

exist here. On the other hand, the really effective force in revolutionary change is ideas—coherent, positive ideas. For the time we lack these, too. CND failed because the idea was over-simplified. It had an immediate appeal but could not survive the passage of time or rational analysis. The Bomb was taken out of context—the loose ends were all too obvious. Now we have an Aldermaston march which is a mixture of protests, and student demonstrations over everything from refectory meals to a rotten social and political fabric. This too will fail unless a body of ideas, cohering together and with a real promise of sustained viability, can be painstakingly evolved and then, by hard

and unremitting work, made to convince the nation. Dr Parkin shows that CND fulfilled several purposes but was limited in following and in the scope of its ideas. It formed a very inadequate base from which to convert society. It was in itself a sign of health and we were the better for it. But more, much more, hard and constructive thinking is needed if the sort of dynamic ideas which really change the world are ever to be produced by protest in our time. Dr Parkin's book told me a lot about CND and aroused my interest in the important middle-class radical minority. I hope it heralds further and broader studies of this group.

GEOFFREY PONTON

**CANTERBURY UNDER THE ANGEVIN KINGS**, by William Urry. *Athlone Press*, £5 5s.

Dr Urry looks after the archives of the city and cathedral of Canterbury, quite a responsibility when one thinks of it. How well he does this every scholar who has used these archives knows. Now he has written a book which is nobody's bed-side reading, nor was it intended to be. Dr Urry has drawn up, to my knowledge, by far the most elaborate and searching account of a medieval town that so far exists. He has

been able to do this by exploiting the rich store of rentals and similar archive material under his care. Nobody, except for Dr Urry himself, could adequately review this remarkable book. I shall only say that it seems to me that when digested it is going to make a very important mark on medieval studies.

ERIC JOHN

**THE KNIGHTS OF ST JOHN IN JERUSALEM AND CYPRUS, c. 1050-1310**, by Jonathan Riley-Smith. *Macmillan and Co. Ltd*, London, 1967. 553 pp. 90s.

Shortly before the first Crusade a hospice dedicated to St John appears to have been established in Jerusalem to care for pilgrims. With the arrival of the Latin Crusaders from 1099, the foundation received property both in the Holy Land and in Europe, and in 1113 Pope Paschal II recognized the Order on account of its dedication to the service of the poor and of pilgrims. Under the first two Masters, the blessed Gerard and Raymond du Puy who provided a Rule, the Order grew rapidly. At the same time and by obscure stages it assumed military functions not only for the protection of pilgrim routes but also generally in the defence and consolidation of the Crusading Kingdom. After the battle of Hattin in 1187 the Hospitallers and the Templars were able, by virtue of their resources in Europe, to assume the political and military leadership of the Kingdom, yet being permanently embroiled in the disputes of the Kingdom, the Order may be said to have added to, rather than to have lessened, the anarchy. In 1291 with the fall of the Kingdom the Order left Syria to become centred in Cyprus.

Dr Riley-Smith in an interesting and clear-minded study has freshly and fully explored the highways and by-ways of the Order's history in the East until its removal to Rhodes in 1310 and, in so doing, he has contributed to the understanding of a host of episodes in the knotty history of the Crusading Kingdom. He has also taken great pains to establish what were the possessions of the Order in the East. The basis of his study remains the massive Cartulary of the Order published at the turn of this century by J. Delaville le Roulx. This he has handled with minute care, although one wonders how much supplementary material could now be added to this printed collection, as has happened recently for the Order's Priory of Navarre and as has also happened in a similar way for the Order of the Temple in the Midi. Dr Riley-Smith is not directly concerned with the history of the Order in Europe and he is therefore reticent on certain issues such as recruitment, revenues and the political and military attitudes which the Brethren exported from the West.

Dr Riley-Smith could profitably have raised a question as to the place which the care of the