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the Children of St. Peter's, making them use that vile, wretched Catechism published by Burnett, Bp. of Sarum, with whom Salmon is said to be great."

Lastly, we subjoin statistics of a feast which seems to outdo rich Camacho's wedding:

"A Feast Mad [at Reading] By Mr. Calver, July 29 [no year]. 1 Ox 19 fatt Sheep 5 Buck 7 Calves 3 Lambs 100 fatt Ducks 100 Rabbits 100 poultries 10 pigs 7 fitches of Bacon 20 Barrels of Bear 60 Dozen Bottles of Wine 1000 half peack Loaves 3 guineas to ye Beggars. Lost 24 Dozen knives and forks and a great Del of Linin and a great many Bottels. Y^e treat for y^e women was y^e 6 of August and that was as much as y^e men's or more and som of [them] did tack a Littell to mutch."

Lovers of Hearne's Diaries should be warned by the fate of these convivial and intemperate ladies.

THE PSYCHOLOGY OF SUGGESTION.

The Psychology of Suggestion. By Boris Sidis. M.A., Ph.D., Associate in Psychology at the Pathological Institute of the New York State Hospitals. With an Introduction by Prof. William James. D. Appleton & Co. 1898. 8vo, pp. 386.

An interesting book is this in more ways than one, beginning with the title-page, for it marks a stadium in the progress, both of psychology and of medicine, that the need of such an official as an "Associate in Psychology" should have been felt and filled in the Pathological Institute of the New York State Hospitals. It speaks well for that institution. It is interesting, too, to meet with so signal a vindication of the appointment as is afforded by the successful treatment of the extraordinary and interesting case of the Rev. Thomas Carson Hanna. This gentleman, of superior endowments and accomplishments; when he came to himself after a carriage accident, was like one new born. He had clean lost all knowledge, all passion, all voluntary activity. He was bereft of every vestige of familiarity with everything, had no suspicion that the sounds of speech had any meaning, never thought of the persons about him as persons, had no consciousness of self as such, and did not look upon the external world as real. When, after a few weeks, he had begun to use his hands, he had become ambidextrous. His logical acumen returned very early, while he was still in passionless innocence, was asking the meaning of the simplest words, and wondering at the most every-day matters. The extraordinary rapidity with which he acquired and applied new knowledge, his keen sense of music and symmetry, and the significant fact that he learned English in a few weeks, and pronounced it well and correctly, confirmed Dr. Sidis in his first impression that the old personality had not been crushed to death, but had only been dissevered from conscious life, still in great measure swaying the newly-formed personality from the subconscious depths of being.

In order to "tap the subconscious self," the patient was questioned about his dreams. It turned out that, besides ordinary dreams, he had "clear picture dreams," which were in reality fragments of his former life, although he did not recognize them, but thought them very strange. Thus, in one of them, he saw a house with these letters on it: NEW BOSTON JUNC. He had lately learned to read the word NEW; but the other letters were entirely unintelligible to him. Latent

memory being thus proved, the problem was to bring it up into connection with consciousness. This was gradually accomplished by means of a method, due to Dr. Sidis, which he calls *hypnoidization*, and which is described. At length he was brought into a condition of double consciousness, complete amnesia separating the two states. Finally, by means of a method for an account of which we are referred to a subsequent publication, the two states were run into one. "The patient is now perfectly well and has resumed his vocation." There have lately been some further reports which confirm this statement.

The main purpose of the book professes to be to show that every man has a double personality—the one person dominant and self-conscious, the other subordinate and subconscious. This is not a theory towards which psychologists will antecedently incline; nor will they accept the evidences here adduced as at all sufficient. That the subconscious part of the mind makes up a unitary self will not readily be admitted.

