

discipline our soul so that our heart might remain faithful and sincere in the love which we bear to all those whom Thou hast commanded us to love as we love ourselves.

The repose and serenity of this, by no means uncommon in these prayers, serves to remind readers of Kierkegaard of an often too neglected side of that *Angst*-ridden soul.

R. A. MARKUS

FREUD AND RELIGIOUS BELIEF. By H. L. Philp. (Rockliff Press; 18s.)

This book should be of great interest to readers of BLACKFRIARS. It is written by a man who is both psychologist and theologian. Dr Philp, before presenting Freud's attitude to religious beliefs as set out in his published works, attempts to account for it by looking into his early environment.

Freud was a member of a minority, a Jew in a Christian society which was not tolerant of Jews. The isolation and difficulties which he experienced can only be fully appreciated by reading the detailed account in Dr Ernest Jones's *Biography* of Freud, but Dr Philp gives enough of the picture to make it easily understood that the young Freud, while remaining vividly aware of his racial origin (it would not be easy to forget it in the Vienna of his youth), rejected Judaism as a religion and with it all religions.

Freud, in his search for the mainsprings of human behaviour through the observation of neurosis, inevitably needed to find the source of religious belief, which he classed with the neuroses. His findings he set out in four essays: *Obsessive Acts and Religious Practices*, *Totem and Taboo*, *The Future of an Illusion*, and *Moses and Monotheism*. Dr Philp takes each of these essays in turn; analyses and criticizes it. This is the most valuable part of the book, because he gives enough of the original material to make it possible to follow and assess the fairness of his argument. In the controversy that has followed its publication, Dr Philp has been criticized for not seeing that if he denies Freud's theory that the origin of religious belief lies in the early experiences of the human race (the 'primal father' and the 'horde' of *Totem and Taboo*), experiences which are psychologically relived in every family situation, then he should have stressed the importance of enquiries into the early religious experiences of children.

While Dr Philp admits that the manifestation of religious belief has in many people a decidedly neurotic quality, he points out the necessity of separating the true from the false, but does not provide an adequate measuring rod, largely because of the lack of detailed work on the subject.

It will be a great pity if readers of this book, while following the

able criticism of the weaknesses in Freud's attitude to religion, should get a one-sided view of that great man's contribution to knowledge. The reviewer of this work in *The Times Literary Supplement* headed his article *Freud's Blind Spot*, and that, I think, is how it should be taken. While looking at that blind spot in Freud, the reader becomes painfully aware of his own blindness, if a somewhat different one, and certainly the lack of precise knowledge on the very points he rejects in Freud must be obvious to any honest reader.

The value and the delight of the book lie in the fact that, while seeing the weaknesses in Freud's attitude to religious beliefs and following the carefully reasoned arguments of Dr Philp, the reader is aware of a tremendous challenge to his own position as Gentile, psychologist and Christian.

I can warmly recommend Dr Philp's book to anyone who is neither afraid of re-assessing his own position, nor of becoming aware of some of his own unconscious assumptions.

DORIS LAYARD

PLOTINUS: THE ENNEADS. Translated by Stephen MacKenna. Revised by B. S. Page. Preface by E. R. Dodds. Introduction by Paul Henry, S.J. (Faber; 63s.)

MacKenna's great English translation of Plotinus has long been out of print and difficult to obtain, and its re-issue is a very welcome event for anyone interested in Plotinus. It has been revised in the light of the important progress which has been made in Plotinian scholarship by B. S. Page, himself an excellent Plotinian scholar, who collaborated with MacKenna in the original translation of the Sixth Ennead. Professor Dodds contributes a very good short account of MacKenna and his translation, and Fr Paul Henry, who is both Professor of Dogmatic Theology at the Institut Catholique in Paris and one of the most eminent of Plotinian scholars, provides an introduction which is of the greatest value to anyone concerned with the difficult and delicate topic of the relationship of the thought of Plotinus to Christian philosophy and Christian mysticism.

A. H. ARMSTRONG

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE. By André Parrot. Translated by Edwin Hudson. (Studies in Biblical Archaeology, No. 6: S.C.M. Press; 10s. 6d.)

Time was when Christian Europe rose in arms to defend the Holy Places. Today, the traditional guardians of the Holy Places, and many others, engaged upon numberless works of mercy and charity amongst a very poor people, if they happen to have British passports, are banished. No one hears about it. Less care about it. The writer finds it