

A Selective Annotated Bibliography of 74 Contemporary Works on  
Mythology, Symbolization, and the Other World

Writing Post  
Symbolic Centrum

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Altizer, Thomas J.J., The Descent into Hell: A Study of the Christian Consciousness, (N.Y., 1970).

[Death-of-God theologizing makes the descent into Hell the central symbol of a secularized Christology].

\_\_\_\_\_, "Theology and the Contemporary Sensibility," in America and the Future of Theology, (Philadelphia, 1967).

[Fascinating spin on Blake, Melville, "Death of God" and the new mythology. Despite excesses, good insights on myth in relation to society].

Baudet, H., Paradise on Earth: Some Thoughts on European Images of Non-European Man, (New Haven, 1965).

[Historical study of one aspect of the Other World as it was collapsed into this world during the period of modern secularization.]

Berdyaev, Nicolas, "Immortality," in The Divine and the Human, (London, 1949).

[Brief discussion of immortality as a symbol, in relation to Berdyaev's "Spirit existentialism."]

Berger, Gaston, "Experience and Transcendence," in Philosophic Thought in France and the United States, ed. Marvin Forbes, (Buffalo, 1950).

[Historical survey of French philosophy in the twentieth century, centering on existentialism and phenomenology, and indicating the need for a "New Metaphysics"].

Bolle, Kees W., The Freedom of Man in Myth, (Nashville, 1968).

[Intellectual history of the idea of freedom as articulated in mythologies].

Brown, Norman O., "Introduction" to Hesiod's Theogony, (N.Y., 1953).

[Excellent brief study relating this particular myth to the sociological experience that birthed it].

Bultmann, Rudolf, Jesus Christ and Mythology, (N.Y., 1958).

[Brief introduction to myth in the New Testament and Bultmann's "demythologizing" approach].

Burke, Kenneth, Grammar of Motives and a Rhetoric of Motives, (Berkeley, 1969).

[Foundational work in the study of "symbolic action," the basic theoretical presuppositions of students like Duncan, Symbols in Society, and Kinser, The Dream That Was No More a Dream, who have elaborated the study of the social process visualized within space, as framed arena in which the behavior is according to the principles of drama].

Cairns, David, God Up There?, (Philadelphia, 1967).

[Survey of contemporary theologizing about transcendence as a key issue for the secular world].

Campbell, Joseph, The Flight of the Wild Gander, (N.Y., 1969).

[An early work of Campbell tracing this theme through North European mythology].

- Campbell, Joseph, The Hero With a Thousand Faces, (N.Y., 1949).  
[A Jungian interpretation and comparative survey of the hero-motif in world mythology.]
- \_\_\_\_\_, "Historical Development of Mythology," in Myth and Mythmaking, (Boston, 1960).  
[Concise summary of Campbell's interpretation of mythology].
- \_\_\_\_\_, Myths to Live By, (N.Y., 1972).  
[Selected essays on various aspects of mythology, especially as it pertains to society].
- Cassirer, Ernst, An Essay on Man, (New Haven, 1944).  
[Summary of Cassirer's philosophy with special emphasis on the symbol as the key to the understanding of man, the "symbol-making animal"].
- \_\_\_\_\_, Language and Myth, (N.Y., 1946).  
[Summary of Cassirer's phenomenological approach to cultural history].
- \_\_\_\_\_, The Myth of the State, (N.Y., 1946).  
[Interpretation of the secular myth of the nation-state as the source of meaning for the individual and society].
- \_\_\_\_\_, The Philosophy of Symbolic Forms, II, Mythical Thought, (New Haven, 1953).  
[Probably the most famous and thorough philosophical analysis of myth, from an historico-phenomenological point of view].
- Cohn, Norman, The Pursuit of the Millenium (N.Y., 1951).  
[Historical study of popular millennialism and utopianism as sociological forces].
- Danielou, Jean, "Terre et Paradis chez les Peres de l'Eglise," in Eranos-Jahrbuch 23, (1954), pp. 433-72.  
[Despite the language problem, a valuable pull-together of the wisdom of the early church on the Other World].
- Duncan, Hugh Dalziel, Symbols in Society, (N.Y., 1963).  
[Theoretical approach to sociology as "symbolic drama," grounded in American social experience.]
- Eliade, Mircea, Myth and Reality, (N.Y., 1963).  
[Fairly concise summary of Eliade's approach to myth and the monumental scope of his researches].
- \_\_\_\_\_, The Myth of the Eternal Return, (N.Y., 1954).  
[Classic account of the mythic conception of cyclical time, its relation to spatial symbolism and ritual, and its immanentization in modern philosophies of history].

