

## Chapter 17 — Dissociation and Double Personality

*of The Mind at Mischief:  
Tricks and Deceptions of the Subconscious and How to Cope with Them*  
(1929)

by  
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### Sources for Chapter 17, in the order in which they first appear

- (1) William S. Sadler, M.D., F.A.C.S., *The Truth About Spiritualism* (Chicago: A. C. McClurg & Co., 1923)
- (2) Edmund S. Conklin, *Principles of Abnormal Psychology* (New York: Henry Holt and Company, 1927)
- (3) Paul Bousfield, M.R.C.S., L.R.C.P., *The Omnipotent Self: A Study in Self-Deception and Self-Cure* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1923)

[Note: Sadler probably used the American edition, published by E. P. Dutton & Company, New York, in 1923.]

- (4) Wilfred Lay, Ph.D., *Man's Unconscious Spirit: The Psychoanalysis of Spiritism* (New York: Dodd, Mead and Company, 1921)
- (5) Pierre Janet, Ph.D., M.D., *The Major Symptoms of Hysteria* (New York: The Macmillan Company, 1907 and 1920)
- (6) Rev. Samuel McComb, *The Future Life in the Light of Modern Inquiry* (New York: Dodd, Mead and Company, 1919)

## Key

- (a) **Green** indicates where a source author (other than Sadler) first appears, or where he/she reappears.
- (b) **Magenta** indicates an earlier Sadler book.
- (c) **Yellow** highlights most parallelisms.
- (d) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (e) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates either: (1) an obvious error on Sadler's part, brought about, in most cases, by miscopying or misinterpreting his source, or (2) Sadler's use of an earlier text of his that contained time-bound information which he didn't revise when presenting it in *The Mind at Mischief*, resulting in a historical impossibility, or (3) Sadler's use of an earlier text of his which he revised in such a way as to contradict that earlier text.
- (i) **Gold** highlights key words or themes which will be discussed in the analysis of the chapter.

Matthew Block  
22 January 2013

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

11. DOUBLE PERSONALITY (*The Truth About Spiritualism* 142)

[contd] Double, or multiple personality (for sometimes there are more than two) is one of the most interesting psychic phenomena to be described in modern times.

That an individual may actually possess a dual psychic nature, may actually be one person one day and another the following, and still a third a few days subsequently, is a fact now well established in the study of abnormal psychology (*TTAS* 142-43).

[contd] Interesting as it would be further to go into this question here, space will not permit, and we can only touch upon it as illustration of the manner in which some sorts of psychic phenomena may be adequately explained (*TTAS* 143).

[contd] In cases of double personality, individuals may wander off and be under the guidance of the subordinate personality, and then return, after days or weeks, not knowing where they have been or what has transpired.

Under the influence of one personality, a girl will go into the woods and gather garter snakes and bring them home in boxes addressed to her other personality, just to witness the consternation of the other individual when the wriggling reptiles crawled out of the box when it was opened.

## XVII — DISSOCIATION AND DOUBLE PERSONALITY

17:0.1 DOUBLE or multiple personality (for sometimes there are more than two) is one of the most interesting psychic phenomena of modern times.

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## SOURCE

One personality is afraid of snakes, the other is not;

again one personality may be able to write shorthand, the other cannot; one may speak French fluently, while the other knows not a word of the language.

Those are but a few illustrations to show how one personality may know absolutely nothing of what the other personality, dwelling in the same mind, may say or do (*TTAS* 143).

[See 17:1.5.]

## IX: MULTIPLE PERSONALITY (Conklin 178)

[T]he notion is abroad that multiple personality is a very common form of mental disturbance. The reverse is the truth. It is very uncommon.

## 17: THE MIND AT MISCHIEF

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These are but a few illustrations of how one personality may know absolutely nothing of what the other personality, dwelling in the same mind, may say or do.

## HYSTERICAL FUGUES

17:1.1 We should not overlook the fact that most cases of transient amnesia, loss of memory, wandering away from home, etc., are not exhibitions of double or multiple personality, but rather belong to the group of *hysterical fugues*. They are but transient dissociations, psychic mix-ups, which cause people to wander off and do these strange things. However, in this connection we must remember that many people know about this psychic state, and when they go off on some wild and disgraceful escapade they are wont to fall back on the idea of these transient fugues as an alibi.

17:1.2 While a great many cases of double personality have come to notice in this country and Europe,

multiple personality is very rare.

A few years ago competent authors were saying that probably not more than twenty-five authentic cases were known to science. Since then others have been brought to light, yet it is doubtless quite safe to say even now that not more than **fifty authentic cases** are known to science (C 178).

