

(ii) if, on the other hand, their purely contemplative life has not so far, either by the approved constitutions of the Order or by tradition, been combined with an external apostolate in any permanent and stable way, then only in cases of necessity and for a limited period will they be able to occupy themselves with, or in the case of charity be bound to, those forms of the apostolate (especially those which are particular or personal) which seem to be compatible with the contemplative life as it is observed in the Order and in accordance with the criteria to be determined by the Holy See.

We will and command that all decrees whatsoever contained in these Letters shall remain unchanged, ratified and made valid, anything to the contrary, even worthy of special mention, notwithstanding.

We will that copies or extracts of these Letters, even printed, should be given the same authority as this writing would have here and now if it were presented and shown. Therefore it is not lawful for anyone to infringe this text of Our declaration and will, or to oppose it temerarily; but if anyone should have the presumption to attempt to do so, he shall know that he is to incur the indignation of Almighty God and the blessed Apostles Peter and Paul.

Given at Rome at St Peter's on the 21st day of November, the feast of the Presentation of the Blessed Virgin Mary, in the jubilee year of 1950, the twelfth year of Our Pontificate.

PIUS XII, Pope



REVIEWS

SATAN. (Sheed and Ward; 30s.)

This comprehensive book is 'based on' a volume of the well-known *Etudes Carmelitaines*; one chapter, 'The Church and Witchcraft', has been added from *The Month* and is by the late Fr Thurston with very substantial notes by Fr J. H. Crehan: it is valuable as showing that the Church exercised a moderating influence on witch-hunting, whereas e.g. Calvin and Knox drove it on to become a veritable mania; as showing, too, the immense amount of witch-stories which are purely sensation-mongering fabrications and useless as evidence. Indeed, while no Catholic will think of denying the existence of evil spirits, nor their power of affecting more or less profoundly the human complex, nor the morbid or wicked wish of men or women to get into touch with them, we think that it is almost impossible to assess the value of evidence about 'possession' dating from the sixteenth and seventeenth centuries (when exorcisms were so frequent, and public) or even from missionaries writing home in the last half of the nineteenth century. Psycho-

pathic phenomena were only just beginning to be studied. We ourselves readily believe that the influence of evil spirits is likely to be much greater where Mass has never, or but seldom, been offered: and the question of 'possession' in the Gospel stands by itself. The chapter on 'Demoniacs in the Gospel' by Mgr Catherinet is helpful in showing the difference between our Lord's method when dealing with what is simply an illness, and when he speaks with authority as to an undoubted personality. Still, we think there are cases when the term 'demon' or the like may be used freely; or again, we know how evil spirits often find an easier grip on a disorganised psyche: correct the state of mind and will, and the alien spirit can no more find a hold.

The book is divided into parts each composed of several chapters, but these are not numbered, nor is the name of the original writer prefixed to the translations; nor is there an index. We must, then, say that in view of the special nature of this journal we do not refer to highly specialised chapters like that on the Yezidis of Mount Sindjar, or even on ancient Manicheism, or the 'Adversary of God in Primitive Religions', intensely interesting as these are, considered as sheer history; nor can we spend time on chapters that are chiefly literary (they never are altogether so), like those on the Devil in Blake, Milton, Dante, Balzac: it would seem to be the Russians who—after what we must consider the abortive episode of Romanticism, save no doubt Baudelaire—began to pursue Satan into the penultimate recesses of the soul—we say 'penultimate', because mystical theologians tell us again and again that there is an 'innermost' in the soul to which only God can penetrate. But the Russians always seem to write in terms of their own nation, and it is contemporaries, like Bernanos (*Sous le soleil de Satan: M. Ouine*), who seem most successfully to find the Devil at his work—a devil supremely *real*, yet *amorphous*.

The earlier chapters insist so strongly on the magnificence of the angelic nature, and, forthwith, upon the terrific power—however crippled—which must be his who has turned himself into the 'Adversary' *par excellence*, that they have to keep reminding us that the Devil is *not* a 'Second God', but an angel, and that the difference between him and God—high as he may tower above other spirits—is infinite. We are constantly told that the Devil's best trick is to make himself disbelieved in: but now we have to be reminded that if we do once begin to believe in his colossal power and intelligence (again, however distorted), we may begin to attend to him too much. It seems to us that our anxiety ought to be, not primarily that we do not 'realise' the devil, but that we do not 'realise' God himself; or indeed, after God, the reality of anything, starting with the terrible importance of our selves—which, from the other end, we are taught to regard as 'nothing'.

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.

C. C. MARTINDALE, S.J.

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