

noxious influence of Authority. Even Cornewall Lewis, though he thinks it worth while to write a book about Authority, yet regards it only as the resource of those who have not leisure or ability to form an opinion first-hand. But, if the views here presented are correct, when the methods of Induction and the Syllogism have done their best, the generalised Method of Errors can carry us one step further.

F. Y. EDGEWORTH.

PROF. DELBOEUF ON THE CURATIVE EFFECTS OF HYPNOTISM.¹

Prof. Delboeuf's memoirs on hypnotism (for notice of the last see MIND xii. 304) have first of all the interest of verifications of the ordinary phenomena by an independent and cautious observer who has occupied himself with the study of them for a very long period. In the next place, there is much that is new in his methods of experiment and in his detailed observations. His most important contribution to the scientific treatment of the subject, however, is perhaps the theoretical explanation of the curative effects of hypnotism (which would carry with it an explanation of other phenomena also) briefly and clearly stated at the end of the present memoir. Before this explanation can be indicated, the author's mode of procedure must be described. The first difficulty that occurred to him was, how to prove that a cure is really due to hypnotism. In order to be perfectly certain, it would be necessary, he concluded, to have "two identical patients treated in different manners" (p. 9). The condition seems at first unrealisable, but it has been obtained by taking advantage of the symmetry of the opposite sides of the body. Two lesions, as like as possible, are made, say, on the two arms of the patient, and hypnotism is applied to one while the other is left to nature (p. 23). The experimental difficulties in the way of this method were surmounted, and exact verifications were obtained of what had been inferred from less systematic experiment. The special point the author set himself to decide was whether, since by hypnotic 'suggestion' of the pain of a burn, for example, the organic effects that usually follow such a pain can be produced, it is not also possible, by suggesting absence of the pain, to prevent the organic effects that would otherwise follow, for example, from actual cauterisation. Experimentally it was found that not only can the organic consequences of pain be prevented by suggesting, at the beginning of an operation, that no pain will be felt, but also the actual organic effects of the operation (or of an accident, or even of disease) can be arrested in their course. The mode of action of hypnotism, the author concludes, is like that of pain. Pain, in fact, 'hypnotises' by compelling attention to itself; whence a whole series of organic effects. Hypnotic suggestion prevents or cuts short these effects by withdrawing attention from the pain. The mode of action of hypnotism having been determined, it remains to discover its mechanism and its origin. The author's theory is "that the hypnotised subject, in his extreme desire to obey his hypnotiser, whom he identifies in a manner with himself, ends by doing with his body and his mind almost what the hypnotiser wishes" (pp. 33-4); "that, for him, the magnetiser, who murmurs in his ear, appears as a creation of his own mind that speaks to him in his dream; so that, at bottom, he obeys his own will"

¹ *De l'Origine des Effets Curatifs de l'Hypnotisme. Étude de Psychologie Expérimentale.* Par J. DELBOEUF, Professeur à l'Université de Liège. Paris: F. Alcan, 1887. Pp. 42.

(p. 35). Now the experiments show that organic processes and reflex actions can be inhibited and commanded by hypnotic suggestion. The action of the hypnotiser, then, is explicable by the aid of the above supposition, if it can be shown that the organic life of the 'subject' is in any way accessible to his own will. The final explanation (pp. 40-2), offered by the author as a "speculative synthesis," and not as an experimentally verified theory, is as follows. The means by which the processes of vegetative life are carried on are not entirely unknown to us. In normal life, indeed, the organs that depend on the sympathetic nervous system are withdrawn from the control of the will; but it has not always been so. The body has been constructed, in all its parts, under the impulse transmitted by ancestors; and, in former stages of evolution, the will was coincident with organic processes which now go on apart from it. Ordinarily, of course, it is to our advantage that they should so go on. When, however, the organic life ceases to be normal, when some function is deranged, it would be to our advantage if the will could be brought to bear directly on the affected point. Hypnotism makes this possible by setting free the attention from 'the life of relation' with which, in the normal working state, it is preoccupied. Consciousness reassumes a knowledge that it has not entirely lost; and, now that the vegetative processes vaguely felt in ordinary life are again directly known, the will resumes direct control over them. [T. W.]

