

wel: as his use of these sources and his attitude to them. The Chapter ends with an account of how Aquinas's views on divine immutability cohere with his approach to our knowledge of God in general. Here Dodds has things to say about Aquinas on analogy, metaphor, and the ways of causality, negation, and eminence.

Chapters Three and Four are about what we might call 'The Motion of the Motionless God' (which is the title of Chapter Three). The spotlight now falls chiefly on two questions. First, in what sense does Aquinas allow for movement or dynamism in God? Second, how does his view of God *qua* immutable allow him to talk about the relationship between God and creatures? This is the part of the book in which Dodds most directly engages with standard misinterpretations of Aquinas and with objections to his view of God as immutable. Topics touched on at this point include the Trinity, the Incarnation, providence, God's governance of things, the freedom of God, and the love of God (including God's friendship with and compassion for creatures).

The main conclusions to emerge from Dodd's study are these. (1) The view that God is immutable is a constantly recurring one in the teaching of Aquinas. It is central to his concept of God and is repeatedly stated and defended throughout his writings, though his manner of presenting it varies. For him it is a teaching confirmed both by faith and by reason. (2) The general notion of immutability (expressible by means of a variety of terms) carries for Aquinas both a critical and a praiseworthy sense. Immutability (lack of motion, changelessness) can be a good or a bad thing depending on the context. (3) In the case of God, Aquinas allows that there are ways in which he can be thought of as mutable. Motion can be predicated of him. But to speak of God as mutable is not to imply that he undergoes any real change in himself. (4) According to Aquinas, God's immutability is emphatically a mark of his perfection and is a consequence of him being *Ipsium Esse Subsistens* and the source of everything other than himself. The originality of Aquinas's account of divine immutability derives from his doctrine of God as creator. (5) God's immutability, on Aquinas's account, in no way entails that he is static or inert. (6) Common criticisms of Aquinas on immutability fail to take seriously its role as part of an account of God which tries to do justice to his radical transcendence. On the whole, their proponents conceive of God merely as a god, as an additional inhabitant of the universe rather than the Creator *ex nihilo*.

At the end of the book Dodds provides the latin texts of passages from Aquinas studied in Chapter Two. He also provides translations of these. So, as well as being a first-class study of Aquinas, his book can also be used as a source-work. And on both counts it is much to be welcomed.

BRIAN DAVIES O.P.

SAINT HUGH OF LINCOLN BY D.H. Farmer Darton, Longman and Todd, 1965

A short, general study of the life and times of Hugh of Lincoln, one of the greatest and most popular of medieval English bishops, is appropriate at this time as the octocentenary of his appointment as bishop of Lincoln is celebrated. As co-editor of the *Magna Vita* Dr Farmer is well qualified for such a task. The nature of the audience for whom this work is intended, however, is a little unclear. Historians of the period will find little that is new here: the general reader may think there is too much detail. Perhaps it is most useful in that it brings to a wider readership Adam of Eynsham's life of Hugh, on which this study largely depends, which might otherwise be too inaccessible or expensive. Adam's is a work of hagiography, presenting its subject in the most favourable light and though it is a most valuable source for the history of the second half of the twelfth century, its primary function is to edify. Perhaps partly because Dr Farmer's account is so heavily based upon the *Magna Vita* it too appears a work of modern hagiography. This may account for a tendency to be over-critical of the policies of the Angevin kings towards the church, to see

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the relationship between 'Church' and 'State' too much in terms of white and black. Too little attention is drawn to the subtleties of this relationship and it is not sufficiently emphasised that the struggle was not between two monolithic powers but rather a more delicate interplay of forces and personalities.

The biography is well laid-out and the chief episodes of Hugh's life and career carefully established. It is the more regrettable, therefore, that a number of factual errors have crept in. For example, in 1181—2 the Pipe Roll shows that £80 was allotted for food at Witham (and £80 for building works) rather than £20 as stated on p. 19 (an error also found in the introduction to the edition of the *Magna Vita*). The Carthusian house of Hinton (p. 9) was founded in 1227 after moving from Hatherop rather than in 1229, and Beaulieu (p. 99) was founded in 1204, after moving from Faringdon, rather than in 1202. The statement (p. 9) that Rievaulx had 300 lay brethren seems to be a misreading of the comment in the *Speculum Caritatis* that the total population of the abbey was 300 while about 25 years later there were said to be 500 *conversi* there. Again (p. 8) the number of *conversi* in a Carthusian house was limited to 16 by Guigo, though Peter the Venerable may have stated that the number was 18. Elsewhere there are several misleading statements. Thus (p. 27) the number of prebendaries at Lincoln was increased during the episcopate of Robert Bloet to 42, but a number of these were actually endowed by the king or other members of the laity, and the responsibility of the bishop for these foundations must be doubted. Fontevrault (p. 42) was indeed a 'large benedictine nunnery', but hardly a typical one that could be compared with most Benedictine establishments for women. Finally, though any work which does not carry footnotes requires some measure of cross-referencing within the text, there are many needless repetitions. For example, does the reader need to be told three times (pp. 29, 40 and 80) that archbishop Baldwin died at the siege of Acre in 1190? These are stylistic infelicities which detract from the merit of this work.

For all that, this work will, it is hoped, bring the personality, sanctity and interest of this great monk and bishop to a wider public. In spite of some inaccuracies it is a useful introduction to its subject and will remain a readable and accessible commentary on Hugh's life for many years.

BRIAN GOLDING

AUGUSTINE BY Henry Chadwick. Oxford: Oxford University Press, 1986. Past Masters Series, Pp. vi + 122. £2.95 paperback. hardback £8.95

In this compact volume we are offered an intellectual biography of a man whose thought was always a reflection upon his own and other men's experience. Augustine was a theologian and philosopher in an age when those two disciplines were mingled as perhaps they have never been so intimately since. We are allowed to accompany him on a progress he wrote about as he made it; virtually every sentence in the book is Augustinian matter and the extent of the quotations vastly exceeds those actually marked as such. The mosaic of these quotations is full of a characteristically Augustinian life, and always highly readable. The book fulfils admirably its primary purpose of addressing non-specialist readers, but those who have been living with Augustine's thought for some time will find new insights and perspectives here. And although there cannot be room for a full account of the contribution Augustine's writings make to our knowledge of the social history of the day, there are plentiful glimpses of his world.

To be brought face to face with Augustine is to be brought into sympathy with what lies closest to the heart of Western Christianity. This book is an implicit vindication of Western Christian tradition. The author is frank about that in his introductory pages. But it is also to touch the meeting point of the Eastern and Western traditions. Augustine's Platonism is given due space here, with the influence of Cicero, Mani and at last of the words of Christ in forming his mind, and through the book as it shapes his assumptions in