

met with from the twenty-fifth to the thirty-fourth year of life. The depression of spirits often disappears with pregnancy, sometimes to return after lactation has ceased. In old people thus affected there is a tendency to spontaneous improvement. Treatment should be directed to combat the uric acid diathesis.

The pamphlet is written in an engaging style, and is clearly the result of ripe experience.

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*Suggestion und Reflex. Eine kritisch-experimentelle Studie über die Reflexphänomene des Hypnotismus.* (Suggestion and Reflex. A critical and experimental Study of the Reflex-Phenomena of Hypnotism). By Dr. KARL SCHAFFER. Jena: Fischer. 1895. Price, 6m. 50; pp. 110; octavo.

In this pamphlet, Dr. Schaffer examines the question whether all the actions of the hypnotised person can be explained by suggestion. According to Bernheim, to hypnotise anyone is simply to provoke a psychical condition in which the sensibility is exalted. On the other side Charcot and his followers have maintained that in some of their experiments results are evolved which cannot be explained through undesigned suggestions. They insist that the precautions that they use are sufficient to exclude the possibility of such suggestions. Although the school of Nancy seems at present to carry most weight, there are still observers who uphold the views of Charcot. They lay much stress upon the reflex contractions which are produced by lightly stroking the skin. Dr. Sigm. Freud, the translator of Bernheim's work into German, has pointed out that, in some cases of hypnotic lethargy, a soft pressure on one muscle, say of the face, or on one of the three muscles of the ear, which so seldom contract during life, is enough to put the muscle into a state of tonic contraction. Dr. Schaffer refers to the important experiments of Högyes and Laufenauer, which have not gained the wide attention which they merited, as they were published in the Magyar language. These experimenters succeeded, in hysterical persons plunged in a deep hypnosis, in producing great rigidity of the muscles in one or both sides through the application of slight stimuli not only to the skin, but also to the special senses, especially to the eye and ear. Sometimes the contracture was on the same side as the stimulus, sometimes it was crossed, sometimes bilateral.

They hold that all of these results are not obtained through suggestion, but some are arrived at through the extreme exaltation of cutaneous or muscular sensibility attending the hypnotic condition. Dr. Schaffer then proceeds to detail his own experiments, which were performed upon two hysterical young women. These are illustrated by six pages of life-like plates taken from photographs, giving twenty-four portraits in various postures. Dr. Schaffer confirms and extends the observations of Högyes and Laufenauer. By throwing the patients into the hypnotic stage he found that he could reproduce contractures, temporary hemiplegia of one or other side of the body, or contractions of special muscles. Suggestion was freely used, for example, to produce deafness or blindness of one ear or eye, which he calls negative hallucinations, but he holds that many of the results can in no wise be accounted for after this fashion; indeed, many of the special contractures which he caused would indicate a knowledge of the functions of different muscles not possessed by these young women. He insists that his ordinary precautions were sufficient to shut out any prompting suggestions, while the results of his stimulations show a directness and constancy which could not be expected from the mere guess-work of the patients. He claims to have made some generalisations which, if confirmed, would be of importance, for example:

1. We always get a bilateral contracture when we apply the stimulus so that it falls upon the same spot in the macula lutea of the right as well as the left eye.

2. When we apply the stimulus to the nasal half of the retina of the right eye and the temporal half of the retina of the left eye, we get a hemi-contracture on the right side.

3. When we apply the stimulus to the temporal half of the retina of the right eye and the nasal half of the retina of the left eye, we get a hemi-contracture of the left side.

Dr. Schaffer holds that these phenomena of muscular rigidity are spinal reflexes. What allows of their occurrence is the diminution of the inhibitory power of the central nervous system. Suggestibility, he observes, is nothing else than the empirical expression of primary associations, and suggestion is nothing else than immediate association. As extreme susceptibility is a cardinal symptom of hysteria it is in no way wonderful that sensory and neuro-muscular excitability is a hysterical phenomenon. Thus suggestion and

reflex are both dependent upon one and the same alteration of the mechanism of association; both represent immediate association with the exclusion of controlling association.

Dr. Schaffer concludes by observing that the results of both the schools of Paris and Nancy are true and correct, and that the apparent antagonism between the two is but an artificial one. Nevertheless, it is plain that the dispute which has been so long carried on will not be smoothed by a definition. Indeed, Dr. Schaffer describes in very clear terms the point of difference, and although he gives much allowance for the play of suggestion, he in reality ranges himself on the side of the school of Paris.

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*Die Lehre von den Spezifischen Sinnesenergien.* Von Dr. RUDOLF WEINMANN. Hamburg und Leipzig: Voss, 1895. Octavo, pp. 96. Price 2 marks 50.

In this little treatise the author deals in an able manner with a subtle question of physiological metaphysics. He begins by a statement of Müller's theory that the different senses only show certain qualities inherent in nerve tissue. Thus the optic nerve when excited into action shows light; this may be brought out either through the usual stimulus applied to the retina or to pressure or shock upon the optic nerve. In a similar way the auditory nerve excited gives the sensation of sound. Neither of these nerves will transmit the sensation of pain, nor will light applied to the ear cause sound, nor the vibration of a wire before the eye produce light. Electricity can be applied so as to stimulate all the senses. Thus outward stimuli do but bring out the affection or energy of the nerve; beyond this we know nothing of the nature or realities of outer things. Long before Müller, Spinoza had observed that the ideas which we have of external bodies rather indicate the constitution of our own frames than the nature of external bodies, and the qualities of the mind were treated by Kant as specific energies just as the actualities of the sensory nerves were treated by Müller. Practically these speculations leave things much as they find them. Nobody believes that the sunshine sees light, or that sound waves hear, or that the fire feels heat, or that musk smells. When Fichte argues that all appearances can be reduced to a modification of sensation, and all sensations to a modification of conscious-