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EDUCATION OF
CHILDREN,
DREAMS, VISIONS
AND ALL PSYCHICAL
PHENOMENA.

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EDITORIAL.

BOOK REVIEW.

HERBERT A. PARKYN, M.D. M.S. FIELDING, EDITORS.

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VOL. II.

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The Attitude of Courts Toward Hypnotism.

BY ROGER SHERMAN, OF THE CHICAGO BAR.

We are accustomed to pride ourselves on the fact that we are a conservative people and that we live in a critical age. We boast that no innovation, no new theory of religion or of science can gain our credence unless it first passes through the fiery ordeal of our severe scrutiny. Each one considers himself a kind of an intellectual watch-dog—a Cerberus of the domain of knowledge.

And yet, with all our conceit, every now and then we start in pursuit of will-o'-the-wisp theories, and hysterically declare something to be true which a little calm reflection and study prove to be utterly false. One of the best examples of this tendency towards bogie-chasing is the attitude we have assumed toward hypnotism in its relation to jurisprudence.

In the course of the past few years the press and the public have declared that hypnotism has overthrown our system of administrative law. They have cried out that a new defense has been discovered—that the law must be amended or the innocent will be punished and the guilty be permitted to escape. So-called wise men have come out of the East and declared: "A hypnotic subject can be made an unconscious and innocent agent of crime." Then follow lists of cases in which hypnotism is stated to be the controlling factor. But when all this vapor is condensed and all the humbug and "newspaper talk" eliminated, little or nothing of substance remains, and we continue to pursue the even tenor of our way without perceiving that the

foundations of society have been shocked or that our system of laws must be altered.

Though hypnotism is not new in any sense of the word, it has been brought to our particular attention of recent years by reason of the careful investigation it has been undergoing at the hands of intelligent men, and because the attempt has been made on the part of a few shrewd lawyers to take advantage of the almost universal ignorance in regard to its fundamental principles.

It is the purpose of this article to show the source of the false impression that has been created in regard to hypnotism in its relation to law, and to review briefly the most noted cases that have arisen in the courts where hypnotism is supposed to have been the controlling element. At the outset it may safely be predicted that physicians, publishers, lawyers and legislators are all responsible for misleading the public. The courts have, on the other hand, particularly in this country, refused to be humbugged and have set the laity aright when opportunity has presented itself.

In the year 1891, a Medical Council of Russia appointed to investigate public exhibitions of hypnotism, reported: "Hypnotism may be the cause of crimes suggested by the hypnotizer and carried out without wrongful intent by the patient." Russia accordingly enacted a law prohibiting the practice of hypnotism except by physicians in the treatment of patients and providing that whenever a patient is so treated the physician shall report to the proper authorities and give the names of the physicians who were present at the treatment. B.

This was of itself sufficient to create an erroneous impression, but subsequent writings increased the error many fold. Judge Abram H. Dailey, president of the Medico-Legal Society, in an article published in 1893, laid down the law in this way:

"A person who is thoroughly hypnotized is under the absolute control of the hypnotizer. He is controlled AS MUCH BY HIS THOUGHTS AND EVEN MORE, THAN BY HIS WORDS, if it were possible to separate his words from his thoughts. * * * *

He (the subject) will do what he (the hypnotizer) commands him to do. * * * * The fact is established that a hypnotized subject can, while in certain conditions, observe and properly describe what is transpiring beyond the room in which he is sitting." C.

Is it strange that the public at large should be misled when a man of such learning and position as Judge Dailey writes such arrant nonsense?

A little later an editorial appeared in the "Albany Law Journal" declaring: "It is certain that the hypnotizer is morally and legally responsible for the commission of the crime." The same editorial quotes from an article by H. Merriman Steele, Esquire, in the "North American Review," to the following effect:

"Without suggestion the subject will remain absolutely passive, for, in short, HE IS ROBBED OF HIS WILL, and incapable of any sign whatsoever of either physical or psychical power. * * * * I have never met with a subject who, upon waking, could remember or relate any of the numerous actions performed while under hypnotic influence, nor can I find record of such a case in a tolerably wide reading in the literature of hypnotism." D.

The writer of this article, whose experience has been extremely limited, and whose study of the subject, most casual, has seen no less than five subjects whose waking memory of what transpired while they were in the hypnotic state was exceedingly accurate. Their statements of what occurred were so much more detailed than even the closest waking observers could have given, as to be almost startling.

H. M. Bannister, M. D., of Chicago, wrote along the same line: "When an individual is fully in the hypnotic condition he can be made to say anything and even honest questioning may act as false suggestion." E.

Professor G. Stanley Hall, of Clark University, editor of the "Journal of Psychology," writes: "I would say that my own experience with hypnotism, which was quite extended while I was at the Johns Hopkins, leaves no shadow of doubt but that a

hypnotic subject can be made an unconscious and innocent agent of crime." F.

Dr. George Frederick Laidlaw also writes: "Crime can be committed by the hypnotizer, the subject being the unconscious and innocent agent and instrument. * * * * If the operator had the subject in a hypnotic state he could compel the signing of papers, which act would be unknown to the subject." F.

A great many other similar expressions of opinion might be cited, all tending to mislead the public and all beclouding the intellectual atmosphere. It is, therefore, with great satisfaction that we turn to the statements of men who have been able to see through the mists the wise men have created. Judge Bailey, who presided at the well-known Pickin-Briggs-Leonard trial in Eau Claire, Wisconsin, in which the prosecution relied on evidence tending to show that the complaining witnesses had been hypnotized by the defendant in order to work their ruin, said:

"I tell you, gentlemen, this prosecution of Dr. Pickin is the most damnable outrage on law and justice I have ever seen. * * That such a delusion should exist in a civilized country and at this age is astounding. I will not allow hypnotism absurdity in the evidence of the prosecution." G.

Mr. Thompson J. Hudson, author of "The Law of Psychic Phenomena," also helps to clear the atmosphere, when he says:

"THE HYPNOTIZED SUBJECT WILL NEVER COMMIT A CRIME IN THAT STATE THAT HE WOULD NOT COMMIT IN HIS NORMAL CONDITION. * * * It is purely a question of moral character. A criminal hypnotist in control of a criminal subject could undoubtedly procure the commission of a crime under exceptionally favoring circumstances; but a criminal hypnotist would simply waste his energies in hypnotizing a criminal subject; for a man of that character could without doubt be just as easily manipulated in his normal condition. Be that as it may, the fact remains that when a man sets up hypnotism as a defense in a criminal trial, he proclaims himself a criminal character." H.

But the man who has encompassed the whole problem and

has clarified the atmosphere of all doubt and uncertainty, is W. Xavier Sudduth, A. M., M. D., who writes of "Hypnotism and Crime" in 13 *Medico-Legal Journal*, 239. Among other terse statements are these:

"He (the subject) knows full well that he is doing the bid of another, but so long as the suggested acts do not shock his sense of propriety, and come within the bounds of physical possibility, he will attempt their performance, because he realizes that he is playing a part in an experiment. * * * NEVERTHELESS, HE IS AS FREE A MORAL AGENT TO FOLLOW THE DICTATES OF HIS CONSCIENCE AS HE IS IN THE WAKING STATE. He obeys only in so far as the suggested acts do not antagonize the moral standard he has set up for himself. Any suggestions that seriously affront his moral nature, if persisted in, will cause him to awaken. * * * The question of successful hypnotic criminal suggestion turns, therefore, on a point of morals, even as it does in the waking state, and with a lessened possibility of success, for the reason that in the hypnotic state a subject seems to lose, to a greater or less degree, his sense of material relationship, and cupidity and passion are less easily appealed to."

Dr. Sudduth states at the beginning of his paper that prominent authorities in both Europe and America, with but few exceptions, reject the idea of the possibility of successful criminal suggestion under ordinary circumstances. Whether a careful scrutiny of the opinions of the authorities will bear out the statement the writer is not prepared to state. He is inclined to believe, in fact, that the "weight of authority" is on the other side. But that the opinions expressed so well by Mr. Hudson and Dr. Sudduth are correct and that they will in the near future be universally recognized, the writer has no doubt.

It remains for us to consider the cases that have come before the courts, in which hypnotism is said to have played an important part. The best known and the most frequently discussed of these are the Czynski case in Munich, the MacDonal-Gray case in Kansas, the Pickin-Briggs-Leonard case in Wisconsin, the Hayward-Blixt-Ging case in Minnesota, and the

case of Spurgeon Young in New York. These cases have been cited by those who have hysterically declared that "hypnotism has been interposed successfully as a defense to criminal prosecution," and by those who have advocated a change in the penal codes.

In brief, the Czynski case in Munich was this:

The defendant, a native Pole, was a traveling hypnotist. While in Dresden he met the Baroness Hedwig von Zedlitz, a wealthy religious spinster 38 years of age. Attracted by his advertisement as a curer of all the ills to which flesh is heir, she went to him and was treated for several months. In the course of that time, by representing himself as the last descendant of an old ducal family, he persuaded her to marry him, although she well knew that he was married to another at the time. A false marriage was performed and the couple eloped. Before long she became tired of the arrangement and had Czynski arrested. He was tried in the higher court of Munich in 1894. The complaining witness represented that she was induced to enter into this illegal relation with the defendant by reason of suggestions given to her by the defendant while she was in the hypnotic state. The defendant was found guilty and sentenced to three years in prison, and this in spite of the fact that Dr. Fuchs, the principal psychological expert in the case, testified that he did not consider it (hypnotism) an instrument by which the human will can be controlled in a permanent or irresistible way. I.

