

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

Blackfriars

positive Christian duty.' The question is first approached from the psychological point of view, and the ethical value of worship established. Then it is justified as something objectively due to God, springing not from the naive idea of placating an offended deity, but the deeper *Deo debetur reverentia propter ejus excellentiam*. The article is completed by a treatment of the elements of self-abasement and sacrifice found in religion. Where so many good things are said, it is difficult to refrain from quotation. 'The temptation of a sophisticated mind is to prefer a general religious reference without devotional concreteness on popular lines.' He allows for some exaggeration in the 'sin obsession' of the mystics which modern writers have attacked as un-Christian and unwholesome, but notes 'that a prosy literalism in interpreting the language with which great souls have expressed their deepest experiences is deplorably Philistine.'

There is, too, an excellent review of Dr. Kirk's Bampton Lectures on *The Vision of God*, which notices the cognate point of the tension between rigorism and humanism, unnaturalism and naturalism, present in Christianity, harmonized in St. Thomas: 'If there was even any doubt that St. Augustine (in spite of his excesses) and St. Thomas saw infinitely deeper than Pelagian naturalism, modern psychology has removed it.' A review of Karl Heim's *The New Divine Order* should also be observed in conjunction. The fashion of this world passeth away, says St. Paul; but 'the annulment of the time-form is not annihilation thereof, but *disclosure*—disclosure of the eternal content already latent therein—otherwise the victory of God throughout all ranges of existence is not manifested.'

A review of *A Spiritual Pilgrimage towards the Threshold of the Catholic Church* brings up the objection that the decision of the Pope on a doctrinal point may contradict the opinion of the majority of a Council. This expresses a religious parliamentarianism not uncommon. But it is yet to be proved that Catholic doctrine can be defined by the counting of heads. T.G.

TAIL WAGGERS. Described by A. Croxton Smith. (Published by 'Country Life,' London; 1/-.)

That very competent authority on dogs, Mr. Croxton Smith, has done all dog lovers a good service in presenting this book to the public. There are about fifty good 'close-up' photographs of various breeds, together with a short description of each. An excellent and cheap Christmas present from one dog lover to another.

P.H.