

visitor seems inevitably to be absorbed into the co-ordinated perfection of performances which are conceived as a whole. As much care is given to the back row of the chorus as to the prima donna's great moment. But in fact there are no prima donnas at Glyndebourne: they become singers instead.

When Mr John Christie began his great experiment in the thirties the gracious setting of his house and the impeccable standards he demanded—it was scarcely necessary to insist on evening dress, even when it meant tiara-laden ladies coming down in the afternoon in electric trains from Victoria—gave a quite special character to an evening at Glyndebourne. Nowadays, the Glyndebourne Trust assumes the financial responsibilities, which for modern opera are far beyond the capacity of private patronage. But the standards remain substantially unaltered, and in a world of grey utility there is surely room for the distinction of opera produced with regard only for what is best and in a setting of extraordinary beauty.

The Mozart bicentenary has been worthily celebrated at Glyndebourne, and the underlying sadness of this music that seems all light and laughter has found perfect expression in the uncertain English summer weather. The sun and rain are matched in Mozart.

A.I.

REVIEWS

THE PHILOSOPHY OF PLATO. By Rupert C. Lodge. (Routledge and Kegan Paul; 28s.)

PLATO, PHILEBUS AND EPINOMIS. Translation and Introduction by A. E. Taylor; Edited by R. Klibansky. (Nelson; 21s.)

Professor Lodge has many qualifications for interpreting Plato, not the least, and one of the most unusual, being that he knows the *Laws* extremely well and values it highly, as his earlier work on *Plato's Theory of Education* showed. But his present work, though it is full of good observations and interesting ideas, cannot be regarded as entirely satisfactory for the purpose for which it is intended, that of initiating the modern reader of the *Dialogues* into Plato's way of thinking. The trouble is that Professor Lodge is a little too anxious to present Plato as a philosopher who, if one was prepared to make some allowances and adjustments for his background, would be perfectly at home in a modern university in the English-speaking world. To do this he adopts without discussion views which are not generally accepted among Platonic scholars: A. E. Taylor's opinion that the *Timaëus* represents Pythagorean teaching and not that of Plato himself, and Natorp's view

(attributed rather oddly to 'authoritative professors') that the ideas are not to be understood as transcendent metaphysical realities but as methodological principles for our thinking; and he makes a sharper distinction than most students of Plato would approve between the content of the Socratic and the non-Socratic dialogues. Of course there *are* important differences; but Lodge seems rather too anxious to separate as widely as possible the highly respectable, conservatively progressive social scientist who wrote the *Laws* from that disruptive, disturbing, and altogether somewhat tiresome person Socrates. And in general, though it is often difficult to say what, if anything, has been left out or what precisely has gone wrong, the impression given of Plato's thought is somehow very different from that given by a reading of the Dialogues, even the later Dialogues. It is rather like Aristotle's account of Pre-Socratic philosophy (or, indeed, of Plato's); one feels that the philosophy is being interpreted by a very different kind of mind and in terms which do not really suit it.

The best way, after all, to find out something about Plato is to read Plato, if not in the original, then in a translation. To anyone proposing to do this the translations of the *Philebus* and *Epinomis* by A. E. Taylor can be thoroughly recommended. They have been edited from his manuscript in the Edinburgh University Library by Professor Klibansky with the co-operation of Professor G. Calogero and Mr A. C. Lloyd. The *Philebus* has a substantial introduction by A. E. Taylor himself, the *Epinomis* a shorter but extremely interesting introduction by A. C. Lloyd. Another volume is to appear containing Taylor's translations, with substantial introductions, of the *Sophistes* and *Politicus*. Taylor, though his views on many subjects did not receive general assent, was one of the very greatest of English Platonic scholars and the publication of so much hitherto unknown work on Plato by him is very welcome.

A. H. ARMSTRONG

PRINCIPLES AND PROBLEMS OF BIBLICAL TRANSLATION. By W. Schwarz.
(Cambridge University Press; 25s.)

This book is furnished with the valuable testimonial of a commendatory foreword from Dr C. H. Dodd. The author's learning is applauded by his eminent sponsor, and he is also acclaimed for his penetration. The praise of the wise is not of course lightly to be set aside; and of the learning here exhibited and the industry which has served it there can be no doubt. But penetration? It was for precisely the want of any such quality that one reader at least found the book a sore trial to his patience.

The author wholly misunderstands the function of authority in the Church with regard to biblical studies and translations, and is con-