

monograph form. In it one can find a most thorough discussion of many of the moot questions surrounding the syndrome of multiple sclerosis, the outcome of a very systematic series of collaborative investigations made throughout the various Swiss cantons extending now over several years by the Swiss Neurological Society and the National Health Board. Here many new epidemiological facts are presented.

In addition to this particularly full series of considerations, Dr. Bing offers a brief resumé of the various stages in the historical development of the conceptions concerning this polymorphous syndrome. There is a tendency to accent the infectious factors in etiology although endogenous conditioning is not rejected. The humoral syndrome of the cerebrospinal fluid is strikingly presented, but Bing maintains a conservative position as to its importance in relation to the general clinical picture. He is equally positive as to the "nosological individuality" of the syndrome. The Chevassut studies are quoted. Their unreliability had not been exposed when Bing gave his lectures.

All in all, this is a masterly summation of the problems connected with so-called "Multiple Sclerosis."

Harding, M. Esther. *THE WAY OF ALL WOMEN.* [New York: Longmans, Green & Co. \$3.00.]

In his introduction to Dr. Harding's book, Dr. Jung outlines the special connotations of "psychology" basing the discussion of the conceptions and conflicts specifically concerned in the present work. He describes a relationship of the sexes wherein compromise is sought for the conflict in the individual between instinctual heritage and the force of "spirit" or "conscience" accrued through ethical concepts developed during fifteen hundred years of Christianity. Believing that no unified solution in this context can be achieved in the individual alone, Dr. Jung conceives psychological value on this plane as consisting mainly in an approach to deeper understanding of the other sex; as a "kind of special pleading" for relations which will better facilitate, through deep affective comprehension of the loved object, an integration more functionally adaptive to higher levels of social and individual development. Thus he concludes: "Psychology guarantees real knowledge of the other sex and thus supplants arbitrary opinions which are the source of the incurable misunderstandings now undermining in increasing numbers the marriages of our time."

Dr. Harding's chapters are largely expatiations of this initial view on ethical, cultural and rational planes. Indebtedness to Dr. Jung's teachings is acknowledged in the preface, and the following discussion of experience and subjective life in women as related to work, friendship, marriage, maternity derive from the psychological interpretations of "Two Essays on Analytical Psychology," "Psychological Types," "Contributions to Analytical Psychology," etc. Notwithstanding much individuality in style and viewpoint of representation the qualities of

this book, good and bad, are chiefly counterpart extensions of similar qualities dependent on attested applications of those sources.

The author does not confine herself to investigations of women's status in present civilization but proceeds from a broad cultural and historical background to an appraisal of modern society in terms of sexual and psychological relationship: she would point potentialities of such relationships for completer integration in the individual to compensate for changed objective ethical, religious and social values. In delineating trends in previous cultures and social systems as regards identical situations, Dr. Jung's conceptions of the collective unconscious, symbolism, of "animus" and "anima" in terms of both individual and racial psychology, are carefully followed and applied. Despite the fact that Dr. Harding's issues might well have been solidified through more consideration of the individual dynamic factors in the reactions and conflicts concerned, her book is on many levels a most interesting interpretation of present society from the Jungian point of view.

Wilson, Mona. *THE LIFE OF WILLIAM BLAKE.* [New York: Robert O. Ballou. \$3.50.]

Miss Wilson's excellent contribution to the study of Blake is the latest interpretation of the poet on biographical levels where, in addition to particular attention to genealogical data and incidents of contact from which much can be drawn in elucidating the deep recations that underlay all his life and work, there is delineated ground for a literary comparison and appraisal in terms of Blake's relation to his time and contemporaries. Interwoven with this main approach is an aesthetic-mystical reading of the lyrics and longer poems that may not only rank with the best of the wide commentation which has grown about Blake's poetry, but which also stands, in point of the author's own development in intelligent awareness, on intrinsic merits.

There are few figures in any literature who, more than Blake, have articulated the symbolism of the mystic. From the first lyrics to the prophetic books and last prose writings, each part of his work contains ideas and symbolic references valuable to the further reading of preterite forms of experience, of thought, and obscure meanings in current ideologies which have their root in the same archaic patterns. Coupled with the course of his life, which affords a clear index of the source and dynamic growth of his perceptions, these qualities present in Blake a phenomenon as unique and indispensable to a deeper understanding of the concrete ramifications of mysticism as any classic phenomena to be found in other older cultures. Such qualities have grown clearer in deep meaning and content through psychoanalytic conceptions, and it is on this ground that the study of Blake has become more and more closely allied with psychiatry. Constant reiterated interpretations, particularly of the symbolic books, have in many hands not only contributed greatly to the larger implications of genius, of the psychic mechanisms