

to see (as do the Creationists) is that we only understand more about that aspect of ourselves we have chosen to look at. The 'primitives' knew more about man's spiritual being and Genesis is surely concerned with the origin of that; that God created the world, heaven and earth and all that is, seen and unseen. I refuse to defend the Scientific Creationists but they do raise questions of great importance about science that Kitcher has not

answered. His failure to grasp the significance of the fact that science is not neutral, either in its method or practice, but that it actively supports a view of reality that does not admit to a 'spiritual' dimension to humanity is itself a form of abuse to science. The case against Creationism has been disposed of in this book, but the case against scientism remains uncomfortably open.

MICHAEL SHALLIS

THE MIND OF ST. BERNARD OF CLAIRVAUX by Gillian Evans. Clarendon Press, Oxford. 1983. Pp 236. £16.50.

Dr Evans new study of St. Bernard of Clairvaux fills a gap in the study of intellectual thought. Using the letters and treatises of St. Bernard, she places the development of his ideas within the context of his times, tracing the various paradoxes in this 'chimera of his times', and relating them to external currents of thought. The first section deals with St. Bernard's conception of the monastic life and especially with his ideas about that enigma of the twelfth century, the monks of war. The second section considers various aspects of St. Bernard's communication of ideas, in preaching, teaching, talking and writing. The third looks at his theological disputes, and the fourth at his concept of the church, with special reference to *On Consideration*. There is an appendix on Peter the Venerable, and a select bibliography.

There has been a notable dearth of books on such themes in English, and Dr. Evans book is to be welcomed for the introduction it provides to St. Bernard in relation to his age. It is however curiously difficult to find a definite connecting thread running through the book. The title suggests that the connection ought to be the thought of St. Bernard; but in concentrating on the 'intellectual in Bernard' (preface) Dr. Evans's study becomes uneven. The 'intellectual' is not, in fact, central to the 'mind' of St. Bernard, and can only be considered in subordination to his mysticism and life. It is indeed illuminating to see St. Bernard's ideas and opinions in relation to Anselm of Havelberg, Guibert of Nogent, Hugh

of St. Victor, Rupert of Deutz, as well as William of St. Thierry; but the sensitive and perceptive links that Dr. Evans presents between Bernard and others tends to play against a consideration of the interplay of St. Bernard's own ideas within himself. In some ways, the most sustained theme in the book is the comparison which is made between St. Bernard and St. Anselm of Canterbury. As someone for whom, like Dr. Evans, the sun rises and sets with St. Anselm, such a theme is no bad thing. But from the point of view of understanding St. Bernard it may be criticised. To restrain St. Bernard to the Anselmian frame-work is interesting but does not in the end do justice to St. Bernard, a man of different character and scope. For instance, to set St. Bernard's view on the Atonement within the patterns of *Cur Deus Homo* is interesting, but bypasses the interests which are central to St. Bernard and which lie not in analysis but in poetry and praise. The 'mind of St. Bernard' was complex, subtle, exasperating, familiar, alien, above all of many facets; quite different from the clarity, simplicity and colossal directness of the mind of St. Anselm, which Dr. Evans has so excellently presented in three previous books.

Moreover, in another aspect, the Anselmian approach to St. Bernard does not have quite the effect that perhaps the author intended. In discussing St. Bernard's devotion to the Virgin Mary, Dr. Evans first presents a fine analysis of St. Anselm's three prayers to St. Mary

(pp. 131—134) followed by a presentation of St. Bernard's sermons which concern the Virgin Mary (pp.134—137). Dr. Evans' intention is to show that 'Bernard... evoked his subject with an entirely new force and liveliness in the minds of his listeners' (p. 131); like Dante, she shows us the 'faithful Bernard' 'consumed with love' for the Mother of God. But the effect of these pages is to suggest that the real turning point, the 'new force and liveliness', in Marian devotion came in fact from St. Anselm, not St. Bernard. This seems to me to be a useful and illuminating point; it seems very likely that the three Marian prayers of St. Anselm were the catalyst in devotion to the Virgin and exercised immense influence on later prayers. But this leaves the place of Marian devotion

within St. Bernard's theology and prayer still to be discussed and assessed.

This is a book which illuminates the intellectual world of the twelfth century and allows 'the intellectual in St. Bernard to take its place beside the spiritual and practical in our picture of him' (preface). It is of special value for the comparisons made between St. Anselm and St. Bernard. It provides a useful introduction for the English reader to the intellectual world of St. Bernard and his contemporaries which in itself is a much-needed counter-balance to the many articles from *Cistercian Studies* on the monastic St. Bernard. While in no sense a replacement of Etienne Gilson's *The Mystical Theology of St. Bernard*, Dr. Evans book is a useful companion volume to it.

BENEDICTA WARD S.L.G.

A HOLY TRADITION OF WORKING. Passages from the writings of Eric Gill with an introductory essay by Brian Keble. *Golgoonooza Press, 1983. Pp 140. £8.95.*

There has been a renewal of interest in the work of Eric Gill in the past few years, both as an artist and as a writer on matters artistic, religious and social. Unfortunately, so great is the difference between Gill's views and those of his modern admirers that much of this interest rather fails to grasp the point of what he was saying. Thus, for example, Malcolm Yorke (1981) discusses Gill's work in that kind of "art nonsense" language which was precisely the language that Gill took such pains to attack. Again, reviewers of Yorke's book in the past couple of years have insisted on referring to Gill's struggle to reconcile his religious beliefs with his insatiable interest in human sexuality. But Gill, of course, was struggling to do no such thing, since he found no contradiction between sex and religion. "If naked bodies can arouse a hell-hunger of lust," he wrote, they can and do kindle a hunger for heaven. May God bring us all thither..." These and similar misunderstandings mar a great deal of what has been written about Gill, but Keble's introductory essay in this book is quite innocent of such faults.

Most of the seventeen books from

which the passages in this collection are drawn are virtually impossible to get hold of these days, so anyone hoping to get a good overall view of Gill's thought would have difficulty doing so just by reading the original publications. Keble has arranged the passages under such headings as "What is Man?", "What is Art?", "Of Slavery and Freedom", "Property, Ownership and Holy Poverty", offering a distillation of Gill's views in each area. He admits that this is a somewhat artificial arrangement, but it works rather well. One of the striking things about Gill's writing is the clear, step-by-step logic with which he argues his case. Keble has managed, while drawing successive paragraphs from widely different works, to reflect this logic and clarity in his own arrangement. This is made much easier by the great coherence of Gill's writing, a coherence that arises from the fact that his main premises are theological ones. The whole edifice of Gill's thought is built on a very simple and traditional theological foundation, proceeding from such premises as that Man is made in the image of God; that the service of God is perfect freedom; that