Our analysis suggests the incisive quality of the author's thought. The sweep of the argument is not less because of the economy of its expression. The felicity of its style matches well the clarity of its insight and the persuasiveness of its logic.

PHILLIPS BRADLEY (New York).

Jung, Carl G., *The Integration of the Personality.* Farrar and Rinehart. New York. 1939. (313 pp.; $3.00).

Jung's new book consists very largely of a collection of studies which have already been published elsewhere in German. The impression of lack of unity and of repetition with which the reader is left, has a real basis here. In this book Jung has added nothing new to his earlier theories. He remains the advocate of the collective unconscious, of psychic prehistory, as the true human quality.

The studies center on the problem of the formation of personality. According to Jung, the path to it is open only to those who know how to hear the language of those primeval forces within themselves, and who find their true law of life in the conscious interrelation with the forms of the unconscious. Those who allow free play to the archaic forces are doomed, but to pay no heed to the underlying forces (and for Jung this is the type which is symptomatic of the present time) is to stagnate. Primitive man had the correct technique of individuation when, in his esoteric doctrine, he united the collective riches of the unconscious with the capacity for individual adaptation to daily life. The technique of the esoteric is carried on in mythology and in the universal religions. They should be conceived as forms of expression of primeval psychic experience. All of them contain primeval, hidden knowledge and have displayed the secrets of the psyche in magnificent pictures *(imagines)*. It seems that the more beautiful and the more comprehensible in intellectual terms the pictures are, the further they are from primeval experience. In the craving of many Europeans for the *imagines* of Asiatic religions, Jung sees an expression of the primeval susceptibility and vitality of religious meaning. If psychology is the youngest of the sciences of experience, it is because, until recently in European cultural history, the Christian formula for psychic things and their meaning was thrust into the foreground—a formula "that is far more beautiful and comprehensive than direct experience." The consciousness of the faithful comprehends the language of symbols. Where this comprehension no longer exists, desolation is threatened. In alchemy, mediaeval man developed a psychic technique almost without realizing it, and made the unconscious forces approachable indirectly. But the alchemists themselves still had no clear knowledge that they were not dealing with chemical experiments but with psychic processes expressed in a pseudo-chemical language. The alchemists undoubtedly searched for the nature of matter. But while they attempted this search, they projected the unconscious into the darkness of matter in order to throw light upon it. To explain the mystery of matter, they projected into it a much greater mystery—a psychic substratum characteristic of them but unknown to themselves. Seen in this way, it is possible to understand one of the alchemists' main dicta: "*obscurum per obscurius, ignotum per ignotius.*" Jung tries to see, in an interpretation of Goethe's *Faust* and Nietzche's *Zarathustra,* the last traces of the alchemist projection.

A considerable portion of the book is occupied by the recounting and

interpretation, handled with Jung's methods, of the dreams of one of Jung's patients. In the dreams he finds the same symbolism which he noticed earlier in a series of cults, and, more recently, in alchemy. But in his interpretation he appears to make extensive use of an arbitrary fantasy. Let us give an example. In the dreams referred to, as in the paintings of another patient, Jung is particularly fascinated by the continually recurring phenomenon of a circle, or the globe, or of some other round object. In earlier writings he was also concerned with the fact and believed he had discovered that the magic circle of the Hindus—the so-called *Mandala*—was the symbol of true psychic wholeness for mankind (compare, for example, the mythological Chinese writing which he edited in collaboration with Richard Wilhelm—*The Secret of the Golden Flower*). "From ancient times the circle or globe has been a symbol of completeness, perfection, and totality. In Plato's *Timaeus* the *anima mundi*, or universal soul is spheric, as are also the hermaphroditic primeval beings of the symposium. The same idea predominates in speculative philosophy throughout the Middle Ages." And he naturally finds the same for alchemy: "The alchemistic idea of the all-round being, the so-called *rotundum*, represents the *materia prima* and its final product, the philosopher's stone." Jung finds this whole symbolism once more in his patient, who still has absolutely no knowledge of the meaning and history of the symbols through the ages. At this point the arbitrary nature of the meanings becomes quite grotesque.

