The psychological analysis of this case shows that the subject was an hereditary psychasthenic; his father died of general paralysis, his mother was neuropathic, a brother at times had a neural trouble resembling melancholia. Gh—— acted strangely when young, was savage and not amenable to control. He ran away at seventeen, and on returning from an expedition to South America lost all his activity and aptitude for useful work. He thought of all sorts of schemes without taking to one. He wrote: "Everything seems to pass at a great distance from me. * * * I am reached only by broken phrases and detached words. * * * I am several thoughts at once, everything passes through my head as in a cinematograph."

Unwillingness to work and act took a special form of social aboulia; his lack of social adaptation led him to wish to live in a desert island. Like Rousseau, the most illustrious of psychasthenics, he had the same complaints against society and the same cult of nature. His lowering of mental level was soon shown by its chief symptom, timidity, and the accompanying desire to associate only with persons of a lower class. Moreover, on his return to Paris he claimed to feel like a stranger, in fact practically expatriated. With this avoidance of persons of his own age and class is connected a second general symptom, the wish for direction, help and excitement. Like those timid souls who affect a hatred of society and a love of nature, he was in fact tormented with a fond desire for tenderness and affection. All this, it is claimed, led Gh—— to seek the society of women and yet actually to avoid their near presence. But he found the other sex, like society itself, too complex, hence, it is concluded, he brought about in himself a feminine metamorphosis and was thus affected with a feeling of losing himself, in fine, a complete depersonalization.

Meanwhile one is curious to hear more about the cure of this case of obsession in a psychasthenic, this feminized Frankenstein who described himself with the subtlety of Henry James.

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La Sensation du 'déjà vu.' J. GRASSET. *Journal de Psychologie*, Jan.-Feb., 1904.

Grasset begins with a very complete description of the sensation of the 'already seen,' under which head he includes the 'already heard' and the 'already experienced.'

Two elements are equally essential to the phenomenon: 1. The *recognition* of an image, emotion or psychic state which one is conscious he has never experienced before. 2. Ignorance of the origin

of the first impression, which has been formerly acquired by the brain of the subject, and with which the present impression appears identical. The writer states the problem thus: Can a person unconsciously acquire psychic knowledge which he will be able to use later in different conscious intellectual operations (such as comparison or reasoning) without ever recalling the time or circumstances of the acquisition of this knowledge? This question is answered in the affirmative.

Instead of dividing the brain into three levels, Grasset divides it into two, following Pierre Janet. The superior centers (which he calls O) are conscious, and the inferior centers (*les polygonaux*) are unconscious or subconscious. These two levels work together inextricably under normal conditions, but in certain pathological, extra-physiological or even physiological conditions, they act independently. In this latter case, the inferior centers may acquire impressions, unknown to the superior centers. Later, the higher centers may discover these impressions and use them without knowing when or how they were acquired. This unconscious formation of concepts in the disconnected lower centers might be produced in either of two ways: (1) The lower centers have memory, and the concepts may be caused from outside stimuli; (2) The lower centers have imagination, and the concepts may be formed in the centers themselves without any outside cause.

As a case of *outer unconscious acquisition* Grasset cites the fact that during absence of mind one can acquire impressions which may be used later; and that in hypnosis a subject is given ideas of whose origin he remains in ignorance. *Inner unconscious acquisition* is brought about by the imagination of *les polygonaux* or lower centers; this imagination is displayed in the stories told by somnambulists and mediums. All these impressions of unconscious origin have as a common characteristic that the subject is ignorant of their entrance or production in his brain. They have a second characteristic, which is variable: (1) The impression thus acquired may remain entirely subconscious, then it is only found in another state of disunion of the brain levels, such as sleep or hypnosis. In this case, if the superior centers discover the impression, *it is not recognized*. (2) The impression, though subconscious in the origin, may penetrate into the general memory, and remain there latent, just as memories of conscious origin do. In this case, when any circumstance awakens the memory of this impression, the superior centers recognize it, but remain in ignorance of its origin. Then the subject experiences the astonishment and all the discomforts of the '*déjà vu*.' It is also claimed that the phenome-

non of the 'déjà vu' is not of common occurrence; to realize it, the psychic centers of the subject must have a particular disposition, not morbid, but special.

A letter from Paul Bourget is given, in which he minutely describes his experience of the 'already heard' and 'experienced.' He had always attributed his habit of 'fausse reconnaissance,' to which he had been subject since childhood, to a simple nervous trouble, until Grasset's theory of the *O* and *les polygonaux* had given a psychological explanation. Bourget says further, that his mental discomfort caused by the characteristic 'anguish' of the 'already seen' became less as his mental powers matured. Grasset remarks that if we admit his theory Bourget's term 'fausse reconnaissance' is not correct, for the recognition is *real*, only the subject is ignorant of how or when he got the idea he recognizes.

Grasset criticizes some other theories concerning this phenomenon. The dream theory of Lapié and Méré and the idea of Thibault are most in accord with his own, indeed, they form part of his own.

He deduces a method of treatment for persons who have the 'already seen' habit. The subject must be taught to correct the impression of the 'déjà vu,' as Bourget and Fernard Goegh have done. This treatment will not answer when the phenomenon goes beyond the psychological domain; in the case of somnambulists and mediums attention must be paid to the real nervous disease of which their habit is a manifestation.

To sum up, the 'already seen' is the reviving of an idea of subconscious origin, in the general or conscious memory.

The weak point in this clever explanation of an interesting phenomenon appears to be in attributing imagination and memory to the inferior or subconscious brain centers, if these include the lowest centers of vital activity. Furthermore, the whole article rests on an explanation which is too figurative.

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Note sur une communication typtologique. TH. FLOURNOY. *Journal de Psychologie normale et psychologique*, Jan.-Feb., 1904.

The author of *From India to the Planet Mars* here divides spiritualistic communications into three groups. The larger is of little scientific interest, consisting of simple scrawls or unpublished spellings, extremely tiresome to the impartial observer. Beside these twice told tales, these weak dilutions of hackneyed ideas, there is the second group of messages, the alleged veridical revelations attesting