There is a very misleading phenomenon of child life, perhaps more common among girls than boys, about which very little is really known beyond the fact of its more or less frequent occurrence. This is the distinction between the child as others know it and the child which **“lives inside.”** This has been most admirably described by Una A. Hunt in her book entitled *Una Mary*, the latter name being the name she applied as a child to the little girl who lived inside herself (C 178).

Then again the **many-sided** self is sometimes confused with multiple personality (C 179).

[See 2:2.3.]

Up to the present time there are only **slightly over fifty cases of undoubted multiple personality** which have been reported in medical and psychologic literature.

17:1.3 Many of our cases of supposed double personality, especially in the younger individuals, are merely exhibitions of

the common pre-adolescent phenomenon of **“living on the inside.”**

These cases are very common and merely represent an exaggerated case of introspection, or better, perhaps, introversion.

Again we must not confuse with double personality the fact that some of us are **many-sided** in our inner character

and have a tendency to experience mood-swings—shifting violently from one temperamental mood to another.

17:1.4 A little more as to what is embraced in the term *personality*:

[contd] Most psychologists to-day think of the term *personality* as the most comprehensive applicable to the behavior of a single individual. It designates the sum total of the neuropsychic organization, and thus includes intelligence, instinct, sentiment, motor control, all sets or patterns or determining tendencies, all habits, all memories, all that which from within the organization is consciously or unconsciously governing or conditioning its behavior (C 179).

But amnesias, obsessions, compulsions, phobias, monoideic somnambulisms, polyideic somnambulisms, and fugues are not cases of multiple personality, although in so far as they are functional or psychoneurotic in nature they are allied to multiple personality and contribute much to the understanding of cases of multiple personality when such do occur (C 179-80).

In the fugue, however, as described in the chapter on hysteria, the individual is dominated by the desire to get away and while that desire may be thought as split off from the personality synthesis it is a very small portion of a personality to justify the application of the word personality (C 185).

In medical psychology the term is used to cover the sum-total of the neuropsychic organization.

It is therefore apparent that transient amnesias, somnambulisms, and hysterical fugues are not manifestations of double personality.

17:1.5 The outstanding characteristic of the hysterical fugue is the desire to run away.

It is a convenient arrangement on the part of the subconscious to enable its owner to get off the job and out of an unpleasant situation; just to pick up and move on, and then come back with an alibi—generally speaking, a truthful alibi—that he knows nothing about what happened after a certain date;

In the fugue [Janet] found an emotion or impulse dissociated and with it the memories for those events happening during the period of domination by the dissociated impulse (C 186).

in fact, such patients often do not have a very clear memory of what happened just preceding their leaving home.

17:1.6 In most cases the victims of fugue suffer from dissociation of impulses and emotions, with no memory of events happening during the period of amnesia;

and I think there is little doubt that the whole performance is a subtle and ingenious subconscious defense reaction to enable these neurotic individuals to flee from reality, and then subsequently to justify the desertion of duty by denying, and truthfully, all memory of everything connected with the escapade.

#### I: THE UNCONSCIOUS MIND (Bousfield 3)

Let us examine first the reasoning faculty of the unconscious mind (B 11).

17:1.7 We must remember that the subconscious, as shown in former chapters, is capable of fairly sound reasoning.

Its judgment is more or less logical and its procedure is all but uncanny.

A friend of mine once told me that he had spent several days in trying to work out a chess problem without success. One morning, he woke up with a picture in his mind of the exact moves that he must make. The problem had been solved in his sleep unconsciously, and with no recollection on waking of any conscious effort at reaching the solution (B 13).

That this is true is shown by the fact that when we go to sleep with many unsolved problems on our minds, we often wake up in the morning with these things solved, and solved wisely and efficiently.

There is certainly a process of reasoning which goes on in the depths of the subconscious.

SOURCE

Or again, let us examine our own personal likes and dislikes. Frequently one can assign no reason whatsoever for these. They may exist, in fact, against what we call our better judgment (B 16).

So-called intuition is, to a large extent, merely

[See 2:3.2.]

rapid unconscious reasoning, in which minute details are taken into consideration by the unconscious, and only the final opinion presented to consciousness (B 17).

\*Unconscious reasoning or intuition is found chiefly in those who have not been trained in subjects which induce and train logical conscious reasoning. It is not a prerogative of sex, but on the whole is found more amongst women, merely because of their method of training from childhood upwards (B 17, footnote).

[Compare C 185.]

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This subtle subconscious behavior is well illustrated also by the fact that we sometimes like or dislike people against our judgment.

In fact, what we call intuition is nothing more nor less than

the process of spontaneous association of ideas coupled with subconscious reasoning.

Probably the only reason that women appear to have more intuition than men is that they are less trained in logical reasoning and therefore depend more upon these spontaneous subconscious deductions.

