

who, in one way or another, are dominated by their subjective minds, acting in obedience to false suggestions which have been dwelt upon so long that reason is powerless to combat them.

The lesson is obvious. We should learn first of all that the subjective entity within each of us, whilst it is endowed with transcendent powers, is also circumscribed by limitations which unfit it for control of the dual man. Having learned this, it should be our care to keep reason in the ascendancy, and to control the subjective mind by suggestions which, while keeping it in subordination, will direct its powers in the channel of its legitimate functions, — namely, the preservation and perpetuation of the human species.

Clairaudient powers, like every other power which enables man to raise the operations of the subjective mind above the threshold of consciousness, may to one who knows the laws which govern it, who appreciates its powers, and who is aware of its limitations, become a source of decided advantage. But to one who does not understand those laws, powers, and limitations, those faculties may prove to be like the wand in the hand of the slave of the magician in the Eastern tale. He saw his master wave his wand, and heard him give orders to the spirits who arose at his command. The slave stole the wand, waved it in the air, and summoned the spirits. They came at his summons, but tore him in pieces instead of obeying his commands. He had not observed that his master used his left hand for the purpose of conjuration.

This tale was told for the purpose of illustrating the very point which we have sought to make. The fate of the magician's slave was no worse than that which may befall any man who irregularly summons his own spirit, without understanding the laws which enable him to control it and make it useful instead of destructive. He is conjuring with the most potential force of nature below that of Omnipotence.



## CHAPTER XVIII.

THE PHENOMENA OF SPIRITISM (*continued*).

The Planchette. — Modifications. — Easily operated. — Automatic Writing. — Governed by the Universal Law. — The Planchette without Spirits. — The Planchette and Telepathy. — Trance. — Ancient and Modern Superstitions relating to Trance. — Religious Systems founded on Trance. — Visions. — Swedenborg. — Oriental Philosophy. — Its Slow Growth and Stupendous Proportions. — Spiritistic Philosophy. — Its Evolution. — All founded on Trance Visions in Ignorance of the Law of Suggestion. — Cahagnet's Mesmeric Seers. — Their Revelations. — Objective and Subjective Visions. — Orthodoxy and Heterodoxy. — Visions of the Holy Virgin. — The Physical and Mental Attitude of Prayer. — The Prayer of Faith. — Obsession. — Possession. — Casting out Devils. — Devils out of Fashion. — The Influence of Suggestion. — The Element of Telepathy. — Dual Personality. — Loss of Identity. — Characteristics. — The Case of Ansel Bourne. — Possible Explanation. — A Proof of the Dual Hypothesis. — Multiple Personality.

ANOTHER method of bringing the operations of the subjective mind above the threshold of consciousness is by means of an instrument called the planchette. It consists of a thin board about six inches square, resting upon two castors, the third leg consisting of a pencil, which passes through a hole in the board, its point resting upon the paper upon which the instrument is designed to write. The mode of operation consists in resting the hand lightly upon the board and allowing it to move over the paper without consciously aiding its progress. In the hands of a medium it will soon begin to write, apparently propelled by an unseen power. A modification of this apparatus is now



on the market, which consists of a similar piece of thin board, approximately triangular in shape, with a plain wooden leg at each apex. Its feet, like the feet of the gods, are "shod with wool." Accompanying it is a board, say two feet square, on which the letters of the alphabet and the arabic numerals are painted. Its mode of operation is similar to that of the planchette, except that, instead of a pencil being used, one of the legs serves as a pointer, and the words are spelled out, letter by letter, as indicated by the pointer, which moves over the board in the same mysterious way as the planchette. Its advantage over the planchette consists in the fact that a greater number of persons can operate it satisfactorily. Otherwise, the planchette is preferable, inasmuch as it writes continuously, instead of spelling the words letter by letter. In almost every family some one will be found who can, with a little practice, obtain communications by this means from his own subjective mind. This is the simplest way by which so-called spirit communications can be obtained.

Automatic writing is a cognate method, and consists in holding a pencil in the hand and letting it write. The subjective mind assumes control of the muscles and nerves of the arm and hand, and propels the pencil, the objective mind meantime being perfectly quiescent, and often totally oblivious of what is being written. A smaller number of persons can acquire this faculty than either of the others.

