

The two chapters on the Devil in St John of the Cross's works and in St Teresa's are superbly 'steady'. They teach how much wiser we are to concentrate on what is Real, True, and Good—that is, on God—than on anything false and bad such as the Devil is. It is certain that in proportion as the soul gets nearer to God, it will get nearer to Satan, who lurks at every cross-road with his suitable temptation. But he can be eluded. When, as St John of the Cross teaches, we approach to that 'Dark Night' when we live by faith alone, we are rid of that sensibility—and even that intellectualism—where alone the Evil Spirit can attack us. And if this still seems too alarming, he couples with Faith, Humility, that child-likeness which the young Carmelite of Lisieux has re-taught the world. We do not mean that modern writers who like Dostoievski or—in our own country—Graham Greene, try to probe down into the terrible abysses of human nature, are wholly on the wrong path. But we do not think they have *yet* been able to endure what they see there, so as also to repose in the 'love, joy, peace' which are the first of the gifts of the Holy Spirit.

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INTRODUCTION TO A SCIENCE OF MYTHOLOGY. (The Myth of the Divine Child and the Mysteries of Eleusis). By C. G. Jung and C. Kerényi. Translated by R. F. C. Hull. (Routledge and Kegan Paul; 25s.)

A Catholic can scarcely avoid a certain embarrassment in introducing this Jung-Kerényi book after having read, in the August *Clergy Review*, of 'that playground between science and superstition in which Carl Gustav Jung of Zurich and his disciples disport themselves, *ut in errorem inducantur (si fieri potest) etiam electi*'. Indeed the charge in this sentence would be serious enough to reduce one to silence—if one did not know that there is another side to the story. Knowing, however, that those who 'disport themselves' with Jung include eminent Catholic and Protestant theologians, distinguished professors of biology and mathematics, and universally respected anthropologists, is a motive for believing that there may be more of science than of superstition in Jungian psychology.

Of course an assessment of Jung's thought is impossible here. Nevertheless, the appearance of this volume of the Jung *opera omnia* in English does offer the opportunity for a few remarks on Jung's work which may help readers of this review to approach the issues in a calm and sober fashion.

Firstly: it is a matter of common observation that for every person who has read any noteworthy proportion of Jung's books, there are twenty persons prepared to lay down the law about what they call 'Jungianism'. Much breath and print would be saved if his books were read before being criticised; it is remarkable how often Jung has

anticipated the criticisms urged against him (though without always answering them—even to his own satisfaction). This is particularly true of the complaint that readers should be given adequate, watertight definitions of his terms (such as 'collective unconscious' 'archetypes', etc.). If the assumption underlying this complaint had been accepted by Galileo, Newton or Einstein there would have been no modern science. Einstein, for instance, would have been condemned to spend his life thinking up a definition of 'light'; instead, he investigated 'light'. Jung adopts the same method.

Secondly: many people have heard of individuals leaving the Church after meddling with Jungian thought. Somehow or other this is construed as a reflection on Jungian psychology, which has therefore to be shunned. Like reasoning would lead one to shun the Scriptures themselves. The truth of the matter is that Jung's therapeutical methods are not meant for 'meddling'; nor are they meant for everyone.

Who, then, is this present book on mythology meant for? Not for the classical sixth, certainly; but the classics master himself will find that Kerényi's essays enable him to awaken his pupils to the significance of myths. Nor is the book likely to help 'the average Catholic'; but those who preach to 'the average Catholic' may find hints about how to tell their story to our generation, who 'have lost an immediate feeling for the great realities of the spirit—and to this world all true mythology belongs' (Kerényi, p. 2). Scripture scholars will doubtlessly use the book for the light it throws on Biblical myths; students of twentieth-century myth-making will also find in it matter for meditation. These are the kind of people likely to be interested.

The contents include a prolegomena by Kerényi on myth-making, which he compares to music-making, or poetry-making—'one does justice to [the myth] not by interpretation and explanation but above all by allowing it to utter its own meaning' (p. 4). After the prolegomena come Kerényi's examples of the myth of the Divine Child (with Jung's psychological commentary), and Kerényi's account of the Divine Maiden who is virgin, mother and daughter (again followed by Jung's commentary). The book ends with Kerényi's epilogomena on the miracle of Eleusis.

Catholic readers are advised that the work referred to on page 128 (n. 30) as an instance of 'Catholic mysticism' was placed on the Index soon after its publication.

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THE PRACTICE OF MENTAL PRAYER. By Dom Godefroid Belorgey, O.C.S.O. (Mercier Press; 12s. 6d.)

The title of this book seems rather unfortunate. 'Mental Prayer' is a term so often reserved now to signify formal meditation, and the word