17:1.8 A short time ago I came across a typical case of hysteric fugue, and it will be instructive—as illustrating the difference between fugue and double personality—if we give space to a rather full recital of the behavior of this fugue victim. The history of the case is as follows:

17:1.9 The patient is a man of thirty-six, very strong physically, and equally strong mentally. He has had a fine education, both classical and technical, and has been acting as consultant on industrial building problems.



He has done considerable writing and lecturing on these matters, and has a national reputation for knowledge along his particular lines. He has taught in a technical college; his tastes are quiet and intellectual. He is highminded and seems to like only the better things of life. Morally, he has always borne the finest of reputations. He has been brought up in the Catholic faith, and while not fanatical, has a deep religious experience. He has been happily married for seven years. During the last couple of years he has had a great deal of financial trouble, which has bothered and harassed him very much. He is not a good business man, as he is overgenerous, and is gullible in matters of investment.

17:1.10 This man came to Chicago in September to attend a business conference, bringing his wife with him; the wife planned to visit her home in an adjoining State, while her husband was to attend to his business affairs, later joining her where she was visiting, and they were to return home together. She went on to the home of her relatives and he left Chicago to visit three near-by towns.

17:1.11 Just one week later he telephoned his wife from one of these towns, saying he would be with her that night. The only peculiar feature up to this time was that his wife had not heard from him during the week, which was very unusual. It was his custom to write every day. On the day that he telephoned he said he would drive over to meet her. This he did, and his wife noticed nothing at all unusual in his actions except that he seemed frightfully fatigued and slept several hours after getting there, an unusual procedure for him.

17:1.12 He mentioned to his wife that a young woman associated with one of the plants he had visited, had ridden home with him. He said she had asked him if he was married. Nothing further happened until Christmas time, when this young woman began calling him up wherever she could reach him, declaring that he was married to her and that he must meet her at different places which she designated. He was working in and about Chicago at the time.

17:1.13 According to his story, he was completely bewildered by this onslaught, but thought she was either laboring under a delusion or trying to blackmail him. He told his wife about it, and she felt it was a serious matter and suggested that they see a lawyer at once, which they did. The husband insisted, and still does, that he knows nothing of this woman, in fact never saw her until the day she rode that short distance with him.

17:1.14 In January he entered upon new work and continued to ignore this woman. But as time passed her attacks became more violent and threatening, and his company put a detective on the case. She had threatened legal action and told him he would find the marriage records to substantiate her claims at a certain town in Indiana. The company, considering him a valuable man, and feeling that this affair was blackmail, sent an investigator to this town—and found such records.

17:1.15 On going back, date by date, in an effort to have him account for this period in September, he was utterly unable to explain where he had been after he left his wife. He remembers nothing. His firm, of course, discharged him. Nobody believed his story—except his wife. The other woman has done everything possible to harass him, torment him, and discredit him. She has gone to all his friends and relatives; has threatened criminal action, etc. Since he has found out that there is this blank space in his life and that there are such marriage records, he has gone to pieces and is overcome with the horror of the situation.

[Such an examination [into the events leading up to the fugue and into the condition of patients in the fugue] will usually reveal that the individual has had a history of nervous instability, of fatigue and of worry brought on a futile struggle to keep up in spite of a heartrending series of domestic, professional or commercial troubles (C 132).]

17:1.16 The summer preceding the affair he worked very hard during the extremely hot weather; was under great strain, as he was worried about financial matters; and as his wife was away on account of illness in her family, he was much alone. During that time he went to a certain factory every day for ten days and repeated so much of his work that the man in charge noticed the repetition and finally spoke to him about it. He then realized that he had no recollection of having been there on previous occasions. A doctor at the plant who examined him said he thought he had a temporary loss of memory due to the bursting of a small blood-vessel. He had frightful headaches and still has them. He has always been absentminded.

17:1.17 This is a typical case of hysteric fugue. It is not a case of double personality. It is indeed pathetic to contemplate an otherwise perfectly decent and well-meaning man wandering off absent-mindedly and entering into a bigamous marriage, while his trusting wife waited at home for his return; and then to have him come back to his family without the slightest memory of what he had done during this period of ten days' lapse of memory—this hysteric period of partial dissociation or fugue.

### **DISSOCIATION AS RELATED TO SPIRITISM**

17:2.1 It is evident that a mild double personality—an incipient attack of this disorder—would furnish the ideal mental mechanics for the making of a high-class **medium**. If we could conceive that all the conditions were present for the manifestation of double personality, but that there remained some deep subconscious connection between these personalities, so that one could communicate with the other after some sort of psychic clandestine fashion, then we should have the stage ideally set for the self-deception of the medium herself, to begin with, as well as for the magnificent deception of those who would seek to investigate such a phenomenon by ordinary methods of observation.