Two characteristics strike one when reading the present book no less than Jung's earlier writings: First, the irrational agnostic attitude. Jung applies a certain amount of conceptual material to the collective unconscious; he describes it as the realm of archetypes, and distinguishes in it specific strata, such as the shadows, the *anima*, and what he calls "the old wise man." But essentially he keeps the impatient reader in suspense with assurances that alchemy, the holy Mass, the esoteric, and everything otherwise sacred and dear to man, is an expression of the unconscious. When there is a really detailed and textually supported comment on specific activity of the alchemists, he solemnly announces the psychological significance of the material but one is still left unsatisfied. One is merely told, once again, that we are confronted with the unconscious and its projections. Secondly one is assured (in a rather pedantic way) of the dangers which swirl around the sphere of the unconscious. In this section one finds the road to Jung's political orientation. The summons to dangerous living has long been notorious. And it is appropriate that one should find, in the opening paragraph of the last chapter, written in 1932, the sentence: "The paean of the Italian nation is addressed to the personality of the Duce, and the dirges of other nations lament the absence of leaders." In the present English edition (it was included in a German edition as early as 1934), he adds the following remark in a footnote: "Since then (that is, since the sentence was originally written) Germany, too, has found its leader."

Shortly before the first World War, Jung split with his erstwhile teacher, Freud. Since that time he has been an enemy of the conscious. But his romantic tendencies were of use to him in preventing him from occupying himself with culture-historical phenomena in as irresponsible a fashion as psycho-analysis did in its naively heroic past. In particular the theory of *imagines* has given the interpreters of art and literature an impetus which makes it possible to conceive of works of art in terms going beyond the pure personality of the artist. Jung himself obviously fell short of his intentions

and (as the present book shows) became simply one of those who flirt with the primitive. The moral pitfalls of this archaic romanticism are now clearly visible in him. It may be too hasty completely to identify romanticism with the prehistory of fascism, or to identify an irrational attitude to reality with the apparatus of fascist brutalization. But Jung nevertheless belongs to that world which extends from cherished fairy tales to those initiation rites to which the pupils of the new German schools for leaders and the members of the youth movement are subject.

LEO LOWENTHAL (New York).

Boas, Franz, *Race, Language and Culture.* New York 1940. (647 pp.; $5.00)

General Anthropology, edited by Franz Boas, with Contributions by Ruth Benedict, Franz Boas, Ruth Bunzel, Julius E. Lips, Robert H. Lowie, James H. McGregor, N. C. Nelson, Gladys A. Reichard. D. C. Heath Company, New York 1938. (718 pp.; $4.00)

Linton, Ralph, *Acculturation,* Reprinted from Acculturation in Seven American Indian Tribes (chapter 8-10, pp. 463-520) D. Appleton-Century Co., New York 1940.

The publication of Franz Boas' collected essays under the title *Race, Language and Culture* is one of the most gratifying events in the realm of contemporary social science. After the great evolutionists of the 19th century had drawn their bold, but crude, and often oversimplified picture of the world of primitive man, anthropology had to go back to the field in order to check the early conceptions, rejecting them whenever they proved untenable and refining them where they seemed vague or incomplete. The linguistic approach promoted by Professor Boas furnished for the first time a reliable textual basis for a thorough study of the literary, mythological, and religious tradition of primitive groups, providing at the same time important means for the reconstruction of these groups' historical background. Numerous publications by Professor Boas and his followers all over the world, of original texts with attached translations, have raised the literary equipment of modern anthropology to a level never known before.

Although a great pioneer in anthropological linguistics, Professor Boas did not confine himself to pure philology. To him the spoken and the fixed literary tradition indicate a culture, a society as a whole, its past as well as its present. His interpretations of folktales and mythologies in the light of their sociological significance take their place among the most significant contributions ever made by social anthropology. Particularly timely today is Professor Boas' research into the question of races. He acknowledges the racial element wherever it really exists, pointing out both the flexibility of the physiological factors concerned and the absurdity of any sweeping cultural deductions from them. Professor Boas' pioneer conceptions were to a large extent originally presented in special reports or in scientific journals which are difficult of access to the non-anthropological reader and even to the anthropologist. The publication of the above named collection therefore serves the very valuable purpose of making these important contributions available to all social scientists.

The symposium *General Anthropology,* edited by Professor Boas, supplements the picture drawn by the earlier essays of the dean of Amer-