A careful review of all the testimony, as it is reported to us, will not reveal anything to show that hypnotism was a necessary element in the case. The same complaint could have been made and undoubtedly the same decision come to, if hypnotism had not been in any way mentioned throughout the trial. It happened that the defendant was a hypnotist, and this made the case stronger against him. But women have been induced to elope with men who were not hypnotists, and such men were liable on several charges for crimes in which hypnotism plays no part.

The MacDonald-Gray case in Kansas has been brought

forward most frequently to prove the statement that hypnotism is recognized by our courts as a defense to a charge of murder. The essential facts are as follows: MacDonald, a young man, worked on the farm of one Gray. The murdered man, Patton, was an enemy of Gray and stood in the way of the latter's retaining certain property. Gray provoked a quarrel between Patton and MacDonald, the upshot of which was that MacDonald killed Patton. MacDonald plead as a defense that there were aggravating circumstances that tended to provoke him; that he was influenced by Gray and that he acted in self-defense. He was acquitted. Gray, however, was tried as accessory before the fact and was convicted. D. J.

The only mention of hypnotism throughout the trial was this: Counsel for MacDonald said in his opening statement, "We might almost say that Gray possessed a hypnotic power over MacDonald." Outside of this the word was never used or the subject alluded to, and no evidence was introduced, and no instructions given to the jury regarding hypnotism. D. J. And yet this is the much discussed hypnotic case!

The Pickin-Briggs-Leonard case in Wisconsin was instituted by two girls, Mabel Briggs and Alma Leonard, against Dr. Pickin, a young physician, for having taken advantage of them while under his hypnotic influence. This case was dismissed before its conclusion by the prosecuting attorney. The complaining witnesses trumped up a charge of hypnotism to cover their own wrongdoing, and to shift the responsibility to another. There was not the slightest evidence of hypnotic influence in the case. G. H.

Dr. Herbert A. Parkyn, of Chicago, an expert in psychology, who was present at the trial, characterized it as an escapade with which hypnotism had nothing to do. H. It was this case that Judge Bailey declared to be the "most damnable outrage on law and justice" he had ever seen. G.

The only remaining case of widespread reputation is the Hayward-Blixt-Ging case, in Minnesota. Hayward, one of the defendants, induced Blixt, the other defendant, an ignorant man, to murder Miss Ging. In his article above referred to,

H. Dr. Sudduth, who attended the trial in order to make a psychological study of it, writes:

"Hayward undoubtedly possessed a strong influence over Blixt, but the latter never claimed it was hypnotic. Nor was the plea entered in defense. In fact, he made no defense, but plead guilty and threw himself on the mercy of the court. He said that Hayward first induced him to set fire to a barn, paying him therefor a certain sum; then he offered him two thousand five hundred dollars to kill Miss Ging; and finally, when he found that his courage was failing, drugged him with whisky in order to nerve him up to doing the deed. It is true that a self-constituted attorney for Blixt did give it out that he intended to set up a hypnotic theory in defense, but he never had the chance, as Blixt strenuously held to his first confession and himself denied any hypnotic influence whatever. A traveling hypnotist was, however, called in to see Blixt, and while he did not try to hypnotize him he expressed the opinion that he could be hypnotized."

It appears from this that there was no hypnotism in this case at all, but it has indirectly given rise to these questions regarding the laws of evidence, whether the court can accept as entitled to any credit the "waking story" of murder committed by the accused while under hypnotic influence, and whether the evidence of a person given while in the hypnotic state, of what occurred during a prior state of hypnotism would be admissible in courts. The further question has also arisen, whether hypnotism is a proper inquisitorial agent; that is, can it be properly used to detect crime. The law of Holland provides that a prisoner may be subjected to hypnotic experiments with a view to obtaining from him information which may lead to his conviction, but the statements so obtained are not admissible as evidence against him. K. L. In this country such a proceeding would be an infringement of the constitutional provision that no man shall be compelled to incriminate himself. Practically it would be an absurdity, because, in the first place, no man can be hypnotized against his will, and in the second, even though

hypnotized, he would not reveal any secret that he would not disclose in his waking state. H.

The case of Spurgeon Young in New York created a great deal of comment at the time, and is interesting in itself, though perhaps not germane to the consideration of this exact subject.

Spurgeon Young, a colored boy, was used as a subject by a traveling hypnotist, while giving public exhibitions in Jamestown, New York. The usual performances were gone through with by Young when in the hypnotic state, and were repeated a great many times. Soon after the experiments Young died. The coroner who held the inquest sent out inquiries to the leading hypnotists of the country asking, in substance, if it were possible that the death of Young was caused by the strain of his hypnotic performances. As a result of the answers so obtained and as a conclusion of their own deliberations, the coroner's jury found a verdict that Young came to his death from diabetes and nervous exhaustion caused by hypnotic practice. M.

Other cases have arisen in which hypnotism has been incidentally touched upon. In the case of the People v. Worthington, reported in 105 California, 166, the defendant, a woman, was convicted of murdering her former lover at the instigation of her husband. The supreme court of the state in its opinion said:

"Counsel offered testimony as to the effect of hypnotism upon those subject to such influence. The court ruled out the evidence, and, I think, rightly. There was no evidence which tended to show that the defendant was subject to THE DISEASE, if it be such. Merely showing that she was told to kill the deceased and that she did it does not prove hypnotism, or at least does not tend to establish a defense to a charge of murder."

In the case of the People v. Ebanks, reported in 117 California, 652, the defendant offered to prove by a hypnotist that he, the defendant, had made a statement while in the hypnotic state, from which he, the hypnotist, was ready to testify that the defendant was innocent, and that while in this state the

defendant had denied his guilt. The court said: "The law of the United States does not recognize hypnotism. It would be an illegal defense, and I cannot admit it."

In 1893, in Lyons, France, Mme. Guivedraud died leaving her property by will to a professional hypnotist who had been living at her house with his wife. The will was contested on the ground that it was not the free and voluntary act of the deceased owing to the fact that the devisee gained the mastery over her by the use of hypnotism. N. The same contest could have been made and the same decision arrived at if the allegation had simply been that undue influence was used. It makes no difference what the nature of the influence may be.

Aside from the cases above mentioned the writer has been unable to find reports of cases involving hypnotism, though other cases have been incidentally referred to in certain magazine articles.

From the foregoing several things appear:

First, that there has been a vast amount of ignorance shown and a great number of incorrect statements made in regard to hypnotism in its relation to law.

Second, that no question directly involving hypnotism has been adjudicated, so far as the cases above cited are concerned, and probably not at all; otherwise they would have come to our attention.

Third, that no change in our penal codes or in our law of evidence is required by the advent of hypnotism.

In conclusion, it is respectfully submitted that if the following facts are kept in mind, there will be no trouble in deciding any questions regarding hypnotism that may arise in our courts or elsewhere.

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition."

"He is as free a moral agent to follow the dictates of his conscience as he is in the waking state."

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The Force of Auto-Suggestion.

BY LILLIAN WHITING.

"Power, reft of aspiration;
 Passion, lacking inspiration;
 Leisure, not of contemplation.
 "Thus shall danger overcome thee,
 Fretted luxury consume thee,
 All divineness vanish from thee."

"If the vain and the silly bind thee,
 I can not unlock thy chain;
 If sin and the senses bind thee
 Thyself must endure the pain;
 If the arrows of conscience find thee,
 Thou must conquer thy peace again."

Auto-suggestion is the most practical, as well as the most

potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force that Keeley sought to discover, yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.

Auto-suggestion proceeds from our higher self. It is the higher controlling the lower; but while we are largely unconscious of the nature and power of this higher self and its relation to the lower, we can never receive the full directions it offers nor clearly comprehend those that we do receive. There has been a great deal of talk about the lower and the higher self; the consciousness and the subconsciousness; and much of this talk has rather steeped the subjects in mystery rather than left it clear.

Leaving the variously vague terms let us simply call this higher consciousness our real self. Let us conceive of it as the immortal being who is temporarily incarnated in the physical world, but whose truest real life is still within the unseen world and accompanied by unseen friends. Now it is only a part, a fragment of the complete consciousness which animates the temporal body. "Our life is hid with Christ in God." That is, our real life is being lived in the unseen world. The degree in which the lower conscious life is able to draw upon this larger and more real life, the finer and more important are its powers and achievements. The secret of success and happiness would be to establish the relations between this higher and more permanent and real self and the lower self, or the objective consciousness. Auto-suggestion is made by the higher self to the lower. Just in proportion as the latter can relate itself to the former and learn to recognize its messages, just in that proportion will life be joy and exhilaration.

Now it is possible to realize this higher self in the daily, outward living; to come into a unity with this larger spiritual force from which the conscious spirit draws its energy, and

thus receive the constant guidance, the unfailing instruction of auto-suggestion.