We assume, of course, that it is the subjective mind of the medium that directs the pencil. The same laws govern the manifestations, and the intelligence is hedged about by the same limitations. Suggestion plays the same subtle rôle, and the knowledge of the subjects of the communications are limited by that of the medium and those with whom he is in telepathic rapport. The entity that guides the pencil almost invariably assumes to be a spirit, and its communications necessarily conform to the character assumed. The reason of this is obvious when we consider the fact that automatic writing has always been associated with the idea of spirit communion. The uni-

versality of this idea constitutes an all-potent suggestion which cannot easily be overcome. Even though the medium may profess to be a sceptic on the subject of spirit intercourse, nevertheless he is dominated by that suggestion, in the absence of any definite counter-suggestion. Obviously, a counter-suggestion which could overcome the hypothesis of spirit intercourse must be in the form of a theory which appeals more strongly to the reason of the medium than the suggestion of spirit intercourse. In the present state of popular opinion on the subject of spiritism it would be difficult to find a medium whose subjective mind would not be dominated by the popular hypothesis. Nevertheless, instances have been known where the popular idea did not prevail. One case that is now recalled is reported in the "Proceedings of the Society for Psychical Research," April, 1891 (page 23). The medium, or, more properly speaking, the automatist, was a young lady, aged fifteen. "She had not previously heard of planchette," says the author, "and spiritualism was to her a mere name." This was a very desirable condition of mind for the purpose, and as rare as desirable. "She never knew what she had written till it was looked at," continues the author, "and there was often some slight difficulty in deciphering it. Thus, the first question, 'Who are you that write?' produced what at first I took to be mere scrawling, and C (the automatist) shortly after left the room. After she had done so, I took another look at this scrawl, and then at once perceived that it was legible, and that the name written in answer to the question was 'Henry Morton.' I at once followed C upstairs, and asked her if she had ever heard the name; and she replied that it was that of a character in a Christmas play she had acted in, more than a year previously."

This is a most remarkable case in more ways than one. It shows, first, that when the automatist knows nothing of spiritism, and there is consequently no suggestion of the spirits having any part in the performance, the subjective mind will not assume that it is a spirit that



writes; secondly, that the bare fact that the question, "Who are you that write?" is asked, amounts to a suggestion that some third person is writing, and that the automatist is dominated by the inference drawn, just the same as if the suggestion had been a positive statement. The most remarkable part of it, however, is the persistency with which her subjective mind clung to the suggestion that she was "Henry Morton." She had assumed that character more than a year before, in a Christmas play, and her subjective mind still identified itself with the imaginary personage, and believed the truth of the suggestion as firmly as it would have believed the suggestion that it was a disembodied spirit, had that suggestion been made. The author shows an intelligent appreciation of this fact when he adds: "Had the name been, as it easily might have been, that of some deceased friend, it is obvious what inference would have been drawn." It is also obvious that it would have been that of some deceased person, had the young lady been acquainted with the planchette and the spiritistic hypothesis.

Another instance of automatic writing where the spiritistic hypothesis was ignored, is reported in the "Proceedings of the Society for Psychical Research," vol. iii. pages 8-23. Space can be given to a brief extract only. The experiments were tried by the Rev. P. H. Newnham and his wife, the latter acting as the automatist. The primary object of these experiments was to test the power of thought-transference. This was very successfully done, as the answers, though not always correct, referred to the questions. It appears, incidentally, that they entertained a different hypothesis from the usual one, as will appear from the answers which we quote. The questions were written down by Mr. Newnham, and no hint was given to the operator as to their character or subject. The following are fair samples:—

*Q.* Is it the operator's brain, or some external force, that moves the planchette? Answer 'brain,' or 'force.'

*A.* Will.

*Q.* Is it the will of a living person, or of an immaterial spirit distinct from that person? Answer 'person' or 'spirit.'

*A.* Wife.

*Q.* Give first the wife's Christian name; then my favorite name for her.

*A.* (This was accurately done.)

*Q.* What is your own name?

*A.* Only you.

*Q.* We are not quite sure of the meaning of the answer. Explain.

*A.* Wife."

At a subsequent sitting the following questions and answers were given:—

*Q.* Who are you that write?

