This is a capital illustration of the *revenant* type of apparition, the "ghost" that visits a locality with which it was familiar in life. Somewhat similar, but having a coincidental significance, is the story of the "ghost" seen by the Essex gardener, who one morning beheld, as he thought, a lady whom he knew standing by a family tomb. The lady in question was then supposed to be in London, but as she had an almost morbid habit of visiting the tomb, the gardener supposed that she had returned from the city. Later it was learned that at the time he imagined he saw her she was lying dead in London. Most apparitions, by the way, or at any rate most of those recorded by the society, are reported as appearing either at the moment of, or shortly after, the death of the bodily organism, and usually the percipients are the immediate relatives or close personal friends of the deceased. Sometimes, it would seem,

[1] "Human Personality and its Survival of Bodily Death," Vol. II, pp. 380–1.

"ghosts" reveal themselves only to persons *in extremis*. Thus, an unnamed but "well-known Irish gentleman" relates that when his wife was dying she affirmed that she saw in a corner of the room a certain Julia Z., who had once sung at a house party given by the dying woman and whose apparition, according to the unhappy percipient, was even then singing. Since Julia Z. was, to the best of his knowledge, alive and well, her husband suspected all this to be "nothing but the fantasies of a dying person." The day after his wife's death, however, he was astounded to learn that Julia Z. had herself died a fortnight earlier, and on writing to the latter's husband was told that "on the day she died she began singing in the morning, and sang and sang until she died."

Then there is the "ghost" that appears to warn a living person of impending misfortune. Take the strange case of Mr. F. G., of Boston, who writes:

"In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death the writer became

a commercial traveler, and it was in 1876, while on one of my Western trips, that the event occurred.

"I had 'drummed' the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. . . . The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumfounded, almost doubting my senses; but the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. . . . .

"Now comes the most remarkable *confirmation* of my statement, which cannot be doubted

by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, etc., and that she had never mentioned it to a

human being from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright as if just made.*"[1]

Whatever the explanation of the apparition it was the means of bringing the son home to take a long, last farewell of his mother, for she died within a fortnight of his return, "happy in her belief she would rejoin her favorite daughter in another world." And now to turn to psychical phenomena of another type, the auditory hallucinations by which knowledge seems to be conveyed of deaths occurring far outside the normal ken of the percipient. The experience of a Mr. Wambey is typical. Once, when planning a congratulatory letter to a friend, the words, "What! write to a dead man? write to a dead man?" rang in his ears, and he later found that his friend had been dead for some days. Far more bizarre was an incident related to Mr. Myers by a Mrs. Davies. An acquaintance of hers had changed her abode unexpectedly, and it was arranged that Mrs.

[1] "Human Personality and Its Survival of Bodily Death," Vol. II, pp. 27-28.

Davies should receive her mail until she could communicate her new address to her friends, and particularly to her husband, who was in India. One evening a letter arrived bearing the India postmark, and Mrs. Davies placed it on the chimney-piece intending to ask her brother to hand it next day to the addressee. Suddenly she became aware of a strange ticking sound that seemed to proceed from the letter itself. Her brother, too, heard it and, yielding to superstition, they imagined that the sound meant, "Important. To be delivered at once." The brother thereupon put on his hat and carried the letter to their friend, who found it to be a communication from an unknown correspondent, some servant, or companion, notifying her of her husband's death.

Taken singly, such incidents as the above are not without impressiveness. Considered in the aggregate, and as massed by the thousand with corroborative data carefully preserved in the society's archives, they may well give one pause.[1] There remains to be mentioned the evidence derivable from those automatisms of hand and tongue in which

[1] See Appendix II.

the medium, seemingly surrendering her faculties to the control of some external intelligence, writes or utters messages ostensibly coming from discarnate spirits, and sometimes conveying such private personal information as to convince many of the identity of the alleged communicant and, consequently, of the validity of the belief in spirit communication. In their day Moses and Home, in addition to being mediums for physical phenomena, were automatic mediums of no small renown. But in this respect they and all other mediums have been outshone by a New England woman, the celebrated Mrs. Leonora F. Piper, of Arlington, Mass., whose history may advantageously be reviewed as representing psychical mediumship at its zenith.

What makes the case of Mrs. Piper doubly interesting is the circumstance that for nearly thirty years she has been under the close observation of members of the Society for Psychical Research and has not once been detected in fraudulent practices. She was brought to the notice of the society in 1885 by Professor James, who wrote that he was "persuaded of the medium's honesty and of the genuineness of her trance, and although

at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained." At that time Mrs. Piper was supposed to be "controlled" by the spirit of a French physician with the peculiar name of "Phinuit," through whose instrumentality various sitters, including men prominent in the scientific life of the United States, received more or less intimate messages purporting to come from deceased friends.

Such was the impression made on the society by Professor James's report that in 1887 Dr. Hodgson was commissioned to go to America and conduct an inquiry. His first step was to employ detectives to shadow both Mr. and Mrs. Piper, but nothing suspicious was discovered in the conduct of either, and, satisfied that, whatever their source, the phenomena manifested through her were not to be explained on the basis of fraud, Dr. Hodgson recommended that she be invited to England for further investigation. Upon her arrival elaborate precautions were taken

to prevent her securing any information concerning prospective sitters. She was met at Liverpool by Sir Oliver Lodge and conducted to a hotel, whence Mr. Myers took her to his home at Cambridge. There she was attended by a servant — a young woman from a country village — selected by Mr. Myers and quite ignorant of his and his friends' affairs. Her baggage was carefully overhauled for any data she might have brought with her, and her daily mail was closely examined. But no evidence was forthcoming to show that she secured her trance information by normal means.

Numerous sittings were held, not all of which were successful and some of which were marked by distinctly suspicious failures. But when success was achieved it was conspicuous and startling. To give an instance, Sir Oliver Lodge handed to the entranced Mrs. Piper a watch he had procured from an uncle who in turn had inherited it from a twin brother, then dead for some twenty years. Immediately "Phinuit," claiming to speak in behalf of the deceased uncle, recited several incidents of the latter's youth, and these were subsequently corroborated by the living uncle.

Striking success was likewise obtained in the case of a Mr. Thompson. I quote from Sir Oliver Lodge:

"One of the best sitters was my next-door neighbor, Isaac C. Thompson, F.L.S., to whose name indeed, before he had been in any way introduced, Phinuit sent a message purporting to come from his father. Three generations of his and of his wife's family, living and dead (small and compact Quaker families), were, in the course of two or three sittings, conspicuously mentioned, with identifying detail; the main informant representing himself as his deceased brother, a young Edinburgh doctor, whose loss had been mourned some twenty years ago. The familiarity and touchingness of the messages communicated in this particular instance were very remarkable, and can by no means be reproduced in any printed report of the sitting. Their case is one in which very few mistakes were made, the details standing out vividly correct, so that in fact they found it impossible not to believe that their relatives were actually speaking to them."[1]

[1] "Proceedings of the Society for Psychical Research," Vol. VI, p. 455.

Puzzled, but not wholly persuaded that the messages delivered through Mrs. Piper actually came from the dead, the society directed Dr. Hodgson to continue investigation in the United States. This mission, it may be added in passing, occupied him to the day of his death and was ultimately the means of converting him to the spiritistic hypothesis.

Shortly after Mrs. Piper's return to America her "control" changed under most extraordinary circumstances. There had been living in Boston a young lawyer and author, known in the society's records under the pseudonym of George Pelham, between whom and Dr. Hodgson a warm friendship had arisen. Naturally, they discussed at times the subject of Dr. Hodgson's labors, and Pelham, who was a thoroughgoing skeptic, on one occasion laughingly promised Dr. Hodgson that should he die before the latter and find himself "still existing" he would "make things lively" in the effort to reveal the fact of his continued existence. In February, 1892, he was killed accidentally, and probably instantaneously, by a fall. About a month later, at a sitting attended by Dr. Hodgson and a Mr. Hart, another friend of the dead

lawyer, "Phinuit" suddenly announced that "George Pelham" was present and wished to communicate. Then followed a series of statements tending to prove that the communicant was none other than Pelham himself. Pelham's real name was given in full, also the names of several of his most intimate friends, and reference was made to incidents unknown to either of the sitters but subsequently verified by them.

Further proof of identify was offered at later séances, and it soon became evident that "George Pelham" intended to oust "Phinuit" from control. With the substitution, which was gradual, the mechanism of Mrs. Piper's mediumship was likewise strangely altered. During the "Phinuit" régime the messages had been delivered orally; now they were transmitted by means of automatic writing, a feature which persisted with the subsequent appearance of new "controls," none other than the "Imperator," "Rector," "Doctor," "Mentor," and "Prudens" group that had in bygone years claimed to "control" the trance utterances of the Rev. Stainton Moses. It was also noticeable that with the change in method of de-

livery the messages assumed a finer tone of reality, and so striking did they become that by 1898 Dr. Hodgson, who had previously issued a report dismissing alike the theory of fraud and the spiritistic hypothesis, felt impelled to adopt the latter unreservedly.

Now appeared a new investigator in the person of Dr. James H. Hyslop, at that time professor of logic and ethics in Columbia University. With the cooperation of Dr. Hodgson he held seventeen sittings with Mrs. Piper during 1898 and 1899, and in each took extraordinary precautions to make sure that she would not recognize him. Driving to her residence in a closed carriage, he donned a mask before entering her presence, was introduced to her as "Mr. Smith," and while she was in her normal state maintained complete silence. From the outset he obtained messages that left him in a state of bewilderment, relating as they did to occurrences transpiring years earlier in connection with the careers of dead relatives and friends. Frequently the alleged communicator was the "spirit" of his father, who recounted many incidents unknown to Professor Hyslop, but afterwards learned to be true. In the end the

professor, like Dr. Hodgson before him, adopted the spiritistic hypothesis as the only theory adequate to meet all the facts in the case. And in this view he has been further confirmed by an unexpected development, the displacement of the old "controls" by the "spirit" of none other than the veteran psychical researcher, Dr. Hodgson himself.

As things stand, it is asserted, Dr. Hodgson dead directs the investigation of Mrs. Piper even more effectively than did Dr. Hodgson alive. Taking possession of her entranced organism, he has attempted, at sittings attended by Professors Hyslop and James among others, to give absolute and unquestionable proof of his continued existence. Professor Hyslop seems persuaded that he has actually been in communication with his dead colleague; and Professor James deemed "it all extremely baffling." [1]

In point of fact, altogether apart from what may have developed since Dr. Hodgson's death, the conclusion from the cumulative evidence of the Piper case and the cases of

[1] Mrs. Piper, the writer understands, is not now (1915) giving sittings, and is leading a quiet, retired life at her Massachusetts home.

apparition, etc., collected by the Society for Psychical Research, would naturally seem to be that spirit communication has been definitely proved and that, therefore, we now know for certain that human personality survives the death of the body. Nevertheless, before finally accepting the spiritistic hypothesis as proved it is imperative to endeavor to ascertain whether there may not be some other hypothesis, devoid of supernatural implications, which will account for the phenomena in question. The hypothesis of wholesale fraud and delusion is—or so it seems to me—quite out of question, although still maintained by many who would thus summarily dismiss the facts so laboriously assembled. But there remains another hypothesis, a hypothesis rendered available by the society's researches into the possibility of the transmission of thought from mind to mind without the intervention of the ordinary means of communication. Let us look into the subject more closely.

CHAPTER VI

The Nemesis of Spiritism

IN indicating the reasons for proffering the suggestion that in telepathy may be found an adequate explanation of all phenomena like those recorded in the preceding chapter, it is only fair to begin by reminding the reader that, as stated on an earlier page, telepathy is itself held suspect by many of intellectual and scientific eminence. In the face of the evidence accumulated by the Society for Psychical Research and by independent inquirers during the past quarter of a century, these skeptics do not hesitate to deny that thought can be transmitted from mind to mind without passing through the ordinary, known channels of communication. They lay much stress on the obvious fact that telepathy is not demonstrable at will, and, too often without undertaking any personal inquiry, they brush aside as resting on chance or collusion or imagination the enormous mass

of evidence already garnered from every quarter of the world. To the present writer, as to other and more competent students of the subject, this position is wholly untenable. It is quite true that we are sadly ignorant of the laws of telepathy; but it would seem equally certain that telepathy itself is an established fact — established by the experiments of the psychical researchers and by the thousands upon thousands of spontaneous instances recorded by individuals.

Nor are we wholly in the dark as to the nature and mechanism of telepathy. From the labors of Myers, Sidgwick, Gurney, *et al.*, we know, for example, that telepathy is distinctly a faculty of that hidden portion of our being which Myers so happily termed the subliminal self. We know, further, that while telepathic messages are of most frequent occurrence between those allied by ties of blood or friendship, they are possible between mere acquaintances, even between strangers. And investigation has likewise shown that such messages are often conveyed not in the form of an idea but as hallucinations, auditory or visual, and not infrequently as symbolical hallucinations. To quote from the

experience of the late Thomson Jay Hudson, one of the best-known students of telepathy:

"I determined, if possible, to develop the faculty [of telepathy] in my own mind, at least far enough to resolve any lingering doubt that might be unconsciously entertained. Accordingly, I caused myself to be securely blindfolded in presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it upon a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to gaze steadily upon the card and patiently await results. I determined not to yield to any mere mental impression, but to watch for a vision of the card itself. I endeavored to become as passive as possible, and to shut out all objective thoughts. In fact, I tried to go to sleep. I soon found that the moment I approached a state of somnolence I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking definite shape it would instantly rouse me, and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough

to perceive its import. When that was accomplished, I saw — not a card with its spots clearly defined, but a number of objects arranged in rows and resembling real diamonds. I was finally able to count them, and finding that there were ten, I ventured to name the ten of diamonds. The applause which followed told me that I was right, and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely, but no other possible symbol could have conveyed a clearer idea of the fact as it existed."[1]

In further experiments Dr. Hudson obtained similar results, confirmation of which has been repeatedly given by other investigators who have also demonstrated the occurrence of hallucinations exactly corresponding to the object in the mind of the agent, or sender, and have in addition made certain the possibility of what is technically known as deferred percipience. In deferred percipience the telepathic message, after its receipt by the subliminal self, lies submerged beneath the threshold of consciousness until favoring conditions (*e.g.*, hypnosis, normal sleep,

[1] "The Evolution of the Soul," by T. J. Hudson, p. 188.

fatigue, or other causes inhibiting the action of the supraliminal self) permit its appearance above the threshold. A striking illustration, both of veridical hallucination and deferred percipience, is afforded by an experiment tried more than twenty years ago by an English clergyman, the Rev. Clarence Godfrey, who undertook to cause a distant friend, a lady whose identity is not revealed in the records of the case, to see a telepathic apparition of him. Accordingly, when he retired one evening (at 10.45 P.M., on November 15, 1886), he began intently to "will" that she should see him. His "willing" lasted for less than ten minutes, when he fell asleep. Some hours later his friend had the following uncanny experience:

"Yesterday — viz., the morning of November 16, 1886 — about half-past three o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go down stairs. This feeling became so overpowering that at last I arose and lit a candle and went down, thinking that if I

could get some soda water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I have noticed when he has been looking earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in utter amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, I refrained from doing so."[1]

Nor does this case stand alone, the records of the Society for Psychical Research containing a number of similar experiments successfully carried out. Thus, a Mr. Kirk from a distance of several miles caused a telepathic phantasm to appear to a Miss G., and this in broad daylight. Miss G.'s re-

[1] This account was written by the percipient at Mr. Godfrey's request, and by him was transmitted to Frank Podmore. For details consult Mr. Podmore's "Apparitions and Thought Transference," or the second edition of "Phantasms of the Living," by Edmund Gurney and others.

port, published in the society's "Proceedings," informs us:

"A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk) while sitting in an easy chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired, uncomfortable sensations which take some little time to pass off, but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was toward the window, his right hand toward me; he passed across the room toward the door . . . but when he got about four feet from the door, which was closed, he disappeared."

The significance of this phenomenon to our present subject of inquiry may be emphasized by yet another illustration — the experimental production, by means of telepathy, of an apparition not of the living but of the *dead.* The experimenter, a certain Herr Wesermann, determined to cause a Lieutenant N. to see in a dream a vision of a lady who had been dead

for some years, his purpose being to incite Lieutenant N. thereby to "a good action." Eleven o'clock was selected by him as the hour for the experiment, nothing of which, of course, was know to N. But at eleven the latter, instead of being in bed and asleep, was conversing with a fellow officer in his room at the barracks. Nevertheless, the experiment, if Herr Wesermann's narrative is to be accepted, was a complete and sensational success. The door of the chamber seemed to open and the "ghost" of the dead lady to walk in. Both of the astounded warriors claimed to have seen her distinctly, and both, upon her disappearance, excitedly summoned the sentinel, who assured them that no one had entered the room.

It thus would seem possible to explain at least one of the two great divisions of psychical phenomena — the apparitions and auditions — on a telepathic basis, and thereby completely avoid recourse to a spiritistic, supermundane hypothesis. Undoubtedly, had Mr. Godfrey or Mr. Kirk died at the moment of attempting their experiments, the percipients would have believed to their last days that they had seen a ghost. But, nobody

being dead, "spirits" were quite out of the question. Similarly, it is the writer's firm belief, even when the dead are involved there is no necessity of raising the cry of "spirits." To put it otherwise, it is his conviction that whenever an apparition is seen, or a ghostly voice or sound heard (always excepting, of course, the effects of illusion pure and simple), we have to do with a telepathic hallucination proceeding not from the dead but from the living, if, it may be, the living about to be numbered with the dead. By way of illustration, let us glance again at the cases cited in the preceding chapter.

There is, first, the ghost of the old librarian. On the telepathic hypothesis all that it is needful to assume is that the percipient, Mr. J., had at some time or other seen a portrait of his predecessor, Mr. Q., and had heard his characteristics mentioned. Mr. J. himself denied any knowledge thus gained, and his denial might well have been made in good faith, for such incidents could easily fade from his *waking* memory. They could not, however, escape the memory of his subconscious, subjective, subliminal self, the self that never sleeps and never forgets, as hypnotic experi-

ment has abundantly shown. We may readily imagine him, therefore, equipped subconsciously with an excellent mental portrait of Mr. Q., of whom his waking self is in complete ignorance. Thus equipped he is seated at his desk, late at night, and in a solitude that might easily breed "nervousness." In fine, his environment and his occupation are admirably united to create a condition of subjective activity and to weaken his objective faculties. He rises to start for home, and as he rises his eye glimpses something. "What's that?" is his mental query, and "A face" is his mental reply. Instantly he begins to wonder, subconsciously, whose face it may be, and forthwith as a result of subconscious association of ideas there wells up, as it were, a full-length portrait of "old Q.," which presents itself to the waking consciousness in the form of a visual hallucination.

