

The Inner Self Helper  
in Multiple Personality Disorder:

*Angel or Artifact?*

(Revised and without appendices)

A dissertation submitted to PACIFICA GRADUATE INSTITUTE by

James P. Gunn

*Each psychology is a confession, and the worth of a psychology for another person lies not in the places where he can identify with it because it satisfies his psychic needs, but where it provokes him to work out his own psychology in response.*

*- James Hillman*

Russ Revlin, Ph.D., CHAIR

Gary Linker, Ph.D., ADVISOR

Ralph Allison, M.D., EXTERNAL READER

*Conclusions based on interviews with: John Altrocchi, "Becky" an Allisonian ISH, Peter Barach, Elizabeth Bowman, David Calof, Christine Comstock, Philip Coons, George Fraser, Jean Goodwin, Jess Groesbeck, Richard Kluff, Moshe Torem, Helen and John Watkins.*

ABSTRACT

**The Inner Self Helper in Multiple Personality Disorder:  
Angel or Artifact?**

by

James P. Gunn

*Angel or Artifact* was an investigation into the validity of the coconscious observer state/Inner Self Helper (ISH) in multiple personality disorder (MPD). It concluded that there are salient traits uniformly associated with the ISH that identify it as a mental state different from alter-personalities. This coconscious subliminal state is astute and objective, exhibits a memory superior to other ego states, is emotionally stable, is more alert to and has a wider recognition of events in the environment than other ego states, and sometimes exhibits a sixth sense. It appears to be a subliminal organizing function rather than personality. It may be a manifestation of the Jungian Self. Some clinicians described it as spirit or soul.

The ISH's ability to influence and direct therapy was addressed from both historical cases and interviews with eminent clinicians. Transference and countertransference issues or the rapport between ISH/patient and therapist were explored and described as mature and useful.

A theoretical model of child abuse was proposed to explain the dissociation of the ISH in MPD. The abuser, in this model, is pathologically narcissistic. His unempathetic, controlling attitude cripples the victim's capacity to use transitional innerpsychic space--the cocreative, symbol-producing realm created between ego-awareness and coconsciousness. Reacting to the abuse, the child creates alter-personalities to defend against the destruction of self and also minimizes or treats as false the seemingly impotent, elusive, inner perceptions that seem ineffective or out of touch with the emotional trauma. These out-of-awareness cognitions organize as unconscious/coconscious functions and develop a separate reality.

The ISH was described as a non-ego, coconscious matrix of observations and potential whose non-ego perspective is estranged from the reactive ego-personalities. When the ISH appears as personification of the multiple's capacity for objectivity, wholeness, and creative inspiration, the doctor and patient collaborate in a three-way (ISH-patient-therapist) relationship at the subliminal level that is potentially psychic and therapeutic.

June 30, 1995

## Table of Contents

<b>Abstract</b> .....	<b>ii</b>
Copyright notice .....	iii
<b>Table of Contents</b> .....	<b>iv</b>
<b>List of Tables</b> .....	<b>vi</b>
Chapter 1 .....	Four Centuries of Evidence 1
Overview of the dissertation.....	1
Review of the Literature.....	3
The earliest cases of multiple personality disorder: 1584 to 1836.....	3
The evolving awareness of divided consciousness: 1836 to 1926.....	8
Multiple personality disorder in eclipse: 1936 - 1973.....	35
Linking trauma to multiple personality disorder .....	45
Renewed awareness of MPD and the delineation of the ISH: Allison, Hilgard, Watkins and Watkins, and Beahrs.....	51
Early modern accounts of a helpful, objective, and stable alter: Wilber and Bliss .....	65
Accounts of the ISH in non-psychiatric literature: Mayer, Chase, and Castle .....	67
The ISH in recent psychiatric literature: Kluft, Van de Castle, Putnam, Ross, Fraser, Adams, Bruce, Comstock, and Bryant, Kessler and Shirar .....	76
<b>Summary of the Review of the Literature</b> .....	<b>89</b>
Chapter 2   A Compendium of Interviews Conducted with Experts in the Field of Dissociative Disorders .....	104
Characterization of the ISH - and Reports of no Findings and Skepticism Regarding the ISH .....	104
Impact of the ISH on Therapy.....	131
Transference/Countertransference Issues and the Rapport .....	153
Is the ISH restricted to MPD?.....	166
Chapter 3   The ISH as a Distinctive Coconscious Entity.....	173
The Function of the Coconscious Observer State .....	180
Rapport and the ISH.....	183
Chapter 4   Toward A Theory of Transitional Space and the Constellation of the ISH.....	189
<b>Chapter 5   Conclusions</b> .....	<b>211</b>
<b>Areas for further investigation</b> .....	<b>215</b>
References.....	216

## **List of Tables**

Characteristics of the Allisonian Inner Self Helper.....	64
<b>Traits of the ISH.....</b>	<b>100</b>
<b>Traits of the Subliminal State Assuming Personality .....</b>	<b>103</b>
<b>Characterization of Coconscious Observer State or ISH .....</b>	<b>170</b>
<b>List of names for subliminal states closely resembling or</b>	
<b>Equivalent to the Inner Self Helper.....</b>	<b>172</b>

## Summary of the Review of the Literature

Salient traits uniformly associated with the ISH set it apart from all other forms of alter-personalities. It is described as astute, objective, and rational, exhibiting a superior memory, greater emotional stability (including perhaps an invulnerability to hypnosis and hypnotic suggestion), a greater alertness to and a wider recognition of events in the environment than other ego states, influence and some control over other ego states and, more debatable, a sixth sense. It does not refer to itself as personality, and its selfmates generally acknowledge that it is not like them. Although it cannot cure the personality, it can help with the process, and some theorists assign the ISH a central organizing function coordinating the activities of the other ego states. This constellation of qualities, which is often found in the cases of doubled consciousness and in 50 to 80 per cent of multiple states of consciousness, suggests that the phenomenon is not an idiosyncratic production or a delusion or an iatrogenic artifact. Rather, it is a part of mental organization indigenous to some dissociative states, if not to mental organization in general.

The association of this rational, suprapersonal subliminal state with psychological healing began with Puysegur's discovery of magnetic sleep in 1784. For the next century most of the cases of multiple personality were reports of "doubled consciousness," either as states of pathology such as Felida X. (Azam), Alma Z. (Mason), Blanche Wittmann (Jules Janet), B.C.A. (Morton Prince), or Spanish Maria (Cory) or occurring in the somnambulistic crisis of the magnetizers or experimental elicitations, such as occurred with Pierre Janet, Albert Binet, John and Helen Watkins, and the psychical researchers. Perhaps many other cases of multiple consciousnesses that were not simply a doubling didn't get reported because they seemed untreatable or uninteresting. Regardless, the medical literature suggests that doubled consciousness is the original state of multiplicity. Doubled consciousness, the division most often occurring in the earliest cases, is possibly the dissociation of ordinary ego-consciousness from the ISH.

The magnetizers' descriptions of the elevated moral character and preternatural traits of the somnambulistic state and the experiments by the 19th-century observers of alternations of consciousness (Janet, Binet, Myers, Sidis, etc.) suggest that, at least for some people, there is a subliminal core of awareness untouched by the trauma and social convictions of everyday life. While one or more centers of activity create themselves on the interactive stage (as personality), another center, with quite a different constitution, watches from the wings. George Fraser (1987) characterized this subliminal function, the ISH or Center Ego State, as "the core of conscious awareness" and differentiated it from personality. He wrote that "one might consider the ISH to be conscious awareness, while personality is the modality for interpersonal communication . . . the ISH is 'the being,' the personality is 'what kind of being.' This concept of a second and distinctively different consciousness is described by the pioneers of dissociative phenomena and appears to be the same mental state as the ISH in its simplest form. The only split in some cases of MPD may be the dissociation of objective, rational, nonpersonality, noninterventional awareness from ego-awareness of self. The magnetizers may have created or approached this hypnotically as the somnambulant state in magnetic sleep. Thus a simple form of dissociation is ISH/ego state. However, this state is instinctively resolved and would not truly be MPD. A diagnosis of MPD would require at least two alter-personalities not counting an ISH.

The ISH or coconscious subliminal observer state is apparently not to be the quotidian consciousness--at least not without modification. (I will use quotidian consciousness as a term for the state of ego consciousness in multiple and nonmultiple persons which copes with the external world on a daily and long-term basis). The ISH, B, of B.C.A., for instance, described herself as distinctly not a personality, but as "a thought without a body," (M. Prince, 1970, p. 59) and after integrating she apparently returned to her original coconscious, nonpersonality state. The literature supports a hypothesis that when the secondary state (the subliminal observer consciousness) remains in executive control, it begins to adapt or to be influenced by external events, thus becoming modified by the

external environment, as with Victor Race, Felida X., Blanche Wittmann, and B.C.A. The quality of the inner self is probably very difficult to express in its nascent form, and when it does, even in part, it is a rare event. But when some part of the nascent subliminal self is in executive control and is consequently adapted and modified, it no longer represents the internal state of affairs and, becoming differentiated, becomes separate and develops personality. The inner self maintains original observer status and objectivity while the modified and personified consciousness acts on the basis of its perception and attitude to establish its own vision, that is, the secondary consciousness in coping with the daily vagaries of living as executive consciousness develops a style of being that is distinguished from and somewhat independent of the dynamics and attitudes of the inner self. Jung (1944/1968) noted,

The conscious mind allows itself to be trained like a parrot, but the unconscious does not - which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is a psychic fact; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. (p. 46)

Interviews in Chapters 2 and 3 with Fraser, Torem, and Calof will amplify this theme.

Jung's reference to the unconscious I am calling coconsciousness but it is a consciousness which, as he suggested by calling it unconsciousness, is generally inaccessible to the quotidian consciousness. The ISH and/or the primitive state of secondary consciousness cannot sustain itself for very long in contact with the everyday affairs of the normal environment. Its constitution (no desire to be in ego-consciousness) does not appear designed for public activity. Allison (1993) and others have observed that the ISH cannot remain long in executive consciousness without the inner cohesion between ego states suffering. Myers (1961) and Hilgard (1977) speculated that the hidden observer is an overarching organizational mechanism facilitating the interaction and expression of the differentiated ego states. Expressed outwardly, however, the inner self may become weaker inwardly. Functioning (in part) in external reality, the externalized inner self may become somewhat molded by sensual participation and collective social expectations. The Dark Ones told Mayer (1988), "There is sex. There is food. And better angels than us have fallen" (p. 150). Personality, the self resonating in the world, becomes structured by its interaction with the world. The arena of the inner self or hidden observer is not the domain of power, dominance, and personality, but more that of influence, elegance, and insight from a detached, apolitical perspective. The unbiased, dispassionate nature of the nascent inner self begins to lose its pure observer status and objectivity to the degree that it develops opinions and style and desire to interact with the world. And perhaps, since it has only the "power of influence" (The Dark Ones, Mayer), to be effective the ISH needs to be believed (Allison, 1974).

