

ual exploitation. Sensuality is a betrayal of feeling which arises when the body is simply objectified by the isolated reason and will. The modern cult of the sensual, so far from being either integrating or liberating, is thus only a form of enslavement of the body to the old dominion of the calculating mind. But if this is so, it is a radical error to think of the true answer to the problem as consisting in any way in the repression of the feelings, or of their bodily basis: for such repression is precisely the source of the original distortion. The achievement of an integral religious awareness is not to be found in an ascesis of 'self-control', if by that is meant the supremacy of mind and will over feeling: on the contrary, what is required is a 'self-healing', which is to say a release and education of the feelings, and an acknowledgement of their rightful place in the wholeness, or holiness of man.

At this point I would have liked to see some connections made, firstly with the sort of tradition represented by, for instance, Newman, with his natural romantic acknowledgement of the place of feeling in the Christian sensibility and of its education in any Christian community; and secondly, with the modern rediscovery of healing as an essentially sacramental activity, and thus as part of what is normally to be expected in a community of faith. But the book does not move on in that direction, at least explicitly. It leads rather to chapters which deal in more general terms with the problems of evil, death and sex. Finally, the implications of the central proposition for a critique of religious experience itself are sketched out in a last

chapter.

My reservations about the book arise from its omissions rather than from its assertions. While finding it easy to accept at the level of generality it chooses to occupy, I want to know more precisely where I am being led before finally making up my mind. We are not given enough concrete examples to illuminate the route mapped out here, and so we are not enabled to decide exactly how far we want to go along with the author. Thus, to put it in one particular way, there is very little here, apart from the scholarly and Christian apparatus and tone, that was not said, in one way or another, by D.H. Lawrence. The question then arises how far the author wants to follow the Lawrentian path, with all its obvious dangers and pitfalls. But since the book makes no reference to the Lawrence case-history, or odyssey, as a whole we are not shown in what ways, if any, the Lawrentian outlook differs from, and ought to be distinguished from, the author's own. There are many other possible examples that might have been chosen to illustrate the practical implications of what may be called—without, I hope, any deprecating overtones—the advocacy of a cult of the feelings. But none of them is adequately examined: and in the absence of such further work in this field, I personally wish to reserve final judgement on the thesis as it stands, while at the same time applauding much of what is said in its defence.

BRIAN WICKER

**FIVE BOOKS ON CONSIDERATION**, by Bernard of Clairvaux. Trans. John D. Anderson and Elizabeth T. Kennan. *Cistercian Publications* (CF 37). 1976. 222 pp. £2.25.

**THE ENIGMA OF FAITH**, by William of St. Thierry. Trans. John D. Anderson. *Cistercian Publications* (CF 9). 1974. 122 pp. £5.00.

St Bernard's *de Consideratione* is not one of his most attractive works, and those looking for an account of his doctrine of meditation will be disappointed. Nevertheless it is a significant document of ecclesiology and church reform, and has enjoyed the approbation of successive generations of churchmen up to our own day.

This new translation is, on the whole,

excellently done; it makes a readable English text, and is usually sensitive and imaginative in its rendering of the latin. It is marred, however, by the occasional serious blunder. A difficult passage in IV 9 has gone astray, though without serious consequences for the section as a whole; more surprisingly and more unfortunately there are at least two occasions on which negatives are omitted, with predictably

dramatic consequences: in II 8 *quidni* is translated “why” instead of “why not”, and in III 81 half a double negative has vanished (“does not apply” should be “does apply”). There is a curious mistake, resulting in strange nonsense, in I 14: “let such businessmen embarrass you” should be “be embarrassed by you” (*erubescant vultum tuum*), and similarly in II 23 *te latere nolim* oddly becomes “I do not wish you to conceal”. There is a peculiar bit of nonsense towards the end of II 20, and in two places where Bernard’s language obviously derives ultimately from Parmenides there is an evident reluctance to translate straightforwardly (I 10 and V 29). And it is very misleading to put “My God is universal” in V 16 for *meus Deus ipse catholice est* (my God is totally himself), and the note does not really help matters. There are one or two other places where the translation is not quite felicitous. These blemishes are surprising and distressing in what is otherwise a first class piece of translating.

The introduction is useful, though brief; the notes, many of them comments on the latin style, are of mixed quality; one, in particular, on Bernard’s use of scriptural echoes (p 199) is frankly fantastic. If we are meant to interpret Bernard seriously in the light of the scriptural context of his echoes, what would we make, for instance, of his delightfully mordant *dies dei eructat lites* (I 4)?

CF 9 is one of the delayed volumes. It is, in effect, a new edition of William of St Thierry’s *Enigma of Faith*, by John Anderson, on the basis of his doctoral dissertation; and it really needs the latin text to complete it. It is a difficult and often technical work, an important monument of twelfth century speculative theology, concerned specially with epistem-

ology and theological use of language; on the whole Anderson has served us very well. The translation is usually excellent, once again one is surprised to meet a number of strange errors, some of which seriously upset the sense: for instance, four times on pages 38-9 the relationship between vision of God and likeness to him has been reversed; on p 56 William preposterously claims to know “what it is that the Father is”, whereas all he really said was “that he [God] is, and that he is Father etc”; the construction is misunderstood on p 74, in the middle of section 42 (the paragraphs are different from those in Davy, and there is unfortunately no concordance provided); on p 88 *quomodo-cumque* is nonsensically translated “in some way or other”, on p 101 the curious statement “the Word is said to have been made in time, because God is with God” is due solely to taking a relative *quod* as meaning “because”. The charming “beautifying grace” of p 68 is, alas, merely a misprint for “beatifying”.

The most exciting feature of this edition, however, is the claim made in the introduction and cogently substantiated in the notes, that, contrary to the prevailing opinion, William cannot be shown unambiguously to display any direct knowledge of the Greek fathers, but does draw on a wider range of Latin fathers than had previously been supposed, and can be shown to depend on previously unnoticed latin sources for ideas generally ascribed to Greek influence. I cannot pronounce a verdict, but it certainly looks as if there is a strong case here to be answered; and if Anderson is right, then our picture of William must become significantly different.

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**THE CHURCH OF IRELAND 1869-1969, (Studies in Irish History X) by R.B. McDowell. Routledge and Kegan Paul. London and Boston. 1975. 157 + xpp. £3.75.**

One thing immediately strikes the reader of this short history of the Church of Ireland during the first century of its existence as a disestablished church by Dr R.B. McDowell and that is the proportions of its parts, a long account of the prelude to disestablishment in 1869, of that traumatic experience itself and of the readjust-

ment necessary afterwards, and what seems a brief account of the next hundred years. Dr McDowell in his introduction justifies this brevity by commenting that it is “the peaceful and uneventful history of a church which has been neither rent asunder by schisms nor distressed by heresies”. He contends that it has been a