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

11. DOUBLE PERSONALITY (*The Truth About Spiritualism* 142)

[contd from 17:0.2] It is my opinion that about seventy-five per cent of our commonplace spiritistic manifestations are frauds—conscious, deliberate, commercial frauds, and that about twenty-five per cent belong to the order which we are describing at this time, and include the possible cases of actual spiritual or supernatural phenomena, which I, it will be observed, all the way along, accept as possible, though I have never personally come in contact with but one or two cases that could lay even remote claim to falling into this last named group (*TTAS* 143-44).

[See 2:4.2, 22:11.5.]

17:2.2 It is my opinion that about 75 per cent. of commonplace spiritistic manifestations are frauds—conscious, deliberate, commercial frauds—and that about 25 per cent. belong to the order described in this chapter, and include the possible cases of actual spiritual or supernatural phenomena which, it will be observed all the way along, I admit may exist, tho I have personally come in contact with but one or two cases that could lay even remote claim to falling into this last-named group.\* [\*See Appendix.]

17:2.3 Thus it will be seen that it is indeed difficult to draw the line between the sphere of mediumship or clairvoyance—where detached complexes, double personality, etc., would act in a sane person to produce these queer psychic phenomena—and those cases in which the mental equilibrium has been upset to the point where we would be justified in diagnosing insanity. In other words, it is difficult, as we start down the incline of abnormal psychology, to know where clairvoyance ends and insanity begins. How preposterous, then, to form the habit of getting one's inspiration and life-guidance from such abnormal fountains of pseudo-wisdom!

## SOURCE

[contd] What a calamity that the uncertain cerebrations of such abnormal minds should come to be regarded by such a large number of people as constituting information from a supernatural source, and wisdom of Divine origin; or that these ebullitions of automatic, psychic origin in the human mind,

should come to be regarded by tens of thousands of persons as communications from the discarnate spirits of departed friends and relatives.

The time has certainly come to apply common sense methods of reasoning to our investigations of psychic phenomena, and to apply rigid, sober-minded, scientific tests to all men and women who claim to be channels of either supernatural communication, or mediums through whom disembodied spirits manifest themselves to living men and women (*TTAS* 144).

There can be no doubt that the minds of many so-called mediums are striking illustrations of that dissociation among groups of conscious mental processes—they verge on actual hysteria and double personality (*TTAS* 127).

[This splitting of the patient's consciousness into two parts, one of which talks to the other, is a frequent phenomenon in every asylum (Hart 55).]

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The time has certainly come to apply common-sense methods of reasoning to our investigation of psychic phenomena, and to apply rigid, sober-minded, scientific tests to all men and women who claim to be channels through which disembodied spirits manifest themselves to the living.

17:2.4 Undoubtedly, much of the psychology of mediums is explainable, not only on the hypothesis of hysteric dissociation, but also on the ground that many of them closely approach double personality—

at least so far as mental complexes are involved in the production of the peculiar psychic phenomena having to do with their hearing spirit voices and seeing materialized spirit forms.

17:2.5 I have a patient who is very much disturbed in his psychic life by what he terms "a part of his mind constantly talking to the rest of him." He is not of the hysterical or neurotic order. He is a hard-working individual, whose family history is quite free from evidences of insanity or other serious mental disorders.

SOURCE

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[Compare 22:11.5.]

A careful study of this man leads one into the belief that he is the victim of systematized dissociation—a dissociation which has been carried so far, and is so consistently sustained, that it amounts, in a limited way, to a double personality. I have had him under observation for a number of years. He does not seem to grow either better or worse. He has had neither the time nor the inclination to attempt a thoroughgoing course of treatment to correct his dissociation. It should be noted here that when he first came to consult me he had these voices definitely linked up in his mind with spiritistic phenomena, and it is very interesting to record that under painstaking instruction he not only continues to keep away from the séance room, but that these voices which speak to him have come almost entirely to represent themselves as personalities other than discarnate spirits. Slowly but surely the process of training which he has undergone is changing the philosophic background and the theologic basis of both the personality and content of the messages delivered by his “inner voices.”

17:2.6 I have not the slightest doubt that, had he not fallen into medical hands, this man would have turned out to be a high-class and successful medium. As it is, he is quite disposed to accept the explanation which we have so persistently reiterated, namely, that his peculiar psychic phenomena are entirely due to complex dissociation.

Of course, economically considered, it seems a pity that I should have spoiled such a good medium and deprived him of the easy affluence that would have been his portion had he been allowed to develop his psychic powers along spiritualistic lines; but, on the other hand, I console myself in the belief that I have thus indirectly been the means of saving many hundreds of unsophisticated mortals from further deception and delusion.

## COMMONPLACE DUAL PERSONALITY

### V: THE MECHANISMS (Lay 147)

#### §3. *Personality* (Lay 153)

But would not almost any one if studied with the greatest care, and with the sole aim of discovering at least two personalities in his mind-body, would not almost any one be found to have at least two such well-defined personalities “in him” if enough care were spent in the actual work of definition.