*A.* Wife.

*Q.* But does no one tell wife what to write? If so, who?

*A.* Spirit.

*Q.* Whose spirit?

*A.* Wife's brain.

*Q.* But how does wife's brain know (certain) secrets?

*A.* Wife's spirit unconsciously guides."

At a subsequent séance the following dialogue occurred:

*Q.* By what means are (unknown) secrets conveyed to wife's brain?

*A.* What you call mesmeric influence.

*Q.* What do you mean by 'what you call'? What do *you* call it?

*A.* Electro-biology.

*Q.* By whom, or by what, is the electro-biologic force set in motion?

*A.* I told you you could not know more than you did.

*Q.* Can wife answer a question the reply to which I do not know?

*A.* Why do you try to make me say what I won't?

*Q.* Simply because I desire knowledge. *Why* will you not tell?

*A.* Wife could tell if some one else, with a very strong will, in the room knew."

These two cases clearly demonstrate the proposition that where an operator can be found who is not dominated



by the suggestion embraced in the spiritistic hypothesis, he will not assume to be a spirit. If he does entertain the spirit hypothesis, he *will* assume that he is a spirit, and answer accordingly. The mental and physical phenomena are the same in the one case as in the other. The logical conclusion is this: the fact that the intelligence which operates the pencil in the one case claims that it is a disembodied spirit does not constitute valid evidence that it is a spirit. We must look, therefore, to other sources for evidence of spirit origin of the phenomena. Obviously the only test by which that question can be settled is by the character of the communications. When that test is applied, it is found that all that is mysterious about them can be explained on the hypothesis of telepathy or clairvoyance. In the mean time, the fact that the power that writes is always amenable to control by suggestion, constitutes the strongest presumptive evidence that it is the subjective mind of the operator. This is the explanation which is afforded by a knowledge of some of the laws governing the action of the subjective mind. The *onus probandi* rests with those who claim a supernatural origin for the phenomenon.

#### TRANCE.

Under the general head of trance may be grouped all that class of cases in which the objective faculties are, for the time being, held in practically complete abeyance, and the subjective mind becomes correspondingly active. Various names have been applied to this condition, such as somnambulism, hypnosis, mesmeric trance, ecstasy, catalepsy, obsession, etc., many of the names implying a theory of causation rather than distinctive features of condition. The condition varies in accordance with the idiosyncrasies of the individual as much as from the causes which induce it. The leading characteristics are, however, the same in all cases. These are, first, the partial or complete abeyance of the objective mind; second, the activity of the subjective mind; and, third, the perfect amenability of the latter

to control by the power of suggestion. Many remarkable mental phenomena are developed in these states, but this discussion will be confined to the supposed power of persons in the condition of trance to hold intercourse with the spiritual world.

This power has been held to exist from time immemorial; the ancient and modern mystical literature is filled with the most interesting, not to say startling, accounts of interviews held by these persons with the inhabitants of the spirit-land. Vast systems of religion have been founded upon the supposed revelations of persons in a trance, and untold millions of the human race base their hopes of a life in a future world upon the dreams of ecstasies. The whole vast fabric of Oriental philosophy and religion is based upon the revelations of persons in a trance. The Swedenborgian philosophy in the Western world is founded upon the dreams of a person who, in a condition of a trance, believed himself to be able to hold familiar converse with the inhabitants of heaven and of hell. Some of these systems of spiritual philosophy are of such vast and complicated structure that the mind is wrapped in wonder and admiration of their magnitude and perfection. The Oriental philosophy, in particular, is so symmetrical, so pervaded by grand and noble conceptions, so permeated with lofty precepts of morality, humanity, and religion, that we are wont to lose sight of the fact that the whole structure is built up by a process of deductive reasoning from premises that have no better foundation than the dreams of ecstasies. But we are told that it has stood the test of thousands of years of thought and investigation, and that no fact in physical science can be adduced to disprove its fundamental principles. Doubtless this is true. The adepts have steered clear of propositions in physical science which could be disproved by the learning of the schoolboy. In this they have avoided those errors of the Bible of the Christians, which, though unimportant in themselves, having no bearing upon the real philosophy of the Christian religion, have proved a stumbling-block to superficial minds. But does