Eliade, Mircea, Myths, Dreams, and Mysteries, (N.Y., 1960).

[Here Eliade applies his learning to contemporary problems].

\_\_\_\_\_, Patterns in Comparative Religion, (N.Y., 1967).

[Incredibly comprehensive catalogue of symbolic and mythic constants in the religious experience of the world].

\_\_\_\_\_, "Religious Symbolism and the Modern Man's Anxiety" in Myths, Dreams, and Mysteries, (N.Y., 1960), pp. 231-245.

[Attempt to relate the malaise of modern man to his loss of a mythic context for death; in the light of ancient and Eastern symbolism].

Feldman, Burton, and Richardson, Robert, The Rise of Modern Mythology: 1680-1860, (Bloomington, 1972).

[Intellectual history of the recovery of mythology as a field of significant human value].

Frankfort, H. and H.A.; Wilson, John; Jacobsen, Thorkild, Before Philosophy, (Baltimore, 1946).

[Great description of myth as a state of consciousness in pre-civilization].

Frye, Northrop, Anatomy of Criticism, (Princeton, 1957).

[Brilliant attempt to base a theory of literature on a comprehensive and structural analysis of symbols and myths].

Gaster, Theodor, Thespis: Ritual, Myth and Drama in the Ancient Near East, (N.Y., 1961).

[This near classic traces the intricate interdependencies between religious rite, societal myth and communal art in pre-civilization].

Giamatti, A. Bartlett, The Earthly Paradise and the Renaissance Epic, (Princeton, 1966).

[Excellent bibliographies, catalogue of imaginal portrayals of the Other World, including Dante's and Spenser's].

Graves, Robert, (introduction), Larousse Encyclopedia of Mythology, (N.Y., 1959).

[A big, beautifully illustrated compendium of mythology including stories, mythological characters, doctrines, etc].

Hatfield, Henry, "Myth of Nazism," in Myth and Mythmaking, (Boston, 1960).

[Interesting look at the National Socialist's use of mythology and self-conscious myth creation in Rosenberg and Hitler's Mein Kampf].

Heer, Friedrich, The Intellectual History of Europe, (N.Y., 1966).

[A leading Catholic historian's interpretation of European symbolisms, based on a thesis of tension between an "upper" culture of Christianity and "lower" unbaptized culture of the masses].