The ghost seen by the Essex gardener is at first sight far more difficult of explanation on the telepathic hypothesis, for the reason, as Messrs. Gurney and Myers were quick to point out,[1] that it seems hard to imagine how

[1] "Proceedings of the Society of Psychical Research," Vol. V, p. 415.

a state of "rapport" could have been created between the gardener and the lady whose figure he thought he saw standing by the tomb. But a little analysis will make the matter plain. We know that the gardener frequently saw the lady, while alive, visiting this particular tomb; and we are consequently warranted in assuming that the lady likewise saw the gardener, and, it being a somewhat solitary spot, while in that vicinity was unlikely to see any one else. Thus, if for no other reason, the thought of the gardener would be firmly implanted in her subjective mind. As she lay dying, our hypothesis would run, her subliminal, if not her supraliminal, consciousness winged its way in imagination to the locality she delighted to visit, and in imagination beheld the tomb once more and with the tomb the gardener. Then, and not till then, would her subjective mind flash its message to his, to remain below the threshold of his consciousness until, in the morning and seven hours after her death, he approached the tomb. The sight of this might then cause him to think, consciously or subconsciously, of the familiar figure, and at once the telepathic message would be externalized as a "ghost."

Similarly in the case of the vision of the singing Julia Z., seen and heard by the dying wife of the "well-known Irish gentleman." The published details, as given in the third volume of the "Proceedings of the Society for Psychical Research," show that there were excellent reasons why Julia Z. should associate her musical gift with the name of the Irish gentleman's wife, and consequently why, when on her deathbed, her subjective mind should transmit news of the impending tragedy to the subjective mind of the wife, to lie submerged there until the numbing of the latter's faculties and then appearing in the dual form of an auditory and visual hallucination. In this, as in the instance of the ghost seen by the gardener, seems clearly exemplified the truth of what may be called a subtheory of the telepathic theory — namely, that the subjective mind is most active at the moment of some crisis, it may be death, an accident, or the strain of an intense emotion.

Next we have the apparition with the red scratch, seen by Mr. F. G., of Boston. This, the confirmed spiritist would hasten to assure us, is absolutely inexplicable by telepathy. But let us not lose heart too soon. The main

facts to be explained are the apparition itself, the perception of the scratch on the face of the apparition, and the death of Mr. F. G.'s mother so soon after the apparition was seen. If the reader will refer to the fourth chapter he will there find in the portion descriptive of the work of Dr. Sidis a case throwing not a little light on the present problem. It is the case of Mr. R., the business man afflicted with a tremor. Upon hypnotization Dr. Sidis discovered that the subliminal self of Mr. R. was actively and constantly occupied with thoughts of the wife who had died some years before. Now, Mr. F. G. explicitly states that he was particularly fond of his deceased sister, and, arguing by analogy from the case of Mr. R. and other similar cases, we are warranted in the assumption that her image was frequently present in his subconsciousness. But, bearing in mind the scratch and the coincidental aspect of the apparition with respect to the speedy death of Mr. F. G.'s mother, we are not warranted in assuming that the hallucination was generated spontaneously from Mr. F. G.'s subconsciousness. We must seek its origin elsewhere.

We find it, the writer believes, in the sub-

consciousness of the mother. It is a fact, though not generally known, that physical disorders frequently manifest themselves subconsciously long before the patient becomes consciously aware of the action of the malady. Thus, to give an example from personal experience, the writer some little time ago was obliged to submit to a surgical operation, the necessity for which was only accidentally discovered by his physician. He had consciously suffered no pain, not even any inconvenience. But, singularly enough, for weeks previous to the operation he had had a recurring symbolical dream of a cat tearing at the part ultimately found to be affected; and, once the surgeon's knife was used, this dream came no more. Quite possibly, therefore, the mother's subconsciousness possessed knowledge, denied to her waking self, of the disease that was so soon to terminate fatally. Thence might easily arise a subconscious yearning to see her son once more, and a subconscious determination to send him a message that would summon him home. In "rapport" as the mother and son doubtless were, the subliminal self of the former was well aware of the image constantly present to the sub-

liminal self of the latter, and it was this image, the image of the dead sister, that was utilized to express the mother's subconscious desire; but necessarily utilized, be it noted, not in the form present in the son's subconsciousness, but in that present in the mother's; that is to say, with the well-remembered *scratch* standing out vividly. Possibly, too, the telepathic message had lain latent in his subconsciousness for days, only appearing as a visual hallucination at the moment when, absorbed in the task of writing out his orders, he had temporarily lapsed into a state of "distraction" similar to that of Dr. Sidis's patients, and was thus in a condition in which the contents of his subconsciousness could emerge most distinctly into his waking field of vision.

The writer is well aware that this explanation is hypothetical — as, indeed, all such explanations must be until the laws of telepathic action are known with greater certitude. But he submits that we already know enough to warrant the application of the telepathic hypothesis to all cases of this kind, and that such a course is more rational and logical than to attempt an explanation by the crude method of denying the facts, or to refer the

phenomena to the action of "spirits," concerning which, in the very nature of things, we can know nothing at all. Very frequently the telepathic connection is difficult to trace — as in the above instance, and in the case of the ticking heard by Mrs. Davies and her brother — and sometimes it may well seem impossible to establish a casual nexus by telepathy. But it is the writer's conviction that once the psychologists, as a body, seriously attack the problem of apparitions and auditions, the case for telepathy as against spiritism will be definitely proved.

Similarly with the mediumistic messages. These naturally divide into three classes, comprising statements of fact known to the medium, statements of fact not known to the medium but known to some other person present, and statements of fact known neither to the medium nor any other person present. As regards the first two classes even such a spiritistic advocate as Myers would admit the possibility of a telepathic explanation. The issue thus narrows to the "statements of fact known neither to the medium nor any other person present." On the one side, we find the spiritist unreservedly declining to accept

telepathy as a possible factor if no one present have knowledge of the facts related by the *soi-disant* spirit; on the other, the telepathist affirming that if knowledge of the facts be possessed by any living person in "rapport" with any person present at the *séance* we are logically bound to accept the telepathic hypothesis as affording a complete and naturalistic explanation. This at once raises the question: Is telepathy possible between more than two persons, the original agent and the original percipient?

In other words, as stated by Dr. Hudson, who, if not the first to formulate it, was in his day the most ardent champion of the doctrine of *télépathie à trois*, or multiple telepathy: If A. can, by any means of communication, convey information to B., can B., by the same means, convey the same information to C., and C. likewise to D.? So far as concerns physical means of communicating intelligence the reply must obviously be in the affirmative, and the argument by analogy would logically indicate a similar reply in the case of telepathy. Fortunately, we need not rely solely on the argument by analogy, for the actuality of multiple telepathy has — at any rate in the

writer's opinion — been amply demonstrated by experiment. Space permits only two illustrations, one from Dr. Hudson, the other from that versatile Scotchman, Andrew Lang, whose multifarious interests included psychical research.

"I once hypnotized a lady," writes Dr. Hudson, "and asked her to describe my home, which she knew nothing of. She described everything correctly, even a huge mastiff lying on a bearskin rug on the library floor. But doubt was thrown upon her lucidity when she described the library desk as being covered with a white cloth, and said that a lady was sitting at the desk 'doing something' which she could not clearly make out. As my desk is covered with black cloth, and as ladies seldom work at it, I regarded the description as an effort at guessing. But on my return home I learned that my wife had been 'doing something' with pulverized sugar, and had covered the table with newspapers to prevent accidents to the black cloth. As that was the only time in the long history of my library desk that it had been so covered or so employed, I cannot ascribe the phenomenon to coincidence. Nor can I think of any other

way of explaining it than on the theory of *télépathie à trois.*"[1]

It may be suggested, as Dr. Hudson promptly observes, that this was a case not of multiple telepathy but of clairvoyance. In point of fact, however, clairvoyance is itself explicable only on the telepathic hypothesis. And, in any event, clairvoyance could not possibly account for the singular circumstances narrated by Mr. Lang:

"Again and again Miss Angus [a crystal gazer who is well known in England], sitting with man or woman, described acquaintances of theirs, but not of hers, in situations not known to the sitters, but proved to be true to fact. . . . In one instance Miss Angus described doings, from three weeks to a fortnight old, of people in India, people whom she had never seen or heard of, but who were known to her sitter. Her account, given on a Saturday, was corroborated by a letter from India, which arrived next day, Sunday. In another case she described (about 10 P. M.) what a lady, not known to her, but the daughter of a matron present (who was not the sitter), had been doing about 4 P.M. on

[1] "The Evolution of the Soul," p. 140.

the same day. . . . Again, sitting with the lady, Miss Angus described a singular set of scenes much in the mind, not of her sitter, but of a very unsympathetic stranger, who was reading a book at the other end of the room. I have tried every hypothesis, normal and not so normal, to account for these and analogous performances of Miss Angus. There was, in the Indian and other cases, no physical possibility of collusion; chance coincidence did not seem adequate; ghosts were out of the question, so was direct clairvoyance. . . . Nothing remained for the speculative theorizer but the idea of cross currents of telepathy between Miss Angus, a casual stranger, the sitters, and people far away, known to the sitters or the stranger, but unknown to Miss Angus."

Mr. Lang pertinently adds:

"Now, suppose that Miss Angus, instead of dealing with living people by way of crystal visions, had dealt by way of voice, or automatic handwriting, and had introduced a dead 'communicator.' Then she would have been on a par with Mrs. Piper, yet with no aid from the dead."[1]

[1] "Proceedings of the Society for Psychical Research," Vol. XV, pp. 48-49.

In Mrs. Piper's case, as in that of all spiritistic mediums, a dead communicator is invariably introduced. But it does not necessarily follow that the medium is dishonest and on the same plane as those mediums who cause household furniture to indulge in extravagant antics. Hers is a pathological condition, the "trance" being in reality a state of autohypnotization, in which the subliminal self for the time being has complete control of the bodily organism and, in accordance with the principles revealed by hypnotic experiment, adopts and enacts any personality suggested to it.[1] Thus, accepting as valid the hypothesis of multiple telepathy, all of Mrs. Piper's "controls," past and present, are to be regarded as mere subliminal impersonations, and the facts transmitted by them as having been extracted telepathically from the sitter's subconsciousness.[2] Exactly how these facts were originally lodged in the sitters' subconsciousness is a matter of comparative indifference, and is, it may readily be granted, often impossible of ascertainment. The im-

[1] The reader will find this phase of the subject well elaborated in the writings of Dr. Hudson and Mr. Podmore.

[2] For a detailed discussion of spiritistic objections to the telepathic hypothesis see Appendix VII.

portant point is that it is no longer necessary to maintain an attitude of sneering incredulity or of wide-eyed, open-mouthed amazement. The "ghost" of Sir Oliver Lodge's uncle, for example, vanishes into the depths from which it came, once it be realized that the incidents cited as proof of personal identity may be derived from the subliminal consciousness of Sir Oliver, telepathically conveyed thither, perchance by the subliminal self of the surviving uncle, perchance by the subliminal self of the deceased during his earthly career, and for the first time revealed to Sir Oliver's waking self by the mediumship, the telepathic not spiritistic mediumship, of Mrs. Piper. In the same way may we account for all the other facts of her mediumship as set forth in the voluminous reports of her investigators. And as with Mrs. Piper, so with all mediums.

From the view here set forth a most important conclusion arises — that not only does the survival of personality after bodily death remain unproved, but that it can never be definitely proved by evidence scientifically acceptable. Even the supreme test proposed by Myers is nullified by the unescapable

operation of telepathy. This test consists in the writing of a message, which is then sealed, intrusted to the keeping of a responsible person, and left unopened until, after the writer's death, a mediumistic communication be received purporting to give, from the world beyond, the contents of the sealed paper. Who can prove that, during the writer's lifetime, his subliminal self did not transmit the message telepathically to other subliminal selves? Always telepathy confronts spiritism and in confronting conquers.

It does not follow, however, that the Society for Psychical Research has expended its efforts in vain and should cease from endeavor. On the contrary, as the writer trusts these chapters have shown, its labors have been profitable in many unexpected ways. And if it has not proved survival, it has most assuredly given mankind new and forceful reasons for clinging to the ancient faith. This it has done by enlarging and ennobling the conception of personality — a magnificent task in prosecuting which it has received invaluable, if unwitting, assistance from the psychopathologists. Unwitting, because besides usually eying the psychical researcher askance

the psychopathologist's idea of the self, as the reader has already discovered, differs conspicuously from the idea entertained by the adventurer into the supernormal. Both recognize the existence and operation of subconscious states of the mind, but they speedily part company when it becomes a question of interpretation. As in most controversies, not all the right is with one side and all the wrong with the other. Further, it is possible, unless the writer greatly err, to reconcile their seemingly irreconcilable differences which, it may safely be affirmed, have their origin chiefly in the varying interests of the investigators.

The self, as conceived by the psychopathologist, is a complex, unstable, and wonderfully responsive coordination of systems of ideas, with a physiological basis in the nervous system. Unity and continuity of memory and consciousness are its prime characteristics, and these are readily broken by neuron disturbances. Thence results a dissociation of greater or less violence, having its outward manifestations in, it may be, some criminal or vicious act or tendency, it may be in hysteria, it may even be in the utter disappearance of the old personality and the

formation of a new one. But, having definitely ascertained that the neuron disturbance is purely functional and has not reached the organic stage involving cellular destruction, it is deemed quite possible to utilize the responsivity of the self to effect a reaggregation and a consequent inhibition of the baneful phenomena. This theory — which, as we have seen, has resulted in discoveries of immediate curative value — manifestly regards the self of which we are normally conscious as, so to speak, the crowning triumph of neuron aggregation. But in thus stating his theoretical position the psychopathologist overlooks an all-important fact which in practice he constantly recognizes.

This is the fact that when effecting a reassociation he directs his appeal, in the last resort, not to the old and vanished personality, nor to the dissociated, secondary personality, but to a self that persists beneath all the changing phenomena of consciousness. The truth of this will appear from the most cursory survey of the cases described in the chapters dealing with the work of the French and American psychopathologists. To put it otherwise, there are subconscious states and *a*

subconscious state, deeper than all others and embracing all others, its content extending even to a conscious state of wake-a-day life. This sovereign state, need it be said, is the "subliminal self" of the psychical researcher who, for his part, has erred by neglecting to discriminate closely between it and the psychopathologist's "secondary self."

At once we are confronted by the problem of the place of the self of which we are normally conscious in the scheme of personality. Shocking as it may at first thought sound, everything would indicate that it is but a dissociation from the subliminal self, an incomplete aggregation even as the dissociated states of neuron disturbance are incomplete aggregations. To the writer it seems impossible to evade this conclusion when we review the proved potentialities of our being as revealed in the phenomena of hypnotism and telepathy. Yet a moment's consideration should suffice to inspire within us a lively hope — the hope that somehow, somewhere, at some time, these potentialities, realizable now only under abnormal conditions, will become enduring actualities. The conditions of our environment here on earth are such that it is impos-

sible to expect their development in this life to any but a limited extent. Yet it is inconceivable that they, any more than the faculties of which we daily avail ourselves in our commerce with our fellows, are given to us for no purpose. Logic, therefore, unites with faith to buttress the conviction that there must be a life beyond, a hereafter in which we shall at last come into our complete heritage, at last be veritably as men grown to full stature.

APPENDIX I

D. D. Home and Eusapia Paladino

Daniel Dunglas Home and Eusapia Paladino are undoubtedly the most impressive figures in the annals of physical mediumship. Home, who died in France some twenty years ago, enjoyed the really unique distinction of not once having had a charge of fraud proved against him. He was born in Scotland in 1833, but as a child was taken by relatives to the United States, locating in a small Connecticut town. Not long after the outbreak of the Hydesville rappings, when the Fox sisters first entered upon their notoriety winning career, he displayed mediumistic abilities, and by 1852 had acquired a considerable reputation among the spiritists of the Atlantic States. In 1855, partly for the sake of his health, which was never robust, and partly as a missionary of spiritism, he went abroad, visiting in turn the principal cities of England and the continent, and exhibiting before many of the crowned heads of Europe.

Everywhere he went he scored distinct triumphs, both as a medium and as a social favorite. He seems to have been a man of a fascinating personality, gaining with ease the friendship and confidence of all who came to know him. Belief in the genuineness of his pretensions was further strengthened by his persistent refusal to accept payment for his mediumistic performances — a fact which, it may incidentally be said, caused most people to overlook the equally obvious circumstance that he none the less owed his livelihood almost entirely to his mediumship, admirers showering gifts upon him and frequently entertaining him as their guest for months at a time. In this, too, may be found a reason for his immunity from exposure. Given private séances, such as his usually were, among friends of a more or less lofty social position but untrained for exact observation, and probability of trickery being detected would indeed become remote.

Still, it must be said that the more striking of Home's feats are not easily explained on the hypothesis of sheer fraud. Pre-eminent among these is the phenomenon of levitation, numerous instances of which are recorded in

his career, and notably on the occasion to which reference was made in the opening chapter. At that time (1868) Home was in London giving séances to a select coterie of patrons, including the Earl of Dunraven and the Earl of Crawford, who were then respectively known as Viscount Adare and the Master of Lindsay. These two gentlemen, together with a cousin of the former's, a Captain Wynne, were the witnesses of the sensational levitation, which Lord Crawford thus described in a statement to the London Dialectical Society:

"I saw the levitation in Victoria Street when Home floated out of the window. He first went into a trance and walked about uneasily; he then went into the hall. While he was away I heard a voice whisper in my ear, 'He will go out of one window and in at another.' I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room. I heard the window go up, but I could not see it, for I sat with my back to it. I, however, saw his shadow on the opposite wall; he went out of the window in a horizontal

position, and I saw him outside the other window (that is, the next room) floating in the air. It was eighty-five feet from the ground."

Later, Lord Crawford corrected this statement by a letter in which he explained that the window out of which Home claimed to have floated was not that of the séance-room but of the chamber adjoining it, while the window of his entry was that opening into the séance-room. Lord Dunraven gave similar testimony, declaring that "we heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window; he opened the window and walked in quite coolly." It also seems that after his return in this seemingly miraculous manner, Home asked Lord Dunraven to close the window in the other room, and thereby led up to a second sensational incident, of which Lord Dunraven was the only witness. To quote from the latter again:

"I remarked [after closing the window and rejoining the others] that the window was not raised a foot, and that I could not think how he [Home] had managed to squeeze through. He arose and said, 'Come and see.' I went

with him; he told me to open the window as it was before; I did so; he told me to stand a little distance off; he then went through the open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again feet foremost, and we returned to the other room. It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon the balustrade, but rather to be swung out and in. Outside each window is a small balcony or ledge nineteen inches deep, bounded by stone balustrades eighteen inches high."

