

to such areas and less to questions of psychology and aesthetics (a preoccupation which Dr Storr has carried over from his recent book, *The Dynamics of Creation*).

The most serious descriptive fault of the book, however, is the failure to communicate anything of the genius, the brilliance and the charm with which Jung impressed those who knew him, and which to a lesser extent survives him in his writings. In presenting Jung as a tender-minded theoretician who had fallen from grace with Freud, Dr Storr does not provide the uninformed reader with the kind of general introduction he would need to pick up and appreciate Jung's work at first hand.

*Ad secundum.* Dr Storr's critical evaluation tends to take the form of unsystematic *obiter dicta*. If there is an underlying pattern to his critique, it must surely lie in the discovery of a tension in Jung's work between a wealth of important and even revolutionary psychological observations on the one hand, and an often inadequate set of explanatory models on the other. This insight appears in the way in which the author questions Jung's conception of the collective unconscious, the archetypes, psychic normality and type-theory. But because his approach is not made explicit, Dr Storr occasionally slips into naïve judgments. Thus, to claim that Jung was 'always more interested in ideas than in people' (p. 16) is neither accurate nor fair. To criticize Jung without qualification for an 'inability to write' (37-8)

and as being 'exceedingly bad at putting ideas across' (90) is to conflate the ponderous style of *Mysterium Conjunctionis* with the superb facility of *The Undiscovered Self*—as well as to forget that Jung had been awarded the prize for literature by the city of Zürich. Furthermore Dr. Storr's off-handed dismissal of the notion of 'synchronicity' (105) and his peculiar distinction between myth as explanatory and myth as expositional (pp. 37, 84) are hardly a credit to precise thinking.

The methodological muddle into which Jung got himself has dizzied many a would-be critic before Dr Storr, who himself comes in the end to despair of a proper evaluation except by those who are knowledgeable in the many specialized disciplines upon which Jung drew (111). My own suspicions are that the author's insufficient acquaintance with the vast field of secondary literature that has grown up around Jung, and his over-dependence on Jung's highly imaginative autobiography for a relevant historical perspective are responsible for both the distortions in his presentation and the haphazardness of his criticisms. Without denying that the book contains a good deal of valuable insight, I can only regret that Dr Storr has given us a portrait of Jung *in profile*: those who know him will feel that it is neither representative nor flattering; and those who have come to learn are not likely to recognize him when they meet him face to face in his writings.

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**BENITO ARIAS MONTANO (1527-1598)**, by B. Rekers. *The Warburg Institute of London*. 1972, 130 pp. plus 66 appendices and bibliography.

This scholarly little monograph (cf. the relationship of text to *apparatus*) which first appeared in Dutch, has now been brought out in English by the Warburg Institute. As we should expect, it is beautifully printed—apart from four jumbled lines on page 22, which escaped the proof reader—and is on excellent paper. Light on Arias Montano is based mainly on letters by or to him, some published already in collections, some hunted out by the author; other personalities of the time also appear, mainly viewed through letters. The book therefore makes available in printed form a good deal of material and many references which will be useful and interesting to specialists in the cultural and religious life of Spain and the Netherlands during the reign of Philip II of Spain. We should have liked, in the English edition, to know more about Mr

Rekers than merely an initial, and, indeed, about his translator(s) from the Dutch. In his Introduction he thanks his Latin and Spanish translators, but this must surely be scholarly modesty, since one cannot imagine how he would have set about finding letters and selecting passages without a good working knowledge of both. In any case one sees no reason why the book should be peppered with untranslated phrases like *Biblia Polyglota*, *Collegium Trilingue*, *Felipe el Católico*, *Sacra Biblia*, *Jerónimo Español* ('the Spanish Jerome'), *Collège de Trois Langeus* and many others, while there is every reason why the recurrent Latin *Complutensis* (Spanish: *Alcalá*) should be explained. Occasionally this veil of language may indicate some historical or linguistic uncertainty, as when we read of 'a concept of royalty still based on the *lex divina*'—