- Henderson, Joseph L., "Ancient Myths and Modern Man," in Man and his Symbols, (New York, 1964).  
[Jungian analysis of the operation of mythical motifs in contemporary society].
- Hocking, William Ernest, The Meaning of Immortality in Human Experience, (N.Y., 1957).  
[Philosophical attempt to experientially ground images of immortality, the Beatific Vision and blessedness].
- Jaeger, Werner, Early Christianity and Greek Paideia, (Cambridge, 1961).  
\_\_\_\_\_, Paideia: The Ideals of Greek Culture, 3 volumes, (N.Y., 1944).  
\_\_\_\_\_, Theology of the Early Greek Philosophers, (Oxford, 1948).  
[These three works offer a powerful interpretation of Greek culture as the embodiment of its educational ideals and its impact on the formation of Christianity].
- Jobes, Gertrude, Dictionary of Mythology, Folklore, and Symbols, (N.Y., 1961).  
[Pedantic but a useful reference work].
- Jung, Carl, "Approaching the Unconscious," in Man and His Symbols, (N.Y., 1964), pp. 1-94  
[Probably the clearest and most succinct summary of Jung's thought, which is crucial to any contemporary understanding of symbolization].
- Kinser, Bill and Kleinman, Neil, The Dream That Was No More a Dream: A Search for Aesthetic Reality in Germany, 1890-1945, (N.Y., 1969).  
[An imaginative and powerful synthesis of much contemporary speculation on myth and symbolization in relation to social experience, focused empirically on modern German history].
- Kirk, G.S., Myth: Its Meaning and Functions in Ancient and Other Cultures, (Berkeley, 1970).  
[A leading contemporary classicist's scholarly examination of the sociological meaning of myth].
- Langer, Susanne, Philosophy in a New Key, (Cambridge, 1957).  
[Seminal work in the reappropriation of symbolism, relates semantics and symbolic logic to art and society].
- Levin, Harry, The Myth of the Golden Age in the Renaissance, (Bloomington, 1969).  
[Literary criticism of a key secular displacement of the Christian Other World and its confusion with the pagan myth at the beginning of the modern period].
- \_\_\_\_\_, "Some Meanings of Myth," in Myth and Mythmaking, (Boston, 1960).  
[Levin, a literary critic, supplied this "Sub-Sub-Librarian's" listing of various definitions of myth for a symposium on the subject].

- Levine, Norman, "Humanism Without Eschatology," Journal of the History of Ideas, XXXIII, (1972), pp. 281-98.  
[Recent paper which attacks the thesis that Marxism represents a secularized Christianity and argues that it is a "humanism"--i.e., this-worldly non-myth].
- Lowith, Karl, Meaning in History, (Chicago, 1949).  
[Classic account of the secularization of Augustinian view of the Other World in modern philosophies of history].
- Marcel, Gabriel, "Value and Immortality," in Homo Viator, (Chicago, 1951).  
[1943 lecture describing the journey of the individual's consciousness as it leads him to the "other world" in Marcel's phrase].
- Martin, Rex, "The Two Cities in Augustine's Political Philosophy," Journal of the History of Ideas, XXXIII, (1972), pp. 195-216.  
[Recent interpretations of Augustinian myth of the Other World as a sociological principle, a program "to put the things of this world, even the best of states, under the things of the next, to commit oneself wholly only to what is absolute, to idealize nothing"].
- Marx, Leo, The Machine in the Garden, (N.Y., 1964).  
[Influential study of the pastoral ideal as American myth and its collision with the experience of technology].
- Matthiessen, F.O., "On Consciousness and Immortality," in The James Family, (N.Y., 1947).  
[Discussion of the Other World as approached by two of the seminal phenomenologists in the country, William and Henry James].
- Merleau-Ponty, Maurice, "What is Phenomenology?", in Phenomenology, ed., Joseph Kockelmans, (N.Y., 1967).  
[Brief and comprehensible introduction to the basic concepts and methods of phenomenology].
- Mooney, Christopher F., ed., The Presence and Absence of God, (N.Y., 1969).  
[Contemporary theological lectures on transcendence and immanence in the context of secularism].
- Niebuhr, H. Richard, The Kingdom of God in America, (N.Y., 1937).  
[Account of the Other World in the symbology of American history].
- Ogden, Schubert M., "Myth and Truth," in The Reality of God, (N.Y., 1966).  
[Careful discussion of the epistemological status of myth in relation to religion, relying heavily on Bultmann].
- \_\_\_\_\_, "The Promise of Faith," in The Reality of God and Other Essays, (N.Y., 1966).  
[Logically incisive discussion of immortality or exchatology as a promise about the present, in the context of process theology and existentialism].