Examples of the inner self assuming executive control and becoming influenced and modified by collective social conventions are probably quite rare, but the cases of Victor Race, Helene Smith, Alma Z., Rev. Hanna, Christine Beauchamp, and B.C.A. may demonstrate aspects of the inner self's exposure to the external world. When Puysegur used Victor Race as a subject to demonstrate magnetic sleep to the people of Paris in 1785, Victor became sicker. In his somnambulant state Victor explained that his deterioration resulted from being exhibited to the curious and incredulous people (Ellenberger, 1970, p. 72). His somnambulant state, was apparently not adaptable to the external world or at least not amenable to the incredulous and contentious people demanding proof. The unhappy outcome of Flournoy's subject, Helene Smith, may demonstrate the deleterious effect disbelief of the imaginal drama and critical analysis (and exposure) has on the perhaps playful, capricious, mythopoetic developmental process of some traumatized minds.

The ISHs of Alma Z. served a purpose different from Victor's need to be healed. They didn't meet with censure and doubt, coming as they did to delight and comfort Alma in her affliction. Apparently Alma's disease was incurable with the medical knowledge of the day. Her distress was tolerable only when she was in her second state. While she had two subliminal states of self, The Boy came only after Twoey announced she was going to leave and that another would come. Her secondary states were not multiple but serial. Twoey, the intercessor from her teen years, was replaced by The Boy, a consciousness which "was much nearer to her in general outline of character" (Sidis & Goodhart, 1904, p. 423). We can conjecture that The Boy represented a more mature state of self than Twoey, and that evolutions of the subliminal consciousness, being more closely aligned with archetypal imagery, are discrete complexes. Rather than evolving (as a personality), they transition to another archetypal form. One archetypal representation is replaced by another archetypal representation. The basic structure of the subliminal representation remains intact even while adapting. When its function is outmoded or unnecessary, another archetypal inner self may constellate. Jung's succession of inner advisors also followed this pattern. Putnam stated that ISHs leave "when they have reached the limit of their knowledge or authority" (1989, p. 204).

The potential of the nascent subliminal state may be discerned, in part, in the case of Rev. Hanna. Sidis and other physicians observed that in the second state Hanna's strength was herculean; he had great mental power, his memory was extraordinary, and he exhibited several paranormal traits. As Hanna's dissociation locked him in this secondary state, it developed much as an infant matures and adapts, and gradually became a personality. Perhaps his diminution of strength occurred as he unwittingly assumed self-limitations, adjusting to the conventions of society, assuming that it is uncivil to be so adrenalized and supernormally strong. Hanna's second state suggests that our human potential extends far beyond accustomed limitations. Perhaps part of the division between the ISH and quotidian consciousness occurs when the quotidian consciousness is influenced to limit itself by social convention or interpersonal bias.

The most conspicuous and verifiable aspects of the observer/ISH is its putatively constant alertness and extensive and continuous memory. Many ISHs said that they never slept. Wilber called it the Memory Trace because of this outstanding trait. Vicky (Sybil) said "I watch everything everybody does. That's what I mean when I say I know everything. In this special sense I *am* omniscient" (Schreiber, 1973, p. 59). Some ISHs claimed memory or awareness from before birth (Tammy/Babs, Allison). Sally (C. Beauchamp) wrote an extensive autobiography for Morton Prince going back to birth as did Tammy (Babs) for Allison. W.F. Prince (1916) concluded that Sleeping Margaret's (Doris Fisher's) memory "was, or appeared to be, potentially perfect . . . [and] her knowledge of the thoughts of the others was not a transference but a part of the content of her own observation" (p. 100). Van de Castle (1989), summarizing his experiences with the ISH, Katherine, wrote:

As would be expected from any respectable ISH or Center, Katherine has total awareness of every facet of Susanna's past and current life and often makes predictions about her future actions which are always extremely accurate. Availability of such detailed personal information about Susanna's personality might be explained along non-parapsychological lines but Katherine apparently also has total awareness of every facet of my life. (p. 100)

Exception to this state of supernormal memory are those ISHs reported by Ross (1994) in *The Osiris Complex*. ISHs of two of the cases served primarily but imperfectly as keepers of memory. In Flash and the Destroyer, Guide and Observer presided over a community of alters and "held a record of all the life experience of all the alters in their respective communities, and also communicated with each other" (p. 143). In the case titled A Chemical Dependency Problem, the inner self-helper "usually knew much, but not everything about what was going on . . . ." (p. 110). In A Case of Polyfragmented MPD,

"spirit helpers" Sarah and Rebecca were "central" to the system, guided her silently, and supposedly knew all that happened. Perhaps it was not a failure of memory, but when the host began to hear new voices and have blank spells, Sarah and Rebecca did not know what was going on. Ross wrote, "this meant to me that they were not transcendent spiritual beings, but helper alter personalities with an extensive but incomplete knowledge of the personality system (p. 63). The same peculiar lack of awareness occurred with Castle in *Katherine, It's Time* (Castle & Bechtel, 1989) when she uncovered a new layer of personalities of which Michael, the ISH, was not aware.

The secondary state of Rev. Hanna is another exception to this extensive recall. We would expect that in his secondary state he would have access to all of his memories, but in fact, he had no recall of anything prior to his fall. However, as if when all content is erased from memory, the ability remains, it is informative that his ability to observe details and retain impressions and facts was phenomenal. His doctors were impressed with the intensity of his mental activity, his great power of reasoning, and the acuteness his memory. This hyperalert state may reflect the state of the inner self. Hanna, writing after his recovery, discussed his unusual mnemonic ability.

When a number of people were brought to the room, a complete mental picture was formed, so that I afterward could tell everything each person had done, the articles of dress, and a description of the features. This was the case even when there was a large number of persons, strangers even to my former life, and even when they remained but a moment in the room. (Sidis & Goodhart, 1904, p. 213)

This keenness of a state of consciousness not yet overlaid with appeasing accommodations to environmental influences suggests that in some mental states it is possible to be far more sensitive to events than is ordinarily experienced and that the mind has a phenomenal retentive capacity. Binet's statement, later seconded by Jung, that the unconscious sensibility of hysterical patients is 50 times more acute than normal, is an acknowledgment of this extraordinary sensitivity, however accurate it may be. All of the ISHs in the cases reviewed had very extensive if not supranormal or total recall. This trait contrasts with the usual difficulty of other alters to remember much more than their own particular experience.

Another cluster of unusual traits almost as often associated with the ISH as their extensive memory are the ISH's maturity, their objective, dispassionate wisdom, and their resistance to outside influence and hypnotic suggestion. Ross (1989) speculated that affect had been dissociated, "parceled out to the children and others" (p. 114). Myers, Hilgard, Watkins, and Allison thought that the observer/ISH was primarily an inner organizing influence. Emotionality might be an impairment to its effective inner functioning. Janet, while not assigning an organizational role to subliminal states, reasoned that the last level of somnambulism, the unconscious self, would be a state of perfect psychological health because all phenomena would be united within the same personal perception.

The magnetizers were impressed with the distinctly different appearance of the somnambulist person (the coconscious observer state/ISH magnetically evoked) noting their wisdom and higher moral character. Gregory, one of the magnetizers, underscored the distinctiveness and the contrast, emphasizing "that the general bearing may change radically to reveal a person of a much more elevated character than the same sleeper seems to be when awake" (quoted in Crabtree, 1993, p. 285). Puysegur said of Victor Race, "When [Victor] is in a magnetized state, he is no longer a naive peasant who can barely speak a sentence. He is someone whom I do not know how to name" (quoted in Crabtree, 1993, p. 39). "When he is in the crisis, I know no one as profound, prudent, or clear-sighted" (p. 43). W.F. Prince (1916) described Sleeping Margaret as having a "highly analytical and logical turn of mind" (p. 87). She was also resistant to outside influence. "Tenacious of her opinions, she was amenable to reasoning, as any sensible person is, but none of the little devices which were effective upon the others had any influence upon her. She showed her

rare displeasure only by reticence or silence" (p. 87). W.F. Prince described her as the maturest of all the alters. "Her facial expression was usually that of philosophical calmness though she would occasionally smile sedately, or even laugh at some antic of M." (p. 86). Flournoy (1900) described Leopold as:

a wise friend, a rational mentor, and as one seeing things from a higher plane, he gives her advice, counsel, orders even sometimes directly opposite to her wishes and against which she rebels. He consoles her, exhorts her, soothes, encourages, and reprimands her; he undertakes against her the defence of persons she does not like, and pleads the cause of those who are antipathetic to her. In a word, it would be impossible to imagine a being more independent or more different from Mlle. Smith herself, having a more personal character, an individuality more marked, or a more certain actual existence. (p. 78)

As to the wisdom of Leopold's advice, Flournoy noted that

In his role of watcher over the health of Mlle. Smith . . . [he] concentrates his attention upon certain special functions . . . His office seems to be confined to *knowing beforehand their exact course* and to see that Helene is not guilty of any imprudence which may impeded them. Leopold . . . shows a knowledge and prevision of the most intimate phenomena of the organism which has been observed in the case of secondary personalities, and which confers upon them, in that respect at least, an unquestionable advantage over the ordinary personality. (p. 133)

Jung (1963) wrote in his autobiography that he was instructed by the daimons of his unconscious. "In my fantasies I held conversations with him [Philemon], and he said things which I had not consciously thought . . . It was he who taught me psychic objectivity, the reality of the psyche . . . [H]e conveyed to me many an illuminating idea" (pp. 183-184).

