

At the meetings on May 19, June 16 and July 13, Mrs. Riviere read her translation of Freud's articles on technique. Discussions took place on various points arising from them.

At the meeting on July 13 Mr. Flügel gave an interesting account of his visit to Geneva and the psycho-analytical movement there.

DOUGLAS BRYAN, Hon. Sec.
July 24, 1921.

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THE NEW YORK PSYCHOANALYTIC SOCIETY

Report of the May Meeting

I

A psychoanalytic study of Friedrich Nietzsche, by Everett D. Martin. (Author's Abstract)

Nietzsche had a brilliant and cultivated mind and a personality endowed with great sensitiveness, violent emotional conflicts, and great candor. People who have been unsympathetic towards Nietzsche's teachings have for the most part been quite without scientific knowledge of psychology, and have for years sought to discredit his philosophy by appearing to find through all his writings evidences of an incipient psychosis. Max Nordau was a good example of this. It is enough to say that Nietzsche was throughout the greater part of his life unadjusted and that this fact influenced his thought to some extent. He felt this lack of adjustment himself, and a large part of his philosophy should best be understood as an attempt, to use his own words, 'to cure' himself. Undoubtedly, he struggled against a tendency to inversion and much of his philosophy of affirmation should doubtless be understood as compensation.

Was Nietzsche a paranoiac with a tendency to psychic homosexuality? Undoubtedly he had an unusual tendency to hero-worship which long survived his adolescence. His periods of most successful functioning seem to have been those during which he was the friend and apologist for some great man. His relations to Ritschel and Wagner and his violent attachment to such historical persons as Goethe, Schopenhauer, are cases in point.

It is precisely because of his own emotional conflicts and his critical struggle against his own tendencies to rationalization that Nietzsche has penetrated more deeply than others into those systems of rationalization which are commonly confused with popular social thinking. Here we find, to my mind, the most fruitful connection between Nietzsche and Analytical Psychology. As a social psychologist, Nietzsche anticipates those who approach the problems of social psychology from a psycho-analytical standpoint. He understands with remarkable perspicacity the significance of the unconscious. He says that the social psychologist of the future must be a 'vivisectionist', that he must accustom himself to 'the most diabolical squinting out of every abyss of iniquity'. He loves to speak of the 'Jesuitism' and 'Tartuffery' of our instincts. Nietzsche says that in modern civilisation, the natural order of rank is upset and that the unconscious Will to Power of lower men is at work destroying the values of civilization and that this down-pulling tendency is always rationalized as herd morality, patriotism, religion, brotherly love, Christian ethics, etc. These forms of rationalization, says Nietzsche, are but disguised instruments, weapons of the meek, by which sick people—spiritually sick and defectives—seek to limit their superiors and thus have a better opportunity of survival in the struggle for existence.

II

Bergson and Freud: Some points of correspondence, by Dr. Albert Polon. This paper will be published in full in the Journal.

ADOLPH STERN, Secretary
July 20, 1921.

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THE VIENNA PSYCHO-ANALYTICAL SOCIETY

Member taken over from the British Society: Eric Hiller, Wien, VIII., Albertgasse 55.

1. *January 5, 1921.* Dr. Alfred Winterstein: The Collector.
2. *January 19, 1921.* Short communications: (a) Dr. Nunberg: On drowsiness and going to sleep during analysis. (b) Frau Dr.

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- Hug-Hellmuth: (1) A contribution to the understanding of the connection between symptom and experience. (2) On the test of intelligence. (c) Frau Dr. Deutsch: (1) An observation. (2) From the analysis of a paranoid psychosis. (d) Dr. Schilder: On obsessional impulses. (e) Dr. Jokl: Contribution to the origin of the womb-phantasy. (f) Dr. Reik: A remark of Gustav Mahler's. (g) Dr. Hitschmann: From Lassalle's life and writings. (h) Dr. Weiss: From the correspondence between Goethe and Zelter. (i) Professor Freud: A 'mistake' in speaking English.
3. February 3, 1921. Dr. Schilder: On Narcissism.
 4. February 9, 1921. Business meeting.
 5. February 16, 1921. Short Communications: (a) Kolnai: On sadism and masochism. (b) Dr. Hitschmann: On sexual neurasthenia. (c) M. U. C. Reich: A contribution to anal erotism. (d) Dr. Hitschmann: On the nonsense talked by a little girl.
 6. *March 2, 1921.* Dr. Th. Reik: S. Epiphanius makes a slip of the pen.
 7. *March 10, 1921.* Short communications. (a) Dr. de Saussure: On the terminology of anal erotism in French. (b). A communication. (c) Frau Dr. Deutsch (1) A pseudo-persecutional delusion. (2) A mistake in a dream. (d) Dr. Rank: On psychic potency.
 8. *March 30, 1921.* Frau Dr. Deutsch: On Pseudologia.
 9. *April 13, 1921.* Discussion of Freud's 'Beyond the Pleasure-Principle' (opened by Dr. P. Federn).
 10. *April 27, 1921.* Dr. Sadger: Neurosis and Castration Complex.
 11. *May 11, 1921.* Short communications. (a) Frau Dr. H. Deutsch: An observation of a child. (b) M. U. C. Reich: Day dreams of an obsessional neurotic. (c) Dr. Schilder: Notes on observations of psychotics. (d) Dr. Reik: On psycho-analytic technique. (e) Dr. Federn: On 'Beyond the Pleasure-Principle'.
 12. *May 25, 1921.* Dr. Th. Reik: The tradition of Judas Iscariot.
 13. *June 8, 1921.* M. U. C. Reich: On instinctive energy.