temperature in cases of myxoedema might delay the development of the nervous system. The myxoedematous deposits in the subcutaneous tissues and the abnormal deposits of glycogen in the nerve cells are both evidences of defective intracellular oxidation.

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Psychopathology.

PSYCHOLOGY.

[27] Complex and myth in mother-right.—BRONISLAW MALINOWSKI. *Psyche*, 1925, v, 194.

This is the concluding instalment of Dr. Malinowski’s criticism of Freud’s use of the ‘Œdipus complex’ in relation to savage societies. Instead of the repressed desire “to kill the father in order to marry the mother,” the wish in the matrilineal complex of Melanesia is “to marry the sister and to kill the maternal uncle.” Malinowski proceeds to show that this matrilineal complex can also be traced in the myth, legend and folk-lore of the Trobriand archipelago. In discussing disease and perversion, the author was unable to find any traces of neurosis in these islanders. In the neighbouring Amphlett Islands, inhabited by people similar in race, custom and language, but differing in social organization and possessing a code of strict sexual morality, he found a community of neurotics. The Trobrianders, on the other hand, show a minimum of perversions. This, of course, is in accordance with Freud’s correlation of sexual perversions with repression. Homosexuality only occurred in the Trobriands under the influence of the white man’s morality, as at a mission station.

In their dreams and day-dreams these natives differ from other savages. They dream little and show small interest in their dreams. It is suggested that this may be due to lack of repression and to their extraordinary licence in sexual matters. In questioning the natives on the subject of erotic dreams it was found that the only affective response was produced in association with dreams of the sister. Although brother-sister incest is most reprehensible, a breach of clan exogamy is considered ‘smart’ and desirable, owing to piquant difficulties in carrying it out. Stereotyped modes of abuse include three incestuous expressions directed against the mother, sister and wife, the worst insult being the saying: “Cohabit with thy wife.” Reference to lawful sexuality in coarse language mortally offends the sensitive Trobriander. This discloses the fact that one of the main forms of abuse lies in the relation between the reality and plausibility of a desire and its conventional repression. The word for ‘my sister’ is used in magic, and signifies incompatibility and mutual repulsion. Myths concerning the origin of man possess matrilineal characteristics. Man originates from a hole in the earth, and the first ancestral group always consists of a woman, never accompanied by a husband, but sometimes by her brother or the totemic animal. These myths reveal the spontaneous procreative powers of the ancestral mother; the father is non-existent in the mythological world. In
his study of these and other myths referring to cultural achievements due to heroic deeds, Malinowski does not quarrel with psychoanalytical explanations, but claims to have corrected the sociology of these interpretations. After reference to the intimate connection between magic and myth, instances are given in actuality as well as in myth in which the situation forms a matrilineal complex, conflicting with the conventional tribal law. Myths of incest between brother and sister frequently occur among matrilineal peoples, while hatred and rivalry between brothers, or between nephew and maternal uncle, are found in the world's folk-lore. From this it will be seen that Malinowski's extremely interesting and painstaking researches possess a much wider application than at first is apparent.

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PSYCHOSES.

[28] Dementia praecox and crime.—DOROTHY CROUNSE. Mental Hygiene, 1925, ix, 90.

From a study of eighty-three cases of dementia praecox seen in the Psychopathic Clinic, Recorder's Court, Detroit, the following conclusions are arrived at. It is quite apparent that crimes of violence are not, except in rare instances, the type of outbreak of the dementia praecox patient. In fact, most of those committed by the group studied were entirely without violence, only three of the eighty-three cases showing any evidence at all of this. Two of these were "offences against the person," and one an "offence against property with violence." Three of the total number also were "offences against property without violence." There was but one "offence against chastity," and six (non-support) "against the family." The remaining cases came into the "miscellaneous" and "offences against the administration of Government" groups, practically all of them being misdemeanours. It is quite obvious that the individual who is suffering from dementia praecox is incapacitated for adjusting in the complex society of present-day civilization. Since he is not able to adjust socially, it is not fair to consider him legally responsible for his conduct. Because of his mental disease and the resulting inability to get along in society, the dementia praecox patient is subjected to frequent and unwarranted arrests, which often terminate in prison sentences from thirty to ninety days. At the expiration of his term he is again returned to society, only to go through the same vicious cycle of maladjustment, subsequent arrest, and prison sentence. It is apparent that not only from a humane standpoint, but from an economic point of view, permanent hospital care should be provided for these individuals.

C. S. R.


The article deals with the case of a Japanese emigrant, a baker, of twenty-six. There was no family history of serious illness and no insanity. His youth and infancy were normal and uneventful. He separated from his