it follow that because a proposition regarding the condition of affairs in the spirit-world cannot be controverted by the science of the physical world, the proposition must necessarily be true? Clearly not. Again, does it follow that because a system of philosophy, the alleged facts of which are necessarily undemonstrable, has stood the test of thousands of years of investigation, it is necessarily correct? By no means. Time has effected for the Oriental philosophy that which has not been effected for the Western spiritual philosophy, simply for the want of time; it has perfected it as a system. The lapse of time has enabled the system to be evolved by the gradual but constant accretions of human thought, from generation to generation, until it has grown, from the first vague hope of the human soul for a life beyond the grave, to its present stupendous proportions. The processes of its growth can readily be seen and understood by a glance at the evolution of our own spiritistic philosophy within the memory of men now living. It is true that modern spiritism found a philosophy ready made to its hand in the writings of Emanuel Swedenborg. His descriptions of the spirit-world were in the main confirmed by the earlier mediums who were acquainted with his writings. His was essentially a material heaven. "As on earth, so in heaven," was his highest conception of the beauties and glories of the land of "spirits of just men made perfect." But he believed in hell, and he found one. He was inimical to certain Christian sects, and he found that all who belonged to those sects were condemned to everlasting punishment. When modern spiritism became a belief, it found its most enthusiastic followers among those who were outside of the pale of the Church, those who were in revolt against the asceticism of the Puritan belief and practices, those who refused to believe that a God of love and mercy would condemn any portion of his creatures to everlasting fire. They found in the Rochester knockings the first evidence which appealed to their senses of a life beyond the tomb; and they consulted their mediums with perfect confidence in their ability correctly to

portray the condition of the denizens of the land of spirits. They learned from those oracles that their preconceived notions of divine justice were eminently correct, that there was no such place as hell, and that all alike shared in the boon of immortality; and, by a series of progressive steps, through seven or eight concentric spheres, all at last reached the highest state of divine felicity. They found that Swedenborg was right in the main, but was a little incorrect in his information concerning hell. It would be tedious, as well as superfluous, to enumerate the steps by which the philosophy of modern spiritism has advanced from the crude notions of the earlier writers to its present status. Every intelligent reader will recognize the wide difference between the rhapsodic hodge-podge of Andrew Jackson Davis and the calm philosophy of Judge Edmonds, and will not fail to note how completely the latter is now superseded by modern writers, who are gradually engrafting upon the indigenous stem the most luxurious branches of the Oriental tree. What their philosophy will be in coming years can be conjectured only by those who observe what evolution has done for the Oriental philosophy during the thousands of years of its existence.

The process of this evolution is easy to understand. The earlier mediums adopted the doctrines of Swedenborg, with certain amendments which seemed to them to be more in accord with reason and Divine justice. Those who followed, in turn adopted the main ideas of their predecessors, with amendments of their own. Each writer in succession amended the work of his predecessors in those respects in which it seemed to him to be imperfect, and each one had authority from the spirit-world which sanctioned the amendment. And thus the system grows in magnitude and perfection, and will continue to grow as long as men believe themselves to be inspired by extramundane intelligences.

Now, the noteworthy facts connected with this evolutionary process are, first, that all believe that they obtain their authority for every statement of fact and every new idea direct from the spirits of the dead; and secondly, that every



man who evolves a new idea, or is possessed of an old one, can easily have it confirmed by consulting a spirit medium, providing the proper suggestion is made to said medium. And this is true of all classes and ranks of mediums, from the common table-tipper to the Oriental ecstatic. If the medium is possessed of ideas of his own, and no outside suggestion is made, he will obtain information from the spirit world in exact accordance with his ideas. The same is true of all trance-seers, by whatever means the trance is brought about. Thus, Cahagnet, the French mesmerist, who devoted his life to mesmerizing subjects for the sole purpose of ascertaining what was going on in heaven, once mesmerized a French peasant, and directed him to visit the abode of the blest. This he promptly did, and reported that he saw a great white throne, surrounded by a great throng of people, all dressed in the most gorgeous apparel. On the throne was seated a man who was much larger than any of the rest, and who was further distinguished by the superior cut, make, fit, and material of his clothes. The peasant was sure that he had seen the Almighty, and so reported. It is obvious that he had simply seen a vision representing a peasant's idea of heaven. Cahagnet assured him that he must be mistaken, and quoted Bible authority to show that God himself has said, "There shall no man see me, and live." This was convincing to the simple-minded peasant, and Cahagnet advised him, the next time he was entranced, to ascertain if it was not a conclave of leading spirits that he saw, who were assembled for some purpose connected with the internal economy of heaven. Accordingly, he made inquiries the next time he was entranced, and ascertained that Cahagnet was right. It is clear that Cahagnet did not understand the law of suggestion, or his book would never have been written. It is scarcely necessary to remark that his book obtained a wide circulation, was translated into several languages, and constituted a standard mesmeric text-book for many years.