More recently, Bliss wrote that when Andrea's ISH, Sister Jeanne, emerged, her face "became expressionless, and the voice . . . reflected that lack of expression. There was no emotion here--nothing to obscure or subjectify observation. She was only intellect--a thinking machine" (Bliss & Bliss, 1985, p. 126). Allison described Bab's ISH, Tammy, as "logical, intellectual and unemotional" (Allison & Schwartz, 1980, p. 123). However, Allison (1978) did not think all ISHs were bright. He thought they were a reflection of the host personality, "bright if the patient is bright, and not so bright if the patient is dull." He extended this concept to aggressive or passive behavior also, writing that "they are shy or aggressive depending on the nature of the main personality" Comstock (1991) summarized this cluster of traits, writing that

although the ISHs often present themselves as emotionally flat, they have the capacity for and later often demonstrate, the full range of human feelings. They are oriented more toward task accomplishment and other alters than toward themselves, and they seem either to have a better ability to tolerate their feelings or a better ability to distance themselves from their feelings than do other alters. (p. 169)

Not only do the above traits distinguish the ISH from the other personalities as viewed from outside the multiple, but the qualities of the ISH are also said to be different from the perspective of the other alters. ISHs are regarded as simply different sometimes, but much more usually they emanate psychological qualities commented on by the alters. Ross (1994) noted that the host personality, Pam, did not regard Sarah and Rebeccah as alter personalities. They were "spirit helpers" and "central" to the system. Further, and typical of the ISH, Ross (1989) wrote, the host "insisted they could never be integrated, but would

always be there to help her" (p. 61).

"Twelve" (Truddi Chase, *When Rabbit Howls*) asked Ean if he was what was called God, sensing that there was something "so peculiar, so all encompassing, so terribly without end, without beginning" (Chase, 1987, p. 73). He answered,

"No . . . Believe as y' will, but god, if he be a'tal, is not a single, far-off entity teachin' through fear those less than he be. There is nothin' t' teach. The knowledge is inside each man on earth, merely waitin' t' be tapped.

Are you that knowledge?

Aye. Some say that it is so.

My god, said Twelve. What an enormous ego you have.

Aye. This is true. But I am no more than every man himself possesses. I do not strut my ego. I merely use it. (Chase, 1987, pp. 73-74)

Michael (of Katherine, in *Katherine It's Time*) said he was "created specifically as guardian and healer of this child. I cannot tell you if I have been gifted with all knowledge. I can tell you that when a question arises, the answer is provided, for me as well as for her" (Castle & Bechtel, 1989, p. xiv). Michael was not integrated.

Van de Castle (1989), wrote:

Most of the psi manifestations were associated with Katherine, who presented as a spiritual entity sent from The Source to facilitate eventual integration of Susanna's personalities . . . Katherine insists that she is not a part of Susanna and I do not include Katherine as being one of the personalities, as it has become abundantly clear to me that her existence is definitely not bound by any physical parameters and her origin cannot be accounted for by any psychodynamic factors, as can the other personalities. (p. 99)

The ISH seems to have no interest in participating in the activities of the world they observe with the sometimes exception of aesthetic pleasure such as music. Often they state that they can come and go at their own discretion and this absence may be noticed or felt by the person. In the case of Alma Z., one ISH left and another came presumably because the second ISH, The Boy, was better suited to the more mature role that Alma had assumed. With Jung's daimons, one presence succeeded another outside of Jung's volition. W. F. Prince noted that Sleeping Margaret would "go away" or go to her "own place" more often as Real Doris acquired better control of the consciousness. Prince did not want to state definitely that Sleeping Margaret did go away, but, he wrote,

the actuality of some profound inner displacement at these periods was very strongly indicated. For example, when S.M. first "went away" at a season when R. D. was conscious and awake, the latter invariably became nervous and restless, and experienced a sensation of loneliness or emptiness, as though something or someone were missing . . . the "going" did not seem to depend upon the psychical dynamics, but upon the will of S. M. (1916, pp. 116-117)

From the above descriptions of the alter's experience of their ISH selfmate, the frequent explanation of the ISHs distinctiveness is that it is a spirit. While most who have written about the ISH note that the ISH may demure when asked about its spirit pretensions, the ISH often states that it is from another dimension or is of some transpersonal nature. Adams' (1989) research found that 75% of the therapists in her study reported ISHs identified themselves as "different in nature from the other alters" (p. 142). Four of the seven most common adjectival names were "Archives, Higher Self, Floating Lady, and Angela" (p. 142), suggesting spiritual proclivities.

Estelle's ISH, Angeline (Despine), claimed to be one of a choir of angels and Despine

seems not to have disputed the assertion. Morton Prince (1970) said that Sally's abilities seemed greater than those from whom she arose; therefore she was either a discrete alter personality or a spirit presence. Sally herself maintained (late in therapy) that she was a spirit and when she was squeezed out she would, "go back to where she came from" (p. 230). Jung (1963) characterized Philemon as a spiritual psychagogue who "represented a force that was not himself" (p. 183). Ka was "an earth demon, a spirit of nature" (p. 184). Leopold (Helene Smith, Flournoy), claimed transpersonal origins as did Tammy (Babs, Allison), The Lady in White (anon, Helen Watkins), The Dark Ones (Toby, Mayer), The Board of Directors (Rebecca, Mayer), Ean (Chase, Phillips), Michael (Katherine, Walton), Katherine (Susanna, Van de Castle), Cosmos (Margaret, Ross), Sarah and Rebecca (Pam, Ross), Jonathan (Jennifer, Ross), and Gloria (Kessler, Bryant and Shirar). I am aware of no ISH who, when subsequently investigated, was found to be *fused* with the person. Perhaps there was a functional *integration*. Some, like Truddi Chase, remained unintegrated.

W. F. Prince (1926), who felt that it was his duty to cling as long as possible to the view that Sleeping Margaret was a subliminal remnant of dissociation, wrote that he

could not explain her presence as a dissociated fragment of Doris's mind because of certain supranormal characteristics. She claimed to be a protective spirit who had never lived in a body of her own upon the earth and whose existence so far as she knew would come to an end. She did not have the instinctive desire of "earth spirits" for continued existence. ( p. 38)

W. F. Prince listed 10 considerations that he could not account for if she was a "dissociative remnant." His reasons indicate how carefully he considered Sleeping Margaret's nature. They were, in brief: 12 years after integration Sleeping Margaret had not disappeared. She was never affected by the therapeutic treatment. She was unsuggestible. "For a considerable time Sleeping Margaret refrained from claiming that she was a spirit, but would occasionally tell things which as a part of the girl's mentality she could not be expected to know and showed embarrassment and evaded reply or made an insufficient one when asked how she knew" (p. 38). When she did acknowledge herself to be a spirit it was not as a spirit Margaret would have been familiar with but as a spirit who never had a body and whose existence so far as she knew would come to an end when her special purpose as guard of Margaret was completed. When Margaret was dazed with opium, "Sleeping Margaret's intellect was unclouded and she calmly commented and advised upon the situation as though she were a physician by a bedside" (p. 38). She seldom referred to occult matters, and when she did, she was consistent. Prince remarked on the "impressiveness of the laconic, oracular unwavering consistency through the years" (p. 39). She was always mature, with "remarkable sagacity and prescience" that seemed to transcend the experience and knowledge of Doris. Doris was always able to tell when Sleeping Margaret was with her and when she was not and he found that all the secondary personalities subtracted something from the primary personality. Sleeping Margaret did not. In the main, W.F. Prince summarized from one case what many other cases seem to be confirming.

If this entity is transpersonal, two questions immediately pose themselves. First, if the ISH is a spirit or spiritual, why doesn't it cure the dissociative responses itself? Second, which is another approach to the first question, why does the ISH need a therapist for the healing process? The literature poses these questions but does not answer them. An interesting reply by The Dark Ones to Mayer, who posed this question was "that they had only the power of argument" (1988, p. 149). Ross wrote that ISHs "only help by knowing, not by doing" (1989, p. 114). Watkins and Beahrs had similarly concluded that "understanding is dissociated from power for action" (Beahrs, 1982, p. 118). M. Prince (1970), perhaps the first to make this observation, wrote that "in normal mentation . . . they have no volition . . . are entirely passive and have no direct control over the subject's voluntary actions" (p. 365). I will return to this problem in chapter 3.

What ISHs have done and, we can infer, what they may be capable of doing can be conjectured from the literature. At one end of the spectrum are the coconscious *personality* states discovered by Morton Prince, B. of B.C.A., and Sally of Christine Beauchamp. B.'s thoughts strongly influenced the behavior of A. and C., and Sally was able to manipulate B I, B II and to some extent, B IV. Morton Prince called the condition Sally could create in the others aboulia, an ability to inhibit the will so that the person is unable to do what she wishes. She could position her selfmates in distressing positions and freeze them there. She could create hypnogogic illusions such as hands missing, legs ending in a bloody stumps, gross creatures in her food, etc. to terrify Christine. Sally, an ISH-personality, was rather impish, even for an ISH-personality. Such devilish behavior seems not atypical of ISHs, who work more by influence and subtleties of intuition.

It is not unusual for an ISH just to shut off consciousness as a means of control. Ross (1994), although he did not attribute the effect to an ISH, stated that an alter had the "interesting ability to 'pull everyone in' . . . put them to sleep internally and render the body catatonic" (p. 152). Sleeping Margaret (Doris Fisher, W.F. Prince) would "pull in" Margaret. She would "drag Margaret unwillingly into the depths" (Prince, 1916, p. 115). Allison (1977) described the operation as "pulling the plug and causing the alter personality to faint." W.F. Prince (1916) described the resulting condition: "While the state lasted the body lay like a log except for slight breathing, and if it lasted as long as ten minutes cataleptic rigidity gradually supervened" (116).

W.F. Prince (1916) also described Sleeping Margaret's practice of "jolting . . . producing in the consciousness of M. the hallucination of receiving a heavy blow upon the forehead" (p. 115). This deterrent was seldom used and later discontinued.

More often, the ISH is felt as a form of influence. Comstock (1991) wrote:

Initial communication between patient and ISH need not include a dramatic presentation of the ISH. It may be dramatic, but more likely, the patient will first experience the presence of the ISH as a hunch, a physical feeling, an ordinary voice, a sudden thought, a phrase of a song, a poem, or prayer, a picture, a memory of a scene, or a pervasive feeling of peace or comfort. (p. 172)

ISHs may influence or create dreams. Salley (1988) reported a single case study in which the ISH, Self, communicated with the alters almost entirely through the creation of dreams. Sleeping Margaret influenced Doris through dreams. Van de Castle was told by the ISH, Katherine, that "dreams are a channel which are often used by spiritual beings to send imagery which will facilitate spiritual awareness and personal growth" (1989, p. 101).