surely 'the theory of Divine Right' in English? Other rather esoteric religious terms of the period are explained, if at all, after their second or third appearance (*Unio Christiana* is explained on page 100), while for the educated but perhaps non-specialist reader terms such as *marrano* (a Christianized Jew or Moor), *Suprema* (the Supreme Council of the Inquisition), and *Philosophia Christi* could well do with a brief footnote. Finally, for the unwary English reader, it might have been helpful to point out that *Spiritualism* does not, in the sixteenth century, carry its primary twentieth-century meaning! The historian will find other awkward details in the translation from Dutch: the 'low nobility' should read 'lesser'—or simply *gentry*; Blood Council sounds odd for Alva's so-called *Council of Blood*, Brill is not 'The' Brill in English, nor is the church destruction of 1566 called 'the Iconoclasm', while it is anachronistic to refer to Holland and Belgium in the sixteenth century instead of the Dutch Republic and the Spanish Netherlands. Finally, Mr Rekers expresses himself a little incautiously when he goes outside his brief: for example, the southern Netherlands did remain under Spain (but only till the early eighteenth century); it is rash to assert that there were *no* contacts between Spain and the North in the later seventeenth century; the Hieronymites may well have been 'abolished' in the eighteenth century, but when I last saw them (in Segovia) they were flourishing and objecting vigorously to the entry of women without stockings!

In fact, to appreciate fully the contribution of this book a reader needs a good deal of background—a thorough knowledge of the history of Spain and the Netherlands, of the intricacies of the Reformation and Counter-Reformation and of the ups and downs of the Spanish universities of the period. Without this, Mr Rekers' study seems a little out of proportion. He appears to be writing from a position which still regards the Counter-Reformation in Spain as a monolithic movement of reaction; thus Montano appears as an extraordinary exception, and the author finds it hard to believe that anyone showing signs of 'humanism' or 'Erasmianism' was not influenced either by Montano or by the Spiritualist movements of the Netherlands (on page 126 he gives a list of protectors in high places in Spain, for whom no such evidence can be instanced, yet he does not draw the conclusion that there were degrees of

'liberalism' even in Spain). With his main background thesis—that the Netherlands, particularly the Dutch Republic, were more liberal and tolerant, open-minded and scholarly than beleaguered Spain (only a hundred years from the Reconquest and already in the thick of Empire and the Counter-Reformation) no one could possibly disagree.

The figure of Arias Montano still does not emerge very clearly, though we now know more about him. He is first presented to us as a great biblical scholar who rejected the mythological interpretations of the scholastics—yet he ended by accepting the arcane interpretations of the uneducated seer Hiel, and even applying them to his work on natural history. He begins as a pious and patriotic Spaniard, anxious for the Netherlands to return to their obedience to Spain and to Catholicism, and ends not only as a passionate advocate of a more humane policy by Spain, but with a close cultural and pietistic relationship with the Flemish scholars and the Family of Love. Mr Rekers justly points out that few Spaniards of the time were able to understand and identify with such an alien culture. But it seems unnecessary to attribute his change of heart about the policy of repression simply to the influence of the Family of Love. The reader notes first his grief at the destruction of books, then at the misery and degradation of the people. He was in the position which Voltaire would have wished to find Louis XIV in, when he wrote that if he could have seen for himself the destruction in the Palatinate, he would have put out the flames with his own hands. Montano was unusual in that he lived, mainly as an observer, though also in scholarly collaboration, in a country with more than one variety of Christianity, and took note of the experience. Mr Rekers provides us with material for understanding him, but does not try to explain him at all; thus he emerges (in a shadowy way) as one of those typical Renaissance figures with insatiable curiosity, a great capacity for study and a genius for friendship. That his biblical scholarship, even before he came under the strange influence of Hiel, did not long stand the test of time (whose does?) is not to be wondered at. Many Renaissance thinkers had a superstitious or fundamentalist streak, though Montano remains a pious man throughout. Certainly, as a result of reading this book, one finds him fascinating, and would wish to know him better.

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