I have said that the same law of suggestion governs all trance-seers. This is obviously true. If it is a law, it is

universal in its application. Yet Orientalists tell us that their visions are veridical, "because," they say, "they are objective visions." This, of course, is merely begging the question. They hold that the visions and other communications obtained by Western spiritists are mere "subjective hallucinations." It is noteworthy that the distinction which they make between the two kinds of visions is this: those visions which accord with their views are "objective;" those which do not are "subjective." It is a very easy and comforting distinction, but it forcibly reminds one of the old definition of orthodoxy as distinguished from heterodoxy: "Orthodoxy is my doxy, and heterodoxy is your doxy." The Oriental adepts claim that they have learned much more of the laws of nature than is dreamed of in Occidental philosophy. Doubtless they have, if half the stories we hear of them are true. They have learned to produce phenomena which far transcend anything done by our spirit mediums. Moreover, they have learned the true source of the power, and they do not ascribe it to spirits of the dead. Said one of them, in my hearing: "I have often been asked the question, 'What is an adept?' An adept is a spirit medium who knows that the power to produce his phenomena resides within himself, and who possesses the intelligence and power to control and direct it." This is the exact truth in a nutshell. But because the adepts have acquired the knowledge of the laws which govern the production of phenomena, and are able to apply them, it does not follow that they are able to set any law of nature at defiance, or that they can claim exemption from the operation of a universal law of our existence. We find in the Western world that the law of suggestion controls all subjective phenomena, of whatever name or nature, and we are slow to believe that Eastern people are exempt from the operations of the same law. If they are, the burden of proof rests upon them to demonstrate it. Thus far it has not been demonstrated.

The literature of mysticism of all ages of the world and of all nations is full of accounts of the visions of ecstasies. The



one noteworthy fact that is observable in all is that each one sees and hears that which he expects to see or hear. The details may be unexpected, and the whole may transcend his objective conceptions, but none controvert their preconceived ideas. Catholic ecstasies will see Catholic visions, and Protestants will see Protestant visions. In short, whatever may be the belief or the philosophy of the ecstatic, confirmation of that belief will be found in his visions of, or his communications from, the other world. The history of the Catholic Church abounds in accounts of wonderful visions seen by nuns and other religious devotees of that faith. One noteworthy fact constantly reappears in that connection, which is, that they nearly always become entranced after long contemplation of the image of the Saviour or of the Virgin Mary. This fact is interesting from a purely scientific standpoint. The physical attitude which they assume in contemplation of the crucifix is the one most conducive to the induction of the hypnotic condition. The significance of this observation will be at once apparent when we remember that Dr. Braid demonstrated that fixed gazing upon an object held in such a position as to cause the eyes to be strained upward is the easiest way to induce the hypnotic condition. The attitude, both physical and mental, of prayer, is therefore the one most favorable to the induction of the hypnotic or trance condition on the one hand, and, on the other, to the production of the visions which accord with the faith and expectancy of the individual.