Home's own belief was that the spirits had lifted him out and in, and held him supported in the air; and on the same theory he would also explain the phenomenon of elongation, to the verity of which Lords Dunraven and Crawford strongly testified. "On one occasion," Lord Crawford asserted, in a Dialectical Society paper, "I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he

awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not off the ground or standing on tip-toe, as I had full view of his feet, and, moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side where the false ribs come near the hipbone. . . . There was no separation of the vertebræ of the spine; nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck; the muscles seemed in a state of tension. He stood firmly upright in the middle of the room, and before the elongation commenced I placed my foot on his instep. I will swear he never moved his heels from the ground. . . . I once saw him elongated horizontally on the ground; Lord Adare was present. Home seemed to grow at both ends, and pushed myself and Adare away."

Another phenomenon for which Home became especially noted was that known as the fire ordeal. This, as its name indicates, involved his ability to handle blazing substances

without injury to his person, and that he could do so is testified by numerous witnesses, including, besides Lords Crawford and Dunraven, the famous scientist Sir William Crookes. Early in 1871, his interest having been aroused by the many stories then afloat regarding Home's alleged supernormal powers, Sir William undertook an investigation of his mediumship, employing for the purpose specially designed apparatus which, unfortunately, did not exactly fulfil the requirements laid down by Sir William himself and quoted in the fifth chapter of the present work. The results obtained, however, were so startling that Sir William, in reporting the séances held with Home, did not hesitate to affirm that the existence of a hitherto unknown physical force had been amply demonstrated. Among much else, and perhaps chiefly impressing him, were several exhibitions of the fire ordeal. On one occasion, Sir William stated, Home deliberately drew from a grate fire several lumps of hot coal, including one that was "bright red," without sustaining any injury. On another he took a piece of "red-hot" charcoal and placed it on a folded cambric handkerchief, fanning the charcoal to a

"white heat" with his breath, but doing no injury to the handkerchief beyond burning a minute hole in it. Afterwards Sir William tested the handkerchief in his laboratory and found that it had not been chemically treated to withstand the action of fire. And, immediately following this handkerchief feat, the medium indulged in another astonishing exhibition of his peculiar gift.

"Mr. Home," Sir William Crookes declared, "again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand covered it over with his left hand, so as to almost completely enclose it, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front, and said, 'Is not God good? Are not His laws wonderful?'"[1]

The only rational explanation of such performances as these, aside from unreserved

[1] "Proceedings of the Society for Psychical Research," Vol. VI, p. 103.

acceptance of the theory that they were rendered possible by the action either of discarnate spirits or of an unknown natural force, is that the spectators unconsciously gave totally erroneous accounts of what occurred. It is out of the question to cast doubts on the good faith of men like Lords Crawford and Dunraven and Sir William Crookes; but it is not unreasonable to assume that, under the influence of the atmosphere of suggestion with which Home, like all other physical mediums, constantly surrounded his sitters, they were misled into believing that they had seen things which actually they had not seen at all. Certainly, there are indications that at least one of the three, the Earl of Crawford, was exceedingly suggestible; and every one who has attended a spiritistic séance is aware of the fact that the very manner of the medium, and his every word and look, are calculated to awaken and intensify whatever latent suggestibility there may be in the sitter.

In fact, in Home's case it does not seem at all unlikely that the use of hypnotism was a contributing factor in the production of the astounding phenomena with which he is

credited. It is at least significant that at one stage in his career he was the recipient, from an aged and wealthy widow who had conceived a warm attachment for him, of gifts of money amounting to the enormous sum of $300,000, a benefaction which an English judge compelled him to relinquish on the ground that while no definite charge of undue influence had been brought home to him, it had not been clearly shown that the lady's acts were those of "pure volition uninfluenced." At the same time, it will not do to class Home with the vulgar impostors and adventurers who have done so much to discredit spiritism among the thoughtful. All accounts agree in testifying to the evident sincerity of his belief that he was really invested with supernormal powers. And it is inconceivable that he could so easily have gained, and so tenaciously held, the confidence of men of the Dunraven-Crawford-Crookes stamp, had he been a mere trickster. The probability is that he deceived himself quite as much as he deceived others — that the frauds which we must believe he perpetrated were committed by him while in a dissociated state. Such a state, as the reader

of the foregoing pages will understand, may easily become habitual; and the mere fact that he gave his whole life to the monotonous repetition of practically purposeless wonder workings is sufficient proof that he deviated widely from normal men. It is, then, not fair to hold him strictly accountable for his conduct; but neither is it wise to accept his performances at their face value and find in them proof of the existence either of supernatural or previously unknown but perfectly natural agencies.

Precisely the same may be said of Eusapia Paladino, who has been most conspicuously thrust upon the attention of the public by reason of a series of séances given in 1906 and 1907 to a number of eminent Italian scientists, one of whom, the psychiatrist Henry Morselli, has reached the same conclusion at which Sir William Crookes arrived after his investigation of Home. In Eusapia's case, however, the investigators had as a starting-point the unpleasant knowledge that she had been repeatedly detected in fraud — even the credulous continental enthusiasts who lionized her after the English fiasco being forced to admit that she often showed an undue desire

to help out the spirits. Nevertheless, it is insisted by Professor Morselli, as by other savants who have had séances with her in her native land and other European countries, that fraud will not explain all the phenomena produced in her presence.

Reading the evidence, however, as given by Professor Morselli and his associates in various issues of the *Annales des Sciences Psychiques*, it is hard to understand just why this judgment should have been reached. The old, old story is told — a dimly lighted room, a curtained cabinet, dancing chairs and tables, and the flight of sundry articles of furniture through the air, with knockings and pinchings and occasional fugitive glimpses of spirit faces and heads and hands. Once in a while, but comparatively seldom, a novel manifestation would be vouchsafed. Thus, at one séance a metronome was set in motion while the spectators — who, it is asserted, could see the medium distinctly in the "semi-obscurity" to which their eyes had become accustomed — failed to perceive a hand in contact with the instrument. Yet, as one of the onlookers naïvely remarked — "Metronomes do not have the habit of starting and stopping themselves."

At the same séance, or rather after it was officially at an end, a "large and heavy" stool paraded across the room towards Eusapia, and cleverly dodged an inquisitive investigator who sought to intercept it. At another séance an invisible hand grasped a dynamometer, carried it into the cabinet, and returned it with the index indicating a pressure "such as only the hand of a strong man could make." Again, the curtain of the cabinet bulged out, outlining in its folds the form of a human being, and when a sitter placed his hand at the spot where the mouth of the hidden spirit would presumably be, he received a very material bite on his thumb. As before, the medium was as plainly visible outside the cabinet as the "semi-obscurity" would permit. Suspiciously enough, however, Professor Morselli at a later séance caught her in the act of furtively stretching out her hand to pick up a trumpet which, the next instant, flew from the table and disappeared into the cabinet amid universal amazement.

The further one reads the greater becomes one's astonishment that the genuineness of the majority of the phenomena is vouched for by such really reputable men of science

as Professor Morselli and his fellow investigators. They do not, it is true, accept the spiritistic interpretation. But they do incline openly to the belief that in Eusapia Paladino the world possesses a medium for the operation of a secret force capable of overcoming the laws of nature so far as they are understood to-day. They would explain away her fraud and chicanery on the ground that while in the trance state she is not really herself, but is at the mercy of an irresponsible secondary personality — an explanation with which the present writer is in agreement, and which is quite satisfactory if the logical addendum be made, viz., that while in this secondary state it is altogether probable Eusapia cheats all the time, and that her successful phenomena are nothing more than tricks performed with a cunning which defies detection.[1]

[1] Since the above was written Eusapia Paladino has made an American tour, but with results similar to those of her invasion of England in 1895. For a detailed and sympathetic account of her experiences in the United States see Hereward Carrington's "Personal Experiences in Spiritualism."

APPENDIX II

The Census of Hallucinations

In addition to collecting from all parts of the world information that might throw light on the more obscure operations of the human mind and the possibility of discarnate spirits communicating with spirits still in the flesh, the Society for Psychical Research undertook in 1889 a statistical inquiry into hallucinations. This was begun with only modest expectations of securing data that would warrant definite statements regarding the extent and cause of sensory deceptions; and when, after several years' labor, the statistics were analyzed, it was found that results of far-reaching importance had been obtained.

The inquiry, which may fairly be described as a census, was under the direction of a special committee consisting of Professor and Mrs. Henry Sidgwick, F. W. H. Myers and his brother Dr. A. T. Myers, Frank Podmore, and Miss Alice Johnson. These enlisted the

assistance of over four hundred collectors, or enumerators, each of whom was instructed to put the following question to twenty-five adults, chosen without reference to the probability of receiving an affirmative answer:

"Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

The enumerators were further directed to record the answer "No" and the answer "Yes" with equal scrupulousness, and to obtain if possible a written account of the hallucination whenever an affirmative answer had to be recorded. They were also instructed to exclude from consideration all hallucinations obviously connected with insanity, delirium, or sleep.

Under these conditions some 17,000 persons were questioned, mostly acquaintances of the collectors but for all practical purposes chosen at random; and after deducting hallucinations of the character just mentioned there remained 1684 affirmative answers, rep-

resenting almost ten per cent of the whole. To make sure that this corresponded to a true proportion, the committee instituted a comparison between the collectors' statistics and figures derived from inquiries made by the committee themselves among various unselected groups of persons. Curiously enough, the percentage of affirmative answers received from these groups exceeded those of the main investigation, and the warrantable inference was made that the latter had not exaggerated the situation.

What this meant was a complete overthrow of the long-standing belief that hallucinations were inevitably associated with some malady — a belief which found its extreme expression in, for instance, Lord Brougham's endeavor to establish a law making the existence of a hallucination proof positive of insanity. So far from being of rare occurrence hallucinations, as the report on the society's census made very clear, are frequently experienced, and by persons of an entirely normal type. Even more important, from the standpoint of psychical research proper, was the discovery that many hallucinatory visions of absent friends and relatives were said to have been

experienced within one to twelve hours after the death of the person seen. Out of a total of 350 recognized apparitions of living persons no fewer than 65 were reported as being thus coincidental. For various reasons, fully stated in the report which will be found in the tenth volume of the society's "Proceedings," 33 of the alleged death coincidences were rejected, however, leaving a total of 32 cases deemed beyond suspicion.

At the same time, it was appreciated that the percipient of a hallucination was quite liable to forget all about it in the lapse of time, and that it was therefore not unlikely that the total of 350 recognized apparitions of living persons did not represent the actual number of such apparitions seen. Indeed, tabular arrangement of the reported hallucinations showed that while the number was comparatively large for the most recent years, it decreased rapidly as the years became remote —at ten years' distance being only half what it was for the nearest year. This, and other considerations, led to the conclusion that in order to arrive at the true number of hallucinations experienced the number reported must be multiplied by four. On the other

hand, there was far less probability that a hallucinatory death coincidence would be forgotten. Leaving the total number of death coincidences untouched, therefore, the committee increased the total number of recognized apparitions by making the necessary correction for forgetfulness, and obtained as a final result a proportion of one death coincidence in every 43 cases.

Taking the annual death rate for England and Wales at 19.15 per 1000, as given by the registrar-general's report for the year 1890, it was calculated that the probability that a given person would die on a given day was about one in 19,000 — or that, in other words, out of every 19,000 apparitions of living persons there should be, by chance alone, one death coincidence. But the actual proportion established by the figures of the census was equivalent to about 440 in 19,000, or 440 times the probable number, and this when the calculation was based only on death coincidences occurring within from one to twelve hours of the time of death. Actually, a large fraction of the 32 cases accepted as sufficiently authenticated represented hallucinations experienced within an hour of the time of

death, and for these the improbability of chance occurrence was obviously 12 times greater. With such a wide margin of difference the committee felt justified in declaring: "Between deaths and the apparition of the dying person a connection exists which is not due to chance."

What, then, is the connection? To quote from F. W. H. Myers's explanatory comment on the report:

"The explanation of chance coincidence being thus put out of court, the opponent of a telepathic or other supernormal explanation must maintain one of three other hypotheses. (1) He may assert that the coincidences have been exaggerated to a much greater extent than the committee allowed for; which argument can only be met by reference to the evidence — given fully in the report — for the various cases. (2) He may suppose that they were specially sought after by the collectors and illegitimately introduced into the collection to a much larger extent in proportion to non-coincidental cases than was allowed for. Our reply would be that in 26 of the total number of death coincidences, the collectors reported that they did not know

of the case beforehand, and therefore could not have selected it to include. Sixteen of these cases are printed in the report, so that the evidence for them can be studied. (3) Admitting that death coincidences really exist, and are too frequent to be attributed to chance, it may be argued that the causal connection between hallucination and death is not telepathic, but consists in a condition favorable to hallucination being produced in the percipient in some normal way by the circumstances of the case; for instance, by anxiety about the dying person. There is some evidence in the report that mental tension, anxiety, or other emotional causes are to some extent favorable to hallucinations, and if a hallucination occurs, its form is likely to be determined by whatever subject the percipient is thinking of. But such a cause could only produce a death coincidence if the percipient were aware of the dying person's condition, and in many of the cases reported (ten of which are printed in the report) the percipient had not even heard of the dying person's illness. It was therefore impossible that anxiety should have caused the hallucination in those cases, and even in cases where

some degree of anxiety existed, the closeness of the coincidence is inadequately accounted for by it. . . .

"I must add that while this argument from statistics and percentages — capable as it is at once of accurate estimation and indefinite extension — constitutes technically the strongest support of the thesis of causal connection between deaths and apparitions, it is yet by no means the *only* support, nor even the most practically convincing. Those deaths and those apparitions are not mere simple momentary facts — as though we were dealing with two clocks which struck simultaneously. Each is a complex occurrence, and the correspondence is often much more than a mere coincidence of time alone. Sometimes, indeed, the alleged coincidence is so detailed and intimate that, if the evidence for a single case is fully believed, that case is enough to carry conviction." [1]

Myers himself, like all others who see in the spiritistic hypothesis the only satisfactory explanation of the data thus laboriously gathered, would insist that the hallucinations reported

[1] "Human Personality and Its Survival of Bodily Death," Vol. I, pp. 573–4.

were proof of the survival of personality. But, as the writer hopes he has made sufficiently clear in the sixth chapter of this book, the impossibility of adducing evidence that the hallucinations were not telepathically produced from the subconscious mind of the dying persons *before* they passed from earth, and remained submerged in the subconscious mind of the percipients, practically vitiates the argument from spirit influence. Whatever the causal connection, however, it may hardly be doubted that the statistics of this unique census have a momentous bearing on the question of the existence and operation of mental faculties other than those employed in the routine of life.

APPENDIX III

Hypnotism and the Drink Habit

Perhaps no more urgent problem confronts the medical world than the cure of alcoholism, its importance lying in the preponderating rôle played by the drink habit in the weakening of the race as well as the destruction of the afflicted individual. All authorities unite in declaring that alcoholism holds a foremost place among the direct causes of insanity. The psychiatrist Morel rated it next to heredity in this respect; and indirectly it still further extends its baneful influence by transmitting to the posterity of drunkards an inherited taint which may find expression in one or more of many forms — feeblemindedness, epilepsy, hysteria, future inebriety, criminality, etc. Added to this is the economic loss, to say nothing of the personal suffering entailed on the dipsomaniac himself and his relatives. It is, of course, out of the question to expect that a means will be found for the total eradi-

cation of drunkenness; but it is imperative to check drink's ravages so far as is humanly possible, and for this purpose no method of treatment as yet discovered seems to hold such promise as the hypnotic.

For some reason, not definitely ascertained, dipsomaniacs are peculiarly susceptible to hypnotism, at times responding to the curative suggestions of the operator with almost incredible readiness. Such has been the experience of all psychopathologists, from the founders of the Paris and Nancy schools of hypnotism to the most recent practitioners. In this, it may incidentally be noted, dipsomaniacs differ markedly from victims of the morphine and cocaine habit. The cure of the latter is very difficult and often impossible, their entire system having seemingly become so demoralized as to extinguish even the recuperative energy of the subliminal self. But in the case of dipsomaniacs, given a fair family history and a habit of not too long a standing, the hypnotic method holds out every promise of a cure.

There is hope, in fact, for even the confirmed drunkard, with a black heredity and a record of years of indulgence. One of Dr.

Sidis's most striking cures was that of a man deriving an alcoholic tendency from both his father's and his mother's side, and so besotted that Dr. Sidis considered the case almost hopeless. But, to his amazement, he found a subliminal responsiveness of such vigor that this drunkard by inheritance was enabled to take his proper place in society sooner than many others on whom the vice apparently had a weaker hold. Similarly, Dr. J. Milne Bramwell, a pioneer English practitioner, reports a complete cure in the case of a man who, with a bad family history, averaged a spree a week for several years; also of one patient who had had three attacks of delirium tremens and seven of epilepsy — probably, however, not true epilepsy but hystero-epilepsy. Another case of Dr. Bramwell's, reported by him in the June, 1900, issue of the "Proceedings of the Society for the Study of Inebriety," may advantageously be described in his own words:

"Mrs. C., aged forty-four, November 23, 1894. Family history of alcoholism. At the age of twenty the patient began to have frequent hysterical attacks, and for these stimulants were prescribed in rather large

quantities. Two years later she began to take stimulants in excess, but did not do so frequently, and rarely became intoxicated, From thirty-two to thirty-six she was an abstainer; then commenced taking stimulants again, and attacks of genuine dipsomania soon appeared. The patient suffered from an almost constant craving for alcohol. She was, however, a woman of culture, refinement, and high principle, devoted to her husband and children, and the idea of giving way to drink was in every way abhorrent to her. She therefore struggled with all her might against the temptation; resisted it successfully for a week or two, then the craving became irresistible, and a drinking bout followed. I hypnotized Mrs. C. thirty times, from November 23, 1894, to February 14, 1895. From the very beginning of the treatment she abstained from stimulants, but the craving, although much diminished, did not entirely disappear for some months. Up to the present date there has been absolutely no relapse."

Thus, no matter what the condition of the dipsomaniac, it seems "never too late to mend"; although the conservative psycho-

pathologist does not pretend that in every case a permanent cure can be effected. Still, the percentage of permanent cures, as derived from the records of the cases treated by Drs. Sidis, Bramwell, and others, is astonishingly high. And, what is of no small importance to most people, the treatment may be given without interruption to the patient's business.[1]

[1] Recent experience, it is important to add, has demonstrated that in many cases dipsomania can be successfully treated by the method of suggestion applied, not in the hypnotic, but in the hypnoidal, or semi-waking state, and even in the fully wakeful state. For details see a forthcoming book, "Alcoholism, its Causes and its Cure," by Dr. Samuel McComb, a most successful practitioner in the treatment of alcoholism by suggestion.

APPENDIX IV

Hypnoidization

In an interesting series of articles contributed to the *Boston Medical and Surgical Journal* (issues of March 14 to April 11, 1907), Dr. Boris Sidis gives an outline account of some of his psychopathological investigations, and incidentally explains the method of hypnoidization developed and utilized by him. It is quoted here for the purpose of affording the reader an understanding of the nature of the hypnoidal state and the means by which it is produced.