- Patch, Howard Rollin, The Other World According to Descriptions in Medieval Literature, (Cambridge, 1950).  
[Philology, but useful as a packed catalogue of images, used to hold the Other World in Middle Ages; Patch considers the O.W. to be a "residue of a broken-down mythology."]
- Rahner, Hugo, Greek Myths and Christian Mystery, (London, 1963).  
[Scholarly interpretation of the relationship between Greek and Christian symbols from a Jungian psychological perspective informed by an Augustinian theology of history].
- Richardson, Herbert W. and Cutler, Donald R., ed., Transcendence, (Boston, 1969).  
[Collection of lectures on the problem of transcendence in contemporary theology; several relate transcendence to drug experience, Easter meditation, etc.].
- Sartre, Jean Paul, Existentialism, (N.Y., 1947).  
[Translation of Sartre's 1945 lecture, "L'Existentialisme est un humanisme," in which he spells out the ideas of existence preceding essence and freedom, and differentiates existentialism from Christianity and Marxism].
- Sebba, Gregor, "Symbol and Myth in Modern Rationalistic Societies," in Truth, Myth and Symbol, ed. Thomas J.J. Altizer, (N.Y., 1962), pp. 141-168.  
[Brief discussion of the operation of symbolization in secular society; especially good on the ways symbols and myths provide the glue for troubled societies].
- Tillich, Paul, "The Importance of New Being for Christian Theology," in Man and Transformation, (N.Y., 1964).  
[Brief lecture in which Tillich lays out his concept of ontology, and argues for its centrality in contemporary theology].
- \_\_\_\_\_, "Theology and Symbolism," in Religious Symbolism, ed. F. Ernst Johnson, (N.Y., 1955), pp. 107-116.  
[Succinct statement of view that theology is about and participates in experience which is given in the symbolic].
- Time, "The Occult: A Substitute Faith," June 19, 1972, pp. 62-8.  
[Comprehensive piece of reporting on the phenomenon of widespread interest and participation in occultism today].
- Van der Leeuw, Gerhard, "Immortality," in Man and Transformation, (N.Y., 1964),  
[Fine piece of phenomenological reappropriation of the symbol of endlessness].
- \_\_\_\_\_, "Primordial Time and Final Time," in Man and Time, (N.Y., 1957).  
[Synthesis of modern ideas on time, history, myth, and eschatology].

Voegelin, Eric, "Immortality: Experience and Symbol," Harvard Theological Review, 60, no. 3, (July, 1967), pp. 235-279.  
[Phenomenological survey of the symbol of immortality in various historical cultures].

\_\_\_\_\_, "Equivalences of Experience and Symbolization in History,"  
(unpublished lecture, one copy available from Research Station, Ecumenical Institute).  
[Brilliant phenomenological approach to the hermeneutic problem of the relationship between experience, symbol, and interpretation].

\_\_\_\_\_, Order and History, (Baton Rouge, 1956).  
[Three volumes study of symbolization as the self-illuminating articulation of a people's experience of order, grounded in the history of the ancient world].

Watts, Alan W., Myth and Ritual in Christianity, (Boston, 1968).  
[Rather antagonistic but interesting examination of mythic elements in Christian liturgy].

Whitehead, Alfred North, "Immortality," in Essays in Science and Philosophy, (N.Y., 1947).  
[Process philosophy interpretation of immortality as a symbol of man's participation through consciousness and valuation in, as Whitehead says, "two worlds."].

Wilder, Amos N., Otherworldliness and the New Testament, (N.Y., 1954).  
[Attack on "false" otherworldliness of fundamentalism and secularism; attempts to ground New Testament otherworldliness in experience].

Williams, George H., Wilderness and Paradise in Christian Thought, (N.Y., 1962).  
[Traces the images of wilderness/desert and garden/paradise in the Old and New Testaments, monasticism, sectarianism and missionary movements].