The work is divided into three parts entitled *Suggestibility*, *The Self*, *Society*. The middle part occupies more than half the volume and is the centre of the author's thought. To this the chapters on suggestibility are introductory. "Suggestibility" is the Nancy word for that docility, or, if you please, that inebriability, which is so exaggerated in the hypnotic trance, but of which everybody, especially an agreeable and sympathetic person, has a large share. This faculty, or state of mind, was first assigned as the main secret of the ordinary phenomena of hypnoidism as long ago as 1845 by the American itinerant lecturer Grimes. But he was not an academic person, and was naturally ignored. He proposed the word "credenciveness" as the scientific name for the universal inebriability of which we are speaking, briefly defining it as "that conforming social propensity whose natural stimulus is an assertion," but not neglecting to describe all its principal effects. "Credenciveness," he says, "is the key to most of the wonderful experiments of Buchanan and Sunderland, of Braid, Hall, and Elliotson." We may add that, by reducing Consciousness to the rank of a special faculty, Grimes paved the way to the modern doctrine of the subconscious mind. Modern psychology is suffering grievously from the lack of a precise and consistent terminology. The experience of other sciences shows that the only possible basis for a universally accepted scientific terminology lies in a strict adherence to the rule that the word proposed as the scientific designation of a concept by the discoverer who first introduces that concept into science, shall be adopted unless there are very solid objections to it. The word "credenciveness" is not particularly apt, because it does not obviously imply a tendency to action, although it was so understood by Grimes. On the other hand, the word "suggestibility"—aside from its awkwardness in seeming to substitute "facility to be suggested" in place of "facility to receive suggestions," and aside from its implying no tendency to action, but only the calling of an idea into notice—is seriously objectionable for the reason that "suggestion" was already an accepted term of psychology, and a quite indispensable one, in a totally different sense, before it was applied to hypnotic inebriation. Namely, Hartley and the English associationists, men whose

own distinguished courtesy and freedom from insolence towards all philosophers—not to speak of their scientific merits—must command the same treatment from men who really respect themselves, desired to appropriate the word "suggestion" to the calling up to the surface of consciousness of one idea by another idea associated with it. No term could be more apt; nor is it pleasing to see the terminology established by these masters hustled aside by their inferiors.

The first part of Dr. Sidis's book, then, is concerned with the laws of credenciveness, or inebriability. He argues that its general law is, "Suggestibility varies as the amount of disaggregation, and inversely as the unification of consciousness." We are glad to find he uses the term "disaggregation" and not "dissociation"; for the implication of the latter term, that the phenomenon consists solely in the abrogation of habits of association of ideas, is incorrect. Both words were used by M. Pierre Janet, to whom the recognition of the importance of the matter is due. In ordinary parlance, we call it distraction of mind. For example, an artist who eats his luncheon while he paints, and in his absorption puts his pigment into his mouth, and without remarking its bad taste, yet spits it out unconsciously, exhibits a disaggregation of consciousness. It consists in the cutting of communications between two parts of the mind which are occupied with different matters. Drowsiness and slumber are conditions of extensive disaggregation.

The mathematical form in the phraseology of the statement we have quoted, which is repeated in all Dr. Sidis's formulations, is here and elsewhere quite meaningless, and is calculated greatly to repel all students of the mathematical sciences. If that be eliminated, there is nothing at all new in the statement, as Dr. Sidis's earnest tone of argumentation would lead one to suppose he thought there was. Everybody knows that if, while a man is writing out a check, he is carrying on a lively correspondence about a Rothschild, he may sign that name to the check instead of his own. What seems more original, in Dr. Sidis's account of the matter, is that he represents the credenciveness of waking persons and of hypnotic subjects as if they followed diametrically opposite laws, which he prints in parallel columns, thus:

THE LAW OF ABNORMAL SUGGESTIBILITY.

Abnormal suggestibility varies as direct suggestion, and inversely as indirect suggestion.

THE LAW OF NORMAL SUGGESTIBILITY.

Normal suggestibility varies as indirect suggestion, and inversely as direct suggestion.

But this seems to be merely an effect of exaggerated expression. Dr. Sidis would, we may hope, not himself maintain that the phenomena were really of fundamentally contrary characters; for this would subvert the whole doctrine of his book. It is merely that, the hypnotic subject being in a state of extreme mental disaggregation, we can give him sharp commands without fear that they will evoke the rebellion of another part of his mind which they never reach, while because of his disaggregation sharp commands are required. With a waking person, on the contrary, not sharp command but an underhand mode of incitement is requisite in order to avoid offending his egotistical susceptibilities. It would be quite unjust, and would show little power of weighing evidence, to say that the experiments in this part of the book are insuffi-

cient to establish a proposition so thoroughly borne out by all our ordinary experience and instinctive knowledge of human nature. We do not doubt, though, that a good many psychologists will make just that criticism.