"In order to get at the dissociated subconscious states," writes Dr. Sidis, "I have for many years employed a method which gives uniformly excellent results. I wish to attract the attention of the medical profession to this method of hypnoidization, as it is not only of theoretical importance for the purposes of psychopathological analysis, but it is possibly of still greater value for practical therapeutic

purposes. This is all the more requisite, as recently some medical men have confused the method of hypnoidization with that of Breuer and Freud on the one hand and with Janet's method of distraction on the other. The three methods are radically different and are based on widely different principles. The nature of the states obtained by the method of hypnoidization, as well as the character of the results, differ fundamentally from those of the other two methods. . . .

"It is on [the] general laws and nature of relation of the personal consciousness to the subconscious that I have based my method of hypnoidization. In order to reach the dissociated mental states we have to lay bare the subconscious, and this can be effected by the conditions requisite for the induction of normal or abnormal suggestibility, conditions which bring about a disaggregation of consciousness. In cases, therefore, where hypnosis is not practicable and the subconscious has to be reached, we can effect a disaggregation of consciousness and thus produce an allied subconscious state by putting the patient under the conditions of normal suggestibility: fixation of attention, distraction, monotony,

limitation of the voluntary movements, limitation of the field of vision, inhibition, and immediate execution.

"This is precisely what the method of hypnoidization consists in. The patient is asked to close his eyes and keep as quiet as possible, without, however, making any special effort to put himself in such a state. He is then asked to attend to some stimulus such as reading or singing (or to the monotonous beats of a metronome). When the reading is over, the patient, with his eyes shut, is asked to repeat it and tell what comes into his mind during the reading, or during the repetition, or immediately after it. Sometimes the patient is simply asked to tell the nature of ideas and images that have entered his mind. This should be carried out in a very quiet place, and the room, if possible, should be darkened so as not to disturb the patient and bring him out of the state in which he has been put.

"As modifications of the same method, the patient is asked to fixate his attention on some object while at the same time listening to the beats of a metronome; the patient's eyes are then closed; he is to keep very quiet,

while the metronome or some other monotonous stimulus is kept on going. After some time, when his respirations and pulse are found somewhat lowered, and he declares that he thinks of nothing in particular, he is asked to concentrate his attention on a subject closely relating to the symptoms of the malady or to the submerged subconscious states.

"The patient, again, may be asked to keep very quiet, to move or change position as little as possible, and is then required to look steadily into a glass of water on a white background, with a light shining through the contents of the glass; a mechanism producing monotonous sounds is set going, and after a time, when the patient is observed to have become unusually quiet, he is asked to tell what he thinks in regard to a subject relating to his symptoms. He may be asked to write the stray ideas down, if speaking aloud disturbs the induced states favorable to the emergence of the dissociated mental states.

"In some cases it is sufficient to put the patient in a very quiet condition; have his eyes shut and command him to think hard of the particular dissociated states. This mostly

succeeds in the case of patients who are also somnambulists.

"In short, the method of hypnoidization is not necessarily fixed, it admits of many modifications; it is highly pliable and can be adjusted to the type of case as well as adapted to the idiosyncrasies of the patient's individuality. This method of hypnoidization has nothing in common with Freud's method, nor with Janet's method of distraction. Freud's method is based on the course of normal associative activity, while the method of hypnoidization is based essentially on the production of dissociation by inducing a slight state of disaggregation of consciousness. From Janet's method of distraction, that of hypnoidization differs fundamentally in that it is not at all based on distraction, but on the conditions of monotony, and sensori-motor limitations. In contrast to Janet's method of distraction, hypnoidization may be characterized as the *method of monotony.*

"What do we produce by the method of hypnoidization? We produce a peculiar state which, for the lack of a better term, I designate as 'hypnoidal.' What is the hypnoidal state? The hypnoidal state is essentially a

borderland state. The subject is apparently awake and seems to be in full possession of all his powers, and still he is more closely in touch with the dissociated experiences than he is otherwise in the full waking state. Perhaps the *subwaking* state would possibly be an apt term for the hypnoidal condition. The subject seems to hover between the conscious and the subconscious, somewhat in the same way as in the half-drowsy condition we hover between wakefulness and sleep. The hypnoidal state is not a stable condition; it keeps on fluctuating from moment to moment; now falling more deeply into a subconscious condition in which outlived experiences are easily aroused, or again rising to the level of waking states. In such conditions the patient often tells you, 'something has come — but it is gone.' The hypnoidal state has changed, it has become lighter, and the dissociated moments have become again submerged. There is a constant struggle going on in the hunting out of the stray dissociated systems. The state brought about by hypnoidization is essentially a transient, evanescent, mental disaggregation of the personal consciousness from the reflex subconsciousness. The hypnoi-

dal state borders closely on light hypnosis; and still it is not exactly a hypnotic state and may be regarded as an intermediate state. In a series of experiments on the nature of sleep of lower animals as well as of infants and adults, now being carried on by me at the physiological laboratory of Harvard Medical School and in my own laboratory, the facts tend to indicate that the hypnoidal state is intermediary between hypnosis and sleep on the one hand and the waking state on the other. . . .

"The hypnoidal state may either lead to sleep or to hypnosis. The close relationship of the hypnoidal state and of hypnosis is sometimes forcibly brought to the attention of the experimenter. Some patients while in the hypnoidal state are observed to become unusually quiet, less talkative, become relaxed, and after a time a distinctly cataleptic condition of the extremities may be observed. The patient has apparently passed into hypnosis. In most of the cases the hypnosis is of very brief duration, while in a few cases the hypnosis may become lasting [Dr. Sidis means lasting throughout that particular treatment] and deep. On the other hand, in many

cases the subject falls into a sleeping state without as much as touching on hypnosis. . . . The subwaking hypnoidal state, like sleep and hypnosis, may be of various depth and duration; it may range from the fully awaking consciousness and again may closely approach and even merge into sleep or hypnosis. The same patient may at various times reach different levels, and hence subconscious experiences which are inaccessible at one time may become revealed at some subsequent time, when the patient happens to go into a deeper level of the hypnoidal state.

"On account of the instability of the hypnoidal state, and because of the continous fluctuation and variation of the depth of its level, the subconscious dissociated experiences come up in bits and scraps, and often may lack the sense of familiarity and recognition. The patient often loses the train of subconscious associations; there is a constant struggle to maintain this highly unstable hypnoidal state, and one has again and again to return to the same subconscious train started into activity for a brief interval of time. One must pick his way among streams of disturbing associations before the dissociated sub-

conscious experiences can be synthetized into a whole, reproducing representatively the original experience [for example, the shock which caused Mr. R's hands to tremble] that has given rise to the whole train of symptoms. The hypnoidal state may sometimes reproduce the original experience which, at first struggling up in a broken, distorted form and finally becoming synthetized, gives rise to a full attack. The symptoms of the malady turn out to be portions, bits, and chips of past experiences which have become dissociated, subconscious, giving rise to a disaggregated subconsciousness. The method of hypnoidization and the hypnoidal states induced by it enable us to trace the history and etiology of the symptoms and also to effect a synthesis and a cure."

APPENDIX V

The Psycho-analytic Movement

The hypnoidal method, as described in the preceding appendix, is not the only method nowadays employed as a substitute for hypnotism in the psychopathological treatment of disease. In fact, though hypnotism remains an unrivaled instrument for rapid exploration of the subconscious, there has been, since the first edition of this book was published, an increasing tendency among psychopathologists to use non-hypnotic methods. Experience has shown that the old-time prejudice against hypnotism still is widely existent, many patients flatly refusing to allow themselves to be hypnotized. Also it has been found that not everybody is hypnotizable, and that in certain cases the use of hypnotism is not advisable. Consequently psychopathologists have been compelled to work out other means of getting at their patients' subconscious mental states. Of these

other means, two are of outstanding importance—the hypnoidal method of Sidis, and the "free association" method of Sigmund Freud.

Freud will undoubtedly take rank in medical annals among the foremost founders of psychopathology. At the present moment, indeed, much more is heard of him in the United States than of any other eminent psychopathologist, thanks to the enthusiasm with which his ideas are being pressed by a group of American physicians, promoters of what is known as the psycho-analytic movement. On the other hand, he also is the subject of much, and in the writer's opinion partly deserved, criticism. But whatever the errors into which he has fallen, he has made such varied and substantial contributions to our knowledge of human personality and of the workings of the mind in health and in disease, that he is sure of an exalted place in the history both of psychology and of medicine.

Like Janet, Freud at an early stage of his psychopathological researches was profoundly impressed by the rôle played by "forgotten memories" in the development of hysteria and other psycho-neurotic maladies. He was further impressed by the frequency with which

the mere re-establishing of these forgotten memories in the field of conscious recollection — their reassociation, as Dr. Sidis would put it — was enough to cause a disappearance of the nervous symptoms. This accordingly led him to formulate a theory of the causation of the psycho-neuroses which he at first summed up in the phrase, "The hysteric suffers mostly from reminiscences."

In arriving at this theory he was greatly aided by the prior observations of an older physician, Dr. Joseph Breuer, with whom for a time Freud associated himself after beginning psychopathological practice in Vienna in the early nineties. Breuer, ten years before, when treating an obstinate case of hysteria, had noticed that the patient would occasionally pass into a dreamy, abstracted state, during which she spoke of various incidents that she remembered vaguely or not at all when fully awake. Whenever she thus recalled these "forgotten memories" she felt much better for hours afterward. Breuer also noticed that the memories which cropped up during these abstracted periods were unusually vivid, and were related almost altogether to the time when her hysteria

began — a time, namely, when she nursed her father through a serious illness. Profiting from the hint the physician encouraged her to recall and talk freely about the subject with which her mind was evidently filled. In the end he actually succeeded in restoring her to health through this simple "talking cure," as the patient herself jokingly called it.

But Dr. Breuer did not follow up this initial success until Freud, fresh from his studies at the Salpêtrière and Nancy, urged him to try to repeat it. Together the two began treatment of hysteria and allied disorders by the method of hypnotizing their patients, and asking them, while hypnotized, to think of their symptoms and to narrate fully everything that then came to mind. They soon discovered that this method was of positive curative value — when they could apply it. Some patients were unwilling to be hypnotized. Others, though seemingly willing enough, proved quite unhypnotizable. Freud then hit on a device which he thus describes:

"I decided to proceed on the supposition that my patients knew everything that was of any pathogenic significance, and that all that was necessary was to force them to im-

part it. When I reached a point where to the question, 'Since when have you this symptom?' or, 'Where does it come from?' I received the answer, 'I really don't know this,' I proceeded as follows:

"I placed my hand on the patient's forehead or took her head between my hands, and said:

"'Under the pressure of my hand it will come into your mind. In the moment when I stop the pressure you will see something before you, or something will pass through your mind, which you must note. It is that which we are seeking.' . . .

"By this method it was far more laborious to broaden the alleged narrow consciousness than by investigation in the somnambulic [hypnotic] state, but it made me independent of somnambulism [hypnotism], and afforded me an insight into the motives which are frequently decisive for the 'forgetting' of recollections." [1]

Still later, Freud abandoned the pressure feature of his exploratory method, and contented himself with requesting his patients,

[1] "Selected Papers on Hysteria," pp. 17–18. Translation by A. A. Brill.

while in a passive, quiescent state, to tell him the thoughts that passed through their minds in connection with their symptoms. This is the method of "free association," and it was applied by Freud in the belief that, one idea leading to another, the patients would gradually work back, through the chain of ideas emerging into their minds, to the forgotten happening or happenings responsible for the hysteria. By applying this association method Freud was in fact able, not merely to effect many cures, but also to gain greater insight into the causation of functional nervous and mental troubles, and into the mechanism of normal as well as abnormal mental states.

One thing which soon forced itself on his attention was the fact that his patients usually experienced great difficulty in continuing the flow of associated ideas for any length of time. The directions he gave them were, in effect: "Think of your symptoms, and tell me the first idea that comes into your mind. Then tell me what this first idea makes you think of, and so on. If you will patiently continue doing this, we shall finally learn what has caused your trouble. But you must not interrupt the train of ideas. Don't conceal anything, no matter

how unpleasant, trivial, or irrelevant it may seem. Rest assured that the thoughts which will come to you have a direct bearing on your case, and will help me to understand it." It developed that, no matter how faithfully the patients tried to carry out these directions, there were frequent gaps and blockings, when no ideas would seem to come to them. "I can't think of anything more," "Nothing else occurs to me," were characteristic declarations. Often, moreover, the patients betrayed marked unwillingness to continue the association flow beyond a certain point, asserting that "it is all nonsense," or that the ideas which then occurred to them were "too absurd to relate."

Freud learned by experience that whenever either of these situations developed,—the association failure or the sudden stubbornness, —a critical point in the "psycho-analysis" had been reached, and that the resistance he encountered was due to the fact that ideas of exceptionally distressing character were rising from the depths of his patients' subconsciousness, ideas so unpleasant that the patients did not wish to think of them or acknowledge their presence. He also learned that these

ideas constituted the material out of which the patients' nervous symptoms had grown. Thence he was gradually brought to the conclusion that it was *because* his patients had repressed and thrust out of conscious remembrance the ideas in question that they were suffering from psycho-neurotic disorders.

They had *desired* to forget the fright, grief, or other emotional shock; they had succeeded in forgetting it, so far as conscious recollection was concerned. But they had attained this end only at the cost of keeping it alive subconsciously, and their psycho-neurotic symptoms were so many tokens of its continuing presence.

Now the question naturally arose, Why should this repression be followed by such disastrous consequences to their health? It could be shown — Freud himself has been at great pains to show — that the tendency to repress and forget the unpleasant is common to all mankind. In recalling a trip abroad, for example, we vividly remember the pleasurable experiences we have had, but as a rule we retain little or no remembrance of the inconveniences and discomforts of travel. And in matters of more importance — say, the death

of a friend — we usually have an exceedingly thin memory-image of the sad event. We may even find it difficult to recall the year in which it took place.

What, then, is the factor which determines whether our repression of a distressing idea or set of ideas shall or shall not give rise to a psycho-neurosis? This was the question which Freud set himself to answer, and in answering which he started a controversy that still is violently in progress. For, instead of being content with the easy expedient — so popular with many students of human nature — of throwing the blame entirely on heredity, he sought to ascertain if there might not be something over and above a constitutional predisposition to account for the appearance or non-appearance of a psycho-neurosis following the repression of poignantly distressing ideas. This something Professor Freud believes he has found in special disturbances in the sexual life of all psycho-neurotics.

Even in his earliest cases he was impressed by what seemed to him evidence of the preponderating importance of sexuality in functional nervous disturbances. Thus, one of his first patients, Miss Elizabeth R., like the

patient treated by Dr. Breuer, had symptoms of hysteria develop following a prolonged ordeal of nursing her father through his last illness. In her case the hysterical symptoms took the form of pains in, and numbness of, the legs, almost incapacitating her from walking. By psycho-analysis, according to the free association method, Freud was able to establish the interesting fact that it was not the strain incidental to the nursing that had caused her hysteria, but a love affair which had gone badly during her father's illness. And psycho-analysis further revealed to him that a subsequent and still more unfortunate love affair — a secret infatuation for her brother-in-law — had caused an intensification and prolongation of his patient's hysterical pains.

In another case, that of a governess afflicted with the strange hallucination of a constant odor of burnt pastry, psycho-analysis traced the inception of this odor to an actual episode in the kitchen, when the children in the governess's charge allowed some pastry to burn. On the surface this episode certainly could not have enough emotional significance to act as the cause of a psycho-neurosis.

But further analysis showed that at the time it occurred the governess was contemplating leaving the children, because she had discovered that she was in love with her employer, a widower. This love seemed — as, in fact, it was — a hopeless one, she determined to repress and outlive it, and she continued to take care of the children, of whom she was extremely fond. Subconsciously, however, the repressed love persisted, ultimately manifesting its continuing existence by the creation of the hallucinatory odor, reminiscent of the moment when the governess most keenly realized the state of her heart.

In a third case, the patient being a young woman of twenty-three whose ambition to become a singer had been frustrated by an hysterical tightening of the throat whenever she appeared in public, no immediate sexual cause was discovered. The hysteria, which was of recent development, seemed to be linked only with resentment at unjust treatment by an uncle with whom the music student had been living for some time. But through psycho-analysis it was found that many years before, when she was a little girl,

this same uncle had attempted a sexual assault on her; and that her repressed, subconscious memories of this affair, revived by his attitude after she entered his household to take care of his motherless children, constituted the true cause of her hysteria.

Cases like this last one aroused in Freud's mind the suspicion that, even though the immediate cause of an hysterical attack contains no sexual element, there is always in the history of hysterical patients and other psycho-neurotics a sexual disturbance of some sort. His researches have convinced him that this suspicion is justified. Also he believes that these prior sexual disturbances usually occur at a period when the sexual instinct is commonly thought to be quite undeveloped — the period of childhood.

As he sees it, the sexual instinct begins to manifest during the first years of life, betraying itself in seemingly harmless ways, such as the passionate devotion little boys often show for their mothers, and little girls for their fathers. Ordinarily these immature sexual manifestations are soon outgrown, being converted by some psychic process into special activities useful to the individual and

to society. But they may be converted imperfectly, or may undergo a process of subconscious fixation, owing to a constitutional defect, injudicious upbringing by parents, or some early sexual shock. They then act as disturbing elements, either immediately productive of nervous troubles, or forming a nucleus to which repressed ideas of later life may attach themselves, with resultant development of psycho-neurotic symptoms. Consequently, as Freud now sees it, hysteria and similar maladies are not simply the outward expression of ideas that have been repressed. They are also the expression of ungratified sexual yearnings, relating either to the immediate present or to the period of childhood.

It is this insistence on childhood sexuality, and on the absolutely dominant influence of the sexual in the causation of the psychoneuroses, that has chiefly provoked the scathing criticism to which Freud has been, and still is, subjected. Conspicuous among his critics are Drs. Janet, Prince, and Sidis, who are agreed that Freud's sexual theory of the psycho-neuroses is fallacious and that he has in general overstressed sexual matters in his psychopathological findings. "A system anal-

ogous to Freud's," Janet exclaims, "could easily be constructed with fear as the basis." [1] Interestingly enough, this is precisely what Dr. Sidis has done. To the Freudian view that psycho-neuroses grow out of some disturbance of the sexual instinct, Dr. Sidis opposes the theory that they are invariably rooted in an abnormal development of the instinct of fear. Here are his own words:

"In most men the instinct of fear is controlled, moderated, regulated, and inhibited from very childhood, by education and by the whole organization of civilized social life. There are, however, cases when the instinct of fear is not moderated by education and civilization, when the instinct of fear is aroused by some particular incidents, or by particular objects and states. In such cases, if the instinct has not become controlled and inhibited fear becomes associated with definite situations giving rise to morbid fear and anxiety, resulting in the mental diseases known as psychopathies or recurrent mental states, in general, and psycho-neuroses and somo-psychoses, in particular.

[1] *The Journal of Abnormal Psychology*, Vol. IX, p. 167.