How can it be done? First, by a recognition of its possibility. Let one learn to think of himself as a spiritual being dwelling in a spiritual world, with the responsibility upon him to order his outward manifestation of life while here with the serene dignity, courtesy, sweetness and love that is the natural expression of the higher nature. He must live worthily of himself.

Again, he must train himself to rely on this higher nature. The spiritual self has its spiritual perceptions. It can see and hear what cannot be seen or heard by the outer eye and ear. It perceives, as by clairvoyance and clairaudience. For instance, a lady went out one evening to call on two friends. Having made the first call she was about to turn off to the street on which the other friend lived, when she asked of her higher (her real) self if this friend were at home? And had she better go to the house? The reply came after a minute or two, sifting into her objective consciousness, directing her not to go that evening, but to go the next morning. She obeyed, and found that the evening before the friend had been out of town, and that the hour she had chosen in the morning was the one especially convenient for the friend to see her.

The familiar experiment of waking one's self at any hour in the morning is well known. Any person can soon train himself to waken at the time he fixes upon the night before with the unerring regularity of the most perfect time-piece. He has only to say to himself, on retiring, clearly fixing the thought in his mind, I will waken at 6, 6:30, 7, 8—whatever time he chooses—and if he cannot accomplish this at first he will soon be able to control the waking. In the same manner he may control the next day by stamping certain images as the plastic astral world over night. He may stamp it with joy, with achievement, with success. It is simply allowing the higher self to take the control and living in the spiritual world of forces, rather than passively and blindly in the physical world of causes.

A certain education of the body is essential to the more complete grasping of this life. To eat lightly and simply; to take the cold bath on waking in the morning, followed by the Dr. Lewis system of exercise with dumb-bells for a few minutes; to have a half hour for reading, prayer or meditation before breakfast—this is to begin the day aright, and to train the body to be a flexible, elastic instrument for the spiritual being to use. Walking in the open air is also essential; and certain physical, mental and spiritual observances will completely transform and regenerate any person who is faithful to the higher ideals. Of course it is this auto-suggestion that cures disease and wards off all illness when its laws are understood.

A Study in the Psychology of Music.

BY W. XAVIER SUDDUTH, A. M., M. D.

THE ENTRANCING effect of music is felt throughout all animate nature. None are so low in the scale of being, provided they possess auditory apparatus, as to be beyond its subtle influence. Mice and other timid creatures are enticed from their concealment to revel in the delights of music, and the wild ravings of the maniac are controlled by it as by nothing else. By its power reptiles are charmed into harmless inactivity and the wild beast of prey is drawn fawning to the feet of his master, the musician.

Music leads the conquering hosts into battle and sounds the requiem over the soldier's grave. No other element is so universal in its application; childhood has ever been lulled into dreamland by sounds of sweetest melody, and manhood seeking surcease from toil invokes its softest strains to drive dull care away and soothe the weary brain.

Its production is not confined to man alone, all nature is said at times to sing, and the ancients believed in the music of

the spheres. But notwithstanding its widespread field of usefulness and its universal permanence throughout nature, it is only within the last few years that any attempts have been made to study its psychology and ascertain the manner of its action on the consciousness of the individual.

Many kinds of music are sensuous in character, appealing more to the physical than to the mental. Really good music, however, belongs to the realm of the subconscious and finds response in the intellectual and æsthetic part of human nature. "It is a passion of the human soul" and, according to Hudson, "the product of the subjective mind." That its appreciation is due to a peculiar mental state rather than to any special physical condition is shown by the fact that there are individuals, highly developed intellectually and physically, yet who are absolutely oblivious to its influence by reason of some peculiar psychical defect.

One who has experienced the entrancing effect of music when upon the water, under favorable circumstances, and permitted himself to drift away from all conscious relationship with his objective surroundings does not need to be told that the highest appreciation of music is to be found in the subjective state. The love of music is an attribute of the subjective mind and may be called a "subjective sense" that is most highly operative when the other senses are stilled, and not only this but the power of producing music in many persons seems to be increased in proportion as they are able to invite subjectivity.

In some cases physical defects serve to enhance the perfection of the subjective memory and increase the power of the mind to grasp the laws of harmony. Beethoven was deaf from early childhood, and thus, while he was deprived of the pleasure of listening to the harmony of his own production he yet contributed to the enjoyment of thousands upon thousands of his fellow men. Handel was totally blind the last few years of his life but still continued to write music and personally supervise the presentation of his earlier productions, thereby adding much to their beauty and strength. Some of Mozart's best work was produced after he was taken with a fatal malady.

John Sebastian Bach was stricken with blindness some time before his death, but his affliction seemed to increase his powers of improvisation for which he was noted, rather than detract from this truly subjective gift.

Milton in his "Sonnet on his Blindness" states the thought so well that I cannot refrain from quoting it in this connection:

"When I consider how my light is spent
Ere half my days, in this dark world and wide
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Master, and
Present my true account."

Or, as he says of Samson:

"But he though blind of sight,
Despised, and thought extinguished quite
With inward eyes illuminated,"

Only too well indicates his own condition in his later years which made it possible to write "Paradise Lost" from the depth of his own innermost consciousness.

Blind Tom is an example of an introspective intuitional musician, who, from the depths of his subjective existence, fairly bubbled over with melody, without having had the advantage of objective training. The same may be said of other musical prodigies who, at the immature ages of from three to five years, have been known to execute most difficult music without previous training.

It is easy to distinguish between mere mechanical music and that which may be termed subjective or soul music. In the degree in which a musician can lose himself in the rendering of either vocal or instrumental music, does he succeed in producing the best results. Self consciousness is always fatal to highest success.

Then again not only do the best results in rendition lie with the completest subjectivity, but in order to most heartily enjoy music a person must, for the time being, throw himself into the spirit of the piece and lose all sense of objective relations. Such a condition of subjectivity is the analogue of hyp-

nosis, the varying phases of which differ only in degree and not in kind as we shall try to show. Hypnosis is a mental state and not a physical condition and although we do not witness the same phenomena in the subjective state induced by music as in the other form, it is not because the two states are radically different but because of the difference in the surroundings and consequent difference in the suggestions received.

Music is a natural hypnotic of the most delightful kind with which "neither poppy nor madragora nor all the drowsy syrups of the world" are to be compared. Not only this but in the production of the subjectivity in which music is most highly enjoyed as well as in the ordinary state known as hypnotism, music is one of the most efficient agents known to man.

A series of experiments made by Albert S. Warthin, Ph. D., M. D., Ann Arbor, Mich., demonstrates most fully that persons in a state of mental subjectivity or hypnosis are intensely affected by music, and were undertaken as the result of watching the effect of Wagnerian melody on those who most highly enjoyed that style of music. In his published experiments, every precaution possible was observed to prevent deception, either voluntarily or involuntarily; although it was hardly considered necessary, as the individuals experimented upon were persons above suspicion, four being leading physicians and teachers and three students, and all interested in the results from a scientific standpoint. All but one were more or less fond of music and took especial delight in the art. For this short paper the record of the pulse tracings made by the doctor will be omitted as also the more technical aspects of the report, which were of a nature to satisfy the most critical person.

Regarding the hypnotizing effect of music Dr. Warthin says:

"It was also found that as a means of producing the hypnotic state music is far superior to the ordinary methods. Different compositions seem to vary in power; as, for instance, one subject could be hypnotized only by the 'Pilgrims' Chorus' from 'Tannhauser.' Usually before the fifth measure was reached, he would be in a complete hypnotic condition; and by no other means could this be accomplished so quickly and so perfectly.

It mattered not where the subject was, or what he was doing at the time, even if in another part of the house; this piece of music, as soon as he had perceived it, had an irresistible power over him.

"The subjects were hypnotized by the common method of fixing the eyes, passing the hands over the head and face, and at the same time making word-suggestion. After several trials they could usually be brought into a deep hypnotic state. This was done in a room containing a piano, the subject being placed in a chair or upon a lounge near the instrument.

"As soon as the hypnotic state was induced the following suggestion was given to the patient: 'You are dead to everything else in the world except the music which is now to be played, and you will feel and know nothing but this music. Moreover, when awakened, you will remember what effect it has had upon you.' Wagner's 'Ride of the Valkyries' was then played.

"The effect of this composition upon all was practically the same. All experienced a 'feeling of riding,' which almost immediately brought up from their past experience some association directly connected with this state of feeling; as, for instance, the physician had at one time been deeply impressed by a large picture of Tam O'Shanter's ride; the student had previously attended horse races with great interest. Only one of the subjects knew of the connection of the music with the story of the 'Walkure;' and to that one it always expressed and pictured the wild ride of the daughters of Wotan, the subject taking part in the ride.

"It is here to be noted that the subjects could not tell afterward what music had been played to them while in the hypnotic state; and that the same composition played to them while in the normal state produced no impression comparable with that received in the hypnotic condition, and was without physiologic effect.

"Some pulse tracings, from one of the subjects, taken during the playing of the 'Ride of the Valkyries,' and under exactly similar conditions, and in the same period of time, show the relative changes in the pulse wave under the effects of music. In all the subjects, after being hypnotized, there was a slight increase in the rate with a decrease in size and tension.

