

tion of previous replies, a high percentage of minus originals, of pure color and kinesthetic replies. The combination of replies shows evidence of marked confabulation, as previously indicated in the first test, with generally greater sweep of imagination, of affect responses, and of kinesthetic responses. Of special interest is the receptive attitude towards replies previously rejected or disturbing—the color red, previously seen as "blood," now becomes "music"; the part of the picture rejected as crawly or disgusting now becomes pleasing and indicative of strength; another rejected portion is now combined into a whole response in the form of growth, fruition.

Through all, nevertheless, as in the previous test, anxious elements are indicated—shadows closing in, the struggle of bodies devouring each other, a tormented and diseased human being, and the like. The previous evidence of strong sex conflicts with strong sex initiative and the ensuing revolt are abstracted in the form of growth, disease, destruction, and the general struggle of mankind. What one sees in the trance state amounts to a type of undisciplined receptivity to impressions, a wild affect on the receptive side. This is seen in the marked dilation of the color and kinesthetic responses with a wild acceptance of certain phases of experience previously fought. This may be a basic psychologic element, as observed in this test of the trance.

Since it was difficult to note the replies because of voice changes, the patient was asked at the termination of the trance what she meant by certain replies. The entire facial movement gave evidence that she was just about to answer when she gave a slight sudden start and said she remembers nothing that occurs during a trance.

It seems to me that the replies are sometimes "piled on," that there is a conscious effort to make the result an artistic one, elaborating the abstractions. *Nevertheless, as pure malingering, it would be impossible to keep so consistent a relationship between the two tests and to maintain the inner consistency within the test taken during the trance.*

The most interesting consideration is the turning in of affect so that the patient's attunement to the external impression is greatly magnified, in contrast with her ordinary personality, in which the affect during periods of emotional tension must be expressed in outgoing, egocentric, undisciplined behavior.

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It will be observed that extraordinary differences were seemingly found to exist between the trance personality and that of the normal medium, in the Rorschach test—just as they had been shown to exist in the preliminary Bernreuter, Page and Thurstone tests, and just as they had been shown to exist in our own galvanometric tests. The results of all these experiments tend to confirm one another—all seemingly indicating that the normal personality and the trance personality represent two separate reaction types, between which no great degree of similarity exists, as shown either by our galvanometer reactions or by any of the finest psychological personality-tests yet devised.

What does all this signify? Does it tend to prove the existence of some completely 'water-tight' compartment in Mrs. Garrett's subconscious mind, unreachable by such means, or does it tend to prove the independence of a 'Uvani' personality, actually communicating at the time? The reaction-words obtained from so-called 'third entities,' in which characteristic and highly personal responses were obtained to the stimulus words, would seem to indicate the latter alternative very strongly; and this conclusion is, I think, borne out still further by a psychological analysis of the material itself. In order to show

this, however, it will be necessary for us to undertake at this point a certain amount of theoretical discussion, which follows.

THEORETICAL DISCUSSION

MULTIPLE PERSONALITY

It is perhaps hardly necessary, at this late date, to stress the fact that our human personality is subject to certain "splits" or disintegrations, resulting in spontaneous or induced cases of dual or multiple personality. Anyone who has read the lengthy discussions by F. W. H. Myers upon the subject cannot fail to realize that fact—quite aside from the work of the psychiatrists. When two such personalities are noted, we have a case of 'dual' personality, and when three or more, of 'multiple' personality. These personalities may alternate, one or the other coming to the surface, as it were, while the others remain in the background; or one or more such personalities may remain permanently submerged, unless brought up by means of hypnosis, etc. When one of these submerged personalities remains conscious of what the primary personality is experiencing at the time (as shown by its memory of the facts, when again in the ascendancy) we have a case of 'co-consciousness.' Some co-consciousnesses are also alternating personalities, while others are not. The literature on this subject is voluminous; but one has only to recall to mind the famous Beauchamp and Doris and Hanna cases for examples of the phenomenon we are discussing.

How may we account for these curious facts? Pierre Janet, in his *Major Symptoms of Hysteria*, p. 92, says:

"... 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. 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 two separate existences. . . ."

That this may be true of certain essentially pathological types no one will deny, but in other cases quite the reverse of this is true, as Myers pointed out; the secondary self may possess far more intellectual sweep than the primary personality, and be more inclusive than *it* is. That these various "selves" represent nothing more than fragments of some larger, primary self has been experimentally shown, *e.g.*, by the fact that they have been ultimately welded together, by means of hypnosis, or by some other method, and the normal, whole personality restored intact.

Now, it need hardly be pointed out that the average mediumistic "Control" shows many evidences of being nothing more than a secondary personality of