The fact that the physical attitude assumed in prayer has a tendency to induce the subjective condition, will account for many of the well-recognized effects of earnest supplication of Divine favor. That calm tranquillity of mind which follows the prayer of faith may be attributed, in part, at least, to the physical condition resulting from partial hypnosis. The objective faculties are held in abeyance, the nerves are tranquillized, and that part of "God in us" holds communion and is harmonized with its Divine source. Thus it is that long and earnest prayer for the restoration of health

is often followed by marvellous results, especially when it is inspired by perfect faith in the promises of the Master. The fact that faith constitutes a strong suggestion to the subjective mind, which in turn controls the condition of the body, does not militate against the idea of Divine agency in the result. It is the Divine essence within us which produces the effect, and it operates in strict accordance with Divine law. It confirms and explains that which Christ taught so earnestly and so persistently, namely, that we must have faith, or our prayers will avail nothing. That he understood the principle involved, goes without saying; but it was not yet time to give it to the world, for the world was not prepared to receive it. "I have many things to say unto you, but ye cannot bear them now," were his words, uttered during his last interview with his disciples previous to his crucifixion. His was the "dispensation of faith." The promised "dispensation of knowledge" has not yet been inaugurated; when it is, the wisdom which he taught will be better understood, for it will then be known that the doctrines which he enunciated regarding his power over disease, and the conditions of immortality, were but statements in strict accordance with scientific facts.

#### OBSESSION.

Webster defines "obsession" as "the state of a person vexed or besieged by an evil spirit, antecedent to possession." The latter term he defines as "the state of being possessed, as by an evil spirit," etc. Allan Kardec employs obsession as a generic term, to include *simple obsession*, which accords with Webster's definition of the term; *fascination*, which is "an illusion produced by direct action on the medium's thought," paralyzing his judgment; and *subjugation*, which completely paralyzes the will, and causes the medium to act in spite of himself. For our purpose these fine distinctions are immaterial, as they merely represent different stages or degrees of intensity of the same phenomenon. The theory of obsession is a modernizing of the old idea of being possessed of a devil, or devils, as the



case might be. It consists in being dominated, to a greater or less extent, by the idea that the person is besieged or controlled by a foreign spirit, good or bad, angel or devil. It seems superfluous to remark that the same principles prevail in these cases as in all others where the idea of spirits has been suggested to the subjective mind. It matters not how the suggestion originated, the result is the same. In ancient times the idea prevailed that any one was liable at any time to be taken possession of by a devil. When that idea was in vogue it frequently happened that persons who easily entered the subjective condition found themselves possessed of one or more devils. In those times the profession of exorcist was very profitable. The priesthood generally monopolized the business, for the obvious reason that they were supposed to entertain a spirit of more or less antagonism to devils generally. Besides, devils were supposed to have a mortal fear of anything holy; they had an especial dread of the sight of a copy of the Scriptures, and of hearing the name of God pronounced. Accordingly it came to pass that, upon the command of the exorcist, the devil would often incontinently fly, leaving the patient in his normal condition. Sometimes, however, he would be more stubborn, and the patient would go into convulsions upon hearing the magic words pronounced; and then more severe measures would have to be adopted, such as employing more exorcists. But persistence was generally rewarded with success.

In later years devils have generally gone out of fashion, and their place is taken by bad spirits of dead men. And so it has come to pass that many spirit mediums are sorely afflicted with spirits, who pester them most outrageously. The exorcist is now replaced by the family doctor, who is generally scientific to the last degree, and accordingly endeavors to get rid of the spirit by means of physic or clysters. Recently, however, such cases have been treated successfully by means of hypnotism, which is the obvious remedy, in case the hypnotist realizes the power of suggestion.

It is obvious to those who have followed our argument thus far that the subjective mind of the person obsessed is dominated by the suggestion that it is a bad spirit or a devil, as the case may be; and that, acting upon that suggestion, it will personate the spirit or devil with the same extraordinary acumen that it would personate any other character suggested. And it will assume to be one, two, or seven devils or spirits, in accordance with the suggestion, and will exhibit as many different kinds and degrees of devilry as there are devils embraced in the suggestion.

Such cases are frequently characterized by the development of wonderful telepathic power; and this of course adds to the mystery and confirms his friends in the idea that the patient is controlled by an extramundane agency. But, while it adds to the mystery, it does not militate against the soundness of the explanation afforded by the laws of duality and suggestion. The ceremony of exorcism by the priests in ancient times constituted a most powerful suggestive command, which could not, and did not, fail in having the desired effect. There was an interval, however, between the days of priestly exorcism and the days of modern hypnotism, during which scepticism prevailed regarding the power of any one to exorcise an offending spirit, or to cure the patient by other than material remedies. Patients were then sent to insane asylums, only to increase their maladies. But in later years the power of hypnotic suggestion has become a recognized principle in therapeutics, and little trouble is experienced in curing obsessed patients where the brain has not become diseased. The fact that the trouble is susceptible of cure by hypnotic suggestion points clearly to its mental origin, and precludes the possibility of its being attributable to supermundane causes.