When, in commencing part II., we find Dr. Sidis maintaining that what went before, the substance of which we have indicated, affords "strong proof" of there being "two selves within the frame of the individual," that is, that the subconscious parts of the mind are unified as if by a controlling consciousness, we are amazed at the width of his leap. But what are we to say when we find such experiments as the following put forth as "facts which directly and explicitly [note the inexactitude of this word] prove the same truth"? Upon the nose of a hysterical patient who complains of blindness of one eye, is placed a pair of spectacles of which the two glasses do not both transmit the light of any one part of the spectrum. (The author says of "complementary colors," but that is neither a necessary nor a sufficient condition.) The patient is then asked to read an inscription of which every other letter is covered by the one kind of glass and the others by glass of the other kind; so that, to each eye, half the letters must be invisible. The patient, however, promptly reads the whole. This proves that the patient has a preconceived idea that she is blind of one eye, which idea, acting upon her credenciveness, leads her to say (no doubt, to herself, as well as to others) that she does not see with that eye. But in what way does this begin to show that all the subconscious parts of the mind are organized into a single self?

When we find that all the facts adduced are equally impertinent, we begin to think that, just as Dr. Sidis overstated his own position in part I., so here in part II. he does not really mean to say that there are just two selves in every man, but only that the conscious and subconscious parts of the mind are related to one another somewhat as the two selves of a patient with double personality. But if this is the case, he has no scientifically definite and novel proposition to enunciate; for everybody has perceived that there was some degree of analogy between the two classes of phenomena. It may be somewhat closer than has been supposed; but no contribution to science will have been made until we are informed definitely in what respect the analogy is close. Although it is not a positive contribution to science, however, the array of facts in this part of the book is striking and suggestive (if we may be allowed to use this word without being understood to mean "incitive to action").

In part III. the author gives a slight account of some of those mental epidemics of which several French writers, beginning with Moreau, have made admirable studies. That the mob self is a subconscious self is obvious. It is quite true, too, as Dr. Sidis says, that America is peculiarly subject to epidemic mental seizures. In fact, it may be said that democracy, as contrasted with autocracy—and especially government by public opinion and popular sentiment as expressed in newspapers—is government by the irrational element of man. To discover how this can be cured, as a practical, realized result, without the ends of government being narrowed to the good of an individual or class, is our great problem. Prof. James seems to think this third part of the book

is the best. We will defer to his judgment; but certainly a great subject here remains almost virgin ground for a writer of power.

The Two Duchesses. Family Correspondence of and relating to Georgiana Duchess of Devonshire, Elizabeth Duchess of Devonshire, [etc.] Edited by Vere Foster. Charles Scribner's Sons. 1898.

One of the chief contributors to this volume of family correspondence is Frederick Augustus Herve, Bishop of Derry and Earl of Bristol. He was a luxurious churchman, taking the sacred functions of his calling with much light-heartedness and finding his worst enemy in the gout. When he wished to travel, he had in his malady an excellent excuse, and he solaced himself by frequenting the mineral springs of Germany and Italy. It was from Pyrmont, in July, 1777, that he wrote thus to one of his daughters, Mrs. John Thomas Foster:

"The next question was with regard to company, and in that, too, we were fortunate, for there was no canaille, little bourgeoisie, and some persons, not only of great distinction, but of excellent dispositions, and the great parity that is maintained here among all persons gives this little place a spirit of elegant but easy republicanism that is very pleasing, and I am sure contributes much to the salutariness of the waters and of course to the recovery of the patients."

We might linger upon this passage to make game of the gay Bishop and the therapeutic value to him of association with the Prince of Waldeck and Augusta, Hereditary Princess of Brunswick; but our purpose in citing his words is to define the character of the whole volume. "A spirit of elegant but easy republicanism"—on the aristocratic basis—is pervasive, and in the course of 468 pages we meet "no canaille, little bourgeoisie" (a few, to be sure, in America), "and some persons, not only of great distinction, but of excellent dispositions." The Bishop gives us almost the exact phrases we need to use in describing the quality of his family circle.

