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## [Ong, The Barbarian Within, 1962 - suite]

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### Présentation de la fiche

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Personnes citées[de Loyola, Ignace](#)

Références bibliographiques[Ong, The Barbarian Within, 1962](#)

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### Références éditoriales

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Ignacio de Loyola (Barcelona: Biblioteca Balmes, 1926). Besides this excellent detailed study, there is much other literature which cannot all be cited here.

<sup>8</sup> One of the pioneer attempts to exploit symbolic analysis theologically is Victor White's *God and the Unconscious* (London: Harvill Press, 1952), where the size of the task demanded of modern theologians, as well as its urgency, is well brought home. Closely related to such psychological and symbolic analysis is the phenomenological and/or personalist, "existentialist" analysis being used for the study of the Scriptures by R. Bultmann, Mme. Herrade Mehl-Koehnlein, etc.

<sup>9</sup> See Louis Beirnaert, S.J., "Symbolisme mythique de l'eau dans le baptême," *La Maison-Dieu: Revue de pastorale liturgique*, No. 22 (2<sup>e</sup> trimestre, 1950), pp. 94-120. This article had appeared earlier in *Eranos-Jahrbuch*, 1949 (Zurich: Rhein Verlag).

<sup>10</sup> For example, in the work of Fr. Victor White already cited, or in Kurt F. Reinhard, *The Existentialist Revolt* (Milwaukee: Bruce, 1952), etc.

<sup>11</sup> Ortega y Gasset, "The Self and the Other" (an address originally delivered in Buenos Aires, 1939), *Partisan Review*, July-August, 1952, 394.

<sup>12</sup> See Jolan Jacobi, *La psychologie de C. G. Jung*, trans. V. Baillods (Paris: Delachaux et Niestle, 1950), esp. pp. 147 ff., and the bibliography of Jung's works, pp. 179 ff.; Richard Wilhelm and C. J. Jung, *Das Geheimnis der goldenen Blüte, ein chinesisches Lebensbuch* (Zürich: Rascher, 1944); Wilfred Daim, *Umwertung der Psychoanalyse* (Vienna: Herold, 1951); Igor A. Caruso, *Psychoanalyse und Synthese der Existens* (Vienna: Herder, 1952), pp. 214 ff. These works are abundantly illustrated with mandala figures, both of the artistic and of the personal clinical type.

<sup>13</sup> Cf. the works just cited in the foregoing note, particularly Caruso, Daim, and Jacobi.

<sup>14</sup> A triangle or trinity of any sort is male; the fourth principle is concerned with the manifestation in the cosmos, is variable and female, tending toward evil. Cf. Victor White, *God and the Unconscious*, p. 249.

<sup>15</sup> In the *Autobiography* or *Testament* of St. Ignatius—the titles often supplied to the document headed *Acta P. Ignatii ut primum scripsit P. Ludovicus Gonzales excipiens ex ore ipsius Patris*, published in *Fontes narrativi de S. Ignatio de Loyola*, I (Monumenta historica Societatis Iesu, LXVI; Rome, 1943), 354-507—there occur several instances of symbolic visions; symbolic, that is, in the sense that they were not of Christ nor of the saints, but representational in a kind of emblem-book fashion or in the manner of present-day abstract painting. These images St. Ignatius found puzzling, sometimes above suspicion and sometimes not, so that they were one of the occasions for his interest in rules for the discernment of spirits. For example, at Manresa, he saw a thing "hanging in the air," serpentlike, but difficult to apprehend accurately, which he delighted to look at (*ibid.*, 390); at another time, a representation of the creation in which figured "something white, out of which rays shot, and from which God sent forth light" (*ibid.*, 402); or

again, something like white rays shooting down from above at the time of the elevation of the Sacred Host at Mass (*ibid.*); or, once more, a many-eyed, colored, shining object, apparently the same as the serpentlike object mentioned above, which he was now able to recognize as diabolical (*ibid.*, 406); etc. In measuring these and his other visions by their relations to the Church's teachings and to his own personal obligations in accord with her teachings, and in noting whether they brought real peace of soul or ended in agitation, St. Ignatius applied to these apparitions Christ's saying: "By their fruits you shall know them." But he had a keen sense of the way such signs could engage the reality of his own life, as his sober approach to them and careful description of them shows.



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