

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

refreshing to have a new book about the Holy Places, albeit by a French Protestant, for the very simple reason that any information at all is an advance. There seems to be nothing very original in the book, as it is mostly made up of references to well-known authors, particularly the Dominican Fathers of St Etienne's—but this is to praise the book. In a very small compass the author gives us the best views on the archaeological problems concerned with the Holy Sepulchre, and the ancient tombs around the city of Jerusalem. He might have brought matters up-to-date by saying something about the agreements which have been reached in the last two years between the Franciscan Fathers and the other bodies with rights in the church of the Holy Sepulchre, and a note about the international committee of architects which has been discussing the plans for the restoration of the church might have tempered his castigations on page 83. Altogether a useful and safe summary of the best opinions on some of the archaeological questions dealing with the Holy Places.

CYRIL PLUMMER

THE BOOK CONCERNING PIERS PLOWMAN. Translated into modern English by Donald and Rachel Attwater. (J. M. Dent: Everyman's Library No. 571; 10s. 6d.)

In 1930 Donald Attwater first published his modern English version of the *Vision of Piers Plowman*, that is of the Prologue and the first seven books of the poem, in which we have what seems to have been the poet's original design for his great allegory, the debate about the marriage of the Lady Meed and the pilgrimage of the people, led by Piers, to gain indulgence at the shrine of St Truth. Rachel Attwater has now revised her father's work and has completed it by translating the rest of the poem as it is found in the B-text, where the author, who seems rather to have lost interest in the pilgrimage allegory and to have been seized by an even grander conception, summarily winds up the first part by saying that Truth told Piers that he should gain the indulgence by staying at home and getting on with his work, and then goes on to expound his threefold way of life for Christians, Do-Well, Do-Better and Do-Best.

It was R. W. Chambers, still to be reckoned among the greatest of commentators upon this text, even though, as the poet himself did, he found himself led from his first narrow fields of study into a wider terrain, who said that no one could understand the Middle Ages who did not know Dante and *Piers Plowman*. The contrary is just as true: we cannot begin to understand the poem's greatness until we begin to know something of that teeming life of medieval Europe of which its author wrote, its splendours and miseries, its celestial beauties and its