[Long ago St. Paul spoke of the law in his members opposed to the higher authority, and declared that the things he would do he did not, while what he would not do he sometimes did. There is no doubt that there are two natures in the curious personality of man.

17:3.1 When we get down to practical, every-day life, we are forced to the conclusion that

most of us carry around two or more personalities in our workaday psychology.

We are, at least many of us, in the situation of the apostle Paul, who had a constant fight going on in his mind, being unable to do the things which he wanted to do while all the time doing those things which he did not want to do.



## SOURCE

Everyone at times has the uncanny feeling that there is something within almost apart from himself, leading him in ways that he does not quite understand. Usually the leading is away from what is considered best in us (James J. Walsh, M.D., Ph.D., *Psychotherapy* [1912], p. 148).]

Every separate one of the “stepping stones of our dead selves,” the **layer after layer** of our lives that has sunk into oblivion can, if enough analytical research is devoted to it, be isolated out and be called a separate personality, so that each one of us has as many **personalities** in storage so to speak, as he has had **epochs** or **periods** or episodes in his past life.

A man lives his youth in England as a machinist, marries and has two children.

**His wife dies** and he leaves his children in England to be educated,

comes to **America** and becomes a travelling salesman, **marries** again and has more **children**, loses wife and children, goes to Australia and becomes a farmer.

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Perhaps it is on moral grounds and in connection with our sex fears that we most commonly detect these dual personalities, which exist alongside each other in the domain of the human mind.

17:3.2 In fact, we might come to consider that,

as our memory life is laid down, decade by decade and **layer after layer**, these separate layers, together with the sentiments and emotions of the preceding decades, constitute a series of **psychic personalities**

which coalesce and interlace themselves into a whole which is represented by a systematic personality, on the one hand, and a unified consciousness, on the other.

At least, it seems proper that the normal individual should regard his mental life as having existed in a number of **epochs** or definite **periods**.

For instance, suppose a German peasant to have married in the Fatherland and raised a number of children.

**His wife has died** and the children have been distributed among the relatives.

He has emigrated to **America**, where he has **married** another woman, raised another family of **children**,

learned a new trade and a new language.

This man certainly has lived a double life; in more ways than one has had a dual existence. The memories of these two families can well be understood to live alongside each other in the storehouse of memory, and yet they are diverse.

Likewise in fantasy and imagination, entirely separate lines of thought and reverie may be pursued; diverse complexes may be built up which, later on, may be utilized by the subconscious in the vagaries of the various neuroses and by the spirit medium as a source of obtaining spirit messages and hearing spirit voices, so that one section of the intellect will thus be able to communicate in a most mysterious and impressive manner with the other.

And so on, as many times as you want. Now in each place he has quite different environment and shows a different personality.

17:3.3 Suppose we imagine an individual having had half a dozen such lives on earth.

Further let us suppose that each one of his wives was of an entirely different sort—

His English wife was clinging and he was cruel. His American wife was self-assertive and cowed him into specious meekness.

one allowing him much personal liberty, another forcing him to lead the life of a henpecked husband.

His Australian wife was a butterfly and made him madly **jealous** (L 154-55).

Still others might have been natural-born flirts and have produced no end of **jealousy** in his mind.

But is he one person or  $X$  persons? And what is **his spirit**? A common quality running through his variegated life? Which shall we elect to perpetuity?

In the case of death, of which one of these lives would **his spirit be the counterpart**?

Which would he be if he returned to earth to rap on our bedsteads?

**Someone** has suggested that

## SOURCE

Possibly some of the dazedness reported by “spirits” newly arrived on the “other side”

is that of persons who are bewildered by the problem of finding out who they really are (L 155).

The medium is evidently an example of multiple personality, the elements of which come into view of the observers through the trance, through automatic writing, through crystal gazing and other ways.

It is obvious that the seance is a method very advantageous to the medium in which to allow now one and now another of the organization of tensions constituting the different secondary personalities to come out in external expression.

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possibly this sort of thing accounts for the dazed condition apparently manifested by many spirits newly arrived on the other side when they undertake to communicate with the world of their recent departure.

It is suggested that they may be more or less “bewildered by the problem of finding out who they really are.”

## DUAL PERSONALITY IN MEDIUMS

17:4.1 We are forced to the conclusion that

many of the honest mediums are examples of double or multiple personality in some phase or other.

In the case of multiple dissociation, the medium can well have a systematized, orderly group of complexes in the mind, which becomes the home of the various controls and guides under whose direction he seems to operate.

It is very evident that the method of conducting the modern séance lends itself very favorably to permitting the medium to be now under the control of one dissociated complex and now under the control of another.

In this way the numerous secondary complex personalities, which these nervously unstable individuals have allowed to be built up in their minds, function at the séance, as guides, controls, and discarnate spirits.