"The fire-music from the closing scene of the 'Walkure' also produced increased pulse-rate, with greater fullness and less tension. To one subject it brought up an image of flashing fire; to another, of waters rippling and sparkling in the sunshine; to another, of an ocean in which great breakers threw up glittering spray into the sunshine, the chief idea being in every case that of 'sparkling.'

"The 'Walhalla' motive, played in full, at first slowed the pulse and raised the tension; later, almost doubling the rate and lowering the tension. To the subject it gave a feeling of 'lofty grandeur and calmness,' and this in turn brought back the experience of mountain-climbing made years be-

fore, together with the mental state produced by the contemplation of a landscape of 'lofty grandeur.'

"The music of the scene in which Brunhilde appears to summon Sigmund to Walhalla produced a very marked change in the pulse, which was made slow, irregular in rhythm, and very small. The respirations were decreased in rate, and became gasping; the face became pale, and covered with cold perspiration. The feeling described by the subjects was that of 'death.' No definite impression could or would be described."

From his experiments, Dr. Warthin is convinced that persons deeply affected by music, are in a state of mental subjectivity or hypnosis. My own observations confirm his and lead me to affirm that the degree of pleasure derived from hearing music is in a direct ratio with the profundity of the subjectivity.

In the hypnotic state any particular sense to which attention is called may be quickened to a degree wholly unknown to the waking or objective state. The prodigious feats of blind Tom, above referred to, are an example of this heightened sensitivity. It will be remembered that poor, blind and feeble-minded as he was, deprived by nature of almost all objective intelligence, yet he could almost immediately reproduce any piece of music played in his presence, no matter how long or technical it might be. His power undoubtedly lay in his intense subjectivity, for he seemed to dwell in an atmosphere of music. He could improvise as well as imitate, and this, too, with wonderful skill and without previous training.

Mozart was also an example of an "intuitional" musician, but with the difference that he was highly intellectual although possessing hardly an ordinary literary education. In the life of Mozart by Ebenezer Prau: we find the following statements that seem to bear out our idea of the subjective nature of music: "At three years of age he was a constant attendant upon his sister's lessons and already showed, by his fondness for striking thirds, and pleasing his ear by the discovery of other harmonious intervals, a lively interest in music. At four he could always retain in memory the brilliant solos in the concertas that he heard; and his father now began, half in sport, to give him lessons. The musical faculty appears to

have been intuitive in him, for in learning to play he learned to compose at the same time; his own nature discovering to him some important secrets of melody, rhythm, symmetry and the art of setting a bass. The delicate organization of the young musician was shown at this time by an invincible horror at the sound of a trumpet. "He could not bear that instrument when blown by itself and was alarmed to see it even handled."

"The excitement of fancy in which he lived during his continental tour is well displayed in an anecdote preserved by his sister. He imagined himself a king and that the population of his dominions were good and happy children. The idea pleased him so much that the servant who traveled with him and who happened to draw a little, had to make a chart of this Utopia while the boy of eight dictated to him the names of its cities, towns and villages. While the young composer was thus reveling in the visions of his own creation, the happiness of his father was alloyed by many anxieties."

Regarding Mozart's clairvoyant powers, "it is related of John Christian Bach, music master to the queen (England), that he took little Mozart between his knees and played a few bars extemporaneously, which the boy continued; and that thus changing and playing in turn, they performed an entire sonata admirably, as if by one pair of hands."

The infancy and childhood of Mozart were spent in what would be considered an unnaturally subjective atmosphere. "Composition and transcribing of music was perpetually going on in his (the elder Mozart's) home, and thus the little boy, with a love of imitation natural at his age, was led to make his first essays at holding the pen those of the composer."

"The difficult task of putting down into notes the music performed by a double choir, abounding in imitation and traditional effects, of which the chief is characterized by an absence of a perceptible rhythm, is scarcely conceivable," yet this young Mozart did in the theft of the *Miserere of Allegri*. The performance of this feat bears out our theory of his clairvoyant powers.

Several different accounts exist, but we have chosen one

taken from the German of Heribert Rau by E. R. Sill, as best suited to our purpose. Nowhere in the account does it appear that the writer was acquainted with the condition known as lucid somnambulism, and yet a more perfect description of that subjective state could not have been written at the present time nor by a person fully acquainted with all its varying phenomena. Not only this, but the settings of the performance and the immediate environment of Mozart were the most favorable possible to produce a hypnotic effect. The description is as follows: "At the appointed hour they [young Mozart and his father] entered the *Sistine chapel*. What a spectacle met their eyes! The world has not another similar one. Some seven hundred burning wax candles lighted up the vast and already crowded building. The colossal dome lifted itself above like the arch of the blue heaven. The walls were painted in gigantic frescoes; and on the opposite wall as you entered loomed up the sublime 'Last Judgment' of Michael Angelo. It smote upon the imaginative and sensitive spirit of Amadeus [Mozart] with an irresistible awe. He felt his limbs tremble and his blood gather at his heart. But now—on a sudden—all the countless lights were extinguished as by magic, except fifteen, which twinkled above the altar, and the whole Sistine chapel lay in ghostly gloom, and then began the *Matutino delle tenebre* from a choir of thirty-two voices, without instrumental accompaniment. This famous composition consists of fifteen psalms and a number of prayers and concludes with the 'Miserere.'

"A stillness of death reigned in the great building. As each psalm was ended one of the fifteen candles was extinguished, and the gloom and silence throughout the church became more profound and awful, and the singing grew sadder and deeper, till its tender pathos, wounded to the death, was singing its pain; and then it deepened and swelled, till it was the woe of all humanity for the wrongs of its noblest sons going up before the throne of the eternal spirit.

"Then hot tears rushed from the hearts of the listeners, and they forgot that they were children of the dust in a dust-

born world. And when now the fifteenth psalm was ended, and the last light was extinguished and the darkness of the grave reigned over the whole chapel, then arose the Miserere. The impression was indescribable.

"Amadeus no longer was a bodily existence; he neither felt nor saw nor breathed in the flesh. The Miserere had long been finished, but Amadeus still stood motionless. A gigantic cross, brilliant with hundreds of blazing lights, was lowered from the center of the dome and flooded the darkness with a sudden sea of splendor. It was a magic effect; but Amadeus marked it not; he stood unmoved. The stream of thronging humanity had crowded by, and only a few loiterers remained in the empty chapel; but he knew not of it, and still stood motionless, as if stricken to a statue.

"Then his father, almost in alarm, bent down and said with a voice full of affection, 'Wolfgang, it is time for us to go.' The boy started, as out of a dream, and stared with great eyes at his father. Then passing his hand over his brow and eyes, and looking about him, as though to recollect where he was, he nodded to his father, and silently followed him into the open air.

"Not a word came from the boy's lips as they walked homeward. Father Mozart, too, was full of thought, and when they reached the house he was glad to have his son hasten to their chamber, which they occupied together, and retire to rest. But scarcely had his father fallen asleep by his side when Amadeus softly arose, lit the lamp, and made ready pen and music paper. Then he gently threw open one of the windows and gazed out. There lay at his feet the eternal city—the tomb of so many centuries—the mausoleum of half the history of the world; and over its ruined glory the heavenly night had folded the moonlight like a shroud.

"For a few minutes Amadeus gazed upon the impressive scene, then with a glance at the splendid night sky, he closed the window hastily, and seated himself before the music paper at the table. When the next morning's kindling sunrise greeted the earth, it threw its first rays over a beautiful boyish

head that was resting on folded arms across the desk, fast asleep with weariness and toil, and it gilded the sheets of music paper that lay beside the young sleeper on whose closely written pages appeared the Miserere of Allegri.

"Wolfgang Amadeus Mozart, the boy of fourteen years, had performed what has ever since been considered almost a miracle; he had written out, incredible as it may seem, that wonderful masterpiece of composition which the Romish church held so jealously guarded under pain of excommunication to anyone of the singers who should lend, show, or copy a single note of it—written it from memory after one hearing and without an error." In this latter statement the writer is slightly in error, for the father, in writing on the subject, says: "Wolfgang accomplished his task in two visits to the Sistine chapel. He drew out a sketch on the first hearing and attended the performance a second time on Good Friday, having his MS. in his hat for correction and completion. It was soon known in Rome that the Miserere had been taken down, and he was obliged to produce what he had written at a large musical party, where the *Christofori*, who had sung it, confirmed the correctness." Herr Rau adds, "The generous Italians were so much delighted that they forgot to call on the Pope to excommunicate the culprit."

I have quoted thus at length to show the peculiar circumstances that surrounded this wonderful feat which we now understand as accomplished in a state of lucid somnambulism, self-induced by the influence of the favorable surroundings and the music operating on a particularly susceptible subject; a feat, as yet, never surpassed, although in some degree approached.

The heightened sense of perceptivity of music present in the subjective state was observed as early as 1850 by Braid, who relates some feats in vocalization that are even more wonderful than those recorded in modern days. He wrote in "Observations on the Trance State" (p. 43):

"Many patients will thus repeat accurately what is spoken in *any* language; and they may be also able to sing correctly and simultaneously both

words and music of songs in any language, which they had never heard before, *i. e.*, they catch the words as well as the music so instantaneously as to accompany the other singer as if both had been previously equally familiar with both words and music. In this manner a patient of mine who, when awake, knew not the grammar of even her own language, and who had very little knowledge of music, was enabled to follow Mlle. Jenny Lind correctly in songs in different languages, giving both words and music so correctly and so simultaneously with Jenny Lind that two parties in the room could not for some time imagine that there were two voices, so perfectly did they accord, both in musical tone and vocal pronunciation of Swiss, German and Italian songs. She was equally successful in accompanying Mlle. Lind in one of her extemporaneous effusions, which was a long and extremely difficult, elaborate chromatic exercise, which the celebrated cantatrice tried by way of taxing the powers of the somnambulist to the utmost."

