

Ludwig's theory that it is an illustration of a French medieval allegory, the *Pèlerinage de l'Âme*, by Guillaume de Guilleville, is refuted. The "Allegory of the Tree of Life" is interpreted as a "sublimation of an illegitimate child; an effort to rectify the false graft on the family tree; and to find, through the mother's doubtful fruit, some salvation and forgiveness for her, in his own artistic creation".

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*The Problem of Constitution in Psychopathology.* (*Psychoanal. Quart.*, vol. iii, p. 339, July, 1934.) Zilboorg, G.

Hereditary predisposition is to be looked for only in the invariable elements which make up the whole, not in the variable whole; these elements, when dealing with psychopathological problems, are the various instinctual (mostly pregenital and component) trends. They consist, however, even at an early age of two cathexes, the congenital one and the one engrafted by parental predisposition.

In the two psychotic cases described, it is demonstrated that it is not the clinical entity that is inherited, but certain pregenital instinctual characteristics running through several generations (in the one case excessive oral and in the other, anal traits). These cases also show the impossibility of determining the respective importance of direct heredity and the process of identification due to post-natal influence.

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*Body Symbolization and the Development of Language.* (*Psychoanal. Quart.*, vol. iii, p. 430, July, 1934.) Kubie, L. S.

The growth of knowledge and language in the infant depends upon states of instinctual tension. This tension is a body function, and early learning concerns itself almost entirely with bodily things (parts, products, needs and feelings). Since all further knowledge must relate itself automatically to that already known, it must have special points of reference to bodily things. Therefore, as the outside world is apperceived, each new unit comes to have special significance with relation to various parts of the body, i.e., representing parts of the body by analogy, at first consciously, later unconsciously. This "body language" is used freely in early childhood, but subsequently occurs chiefly in dreams, twilight states, in delirious reactions and in symptom formation.

The examples given indicate that indirect or symbolic representation of the body can be classified into two general types. In the one, representative objects are drawn from the outside world, and it is suggested that the type of symbol used may be correlated with different personality types or with different neurotic structures. In the second group, one part of the body is substituted for another, and this can occur either towards or away from a zone of instinctual tension.

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*A Psycho-analytic Theory of Hallucinations.* (*Psychoanal. Rev.*, vol. xxi, p. 372, Oct., 1934.) Coriat, J. H.

In hallucinations, as in dreams, a regressive process is the most essential part of the psychical work. In psychosis, as a result of regression, the ego breaks off its relation with reality; it withdraws or regresses its cathectic tendencies, and because of this anti-cathectic mechanism the repressed unconscious material penetrates into consciousness. This material in its turn becomes the reality of the ego and as a consequence hallucinations develop.

The ultimate sources of hallucinations are either from memory traces precipitated in the id, or from the self-condemnations of the introjected super-ego. It is suggested that hallucinatory vividness is only produced as a result of the mechanism of condensation.

Hallucinations, like the symptom formation of the conversion hysterics, may be called materialization phenomena, since their essence consists in the realization of a wish. The symptoms of conversion hysteria are repetitions of unconscious phantasies in bodily terms; hallucinations are repetitions of unconscious material in sensory terms.

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