

dangerous principle. Bouyer on "Some Charismatic Movements in the History of the Church" is the least unsatisfactory contribution, but even he tries to cover too much ground in too little space, so that, for instance, the ecclesiological dif-

ficulties in Symeon are skated over very inadequately, and the problems of Messianism and Macarian spirituality are barely touched on.

SIMON TUGWELL O.P.

ANSELM AND TALKING ABOUT GOD by G. R. Evans. *Clarendon Press, Oxford* 1978. pp. xii + 211.

It has long been a philosopher's vice to zoom in on some particular chapter of Anselm and to erect thereon a disembodied superstructure claiming to represent "what Anselm really meant" about the matter in question. Quite often such efforts led into areas which were quite remote from anything Anselm could ever have thought about. This applies particularly in the region of the famous (or notorious) "ontological" argument for the existence of God. However, both they and any others who may be tempted by this sort of unwarranted extrapolation on either the philosophical or theological plane must take account of the present work, which with patience, diligence, and sensitivity, examines what Anselm actually thought of his thought, his own assessments of what he was doing, and his presuppositions concerning the nature and status of his possible audiences. As a result we have, among other things, a literary history covering almost the whole of Anselm's output. Hence whatever one's sphere of interest (historical, philosophical, or theological) the book has something important to say to all who are concerned with his thought, and who are willing to take note of the saint's own observations on what he was about. The consequently close and sympathetic scrutiny of Anselm at work eliminates the threat which might appear to be embodied in the title: the book is definitely not yet another effusion on the purely philosophical aspects of Anselm's contribution to the perennial problem of how to speak of the ineffable, or on the relation between faith and reason. True, these aspects are touched upon, and we get more than mere reporting. Nevertheless, the aim throughout is to look at topics in Anselm's own terms as evinced in his own works and in their

concrete settings. The result is most refreshing, illuminating, and should deflate any claims to deduce what he *ought* to have thought.

In Part I "What can we say about God?" we have the working out of the Anselmian-style thesis that "the study of language will tell us about God, and the study of God will make us aware of the functions and purpose of language" (p. 14) by means of a journey through *Monologion* and *Proslogion*. This journey keeps so close to the actual text that the present-day philosopher of language will be tempted to comment further, and in detail, at almost every point, e.g. on the sense and role of "image" in Anselm's talk. Yet it is a worthwhile journey, reminding us as it does of what must be made intelligible if ever we are to really understand Anselm's God-linked theory of language. Among other things we have here a treatment of that mental word and mental "speaking" which are to figure prominently in later medieval logic. The complementary functions of *Monologion* and *Proslogion* are traced, with interesting speculations as to the effect of the former's theory of language on the "ontological" argument contained in the latter. We also have a linking of all this with the content of the three early dialogues (*De Veritate*, *De Libertate Arbitrii*, *De Casu Diaboli*) and of the *De Incarnatione Verbi*.)

In Part II "The Receptive Mind" the binding thread is that of the change of emphasis in Anselm's style—a change which pervades his *Cur Deus Homo* and its appendix *De Conceptu Virginali*. This change shows forth Anselm's increasing awareness of the needs of his readers. Not only the slow, but also even the misguided and the

deliberately perverse are to be the beneficiaries of the widened range of his sympathetic understanding (p. 124). An elucidation of the manner in which this widening affected Anselm's output forces one to see the details of Anselm's doctrine in a new light, freed from anachronistic preoccupations with construals foreign to the saint's concerns, e.g. those centred on worries about the respective roles of faith and reason in *Cur Deus Homo* (cf. pp. 137-8, for example).

A final section "Forces of Change" deals with the new atmosphere of later writings such as *De Concordia*. This puts an end to the possibility of any further recounting of the intellectual autobiography provided in Anselm's previous treatises, the fruitful exploration of which has been the book's main preoccupation hitherto. The twelfth-century schoolroom is taking over (p. 195).

A work of this scope cannot but invite questions and cavils concerning details of its interpretations and comments. Thus although the tracing of the *unum argumentum* of which Anselm speaks in his preface to *Proslogion* is most usefully suggestive (pp. 44-9) we still have the question: what role remains to be performed by the "ontological" argument once its alleged dependence on prior acceptance of God's existence has been conceded by the thesis of the divine origin and function of language (pp. 48-9)? The *necessity* of God's existence seems to be the answer given herein, in which case *Proslogion 3* becomes the key chapter, with the func-

tion of *Proslogion 2* becoming rather more problematical. On p. 92 the statement that for Anselm God's "will in itself sets the standard for righteousness" attributes to him a voluntarism which, if consistently followed through, could be inconsistent with the point made in *Proslogion 7* (against Peter Damian?) that God cannot make what has been the case not to have been the case. The suggestion, on p. 95, that the philosopher's task is "to provide a consistent and systematic explanation for the phenomena of mind" sounds like some Hegelian backwash from the history of modern philosophy, and can scarcely apply to the early medieval period. Finally, "that correctness which for Anselm is also truth" (p. 59), used in respect of language, should not make one forget that Anselm, on occasion distinguishes the two (*De Veritate* 2 and 13). To prolong such cavils would be tedious and ungrateful since the work's central value on two salient counts cannot but abide. It is firstly a reminder of Anselm's tremendously impressive and polished simplicity of style, the secret of which is explored in some detail. Secondly it is frequently fogged, between that which is truly Anselmian and that which bounds away from an odd Anselmian cue into distant epicycles quite remote from his concerns. In these respects, as in so much else, it is a worthy product of the school of Sir Richard W. Southern, to whom it is dedicated.

DESMOND PAUL HENRY

THE LORD'S PRAYER AND JEWISH LITURGY edited by J. J. Patuchowski and M. Brocke. *Burns & Oates*, London, 1978. £7.00.

Even in the University of Oxford, you cannot fail to notice the growing interest in the Jewish background to Christianity. And of course this is entirely logical, since it is an absurdity to study a religious movement without reference to its historical context. For different reasons, there is another trend in the air, which seeks to replace a supercilious and patronising view of Judaism with one both more open and

historically honest. When writing of this genre appears in German, it will be the more urgent because here there is more lost time to redeem.

This book is the child of both these tendencies, and most of the very varied contributions in it are influenced by one or the other. Bibliographically, it is rather curious. It grew out of a conference in Germany in 1973, the proceedings of