SOURCE

I consider the **contortions and other physical manifestations**

to be due partly to conventionalized dramatic “business,”

partly to the emotions abreacted by the medium (L 156).

The primary personality always has the best of reasons for repressing into the unconscious the material making up the secondary personalities. In the most of us this **repression** is almost completely successful, the exceptions being our **harmless compulsions, phobias, superstitions and other idiosyncrasies.**

But in the case of the **neurotic**, whose repression is unsuccessful, the material of the secondary personality breaks forth as the neurosis,

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17:4.2 As to the **physical contortions and other gymnastic maneuvers** in which mediums so constantly indulge, it is difficult to say what their true nature may be.

Undoubtedly much of this “horse play” is used first to divert attention from some of the tricks of the medium, in the case of those who are fraudulent,

while in the case of the true psychic performers it may merely represent the muscular contractions which are a part of hysteric manifestations;

and, too, the medium may discover that these things serve to attract attention and otherwise constitute good psychology in furthering the ends of the séance, so that he is tempted to exaggerate his natural tendencies in this direction.

17:4.3 The normal person is able effectually to **repress** into the subconscious the performances of his secondary complexes,

but the **neurotic** individual fails in his efforts directed to this end, and these secondary complexes intrude themselves into the stream of consciousness, in the one case, as the relatively **harmless conceptions, phobias, fears, and other silly idiosyncrasies** of the neurasthenic and psychasthenic individual;

while, in the case of those having a more substantial nervous system and better control, they sometimes become systematized, not as the vagaries of the neurotic,

## SOURCE

and in the **medium** it issues in his variegated **performances** (L 157).

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

12. SOMNAMBULISM (*The Truth About Spiritualism* 144)

[contd] Perhaps there is little difference between the performances of the sleep walker and the phenomena of the trance medium.

They are each in more or less of an unnatural and artificial state of mind, and are more or less automatically executing their various actions (*TTAS* 144-45).

IV: DOUBLE PERSONALITIES (**Janet** 66)

In this view things become somewhat clearer; the essential phenomenon that, in my opinion, is at the basis of these double existences, is a kind of *oscillation of mental activity*, which falls and rises suddenly.

These sudden changes, without sufficient transition, bring about two different states of activity: the one higher, with a particular exercise of all the senses and functions; the other lower, with a great reduction of all the cerebral functions.

## 17: THE MIND AT MISCHIEF

but as the mysterious voices and **performances** of the spirit **medium**.

## SOMNAMBULISM

17:5.1 Janet would have us believe that hysteria and somnambulism are not far apart.

Perhaps there is little difference between the performance of the sleep walker and the phenomena of the trance medium.

Each is in a more or less unnatural and artificial state of mind, and both are more or less automatically executing their various actions.

The authority just named says:

17:5.2 In this view things become somewhat clearer; the essential phenomenon that, in my opinion, is at the basis of these double existences, is a kind of oscillation of mental activity, which falls and rises suddenly.

These sudden changes, without sufficient transition, bring about two different states of activity; the one higher, with a particular exercise of all the senses and functions; the other lower, with a great reduction of all the cerebral functions.

## SOURCE

These two states separate from each other; they cease to be connected together, as with normal individuals, through gradations and remembrances.

They become isolated from each other, and form these two separate existences (J 92).

## 17: THE MIND AT MISCHIEF

These two states separate from each other; they cease to be connected together, as with normal individuals, through gradations and remembrances.

They become isolated from each other, and form these two separate existences.

17:5.3 When these alterations of behavior are very slight, we commonly speak of them as being simply moods of the individual—a temperamental fluctuation; thus much of this sort of behavior passes for every-day experience. It is only when a subordinate complex asserts a transient independence and begins to function as a separate entity that we take cognizance of it as a manifestation of double or multiple personality.

## V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

### 12. SOMNAMBULISM (*The Truth About Spiritualism* 144)

[contd from 17:5.1] In other cases, when these subordinate personalities or constellations of complexes start on a rampage they exceed the limits of a mere mental mood, although they fall short of carrying their insurrection to the point of an independent existence such as would be exemplified by trances, cataleptic hysteria, or spirit voices, and then such an individual experiences the vagaries of neurasthenia, brain fag, nervous exhaustion, psychasthenia, etc. (*TTAS* 145).

In other cases, when these subordinate personalities or constellations of complexes start on a rampage, they exceed the limits of a mere mood, altho they fall short of carrying their insurrection to the point of an independent existence such as would be exemplified by trances, cataleptic hysteria, or spirit voices; and then such an individual experiences that keen suffering which accompanies the vagaries of neurasthenia, brain fag, nervous exhaustion, psychasthenia, etc.