The last constellation of effects attributed to ISHs is paranormal phenomena, primarily telepathy but sometimes including clairvoyance and telekinesis. In the doubled consciousness cases of the magnetizers, telepathy was commonly attributed to the rapport between magnetizer and somnambulist. Often the somnambulist could read the magnetizer's mind. Puysegur said of Victor:

I do not need to speak to him. I think in his presence, and he hears me and answers me. When someone comes into the room, he sees them if I want him to; he speaks to them, saying things that I want him to say, not always what I dictate to him, but whatever truth demands. When he wants to say more than I believe prudent for the listener, I stop his ideas, his sentences in the middle of a word and totally change his thought. (quoted in Crabtree, 1993, p. 43-44)

The magnetizers reasoned that the normal consciousness operated predominantly with the five senses, which had the effect of smothering the sixth sense. In the somnambulist state, the sixth sense was unfettered in the "union of souls" (Tardy de Montravel quoted in Crabtree, 1993, p. 74). In doubled consciousness it may be that the paranormal phenomena is a characteristic of the second state or subliminal self; the second

state may not be a true inner helping state. In MPD, often one or some of the alters are psychic and some are not, and there may be no clear evidence of whether the ISH is or is not. Ean (Chase, 1987), for instance, may well have been telepathic and telekinetic, but from the book as written one cannot say for sure. We are told that "Twelve" was telepathic. When her therapist asked if she read his mind, she replied, ". . . we don't read minds, Stanley. We get right into them. We've been in yours" (p. 393). Doris Fisher was able to read W.F. Prince's mind, ". . . it was goin' through your mind like a p'rade" (W.F. Prince, 1926, p. 21), but Prince doesn't mention that quality about Sleeping Margaret while Doris was a multiple. Other observers did report paranormal phenomena linked to Sleeping Margaret.

Jung (1902/1957) reported thought-reading by Ivenes/S.W. His explanation was to quote Binet's calculation that "the unconscious sensibility of a hysterical patient is at certain moments fifty times more acute than that of a normal person" (pp. 80-81). He also reported that "at the beginning of many seances, the glass was allowed to move by itself" (p. 30). This he did not explain.

Mayer (1988) felt that the Dark Ones read his mind (p. 148). Van de Castle (1989) was amazed that Katherine (Susanna) "apparently . . . has total awareness of every facet of my life" (p. 100). He also described psychokinetic phenomena initiated by Katherine. Other psychokinetic phenomena have also been reported. Flournoy wrote that Helene produced apparitions, which are, Flournoy (1900) wrote, "the arrival of exterior objects in a closed space, often coming from a considerable distance . . ." (p. 375). He did not witness them, but others of indisputable repute had observed their coming. As of 1900, they were collected in a museum in Geneva.

In midwinter roses showered upon the table, handfuls of violets, pinks, white lilacs, etc., also green branches; among other things there was an ivy leaf having engraved upon it in letters, as though by a punching-machine, the name of one of the principal disincarnate spirits at play. Again, at the tropical and Chinese visions sea-shells were obtained that were still shining and covered with sand, Chinese coins, a little vase containing water, in which there was a superb rose, etc. (p. 378)

Katherine, in *Katherine, It's Time* (Castle & Bechtel, 1989), was frequently given sea-shells like calling cards by Michael, her ISH. She had jars filled with sea shell from his visits. Foreshadowing the integration dance of the farandola, she was given a string of translucent pods and sea shells in a necklace still wet from the sea. Mary Magdalene, the ISH of the nun, Jeanne Fery, announced her presence and gave instructions to the Archbishop in a written document that appeared in Jeanne's mouth when she emerged from being plunged in holy water to cure her malady.

The last feature of multiplicity perhaps connected with the ISH and certainly associated with the doubled consciousness reported by the magnetizers is the rapport that is constellated between somnambulist/magnetizer and the patient/therapist. Ellenberger (1970), discussing psychiatric healers from Puysegur to Janet, noted that "whatever the psychotherapeutic procedure, it showed the same common basic feature: the presence and utilization of the rapport" (p. 152). In this summary let it be enough to point out that in many of the cases cited the rapport was profound. In some cases (Flournoy and Helene Smith, Breuer and Anna O.), the outcome was unfortunate when the rapport was abruptly broken off (Breuer) or misused (Flournoy). In other cases (W.F. Prince and Fisher, M. Prince and Beauchamp, M. Prince and B.C.A., Sybil and Wilber, Kessler and Bryant), the consequences were satisfying.

Puysegur's rapport with Victor Race is prototypical of the rapport the magnetizers and the early psychical researchers Janet, Myers, and Flournoy reported when the subliminal or somnambulant self was out. The magnetizers "understood that the rapport was the central phenomenon in magnetism and somnambulism and that its influence extended far beyond

the actual seance" (Ellenberger, 1970, p. 76). The rapport and doubled consciousness constellated the paranormal phenomena, telepathy and clairvoyance, especially the sensitivity to diagnose the illness of self and others. In the altered state the somnambulant might prescribe treatment, and predict the course of the illness and the time of cure. Puysegur was first to use the rapport as psychological treatment. He introduced the concept of a pathogenic rapport. He was the first to observe that as the patient got well, the rapport decreased. His cure of Alexandre was, Puysegur thought, a procedure that interrupted a toxic rapport between Alexandre and his mother, transferred the rapport to himself and then dissolving the rapport and freeing Alexandre. Despine's cure of Estelle was a like case of separating Estelle from a toxic rapport with her mother. Janet elaborated a theory of rapport and developed a therapeutic protocol of first taking complete command of the patient's mind and then teaching the patient to live without the therapist (Ellenberger, 1970, p. 155).

Comstock (1991), in her comprehensive article on the inner self helper, described conscious and unconscious contact and communication between ISH and patient in a style analogous to the rapport between the therapist and patient. She wrote, "Communication with the ISH can occur verbally, but can occur non-verbally through intuition, a hunch, a *felt* sense of knowing, projection, projective identification, parallel processing, or any other form of patient unconscious to therapist unconscious communication" (p. 172). She proposed that "the therapist can help the ISH learn to help the patient" (p. 171).

Allison (personal communication, March 21, 1993) has speculated that the ISH packages itself to the therapist in a way that insures the best treatment for the multiple. In a statement to the same effect, Jung (1946/1966c), in *The Psychology of the Transference*, theorized that fascination with inner and outer subjects

denotes an unconscious identity of the ego with some unconscious figure . . . and because of this the ego is obliged, willing and reluctant at once, to be a party to the *hierosgamos* . . . . This aspect is always trying to deliver us into the power of a partner who seems compounded of all the qualities we have failed to realize in ourselves. (p. 318)

If the unconscious is the creative spirit, and if the ISH is viewed as subliminal consciousness, then the subliminal consciousness may be an aspect of the unrealized potential and the rapport may be an elegant instantiation and resonance of inner and outer psychic processes, (subliminal consciousness with quotidian consciousness, patient with therapist) that is needed to heal the fissuring of the psyche.

The ISH and the ISH-personality are not the flower of personality however much they acquire sentience and actuality. While they can encourage and support the creative assertions of consciousness that are personality, constitutionally they appear to be from a different dimension of the psyche. At the conclusion of therapy most coconscious personifications recede as the healthy personality emerges. For some ISH-personalities who assumed a measure of executive control and expressive existence, the dissolving rapport with the doctor and the waning usefulness as a personality is understandably regrettable. The interaction and embodiment confers a quality of distinctiveness and a measure of effectiveness not inherent to the subliminal state. For instance, Sally, the impish ISH-personality of Christine Beauchamp, for all of her defiance and mischievousness, valued the rapport between herself and her doctor, Morton Prince. She assisted *and resisted* the process of therapy that would, as she put it, send her back to where she came from. Sally's distress about being dismissed from personality and awareness was evident in her complaint when Prince (1969) said she was "pathological . . . and had no analogy in normal life" (p. 153). Knowing he wanted to squeeze her out, to send her back where she came from, she pleaded with him to reconsider.

When I've written out the nights for you are you going to drop me and just have C.

all the time? Isn't there going to be anything else you want me to do? I think I'd rather do psychological things than never, never talk to you. (Prince, 1969, p. 56)

When the splitting and separateness ends, the rapport diminishes. The waning rapport is a consequence of integration. Both Puysegur and Janet had observed that the intensity of the rapport diminished with improved mental health. In Christine's case, Sally's complete disappearance may have been a consequence of Prince's uncertainty about what role Sally, "who had no analogy in normal life," might play in Christine's world. While the ISH recedes into the margins of the mind upon integration, theoretically, it does not cease to exist.

A decisive question for a person, divided or whole, is whether the person is related to something transpersonal--something infinite--and whether the infinite universe is friendly. The ISH is an *experience* of a positive answer. Dialogue with a manifestation of the subliminal consciousness, the inner self, or as some would have it, an angel, awakens the quotidian consciousness to a more encompassing perspective and a capacity for cohesiveness and unity. This particular dialogue and rapport was created between the doctor, priest or therapist and the patient in the stories related above. The rapport is part of that experience. Carl Jung (1946/1966c), emphasizing that psychological healing and wholeness takes place in a genuine encounter between two human beings, wrote:

The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a "You." Wholeness is a combination of I and You, and these show themselves to be part of a transcendent unity whose nature can only be grasped symbolically, as in symbols of the *rotundum*, the rose, the wheel, or the *coniunctio Solis et Lunae*. (pp. 244-245)

Psychological healing occurs in an alliance between people. In relationship, in being known and named and personified, the inner self acquires distinctiveness and amplification. Making it real makes it effective. To be in sentient connection with the other and with the inner self is psychotherapy. Healing the split is the drama of soul-making. Coconsciousness and the ISH seek incarnation in consciousness even as consciousness is enriched by coconscious prehensions. The one comes into being through the other. The soul, Jung (1946/1966c) wrote, "is a function of relationship" (p. 267). The elements that are out of awareness press for incarnation according to their qualities. Through the ISH as personification of the multiple's capacity for objectivity, wholeness, and creative inspiration, the doctor and patient collaborate at the subliminal level of the soul.