The title recalls two women who a hundred years ago were eminent in Continental countries as well as in England. They were the successive wives of the fifth Duke of Devonshire, intimate friends, and each the centre of a notable group. The first Duchess, Georgiana, is universally celebrated because she dabbled with politics, and the Whig historian has made her the cynosure in one of his most glowing scenes. Macaulay, who gave great pains to the trial of Warren Hastings, selects her for the prominent figure among all the spectators. His climax mounts through peers, heroes, and members of the royal family to Siddons and Gibbon, Reynolds and Parr, before it reaches the queens of society. Of these, the third and final one, exalted above Mrs. Montague herself, is the Whig Duchess. The long paragraph closes with: "And there the ladies, whose lips, more persuasive than those of Fox himself, had carried the Westminster election against palace and treasury, shone round Georgiana Duchess of Devonshire." Elizabeth, the second Duchess, though unpolitical and therefore less vaunted of Clive, was attractive enough to rouse the ardor of Gibbon. He proposed marriage to her, and remained her admirer after she had refused him. "If she chose to beckon the Lord Chancellor from his wool-sack in full sight of the world," he could not

resist obedience," was his calm and impersonal verdict.

Equally for amusement and information these letters which Mr. Vere Foster has edited are to be read and valued. To proceed from the general to the particular, they depict the British oligarchy of that age in many and varied guises: at home and abroad, in the bosom of the family, and on the public stage, in peace and in war, in contentment and in vexation. Had Jane Austen been born a little higher in the social scale, she might have described these people to perfection as she has the members of the "lesser gentry." The Bishop of Derry, from whom we have already quoted, is exactly the sort of man who would come out well in a novel. But he and his relatives far surpass the Bertrams of "Mansfield Park," the Tilneys of "Northanger Abbey," in grandeur; and Miss Austen never tried to portray the types outside her own ken. Fortunately this correspondence goes some distance towards preserving the features of the *haute noblesse* as she has fixed the *hobereaux*.

Without stating that England's best interests were served by a body of legislation which protected aristocratic privilege, we may feel glad that a large number of cultured and kind-hearted nobles were by the then existing tariffs given a magnificent chance to enjoy themselves. One may regret that their pleasure was gained at the expense of the agricultural laborer. In itself it was often innocent and sometimes picturesque. At any rate, when one is not directly or indirectly a sufferer, the record of it is attractive. Having a choice of pursuit, and money to throw out of the window, the eighteenth-century earl, marquis, or duke, if intelligent, took care to provide himself with rational occupation.

"S'occuper, c'est savoir jouir.
L'oisiveté se fait tourmente;
L'âme est un feu qu'il faut nourrir.
Et qui s'éteint s'il ne s'augmente."

Good breeding considered as a work of art, the cultivation of social gifts, the finished entertainment of friends, and politics, including diplomacy, were legitimate means of spending the time, and all are illustrated here.

The Duchess Georgiana was a daughter of Earl Spencer; the Duchess Elizabeth, the daughter of the Earl of Bristol. Elizabeth Herve was twice married, and as the editor is a descendant of her first husband, Mr. J. T. Foster, the memorials at his disposal bear less upon Georgiana than upon his grandmother. The intimacy of the two women was remarkable. Elizabeth's marriage with Mr. Foster ended unhappily, and after a separation from him she lived and travelled with Georgiana for nearly twenty-five years. The uncommon thing about the connection is the loving harmony of two great wits and beauties. Either of them was competent to hold a court; taken together, they were irresistible. Georgiana wrote English and French verses in praise of Elizabeth, and they united to compose an elegy on the death of a personal and political friend, James Hare. Georgiana died in 1806, and three years later the Duke—who could also turn a copy of couplets—married her friend. The last part of Elizabeth's life was spent in Rome, where her salon was the most crowded, cosmopolitan, and successful of the period. A recital in the preface of a few facts like these prepares one for a series of letters which contains examples of Gibbon, Sheridan, Fox, the Prince Regent, Gen. Moreau, Alexander of