In the usual list of contents of foreign exchanges at the end of the No., two journals, announced some months ago, now figure for the first time. *The American Journal of Psychology*, edited by G. Stanley Hall, Professor of Psychology and Pedagogics in the Johns Hopkins University, hails from Baltimore (N. Murray, publisher), the seat of that university, under date November, 1887, and will be continued quarterly. The first No. (including many figures and three plates) runs to 206 pp.—a length much greater than was promised and doubtless betokening a large reserve of other experimental work waiting for publication. It begins more and more to appear what a stimulus to psychophysical research Prof. Stanley Hall has been able, alike by example and precept, to communicate, during the years that he has spent in organising the department of psychological instruction in the young and lusty university at Baltimore. The general character of the work which he now begins to bring before the world as a specifically American product may be gathered from the contents given below—in default of a more detailed appreciation, due to all or most of the chief articles, but unfortunately excluded by present circumstances. It may only be added that the "Articles" occupy 127 pp. of the whole No.; that in the second Section, "Psychological Literature," the main piece (pp. 123-46) is a searching—and not favourable—review of the work of the English Society for Psychical Research, more especially as summed up in *Phantasms of the Living*. The third Section, "Notes" (pp. 197-206), contains a very large number of short statements of fact (culled from journals, &c.), most of them with some psychological import, but mixed with others of a rather promiscuous character. The permanent usefulness (for reference) of this section will depend upon the goodness of the Index that may ultimately be supplied to its contents.

The other new journal is the *Archiv für Geschichte der Philosophie*, edited by Dr. Ludwig Stein of Zürich (published by G. Reimer of Berlin). This is of the promised length, 160 pp. All the four German professors (Diels, Dilthey, B. Erdmann, and the veteran Zeller) associated with the editor

in his enterprise contribute, as may be seen below, to one or other or both of the two approximately equal divisions into which the journal will regularly fall. Among the original articles, the last two—"Kant and Hume about 1762," by Prof. B. Erdmann, and the account by the editor of the Leibniz-letters lately found in Halle—call more especially for notice; but as both have to be completed in another No., notice is more conveniently deferred. The "Year's Report" (for 1886), or first instalment of it, filling somewhat less than half of the present No., includes the English contributions of Mr. Bywater (pp. 142-50) and of Prof. Schurman (pp. 151-60). The latter, probably from being read by a German eye for press, contains a rather large number of misprints.

Reference was made in MIND viii. 151, and has been repeated later, to experiments with some young girls named Creery, which form part of the evidence upon which "Transference of Thought" or "Telepathy" has been held to be established by the more prominent members of the Society for Psychical Research. It is proper, therefore, to quote the following statement which appears in the October No. of the Society's *Journal* (a more frequently recurrent publication than its *Proceedings*):—"It will be remembered that the earliest experiments in thought-transference described in the Society's *Proceedings* were made with some sisters of the name of Creery; and that, though stress was never laid on any trials where a chance of collusion was afforded by one or more of the sisters sharing in the 'agency,' nevertheless some results obtained under such conditions were included in the records. In a series of experiments recently made at Cambridge, two of the sisters, acting as 'agent' and 'percipient,' were detected in the use of a code of signals; and a third has confessed to a certain amount of signalling in the earlier series. . . . This fact throws discredit on the results of all former trials conducted under similar conditions. How far the proved willingness to deceive can be held to affect the experiments on which we relied, where collusion was excluded, must of course depend on the degree of stringency of the precautions taken against trickery of other sorts, as to which every reader will form his own opinion."

THE ARISTOTELIAN SOCIETY FOR THE SYSTEMATIC STUDY OF PHILOSOPHY (22 Albemarle Street, W.). The Ninth Session commenced on Monday, Nov. 7, when the introductory Address was delivered by the President, on the subject of "The Unseen World" (see above, p. 128). On Monday, Nov. 21, a paper was read by Dr. J. McK. Cattell, on "The Psychological Laboratory at Leipsic" (see above, pp. 37 ff.). Discussion followed.

Gustav Theodor Fechner, author of the *Elemente der Psychophysik*, in 1860, and of many other psychological or philosophical works, both earlier and later, died at Leipsic on 18th November last. He had reached the ripe age of 86, being born on 19th April, 1801, at Moscow. He was appointed professor at Leipsic as far back as 1834.

Dr. M'Cosh, at the age of 76, has resigned the office of President of the College of New Jersey at Princeton, U.S.A., to which he passed from Belfast in 1868.