That Braid did not fully realize the psychologic importance of his discovery is evidenced by the fact that he goes on to say:

"When awake the girl durst not even *attempt* to do anything of the sort; and after all, wonderful as it was, it was *only phonic imitation*, for she did not understand the meaning of a single word of the foreign language which she had uttered so correctly."

Little was then known of post-hypnotic suggestion, consequently advantage could not be taken of that means of reproducing, in the waking, experiences had in the hypnotic state. Unless post-hypnotic suggestions are made during the subjective state, little or no recollection will be had when the individual awakens, except perhaps as an indistinct vision or dream. The subject has to all intents and purposes been in dreamland. That these subconscious experiences are not lost altogether when the individual awakens is proven by the fact that they may be recalled at any subsequent hypnotization and with such even intensified vividness as to at times suggest that the subjective mind had dwelt upon them during the waking period and further elucidated the subject.

The question now agitating many observers is how to associate these sub-conscious ideas with the individual's objective senses, so as to reproduce them in the waking state. Van Norden says that "facts acquired during (natural) sleep may be recovered on awakening by indirect methods appealing to

this coherent subconsciousness." Binet has shown that in every one, and at all times, subconscious potentialities exist and can be aroused, interrogated and educated. Hypnotic hallucination is only an exaggeration of a perfectly normal process which tends to go on in all of us and is only repressed by experience, nor are its grander performances entirely without parallel; its outbursts of genius have been equalled by similar extemporizations in dreaming, and by accomplishments in the waking state, in exceptional persons. The fact merely indicates that very remarkable developments in multiple consciousness have long been studied under the phrase of "unconscious cerebration."

But some one says that these are only flights of imagination—nothing real! What is real? we would query. Does an experience have to smell of garlic, possess a metallic taste or bear the stamp of coin in order to be considered genuine? Not all dreams are visionary; they are only impractical when measured by the limitations of human experience—limitations of our own creating, in most instances. Who are our most successful men? Those who will not be discouraged by the cry of impossible! impracticable! but who go ahead and grasp success out of the very jaws of defeat. Thus was steam harnessed, the world circumnavigated, the lightning chained and the earth girded by overhead and submerged cables, and every other glorious enterprise brought to a full fruition. Born in the mind of some dreamer it became at last a practical reality. Now nothing is more real than the existence of subconscious mental activity.

"Some really great works of genius have arisen in this way," says Van Norden. "Tartini, a famous violinist and composer, dreamed that the devil had become his slave and that one day he asked the evil one whether he could play the fiddle. Satan replied that he thought he might pick up a tune, and thereupon he played an exquisite sonata. Tartini imperfectly remembering this on awakening, noted it down and it is known to musicians as 'Il Trillodel Diavollo'; and in like manner Coleridge composed his 'Kubla Khan.' Van Norden further re-

lates how he himself, in dreams, has created whole dramas and personally acted in them as some of his own *dramatis personæ*, although not possessing any known capabilities at dramatization and never having succeeded at impersonation.

Dreams are the result of suggestions received during sleep, either mental or physical, and while they sometimes seem irrational to our carnally educated minds, still may they not be glimpses of another phase of our existence which we, as yet, little comprehend? The Society for Psychical Research, while it has not presented conclusive evidence of the possibility of subconscious communication between individuals (telepathy), has gathered such a multitude of cases as to make it seem as if it were possible; enough at any rate has been shown to set earnest men thinking.

The fact that dreams may be recalled and the scenes enacted gives hope to the thought that the more realistic experiences of the subjective state of hypnosis may be re-enacted in the objective or waking condition. The question at the present time is how to make the connection between these two states. The methods employed in fixing dreams in the attention and hence in the memory are known and can, it seems to me, be applied with equal success to hypnotic experiences. Our grasp upon our subjective relations is very slight, even in dreams, and must be at once fixed or they vanish away. "No perceptible organ of the body indicates an inner sense, but from analogy with the outer senses, it has been assumed (*Herbert*), in order that we may attribute to it, the apprehension of our own conditions in their actual succession," and while it is true that we have made little advance in the line of positive demonstration since *Herbert's* time, yet we have much data in the records of cases of post-hypnotic experiences and which indicates that ideas or concepts, as he preferred to term them, are most indelibly fixed on the inner sense in the subjective state. It is a well known fact that the powers of perception are greatly enhanced during this condition, which fact may in some measure explain the possibility of the perception of composite musical productions on a mental rather than on a physical basis. The

marked difference in mental activity in the apperception of music in general as compared with the perception of the un-rhythmical spoken language of man points to an entirely different psychical element that must be taken into consideration in our efforts to explain the process.

In the light of our present knowledge it will not do to dismiss the wonderful experiences occurring in the subjective state as "feats of imitation." They are real perceptions and persist in the inner consciousness to be recalled whenever the conditions or associations that there existed are reproduced, and it is further possible to have them performed in the waking state by post-hypnotic suggestions made during the hypnotic seance, while they are yet fresh in the memory. The question naturally arises, why is it not possible to recall them and apply them as we do facts perceived during the waking state by the well known process of association of ideas? If our theory regarding the nature of the perception of music is true, then we have gone a long way in the solution of the problem and it only remains to fill in some of the minor details to make an accomplished fact what many have striven to demonstrate.

In conclusion let us recapitulate: A song or a piece of instrumental music is perceived as a composite whole and when recalled is reproduced vocally or instrumentally as a series of ideas or pictures. Although much depends upon the rhythm for the ability to correctly execute it, yet more depends upon the subjective state into which the artist necessarily and voluntarily throws himself in order to recall the sensations or the physical associations that accompanied the hearing of the piece in the first instance. The very attitude assumed in trying to recall a piece—that of looking off into space—is illustrative of the subjective state and associates it with auto-hypnotization.

Brutus—A Psychological Study.

M. S. FIELDING.

When the earlier French critics spoke and wrote of Shakespeare as a kind of inspired idiot who hit upon truth and beauty in a haphazard fashion, they did not realize the marvelous insight of that master mind; or appreciate that intuition which enabled him to probe to the center and lay bare the motives which led men to action. At this later day we talk of his genius (which is an illusive and indefinite term) and of his inexhaustibleness. He ran the whole gamut in the scale of human life, and touched with skilled fingers all the strings. He knew the secret of the wailing minors, as well as the strength and variety of the majors. He read the hidden things of the heart; and found the well-springs of laughter and of tears. To him king or peasant was as an open book wherein he might read at pleasure. "One Shakespeare for one world!" exclaimed one who saw clearly the stupendous work of that deathless spirit.

As we advance slowly along the line of thought we sometimes flatter ourselves that we have discovered a new truth, but, lo! the master has been there before us; nothing in the universe seems to have escaped him. The most advanced student of psychology may turn to the pages of Shakespeare for illustrations of his theories, and there he will find no essential element wanting—for Shakespeare was the greatest student of psychology that ever lived.

In the character of Brutus we have one of the finest psychological studies. Of all the characters in the plays of Shakespeare, that of Marcus Brutus in "Julius Cæsar" is the most nearly perfect. All his failings lean to virtue's side. "He was the noblest Roman of them all." Nowhere in literature

do we find a more striking illustration of the dual mind in man; and of the effects of suggestion and auto-suggestion. Brutus is unpractical—a man of high ideals and lofty aspirations, but lacking in judgment of his fellowmen. This is clearly shown all through the play. He allows the wily Cassius to poison his mind by hints of "what Cæsar might become." But Brutus is highly honorable, and motives that are sufficient for the envy and hatred of Cæsar in the hearts of the other conspirators dare not be mentioned in his presence. His fear of tyranny carried beyond the pale of reason led him to consent to the murder of his friend. This violation of conscience works disaster, and the harmony of his life is never restored. The elements of Brutus' character are simplicity, courage, honesty, kindness and noble humanity. His love for Portia, his wife, is in contrast to Cæsar's love for Calpurnia. Cæsar loves his wife like his other goods and chattels; while Brutus loves Portia as his best friend and counsellor. "You are," said he, "as dear to me as are the ruby drops that visit my sad heart." His ardent patriotism and love of liberty rose against the thought of Cæsar becoming king, and thus acquiring power over the rights and liberties of other free-born Romans. This fear, fanned by the subtle insinuations of Cassius caused him to join the conspirators, for he had neither personal enmity nor selfish ends to lead him on to assist in the murder of Cæsar. The ambition of so great a leader was something to be feared. The thought of what "Cæsar might become" was a constant auto-suggestion that reached alarming proportions in the mind of the patriotic Roman.

