

studied phrenology. Sigaud described four somatic types, and Kretschmer completed the association between bodily type and mental type. Landau, by anthropological and radiological research, has differentiated between the coarse and the delicate skeletal types. Reference is made to the study of the cellular architecture of the cerebrum by Brodmann, Economo and Flechsig, and its bearing on localization of cerebral functions.

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*Menhirs, Trilithons and Dolmens: Their Symbolism.* (*Brit. Journ. Med. Psych.*, vol. xii, March, 1933.) *Troisier, Jean.*

An attempt is made to give a psycho-analytical explanation of the various megalithic monuments. Déchelette believes that the worship of these stones is a form of fetishism. Hutton has studied these structures in Assam, where they are still being erected, and finds that they have to do with magic rites of earth fertilization and worship of the dead. Evidence is given that the menhir has a male sexual significance, while the trilithons and dolmens have a female sexual significance. That the dolmens sometimes contain human remains does not contradict this view. In Egyptian and subsequent cultures the menhirs become obelisks, and the dolmens become arches.

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*The Case of Arthur Symons: The Psychopathology of a Man of Letters.* (*Brit. Journ. Med. Psych.*, vol. xii, March, 1933.) *Bragman, Louis J.*

Arthur Symons was a leading exponent of symbolic literature. A psychological study of his personality is a review of the psychology of abnormal literature. His favourite phrase was "escape from reality", and this he found in the world of symbolic expression and in madness. It is true of the psychoses and of symbolic literature that each deals with the cultivation of private fantasies in the face of contemporary reality.

An account is given of the upbringing of this man of letters, of his psychological development, and of his madness at the age of 41. In his *Confessions: A Study in Pathology*, he relates his personal experiences in asylums, and compares them with those described by Charles Reade in *Hard Cash*. (In the article there is a misquotation, *It's Never Too Late to Mend* being cited instead of *Hard Cash*.)

Symons was not only a leader of the symbolist cult, but he was also an interpreter of the personalities of its members. He was the protagonist of those who "write with their nerves"; of these Poe was an outstanding example. Many of Symons's poems give evidence of his interest and participation in sexual deviations. Symons was a schizoid personality, had a poor hold on reality and needed much morbid stimulation. Thus a psychopathic literature complements a psychopathic personality.

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*Religion: Racial Character and Mental and Social Health.* (*Brit. Journ. Med. Psych.*, vol. xii, March, 1933.) *Suttie, Ian D.*

The religious history of Europe is studied to give information about "repression". For this purpose the conversion of Northern Europe to Christianity forms a good field for research. The pre-Christian culture of Northern Europe, Teutonic religion and mythology are discussed. Emphasis is placed on the prestige of women. Disagreement is shown with the contention of Freud that in all cultures the father appears to the son as the chief obstacle to incest wishes. The Teutonic mother had independence and personality, and thus her own objection was the principal barrier to incest wishes. There was no over-valuation of masculinity and no antipathy between the sexes. The Œdipus and Electra complexes did not exist, but brother-sister incest fantasies are common in Teutonic myths.

The transition from Paganism to Christianity is shown to involve the subversion of maternal repression and its replacement by a paternal religious idealism.

It is pointed out how Christianity appeared in Palestine as a new social psychology, and that the Roman persecution was not based on religious intolerance,