Prof. A. Seth having been appointed to the late Prof. Spencer Baynes's chair at St. Andrews, Mr. W. R. Sorley succeeds him at Cardiff.

THE AMERICAN JOURNAL OF PSYCHOLOGY.—Vol. i., No. 1. W. P. Lombard—The Variations of the Normal Knee-Jerk, and their Relation to the Activity of the Central Nervous System. G. S. Hall and Y.

Motero—Dermal Sensitiveness to Gradual Pressure-Changes. **C. Ladd-Franklin**—A Method for the Experimental Determination of the Horopter. **J. Jastrow**—The Psychophysic Law and Star-Magnitudes. *Psychological Literature* (Reviews long and short, including a Note on Logical Machines by C. S. Pierce). Notes.

REVUE PHILOSOPHIQUE.—An. xii., No. 10. **Ch. Féré**—Dégénérescence et criminalité. **Th. Ribot**—Le mécanisme de l'attention : i. L'attention spontanée. **V. Hommay**—L'idée de nécessité dans la philosophie de M. Taine. Variétés (**J.-M. Guardia**—Don Quichotte devant la clinique). Analyses, &c. (**W. Knight**, *Hume*, &c.). *Rev. des Périod.* No. 11. **A. Binet**—La vie psychique des micro-organismes (i). **Th. Ribot**—Le mécanisme, &c. : ii. L'attention volontaire. **P. Regnaud**—Observations sur quelques conditions logiques du langage. Analyses, &c. *Rev. des Périod.* No. 12. **Ch. Féré**—Note sur les conditions physiologiques des émotions. **A. Binet**—La vie psychique des micro-organismes (fin). **Adam**—Pascal et Descartes : Les expériences du vide (i). *Rev. Gén.* (**G. Tarde**—Travaux récents sur la psychologie criminelle). Analyses, &c. *Rev. des Périod.*

LA CRITIQUE PHILOSOPHIQUE (Nouv. Sér.)—An. iii., No. 7. **L. Dauriac**—Sens commun, &c. (fin). **C. Renouvier**—Les Dialogues de D. Hume sur la religion naturelle (suite). **F. Pillon**—Les poésies des frères Tisseur (i.). **C. Renouvier**—Les derniers ouvrages de M. Guyau. No. 8. **G. Lechallas**—De l'emploi de l'hypothèse dans les sciences mathématiques. **C. Renouvier**—De l'idée de force en physiologie : La philosophie biologique de Claude Bernard. **F. Pillon**—Les poésies, &c. (fin). Correspondance (Lettre de M. T. Whittaker). No. 9. **F. Pillon**—Notes sur l'enseignement de la morale à l'école primaire. **C. Renouvier**—Dialogues de D. Hume, &c. (suite). . . . Seconde réponse aux objections de M. Whittaker. . . . **F. Pillon**—Les conférences de M. Robert Flint sur les théories antithésistes. No. 10. **F. Pillon**—L'autobiographie du comte Tolstoï. **H. Devillario**—Psychologie comparée : Instinct, intelligence, raison. **L. Dauriac**—Un épisode de l'histoire de la philosophie française vers la fin du dix^e siècle. . . . No. 11. **A. Naville**—De la classification des sciences. **C. Renouvier**—Dialogues de D. Hume (fin). **F. Pillon**—Un livre élémentaire sur l'art.

RIVISTA ITALIANA DI FILOSOFIA.—Vol. ii., No. 2. **V. Benini**—L'infinito. **A. Martinazzoli**—La teoria morale delle idee-forze di A. Fouillée (i.). **L. Credaro**—Un'associazione di Herbartiani a Lipsia. **F. Masci**—I sofismi del Prof. Ardigò. Bibliografie (**Sh. H. Hodgson**, *The Reorganisation of Philosophy*, &c.). No. 3. **L. Credaro**—Gli scritti e la filosofia di L. Strümpell. **R. Benzoni**—Teorica del bello nelle ultime pubblicazioni d'estetica in Italia. **A. Martinazzoli**—La teoria, &c. (fine). **F. Bonatelli**—I riflessi psichici. **L. Ferri**—Le lauree in filosofia. Bibliografie, &c.