Brutus was not a man of action. Like Hamlet he was forced into it by circumstance. He was an idealist, a lover of music, a philosopher whose life was most noble and stainless, but whose public action was full of mistakes, the result of his lack of practical knowledge of men and things. Even when he errs we love him, for his errors are those of judgment rather than heart. The same hand that struck down Cæsar when he had come to be regarded as a tyrant, also most tenderly placed the cloak over the sleeping page. Stoicism and tenderness are seldom mated in one character, and dwell not long together.

When Cæsar saw the blade of his "own familiar friend" turned against him, his cry "Et tu Brute!" must have awakened in the heart of Brutus the remorse that henceforth struggled with his philosophy, and would not be reasoned away. "Cæsar was a tyrant, and tyrants must die" could not still the voice of conscience that loudly upbraided him for the violation of friendship, and murder of one who loved and trusted him. The avenging spirit of Cæsar arose and haunted him at every step. Disaster follows disaster; defeat, adversity, confusion, Portia's death, all follow swiftly on the heels of the outrage. The ghost of Cæsar that haunted Brutus was but his own accusing conscience. The blood of Cæsar calls from the ground and will not be still. The inward turmoil in the mind of Brutus has its counterpart in the outward environment—jealousies, betrayals, dissolution reign supreme instead of harmony and order. All his philosophy fails him, he tries to drown misery in the bowl of wine, but it will not drown. Gleams of the old tenderness of Brutus break through the changed conditions. He does not wake the sleeping boy, but considerably lets him sleep on.

"Boy! Lucius! Fast asleep? It is no matter;
Enjoy the honey-heavy dew of slumber:
Thou hast no figures nor no fantasies,
Which busy care draws in the brains of men;
Therefore thou sleepest so sound."

He calls the soldiers into his own tent that they may rest on the eve of the battle.

The terrible consequences following the death of Cæsar fall most heavily upon Brutus. Of all the conspirators he had the most to lose—the loyalty and friendship for Cæsar that had no element of selfishness in it; the sweet companionship of the finely sensitive Portia, his wife, the noble daughter of Cato, whose death was due indirectly to the tragedy; above all the violation of the innocent conscience that never could know peace again. Philosophically he bore the death of Portia.

"We must die, Messala;
With meditating that she must die once,
I have the patience to endure it now."

But his evil deed rose before him again and again in the shape of the murdered Cæsar. "Thy evil spirit, Brutus," it replies in answer to his question:

"Art thou anything?

Art thou some god, some angel, or some devil,
That makest my blood cold and my hair to stare?
Speak to me what thou art."

He tries to read; he listens to music; he plans for the coming battle at Philippi; but still the ghost of Cæsar will not down. At last when defeated and hopeless, with the prospect of being dragged through the streets of Rome a prisoner, where he once walked beloved of all Romans, he falls upon his bloody sword, the same that had let out the life-blood of his friend, exclaiming, "Cæsar, now be still!"

Not to beguile an idle hour did Shakespeare weave this subtle story, but to set forth in deathless shape a monument for all time, that should proclaim to humanity the impossibility of outraging the divinity within them with impunity. It is a great lesson greatly taught. It unfolds a universal law governing action, and working towards perfection. It proves that the inward light can never be quenched, however it may be clouded; and that remorse is often the prelude to the restoration of harmony in the soul. Alas! some deeds can never leave us as they found us; and in that fact lies the pathos of the story of Brutus.

The force of a temptation may be said to lie in its correspondence with some unconscious or some admitted desire.—*John Oliver Hobbes.*

Life is not all incident; it has its intervals of thought as well as action—of feeling—of endurance; and in order to reflect and profit by these, it is sometimes necessary to sit down as it were upon the sandhills of the desert, and consider from what point in the horizon the journey has been made, or to what opening in the distance it is likely to lead.—*Mrs. ELLIS.*

Dipsomania, and its Treatment by Suggestive Therapeutics.

BY HERBERT A. PARKYN, M. D.

One of the most stubborn and saddening diseases a physician is called upon to treat is dipsomania.

Few cases of true dipsomania are ever cured by the ordinary methods, and I am certain that if we should inquire carefully into the treatment of a case which has been cured we should discover that suggestion was the most important agent employed. Suggestion, in fact, is the only agent which does hold out any hope of a permanent cure. A dipsomaniac is generally known as a periodical drunkard, and dipsomania must not be confounded with habitual drunkenness.

Hughes in referring to dipsomania says: "It is the inherited mental condition which craves the drinking of intoxicating liquors. This is a true mental disease. It manifests itself in periodical attacks of excessive indulgence in alcoholic drink, or this symptom of this sad disease may be replaced by other irresistible desires of an impulsive kind, such as lead to the commission and repetition of various crimes, the gratification of our depraved appetites, robbery, or even homicide. The paroxysms at first occur at long intervals, but gradually the intervals become shorter and shorter until the individual entirely surrenders himself to alcoholic and other excesses."

I am inclined to the belief that a dipsomaniac does not actually inherit the mental tendency to drink, but that he is born into this world with certain physical tendencies to ill health, which are the direct result of unhealthy parentage. These tendencies may never appear, but should environment

or circumstances favor their development in an individual, he is likely to become a victim to alcohol or any other drug which may be thrown in his way.

These tendencies invariably develop when a patient is suffering from malnutrition. At this time he becomes nervous, depressed, melancholic, constipated, bad tempered, his appetite disappears and he may suffer from pains in the head or from insomnia. If at this stage a stimulant is prescribed, or should the patient by accident indulge in one, he generally becomes thereafter a drug fiend, and as alcohol is the most accessible stimulant, it is the one most commonly taken. After a debauch lasting from a few days to several weeks the patient becomes prostrated, and from this condition he is nursed back to health. With the return of health the desire for a stimulant departs, the patient is ashamed of himself and hates the very name of alcohol. However, unless his habits of living are entirely changed he commences to run down again till once more the "tendencies" show themselves and the debauch is repeated. It generally takes such a patient a certain regular length of time to run down and it is this regularity of decline in health which appears to make the desire for liquor return at regular intervals. Between the intervals the patient loses all desire for stimulants and may consider himself forever cured. A case of dipsomania should never be considered cured until several "periods" have been passed without a return of the craving, and even then a relapse is not uncommon. The only way to insure against the return of a relapse is for the patient to understand the maintaining of his standard of good health. These patients are not necessarily weak willed, for persons in all stations of life may be victims of this disease. Crothers says: "Some of them are active professional men and temperance lecturers who are doing very important work in the free interval and who suffer keenly on the return of the malady, but are unable to resist, so give up to the impulse, only seeking to control it and shorten its duration."

We frequently see reported cures of dipsomania by sug-

gestion after the patients had been under suggestive treatment but a few weeks. I am inclined to believe, however, that the cases thus reported were really cases of habitual drunkenness. It is a mistake to confound the "habitual" with the "periodical" drinker, for the former trouble is a habit while the latter is a mania and while the "drink-storm" lasts it fills the patient's whole mind to the exclusion of every other thought; in fact, reason completely disappears for the time. In religious revivals or temperance movements, drunkards often reform and may be held up as examples of permanent cures. The number who backslide are generally lost sight of, while those who remain firm are held up as shining examples of cure by faith. The dipsomaniac is the one who backslides, while the habitual drunkard, if he has will power enough, generally remains cured because he may abstain long enough to form a new habit—that of doing without it. Unless great pathological changes have taken place in the system of the habitual drunkard he will be found to yield very readily to suggestion; and I shall refer to the treatment of this class of cases as well as to the morphine, cocaine and other habits in another article and for the present shall give only an outline of the treatment with which we have had unequaled success in treating dipsomania.

The most desirable time to undertake the treatment of this disease is while the patient is still in good spirits and health, although it is rarely that such an opportunity presents itself, for, as I said before, when the patient is in good health he firmly believes treatment is unnecessary as he has not the slightest idea or inclination of ever returning to his stimulant again. Almost invariably the patient is brought for treatment when he is in the midst of his trouble, and at that time he is in such a condition of mono-ideism that it is difficult to get his attention at all. The best plan then is to use all the suggestion possible and sober him up rapidly. If the patient is in a suitable place for treatment the alcohol can be withdrawn at once, although this is a matter in which much discretion must be used. Hot beef tea well seasoned with red pepper is given for

a substitute when the patient craves for liquor and whether he asks for it or not this is administered in large quantities every few hours, for nutrition is the first thing to be attended to. The patient's condition demands that he should be stimulated and there is no better stimulant to be had than that obtained from good nourishing food. As the normal stimulation increases the craving for alcohol decreases and the patient begins to rest. Suggestion should be used to control insomnia or vomiting and to work up the appetite. Regular suggestive treatment should be instituted as soon as it becomes possible to get the patient's attention. While sedatives and drug substitutes are nearly always used at this time to control the nervousness and any other symptoms which may be present, still I have found it possible with the aid of suggestion to dispense almost entirely with these. There is always the danger in using substitutes that a new drug habit may be formed, or that having experienced the effects from another drug the patient might resort to it in preference to the alcohol. The drug which is used most frequently by authorities is strychnia, and at times it proves very useful.

