

The transition from Protozoa to Metazoa is briefly described.

He states that aversion to incest is not natural and does not exist amongst animals. Close in-breeding has always been existent in royal families. Marriages based more fundamentally on the œdipus principle would give rise to offspring of superior evolutionary quality. The œdipus complex is not primary, but is a secondary psychic formation.

The author believes that the super-ego tends to become phylogenetically incorporated in the id, and in this light he discusses the Mendelian theory. Tribute is paid to Freud's work on the unconscious mind, and it is suggested that inquiry should be made into the deeply-buried features of racial mind, which, according to Freud, lies outside the scope of psycho-analysis.

The discussion reverts to metabolic polarity, and an allelomorphic pair of human types are described, namely, the "Inspector" and the "Bohemian" types. These are so vividly described that one can see them in one's social contacts. The outstanding personalities in science and art usually present a combination of the two types. Two corresponding classes of supermen are postulated—"superhomo neuroticus" and "superhomo psychoticus". By a combination of the two classes there may result "vir supremus".

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*The Influence of the Cinema in the Aggravation of the Neuroses* [*A influência do cinema na agravação das neuroses*]. (*Rev. da Assoc. Paulista de Medicina*, vol. iii, p. 37, July, 1933.) Marcondes, D.

The author comments upon the case of one of his patients who suffered from anxiety hysteria. The patient had been relieved by psycho-analytic treatment, and then became suddenly worse while attending the exhibition of a cinema film. Psycho-analysis had revealed the existence of unconscious desires of adultery and of the death of the patient's husband; the patient was thus able to comprehend the action of the film, which was based upon this theme. The unconscious desires being stimulated by the film, the pathogenic conflict was revived. The author compares this case with one described by F. Wittels, in which the facts were similar. Any attempt at psycho-therapy by attendance at dramatic or cinematographic performances must be made with caution, and requires a psychological comprehension of the patient, and of the patient's association with the spectacle which is to be viewed.

M. HAMBLIN SMITH.

*Promethean Constellations*. (*Psychol. Clinic*, vol. xxii, p. 1, March-May, 1933.) Starr, H. E.

The adjective "Promethean" is derived from the legend of Hesiod, and does not draw upon recent mythological studies. The term "constellation" is preferred to that of "complex", as avoiding the pathological connotation of the latter. The expression "Promethean constellation" is used as a name for innate drives in the direction of an ideal above the level of the social group of the individual, and consequently repressed by social taboo. It must be distinguished from the super-ego and from the ego-ideal. These drives are implicit in the psychonomic scheme of Witmer, but have been overlooked by the psycho-analysts and the individual psychologists. Jung has come closest to the recognition of these constellations. Some correspondences with mysticism are suggested, but it is pointed out that the Promethean constellations are not necessarily mystical in character.

M. HAMBLIN SMITH.

*Father Casteñada in the Light of Pathological Psychology* [*El Padre Casteñada a la luz de la Psicología Patológica*]. (*La Semana Méd.*, vol. xl, p. 1381, Nov. 2nd, 1933.) Loudet, O.

An interesting account of a singular personality who lived during the years 1776-1832, a stormy period in the history of South America. Commencing life as a Franciscan friar, he obtained renown as a pulpit orator. Later he left the