

Blackfriars

tional distinction, but in the natural order is a distinction of aptitude and abilities, and in the supernatural of calling. A board-school boy could well be studying philosophy while a graduate of Cambridge sweeps the cloister outside his door. Nor is the lay-brotherhood a high-class workhouse for those who cannot or will not find employment. This has been pointed out both by the author and his editor, and does not lack importance in these days.

The book should be a guide to those outside the cloister and a help to those already within. It is short and simply written, well printed and readable in spite of the departure of St. Dominic's Press from the usual Caslon Old Face Type. It should be purchased before the 'Manual for Dominican Lay-Brothers' published by the same Press, to which it is an excellent introduction.

C.P.

ON THE NIGHTMARE. By Ernest Jones, M.D. (The Hogarth Press and the Institute of Psycho-Analysis; pp.374; 21/-)

Dr. Jones divides his subject into three parts, the first entitled 'The Pathology of the Nightmare,' in which he states his theory, and the other two in which he endeavours to prove it by reference to 'certain mediaeval superstitions' and etymology respectively. His theory is, in his own words, that 'an attack of the Nightmare is an expression of a mental conflict over an incestuous desire.' Well, now we know where we are. Poor Oedipus! It seems obvious that a nightmare is an expression of some mental conflict, but the sting in the tail needs careful substantiation. His method displays erudition but ingenuousness: 'Dr. Jones, I dreamt of earwigs last night.' 'But, my boy, surely you know that the latent content of earwig-Träume betrays the most remarkable symbolism of sexual wishes relating to the mother.' 'How do you know, Dr. Jones?' 'Because Mr. Riklin tells me so in his "Wunscherfüllung und Symbolik in Märchen".' But surely this is no proof. If I had a conviction that the moon was made of green cheese, I could not hope to gain supporters by quoting from the works of another eminent savant who had come to a similar conclusion. It would be a comparatively simple matter to prove the most outrageous theory to one's own satisfaction (provided that conviction of its rightness is there), which would at the same time be open to the attacks of everyone who did not possess that conviction. Sex is a dangerous thing to play with; for from having some significance, it is soon seen to have every significance. A self-

inflicted lack of proportion is a melancholy thing, and Dr. Jones can write in deadly earnest (p. 104): 'Successful decomposition, and the reduction of the corpse to a state of simplicity and purity, signified that the dead person was at rest in the earth, and his soul was at peace; in psycho-analytical language the incestuous reunion with the Mother Earth is permitted only when purified of sin.'

Although a quantity of Dr. Jones's theories depend for proof upon etymology, a subject upon which I am not prepared to argue, it is interesting to quote the following remarkable passage (p. 207): 'The very word "grease" itself comes from the Latin "Gratiae" (=Greek Charites who used to wash Aphrodite with oil) and the Vedic equivalent of the Charites were the shining steeds who drew the chariot of Indra, the sun (=phallos); to descend from the sublime to the comical, one is reminded of the modern American expression for rapid movement, "greased lightning".' Without any wish to disparage Dr. Jones's norm of sublimity, I should yet like to assert that 'grease' is derived from the Latin 'crassus,' which itself comes from the Sanskrit 'kart'='to spin'; while 'gratiae' is derived from the Sanskrit 'har-jami,' which means 'love' or 'desire.' In the absence of special knowledge one can only hope that the remainder of Dr. Jones's etymological jottings are more correct.

Amongst 'other mediaeval superstitions' there stalks with sinister tread the Villain of the Piece—the Catholic Church. But retribution is almost at hand, now that the repressions engineered by Rome are slowly being brushed away by the healing hands of Harley Street. Dr. Jones goes further, and asserts that religion itself is due to the same conflicts that cause the Nightmare. Dr. Jones is entitled to his own opinion.

S.G.U.

THEOLOGY. A Monthly Journal of Historic Christianity.
November, 1931. (London: S.P.C.K.; 1/-.)

There is, first of all, the best introduction to St. Thomas's treatise on religion which the reviewer has ever read; a long article by Mr. Henry Balmforth on *The Ethical Significance of Worship*. Noting the historical antithesis between moral behaviour and cultus which is found as far back as the prophets, he analyses the notion of religion and proceeds to dissolve the opposition. 'Worship is not merely capable of being moralized, but . . . it holds an unalienable place within the sphere of