

the sex of the love partner, neither the Œdipus nor the castration complex being in evidence, though analysis proves that the suppression of both these constellations is of paramount importance ætiologically. Two types of homosexuals are recognized: the narcissistic, who, identifying himself with the mother, behaves as he wished his mother to behave towards him; hence this type will turn towards love objects that are most like himself; and the anal erotic, in whom the identification with the mother is extended on to the gratification itself; in this latter type the father becomes the love object, and the individual strives to submit himself to the father or father-substitute genitally (anally).

Pre-psycho-analytic literature described fetishism as arising by a kind of conditioned reflex following some sexual traumatic event in childhood, as a result of which there was displacement of sexual excitement on to some accidentally associated circumstance. Psycho-analysis evaluates these traumatic experiences as if they were screen memories. In foot-fetishism the screen memory is made clear by the symbolic equation of foot with penis. The other fetish objects met clinically are all phallic symbols. Fetishism for female underwear, for example, is explained as an aversion for female nudity; as long as it is worn it serves to conceal the absent organ.

Other perversions are dealt with more shortly. Exhibitionistic behaviour represents an eternal denial of castration. In the woman exhibitionism as a perversion is non-existent. In the unconscious of voyeurs the same tendencies are found. Coprophilia is a regression to the pregenital and sadistic level of libido organization that serves as a defence against genital wishes. Regarding fellatio and cunnilingus, it is pointed out that preference for the oral zone as a thorough-going perversion to the exclusion of other sexual aims seldom occurs. However, the mouth may become a substitute for the genital, if genital activity is inhibited by castration fear.

Sadism can be traced back to the destructive tendencies of the late oral stage, while masochism represents a secondary turning of sadistic impulses against the self. The formulation for both is as follows: All active sexuality has become so intimately connected with castration anxiety, that the sole remaining sexual aim is the wish to be castrated.

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*Psycho-analytic Aspects of Suicide.* (*Int. Journ. of Psycho-analysis*, vol. xiv, p. 376, July, 1933.) *Menninger, K. A.*

The conception of self-destruction as a flight from reality, from ill-health, disgrace, poverty and the like lends itself to the drawing of parallels between suicide and other regressions, and is seductive because of its simplicity. Its essential fallacy is one of incompleteness; it lies in the implied assumption that the forces impelling the regression come wholly from without. From the standpoint of analytical psychology the ego is driven by more powerful forces than external reality. It is maintained that suicide is a gratification of self-destructive tendencies, which, upon analysis, appear to be composed of at least two elements: an aggressive element—the wish to kill—and a submissive element—the wish to be killed. In addition, it is postulated that a wish to die may be present to a variable degree, for which, however, no definite psychological evidence can be offered. The three components are derived respectively from the ego, the super-ego and the id. From the clinical material studied it is shown that the proportionate strength of these three components varies considerably in various instances.

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*The Jewish Phylacteries and Other Jewish Ritual Observances.* (*Int. Journ. of Psycho-analysis*, vol. xiv, p. 341, July, 1933.) *Eder, M. D.*

Phantasies and dreams obtained from Jewish male patients exemplify the sexual symbolic nature of certain Jewish ornaments and practices. The writer's investigations lead him to support the findings of other psycho-analysts, who see in these