"In all such cases we find the cultivation of the instinct of fear in early childhood. Superstitions, and especially the early cultivation of religion, with its fear of the Lord and of unknown mysterious agencies, are especially potent in the development of the instinct of fear. Even the early cultivation of morality and conscientiousness, with their fears of right and wrong, often causes psychoneurotic states in later life.

"What we find on examination of the psycho-genesis of psychopathic cases, and especially of psycho-neurotic cases, is the presence of the fear instinct, which may become associated with some important interest of life. This interest may be physical in regard to the bodily functions, or the interest may be sexual; it may be one of ambition in life, or it may be of a general character referring to the loss of personality or even to the loss of mind. The fear instinct may become highly specialized and may become associated with indifferent objects, giving rise to the various phobias.

"The sole source of psychopathic affections is the fear instinct, a development of which in

early childhood predisposes to all forms of functional psychosis and neurosis." [1]

It will be observed that, far apart as Professor Freud and Dr. Sidis are, with respect to the precise causation of the psycho-neuroses, they agree in insisting that these disorders always have their beginnings in experiences of childhood. Moreover, both Professor Freud and Dr. Sidis believe that, even when no psycho-neurosis results, emotional shocks occurring during childhood leave subconscious traces which affect the character adversely.[2] There can be no doubt that their belief is well grounded, and that the recent accumulation of evidence substantiating it, as brought together by Freud, by Sidis, and by other investigators, constitutes an exceedingly important contribution to our understanding of the self.

Its importance is twofold. It bears directly on the problem of moral reform, and it affords clearer insight as to the measures which should be taken in early life to render moral reform unnecessary. If, therefore, it were for this

[1] *Monthly Cyclopedia and Medical Bulletin*, March, 1912.

[2] For a detailed discussion of this important point see the present writer's recent book, "Psychology and Parenthood."

alone, Freud, however mistaken in his sweeping sexual generalizations, is more deserving of praise than of condemnation. Through his free association method, as through the hypnoidal method of Sidis, and the hypnotic method practised by Janet, it now is possible to peer to the remotest depths of the normal as of the abnormal mind, and draw therefrom information essential to the overcoming of moral defects and the strengthening of moral control.

Freud, moreover, has placed society peculiarly in his debt by his demonstration of the numerous ways in which repressed ideas reveal their continuing presence in healthy people as well as in psycho-neurotics. He has demonstrated, for example, that dreams, like psycho-neurotic symptoms, always lead, when carefully analyzed, to repressed thoughts and emotions which gain transient and distorted expression in the visions of the night. He has demonstrated, likewise, that such seemingly meaningless acts as the forgetting of a name or the misplacing of an article may be expressive of repressed ideas causing one to wish to forget the name or the article in question. If, to the writer's way of thinking, Freud,

in his exposition of these facts, has erred both by again unduly emphasizing the sexual, and by striving to interpret all dreams and symptomatic acts as the realization of subconscious *wishes*, time is certain to bring the necessary corrective.

Meanwhile, in view of what he has definitely and incontrovertibly contributed, it is not difficult to understand the ardor of these physicians who are now co-operating to promote the psycho-analytic movement, looking to the treatment of nervous disorders and character defects by Freudian means. With this end in view, they have formed societies in New York, Boston, and other cities, and have even founded a magazine, *The Psycho-analytic Review*. It is, to be sure, a pity that they are occupying themselves so exclusively with Freudian theories and methods, to the neglect of hypnotism and hypnoidization. For those other methods are just as truly psycho-analytical as the free association method sponsored by Professor Freud. But already there is evident a tendency to greater breadth of vision, and ere long there will doubtless be increased warrant for the indorsement given to psycho-analysis by

such an eminent American physician as Dr. James J. Putnam, formerly Professor of Diseases of the Nervous System, Harvard University, when he declared, in an address in New York:

"The practical aim of psycho-analysis is to enable persons who are hampered by nervous symptoms and faults of character to make themselves more efficient members of society, by teaching them to shake themselves free from the subtle web of delusive, misleading, half-conscious ideas and feelings by which they are bound and blinded as if through the influence of an evil spell. Such persons — and in some measure the statement is true of all persons — have to learn that they are responsible, not only for the visible but also for the hidden portions of themselves, and that, hard as the task may be, they should learn to know themselves thoroughly in this sense.

"Broadly speaking, it may be said that every man has had, theoretically, at his birth, the capacity of developing under favorable conditions in such a way that he could have become possessed of a fairly well-balanced character, and that this capacity was the best

element of his birthright. The conditions required for this development may have been such as it would have been extremely hard, even impossible, to have secured at the outset. But in the psycho-analytic method we have a means of readjustment."

APPENDIX VI

Growth of Applied Psychology

There has been in evidence, since the first edition of this book was published, a steadily growing tendency among psychologists to apply the results of scientific study of human personality to the needs and problems of everyday life. Besides contributing materially to the progress of the healing art, the psychologist is now laboring effectively in such varied fields as education, social reform, and business. Among these he has thus far been most active in the educational field. As Professor Münsterberg, in his recently published "Psychology, General and Applied," has with reason declared: "Pedagogical psychology has really been developed in the last decade into a well-consolidated psychotechnical science, with an abundance of suggestive material and significant advice." More than this, many psychologists, and particularly in the United States, are directly co-operating with parents,

teachers, and school authorities in giving greater effect to the ideals of education.

In part, their activities in this direction have been stimulated by the discoveries of the psychopathologists with regard to the workings of suggestion, the lasting force of early impressions, and so forth. In part, they have developed out of laboratory studies of memory, attention, volition, and other mental processes. But the greatest impetus thus far has come from increasing appreciation of the subtle interrelationships between mind and body, and the detrimental influences exercised on mental growth, not only by faulty conditions of environment and training, but by inborn and acquired physical defects. Consequently if the psychologist has diligently endeavored to formulate, on an experimental basis, principles applicable to education in general, he has been still more zealous in assisting educators to deal properly with the particular and varying educational problems raised by the mental and physical peculiarities of individual children. This he has done by establishing what are known as psychological clinics, the different functions of which are thus described by a well-known American

expert in this new department of scientific activity, Professor J. E. Wallace Wallin:

"The first function of the psychological clinic is to make an accurate diagnosis of mentally deviating children, in order to give expert advice in regard to the child's mental hygiene (and in regard to the physical treatment in so far as this is orthophrenic in its bearings) and educational care and training.

"The second purpose of the psychological clinic is to serve as a clearing house for mentally exceptional cases. . . . The psychological clinic aims to serve as a focal point where the data bearing on mentally and educationally exceptional children may be brought together for careful analysis and collation, and where the cases may be finally disposed of — some to institutions, some to special classes, some to hospitals or medical clinics or private practitioners, and some to special courses of corrective pedagogics. Some psychological clinics also conduct medico-pedagogical schools. They conduct classes during the regular or summer terms, and offer special work in corrective pedagogics. . . .

"The third function of the psychoclinicist is research, particularly with a view to

increasing and perfecting diagnostic tests, and to extending our knowledge of the nature, causes, and treatment of mental abnormalities. . . .

"A fourth function of the psychoclinic comprises education and propaganda — the dissemination of reliable information and knowledge regarding the condition and needs of the mentally abnormal classes. This is done through the offering of lecture and clinical courses, the publication of memoirs and investigations, the conducting of demonstration clinics, etc." [1]

It is to Professor Lightner Witmer, of the University of Pennsylvania, that the honor belongs of having organized the first psychological clinic in the United States. This was as long ago as 1896. But it is only within the past decade that psychologists have in any numbers followed his praiseworthy example. To-day, at a conservative estimate, there are at least fifty psychological clinics in the United States, and many psychologists are doing psychoclinical work privately. This speaks well both for the psychologists and for the city authorities who have encouraged the es-

[1] *The Medical Record*, September 20, 1913.

tablishing of such clinics. Although no reliable statistics are at hand, it is safe to say that the work of the psychological clinician already has directly or indirectly saved to useful membership in society thousands of mentally retarded children, whose education has been carried on, along the lines indicated by their specific needs, in special schools and classes. Almost all the larger cities in the United States, and many of the smaller, now have their special schools and classes for the intellectually backward, with the result both of helping the retarded to reach normal development, and of enabling the normal child to make better headway than would be the case if, as under the old system, he were compelled, in Professor Witmer's expressive phrase, "to mark time, waiting for the 'lame ducks' to catch up."

In addition, the educational psychologist, profiting both from the investigations of the medical psychologist and the results of research in the psychological clinic, is beginning to apply psychological principles to the betterment of the home as well as of the school. Much — perhaps nine-tenths — of the mental retardation of children is now known to be

due to parental ignorance and neglect. There is a lack of wise home training in the early, formative years of life, pre-eminently the period when the child's interests should be stimulated and guided aright; and there is insufficient attention to the seemingly trivial physical shortcomings which impede normal mental growth. The psychologist, accordingly, seeks to familiarize parents with the significance to normal mentality of such conditions as eye-strain, deafness, nasal troubles, and dental disease. And, through public lectures, magazine articles, and books, he is starting a campaign of enlightenment as regards the necessity for careful home training and the methods by which this may best be attained.

Such a campaign is certain to have far-reaching results, not merely in the domain of the intellect, but also in that of morals. If investigation has demonstrated that parental neglect and unsuspected physical disorders are mainly responsible for the dulness exhibited by many thousands of school children, it has also been proved that these same causes are operant in the production of vice and crime. The psychologist, indeed, and

in many ways, is directly aiding to-day in the great work of the prevention of crime and the reformation of criminals. No small proportion of the children brought to the psychological clinic for examination are delinquent as well as backward children, and the ascertainment of the specific causes of their delinquency has in many cases led to the development of sound moral conditions. Besides which, the psychologist's demonstration of the helpful part he can play in social reform has led to the establishment in some cities of special psychological clinics, as adjuncts of the juvenile court. To these clinics all youthful delinquents suspected of abnormality are referred for examination, classification, and recommendations as to treatment. The Psychopathic Institute of the Chicago Juvenile Court, directed by Dr. William Healy, is a noteworthy example of this special type of psychological clinic. It was organized in 1909, and has meant much to the successful working of the juvenile court in Chicago. In some cities, again, no special clinic exists, but clinical work is done for the courts by psychologists connected with universities. In others, delinquents are referred

for examination to observational hospitals. This is the situation in Boston, where the juvenile court judge sends his "cases" to the Boston Psychopathic Hospital.

In Boston, however, a psychologist is officially connected with the municipal court, his duty being to pass on the mental condition of offenders, with a view to advising the court as to the treatment they should receive. This is one of the few cities in which psychological examinations are made of adult delinquents. Yet there are many reasons why such examinations should be the rule, rather than the exception. Not infrequently, for instance, convicted criminals are released on probation, when they are the victims of mental defects of such a character that it virtually is impossible for them to control their passions. The presence of these defects could be determined by psychological tests, with the result perhaps of saving lives that would otherwise be sacrificed by the released criminal. Psychological examination of all adult offenders is also indispensable in that classification of prisoners which criminologists now recognize as a needed preliminary to really reformative penal treatment. Indications are not

wanting that it will be only a short time before this extension of psychological activity becomes a widely established fact.

It will probably be a longer time before psychologists are permitted to engage on any extensive scale in another important phase of the crime problem for which they have, in individual instances, demonstrated their usefulness. This is in court-room work as such. The psychologist has instruments and methods by which the credibility of witnesses can usually be determined with marvelous accuracy, and the truth or falsity of prisoners' statements be ascertained. Here and there judges have been found willing to allow psychologists to apply these methods, but both legal and public opinion is so strongly against such a practice that it is unlikely to become customary for many years, if ever. Which does not alter the fact that psychologists have it in their power to render real service in the securing of just verdicts.

Applying their knowledge in the interests of education and social reform, psychologists also are beginning to apply it in the interests of commerce and industry. A psychology of advertising, a psychology of salesmanship, a

psychology of factory production, a psychology of office management, and even a psychology of window-dressing have come into being, together with a utilization of psychological resources to test men as to their fitness for particular vocations. As yet, however, the progress made in this field is slight compared with that observed in the fields of education and social reform. For one thing, the psychologists themselves have not entered it as numerously or enthusiastically as they have entered the other fields. And for another thing, the business world has not been sufficiently appreciative of the advantages accruing from the studies of the psychologists. Still, the fact that manuals of business psychology are to-day finding a good and increasing sale, is of itself a pretty clear indication that business men are at last awakening to the need of gaining as precise knowledge of the mental apparatus of a workman, salesman, and prospective purchaser, as they possess of the material apparatus in their offices, factories, and stores.

APPENDIX VII

Spiritism vs. Telepathy

In rejecting the telepathic and accepting the spiritistic hypothesis as the only one which adequately explains the case of Mrs. Piper, both Dr. Hodgson and Professor Hyslop have stated in detail the considerations influencing them to adopt this view. Their statements constitute a most searching criticism of the telepathic hypothesis, but the writer personally deems it by no means convincing.

It is summed up concisely and clearly in Professor Hyslop's book "Science and a Future Life." To begin with, Professor Hyslop raises some general objections against falling back on telepathy as a means of explaining phenomena of the Piper type. It is improper, he asserts, to apply it as an explanatory hypothesis, because its validity is not universally accepted by scientists, and because even those who regard telepathy as proved have no knowledge of its laws and conditions.

"The scientific world generally," he says, "has not accepted it with any assurance as yet, and even where it is accepted there is no knowledge whatever of its laws and conditions. The scientific man will insist that these laws and conditions must be definitely ascertained before applying the hypothesis upon any large scale." Obviously, if this objection were sound, it would bar out the spiritistic as well as the telepathic hypothesis as a means of explaining psychical phenomena. For certainly, the "scientific world generally" does not accept spirit action as proved, and "even where it is accepted" there is, to put it mildly, far less knowledge of the laws and conditions of spirit action than of the laws and conditions of telepathy. As a matter of fact, some sort of a hypothesis is necessary to arrive at an understanding of the Piper and kindred phenomena; just as some sort of a hypothesis is always necessary to apprehend the truth with regard to any facts whatsoever that have not been definitely catalogued, as it were. And the hypotheses of fraud, guessing, and chance coincidence having been proved inadequate to explain all the facts of the Piper case, there would seem

to be left, as Professor Hyslop himself stoutly maintains, only the alternative hypotheses of telepathy or spirit action. "The man who does not admit telepathy, at least has no way of evading the spiritistic hypothesis."

But, he proceeds, conceding that telepathy has been proved, it is inadequate to explain many of the Piper phenomena, because "so far as it is scientifically supported" it represents only "what the person communicating is thinking about at the time the thought is received by another." That is to say, Professor Hyslop would limit telepathic action to present, active mental states; albeit he guardedly admits that there are facts which "suggest" its extension to include subconscious mental states. Here the writer would directly take issue with Professor Hyslop; for, as has been stated on an earlier page, it seems to him that if the labors of Myers, Sidgwick, Gurney, and Professor Hyslop himself, prove anything with regard to telepathy, they prove that it is a faculty not of the waking consciousness but of the subconsciousness, and that its operation is far from being limited to "present, active mental states." Among much else that points unmistakably in this direc-

tion, it is sufficient to cite the many instances of "deferred percipience" on record in the archives of the Society for Psychical Research, cases like those of the Rev. Clarence Godfrey and like some of the achievements of Miss Angus as reported by Andrew Lang.

Admitting, however, for the sake of argument, that this broader view of telepathy is justified by the facts, Professor Hyslop further contends that it is still insufficient to explain the Piper phenomena, unless the advocate of the telepathic hypothesis is prepared to assert that telepathy has an omniscient quality. "No telepathy," he declares, "which does not extend in some way to all living minds and memories, can even approach an explanation of such cases [as that of Mrs. Piper]. So far as I know such a telepathy may be possible, but there is no adequate scientific evidence for it. I do not know even one iota of evidence for it that can be scientifically accepted. Moreover, it represents a process far more incredible than spirits, and no intelligent man will resort to the belief in it in any haste. Only a superstitious prejudice against the possibility of spirits will induce a man to betray such credulity as the acceptance

of such a universal telepathy. A man that can believe it in the present state of human knowledge can believe anything, and ought to be tolerant of those who have a lurking suspicion that there might be such a thing as a discarnate spirit."

Now, this argument from omniscience has long been a favorite weapon with opponents of the telepathic hypothesis. But it rests altogether on an assumption which the advocate of telepathy does not regard as justifiable. It is the assumption that omniscience is a necessary factor in the case, if telepathy is to be invoked to explain such seemingly supernormal manifestations as are vouchsafed through the mediumship of Mrs. Piper. Let us look into the matter more closely, taking for our point of approach some of Professor Hyslop's own experiences with the celebrated New England medium.

"In one question," Professor Hyslop reports, in his "Science and a Future Life," "the 'communicator,' purporting to be my father, asked 'Where is George?' and said, 'I often think of him, but I do not worry any more about him,' and in a moment came, as if struck by a sudden recollection, 'Do you

remember Tom, and what has he done with him? I mean the horse.' My father had worried about this brother, George, in connection with business matters, and we had an excitable horse by the name of Tom that father would not sell because of this temperament, and hence pensioned him, so to speak, on the farm, and when the horse died my brother George buried him. This last fact I did not know.

"At one sitting I asked about Robert Cooper, a living cousin of mine, the object being to test some false statements made about another Cooper referred to by myself at an earlier experiment. The answer came that he intended to mention him, and the demand, 'Tell me about the mortgage.' This cousin at the time of my father's death had a heavy mortgage on his farm and my father knew nothing about it. But my cousin, Robert McClellan, helped Mr. Cooper out of his difficulty, and a year later died, and was one of the 'communicators' at this series of sittings.

"I also asked about a Harper Crawford, who was an old neighbor of father's, and the reply was a statement that he had frequently

tried to mention him, and the question whether 'they were doing anything about the church.' I asked what church was referred to, and the reply was that 'they have put an organ in it.' I asked if he meant a certain church, knowing that this Harper Crawford was a member of it, and the reply in italics was, 'Yes, I do.'

"I made inquiries in the West and found that an organ had been put in this church and that Harper Crawford, being opposed to instrumental music in religious worship, had left the church on account of this act. I did not know this latter fact, and do not recall any knowledge that the organ had been put in the church."

