

with the diminution of serum cholesterol; two of these were extremely dull, brightened considerably under treatment, and became apathetic after its suspension: the third, a very deluded man, full of bitter complaints, lost his delusions and became mildly hypomaniacal, remarkably pleased with himself and all around him: he also returned to his former state when thyroid was stopped. One dementia præcox patient became worse and was more hostile. In one melancholia case increased agitation was the result. The one maniacal patient remained so until about three weeks after cessation of thyroid, when considerable improvement coincided with a great increase of blood cholesterol. The remaining patients showed no mental change, except that both general paralytics became less amenable and more difficult to nurse. The patient with a postencephalitic condition soon showed signs of thyroidism, and in the case of paralysis agitans the tremor was increased. Evidently any change accompanying thyroidic diminution of blood cholesterol will result from the increased excitability of the nervous system.

C. S. R.

[62] **Neuro-hypophyseal substance and erection** (Neuro-ipofisi ed erezione).

—G. ROASENDA. *Riv. di pat. nerv. e ment.*, 1931, xxxvii, 75.

IN a patient affected by syphilitic myelitis with urinary incontinence and complete absence of sexual stimuli and erection for two years, the injection of certain preparations of neuro-hypophyseal substance provoked, together with other phenomena, a reestablishment of the functions of the bladder, and an immediate erection after a single injection. Thereafter a gradual and progressive return, after a certain number of these, to normality of the sexual function took place. The author compares this particular result with the already well-established influence of neuro-hypophyseal products on smooth muscle in general, and discusses with reference to this case the factors governing the phenomenon.

R. G. G.

Psychopathology.

PSYCHOLOGY.

[63] **The emotional value of dress.**—J. C. FLUGEL. *Psyche*, 1931, xii, 49.

THE three functions of dress are related to decoration, modesty, and protection. The first two are purely psychological in nature and the third corresponds to certain needs of the mind as well as of the body. Modesty and decoration originate in opposed instincts and impel to contrary actions. Phylogenetically, decoration is the chief motive, and modesty comes later. Protection only

later plays any considerable rôle. In the case of the individual, the order is reversed. The child is at once protected, then ideas of modesty are taught, and the decorative point of view only awakens at adolescence. A child's satisfaction in nudity arises from auto-erotic and narcissistic elements and both these forms of pleasure are diminished by dress. The adult attitude to dress depends largely on the psychological reactions to the above-mentioned childish forms of gratification. Some achieve a real sublimation and displace the primitive interest in the naked body on to an interest in clothes themselves. Exhibitionism seeks to accentuate certain parts and this applies to the sublimation of exhibitionism by clothing. Many articles of dress have not only this value but also a symbolic significance.

The normal adult man has a more restricted narcissism and is less charged with erotism in dress. Modesty does not require him to cover his head, face, chest, or legs, and because of the greater rigour of his super-ego there is a severity of form and monotony of colour in his clothes. Concerning the auto-erotic elements—cutaneous and muscular—the woman enjoys a much greater liberty. She freed herself from the heavy and constricting clothes she used to wear in the nineteenth century at the same time as she became emancipated from many psychic and social restrictions. This has been accompanied too by a decrease in the severity of her super-ego. In man this tendency accounts for the modern dress reform movement. The erotic value of women's clothes depends a great deal on their capacity to suggest, reveal, or accentuate the shape of the body they cover. Homosexual women, with masculine identification, will wear clothes like the man's and find the same kind of satisfaction.

Certain more specific tendencies show themselves in the successive manifestations of fashion. (1) Decoration and modesty vary in their relative influence. Sometimes exhibitionism triumphs over modesty and at other times puritanism demands seriousness and simplicity. (2) There is a variation in the amount of displacement of the exhibitionistic interests from the naked body on to dress. (3) There are variations concerning the part of the body emphasized by the prevailing fashion. (4) There exists a variation concerning the age at which a woman is most admired.

Already we are beginning to see a reaction against these modern tendencies ; a reaction in which we find a certain correlation between the variations that have been pointed out. Considerable forces, however, oppose this return to maturity.

C. S. R.

[64] **The comparative psychology of Jews and non-Jews : A survey of the literature.**—J. RUMYANECK. *Brit. Jour. of Psychol.*, 1931, xxi, 404.

HERE an attempt is made to collate the judgements that have been passed on the psyche of the Jew and especially on his intelligence, which is supposed to be superior to that of other peoples. The results of a number of intelligence and

emotional tests that have been applied are critically examined, and the view is expressed that the claims of intelligence testers as being able to reveal innate psychological differences among different groups have in no way been substantiated: that although the Jews may be intellectually superior and may possess unique psychological faculties, no technique is in existence at present for their evaluation. The former trend in thought which ascribed to heredity or nature preponderant weight in the formation of these psychological differences is found to be untenable, and the view is suggested that in dealing with large groups of people as distinct from special family lines environment is of overwhelming and pervasive importance.

C. S. R.

[65] **The psychology of the alcoholic.**—A. E. CARVER. *Brit. Jour. Med. Psychol.*, 1931, xi, 117.

THE alcoholic is a highly sensitive self-indulgent individual with an extremely easily wounded *amour propre*. Self-criticism no less than the adverse opinion of others is peculiarly irritating to him. He seeks to evade all responsibility for his maladjustment and blames any circumstance rather than himself. He suffers from a feeling of inferiority and desires excessively the society, sympathy and love of his fellows. Boastfulness and confabulation conspicuously cover his inferiority complex, whilst conviviality and intimate contact with his fellows afford occasion for the release of obscene wit and homosexual trends.

Alcohol, by producing euphoria, blunting the critical power and progressively relaxing inhibitions, permits of a flight from reality which up to a certain point is pleasurable, but when it is pushed too far regression proceeds to lower psychological developmental levels and the return of the repressed from these levels causes great anxiety and antisocial behaviour. Thus in the long run alcohol is liable to defeat the ends for which it is taken.

C. S. R.

NEUROSES AND PSYCHONEUROSES.

[66] **Stuttering.**—SMILEY BLANTON. *Mental Hygiene*, 1931, xv, 271.

STUTTERING is regarded as a difficult combination of organic and constitutional and functional factors that requires speech training, such as may be used for the training of the speech and voice of non-stutterers, and also a definite knowledge of mental hygiene in order that hampering emotional fixations may be resolved. These emotional problems cannot be adequately treated by good will and a kind heart and inspirational talks. It is believed that an adequate treatment of stuttering must combine physical hygiene, mental hygiene, and speech training in a unified and well-rounded manner.

C. S. R.