

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.

DONALD NICHOLL

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

'practice' is one which appeals to few people. In fact, the book treats of the whole life of prayer. It is divided into two parts. The first deals with the ordinary degrees of prayer: meditation, affective prayer and the prayer of simplicity. The second part deals with the degrees of mystical prayer. Here the author first treats of the passing from ordinary to mystical prayer. He then dwells at length upon quietude, describing its various manifestations as practically as possible. He merely pauses among the higher degrees of mystical prayer—full union, ecstatic union and spiritual marriage—to which so few attain.

Dom Belorgey, at one time Master of Novices in the Cistercian Abbey at Chimay, is now Auxiliary Abbot of Citeaux. It is not surprising, therefore, that we should feel here the sure hand of the experienced guide. He is always endeavouring to be clear and helpful. His treatment throughout is practical rather than theoretical. He does not hesitate to use, as concrete examples, generous people with whom he has come in contact. Readers will be most grateful for his development of alternatives to formal meditation; his unerring detection of dryness in prayer, which is a fault, and aridity which is a grace; and for his distinction between vagueness of mind, which comes of wandering from God, and obscurity which comes of nearness to God. The author deals with affective prayer most beautifully, and with the night of the senses without any exaggeration whatever, which makes it so much more understandable. The full treatment of the state of quiet forms the main part of the work.

Generous people will be most grateful for this book. The less experienced, having read it, will no longer confound sweetness, or facility in prayer, with the height of holiness. Neither will 'robust souls' any longer confound mystical prayer with extraordinary sensible phenomena. It will also be of great help to any priest haunted by the thought that so many have given up prayer and the whole way of perfection as the result of errors in direction. In fact, it will enrich the faith of all who read it, for to read is to see the movement of God in the soul; to refine one's own conscience; to see the harmony of all God's actions, and to quicken one's desire for the divine invasion and conquest of all hearts.

The concluding chapter is a most useful and welcome introduction to the writings of St Bernard, who also spoke of 'mystical facts, drawn out of his own experience and that of his monks'.

Since, as stated before, the book seems to have gone beyond its title, an opening chapter on vocal prayer could well be included. This would bring completeness to a most excellent little treatise, which can be earnestly recommended to all, both laity and religious.

SIDNEY F. BREEN