For our purpose, these four paragraphs illustrate sufficiently well the characteristics of Mrs. Piper's mediumship. They show that, while entranced, it is her custom — or, more strictly, the custom of her "controls" — to cite as proof of the personal identity of the alleged communicator facts of which her sitter has no conscious personal knowledge as well as facts of which he is consciously aware. In view of this, and bearing in mind that this has been his experience in not simply one or two, but in many séances with Mrs. Piper,

and has also been the experience of many other sitters, Professor Hyslop feels justified in claiming that if telepathy be the explanation, then telepathy must be able to have knowledge of the contents of all living minds. He is indeed justified in adding that there is "no adequate scientific evidence" for such telepathy. But the fact of the matter is that there is no need to postulate such a quality of omniscience in order to explain the Piper case on a telepathic basis. The relationship is merely between the medium and her sitter, not between the medium and "all living minds." All that it is necessary to assume is that in some way, telepathically or otherwise, the facts which the medium adduces have become lodged in her sitter's subconsciousness, where the medium gets at them telepathically. The ease and correctness with which she gets at them will, of course, vary according as the conditions for the exercise of her telepathic powers are favorable or otherwise. What are favorable, and what unfavorable, conditions is not as yet known, or even conjectured, with any definiteness; but, judging from Mrs. Piper's career, it seems certain that at least one favoring condition is the sys-

tematic cultivation of the telepathic faculty. The reports of those who have investigated her show that the quality of her mediumship is to-day far more impressive than it was only a few years ago, and it then showed a marked improvement over the mediumship of the early, the "Phinuit," régime.

To come back, however, to Professor Hyslop's criticism of the telepathic hypothesis. Following the argument from omniscience, he ventures the startling suggestion that if telepathy be a fact it may itself be due to spirit action, and that, quite possibly, there may be telepathy between the living and the dead as well as between the living and the living. In other words, that telepathy may be the very process by which discarnate spirits communicate with spirits still in the flesh. Thus he would make telepathy subserve, instead of harass, spiritism. But this is not really an objection to the telepathic hypothesis, save so far as it would invest it with a supernatural significance and thus damage its credibility as a fact in nature. Before assuming that telepathy is either operated by spirit agency, or is the process by which discarnate spirits communicate with their living friends,

it is obviously necessary to prove that there are discarnate spirits. Accordingly Professor Hyslop, as a critic of the telepathic hypothesis, is on sounder ground when he turns from this last general consideration to sundry specific objections against believing that telepathy between living minds is an adequate explanation of the phenomena in question.

Certain of these specific objections may conveniently be considered together. One turns on the circumstance that the "communicators" in the Piper séances show a happy knack in selecting such facts as are best calculated to prove personal identity. If this be due to telepathy alone, exclaims Professor Hyslop, then telepathy "has to possess the same selectiveness, and in fact, a far larger selectiveness in securing the facts than any selectiveness supposed of discarnate spirits. What is noticeable in the facts presented is their definite relevancy to the proof of the personal identity of the deceased. Whether the deceased continue to exist or not, there can be no doubt as to who is meant by the facts, and if telepathy acquires them it certainly has an amazing power to select the right ones."

Next, Professor Hyslop lays emphasis on

the fact that the statements made by the "communicators" are frequently incorrect. This, he feels, would imply a singular limitation of the telepathic faculty. But "the assumption simultaneously of limited and unlimited powers is not to be made hastily. We would expect such limitations of discarnate spirits, but hardly of a telepathy which is apparently omniscient and unlimited in its powers." Also, he calls attention to the fact that during a séance there frequently are changes of "communicators," changes which he thinks are only what is to be expected on the spiritistic hypothesis, but which are quite incompatible with the telepathic. Another objection, akin to this, arises from the varying ability of the different "communicators" to give proof of personal identity. Some send good evidential messages, others can do so only imperfectly. "This simulation of what we should most naturally expect of spirits ought not to characterize telepathy."

To these four objections Professor Hyslop adds a fifth of similar character, one which he evidently considers the most deadly shaft in his critical quiver. And, indeed, not a few regard it as an insuperable obstacle to the

telepathic hypothesis. Its basis is the triviality of the facts communicated through the medium. "I must insist," says Professor Hyslop, in a statement which presents the argument as clearly as could be desired, "that the triviality of the facts is absolutely incompatible with the assumption of the enormous powers of access to living memories which the advocate of telepathy makes and must make. If the medium can reach out into the whole world of living consciousness and memory and select from this infinite mass of experiences just the right ones to represent the personality of the deceased, it ought to get with ease all the important and elevated features of these personalities, and not limit its access to the trivial. Personal characteristics ought to be produced in their perfection, and the moral, religious or irreligious, political, literary, philosophical characteristics of any one ought to be producible at will, instead of this distorted and confused mass of trivial incidents which we find."

As Professor Hyslop frankly admits, this argument from triviality may be utilized to attack the spiritistic no less than the telepathic hypothesis. But he cleverly wards it off from

the spiritistic hypothesis by alleging that trivial facts are given because it is precisely by trivial facts that personal identity may best be established. "If any one will stop long enough to think and to ask what incidents he would choose to prove his own identity over a telephone or telegraph wire he will readily discover that his spontaneous choice would be the most trivial incidents possible." And "we must not forget that the ostensible character of the experiments is the proof of personal identity. The 'Imperator' group of trance personalities, claiming to be spirits, manage their side of the work with definite reference to this proof of personal identity, and exhibit the same understanding of the problem that we insist upon. We cannot interest ourselves in any side issues of intelligence and spirit life until we have proved the personal identity of deceased persons, and, as nothing but trivial incidents in sufficient quantity will prove this, we must recognize that the data professing to be spiritistic in their origin, represent the most rational and scientific conception of the problem."

In this last quotation, unfortunately for Professor Hyslop and for those who agree with

his view of the Piper case, lurks the clue to the solution of the difficulties he has just raised. The alleged discarnate spirits, he says, recognize the necessity of proving their identity, and hence supply the sort of facts commonly utilized by living persons as proof of identity. Exactly. And they would do precisely the same thing on the supposition that they were not discarnate spirits at all but, as the telepathist believes the evidence goes to show, were simply secondary personalities that had taken form and character in Mrs. Piper's organism, just as secondary personalities take form and character in the organism of a person who is hypnotized. In the last analysis, there is no difference between the trance state into which Mrs. Piper goes during a séance, and the trance state of any hypnotic subject. The distinction simply is that she seems to be constitutionally so nervously unstable that she falls spontaneously into the hypnotic condition. Now a hypnotized person, as was pointed out on a previous page, will enact with seemingly preternatural fidelity any rôle suggested to him by the hypnotist. By so much the more should Mrs. Piper, with her exceptional autohypnotic gift, be able to re-

spond to suggestion and in her varying secondary personalities fill rôles suggested to her, however unconsciously or subconsciously, by those who have so long been experimenting with her. Remember F. W. H. Myers's criticism of the hypnotized patients of the Salpêtrière: "One feels that the Salpêtrière has, in a sense, been smothered in its own abundance. The richest collection of hysterics which the world has ever seen, it has also (one fears) become a kind of unconscious school of these unconscious prophets — a milieu where the new arrival learns insensibly from the very atmosphere of experiment around her to adopt her own reflexes or responses to the subtly divined expectations of the operator."

The case seems to be identical with respect to Mrs. Piper. When Professor James discovered her, over a quarter of a century ago, she was simply one of numerous mediums operating in and about the city of Boston. There were features in her mediumship, however, which appeared to him to merit investigation; and accordingly the Society for Psychical Research, through Dr. Hodgson, took her in hand. The results, at first, were

comparatively meager and often disappointing. It was noticed that her "control," the so-called "Dr. Phinuit," was given to asking leading questions and to making glaringly false statements. With the arrival of "George Pelham" there was a marked improvement in the mediumship, and a greater improvement from the day the "Imperator" group of "controls" took a hand in affairs. All this time Mrs. Piper had been the subject of scientific investigation, had been in the company of zealous experimenters. Is it not possible, nay, is it not probable, that like the new arrivals at the Salpêtrière she "learned insensibly from the very atmosphere of experiment around her, to adopt her responses to the subtly divined expectations of the operator?"

In her case, the operators felt that the great thing to be established was proof of personal identity, and that it was therefore necessary for alleged communicating discarnate spirits to cite trivial incidents connected with their earthly career. In response, the secondary personality which had assumed the character of George Pelham, Professor Hyslop's father, or whoever it might be, would flash at the operators trivial facts extracted telepathically

from the depths of their own minds. There would thus be the very selectiveness which Professor Hyslop maintains is incredible on the telepathic hypothesis; and there would also be the changes in "communicators" which he similarly deems destructive of an explanation on the basis of telepathy between living minds. It might be, too, that expectation on the part of the operators is the explanation of the "mistakes and confusion" which Professor Hyslop insists are only what is to be expected on the spiritistic hypothesis. If Mrs. Piper's secondary personalities are posing as discarnate spirits, and have had all these years to learn what is and what is not expected of them as spirits, surely they should be able to fill the bill. The chances are, however, that, as was suggested a moment ago, the mistakes and confusions are more likely due to the, as yet unascertained, limitations under which telepathy operates.

This view of the case finds strong corroboration in the actions of the "controls" of mediums who have not been subjected to the experimental environment with which Mrs. Piper is familiar. If you go to a séance conducted by a trance medium who is at large, so to

speak, you will witness phenomena conspicuously different from those reported by Dr. Hodgson and Professor Hyslop. There is no desperate endeavor to prove personal identity, no harping on petty incidents in the life-time of the alleged communicating spirit. Instead of statements like "Do you remember Tom, and what has he done with him? I mean the horse," or "Tell me about the mortgage," or "They have put an organ in the church," the sitters are given an abundance of comforting and inspiring sentiments, such as "Do not mourn for me, I am happier here," "It is all sunshine and brightness, I never dreamed that the future would be as glorious as this," "I am always near you, and your interests are very dear to me." Unlike the scientifically educated secondary personalities of Mrs. Piper, the "controls" of these mediums at large do not properly appreciate the supreme importance of proving their identity. They are confronted not by scientific investigators but by anxious men and women, mourning their beloved and longing to get into touch with the spirit world to which they hope and believe that their beloved have gone. In accordance with the laws of suggestion, what they expect

they receive; together, not infrequently, with just enough in the way of personal references to disabuse them of any lingering idea that they may after all not be hearing from the dead.

On this view of the case, again, disappears Professor Hyslop's final objection to the telepathic hypothesis. Since the phenomena under discussion point so unmistakably to the survival of human personality after bodily death, he affirms that "we cannot well escape belief in spirits unless we suppose that subconscious actions are rather fiendish in their simulation of spirits after acquiring information that so evidently points to the persons represented. The psychological complications involved in a telepathic hypothesis that completely simulates spirits, must make any man pause when trying to estimate the nature of unconscious mental action. It would have to be regarded as supremely devilish in its character." But what about the fiendishness and the devilishness if the complete and, to Professor Hyslop, convincing simulation of discarnate spirits is ultimately ascribable to suggestion on the part of those with whom the medium comes into contact? There is no occasion to hurl

epithets at "unconscious mental action." All that is necessary is to recognize that, like "conscious mental action," it can bring about baneful or beneficial results — can develop to a phenomenal degree, on the one hand mediums like Mrs. Piper who invest their telepathic performances with a spiritistic setting, and on the other hand mediums like Miss Angus who exhibit powers on a par with those of Mrs. Piper, but as Mr. Lang tersely puts it, "with no aid from the dead."

APPENDIX VIII

Hints for Further Reading

For the general subject of personality no book can be studied to better advantage than F. W. H. Myers's "Human Personality and Its Survival of Bodily Death," mention of which has so frequently been made in the preceding pages. As originally published (1903) it consists of two large volumes, but an abridged edition (1907) containing the essentials is now available in a single volume. Whenever possible, however, the original edition should be consulted. It treats in a graphic and luminous way all phases of the abnormal and seemingly supernormal in human life — disintegrations of personality, the nature of genius, the phenomena of sleep and hypnotism, sensory and motor automatisms, hallucinations, possession, etc. — and affords at once a panoramic and acutely analytical view of its important subject. At the same time it needs to be read

with great critical caution, for Myers was a mystic and poet fully as much as a man of science, and his treatment throughout is colored by a distinct leaning towards the supernatural implications so easily connected with the more "mysterious" phenomena he discusses. Especially is this evident in the concluding chapters, where he marshals the proof supporting the theory that spirit communication is an established fact, and that the question of survival is therefore definitely settled. Still, as has already been said, whatever opinion be formed of the author's conclusions there can be no doubt that he has made a most — one is tempted to write, the most — searching examination. An extremely valuable feature of his work is the glossary in which he defines, in language intelligible to a tyro, the technical terms that he finds it necessary to use.

Like all writers on the subject of personality Myers himself is dependent, in large measure, on the material to be found in the "Journal" and the "Proceedings" of the Society for Psychical Research. These constitute a mine of information in which, just as in a veritable mine, not all the ore is of equal quality. It

has been the hope of the present writer, however, to assist the student in acquiring the correct view point for scrutinizing the contents of this vast repository, which holds, it must be said, far more data relating to the supernormal than to the abnormal. Especially deserving of careful consideration are the volumes of the "Proceedings" containing the reports on the telepathic experiments conducted under the society's auspices, the report on the census of hallucinations, the reports on the production of hallucinatory images by crystal-gazing and other means, the Hodgson and Hyslop reports on the Piper case, and the various articles on hypnotic phenomena. It might also be mentioned that the student will find, scattered through different volumes of the "Proceedings," a clear presentation of the ideas which Myers afterwards elaborated in his great book. Those who cannot obtain access to the "Proceedings" may gain at least a partial view of their contents from the writings of James H. Hyslop, notably his "Science and a Future Life" (1905), "Enigmas of Psychical Research" (1906), and "The Borderland of Psychical Research" (1906). These consist

in large part of quotations from the "Proceedings," form as it were a psychical trilogy, and conduct the reader in an interesting way through the tortuous paths of the survival maze. They are written in a distinctly popular vein, which is of course greatly in their favor from the standpoint of the general reader; but, as in the case of Myers's work, it is all too evident that their author inclines to the spiritistic hypothesis. None the less they convey an intelligent idea of the progress already achieved by psychical research, and the problems still challenging solution; and are valuable as dissipating erroneous ideas respecting the nature of the self.

It would, in fact, be well to give them a thoughtful reading before attempting the perusal of "Human Personality," the "Proceedings," and the "Phantasms of the Living" — a work which, produced in 1886 by Edmund Gurney and several collaborators, is still of prime importance. In the way of introductory literature attention should also be called to the writings of the late Thomson Jay Hudson, who approaches the subject from the standpoint of the avowed telepathist, and to whose criticisms of the spiritistic

hypothesis the present writer feels himself greatly indebted. In especial the student is advised to consult "The Law of Psychic Phenomena" (1893), "A Scientific Demonstration of the Future Life" (1895), and "The Evolution of the Soul" (1904). The last is a posthumous volume of essays giving in compact form the evidence in support of the telepathic as against the spiritistic hypothesis, and also dealing more generally with the chief problem of personality, which is also the concern of "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life." Dr. Hudson's other works include an original little treatise on "The Law of Mental Medicine," which, besides discussing more specifically the therapeutic possibilities latent in man himself, gives in a clear way its author's views on the nature of man.

In quite another category, but still necessary to the student who would look at all sides of a question, are Joseph Jastrow's two books, "Fact and Fable in Psychology" (1901) and "The Subconscious" (1906). So far from accepting the conclusions set forth by the writers named above, and differing on essential points from the psychopathologists whose

contributions have yet to be indicated, Professor Jastrow may be accepted as a representative champion of the orthodox concept of the self — admitting, in the light of the discoveries made by Liébeault, Charcot, Janet, Sidis, *et al.*, that the subconscious life is far richer and more varied than has hitherto been supposed, but denying that this involves any radical readjustment of belief respecting the nature of personality. More particularly in "The Subconscious" does he seek to explain along conservative lines the weird eccentricities of personality under the influence of sudden shocks, hysteria, hypnotism, etc. Unfortunately, Professor Jastrow adopts such an indirect and technical diction that it is by no means easy for even the advanced student of psychology to follow him; and though the beginner ought to make an effort to grasp the views presented, he will likely turn with relief to the earlier and more readable "Fact and Fable in Psychology," or to another, but less imposing book, which may be recommended for introductory reading. This is Frank Sargent Hoffman's "Psychology and Common Life" (1903), in which the results of psychical research are simi-

larly reviewed from the orthodox stand-point, but in a far easier vein than is the case with "The Subconscious." Among the psychologists, however, no one has so brilliantly illuminated the study of the self as William James, whose conclusions and the grounds on which they rest are fully and lucidly set down in his "Principles of Psychology" (1890), a work so well known that comment here would be superfluous.

Turning to treatises by savants who have attacked the problems of personality chiefly from the standpoint of abnormal mental life, a twofold difficulty immediately confronts the student. There are very few books dealing with the subject as a whole, and most of the existing literature, being addressed primarily to psychologists, psychiatrists, and physicians, is written in technical and difficult terms. A clear and ample statement of the views of the psychopathologists, written on the scale and with the ease of "Human Personality and Its Survival of Bodily Death," is in fact greatly needed. However, there are certain works which may fairly be regarded as introductory in character, and acquaintance with which will facilitate correct compre-

hension of the more elaborate and special studies. One of these is Boris Sidis's "The Psychology of Suggestion" (1898), aptly described in its sub-title as "a research into the subconscious nature of man and society." This contains the first published account (barring articles in the *Archives of Neurology and Psychopathology*) of Dr. Sidis's investigations into human personality, and of his law of dissociation; and though not wholly adapted to the lay reader, it still is not unduly technical. Another introductory study, more readable but covering the ground less fully, is Morton Prince's "The Dissociation of a Personality" (1906). Concerned principally with the strange story of Miss Christine L. Beauchamp, Dr. Prince nevertheless affords a vivid glimpse of the psychopathological picture of personality, doing this preparatory to a larger work which he purposes issuing under the title of "Problems in Abnormal Psychology," and which may possibly meet the need indicated above. Alfred Binet's "Alterations of Personality" (1896), as translated by Helen Green Baldwin with notes by J. Mark Baldwin, is also to be recommended to beginners. Dealing mainly with

the dissociations of hysterical patients, as observed in the Salpêtrière, Dr. Binet at the same time gives a succinct review of the evidence tending to prove the instability and divisibility of the ego, so far as such evidence had been obtained up to the time his book was written. Incidentally, also, he makes an interesting application of the results of scientific research to explain, on a naturalistic basis, the phenomena of spiritistic mediumship.

The student should next master the contents of standard books on hypnotism — that wonderful instrument by which the phenomena of subconsciousness are laid bare. Some would recommend this as the initial step in the textual study of the psychopathological analysis of personality; but in the writer's judgment it may better be taken after an outline view of the field of observation has been secured. J. Milne Bramwell's "Hypnotism" (1903) is a detailed work by an authoritative writer, and embraces a capital survey of the history, theory, and practical application of this branch of the science of healing. With Dr. Bramwell's book may advantageously be read such other works as Albert Moll's

"Hypnotism" (1890), Otto Wetterstrand's "Hypnotism and Its Application to Practical Medicine" (1897), Charles Lloyd Tuckey's "Psycho-Therapeutics" (1889), H. Bernheim's "Suggestion and Its Applications to Therapeutics" (1890), translation by C. A. Herter; and, if the reader be acquainted with the French language, A. A. Liébeault's "Thérapeutique Suggestive" (1891), the last word on the subject by the founder of the Nancy school, and E. Bérillon's "Histoire de l'Hypnotisme Experimentale" (1902).

