

others (Clark pp. 66, 200: *Deutsche Werke* i, 184: P.L., 32, 1259) prospered as it did, and, even more, how it was possible for a judgment to be passed at Avignon which manifestly was formed upon an inspection only of the prosecution dossier. Two examples which emerge from a reading of this present work may be quoted. In 1326 Eckhart had absolutely denied at Cologne having said that men are transformed or converted into God (p. 22); yet the bull repeats this charge (article 10, p. 255) and condemns the utterance as heretical (on p. 24, the editor in his analysis of the bull has transposed the articles condemned and those merely 'deplored'). Was Avignon able to take account of Eckhart's denial? Again, the second supplementary article, also among those condemned, 'That God is neither good nor better nor the best . . .' (p. 257) also appears in this new edition in its context in Sermon XVII: 'God is not good, nor better, nor best of all. . . And yet God says: "No-one is good, save God alone"' (p. 207). It was the literal sense of these propositions which was condemned, as the editor points out, but in this case the condemnation was only achieved through ignorance of the literal sense of the proposition's context. No Catholic may question the condemnation of any teacher who taught those doctrines described in the bull: but the time is surely not now far off when we must ask again how far the surviving, rediscovered evidence shows that Eckhart did so teach. As David Knowles points out in his too little known essay, 'Some Recent Advance in the History of Medieval Thought', Eckhart's spiritual descendants were holy men of God and teachers of divine truth who today redeem for us the fourteenth and fifteenth centuries. *Numquid colligunt de spinis uvas, aut de tribulis ficus?*

ERIC COLLEGE

LATE MEDIEVAL MYSTICISM. By Ray C. Petry. The Library of Christian Classics, vol. XIII. (S.C.M. Press; 35s.)

This anthology of medieval mystics edited by the Professor of Church History at Duke University (California) covers the period between St Bernard of Clairvaux and St Catherine of Genoa, including the Victorines, St Bonaventure, Ramon Lull, Master Eckhart and a number of others. While admitting the difficulty of selecting representative passages from the works of these writers it is nevertheless hard to see why St Bonaventure, for example, should be represented only by snippets from *The Journey of the Mind to God* and Ruysbroeck only by *The Sparkling Stone*, to mention but a few questionable selections. The Introductions to the various authors, though fairly adequate in subject matter, are marred by such a uniformly dreadful American style as to make them almost unreadable on this side of the Atlantic. To give but a few random examples: Suso's spiritual daughter,

are called his 'advisees' (p. 247), ascetics become 'renunciants' (p. 248)s and there is a 'fruitage of visits' (p. 52). 'Attempts to locate the core of mystical . . . experience have been itemized' (p. 17), 'new forms of contemplative enthusiasm eventuate in sublimer ecstasies' (p. 43) and 'the work of the soul . . . is the researching of the Word.' Frankly, I wonder whether the fruitage of such an anthology may not be that the reader eventuates in becoming a renunciant of all mysticism. In his interpretation the author admittedly relies heavily on articles in the *Dictionnaire de Spiritualité* and other Catholic publications, though also on Dean Inge and Evelyn Underhill. The translations come from various sources, one brief passage from Hugh of St Victor, for example, is taken from the English edition of Poulain's *Graces of Interior Prayer*, so that one has the impression that this particular passage was chosen simply because it was already conveniently translated in Poulain's work, and there are similar instances. It is a pity that this volume of the series should be so inadequately edited.

H. C. GRAEF

NEW DEVELOPMENTS IN ANALYTICAL PSYCHOLOGY. By Michael Fordham. (Routledge and Kegan Paul; 25s.)

This work of Dr Fordham's is doubly welcome, firstly for the material which he offers in a lucid and stimulating form, and secondly for the proof that it gives that there are a number of Jung's followers in England who are not content to be repetitive imitators of the source of their knowledge, but who are breaking new ground and are carrying forward with concrete research what are often only suggestions embodied in the corpus of Jung's work.

The chapter headings are indicative of the scope of the book. The first on Biological Theory and the Concept of Archetypes is fundamental to the understanding of the psychic life of man and the development of his personality. His comments on this might be briefly summarized thus: instincts are innate patterns of behaviour, 'archetypal images show a comparable pattern', therefore archetypal images 'are the representatives in consciousness of the instincts themselves'. This is of great importance when considering religious symbolism and Fordham has some interesting comments to make.

The following chapter, 'Reflection on Image and Symbol', is also very significant. It is shown that the original Greek word for symbol was used for a *tally*, that is something that was once whole and was separated into two and only became effective when the two were brought together again. That means that an image becomes a symbol when it activates the other half that lies within the human psyche. The importance of this in relation to religious imagery is obvious