seven or eight years is the age fixed by law for children to begin gymnastics. From 30 to 50 children are in ordinary cases enough for a class, but if the children are of fairly equal strength 80 to 90 may be exercised together with advantage, provided space and apparatus will allow. But in places where there are large numbers to be drilled, 100 at a time in some cases, it is exceedingly difficult to give individual supervision, and the age of 9 or 10 is then quite early enough to begin with. On the other hand, medical gymnastics, and gymnastics given individually under the teacher's hand, may begin with the earliest years of childhood.

The boys' drill in the senior classes prepares the way for military drill, into which it imperceptibly merges. Ling defines educational gymnastics as "putting the body under the control of its owner;" military gymnastics as "putting another's body under one's own control." Even in the military branch the harmonious development of the body holds a prominent place, no position being tolerated which hinders a full and free respiration. The art of swimming is also included in the system. It is taught on dry land and with great success. Out of 60 children taught by this method in one of the National Schools 40 could swim at once on getting into the water. This method is fully described in a little book called "Home Gymnastics," published by Isbister and Co., but space forbids me to go into further details.

The whole subject is too wide to be more than touched upon in a paper like this; but there is one point to which I should like to draw attention. It is this—that, whilst deprecating the gratuitous feeding of the children of the poor, I should hesitate to give any which come to our schools in a half-clad and half-starved condition a gymnasium-lesson without their first being fed. Otherwise the lesson can only be to them a pure loss of strength and warmth which they can ill-afford to spare.

(*To be continued.*)

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2. *French Retrospect.*

By D. Hack Tuke, F.R.C.P.

We resume the analysis of the work on Hypnotism, by M. Beaunis, which we noticed in the April number of the Journal (p. 147).*

Hallucinations of hearing appear to be very clearly defined. Subjects are easily made to hear words very distinctly. They resemble the "voices" which the insane hear, commanding them to do things. Nothing is easier than to suggest visceral sensations, hunger or thirst, or the sensation of burning or shivering with cold. Motor hallucinations are most striking in their character, for certain movements may be suggested to the hypnotized while they remain absolutely im-

* A second edition of this work has now been issued.

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movable, as dancing, &c., just as happens in our dreams. Then there is the question of the length of time hallucinations may persist after the subject has been aroused from induced sleep. When a time is assigned by the operator the hallucination generally lasts as long, but of course there should be a limit to such an experiment lest some danger arise. When the duration has not been fixed, the time the hallucination lasts may be minutes, hours, or days without any assignable reason. It is noteworthy that it does not disappear in a moment, but gradually fades away.

Next as to what are called negative hallucinations. By suggestion a person or object may be invisible to the subject. How shall we account for this remarkable fact, known to us for many years, but apparently regarded as novel by those who have at last woke up to the importance and interest of these phenomena? It would probably be no exaggeration to say that they have been quite familiar for at least 40 years to those who have turned their attention to the subject. M. Beaunis has no difficulty in explaining negative hallucinations in reference to simple sensations. "When I say to a subject 'You do not see red any longer,' one may suppose that a number of retinal elements (or correlative cerebral elements) have been paralyzed, just as when I say 'You cannot perform a certain movement,' I paralyze a certain group of muscles." It is more difficult to explain how one can make a person who is present be neither heard, nor seen, nor felt, however explicable the production of the phantom of an absent person may be. We are accustomed to the effect of a dominant idea if sufficiently intense in producing a visual sensation, but the reverse experiment cannot be explained in the same way, for it is altogether negative. Furthermore, a person may be made to disappear partially, *e.g.*, is seen, but not heard, or seen and heard, but not felt on contact.

Such marvels are authentic facts, and excellent illustrations are given in M. Beaunis's book. One unpleasant result of not seeing a person who is actually present may be a personal remark which would fall under the category of "things better left unsaid," as in the instance of Miss A. E., who said of M. X., "He looks like a fool."