RIVISTA DI FILOSOFIA SCIENTIFICA.—Vol. vi., No. 7. **A. Graf**—L'insegnamento classico nelle scuole secondarie. **T. Vignoli**—Note intorno ad una psicologia sessuale (i.). Note critiche, &c. No. 8. **E. Tanzi**—La perfettibilità psichica degli animali nel passato e nell'avvenire. **T. Vignoli**—Note intorno, &c. (ii.). Note Critiche, &c. (**N. Colajanni**—I caratteri della sociologia). *Rev. Anal.*, &c. No. 9. **P. Molinari**—La formazione naturale del diritto. **T. Vignoli**—Note intorno, &c. (fin). **E. Tanzi**—Studi sull'ipnotismo : La così detta "polarizzazione cerebrale" e le leggi associative. *Riv. Anal.*, &c. No. 10. **S. Lourie**—Studi

di psico-fisiologia: I fatti dell' inibizione. E. Morselli — L'ordinamento didattico delle Facoltà filosofiche in Italia, &c. E. M.—Note sull' insegnamento filosofico in Germania. A. Labriola — La laurea filosofica (con discussione alla proposta Labriola). Riv. Bib. (G. T. Ladd, *Elements of Physiological Psychology*, &c.).

PHILOSOPHISCHE MONATSHEFTE.—Bd. xxiv., Heft 1, 2. P. Natorp—Zum Eingang. K. Lasswitz—Zum Problem der Continuität. P. Natorp—Thema u. Disposition der aristotelischen Metaphysik. Besprechungen. Litteraturbericht. Bibliographie, &c.

ZEITSCHRIFT FÜR VÖLKERPSYCHOLOGIE U. SPRACHWISSENSCHAFT.—Bd. xvii., Heft 4. C. Haberland—Ueber Gebräuche u. Aberglauben beim Essen. O. Kares—Die Formenverhältnisse des Wortschatzes u. die sprachlichen Baustile. Beurtheilungen.

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE.—Bd. xi., Heft 3. B. Kerry—Ueber Anschauung u. ihre psychische Verarbeitung (iv.). A. Wernicke—Zur Theorie der Hypnose: Eine Anregung. Anzeigen, &c. Heft 4. G. Cesca—Die Lehre vom Selbstbewusstsein. O. Külpe—Zur Theorie der sinnlichen Gefühle (i.). A. Wernicke—Die asymptotische Function des Bewusstseins (i.). Anzeigen, &c.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE.—Bd. i., Heft 1. E. Zeller—Die Geschichte der Philosophie, ihre Ziele u. Wege. H. Diels—Zu Pherekydes von Syros. T. Ziegler—Ein Wort von Anaximander. P. Tannery—Sur le Secret dans l'École de Pythagore. E. Pappenheim—Der Sitz der Schule der pyrrhoneischen Skeptiker. L. Stein—Zur Genesis des Occasionalismus. B. Erdmann—Kant u. Hume um 1762. L. Stein—Die in Halle aufgefundenen Leibniz-Briefe, in Auszug mitgetheilt (i.). Jahresbericht über sämtliche Erscheinungen auf dem Gebiete der Gesch. der Phil., 1886 (H. Diels—Vorsokratiker (i.). B. Erdmann—Neuere Philosophie bis auf Kant. W. Dilthey—Philosophie seit Kant. I. Bywater—Ancient Philosophy in England. J. G. Schurman—Recent Philosophy).

RECEIVED (in continuation from p. 143):—

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 L. Carrau, *La Conscience Psychologique et Morale*, &c., Paris, Perrin, pp. viii., 290.
 F. Maltese, *Monismo o Nichilismo*, Vittoria (Sicilia), Velardi, pp. 243, 464.
 H. Seyfarth, *Louis de la Forge u. seine Stellung im Occasionalismus*, Gotha, E. Behrend, pp. 59.
 A. Wernicke, *Die Grundlage der Euklidischen Geometrie des Maasses*, Braunschweig, J. H. Meyer, pp. 58.
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 C. Lange, *Ueber Gemüthsbewegungen*, Leipzig, T. Thomas, pp. 92.
 A. Bastian, *Die Welt in ihren Spiegelungen*, &c., also, *Ethnologisches Bilderbuch*, &c., Berlin, E. S. Mittler, pp. xxviii., 480; 25 Tafeln.

NOTICE will follow.