Table 2.

**Traits of the ISH**

CHARACTERISTIC	1	2	3	4	5a	5b	6	7
Extraordinary memory	Y	?	?	Y	N	N	Y	Y!
Greater ability to observe and comprehend than host personality	Y	Y	Y	Y	Y	Y	Y	Y
Objective, rational, intellectual	Y	Y	Y	Y	N	y	Y	Y
Calm, psychologically mature	Y	Y	Y	Y	N	Y	Y	Y
Continuous awareness	?	?	?	Y	Y	Y	?	Y
Seen as different by other alters	Y	D	Y	Y	Dbl. con.		?	Y
Could influence or moderate other alters	Y	D	?	Y	Dbl. con.		Y	Y
Resistant to influence, held opinions in conflict with therapist and other alters	Y	Y	Y	Y	?	?	Y!	Y
Therapist claimed useful	Y	Y	Y	Y	Y	Y	y	Y
Prescribed treatment	Y!	Y	Y!	Y!	N	N	Y	Y
Remained after integration	?	NI	?	?	NI	NI	NI	Y
Claimed to be a spirit	Y	N	N	N	N	N	Y	Y
Evidence of clairvoyance or telepathy	Y	Y	Y	Y	Y	Y	Y	Y
Evidence of telekinesis and/or apports	Y	Y	N	N	N	N	Y	N
Rapport	Y	Y	Y	Y	?	?	Y	Y

ISH - Patient

Therapist

Date

Y = yes; N = no

1. Mary Magdalene / J. Fery

The Archbishop

1584

NI = never integrated

2. ??? / Victor Race

Puysegur

(1784)

3. Angeline / Estelle

Despine

(1836)

? = insufficient data

4. Observer brain / Anna O.

Breuer

1882

5a. Twoey / Alma Z

Mason

1893

! = a cardinal trait

5b. The Boy / Alma Z

Mason

1893

6. Leopold / H. Smith

Flournoy

(1900)

(xxxx) = date of publication

7. Sleeping Margaret / Fisher

W. F. Prince

1911

xxxx = date of initiating therapy

**Traits of the ISH** (continued)

CHARACTERISTIC	8	9	10	11	12	13	14	15
Extraordinary memory	?	Y	Y	Y	Y	Y!	y	Y!
Greater ability to observe and comprehend than host personality	Y	Y	Y	Y	Y	Y!	Y	Y!
Objective, rational, intellectual	Y	Y	Y	Y	Y	Y!	Y	Y!
Calm, psychologically mature	Y	Y	Y	Y	Y	Y!	Y	Y!
Continuous awareness	?	Y	Y	Y	?	?	y	?
Seen as different by other alters	D	Y	Y	Y	Y	Y!	Y	?
Could influence or moderate other alters	D	Y	Y	Y	Y	Y!	Y	?
Resistant to influence, held opinions in conflict with therapist and other alters	Y	Y	Y	Y	Y	Y!	Y	Y!
Therapist claims useful	Y	Y	Y	Y	Y	Y!	Y	Y!
Prescribed treatment	N	N	N	N	N	Y!	Y!	Y!
Remained after integration	?	Y	Y	?	?	Y!	Y	?
Claimed to be a spirit	N	Y	Y	N	Y	Y!	Y	Y!
Evidence of clairvoyance or telepathy	N	Y	Y	Y	?	Y!	?	Y!
Evidence of telekinesis and/or apports	N	N	N	N	?	N	Y	Y!
Rapport	N	Y	Y	Y	Y	Y!	Y	Y!

ISH - Patient

Therapist - Date of publication

- 8. Brown / Miss Damon
- 9. Janette / Karen
- 10. Tammy / Babs
- 11. Sis. Jeanine / Andrea
- 12. Dark Ones / Toby
- 13. Ean / Truddi Chase
- 14. Michael / Katherine
- 15. Katherine / Susanna

- M. Erickson (1939)
- Allison (1980)
- Allison (1980)
- Bliss (1985)
- Mayer (1988)
- Phillips (1987)
- Walton (1989)
- Van de Castle (1989)

**Traits of the ISH** (continued)

CHARACTERISTIC	16	17	18	19
Extraordinary memory	?	Y	Y	Y!
Greater ability to observe and comprehend than host	Y	Y	Y	Y!
Objective, rational, intellectual	Y	Y	?	Y!
Calm, psychologically mature	Y	Y	Y	Y!
Continuous awareness	Y	Y	?	Y!
Seen as different by other alters	Y	Y	Y	Y!
Could influence or moderate other alters	?	?	Y	Y!
Resistant to influence, held opinions in conflict with therapist and other alters	Y	Y	?	Y!
Therapist claimed useful	Y	Y	Y	Y!
Prescribed treatment	?	Y	?	Y!
Remained after integration	Y	Y	Y	Y!
Claimed to be a spirit	Y	Y	Y	Y
Evidence of clairvoyance or telepathy	?	?	?	Y!
Evidence of telekinesis and/or apports	?	?	?	N
Rapport	Y	Y	?	Y!

ISH - Patient

Therapist - Date of Publication

- 16. The Board of Directors / Rebecca
- 17. Gloria / Kessler
- 18. Sarah, Rebeccah / Pam
- 19. Becky / anon

- Mayer (1991)
- Bryant, Shirar (1992)
- Ross (1994)
- Allison (1995)

Table 3. **Traits of the Coconscious Subliminal State Assuming Personality**

CHARACTERISTIC	1	2	3	4	5	6	7	8	9	10
Extraordinary memory	y	y	y	y	?	Y!	Y!	?	Y!	Y
Greater ability to observe and comprehend than host personality	Y!	Y	Y	y	Y	Y	Y!	Y	Y	Y
Objective, rational, intellectual	Y	?	?	N	?	N	Y	Y	Y	Y
Calm, psychologically mature	Y	Y	y	Y	y	y	Y	Y	y	Y
Ultimately remained in 2nd state	N	N	Y	Y	Y	N	N	N	N	N
Seen as different by other alters	Doubled consciousness					Y	Dbl. consciousness			Y
Could influence or moderate other alters	Doubled consciousness					Y!	Dbl. consciousness			Y
Resistant to influence, held opinions in conflict with therapist and other alters	Y	?	?	Y	Y	Y!	Y	?	?	Y
Therapist claimed useful	Y!	Y	na	?	?	y	?	?	Y	?
Prescribed treatment	Y!	Y!	na	N	N	N	N	?	N	N
Ultimately became the dominant personality	N	N	Y	Y	?	N	N	N	N	N
Claimed to be a spirit	N	N	N	N	N	Y	N	Y	N	N
Evidence of clairvoyance or telepathy	Y	Y	?	N	N	N	Y	Y	N	N
Evidence of telekinesis and/or apports	N	N	N	N	N	N	N	?	N	N
Rapport	Y!	Y!	na	N	N	Y	N	N	Y	Y

<u>Subliminal State - Patient</u>	<u>Therapist</u>	<u>Date</u>		
1. ???/Victor Race	Puysegur	1784	Doubled consciousness	ISH-personality
2. ???/Alexandre Hebert	Puysegur	178-	Doubled consciousness	
3. ???/Mary Reynolds	no therapist	1836	Doubled consciousness	
4. ???/Felida X.	Azam	1858	Doubled consciousness	
5. Blanche II/Blanche	Jules Janet	187-	Doubled consciousness	
6. Sally/Beauchamp	M. Prince	1898		ISH-personality
7. ???/Rev. Hanna	Sidis	(1904)	Doubled consciousness	ISH-personality
8. Spanish Maria/Oliver	Cory	(1919)	Doubled consciousness	
9. B./B.C.A.	M. Prince	(1926)	Doubled consciousness	ISH-personality
10. Vicky/Sybil	Wilber	(1973)		ISH-personality

(xxxx) = date of publication; xxxx = date of initiating therapy

Table 4.

## Characterizations of the Coconscious Observer State or ISH

<b>Altrocchi</b>	<b>Inner Self Helper</b> Calm, super-rational, organized, rather limited affect. Claim to have all the memories and work to keep system organized and prevent from spiraling out of control. A force towards health. Most generally an ally in therapy. Their niceness seems to limit their powers of intervention. Suspects an ISH in every multiple. Has found an ISH-like mental state in nonmultiple patients.
<b>Barach</b>	<b>Iatrogenic artifact</b> A reflection of the patient's dissociated wish for specialness.
<b>Becky</b>	<b>Formerly an Allisonian ISH.</b> ISHs do not have feelings and are not personality. They are intelligent energy. ISH is the first split and creates all alter-personalities. There are "supervisors" above/beyond the ISH. ISHs are in constant contact with other ISHs. Distinguishes between an ISH in MPD developed before the age of seven and an ISH-like function in nonmultiples that she calls an Essence. ISH becomes the "Essence" of the person when charge is integrated. Emphasised need to be sanctioned by therapist. ISH cannot undo what it created.
<b>Bowman</b>	<b>ISH or observing ego</b> Detached, intellectual, emotionless. Observing, intellectual splits of the personality that represent a person who really has some ability to maintain perspective on him/herself.
<b>Calof</b>	<b>Core</b> The architect of the system. It may influence therapy via dreams, feelings, thoughts. May change in advanced states of therapy--it may grieve. It may have limited energy/ability to remain in consciousness. While it exists in its own right, therapy may potentiate it, crystalize it, coalesce it. The form of its presentation may be a response to the demand from the therapist.
<b>Comstock</b>	<b>Center Ego State</b> A process, place, or potential. A quality like an athletic ability. A unifying force. May create a personality to talk through but that is not what they are about. Presents itself as something separate from the person, sometimes as a spirit from a past life, or an angel, or a separate part of the person closest to God, or as a distinctive, pure, least contaminated part of the person. Is less emotional than other alter-personalities. Can communicate through non-verbal, unconscious processes. Changes in therapy.
<b>Coons</b>	<b>Memory trace</b> May be an iatrogenic artifact to please the therapist. Is not distinctly different from other alters. May be intact memory part dissociated from affect.