All of these books are by followers of Liébeault, and are valuable as giving a graphic presentation not merely of the nature and mechanism of hypnotism but of its practical therapeutic utility. For the views of the Paris school the student should consult, if possible, J. M. Charcot's "Oeuvres Complètes" (1886–90), published in nine volumes; or, if for any reason this be out of the question, Binet's already mentioned "Alterations of Personality," and the more special studies by Pierre Janet, to be cited shortly. Charcot himself contributed to *The Forum* (1890) a brief account in English of his theories, methods, and results. If the reader desires

to make a still more exhaustive study of hypnotism from the historical point of view, he can readily trace its evolution by examining, in the order named, the following books: Franz Anton Mesmer's "Memoire sur la Découverte du Magnétisme" (1779), the Marquis de Puységur's "Du Magnétisme Animal" (1807), and "Researches Physiologiques sur l'Homme" (1811), Alexandre Bertrand's "Du Magnétisme Animal en France" (1826), J. C. Colquhoun's "Isis Revelata: An Inquiry into the Origin, Progress, and Present State of Animal Magnetism" (1833), John Elliotson's "Surgical Operations in the Mesmeric Trance" (1843), James Braid's "Neurypnology" (1843) and "Observations on Trance" (1850), James Esdaile's "Mesmerism in India" (1846) and "Natural and Mesmeric Clairvoyance" (1852), and A. A. Liébeault's "Du Sommeil et des États Analogues" (1866), containing the first statement of the views of the great psychopathologist of Nancy. The subsequent development of hypnotism is fully shown in the works already enumerated.

With the ground thus cleared, the student may with some measure of confidence ap-

proach the difficult special studies of such psychopathologists as Janet, Breuer, Freud, and Sidis. Of these the most important, in the present connection, is "Multiple Personality" (1905), written by Dr. Sidis in collaboration with Dr. Simon P. Goodhart. Like Dr. Prince's "The Dissociation of a Personality," this work has for its central theme an account of one of the strangest cases of personality disintegration on record; but Drs. Sidis and Goodhart — or, to be exact, Dr. Sidis, for Dr. Goodhart's connection is only with that part of the book dealing strictly with the case under review — utilize the opportunity to make an elaborate explanation of the psychopathological concept of the ego. Beginning with a biological analysis, in which emphasis is placed on the neuron theory, the student is conducted by a series of logical steps through practically the whole range of psychopathological theory and practice, the concluding chapters being rich in illustrative experiments and cures made by Dr. Sidis. Unfortunately, so far as concerns the theoretical aspects, "Multiple Personality" bears a close resemblance to Professor Jastrow's "The Subconscious" in the difficulties it presents on

account of the use of technical language and an extremely complicated terminology. And in this respect it is outdone by Dr. Sidis's "Psychopathological Researches" (1907), detailing the results of the treatment of a number of most interesting cases of dissociational mimicking of insanity, epilepsy, etc. Both these books, however, should be given a careful reading, and more particularly "Multiple Personality," which affords as does no other single volume a thorough presentation of the evidence supporting the psychopathological definition of personality.

Less technical, though none too easy reading, and distinctly of the nature of special treatises, are the writings of Pierre Janet. Professor Janet, who holds the chair of psychology at the Collège de France and is also director of the psychological laboratory in the clinic of the Salpêtrière, is a pupil of Charcot's, and his chief interest has naturally been in the study of victims of hysteria, that insidious dissociational malady of multiform manifestations. There is probably no greater authority on the subject to-day; and Janet's works, while intended chiefly for medical men, are of a lively interest to the lay reader because

of the extent to which hysteria prevails in all countries and the dangers to which hysterical patients are exposed unless the real nature of their trouble be recognized. Hysteria does not consist, as is popularly thought, merely in nervous outbreaks ranging from fits of uncontrollable weeping or laughing to some form of insanity; it also has peculiar physical characteristics, which not unfrequently deceive physicians as well as untrained observers into thinking that relief and cure can be obtained only through the performance of a surgical operation. And even when this is not the case, hysteria is productive of phenomena that may lead to the permanent but wholly unnecessary incarceration of its unhappy subject in some institution. Further, the study of hysteria throws a flood of light on the activities of subconsciousness, and is thus important if only from the view-point of gaining a clearer knowledge of personality. Most of the standard works in which it is discussed necessitate, however, acquaintance with a foreign language, and this is in large measure true of Janet's treatises, only two or three of which have been translated into English. Luckily, these include the most recent and

the most informative, particularly his "The Mental State of Hystericals" (1901) and "The Major Symptoms of Hysteria" (1907). The former is an excellent book with which to begin the study of the special literature bearing on the phenomena of dissociation in hysteria; the latter contains the lectures delivered by Professor Janet at Harvard Medical School in the autumn of 1906, and is a luminous review of the characteristic indications of the presence of this dread disease. Incidentally, it includes a succinct survey of the progress made in the knowledge and treatment of hysteria from the earliest times to the present day. Students having the gift of tongues are advised to read also Professor Janet's "Nérvoses et Idées Fixes" (1898), "L'Automatisme Psychologique" (new edition 1899), and "Les Obséssions et la Psychasthènie" (1903); and "Studien uber Hysterie" (1895), by the Austrian specialists J. Breuer and S. Freud, a work descriptive of the results obtained by the free association method during the period when Breuer and Freud collaborated. In this connection it may not be amiss to mention Paul Dubois's "The Psychic Treatment of Nervous Disorders"

(1905), in which a method is described of scientifically applying the principle of suggestion without the intervention of hypnotism, hypnoidization, or any other indirect means.

It only remains to indicate briefly the books which may advantageously be read to acquire a fuller understanding of spiritism and telepathy. For spiritism the great work, in fact the one work which it is absolutely necessary for the student to procure, is Frank Podmore's "Modern Spiritualism" (1902). This, though written on a more modest scale, is for its subject fairly comparable with Myer's "Human Personality," and is characterized by fulness of presentation, ease of style, and sanity of view-point. Spiritism, as Mr. Podmore sees it, is the product of a mysticism which traces its origin to the witchcraft of the Middle Ages, and includes in its pedigree the early superstitions attaching to the so-called animal magnetism of the days of Mesmer, de Puységur, and Bertrand. Coming down to the question of spiritism proper, Mr. Podmore gives a realistic account of the first period of the movement — the period of Andrew Jackson Davis, the Fox sisters, etc. — and follows its development

to recent times, with a critical analysis of the methods of the most celebrated physical and psychical mediums from Daniel Dunglas Home to Leonora Piper. Should the reader be desirous of investigating the subject further he may read, among others which he will find cited in Mr. Podmore's pages, the following books:

Catharine Crowe's "The Night Side of Nature" (1848) and "Spiritualism" (1859), C. W. Elliott's "Mysteries, or Glimpses of the Supernatural" (1852), E. W. Capron's "Modern Spiritualism: Its Facts and Fanaticisms" (1855), valuable for a detailed account of the first phases of the movement; Robert Hare's "Experimental Investigation: The Spirit Manifestations, etc." (1855), giving the results of the first inquiry by a scientist into the truth of the phenomena of spiritism, but a book which may by no means be taken at its face value; Alfred Russel Wallace's "The Scientific Aspect of the Supernatural" (1866), D. D. Home's "Incidents in My Life" (First Series, 1863, Second Series, 1872), autobiographical fragments which may be supplemented by Mrs. Home's "D. D. Home, His Life and Mission" (1888) and "The Gift

of D. D. Home" (1890); R. D. Owen's "The Debatable Land" (1871), "Report of the London Dialectical Society" (1871), detailing the evidence obtained in an inquiry conducted for scientific purposes; William Crookes's "Researches in the Phenomena of Spiritualism" (1874), Serjeant Cox's "The Mechanism of Man" (1876), J. W. Truesdell's "The Bottom Facts Concerning the Science of Spiritualism" (1883), giving the story of a number of exposures of fraudulent mediums by a shrewd investigator; "The Preliminary Report of the Seybert Commission" (1887), narrating the results of the labors of a scientific committee appointed by the University of Pennsylvania for the purpose of investigating the claims of spiritism; R. B. Davenport's "The Death Blow to Spiritualism: Being the True Story of the Fox Sisters" (1888); W. Stainton Moses's "Works," as found in the "Memorial Edition" (1894) with a biographical notice of this celebrated English medium; Frank Podmore's "Studies in Psychical Research" (1897), and W. E. Robinson's "Spirit Slate Writing and Kindred Phenomena" (1899), giving the best account yet written of the various fraudulent devices

used by professional slate-writing mediums. The reader who will struggle through these works — some of which are uncommonly tedious — and supplement them by perusal of the "Proceedings of the Society for Psychical Research," may rest assured that he has obtained full information concerning the rise and progress and shortcomings of spiritism, at any rate so far as respects the spiritistic movement in Anglo-Saxon countries.

The literature of telepathy, although of far more recent origin, promises to become almost as voluminous as that of spiritism. Of capital importance are the numerous articles and reports in the "Journal" and "Proceedings" of the Society for Psychical Research, Myers's "Human Personality," and the writings of Thomson Jay Hudson, who was perhaps the most indefatigable of independent investigators. The cooperative production "Phantasms of the Living," and Frank Podmore's "Studies in Psychical Research" and "Apparitions and Thought Transference" (1896), should also be carefully examined. For a survey of the historical evolution of the telepathic hypothesis Mr. Podmore's "Modern Spiritualism" will be found useful, particu-

larly in the chapters on Mesmer and his disciples, spiritism in France and Germany, and the English mesmerists. Dr. R. Osgood Mason's "Telepathy and the Subliminal Self" (1897) may also be commended for informativeness. Professor Jastrow's "Fact and Fable in Psychology" contains a compact criticism of the telepathic hypothesis from the ultra-scientific standpoint. For a criticism of it from the spiritistic standpoint one cannot do better than consult Professor Hyslop's "Science and a Future Life."

The Latest Literature

On the general subject of the nature and destiny of man, the most exhaustive and informing work of the past ten years is Henry Holt's "On the Cosmic Relations" (1914). This is a large two-volume work, and is fairly comparable with F. W. H. Myers's "Human Personality and Its Survival of Bodily Death," though written in a style markedly dissimilar from Mr. Myers's, and voicing conclusions different from his. While Mr. Holt accepts the Myers theory of the self, he insists that it is not fully explanatory

of seemingly supernormal phenomena. To explain these, as well as other phenomena not commonly accounted supernormal — such as ordinary dreams — he posits a universal self which includes every individual self that ever has been or ever will be. To this universal self — which he calls the Cosmic Self — he attributes faculties transcending those possessed by the individual, fragmentary self of mundane existence. It is his belief that in sleep, hypnosis, mediumistic trance, waking reverie, and other conditions of "dissociation," there may be momentary access to the transcendent faculties of the Cosmic Self, with the result that the individual self enjoying such momentary access acquires a marvelous enlargement of knowledge of things past, present, and to come. This cosmic theory, of course, is not a new one. In recent years it has been tentatively advanced by Myers himself, by William James, and by other psychical researchers, as possibly the only theory adequate to explain, for example, the facts of clairvoyance. But it has never before been so carefully elaborated or so widely applied, and Mr. Holt's exposition of it deserves the thoughtful attention of

all who are seriously interested in the riddle of personality.

Mr. Holt's book, it may be added, contains some interesting records of sittings with Mrs. Piper, not to be found in either the "Journal" or the "Proceedings" of the Society for Psychical Research. These publications, however, remain the principal sources of information for those desirous of keeping abreast of the progress of psychical investigation. The student should also consult the "Journal" and "Proceedings" of the American Society for Psychical Research, which, though formerly a branch of the English society, is now an independent organization, with officers and publications of its own. Both its "Journal" and its "Proceedings" are edited by Professor Hyslop, and reflect that gentleman's spiritistic leanings. But they also reflect his intellectual fearlessness and honesty, and contain material deserving most serious consideration. Important material will also be found in the long-established *Annales des Sciences Psychiques*, published in Paris, and affording a comprehensive view of the investigations and theories of European psychical researchers.

Aside from these periodical publications, the student will find the latest results of psychical research presented in a number of recent books. Conspicuous among these are Sir Oliver Lodge's "The Survival of Man" (1909), C. Lombroso's "After Death — What?" (1909), J. Grasset's "Marvels Beyond Science" (1910), Frank Podmore's "The Newer Spiritualism" (1911), T. Flournoy's "Spiritism and Psychology" (1911), H. Carrington's "Problems of Psychical Research" (1914), and Maurice Maeterlinck's "Our Eternity" (1914). In his book Sir Oliver Lodge presents forcefully the facts that have led him to unreserved acceptance of the spiritistic hypothesis. Mr. Podmore, whose untimely death was a serious blow to psychical research, left in "The Newer Spiritualism" additional proof of his keenness as a critic of the occult. Professor Grasset's book attempts a novel interpretation of psychic phenomena on a physiological basis. Lombroso's "After Death — What?" is concerned largely with the physical phenomena of spiritism as manifested through Eusapia Paladino. This is also the case with the books by Professor Flournoy and Mr. Carrington. The

latter gives a comprehensive account of Eusapia Paladino's American séances, and in addition reports a number of interesting personal experiences in the investigation of other mediums who have specialized like Eusapia in the production of physical phenomena. Maurice Maeterlinck's book is a sympathetic review of the general problem of survival, and, it need scarcely be added, is of notable literary quality.

Far less detailed than any of the foregoing, but valuable as providing an unusually compact presentation of the progress of psychical research up to the date of its publication, is Sir W. F. Barrett's "Psychical Research" (1911). The authoritativeness of this little book will be appreciated when it is recalled that Sir W. F. Barrett has been actively engaged in psychical research since the organization of the English society in 1882. Mention should also be made of two books dealing specially with the mediumship of Mrs. Piper,—A. Tanner's "Studies in Spiritism" (1910), and A. M. Robbins's "Both Sides of the Veil" (1911). The latter is sympathetic, and is mainly a record of mediumistic utterances. The "Studies in Spiritism," on the contrary,

is distinctly hostile. It is based on the curious results of some psychological experiments made on Mrs. Piper while entranced, the author taking part in these experiments as assistant to President Hall, of Clark University.

Passing from books treating of seemingly supernormal phenomena to those concerned with personality in its normal phases and under the disintegrations of disease, the outstanding feature of recent years has been the remarkable growth of literature relating to the theories of Sigmund Freud. Professor Freud's admirers claim that, as an outgrowth of his work as a psychopathologist, he has made discoveries which put normal as well as abnormal psychology on an entirely new basis. Assuredly, at all events, he has greatly enlarged our knowledge of normal mental processes such as those involved in remembering and forgetting, in dreaming, in laughing, etc. Authorized translations, in whole or in part, of his most important works are now available. These include: "Selected Papers on Hysteria" (1909), "Origin and Development of Psychoanalysis" (1910), "Three Contributions to

the Sexual Theory" (1912), "The Interpretation of Dreams" (1913), and "The Psychopathology of Everyday Life" (1914). The "Origin and Development of Psycho-analysis" is not, so far as the writer is aware, published in book form. It is contained in the April, 1910, issue of the *American Journal of Psychology*. The others constitute books of varying sizes, and in every case have been translated by A. A. Brill, one of the first physicians in this country to champion Freud's doctrines. Dr. Brill himself has written an interesting book expounding these, under the title of "Psychanalysis" (1912). Other authoritative interpreters of Freud are W. A. White, in "Mental Mechanisms" (1911); E. Hitschmann, in "Freud's Theory of the Neuroses" (1913); Ernest Jones, in "Papers on Psycho-analysis" (1913); C. J. Jung, in "The Theory of Psycho-analysis" (1915), and I. H. Coriat, in "The Meaning of Dreams" (1915). Dr. Coriat also devotes considerable space to Freud in his excellent "Abnormal Psychology" (Second edition, 1914). Attention should also be called to J. J. Putnam's "Human Motives" (1915), a book of philosophical character based on Freud's theories,

and to C. J. Jung's "Psychology of the Unconscious" (1915).

This last mentioned work, which is passing through the press as these lines are being written, is described as representing both a modification and an extension of the views held by Freud. It is safe to predict that, however heretical it may be from a Freudian point of view, its author will not so sharply dissent from Freud as those older psychopathologists, Drs. Janet, Prince, and Sidis, have done in various medical essays, contributed in especial to *The Journal of Abnormal Psychology*. Dr. Prince has himself written a notable book on "The Unconscious" (1914), which embodies the conclusions to which he has been brought by his many years of clinical and experimental work in psychopathology. Taking rank with it are two books by Dr. Sidis, — "The Foundations of Normal and Abnormal Psychology" (1914), and "Symptomatology, Psychognosis, and Diagnosis of Psychopathic Diseases" (1914). These, unfortunately, make even harder reading than Dr. Sidis's earlier "Psychopathological Researches," with its difficulties of technical terminology. But they contain so much that

is of importance to the student of normal and abnormal psychology that they ought to be read and reread and kept within easy access.

In particular they are of value to the physician who wishes to increase his knowledge of the causation, symptoms, and treatment of functional nervous diseases. Other books helpful for the same purpose — besides the Freudian books already mentioned — are: "The Modern Treatment of Mental and Nervous Diseases" (1913), a two-volume work, written by many authorities, and edited by Drs. W. A. White and S. E. Jelliffe; "Psychotherapeutics" (1910), also written by a number of specialists, and edited by Dr. Prince; "Studies in Abnormal Psychology" (1913), three volumes, edited by Dr. Prince; and Dr. Charles D. Fox's "The Psychopathology of Hysteria" (1912). This last book is particularly helpful for the fulness with which it describes the protean manifestations of hysteria, and should be in the library of every physician. Among recent books especially adapted to the general reader, Dr. J. J. Walsh's "Psychotherapy" (1912) is of first-class importance. It is a large work,

really encyclopedic in scope, and it discusses, with insight, sympathy, and much common sense, the possibilities and limitations of scientific mental healing as applied to a great variety of diseases. It would be difficult to name a book in this field of greater practical value to the lay reader. Nor should the physician overlook it. Dr. G. W. Jacoby's "Suggestion and Psychotherapy" (1912), and H. Münsterberg's "Psychotherapy" (1909), also are of value to the lay reader. Those interested in the historical evolution of mental healing are advised to read Frank Podmore's "Mesmerism and Christian Science" (1909), R. M. Lawrence's "Primitive Psychotherapy and Quackery" (1910), and G. B. Cutten's "Three Thousand Years of Mental Healing" (1911).

