

ST. JOHN, N. B., SATURDAY SEPTEMBER 25, 1897.

MAN AND HIS ALTEREGO

TWO PERSONALITIES AND MORE IN ONE INDIVIDUAL.

The Bible Quoted in Defence of the Theory—The "Black Sheep of the Family" Accounted for—Alterations in Individual Character—Interesting Suggestions.

Dr. Osgood Mason, whose investigations in psychical phenomena have attracted wide attention, has made public a series of exceedingly interesting facts bearing on a most important discovery regarding an actual personality. It is that a large proportion of the civilized world possesses alternating personalities. The strangest feature of the condition referred to is that the existence within us of the second self is not realized, and yet it is an impelling force which provokes the commission of actions totally foreign to the known nature of the individual. It shows that the novelist's creation of 'Dr. Jekyll and Mr. Hyde' is not in the least improbable. In fact, it is demonstrated beyond question that there are many persons in this world who are conglomerate of two individuals of exactly opposite characteristics.

Even further than this, the facts which Dr. Mason presents go to prove the truth of the famous Biblical quotation. 'The sins of the fathers shall be visited upon the children unto the third and fourth generation of them that hate Me.' This is shown by what some persons are pleased to impropely call heredity. Technically, heredity refers to certain personal peculiarities noticeable in each generation of a family. The Biblical assertion, however, is proved by the fact that frequently the dual personality of an individual is composed of the nature which his father and mother have directly transmitted to him, and a second nature or self which is a direct reproduction of the evil that lay in an ancestor three, four, or perhaps five generations before.

It is a matter of common knowledge that in almost every family there has been at one time or another a marriage which has given cause for regret, often from the fact that the person who has married into the family proved to be of a nature not at all desirable. It may be the children which result from such a marriage will be devoid of the maternal characteristics, and the same statement may prove true of the generation that succeeds them. So it runs along until perhaps the fourth generation following, and then the child of parents whose nature are all that could be desired, in whom the spirit of evil, finds no lodgment, develops a character such as might have been bestowed upon him by the fiend incarnate. Then the world marvels and wonders why this is so, but cannot dispute its truth.

Now, then, this is when the nature of the individual in whom Satan has an interest is plainly visible. Dr. Mason's investigations and deductions relate to those among us who possess these dual natures and yet, as a rule, have sufficient moral courage to repress, as far as appearances are concerned, the Mr. Hyde individuality. However, sometimes Mr. Hyde will not down, and then are committed those strange actions which the world and even the persons who commit them find it impossible to reconcile with the character of the individual as understood.

There are few persons who have not felt mysterious impulses to stray from the path of rectitude in a violent and startling manner. It is these impulses which have led some medical men to assert that all humanity is more or less insane. Dr. Mason proved that there is nothing of the sort, but that these impulses are simply the influence of the second or evil self. The second self is not necessarily evil, but it is an unpleasant fact that generally this is the case. All these things will be set forth in a statement Dr. Mason is soon to issue to the public containing the result of his investigations regarding the dual personality. He has given the members of the American Medical Association something to think of in a paper read by him before the section on neurology of that organization treating principally of the origin and the medico-legal aspect of the dual personality. He says:

'It is a well recognized fact that certain clearly defined traits or characteristics either physical or mental, existing in ancestors near or remote, may after passing by one or more generations, at length crop out distinctly and unmistakably in a latter one. Physical peculiarities or deformities, tendency to certain diseases or peculiar mental characteristics are frequently in this



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FROM DR. W. H. WRIGHT, L.R.C.P.I., L.M., M.R.C.S.E., L.S.A.I., MEDICAL OFFICER OF HEALTH, LONDON, ENGLAND:—

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"I gave your Abbey's Effervescent Salt a thorough trial. I can speak in great praise of it, and now recommend it extensively among my patients."

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"Your Abbey's Effervescent Salt is excellent. It has certainly not been over-rated."

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manner transposed, also a peculiar insight into or genius for certain pursuits, as, for instance, hunting, fishing, and frontier life a military career, mathematics, music, acting or scientific pursuits, existing in a marked degree in some near or remote ancestor may be inherited directly in the succeeding generation, but, on the other it may pass over one or more generations to appear in an unmistakable manner in a latter one.

'Suppose, for instance, that five generations back there had appeared a man of marked and thoroughly bad characteristics married to a right-minded, moral, even religious woman; that he was a villifier of religion, profane and vicious in life, and unscrupulous in his dealings with others; that the generations which immediately succeeded came under influences which, aided by inherited characteristics from the mother, led to lives of morality, uprightness, or even conspicuous piety. In the fifth generation appeared a man who, in the midst of these moral and religious environments, was conspicuous for his profanity, his vicious life and unscrupulous conduct, so identical with his remote ancestor as to make the connection undoubted.

'Where did this evil tendency exist during the four intervening generations? Let us tap the main line between the two extreme points and see what information may be extracted. In the fourth generation was a mild, religiously inclined woman of delicate health and perhaps unstable personality. From some sudden shock, syncope or loss of consciousness occurs, and on recovery an entirely new and different personality is found to have taken the place of the original one. It professes to be a man, and to the horror and consternation of the good people surrounding her, the patient commences to curse, to vilify everything good, and to uphold sentiments and practices of the most offensive and criminal character. This newly arrived personality has a chain of memories and individual history quite foreign and unknown to the primary self, but consistent with those of the remote ancestor whom we have considered.