In giving suggestions to these patients it must be remembered that as a rule they are not weak willed, for if they were they would soon have become habitual drunkards. This being the case, then, something more is required than positive suggestion, for these patients are very reasonable, and if the line of suggestive treatment to be adopted and the reasons for adopting it are explained to them, they will take great interest in assisting the operator and will use auto-suggestion faithfully. Explain to such a patient the ideas I have advanced above. Point out to him that he has not inherited this trouble, and that if he will only give his own case proper attention he can keep the attacks away. If feasible, the patient should be kept from his usual work as long as possible after an attack, in order to give his system every opportunity to build up before he taxes it again. Rest is a great essential in these cases and all worry and cares should be avoided. Dr. Waugh goes so far as to recommend a year's abstinence and rest. But few patients, however, have the time or means to follow this out, so the next best thing is to make a careful study of the patient, his habits, environment, etc. Try to discover the causes of his previous decline in health; whether due to bad hygiene, improper or insufficient nourishment, business or family troubles, etc., and, having discovered the cause, take every precaution to have it removed. Excessive smoking is one of the commonest causes,

and tobacco in any form should be prohibited, for anything which will tend to weaken the heart's action will in time bring on an attack, and with the weakened condition the victim soon feels a craving for stimulation.

The patient's friends should also be posted on the premonitory symptoms, and as soon as they appear he should be put under treatment. While the patient is being built up he should have plenty of fresh air and exercise, a cold bath or sponging with lukewarm water and, sometimes a hot bath at bedtime. His diet, until he is well built up, should consist of readily digested foods; meats should be avoided as much as possible and a vegetable and farinaceous diet encouraged. The patient must never be allowed to tax his strength, and must be certain that he is getting more strength each day from his food than he is expending. One of the greatest difficulties encountered is to get the patient to take a deep interest in his own case, for he has generally had it drilled into his head that his disease is incurable, that he is bound to go in the same way as some relative went, that he has been cured a number of times but cannot stay cured, etc. When a patient gets into this mental groove he becomes careless and reckless of consequences, and it is in overcoming these obstacles that suggestion plays its most important part, for, until these ideas are overcome, a patient has no desire to submit to steady treatment. Before dismissing a case of dipsomania it is my custom to give him a "standard card," and the patient is instructed to examine this card and himself regularly every week. On this card is written his weight when in perfect health as well as a few questions such as: "Is your appetite as good as usual?" "Are you worrying over anything?" "Are you sleeping well?" "Are your stomach and bowels in proper working order?" "Have you an ache or a pain in the body?" "Do you feel restless or nervous?" "Have you the slightest sign of craving?" etc. By going over this from time to time it acts as a self examination, and the patient is instructed that if there is any reduction in his weight or if he cannot give a favorable answer to the questions, he must at once put himself under proper treatment. His course in suggestive treatment, however, should be so thorough and he should be taught to know himself and his condition so well that he can at once rectify any trouble which may appear, and if he only forms the habit of referring to his standard regularly, he should have no further attacks of dipsomania.

SUGGESTIONS

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HERBERT A. PARKYN, M. D. } Editors.
M. J. MURPHY, }
MARY S. FIELDING, Associate Editor.

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

WE have made changes within and changes without this month. Our genial literary editor and secretary, Dr. M. J. Murphy, has severed his connection with SUGGESTIONS, but has promised to keep his pen active for us for some time to come. We wish him success in his new field, New York City. In the future M. S. Fielding will be the literary editor of the magazine.

OUR readers will notice with regret that this month's magazine contains no article from the pen of that able scholar, Dr. S. F. Meacham. Since the last number of SUGGESTIONS appeared, Dr. Meacham has taken his departure from Quincy, Ill., to seek a wider field for his practice of Suggestive Therapeutics in Oakland and San Francisco, California. The doctor has landed on fertile soil, and already has given several lectures on Suggestion before crowded houses in Oakland.

We wish him every success in his new field, and trust that in the future he may occasionally find time to give the readers of SUGGESTIONS many of his brilliant contributions.

THE rapidly increasing interest in Suggestive Therapeutics is strongly emphasized by the constant demand for our Special Mail Course in Suggestion. No intelligent subscriber can afford to be without it. It covers the whole question, including in the most comprehensive manner, the study of psychology in its developments up to date. This course has been prepared with much thought and labor to meet the needs of students and investigators who are unable to attend the lecture courses at the School of Psychology. It is exclusively the work of the pioneer of Advanced Suggestive Therapeutics in America; the result of the careful investigation and experiment of years. Nothing to equal it in value, cogency and scientific research, is published in this, or any other country.

The price is merely nominal—the object being to spread

the knowledge of an exact science, rather than an experimental one.

CHRISTIAN SCIENCE.

WE note with much approval and some amusement our contemporary's defense of Christian Science. We would like to know where he gets his data for the assumption that, "Case for case, point for point, the cures made by Christian Science *excel* the cures wrought by Suggestive Therapeutics." In hundreds of cases treated by Suggestion alone, we have had less than one per cent of failures. Wishing to be perfectly honest, we must add that we have only recently declined to treat two cases, which had been treated by Christian Science before coming to us. One was a hopeless case of deafness, the other, throat trouble, loss of voice.

In differentiating Christian Science from Suggestion, the former is regarded by many as suggestion plus religion. It would not take much erudition, in our opinion, to prove that the kernels of wheat in the bag o' chaff of Christian Science is suggestion alone. Religion itself is a form of auto-suggestion. It may be a belief in the inherent power common to all people; or in some external power, variously called God, Being, Law, etc. Religion (not theology) is an instinct inherent in the human race. It is impossible to overlook this fact in relation to our biological development. In a recent work, "Instinct and Reason," by Henry Rutgers Marshall, he says: "The mark of the existence of an instinct within us is not the appearance in all men of certain activities, but rather the aptitude for the production of certain co-ordinated actions, of certain trends of action, if the appropriate stimulus be given, and if we accept such a view, the instinctive nature of the religious force within us must surely be granted, for certainly one will scarcely deny that civilized man has an aptitude towards religious functioning, which is brought out under the most unexpected circumstances upon the occurrence of the most subtle of stimuli."

Religion is an instinctive reaching out in moments of weakness or despair towards something thought to be responsive, helpful, powerful. It deals with the emotions, and whether it be the troubling of the soul's deep waters by some angel of pain or sorrow, or a joyful recognition of the beneficence everywhere apparent in nature it means the same thing—an exalted state of mind.

The thoughts engendered by religious feelings and the approval of a good conscience are healing forces of inestimable value, simply because they are in harmony with the undeniable power that "makes for righteousness." Mental conditions are so inseparable from physical conditions, that one is inclined to indorse without much qualification Dr. Davis' statement that most diseases are the result of an outraged conscience.

Religion in the form of Christian Science, with its "affirmations" and "denials," is simply auto-suggestion. A woman who can run two boarding houses, and preserve her soul in patience is naturally possessed of marked executive ability, which Christian Science alone could not create, although it helps her to persist in that equanimity so needful in such an undertaking. Thus "Virtue is its own reward," and patience becomes an essential element in preserving the harmony which the situation demands. This woman leans on her own inherent power, although she knows it not, and calls it Christian Science. It is only by our weakness we find our strength sometimes; and by the contemplation of our faces in the glass do we become familiar with our appearance; the shadow shows us the reflection of the substance. "Given the stimulus which, on its mental side, involves the perception of our incapacity to cope with the problems of life, the recognition of our weakness, the feeling of doubt as to our course of procedure, then immediately appears the general mental attitude of submission and dependence and restraint coincidentally with the religious expressions." Thus it is seen religion is something that abides within ourselves, and may be active or dormant, in accordance with our present needs and environment. The conscious recognition of this power sets in motion new thoughts and feelings which

revolutionize the whole tenor of life; whether we label it Christian Science or anything else, its effect is the same.

SHOULD THE HYPNOTIC ENTERTAINMENT BE PROHIBITED BY LAW?

THERE is a great difference between Suggestive Therapeutics and Hypnotism. It is all very well for persons using hypnotism to declare that "it is a condition in which a suggestion has an exaggerated effect." How many understand this definition? Not one in a thousand, I venture to say. The term hypnotism implies sleep; and the word, hypnosis, a condition which is in some way connected with sleep. This idea is firmly fixed in the minds of the masses, and it is very much like trying to move a mountain, to force any other idea upon them.

Ninety-nine persons out of one hundred will tell you that by the Hypnotic State they understand a condition in which the subject will obey every suggestion given to him by the hypnotist. They all believe that the subject must first be put to sleep. Even physicians who treat by hypnotism, strive to get their patients asleep or nearly so; and they believe that the more nearly the patient approaches the condition in which he will say that he was asleep, the more likely will they be able to effect a cure.

The condition in which a subject will obey absurd suggestions and declare he was asleep while carrying them out, is known as the somnambule condition of hypnotism; and the subjects who go into this condition are known as somnambulists (not to be confounded with the natural sleep walker). It is these somnambulists who are always brought forward by the "professor" when he wishes to demonstrate the power of hypnotism, either before a class or on the stage. As a matter of fact this is not a condition depending upon any special process of induction, nor is it dependent upon any particular powers in

the hypnotist. It is not an induced condition, but is always present in certain individuals, and may rest undiscovered until some hypnotist demonstrates that it is present. It is not discovered in every one, for it depends upon the will power of the individual. Hypnotic somnambulists are never found among persons with well developed voluntary attention or will power. They are found only among the weak willed; among those who do not reason rapidly and seem to be dependent for everything on those around them. These individuals make slaves, never masters; and if placed in an executive position, or a position of responsibility, they always make dismal failures, and under the least temptation they will betray a trust.