<b>Fraser</b>	<p><b>Center Ego State</b>  A logical state of mind--possibly the first split. A reality principle. "A state of flux that acts as the observing ego to the enormous issues of continuity and continuity of existence, though sometimes it will influence other ego-states, which deal with the various aspects of personhood, and will also deal with the interactions with nature and other people" (appendix G). Resembles Dr. Spock in Star Trek.  Is a preview of evolving personality.  Changes in therapy.</p>
<b>Goodwin</b>	<p>Highly abstract, highly intellectual, more mature, more adult, with relative deficiencies in sensation and affect.</p>
<b>Groesbeck</b>	<p><b>ISH</b>  An internal entity maintaining the overall survival of the organism. A manifestation of the Self. Minimizes the destructive elements of the shadow aspects.</p>
<b>Kluft</b>	<p>Does not use labels.  Perhaps is an interactional and egosyntonic artifact. Responds to clues from therapist. May be helpful convincing patients they have something good inside. Is truthful, helpful, can be relied on. Is serene, rational, affectless.  As other than ISH, can be a powerful helper personality. Finds this phenomenon more clearly in nonmultiple patients.</p>
<b>Torem</b>	<p><b>Center-Core</b>  The unifying self that develops and strengthens the conscious sense of unity, mastery, and wholeness. Preserves the logical, mature, rational, and objective thinking. Can be a place or thing. Either same age/gender or ageless/genderless.  Demeanor is relaxed and relatively emotionless, calm and matter-of-fact.  Wise, insightful, interested in therapeutic change.  Lacks energy or influence to initiate or maintain change.  Is fundamentally different than other alters. Changes over time as it learns to apply knowledge. Is transpersonal in the sense that was untouched by trauma and not distorted by reality.</p>
<b>J. Watkins</b> <b>H. Watkins</b>	<p><b>The observer</b>  May be on a continuum from little power or influence but accurate observation to active influence with relatively less acute observation.  A cognitive control system, neutral and objective, sees both sides of conflicts, not emotional, may have little feeling of responsibility for the individual.  Finds observer in nonmultiple patients</p>

Table 5.

**List of Names for Subliminal States Closely Resembling or Equivalent to the Inner Self Helper**

<u>Name of Subliminal State</u>	<u>Therapist(s) Who Coined the Phrase</u>
The perfect crisis in somnambulistic state Example: The second state of Victor Race	The physicians who used magnetism
Subliminal consciousness	Frederick Myers
Coconscious State Example: B of B.C.A.	Morton Prince
Daimons Fantasy figures of the unconscious Anima/Animus and Wise Old Man Mercurius The Great Man Example: Jung's personal daimons: Elijah, Philemon, Solome, the black snake and Ka. Also, Jung's second personality.	Carl Jung
Memory Trace Example: Vicky in Sybil	Cornelia Wilber
Inner Self Helper Example: Becky (appendix B)	Ralph Allison
Hidden Observer Hypnotically elicited in university students	Ernest Hilgard
Observer Hypnotically elicited in patients	John and Helen Watkins
Center Ego State	Christine Comstock and George Fraser
Center-Core	Moshe Torem
Core	David Calof
Subliminal Coconsciousness (SC)	James Gunn

## Conclusions

The review of the literature established that the mind has a capacity for coconsciousness. From 1584 to 1919, most of the cases of MPD described a state of consciousness that is unmistakably and characteristically different from the normal state of awareness and distinctly different from alter-personalities. The literature and interviews conducted with leading specialists in the treatment of dissociative disorders confirmed that this coconscious observer state or ISH is often present and appears with a stable set of unusual, hard-to-simulate characteristics. Its attributes are so consistent that it seems to be stereotyped. It is described as astute, objective, and rational, exhibiting a superior memory, generally insightful, having greater emotional stability (including perhaps an invulnerability to hypnosis and hypnotic suggestion), having a greater alertness to and a wider recognition of events in the environment than other ego states, and, more debatable, having a sixth sense. It does not refer to itself as personality, and its selfmates generally acknowledge that it is not like them. Although it cannot cure the personality, it can help with the process. Some theorists assign the ISH/observer state a central organizing function coordinating the activities of the other ego states. This constellation of qualities, found in the cases of doubled consciousness and in 50 to 80 percent of multiple states of consciousness, suggests that the phenomenon is not an idiosyncratic production, a delusion, or an iatrogenic artifact. Rather, it is a part of mental organization indigenous to MPD if not to humanity in general.

Although these characteristics clearly distinguish this coconscious state as an entity separate from other manifestations of consciousness, two or more different states or a continuum of states may be defined by these characteristics. One state defined by Allison is the ISH. The other state that seems not to have all of the characteristics of the Allisonian ISH I have called the coconscious subliminal observer. This state has also been called the Hidden Observer, the Observer, the observing ego, and a memory trace. Somewhere, either in one camp or another, or on a continuum between an Allisonian ISH and a coconscious subliminal observer, lie Fraser's and Comstock's Center Ego State, Torem's Center-Core, and Calof's Core. The distinguishing difference, if indeed a difference exists, is that at one pole an ISH is distinguished by a keen awareness of itself, an awareness of The Creator, and from the beginning an ability to exert more influence over the divided psyche. At the other pole, the subliminal observer in its nascent form is often unaware of itself and exerts little influence over the alters' behavior. The description varies somewhat, but whether observer or ISH, its presentation is still distinctly unlike alter-personalities and its impact on therapy varies no more than the uniqueness of the individual patient. All of the above named states become more active as they are acknowledged and utilized.

Most of those interviewed who actively work with the ISH/observer concept thought that it served an interior organizing function. Myers, Hilgard, and Jung had earlier proposed a similar idea. Myers (1903/1961) proposed that the subliminal self maintained free and healthy interchange between the psychic centers. Hilgard (1977) thought that the hidden observer was the fraction of a central regulating mechanism "responsible for the facilitations and inhibitions that are required to actuate the subsystems selectively" (p. 217).

Groesbeck (appendix D), reflecting a Jungian perspective, thought that the ISH may be a reflection or an emanation of the archetypal self. This would be consistent with Myers' and Hilgard's observations. Such an archetypal personality would have "the potential for integration of the total personality . . . The self functions as a synthesizer and mediator of opposites within the psyche and the self [is] the prime agent in the production of deep, awesome, 'numinous' symbols of a self-regulatory and healing nature" (Samuels, 1985, pp. 91-92). Jung's (1921/1971) description of the true self embraces what has been attributed to the ISH/observer's organizational function--wisdom and an impersonal yet caring nature:

The true self is beyond all personal judgments conditioned by external experience. . . . It is the light which pervades the world . . . It is love for mankind, immortal, all-knowing, good. . . . [It is] the self-regulating function, the mediator and uniter of the opposites . . . it is in fullest accord with the Indian idea of the "wise old man who dwells in the heart." Or as Wang Yang-ming, the Chinese father of Japanese philosophy, says: "In every heart there dwells a *sejin* (sage). Only, we do not believe it firmly enough, and therefore the whole has remained buried." (p. 218)

Whether the phenomenon in question is an ISH or a coconscious observer state, clinicians agree that it has the potential to mediate subliminal processes, holding diverse perspectives or ego states in a rational, cohesive flux or integrative attunement. Torem and Gainer (1993) summarized this perspective, noting that it develops and strengthens the conscious sense of unity, mastery, and wholeness.

It is beyond the scope of this paper to firmly establish the link between the ISH/observer and experiences of soul, but the inferences are plainly there in the awesome and numinous experience that the presence of the ISH has had on both patient and therapist. Further, the statement made by the Allisonian ISH, Becky, that she is what others might call soul, strongly suggests that the healing relationship mediated by the ISH is therapy engaging deep levels of the psyche. It does not seem unreasonable to call this dialectic engaging the core of the self, soul-tending.

I propose that the nascent form of the observer/ISH is not a form of personality. Completely subliminal functioning may be pure process. Supporting this, Comstock and Torem (appendices B and K) said that this state was not an entity but a process and might be experienced not only as a personification but as a potential, a thing, or a place. Comstock said, "It is a tendency, not a person . . . I do not believe any particular forms are the *real* expression of them." Torem and Gainer (1993) wrote that the Center-Core can be experienced as a place, or a thing

such as pure light, or an energy field. The subliminal coconscious state may organize events and feeling through imaginal, mythopoetic, and spontaneous processes. It may create perspectives on events that give otherwise unrelated, senseless, and sometime tragic, destructive, and evil events a sense of psychic orderliness and coherence. The subliminal may foster a meta-perspective that deepens otherwise tragic and trivial events into drama and meaning. The concluding story told by Ean in *When Rabbit Howls* (Chase, 1987) which satisfyingly destroys the father-abuser and the dance of the farandola, introduced by Michael (Castle and Bechtel, 1989) which created so much heat that Kit was transformed, may be representative examples of this dramatic process.

Allison (1993) and Fraser (appendix G) noted that this subliminal state may create or interpose a False Front (Allison), or a Central Delegate (Fraser), to protect the subliminal state of self and to interact with the therapist. Torem and Calof suggested a similar process, without labeling the personality factor. Most of those interviewed thought that this process or entity could best participate in therapy if personified. Naming them reifies them. As persons, they appear to become more effective, a point to which I will return later. Fraser, Torem, Kluft, and Calof observed changes in those aspects of the ISH/observer that participated in executive consciousness over time. These changes may be a new point of equilibrium shaped in the interaction between subliminal consciousness, the quotidian consciousness, and the physical realities of the world.

In the summary of the literature section, I drew attention to the unusually committed bond or rapport that frequently developed between MPD patients and their therapists. W.F. Prince adopted Doris Fisher and said of Sleeping Margaret (her ISH) that he would not dismiss her even if he could. Morton Prince developed most of his psychological theory observing and in collaboration with multiples Christine Beauchamp and B.C.A. Cornelia Wilber, like Morton Prince, launched her career based on the psychological principles she developed beginning with Sybil. Their relationship continued past the therapeutic protocol of the analytic interview into a friendship of mutual respect and psychological discovery. Ellenberger (1970), in his history of the discovery of the unconscious, noted that "in addition to their own personalities, the most important source of achievement for dynamic psychiatrists lies in their relationship with their patients" (p. 891). He observed that "whatever the psychotherapeutic procedure, [the therapeutic channel] showed the same common basic feature: the presence and utilization of the rapport" (p. 152). His comments emphasized the rapport as a common denominator, indeed, perhaps it is the underlying affinity upon which healing of the dissociative psyche is founded.