We pass on to the spontaneity observed in somnambulism, the subject proceeding to the performance of an act with (as has been well said) the fatality of a stone which falls to the ground, and not from reflection. The subject hypnotized is ordered to do a certain thing at a certain hour ten days afterwards. At that very time the act is executed which has been suggested, A. all the time believing himself to be a free agent. In certain cases, however, when the act suggested is very singular or is criminal, the attention of the subject is aroused, and he is himself astonished at this idea. It is accepted by his intellect and implanted there like an obsession. He then feels that his will is overborne, and he is conscious that all resistance is impossible. We see here the analogue of the lunatic who, dominated by

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a delusion or an irresistible impulse, kills, steals, or burns with complete irresponsibility. Again, all spontaneity is not abolished in every instance. For example, M. Beaunis asks A. E., during the hypnotic sleep, "Do you wish to dream?" and she replies, "I do not care." "What do you wish to dream?" "What you wish." "Would you like a good breakfast?" The reply is "No." Several kinds of dreams are enumerated and proposed. To all the reply is in the negative. Again, "Do you wish to walk?" "Yes." "Where?" "In Madame X.'s garden." "You are there; are you content?" "Yes." "What are you doing there?" "I am walking on the terrace." Here we see the subject able to make a choice between different proposals. However, M. Beaunis is disposed to admit in theory the irresponsibility of somnambulists, while M. Pitres (*Des Suggestions Hypnotiques*) takes the opposite view in consequence of their resistance, in some instances, to a suggestive impulse. Pitres is, notwithstanding, forced in the end to admit that a doctor will be justified in regarding a somnambulist accused of crime as irresponsible.

Instances of attempts to resist a suggestion to do something disagreeable, are given by the author, and are very curious. He on one occasion suggested to A. E. that she could no longer pronounce any vowel except *o*, and that whenever she found a different vowel in a word she should substitute for it the vowel *o*. She was then aroused from sleep, but, as M. Beaunis had forgotten to suggest to her to speak, she remained absolutely silent for nearly half an hour, until she was free from the suggestion. Had he suggested that she must speak she could not have maintained the silence she desired. The refusal to reply to questions during the induced sleep is sometimes obstinate and prolonged, but an energetic affirmation and a deepening of the sleep secure the wish of the hypnotiser. Somnambulists have been known to reveal the secrets of their lives, as indeed has happened with persons merely talking in their ordinary sleep.

One chapter is devoted to the mental condition present during the hypnotic sleep. M. Beaunis is inclined to think that there is an absolute repose of thought so long as no suggestions are made. If the subject is asked what he is thinking about, he almost always replies "Nothing." And this accords with the motionless body, the expression of his face, and, indeed, a tranquil calm which it rarely presents in ordinary sleep. There are neither dreams nor thoughts, for the subjects, who so well remember when re-hypnotized what passed in the previous sleep, can never recall anything unless suggestions have been made to them. Incidentally, it may be mentioned that the sleep which is without suggestions—a complete blank—is more useful in therapeutics. The judgment seems to be good, and the subjects reason in general very correctly and logically. Liébeault has been much struck with the power of deduction. Hence M. Pitres would seem to be wrong in regarding the hypnotized as an unconscious machine, incapable of reasoning or judging.

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M. Beaunis, while not prepared to deny certain astonishing facts vouched for by *savants* of good faith, asserts that he has never seen anything like mental divination, or second sight, and the power of predicting, except that a somnambule labouring under a disease, especially of a nervous character, may announce the day and the hour when an attack may occur, and predict the date of his recovery; but this may be attributed to mere auto-suggestion. The question is raised, Do somnambules tell lies during their sleep? Pitres says they do, and that knowingly and voluntarily. Beaunis has not come across a flagrant instance of lying, only a refusal to answer a question. He has even found that when he thought a subject made a mistake in certain details, he himself was wrong and the subject right. It remains true that in hypnotism the moral being is fully laid bare, not only in its acts, but in its thoughts and most secret feelings! Everything is exposed with the most complete *naïveté*—vices, faults, irregularities, virtues, and passions. "What a study for a philosopher," exclaims M. Beaunis, "to see the naked soul of a Lacenaire. And who knows whether in this examination he may not meet with some pure sentiment, a diamond lost in the dirt, some memory of childhood, which, aroused by suggestion, may become the *point de départ* of the moral reformation of the criminal, and his return to virtue?" We are afraid that the practical English mind will hardly be able to follow M. Beaunis's hopeful expectation.