## SOURCE

[contd] We are all more or less familiar with the somnambulistic phenomena of the “sleep walker;” how he will automatically perform marvelously intricate pedestrian feats while oblivious to all surroundings, and utterly unconscious in his own mind of the things which he does as he goes forth on these extraordinary nocturnal strolls.

This common phenomenon is so well understood that attention only needs to be called to it to emphasize the fact that sleep walkers are unconscious of what they are doing and that they continue to do it exceedingly well as long as they are not aroused from their slumbers, or otherwise molested in their performance (*TTAS* 145).

[contd] Now, in the case of numerous phenomena connected with abnormal psychology in general and with mediumistic performances in particular, we have conditions that are in every way identical with, and analogous to, the sleep walker’s automatic performances.

In the case of the sleep walker, the subconscious mind is directing the legs—the feet are made to execute the mandates of the great unconscious—while in the case of automatic writing it is the hands that have fallen under the control of the subconscious centers.

In automatic talking the tongue and speaking centers of the mind are dominated by the unconscious.

In the case of hearing voices and seeing images of supposed spirits, we have the same general condition prevailing, only in these latter cases it is the sense of hearing and the sense of sight that have become in their turn the victims of subconscious domination—the subject of this outward projection of subconscious machinations (*TTAS* 146).

## 17: THE MIND AT MISCHIEF

17:5.4 We are all more or less familiar with the somnambulistic phenomena of the “sleep-walker”; how he automatically performs marvelously intricate pedestrian feats while oblivious to all surroundings, and utterly unconscious of the things he does on these nocturnal strolls.

I merely wish here to emphasize the fact that sleep-walkers are unconscious of what they are doing, and that they continue to do it exceedingly well as long as they are not aroused from their slumbers or molested in their performances.

17:5.5 Now, in the case of numerous phenomena connected with abnormal psychology in general and with mediumistic performances in particular, we have conditions that are identical with, or analogous to, the sleep-walker’s automatic performances.

In the case of the sleep-walker, the subconscious mind is directing the legs—the feet are made to execute the mandates of the great unconscious—while in the case of automatic writing it is the hands that have fallen under the control of the subconscious centers.

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## SOURCE

## 17: THE MIND AT MISCHIEF

17:5.6 In this way we come to see that these widely diverse phenomena are, after all, rooted in quite the same general principle as regards their ultimate psychological explanation, and that the sleep-walking of the somnambulist sheds light on the whole gamut of mediumistic performances, embracing automatic writing, automatic speaking, crystal gazing, and the rest.

## AN INTERESTING CASE

[contd] *An Interesting Case*. Not long ago Doctor Prince reported a case of dissociation, or multiple personality, which is very interesting when studied in the light of mediumship.

17:6.1 Dr. W. F. Prince has reported a case of dissociation, or multiple personality, which is very interesting when studied in the light of mediumship.

It should be borne in mind that in these cases of multiple personality the mind is sort of split up, or “fissured,” after the fashion of a tree with many branches which in turn are connected with numerous similar sub-branches (*TTAS* 146).

It should be borne in mind that in cases of multiple personality the mind is split up, or “fissured,” after the fashion of a tree with many branches which in turn are connected with numerous sub-branches.

## IX: SPECIMENS OF THE EVIDENCE SUPPLIED BY PSYCHICAL RESEARCH (McComb 166)

THE AMAZING STORY OF DORIS FISHER (McComb 179)

In the case of multiple personality, as a rule,



The simile of the branches of a tree fails in that these “persons” are not on a par, for one, known as the *primary personality*, is what is left of the original total mentality, with what might be called rights of restoration; while the others, denominated *secondary* personalities, are in a sense parasitical interlopers, brought by some shock or strain to a predisposed individual.

Let it be distinctly understood that these are not *moods*, or *fancies*, but *real mental entities*, which science no longer questions (McC 180).

There are really several distinct consciousnesses which irregularly take turns in being in evidence.

To the uninitiated spectator there indeed appear to be strange and extreme changes of mood and behaviour, accompanied by a “play-acting” ability to alter the voice, facial expression, etc., to suit, and a disregard for truth evidenced by contradicting stories and claims.

But it is a fact that each personality has a different consciousness, will, memory, range of ideas and tastes, and a different set of bodily reactions in the form of individual facial and vocal expression and individual peculiarities of sensation, hearing, vision, etc. (McC 180-81).

there is a *primary personality* which represents the original mental life, or stream of consciousness,

to which the others must gradually be united or fused.

These multiple personalities, it must be clearly understood, are not *moods* or temperamental *fancies* of the individual, but *real, mental, working, unit-thinking entities*.

<sup>17:6.2</sup> There are really several distinct consciousnesses which irregularly take turns in being in evidence.

To the uninitiated spectator there indeed appear to be strange and extreme changes of mood and behavior, accompanied by a “play-acting” ability to alter the voice, facial expression, etc., to suit, and a disregard for truth evidenced by contradicting stories and claims.