Since 1973 and the Wilber/Sybil relationship-rapport, five single-case and two multiple case-books were inspired by the therapy, discoveries, and relationship between therapists and MPD patients. In the prologue to *The Flock* (Casey, 1991), Wilson, therapist and author, summarized the effect of the rapport for her. "It is the story of people who found each other at the right moment in their lives and performed magic. [The story is] about two women who changed each other and about three people who became a family" (p. v). Therapeutic relationships between therapists and their MPD patients has historically been profound and have led to remarkable cures and to remarkable discoveries in psychiatry. The reciprocal influence is to be expected.

Janet emphasized that the somnambulant state of a patient was strongly influenced by the character and beliefs of the magnetizer/physician: "The second personality . . . takes on the habits, manners and beliefs which have been inspired in him, almost without knowing or intending it" (quoted in Crabtree, 1993, p. 316). The ISH/observer seems invulnerable to influence and persuasion. However, Janet's comment and the behavior of Victor Race (Puysegur), Blanche Wittmann (Charcot), Helene Smith (Flournoy), and others, suggests that the subliminal state may indeed be influenced by the attitudes of the therapist. This may be because, as Allison indicated, "the patient's ISH may be delivering a package that is acceptable to the observer in the interest of the welfare of the patient" (personal communication, March 21, 1993). The subliminal state may not be influenced as much as adapting to the therapeutic milieu to experience an empathetic response, an emotion so lacking in an environment spoiled by narcissistic lack of empathy. The patient may transmute the empathetic experience into a healthy self-esteem, a capacity to self-soothe, and a cohesive sense of self.

Groesbeck (appendix I) and Fraser (appendix G) commented on the ISH's propensity to withhold useful information until the therapist specifically asks. Putnam (1989) and Calof (appendix D) noted the ISH's delphic communication and enigmatic replies. What purpose is served by withholding information and by enigmatic replies? Comstock (appendix E) said that knowing a fact is less important than thinking it through and developing perspective. The withheld information and the enigmatic replies oblige the therapist to engage more individually and develop a soulful comprehension of the particular dynamics. Enigmatic replies serve psyche's need to be known, not as a fact as much as a work or an experience. Mystery and the lure of significant discovery is a facet of the rapport.

In chapter 4, I proposed that one of the problems of people with MPD is that they are unable to use transitional space, a term I borrowed from D.W. Winnicott. This imaginal concept has affinities to Jung's transcendent function. Like the joining of alter-personality and ISH, Jung (1921/1971) conceptualized the transcendent function as the "combined function of conscious and unconscious elements" (p. 115). He saw it as a "living form . . . [that is] constellated fantasy material containing images of the psychological development of the individuality in its successive states--a sort of preliminary sketch or representation of the onward way between the opposites" (p. 115). Although the multiple often is gifted with an ability to access this creative space, the overwhelming demands of the abuser arrest the multiples' ability to play in transitional space. What should be playful products of fantasy become instead the fabrication and concretization of alters, False Fronts (Allison), or False Selves (Winnicott). A multiples' ability for imaginative play is tinged by fear and/or is interrupted due to the demands of another. The capacity to freely imagine is stunted. The as-if, independent, and changeable attitude natural to being in transitional space becomes adapted and compliant with the intrusions of the abuser. Transitional space is spoiled by the presumptuous desires and demands of an environment or of an abuser or mother (whoever performs the mothering function) who has no empathetic ability to understand the child's developmental needs. The multiple-to-be cannot trust the environment enough to play in the imaginal realm of

transitional space.

The process of rectifying the loss of transitional space may be begun in dialogue with the deeper, most profound levels of fantasy, with the core of the self, with the least known and the least knowable, and hence potentially the most fanciful: the ISH/observer. Personifying the relationship makes it personal and appealing. It evokes trust as well as mysterious awe and trepidation. Perhaps we make them like us because they are us. Jung (1921/1971) wrote of the fantasy figures: "It is not we who personify them, they have a personal nature from the beginning" (p. 42).

Torem, Kluff, Fraser, Calof, and Altrocchi emphasized acknowledging, instructing, and working with the ISH/observer. This serves a twofold benefit. At one level it models an interactive dialogue for the patient who has difficulty turning inward to work out answers. On another level, it strengthens the core of self. Calof (appendix D) said, "The more you seek the Core the stronger it gets." Fraser (appendix G) commented, "It certainly becomes much more lively--much more interactive. And much more accepting of itself as part of the system. It certainly blossoms over the therapy time." Becky (appendix B) said that the ISH "has to be sanctioned by the therapist."

At a deeper level, dialogue with the ISH engages the imaginal. If dialogue with alter-personalities is fiction made too literal, dialogue with ISHs restores the imaginal, interpreting what we literally see or hear as psychical, divine, an angel, or an imaginal guest. Further, the numinosum of the event deepens the experience. Its presence is often experienced as "metaphysical, spiritual . . . and/or mystical" (Bruce, 1993, p. 87). The phenomenon is knowable, stimulating, and soulful. If the therapist can accept the patient at the level of the ISH, then the patient feels deeply understood. Mary Watkins (1986) in *Invisible Guests*, wrote:

Instead of the real and the imaginal being opposed as the imaginal distorts, condenses, rearranges and negates the real, it is thought that through the imaginal the truer nature of the real is manifested . . . Dialogues with the "Angels" of imaginal reality, far from being symptomatic of pathology, are understood as teaching one to hear the events of the everyday symbolically and metaphorically. (p. 75)

Expressing doubt damages the treatment alliance/rapport. When the ISH is disbelieved, it often disappears. Its primary influence is by agreement, affinity, and fact. Its constitution appears to be both mythopoetic and objective, a conflict only possible outside normal consciousness.

It seems to be a psychological principle that the ISH/observer only demonstrates and utilizes the power that is acknowledged or will shortly come to be acknowledged. The possibilities fermenting in the margins of the mind cannot come to fruition until the correct attitude and knowledgeable perspective combine to make these realizations possible. The attitude, experience, and opinions of the therapist probably have a greater effect on the character and outcome of dissociative disorders than on any other psychological disturbance. As one observer/ISH wrote to me, "The soul only demonstrates and utilizes the power which is acknowledged. The more a soul is recognized, validated, nurtured, embraced, even integrated, the more its wisdom and power are evident and manifested to the individual" (anonymous, personal communication, 1994). The unknowable psyche is real. From the psychological evidence, in psyche's shadows are the solutions, if there are any, to the dilemma of divided consciousness. Admission to those secrets is apparently solicited by our belief in their existence and our respect for their reality.

### **Areas for further investigation**

Clearly establishing the observer/ISH as a separate psychological function from alter-personalities opens the door to other areas of investigation. If the ISH is not an artifact and not a whim of personality, some radical definitions and explanations of its function can be more seriously considered. Although it is currently a little-explored state and associated with psychopathology, it may be a normal part of psychological functioning.

Altrocchi, Calof, Kluff, and Torem, (appendices A, D, J, K,) said that the ISH is not restricted to MPD. According to Kluff and Torem, the precondition for this phenomenon to appear was the patient's ability to dissociate and to be easily hypnotized. Supporting this conclusion are Hilgard's (1977) Hidden Observer experiments, which were performed with university students selected for their high hypnotizable quotient. If this subliminal phenomenon is not limited to MPD, it may play a role in other psychopathology. It may also play a role in normal psychological development.

How necessary is it to recognize the observer/ISH in therapy for whatever power it has to be utilized for the benefit of the patient? How effective can the observer/ISH be when two or three (observer/ISH and therapist; observer/ISH, patient, and therapist) are working together? Research is being conducted in this area by Jan Hizar-Jorgensen and Rob Jorgensen (1994). Their findings indicate that tasks undertaken in collaboration with the ISH have a more certain and longer-lasting result.

This paper has shown that the observer/ISH is an entity and not an artifact created to please the therapist. Given that the observer/ISH is a preexisting mental function, is there something about the therapist that invites or constellates the appearance of the observer/ISH? Does the therapist influence the character of the observer/ISH? To what extent is the observer/ISH iatrogenic? Torem (appendix K) said that "creating these Centers is like influencing the patient to be more functional, more adaptive, more mature in their day-to-day living . . . . Of course it's iatrogenic. That's what the essence of therapy is about."

Bowman (appendix C) thought that the therapist and the transference influenced the presentation of the ISH/Center Ego State, depending on the capacity of the patient to respond. Kluff (appendix J) noted that the idea that the ISH may resonate with the style of the therapist is another version of the maxim that "Jungian patients have Jungian dreams and Freudian patients have Freudian dreams." In such a manner Becky (appendix B) may

have been influenced by Allison to be or talk about Allisonian ISHs. The observations of Torem, Fraser, Kluff, and Calof noting the changes of the observer/ISH in therapy also indicate some sort of core transformational process. These changes are apparent, but how can we measure how much they change in the gestation period prior to or at the moment before the first contact? Regardless of their imperturbable, intellectual presentation, it is hardly imaginable that as they affect the therapist and therapy, they remain unaffected.

Is the ISH the stuff of quantum psychology? The quantum physicists Heisenberg and Bohm theorized that measuring an attribute actively transforms what is really there - quantumstuff - into some form compatible with ordinary experience. Measuring one attribute accurately obscures accurate knowledge of its paired attribute. Heisenberg measured position/momentum. Bohm theorized about electrons and "ordinary objects" and demonstrated that electrons change their attributes (are they a wave or a particle?), depending upon what or how they are measured. The attribute is determined by the observer. Quantum logicians view incompatible attributes (think of the saintly alter vs the prostitutes), as a quantum fact: a new form of reasoning is needed so that the conflicting attributes appear perfectly natural. The question I have asked in this dissertation: Is the coconscious self an Angel and transpersonal or only an dissociated ego state with a need to be special. For some therapists it appears in many of their patients. Other equally proficient therapists have never encountered this radically different self. Is it indeed a product, an iatrogenic artifact of the observer-therapist? Like quantumstuff, does observing it create it or bring it into being?