Finally, coming to the literature dealing with the practical results that have flowed from scientific study of personality as applied in other fields than medicine, we have a suggestive, though in some respects unsatisfactory, general survey in H. Münsterberg's "Psychology, General and Applied" (1914). G. Stanley Hall's "Educational Problems" (1911) is a massive two-volume work, a treas-

ure-house of information regarding achievements of psychology in the field of education and problems in this field still calling for solution. W. H. Pyle's "Outlines of Educational Psychology" (1911), R. Schulze's "Experimental Psychology and Pedagogy" (1913), and E. L. Thorndike's "Educational Psychology" (1913) are text-books of importance. Of a more popular character are H. Münsterberg's "Psychology and the Teacher" (1909), E. J. Swift's admirably informative "Mind in the Making" (1909), and the present writer's "Psychology and Parenthood" (1915). This last is an effort to impress on parents the importance of systematic home training along lines indicated by modern psychological research. Dealing more specifically with the results of experimentation and research in clinical child psychology are two books which every parent ought to own and ought to consult frequently. They are: A. Holmes's "The Conservation of the Child" (1912), and B. S. Morgan's "The Backward Child" (1914).

In the literature of psychology as applied to the problem of the prevention of crime and the reformation of criminals, chief importance

attaches to the volumes in the "Modern Criminal Science" series issued under the auspices of the American Institute of Criminal Law and Criminology. This series consists of translations of the works of the foremost European authorities,—Gross, Aschaffenburg, Tarde, etc. C. A. Mercier's "Conduct and its Disorders" (1911), and Max Meyer's "The Fundamental Laws of Human Behavior" (1911), will also repay careful reading. William Healy's "The Individual Delinquent" (1915), though intended primarily for the instruction of those engaging in clinical research work, is to be recommended for general reading, as it contains much with which everybody ought to be acquainted. Thomas Travis's "The Young Malefactor" (Third edition, 1912) is another helpful work. On the special problem of alcoholism, which plays such an important part in the causation of crime, G. E. Partridge's "Studies in the Psychology of Intemperance" (1913), and J. W. A. Cooper's "Pathological Inebriety" (1913), give many facts insufficiently appreciated by the public. H. Münsterberg's "On the Witness Stand" (1908) is a light, popular introduction to the general

subject of criminal psychology. This same subject is dealt with incidentally in many works relating more particularly to medical and educational psychology.

In what may roughly be called business psychology a number of works are now in print. Excluding those of too technical a terminology or too theoretical in character to be practically helpful to a business man, the following may be recommended: W. D. Scott's "The Psychology of Advertising" (1910), "Influencing Men in Business" (1911), and "Increasing Human Efficiency in Business" (1911); F. Parsons's "Choosing a Vocation" (1909); L. F. Deland's "Imagination in Business" (1909); L. M. Gilbreth's "Motion Study" (1911); E. K. Strong's "Relative Merit of Advertisements" (1911); H. Emerson's "The Twelve Principles of Efficiency" (1912); J. Goldmark's "Fatigue and Efficiency" (1912), and H. L. Hollingworth's "Advertising and Selling" (1913). The business man, it is worth adding, could read to great advantage many general psychological treatises, and also philosophical studies such, for example, as Paul Dubois's "Self-Control and How to Secure It" (1909), and Jules

Payot's "The Education of the Will" (1909). Every book, in fine, that helps him to understand better his own mental processes and the mental processes of other people, and that gives him a sound philosophy of life, is of efficiency-developing value to the business man.

INDEX

Alcoholism, cured by hypnotism, 72, 186–190.
Angus, Miss, crystal-gazer, 154–155, 233, 249.
Apparitions, telepathic explanation of, 31, 143–150; cases of, 118–125.
Applied psychology, 220–239.
Apports, 12, 117.
Auditions, cases of, 125–126; telepathic explanation of, 143, 151.
Automatic speaking and writing, 13, 66–68, 107, 127–134.
Azam, Dr., and case of Félida X, 62–64.

B., case of Elsie, 70.
B., case of Madame, 65–68.
Babinski, Dr., defends Paris school of hypnotism, 60–61.
Baldwin, H. M., 257.
Baldwin, J. M., 257.
Balfour, A., 29.
Barrett, W. F., proposes organization of a society for psychical research, 28; otherwise mentioned, 30, 31, 273.
Beauchamp, C. L., case of, 85–89, 257.
Beaunis, Dr., 57, 60.
Bebee, H., spiritistic medium, 9.
Bérillon, E., 72, 259.
Bernheim, H., associates himself with Liébeault, 56; otherwise mentioned, vii, 60, 69, 84, 105, 259.
Bertrand, A., recognizes the importance of suggestion, 20; otherwise mentioned, 260, 265.
Binet, A., 60, 69, 257, 259.
Blavatsky, Madame, case of, 112–115.
Bourne, A., case of, 36–41.
Braid, J., gives hypnotism its name, 22; his method of inducing the hypnotic state, 59; otherwise mentioned, 15, 20, 53, 54, 260.
Bramwell, J. M., cases of alcoholism cured by, 188–189; writings of, 258.
Breuer, J., 192, 202, 203, 209, 261, 264.
Brill, A. A., 204 *n*, 275.
Brougham, Lord, 179.
Business Psychology, 228–229; literature of, 281–282.

C., case of Mrs., 188–189.
Capron, E. W., 266.
Carrington, H., 176 *n*, 272.

Census of Hallucinations, 177–185.
Charcot, J. M., his work in hypnotism, 58–60; writings of, 259; otherwise mentioned, vii, xvi, 15, 23, 84, 255, 262.
Christian Science, definition of, vi; growth of, 10.
Clairaudience, 13.
Clairvoyance, 13, 154.
Colquhoun, J. C., 260.
Cooper, J. W. A., 280.
Coriat, I. H., 275.
Cosmic Self, 270.
Cox, S., 267.
Crawford, Lord, and D. D. Home, 165–171.
Criminal Psychology, 225–228; literature of, 279–281.
Crookes, W., on requirements in psychical research, 108–109; investigates D. D. Home, 169–171; otherwise mentioned, 29, 172, 173, 267.
Crowe, C., 266.
Crystal-gazing, 13, 107, 154–155.
Cutten, C. B., 278.

D. F., case of, 94–98.
Darwin, C., 3, 4.
Davenport, R. B., 267.
Davey, S. J., duplicates feats of slate-writing mediums, 109–112.
Davies, case of Mrs., 125–126, 151.
Davis, A. J., career of, 6–8; otherwise mentioned, 13, 265.
Deland, L. F., 281.
Dissociation, cases of, 35–41, 62–79, 94–104; curability of, 79, 94, 105; physical disorders caused by, 93; law of, 92–94; writings on, 257, 258, 262–265. See also Psycho-analytic movement.
Dreams, meaning of, 216.
Drink habit, hypnotic treatment of, 72, 186–190.
Dubois, P., 264, 281.
Dunraven, Lord, and D. D. Home, 165–171.

Educational Psychology, 220–225; literature of, 278–279.
Elliotson, J., pioneer student of hypnotism, 15, 20, 22, 23, 53, 260.
Elliott, C. W., 266.
Elongation, 12, 117, 167, 168.
Emerson, H., 281.
Esdaile, J., uses hypnotism as anesthetic, 21; telepathic experiments of, 21; otherwise mentioned, 15, 20, 53, 260.
Evolutionary theory, early effects of, 3.

F. G., apparition seen by, 122–125, 147–150.
Fire ordeal, 168–170.
Flournoy, T., 272.
Fox, C. D., 277.
Fox sisters, 8–9, 163, 265.
Franklin, B., investigates Mesmer, 19.

Freud, S., and the psychoanalytic movement, 201–219; writings by, 274–275; otherwise mentioned, xv, xvi, 192, 195, 261, 264.

Gieson, I. van, head of New York Pathological Institute, 90–91.
Gilbreth, L. M., 281.
Godfrey, C., telepathic apparition produced by, 140–141, 143, 233.
Goldmark, J., 281.
Goodhart, S. P., and Hanna case, 101–104, 261.
Grasset, J., 272.
Gurney, E., advances knowledge of hypnotism and telepathy, 30; writings of, 253; otherwise mentioned, 16, 23, 31, 53, 113, 137, 145, 232.

Hall, G. S., 274, 278.
Hallucinations, produced by hypnotism, 69–70; removed by hypnotism, 76; telepathic, 137–143; census of, 177–185; frequency of, 179.
Hanna, T. C., case of, 102–104.
Hare, R., 266.
Harvard Medical School, Janet's lectures at, 62, 264; Sidis's experiments at, 197.
Healy, W., 226, 280.
Herter, C. A., 259.
Hitschmann, E., 275.
Hodgson, R., and case of A. Bourne, 37–41; and case of Madame Blavatsky, 114–115; and case of Eusapia Paladino, 116–117; and case of Mrs. Piper, 128, 131–134; converted to spiritism, 133; becomes a "control" of Mrs. Piper's, 134; criticises telepathy, 230.
Hoffman, F. S., 255.
Hollingworth, H. L., 182.
Holmes, A., 278.
Holt, H., Cosmic theory of, 270.
Home, D. D., mediumship of, 12, 162–173; otherwise mentioned, 127, 266.
Home, Mrs. D. D., 266.
Hudson, T. J., telepathic experiments of, 138–139, 152–154; writings of, 253–254, 268; otherwise mentioned, 47, 156.
Hydesville rappings, 8–9, 163.
Hypnoidization, 103, 191–199.
Hypnotism, as practised by Mesmer, 17–19; Esdaile's work in, 21; Elliotson's theories of, 22; Liébault's work in, 54–58; the Nancy school of, 55; Charcot's work in, 58–60; conflicting views of the Nancy and Paris schools of, 60–61; lost memories recalled by, 68; some therapeutic uses of, 71–79; importance of, in treatment of mental and nervous disease, 80, 85-89, 96–100; as an explanation of certain

spiritistic phenomena, 171–173; as a cure of alcoholism, 186–190; substitutes for, 191–205; writings on, 258–260.
Hyslop, J. H., investigates Mrs. Piper, 133–134; criticises telepathy, 230–249; writings of, 252–253; otherwise mentioned, viii, 13, 269, 271.
Hysteria, cured by hypnotism, 76; nature of, 263.

Insanity, statistics showing increase of, 80–82; and psychopathology, 105.

J. F., case of, 98–100.
Jacoby, G. W., 278.
James, W., and case of A. Bourne, 37, 41; and case of Mrs. Piper, 127–128, 134; otherwise mentioned, viii, 26, 29, 47, 90, 256, 270.
Janet, J., 74.
Janet, P., and case of Félida X., 62; and case of Madame B., 65–68; and S. Freud, 212–213; writings of, 262–264; otherwise mentioned, vii, ix, 60, 75, 84, 105, 192, 195, 201, 255, 259, 275.
Jastrow, J., on the subliminal self, 50–51; writings of, 254–255, 261, 269.
Jelliffe, S. E., 277.
Johnson, A., 177.
Jones, E., 275.
Jung, C. J., 275.

Kirk, telepathic apparition produced by Mr., 141–142, 143.
Koons, J., spiritistic medium, 11.

Lang, A., 153, 154–155, 233, 249.
Lawrence, R. M., 278.
Levitation, 12, 117, 164–167.
Liébault, A. A., career of, 54–58; otherwise mentioned, vii, 16, 23, 60, 69, 71, 84, 105, 255, 259, 260.
Liégeois, Dr., 57, 60, 69.
Lodge, O., and case of Mrs. Piper, 129–130, 157; otherwise mentioned, 29, 272.
Lombroso, C., 272.
London Dialectical Society, 165, 167, 267.

Maeterlinck, M., 272–273.
Mason, R. O., 269.
Massey, C. C., 31.
Memories recalled by hypnotism, 68; recalled by hypnoidization, 103, 191–199; recalled by the free association method, 204–205.
Mental faculties improved by hypnotism, 72.
Mercier, C. A., 280.
Mesmer, F. A., career of, 15–20; fluidic theory of, 17, 19; otherwise mentioned, 20, 53, 260, 265, 269.
Mesmerism. See Hypnotism.
Mitchell, W., 41.
Moll, A., 259.
Morgan, B. S., 278.

Morselli, H., and Eusapia Paladino, 173-176.
Moses, W. S., spiritistic medium, 31, 127, 267.
Münsterberg, H., 220, 278, 280.
Myers, A. T., 177.
Myers, F. W. H., characteristics of, 26; his theory of the subliminal self, 42–46; importance of his "Human Personality," 42, 250–251; criticises Paris school of hypnotism, 61, 244; on case of Madame B., 65; on case of Marceline R., 73–75; on the census of hallucinations, 182–184; otherwise mentioned, 28, 29, 30, 31, 53, 113, 118, 129, 137, 145, 151, 157, 177, 232, 268, 269, 270.

Nancy school of hypnotism, 55, 61, 71.
Neuralgia, cured by hypnotism, 73.
Neuron theory, 92–94.

Owen, R. D., 267.

P., case of Madame, 77.
Paladino, E., spiritistic medium, 112, 115–117, 163, 173–176.
Paris school of hypnotism, 60–61.
Parsons, F., 281.
Partridge, G. E., 280.
Pathological Institute of New York, 90–92.
Payot, J., 282.
Pelham, G., one of Mrs. Piper's "controls," 131–132, 215.
Personality, orthodox view of, 33; view held by Myers and other psychical researchers, 42–46; psychopathological view of, 159–160; cases of disintegration of, 35–41, 62–68, 85–89, 100–104; divisibility of, 61; ultimate unity of, 69; evidence for survival of, 107–135; impossible to obtain scientifically acceptable proof of survival, 157; but valid reasons for believing in survival, 161–162; writings on, 250–281.
Phobies, cured by hypnotism, 76–79.
Piper, L. E., spiritistic medium, xvii, 13, 127–134, 155, 156–157, 230, 249, 266, 274.
Plummer, W. S., 41.
Podmore, A., experiences with S. J. Davey, 110–112.
Podmore, F., experiences with S. J. Davey, 110–112; writings of, 265, 268, 272; otherwise mentioned, 19, 31, 113, 141, 156, 177.
Prince, M., advances psychopathological knowledge, 84; and Beauchamp case, 85–89; writings of, 257, 261, 275, 277; otherwise mentioned, vii, ix, 92, 212.
Psychical research, beginnings of, 25–32; results of, viii, xvii, 29,

158–160. See also Society for Psychical Research.
Psycho-analytic movement, 201–219; literature of, 274–276.
Psychological clinic, 221–224, 226.
Psychopathology, originated in France, 16, 54; cures by French practitioners, 54–79; cures by American practitioners, 84–104. See also Psycho-analytic movement.
Putnam, J. J., on psycho-analytic movement, 218–219; otherwise mentioned 275.
Puységur, Marquis de, 260, 265.
Pyle, W. H., 279.

Q., apparition of Mr., 118–121, 144–145.
Que, case of, 77–79.

R., case of Elizabeth, 208–209.
R., case of Marceline, 73–75.
R., case of Mr., 100–101, 148, 199.
Reid, T., on the nature of personality, 33.
Reynolds, case of M., 34–36.
Rheumatism, cured by hypnotism, 73.
Richet, C., 29, 166.
Robbins, A. M., 273.
Robinson, W. E., 267.

Salpêtrière, 58, 83, 105, 203, 244, 245, 258, 262.
Schulze, R., 279.
Sciatica, cured by hypnotism, 56, 73.
Scott, W. D., 281.
Sidgwick, H., characteristics of, 25; otherwise mentioned, 28, 29, 30, 53, 114, 137, 177, 232.
Sidgwick, Mrs. H., 30, 114, 177.
Sidis, B., career of, 89; and law of dissociation, 92–94; and cases of D. F., J. F., Mr. R. and T. C. Hanna, 94–104; method of hypnoidization, 103, 191–199; and S. Freud, 213–215; writings of, 257, 261–262, 276; otherwise mentioned, vii, ix, 91, 105, 148, 188, 201, 255.
Slate writing, 12, 109–112.
Society for Psychical Research, organized, 28; aims and methods of, 28–29; telepathic experiments by, 30–32; reports favorably on telepathy, 31; attitude towards the physical phenomena of spiritism, 107; investigates Madame Blavatsky, 113–115; investigates Eusapia Paladino, 116–117; cases of apparitions collected by, 118–125; investigates Mrs. Piper, 128–134; importance of records of, 251–252, 268, 271.
Spiritism, as a religious system, 5; contrasted with spiritualism, 6; beginnings of, 6–15; the phenomena of, 12, 13, 107, 117; Crooke's criticism of, 108–109; writings on, 265–268. See also Apparitions, Audi-

tions, Crystal-gazing, Hallucinations, Home, Hypnotism, Myers, Paladino, Personality, Piper, Psychical Research, Society for Psychical Research, Suggestion, and Telepathy.
Stack, J. H., 114.
Strong, E. K., 281.
Subliminal self, Myers theory of, 42–46; combated by orthodox psychologists, 48–52; but vindicated by the evidence obtained through psychical research and psychopathology, 160–161. See also Personality and Cosmic Self.
Suggestion, root element in mesmerism, 17; importance of, first emphasized by Bertrand, 20; further developed by Braid, 22–23; as utilized by Liébault, 54–58; importance in hypnotism denied by Charcot, 59; influence on bodily organism recognized by Nancy school, 71; a factor in the production of spiritistic phenomena, 171–173, 243–248.
Swedenborg, E., 6, 18.
Swift, E. J., 279.

Tamlin, Mrs., spiritistic medium, 10.
Tanner, A., 273.
Telepathy, Esdaile's experiments in, 21; evidence for, 27, 137–143, 152, 155, 177, 185; experiments of Society for Psychical Research, 30–32; denied by many scientists, 47, 136; as an explanation of the psychical phenomena of spiritism, 136, 144–157; criticised by Hyslop, 230–249; writings on, 268–269.
Theosophical Society, 112–115.
Thompson, I. C., and Mrs. Piper, 130.
Thorndike, E. L., 279.
Thought transference. See Telepathy.
Travis, T., 280.
Truesdell, J. W., 267.
Tuckey, C. L., 259.

Wallace, A. R., 3, 4, 266.
Wallin, J. E. W., 222.
Walsh, J. J., 277.
Wambey, audition heard by Mr., 125.
Wesermann, telepathic apparition produced by Herr, 142–143.
Wetterstrand, O., 259.
White, W. A., ix, 94–98, 175, 277.
Witmer, L., 223, 224.
Wynne, Captain, and D. D. Home, 165.

X., case of Félida, 62–64.

Z., apparition of Julia, 122, 147.

UNIVERSITY OF CALIFORNIA—BERKELEY

RETURN TO DESK FROM WHICH BORROWED

This book is due on the last date stamped below, or on the date to which renewed.

Renewed books are subject to immediate recall.

EDUCATION-PSYCHOLOGY LIBRARY

Biology Library

7 DAY USE SUMMER

DURING SESSIONS

MAY 29 1954

MAY 15 1954

JUN 3 1954

MAY 22 1971

MAY 17 REC'D -2 PM

EDUCATION-PSYCHOLOGY LIBRARY

LD 21-100m-1,'54(1887s16)476

U.C. BERKELEY LIBRARIES
C029505659

335989
BF1031
B7
-1915
OLOGY
IBRARY
UNIVERSITY OF CALIFORNIA LIBRARY