But it is a fact that each personality has a different consciousness, will-memory, range of ideas and tastes, and a different set of bodily reactions in the form of individual facial and vocal expression and individual peculiarities of sensation, hearing, vision, etc.

SOURCE

17: THE MIND AT MISCHIEF

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

12. SOMNAMBULISM (*The Truth About Spiritualism* 144)

[contd from 17:6.1] This interesting individual was Doris Fisher, who have five personalities including the primary one.

Before the death of her mother she had at least two or three personalities, the uncertainty being due to the fact that she claimed one of her personalities was a spirit.

Here we have scientific proof of the psychic origin of spirit entities in the human intellect. Here is a case which directly proves the psychic origin of much that appears in the performances of modern spirit mediumship (*TTAS* 146-47).

IX: SPECIMENS OF THE EVIDENCE SUPPLIED BY PSYCHICAL RESEARCH (*McComb* 166)

THE AMAZING STORY OF DORIS FISHER (*McComb* 179)

These were the primary personality afterwards known as the Real Doris, and the secondary personality, who came to be called "Margaret."

By turns during the day these came "out" and conducted affairs.

17:6.3 An interesting individual was Doris Fisher, who had five personalities including the primary one.

Before the death of her mother she had at least two or three personalities, the uncertainty being due to the fact that *she claimed one of her personalities was a spirit.*

Here is a case which directly proves the psychic origin of much that appears in the performances of modern spirit mediumship.

Further describing this case, **Doctor Prince** says:

17:6.4 These were the primary personality afterwards known as the Real Doris, and the secondary personality, who came to be called "Margaret."

By turns during the day these came "out" and conducted affairs.

SOURCE

But "Margaret" had the advantage that when she was subliminal or "in" she was co-conscious, so that when she came "out" with a snap of the neck, she knew just what to do or say in order to carry things along smoothly, while poor "Real Doris" was unconscious when "in" and if suddenly summoned into consciousness by the disappearance of "Margaret" often had to "fish," to "mark time," and to employ devices to orient herself, making blunders at that and incurring blame for her supposed wilfulness or falsity.

"Margaret" never developed beyond the mentality of a very sagacious child of ten.

So that in the last year of the mother's life, she was used to seeing her daughter at times behaving after the fashion of a young lady of seventeen and at other times like a romping child given to dolls and sports, always fond yet at times obedient and at other times roguishly heedless, now showing a comprehension suitable to her age, but again betraying an almost infantile belief in fairies and in the advent of babies in a doctor's satchel (McC 181-82).

[contd] The case, complicated

by a fourth personality at the shock of the mother's death, and by a fifth a year later, was taken in hand in 1911

and by stages in a treatment of three and a half years, during which Dr. W. F. Prince never was absent twenty-four consecutive hours, was restored to normality.

17: THE MIND AT MISCHIEF

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17:6.5 This case, complicated by a third or "spirit" personality,

by a fourth personality acquired at the shock of the mother's death, and by a fifth a year later, was taken in hand in 1911,

and by stages, through a course of treatment of three and a half years, was finally restored to normality.

## SOURCE

One thing more. Not only was a daily diary of the progress of the case kept during the three and a half years, but a large number of facts and incidents, gathered from the conversations of the several personalities, were set down.

So that there was a written record of many facts utterly unknown to the reconstructed Doris, since none of the memories of "Margaret," who consumed what would amount to several years of her life, ever have emerged in her consciousness.

Doris was adopted by Dr. and Mrs. Prince and still has her home with them (McC 182-83).

## 17: THE MIND AT MISCHIEF

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Doris was adopted by Doctor and Mrs. Prince, and still makes her home with them.

## TREATMENT OF MULTIPLE PERSONALITY

17:7.1 The cure of this disorder could hardly be undertaken by the layman. Aside from the milder and more common phases, as exhibited in the transient lapses of consciousness associated with hysterical seizures, these psychic difficulties call for the most expert attention of experienced medical psychologists.

17:7.2 The treatment, of course, consists in thoroughly explaining to the victims of this disorder the nature of their ailment and enlisting their hearty cooperation in an effort to improve the psychic tension and emotional reaction.

XI: MULTIPLE PERSONALITY  
(Conklin 178)

The cure of multiple personality is to a considerable extent proof of the correctness of the interpretations offered. Again the best description immediately available of the progress of such a cure is to be found in the work of Morton Prince. He proceeded systematically to bring about a resynthesis of the fractured personality primarily through hypnosis (C 188).

This is the one psychologic difficulty in which hypnotism,

wisely utilized, may be of real benefit, especially in the matter of perfecting the diagnosis, isolating the dominant personality, and in the hands of an experienced practitioner may be of some help in the treatment.