According to quantum physics, there is no deep reality in the same sense as phenomenal facts are real. The unmeasured quantum world is a world of potentialities or possibilities that achieves full reality status during the act of observation. In quantum world psychology, the multitude of possibilities inherent to psyche achieve reality status in enactment. When one quantum possibility is singled out by intention and behavior the event of measuring collapses the wave function and quantum *potentia* (anything can happen) is transformed into ordinary experience (one thing happens) by the observation. Awareness, as measurement, collapses the wave function of infinite possibilities and the phenomenal world is changed. Conscious enactment creates reality. In this case, does the subliminal observer come into being because the therapist knows potential for it to exist? Does the individual observer/ISH become what it is out of infinite quantumstuff possibilities, directed by the interpretation of events, the personal psychology, the abilities and fantasies of the patient, and the personality of the therapist?

Another correspondence of quantum psychology to quantum physics may be the observer's great capacity to know and general inability to act. Quantum attributes always come in pairs. Knowing and being/acting may be a quantum pairing. Bohm's theory of quantum reality states that awareness of one paired attribute necessarily changes or obscures the other attribute. If knowing and being are paired attributes, Bohm's theory of quantum reality applied to observer/ISH *potentia* means that accurate, absolutely objective observation obscures, reduces, or denies the ability to be and to act. Beahrs, John Watkins and Jung noted that the coconscious subliminal awareness was usually dissociated from an ability to act. There is one exception to the quantum either-or choice of observing or knowing, acting or being, that is . Creative awareness, joining personality/being with transpersonal/knowing, may not only select events but also prescribe events, and join objective observation with being. Creative awareness may unite consciousness with the unconscious. It does draw the observer/ISH into dialogue with ego-personality. The quantum physicist, Von Neumann, argued that human consciousness creates reality. Jung said that the psyche created reality every day. Pairing ego-consciousness with transpersonal, objective knowing, may direct nature and unite polarized aspects (being/knowing, saint/sinner, an alter with its shadow opposite) with subtlety, sophistication and purpose -- initiating a quantum jump (as postulated by Von Neumann), previously unimagined. Unimagined but perhaps present as the numinous, purposeful factor anticipating the future and infusing events with meaning and coherence.

Observation of a quantum pair defines one attribute while obscuring the other, and it is also a link between them. A higher order of observation, creative consciousness/imaginal consciousness such as occurs in transitional space, may change the rules and may unite the pair in consciousness, thereby creating a quantum jump, (a sudden change in the rules that influence single events), and a new objectivity. Creative consciousness may be conscious participation of creative ego-consciousness with the objective observer/ISH, and embodying that knowing as a tangible experience, an irreversible event. Therapeutic dialogue with the observer may be a creative/imaginal event of consciousness, allowing the pure and unformed *potentia* of the observer to embody some aspects of its knowing as the cognitive glue that bridges the opposition of alters and links the seeming incompatibility of the quality of consciousness with the quality of subliminal mentation.

Further, Bell's theorem of interconnectedness, that all systems that have once interacted are joined in a manner that is unmediated, unmitigated, and immediate, gives Becky's statement some credibility. Becky (appendix B) stated that when Allison came up with the acronym ISH it went around her society like wildfire. Quantum world psychology indicates that each situation is a personal realization but influenced by other interpretations elsewhere. The influences are immediate and also go backward in time. Some therapists have observed that when the patient was asked early in therapy if they had a part like the ISH the patient said no. However, after identifying an ISH, the patient says that the ISH had been part of them forever. This restructuring of the past is completely in keeping with quantum reality. It is also explained by dissociative dynamics and memory theories. This curiosity resembling behavior predicted by quantum theory is included here because it whets my imagination and possibly it will be a point of departure for someone else.

Could the ISH represent itself as an animal? If the ISH is a process and can be imagined as a place or a feeling, (Comstock, appendix E; Torem, appendix K) its manifestation as an animal is not unreasonable. Some research supports this possibility (Hizar-Jorgensen & Jorgensen, 1994). I have treated one case of MPD where a naturalistic ISH-like helping force appeared to the other personalities as a panther. There was no reflection or deliberation about its intervention. Things just happened. If the ISH is a representation of the Jungian Self (Grosbeck, appendix D), Jung's (1956/1970b) comment that "the animal is the symbolic carrier of the Self" (p. 214)

is worth noting. The animal symbolizes wholeness buried in profound unconsciousness.

Is the ISH the first split? Its world view appears to be more objective and reality oriented than most, if not all of the alter-personalities. Does it represent the reality principle? The reality principle may not be the best description of this function. Perhaps insight or subliminal-sight would better describe the relationship between the two states of consciousness where the subliminal can see and remember more and calculate with more precision than the more focused and restricted quotidian consciousness of the alter-personalities. In either case, Winnicott (1971) observed that the child's development of reality testing, the basis for the reality principle, depended on a capacity to use objects which cannot be developed without an ability to create transitional objects. In chapter 4, I suggested that the multiple had difficulty creating transitional space and transitional objects, which would extrapolate to considerable difficulty testing reality. Fraser (appendix G) and Allison (appendix B) both thought that the Center Ego State or ISH was the first split of MPD. Becky (appendix B) said that the ISH created all of the other alter-personalities. Fraser thought the split separated the intellectual reality principle from the rest of the personality system. If the observer/ISH is dissociated from the development of the alter-personalities, this would account for the observation that a multiple often does not seem to learn from experience (Putnam, 1989, p. 85). If much of the analytical ability is out of awareness, the personality system's ability to assess and learn is lost. Another indication that the ISH may be the first split is that the doubled consciousness of the magnetizers and the early cases of MPD probably represented a division between the quotidian consciousness and either an ISH or a delegate of the ISH. Further research may clarify what processes are represented by the ISH and whether the ISH may indeed be the original split.

Is the ISH/observer state potentially telepathic, clairvoyant, and able to move objects at a distance? Many psychological investigators have thought this was possible. Myers (1961) thought that the subliminal secondary self was telepathic and able to communicate with transpersonal entities. Dessoir thought that the underconsciousness presided over the powers of telepathy and clairvoyance. Even earlier, the magnetizers frequently reported that in the somnambulant state, the patient was in telepathic and kinesthetic rapport with the physician. In the somnambulant state, patients could often diagnose their own illnesses, diagnose the illnesses of others with whom they were put in rapport, prescribe treatment, and predict the course of the illness and time of cure. To note just a few of the better documented cases, Puysegur (Crabtree, 1993) discovered that both Victor Race and Alexandre Hebert were telepathic and clairvoyant when in the second state. Flournoy (1900) described Helene Smith/Leopold's ability to diagnose her own illness and predict the time of cure. She was also able to find lost objects and reputable people said she produced apports. W.F. Prince was convinced that Doris Fisher/Sleeping Margaret was psychic, and he concluded this 11 years after her integration. Alma Z. and Rev. Hanna demonstrated clairvoyance. More recently, Truddi Chase and Kit Castle wrote about the paranormal manifestations associated with their MPD and Van de Castle wrote about the ISH Katherine's many paranormal abilities, including a prescient awareness of all manner of personal things about him.

Ross (1994) has noted that "the ability to dissociate and the ability to have extrasensory experiences are closely linked" (p. 134). Calof, Fraser, Groesbeck, and Kluft (appendices D, G, I and J) described or alluded to unusual psychic experiences with their MPD patients. Except for Calof, these experiences do not directly suggest that the ISH/observer is the conduit for extrasensory and paranormal phenomena, but the ISH/observer is the state that, when pressed, often acknowledges paranormal ability.

This paper clearly establishes that there is a singular phenomenon or entity quite different from the other ego states and that, except for imitations, impostors or delegated ambassadors of the thing itself, this phenomenon does exist. It is not clear, however, whether there is both an ISH and an observer or whether the ISH and observer are on a continuum. Is the ISH from its inception a conscious helping state and the subliminal observer, who is often not aware of itself, some aspect of subliminal organization never intended to function in executive consciousness? Is there just one entity, the difference being its awareness of itself and its participation in the world? Torem (appendix K) noted that the therapeutic relationship was the Center-Core's first relationship. Is the subliminal observer state a potential ISH that has not been awakened by a collegial relationship?

Finally, what is the observer/ISH? Is it simply an ego state, the essence of which is the logical part of the person? (Fraser, appendix G; Goodwin, appendix H). Is it that part of the personality system that turned away from the trauma, that is serene and rational and simply the most stoic of the alters? Is it an artifactual reflection of the therapist or a jointly created phenomenon of the therapeutic alliance? Is it the essence of the personality, a prototype of what the person may become as described in Allison and Becky's statement about the Essence/ISH (appendix B)? Could it be a manifestation of core of the person, beyond personality, like the archetypal Self (Groesbeck, appendix I)? Could some inner helpers be transpersonal, angels perhaps? Could the observer/ISH be a prefiguration of soul, waiting, in some instances, with as little consciousness about itself as the quotidian consciousness has few experiences of soul? And if the essence of the inner helper is soul, is it constellated in the rapport between therapist and patient? If so, is this an indication that some psychotherapy with multiples is indeed what the name implies, therapy of psyche/soul and soul-tending?

My examination of these issues leads me to believe that the ISH phenomenon is subliminal awareness that appears as an organizing and unifying entity when a person is splintered by emotional trauma. The ISH appears to be a more active and self-aware development of the coconscious observer state. The individual characteristics of this phenomenon and whether it presents as ISH or coconscious observer seems to be dependent on (a) the unconscious material needing to be organized by the observer/ISH, (b) the rational and imaginative capacity of the person, and (c) the environmental milieu, including both its psycho-social traditions and its representative, the therapist.

The ISH appears to be a subliminal consciousness reflecting wholeness in *potentia* and made personality by either a relationship or rare interpersonal insight and personification. It is certainly transpersonal in the sense that it transcends the quotidian personality and in the sense that its deepest roots are in psyche beyond anything

ego-consciousness can be aware of. With its center in a supraordinate layer of the self, the ISH is an anticipation of wholeness and an experience of meaning and order. The ISH (or ISHs) is not a monadic entity or a center of the psyche; rather, it reflects to the multiply-fragmented patient the assurance that all "personalities" in one body are many perspectives of one mind. The sense of unity is inferred by the ISH and the therapist's vision and work towards integration and the rapport's singularity and depth of experience. The rapport and ISH-therapist work give reality and substance to the vision of the unifying, creative spirit of the self. The vision and reasoning of the observer/ISH bring mastery, meaning, and the possibility of a wider and more fully realized consciousness to a personality divided against itself.