It is deplorable that there should be individuals of this description; nevertheless, the fact remains that there are thousands such in every walk of life, but it is only those who have studied the characteristics of these individuals that can select them from humanity in general.

The hypnotist after telling his subject to sleep finds he will obey every suggestion, and attributes it to the sleep he fancies he has induced. If he would begin by getting the subject's attention for a minute he would discern that the latter would accept just as many suggestions without saying a word about sleep. The subject says he is asleep because the operator says so, and is simply obeying one of the many suggestions which he follows. The operator, however, having been taught that sleep must first be induced, loses sight of this fact. These subjects say they are asleep for the same reason that they say they are up in a balloon, etc., because the operator says so. They find it easier to acquiesce in a suggestion, even to acting out a part, than to refute the statement of the operator.

I don't say that these hypnotic subjects are willfully dishonest, for this somnambulism is a symptom, not a state. It is a symptom that the subject does not reason rapidly, that if his attention is absorbed he finds it difficult to break away from the suggestions given to him at that time, especially if they are frequently repeated. The instant one of these subjects

has his attention off the operator, he knows exactly what he has been doing, and what he has said.

From observation with thousands of these somnambulists we have been able to glean the above facts, and some others as well, i. e., that they are led by their emotions and have great difficulty in overcoming their inclinations. They are not to be depended upon in any matter of importance. They are as a rule very untruthful and likely to exaggerate everything. They are hysterical and jump to conclusions without the aid of reason. The majority of accidents befall persons of this mental type, since they do not reason quickly enough to grasp a situation of danger. They are good mimics but have very little originality. They are generally found among the uncultivated classes.

Everything that can be done to build up the individuality of such persons and to assist them to develop voluntary attention and the ability to reason properly should be done. This is never accomplished by hypnotism, and I firmly believe that every time one of these patients acquiesces in a statement which when left to himself he knows is not true, the little will power he may still have is further weakened. In time such an individual becomes a mere automaton and depends wholly on the will of those around him for guidance. There was a time, some years ago, when I scoffed at the very ideas I am now advancing, but experience and study have forced me to these conclusions, and I now positively refuse to induce the hypnotic condition in any one. The sleep of this condition is only a simulated one, for the patient is conscious of everything occurring around him. His senses are just as active as those of persons about him.

To illustrate my point,—the individuality of these somnambulists and the way in which they acquiesce in the statements of those who have their attention, I shall give an incident which is still fresh in the memory of many who will read this. At the trial of the Chicago sausage maker, Adolph Luetgert, convicted for the murder of his wife, a girl fourteen years of age was called as a witness for the prosecution. She was al-

lowed to tell her own story, in which she stated that on the night of May 1st she had seen Mr. and Mrs. Luetgert go down the alley between their house and the factory, about 10 p. m. This was a blow to the defense, but under cross examination the lawyer for the defense made the child say that she was not out on that night; that she had been paid by the police to tell what she had told, and that she did not even know Mr. and Mrs. Luetgert by sight. The breaking down of the witness and her admissions under cross examination seemed to produce a marked effect upon the jury; and the lawyer for the defense sat down with a satisfied air. Before she left the stand, however, the judge said to her *quietly*, "Did you or did you not see Mr. and Mrs. Luetgert go down the lane on the night of May 1st?" And the witness, *who had a chance to think* for a moment, and knew she had acquiesced in statements which were false, replied, "Yes, sir, I did see them." Now this child was unquestionably a suggestive somnambulist, and her mental state while undergoing cross examination was identical with that of the hypnotic somnambulist. They will say that they are cold, hot, asleep, blind, etc., according to the suggestions given, but while they are acquiescing, even to the carrying out of a part, they know what they say is not true, and that they are only acting.

Hypnotism plays no part in Suggestive Therapeutics. In using suggestion for therapeutic purposes we seek to build up the individuality of the patient; strengthen the will of the weak; teach each one to develop his latent powers and self-control, and how to prevent his individuality from being adversely influenced by those with whom he comes in contact during life's battle.

Some of our traveling hypnotists, however, are now beginning to find out these facts for themselves; and having secured permission from the writer, I shall give to our readers a letter which came to me some time ago. It clearly demonstrates the truth of what I have said about the condition, and has all the more force since it comes from the very place whence it is expected the best somnambulists would be found—the stage:

WILBUR, WASH., Feb. 17, 1899.

DEAR DOCTOR:—I gave a "funny show" last night, with three "skeptical" M. D.'s on the stage *watching*. I had fifteen *new* subjects. One, the son of a multi-millionaire—a graduate of Harvard, about 26 or 27 years of age—was my "leading man;" and the doctors after examining him were nonplused and retreated in disorder, a la Aguinaldo! He said he was "dead to the world." Under suggestion of "hot day," etc., I warmed him up to the satisfaction of the "duly legalized," and in four and a half minutes, during which time he was slapping his hands, stamping his feet, and putting on an overcoat, etc., his hands and ears turned actually cold. When "asleep" the M. D.'s could find no reflex. Analgesia O. K. Somnambulism is a great study. On my last night in every city I make a great plea for a law against stage exhibitions, and denounce my own work as an abuse; but, as Barnum said: "They want to be humbugged."

At the town of Dayton some "hypnotist" showed for a week and took out thousands of dollars. The folks thought he was a god, and several invalids followed him. The doctors there—six or seven of them—were much interested, so I agreed to give them three nights. All the subjects who had been on for the "other fakir" came on for me the first night and went "under" and did great tricks—said they were asleep and had been for the "other fakir."

I had been anxious to learn for a long time how the public would like to know the real truth, and as, for the first time since I was married, my wife was not with me, I thought this would be a chance. So the second day there, I managed to meet each subject alone, and looking him square in the eyes I told him: "You worked it pretty slick." I made each one own up. You should have seen their eyes stick out. Some stuck to their story for several minutes, but when they *saw* that I *knew* they each confessed that it was all simulation, and that "the other man had no power over them at all," one added, not even as much as I had. They had never talked together about it, and several of the twenty or twenty-five of them had

always thought the other fellows "under." I gave them each a good lecture on humbugging their friends, relatives, etc. It seemed to me they all drew a sigh of relief when they had confessed. That night they all came on for me and went through the worst tests imaginable—"human woodpile," "bridge," etc. After the "show" I gave them a good talk, and they all agreed to tell the truth of the matter, and the whole truth. I then called on the doctors and explained matters to them. Several said they knew the other "World's Greatest Hypnotist" did honest work, and intimated that possibly I hadn't the gift! in spite of the fact that my "work" had been pronounced better than his. I called in a couple of the young men who had been subjects, and they were cross-questioned by the doctors. Each said that the little tests—as hands fastened, falling back, etc., were true and honest, but the sleep walking was simply keeping their faces straight—concentrating their minds on the suggestion that they wouldn't laugh. That town was in an uproar when I left that afternoon, and, as you can imagine, the people have no use for me. That was the first and only "roast" I ever got in a paper. It read: "Prof. DuBois in his last night's lecture said that hypnotic performances should be prohibited by law. His audience agreed with him." That's the only city I ever visited that I don't care to go back to. One of the doctors there who could add 2 and 2 correctly has written me several times. Oh, I have a bad name there, simply for telling the truth.

The more they are humbugged the better they like it. My plan before I went to Dayton had been to bill a city for one night, get a class, give a funny show, and at the last minute show it all up; make my subs own up, and probably then give a couple more lectures with real scientific tests. To give the scientific work first would have been no "go," for people say, "Oh, he can't do the 'funny work,' the 'deep work,' like the Great So and So did, and that's why he's howling!" But after my Dayton experience I simply ordered some more paper for funny work, and the bill I sent you the other day was only a sample. People flock out night after night. I

don't know, Dr. Parkyn, what you might think about a man who does this; of course I don't care very much, and then again I do, for no matter how much you may love the truth, you love it no better than I do. I could name some magazines that are out for money; but they are not going to commit financial suicide by telling the truth any more than I am. Once upon a time a good man lived in this world for some thirty-three years. He had about eleven followers then. Now he has millions. I don't believe he told them all the truth that it was in his power to tell. You remember he said something about them not being "able to bear it yet?" However, I am learning new things every day, and when spring opens up I am going to drop back to your town and see what you can teach us, and try the "truth" again. I am going in carefully this time, not too much truth, just truth enough. I lost a nice snug little sum last summer in the same way, but I think I see my mistake.

Perhaps you think my wife don't "mesmerize" me for my Dayton escapade. She "knew I would do something if I went alone." So now I am faking the people, and they call me "great!"

Yours mesmerically,

T. ALBERT DuBois.

We have had many complaints lately from subscribers who have failed to receive their magazines. The fault is not ours, for every subscriber is certainly mailed at least one copy each month. However, if any subscriber who fails to receive his magazine will notify us by card, we shall be pleased to mail him another copy.

From the number of copies of SUGGESTIONS which have failed to reach their destination, one would be led to conclude that there are others besides our subscribers who think it "a good thing."