#### DUAL PERSONALITY.

Cognate in some of its essential characteristics to the phenomenon of obsession is that of *dual personality*; and although it has nothing to do with the question of spiritism, it may as well be noted here as elsewhere. By this term is



not meant the duality of mental organization which pertains to every human being, but it refers to a specific phenomenon which has received that name from recent scientific observers. It is characterized by a complete loss of knowledge of personal identity. The patient assumes a new name, a new personality, and a new character, the last being often in marked contrast to the normal one in every essential particular. The old personality is sometimes completely forgotten, and sometimes it is remembered only as a person whom the patient has once known. In some instances the two personalities alternate at somewhat irregular intervals. In others, the phenomenon occurs only once in a lifetime. In others, several different personalities will be assumed at different times. In all these cases certain characteristics constantly reappear, the most notable appearing in the fact that the new personality is always consistent with itself; that is, it is always the same, whenever it reappears. Its moral characteristics are sometimes in marked contrast to the lifelong character developed in the normal state, but it never varies from one time to another. If a dozen different personalities should be assumed at different times, each would always be consistent with itself. The incidents occurring during the continuance of one interval of the abnormal personality will always be remembered whenever the same personality reappears, so that the existence of the new personality, when it reappears with frequency, is practically continuous; that is, the intervals of normal consciousness do not seem to be remembered. The normal personality, however, never remembers aught of what occurred during the abnormal interval. As before remarked, the abnormal personality sometimes remembers the existence of the normal one, but always as that of a third person, upon whom it often looks, and of whom it sometimes speaks, with pitying contempt. It generally happens, in case two or more abnormal personalities are assumed, that each remembers all the other abnormal characters, but regards them as third persons having no connection whatever with itself.

One of the most remarkable cases which have been reported in the United States was that of one Ansel Bourne, a Baptist clergyman, who suddenly disappeared from his home in Rhode Island a few years ago. Every effort was made to find him, but without avail. At the end of two months he returned to his home, after an experience of the strangest character. It appears, from an investigation conducted in the most careful and painstaking manner, in behalf of the London Society for Psychical Research, that Mr. Bourne lost normal consciousness soon after leaving home, and wandered around in several different towns and cities, finally reaching Norristown, Pa., where he rented a store, stocked it with small wares, and carried it on successfully for a period of six weeks, under the name of A. J. Brown. He appeared to the citizens of Norristown as a normal person, conducting his business properly, contracting no unnecessary debts, and always paying promptly. At the end of six weeks of a mercantile career he suddenly regained his normal consciousness, and remembered nothing whatever of his abnormal experience. The article in the Proceedings of the Society for Psychical Research, written by Richard Hodgson, LL.D., exhibits exhaustive research in the investigation of this case, and its entire verity cannot be doubted. It appears that Mr. Bourne had once, in early life, had a remarkable experience, which shows a tendency to abnormal psychic conditions; but nothing was developed which throws any light upon any specific cause for the particular phase of his later experience. He had never before engaged in trade, nor had he had any taste for such a life, and nothing could be remembered which could explain why it was that he assumed the name of A. J. Brown. It is stated, however, that he had once been hypnotized, when young, and made to perform many amusing antics on the stage; but no recollection was had that the name of A. J. Brown had been suggested to him at the time. It is extremely probable, however, that that name *was* suggested to him at that time, and that his subjective mind retained the memory of the



name, and that the impression lasted all those years, only to reappear when he again went into a hypnotic trance. This is only a conjecture, however; but it has been shown in a previous chapter how the subjective mind of a young lady retained the impression of its identity with a certain fictitious character, which she had once assumed in a play, and with which it again identified itself in obedience to her suggestion, made when she was in the normal condition.