The last chapter takes up the difficult question of the relation between the hypnotizer and the hypnotized. According to the author, the somnambule is usually unable to hear what is addressed to him by a third person, if he is *en rapport* with the person who has sent him to sleep. This relationship does not obtain only in regard to hearing, but to all the senses. If the hypnotizer takes the hand of the subject after taking every possible means to prevent him knowing who does so, the latter immediately recognizes whose hand it is, and he obeys the gestures and movements which the hypnotizer, without saying a word, impresses upon the limbs of the hypnotized. For example, if he raises the arm of the subject, it remains extended, whilst if a third person does this it falls inert. If the arm is cataleptic, this condition ceases the moment the hypnotizer takes it, without speaking, in order to make it execute a movement, whilst a third person who makes the attempt meets with considerable resistance. Again, if passes are made at a little distance from the subject, he recognises whether they are made by the hypnotizer or by a stranger. M. Beaunis says he cannot tell whether this is due to excess of tactile sensibility. If the subject is asked how he knows who it is who has made the passes, he can give no other explanation than "I feel it." Further, when *rapport* is established, the hypnotizer may take the hand of one of his assistants, and place it in that of the subject, and say "I put you *en rapport* with this person, obey him as you would me." The result is that the subject is precisely as much in relation with the latter as with the

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operator. In what does this singular phenomenon consist? Noizet, Bertram, and Liébeault attribute it to the subject thinking of the hypnotiser on going to sleep. Just as, in fact, happens when a mother, sleeping by the cradle of her child, does not cease to have an ear open for it; and, while quite insensible to much louder sounds, hears the least cry from the infant. So thought Dr. Carpenter, whom M. Beaunis classes among "modern hypnotizers." The subject is possessed with the idea that a particular person is destined to exert a particular influence over him. M. Beaunis, while adopting the same view, has met with certain facts which seem inexplicable on this theory, and appear to point to a real relationship between hypnotizer and hypnotized.

In his "conclusions" the author states his belief that "concentrating attention" fails to explain all the phenomena of hypnotism. In seeking for a further explanation, he says, "How can you explain by this means the fact that the subject will see a person when awake, who has been impressed upon his mind when asleep, a week before, if this suggestion has been made?" Here the suggested idea remains in his mind all that time without his being conscious of it, but it comes to the surface at the very hour fixed upon. M. Beaunis cannot find here any proof that the mind was concentrated upon this one idea. Again, physiological phenomena, such as palpitation, redness of the skin, vesication, &c., are inexplicable, it is alleged, upon the principle of volition or suggestion alone; there must be also a modification of the cerebral innervation, a receptivity very different from that of the normal state. But what *is* this cerebral state? To reply is confessedly very difficult. If the method by which the condition of sleep-waking is induced is analyzed, it will be found that one condition is essential to its production. It is necessary at first to strongly arrest the attention in order to make a suggestion. The course of thought is arrested suddenly; in other words, there is cerebral shock. This is the *sine quâ non* of success, and the cerebral change is produced which is necessary for suggestions in hypnotism, although we cannot tell the essence of this change. The same result may be produced gradually in the hypnotic sleep, or suddenly, as in the somnambulistic waking just described.

In the Appendix a case of chorea, cured by hypnotism, is reported. The number of cases in which relief of symptoms has followed the employment of this process in various affections is now very considerable. Mr. Braid, had he been alive, would have said "I told you so."

The "Archives de Neurologie," edited by M. Charcot, a review of whose recent work (Vol. iii. of the "Leçons sur les Maladies du Systeme Nerveux") will appear in our next number, contain many interesting articles, which our space unfortunately obliges us to pass over at present. The same remark applies to the "Annales Medico-Psychologiques," and to "L'Encéphale," edited by MM. Ball and Luys.

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