'In an hour or a day the primary consciousness has returned, but there is not the slightest recollection of the character which she has represented in her second personality, and very likely the case is diagnosed as temporary insanity; in a more primitive age it would have been called possession by an evil spirit. It was in

"It went right to the sore spot,"

is what a young man lately said of his first dose of SHORT'S DYSPEPTICURE. Better still, a few more doses cured his indigestion.

reality the strongly impressed characteristics of a distinct personality, which had lain dormant in the sub-conscious self for three generations now coming to the surface temporarily under favorable circumstances in the fourth. In another generation it actually appeared, an avatism, as the primary and usual personality. In like manner a personality of conspicuous goodness or talent might pass over many generations of mediocrity or of evildoers, and appear, a pleasant avatism, after one or more generations had intervened.

'Less extreme personalities might be formed in like manner, and more than one might be impressed upon individuals in successive generations, giving rise to the perplexing and much debated condition of multiplex personalities. Kraft-Ebing, as we have seen, found in his patient 'three physical existences,' or personalities. Prof. Janet's patient, Mme. B., possessed three widely different ones, while one of my own cases presented three, and another two, alternating spontaneously at longer or shorter intervals, not including the cases in which changes of personality were brought about by hypnosis.

'With this view of the origin and nature of ordinary as well as alternating personalities, it is not difficult to determine the medico-legal aspect from which these cases should be viewed. It is evident, first, that the primary self must not be held responsible for action, either good or bad, committed by the second or succeeding personality, since it is absolutely ignorant of the doings or even the existence of these personalities. It would undoubtedly be just to restrain the individual from violence or wrong-doing during the presence of the personality committing the wrong, but no longer, and it would be abhorrent to all our ideas of justice to take the life of or even to punish severely the individual whose identity we have been accustomed to associate with the ordinary self on account of wrongdoing committed by any succeeding personality while the ordinary self was wholly unconscious."—Chicago Times Herald.

Time to Hurry.

A new method of reckoning time is reported from Washington by way of the Star:

'There is such a thing as becoming too much devoted to the bicycle,' said a young woman. 'I was riding with a friend who demonstrated that fact.'

'Did she talk continually about the wheel?'

'No, she didn't talk about anything until I asked her if she knew what the hour was. She looked down at her cyclometer and said we'd better hurry home, as it was two miles and a quarter past dinner-time.'

Surprised.

Throggins, a notoriously lazy man, met his friend Hoppendyke on the street.

'Glad to see you, old fellow,' said Hoppendyke, 'but you are looking thin.'

'Yes,' replied Throggins. 'It is the result of overwork.'

'Of overwork?' echoed the astonished Hoppendyke. 'Whose?'

A CABMAN'S LONG WALK.

He Fought for Principle but the Joke was on Himself.

An English clergyman hired a London cabman to take him from a club to a private house, where he was to dine. Soon after the start was made, the cabman began to whip the horse furiously. The clergyman recoiled from such brutality, but said nothing at first. When the offence was repeated in the next block, and again not long afterward, he could not endure it longer.

Opening with his umbrella the shutter at the top of the cab, he called to the cabman that he would not pay him for the drive if the horse were whipped in that senseless way.

'I cannot allow a horse,' he added, 'to be belashed so brutally before my eyes. Drive more slowly, if necessary, but don't use the whip again.'

The driver expressed his regret that the clergyman should have been annoyed, explained that the horse really needed urging, and promised not to use the whip again.

The horse at once slackened his pace when the whip was put aside. The cab had been bowling along at a merry pace, but it now crawled laboriously, the horse having ceased to trot and betaken himself to the ordinary walking pace employed when there was no passenger inside.

The clergyman, having a long distance to go and not much time to spare, began to suspect that his sympathies had been unnecessarily aroused on behalf of a horse which apparently did 'need urging.'

He looked at his watch, and attempted to calculate how long it would take for a horse to walk from the Marble Arch to the Bayswater House, where he was to dine, and also what excuse he could offer for the lack of punctuality, which in social London is a flagrant offence.

He was however, a determined man. He had intervened on behalf of a poor, dumb creature and was making a fight for principle. He declined to compromise with his conscience by dismissing the driver and hiring another cab, and remained in the vehicle.

As the cab went slowly along the Bayswater Road he noticed that it was attracting attention. Bystanders stared, and cabmen and omnibus drivers whistled, as they passed the slow moving vehicle. It was, indeed, a most unusual sight in the streets of London—a cab-horse walking, with a listless driver on the box and a passenger inside who apparently took no note of time.

At last a fellow cabman, moving in the opposite direction, could not restrain his curiosity.

'I say, Tom,' he shouted, 'what's up?'

The clergyman strained his ears and caught the answer that came from the box of his own cab.

'Oh, nothing! Prayer meeting inside.'

The clergyman was late at the dinner and was compelled to appeal to the mercy of the hostess, but the company had a good story at table.

Rattlesnakes, Butterflies, and . . . ?

Washington Irving said, he supposed a certain hill was called "Rattlesnake Hill" because it abounded in—butterflies. The "rule of contrary" governs other names. Some bottles are, supposedly, labeled "Sarsaparilla" because they are full of . . . well, we don't know what they are full of, but we know it's not sarsaparilla; except, perhaps, enough for a flavor. There's only one make of sarsaparilla that can be relied on to be all it claims. It's Ayer's. It has no secret to keep. Its formula is open to all physicians. This formula was examined by the Medical Committee at the World's Fair with the result that while every other make of sarsaparilla was excluded from the Fair, Ayer's Sarsaparilla was admitted and honored by awards. It was admitted because it was the best sarsaparilla. It received the medal as the best. No other sarsaparilla has been so tested or so honored. Good motto for the family as well as the Fair: Admit the best, exclude the rest.

Any doubt about it? Send for the "Curebook." It kills doubts and cures doubters. Address: J. C. Ayer Co., Lowell, Mass.