Again, it is a common stage experiment in hypnotism to suggest some name to the subject, and some character in which he is made to act, that of a merchant being not uncommon. When we remember how lasting are such impressions upon the subjective mind, and how prone they are to reappear at any subsequent time when the same conditions exist, we are prepared to believe that such a suggestion, made in early life, would be an ample explanation of the subsequent event. The fact that the suggestion, whatever it was and by whomsoever it was made, was made while the subject was in the hypnotic condition, and could not, therefore, be remembered objectively, explains why it is that in few, if any, of such cases can any clew be obtained as to the origin of the suggestion, or any reason assigned for the assumption of any particular personality.

The dual character of the persons thus afflicted constitutes the most indubitable evidence of the duality of man's mental organism, and it is beginning to be so recognized by European scientific observers. Some of them say, however, "If this is evidence of duality of mind, what shall we say of those who exhibit a triple personality? Is that an evidence of a trinity of mind?" The question is pertinent, and is easily answered. It is obvious that the persons exhibiting the phenomenon are in a hypnotic trance, and are, therefore, governed by the laws pertaining to hypnotism. They have an objective mind, which is the controlling power in the normal condition. In the hypnotic state the normal, or objective, faculties are in abeyance, and the person is amenable to control by the power of sugges-

tion. Whatever name or character is then suggested is at once assumed by the subject. The suggestion may be oral, and proceed from another; or it may be an auto-suggestion, arising from something suggested in a previous hypnotization, or from some forgotten circumstance. Be that as it may, the suggested character is assumed and carried out with all the deductive logical exactitude characteristic of subjective reasoning. This is a well-known result of a common hypnotic experiment. It is also well known that the subject can be made to assume any number of characters by the same process. It is a common stage experiment to cause a versatile subject, who is easily controlled, to assume a dozen different characters in the course of an evening's performance. It is obvious, therefore, that persons who are afflicted with a second personality, which occasionally takes possession of them, are also liable to assume a third, or, indeed, any number of names and characters, if anything happens to suggest them. In fact, the power of suggestion over the subjective mind, in the line of multiplication of characters, is practically unlimited. It is not a multiplication of personalities, however, nor an evidence of a triple or a quadruple personality, but merely an exhibition of the power of the second, or subjective, personality of man to assume, in obedience to the law of suggestion, any number of real or imaginary characters. The same power is exhibited by the subjective personality of a spirit medium when it assumes the names and characters of any number of spirits of the dead, whose names are suggested.

The specific character of the mental operations of persons in whom the second personality is abnormally developed has not been recorded, so far as we are aware. It will be found, however, when observations are made in that direction, that they have practically no capacity for reasoning by the inductive process when under the control of the second personality. This will certainly be the case if the hypnosis is perfect. Otherwise it might be modified by the synchronous action of the objective mind. It is hoped



that future observers will direct their attention to this question, to the end that a series of facts may be collated which shall assist in determining the direction and extent, as well as the exact limitations, of subjective mental power. When that is accomplished, the first great step will have been taken in bringing psychology within the domain of the exact sciences.



## CHAPTER XIX.

## THE PHYSICAL PHENOMENA OF SPIRITISM.

The Intelligence manifested. — It is a Human Intelligence. — Inherent Probabilities. — Conditions requisite. — The Best Conditions. — A Living Organism necessary — The Laws of Telepathy and Suggestion prevail. — Slate-Writing. — A Wonderful Slate-Writing Séance. — Telepathic and Psycho-Physical Power displayed in Perfection. — Demonstration of its Mundane Origin. — An Unexpected Phenomenon. — Summary of Results. — Syllogism. — General Conclusions. — Spiritistic Phenomena do not constitute Valid Evidence of a Life beyond the Grave. — An Argument for Immortality.

THE physical phenomena of spiritism are in more senses than one the most interesting of all the manifestations of subjective power. They require, however, but a brief treatment at our hands, for the reason that the primary object of this book is to deal with the mental powers and attributes of mankind in their relations to psychic phenomena. No attempt, therefore, will be made to prove that the alleged physical phenomena of so-called spiritism are veridical or otherwise. It would be a work of supererogation to attempt to add force or volume to the already overwhelming array of testimony going to show the wonderful physical power often displayed in connection with psychic phenomena. For our purposes it is not a matter of vital importance whether things can be made to levitate without physical contact or not. It will be assumed, therefore, that all statements made by respectable witnesses in regard to the occurrence of physical phenomena are true. We do