

literary activity. All Nietzsche's later writings date from this period. This was, however, the final flaring up of mental activity before extinction. At the beginning of January, 1889, Brandes, the well-known Danish critic, received from Turin an enigmatic note in a large handwriting, unstamped and incorrectly addressed, signed "The Crucified One." On the day on which that letter was probably posted Nietzsche was found helpless in the street, imperfectly conscious of his surroundings. Friends arrived, and he was taken home to Germany. Gleams of memory came to him from time to time, but he was seldom able to recognise friends, and never became completely aware of his condition or his environment. He died in 1900, so that, as will be seen, the disease ran a course of at least nineteen years.

When we turn to Nietzsche's works, as Dr. Möbius truly remarks, we find many pearls there, though they are not all pearls. It is in the volumes written during the years before the *Zarathustra* outburst that we find the finest and deepest work, mostly written in the form of *penstées*. At this time his thought still ranged freely; he had not yet distorted it by the constant repetition of that counsel of perfection, "Become hard!" by which sensitive souls seek to protect themselves against the arrows of fate. *The Dawn of Day*, which has now at last been published in English by Mr. Fisher Unwin, belongs to this period, and though it is less instructive from the point of view of morbid psychology than *Zarathustra*, it will enable the reader to understand something of Nietzsche at his best and sanest, and to realise what it is that has made Nietzsche so potent an influence in European thought to-day. The translation is careful, though by no means brilliant; the qualities of a great stylist can never be rendered in a foreign tongue.

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*La Logique Morbide. I. L'Analyse Mentale.* By N. VASCHIDE and C. VURPAS. Paris: Société d'Éditions Scientifiques et Littéraires, 1903. Octavo, pp. 268. Price 4 f.

Apart from the question as to its precise value, this volume is of some interest as a "sign of the times." It illustrates very significantly the manner in which the scientific study of normal psychology and the scientific study of morbid psychology are leading to an approximation,—it might almost be said a fusion,—of the two branches of study. The book issues from the Villejuif Asylum (where Dr. Toulouse has done much to accentuate this tendency), and is the work of the chief assistant of the laboratory of experimental psychology in the asylum, aided by one of the assistant physicians; while a preface is furnished by Professor Ribot, who may perhaps be described, in the words of the dedication of the volume, as "the first who has attempted an analysis of the mechanism of morbid psychology."

Dr. Vaschide, to whom the chief part in this work evidently belongs, is one of those young Roumanians who in recent years have shown the energy of their youthful nationality by coming to the front in various branches of biological science. The bibliography of his experimental

contributions to normal and morbid psychology during the past seven years occupies some ten pages, and this ambitious, almost feverish activity for work is shown by the scale on which this study of "morbid logic" is planned, for when completed it will occupy four volumes. Dr. Vaschide was led up to it by an earlier study of mental activity in sleep.

In the short preface, which many readers will find the most valuable part of the work, Professor Ribot sets forth the fundamental ideas which underlie the conceptions here developed. Logic, he states, is a province of psychology; it cannot be regarded as a detached and abstract study, for there is no such thing as "pure thought." The "mental analysis" here exclusively studied is a sort of psychological rumination obstinately fixed on all the details of the subject's internal or external life, and even in its weakest form constituting a step towards the abnormal,—the first stage in a morbid evolution,—although when intelligently directed it enters largely into the work of the poet, the artist, and the man of science. This "mental analysis" forms the subject of the present volume, while the succeeding volumes will be devoted to the morbid syllogism, morbid emotion, and morbid intellectual creation.

The plan of the volume is simple. Apart from introductory and concluding chapters, it is entirely occupied by the full and careful examination of four cases,—three from the asylum, the other met with in society,—which cover, as the authors believe, the four different kinds of morbid mental analysis. The first case is one of *somatic introspection*, in which the subject, a woman, concentrates her attention on her own physical mechanism, elaborately watches and detects the minute details of her own anatomical conformation and physiological processes, and embodies her discoveries into a system of delusions; the discoveries may be quite correct, but are wrongly interpreted, as when the subject in this case discovered for the first time her pubic bone and regarded it as a new growth, tending to prove that a general solidification of the tissues was going on. The second case is one of *mental introspection*, in which the subject, instead of living in wholesome ignorance of his mental processes, is perpetually scrutinising his most trifling thoughts and impulses, thinking them over again, questioning them, doubting them, feeling remorse for them, until personality is lost in the contemplation of itself; this subject also was a woman. The third case represents morbid *extrospection*, in which the subject's attention is directed in the same exaggerated fashion on the details of outward events, and the most trifling signs and incidents are interpreted as possessing significance; this case shows the manner in which a woman gradually persuaded herself that a man is in love with her, and that she is really affianced to him. The last case is one of morbid *analysis of the cosmic environment*; it is the case of a wealthy young man, apparently an average man of the world, who, as the result of an illness following a wound received in a duel, changed all his habits, became devoted to solitude and metaphysical questions, and especially absorbed in astronomy, spending his income on complex astronomical instruments which he was unable to manipulate, and astronomical literature he was unable to understand. There was no definite insanity, no definite delusions; yet the man's whole nature was changed, and his whole

mental field filled with a shifting phantasmagoria of confused meta-physical and astronomical notions.

While there is much that is instructive and suggestive in the way in which these typical cases are worked out, the chief value of the book seems to lie in its general attitude and spirit, the twofold method of approaching its subject, and the absence of any attempt to exaggerate either the normal element or the morbid element in the mental processes investigated.

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*L'Association des Idées.* By Dr. E. CLAPARÈDE. Paris: Doin, 1903. Octavo, pp. 426. Price 4 f.

The latest volume of Dr. Toulouse's International Library of Experimental Psychology is one of the best so far issued. While the volumes have all come from competent hands, the reader occasionally feels that the book was written, rather hastily, to order. Dr. Claparède, who is a privat-docent at the University of Geneva, and editor of the Swiss *Archives de Psychologie*, has executed a most careful and thorough study of his subject, marked not only by fulness of knowledge, but by its critical and impartial spirit. He has the advantage, moreover,—very necessary in the case of a subject which largely owes its existence to a succession of great English thinkers,—of possessing an excellent knowledge of English and American psychological literature.

Association, as the author recognises, by no means covers the whole mental field, but has, as it were, to be dissected out. The author, who assumes throughout the parallelism of psychic and physical phenomena, considers that in dealing with association we are concerned with “a law of cerebral simultaneity” which may be thus stated:—“When the cerebral processes take place simultaneously such a relation is established between them that when one is re-excited the excitation tends to be propagated to the other.”

In the first and much the larger part of the volume we are presented with a summary of all that is known of this associational mechanism of the psychological machine, and Dr. Claparède emphasises the imperfection of our knowledge, and our ignorance of the underlying causes of the forms of association. The pages devoted to a discussion of Flechsig's “associational centres,” which attracted so much attention some years ago, are fairly typical of his method. After pointing out that it is now generally recognised that the structural characters on which Flechsig relied are by no means so fundamental as Flechsig asserted, he proceeds to show that even if one could accept Flechsig's schematic arrangements at his own valuation the gain for psychology would be small; it would assist clinical study, but would not aid psychological comprehension; so far from explaining association, it is probable, the author acutely remarks, that it was the existence of certain notions regarding association which influenced Flechsig's schematisation. A specially interesting chapter in this first part of the book is that on the speed of association, with its summary of the methods and results of psychometrical work. Here and elsewhere due attention is given to the influence of toxic and pathological considerations.