

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

sick occupied in the minds of the originators of the Order. He leaves the reader with the impression that the care of the sick was from the start as recognized an aim as was the service of pilgrims and of the poor. This may have been the case, but the earliest evidence concerning the care of the sick and the distinction, such as it may originally have been, between running a hospice and running a hospital, deserve greater elucidation. The Order eventually advanced the notion of the lordship of the poor, but the earliest documents do not exactly bear out Dr Riley-Smith's claim that this idea was explicitly acknowledged under Gerard and with papal support. An early feature of the organization of the Order was its centralization under a Master. Dr Riley-Smith approaches near to claiming for the Order the honour of anticipating the Cistercian achievement in this respect, even though the Cluniacs were already an old model. Dr Riley-Smith

handles well the criticisms which the Order incurred from time to time, notably at the third Lateran Council in 1179 which decreed, for example, that gifts of churches and tithes made to the Order in 'modern times' by lay persons were invalidated. Pope Alexander III later blunted the force of these criticisms, but it is surely arguable that when he defined these 'modern times' as being the ten preceding years, his action did not *seriously* weaken the policy of the bishops. Just imagine how one would feel today if the Inland Revenue were to go back *as much as* ten years in reclaiming its dues after successfully establishing a case for terminating an existing practice. Yet a few observations of this kind fade into insignificance in comparison with the fairness and soundness of innumerable assessments made by the author in the course of an attractive, welcome and very full book.

DAVID LUSCOMBE

**THE NAZI PERSECUTION OF THE CHURCHES**, by J. S. Conway. *Weidenfeld & Nicolson*, London, 1968. 474 pp. 65s.

The story of the Nazi persecution of the Christian churches has now been told so many times—though not very frequently in the English language, as Professor Conway points out—that prospective readers of this book may like to know what fresh emphasis it contains. The fresh emphasis springs from a realization, which is growing amongst historians of the Third Reich in general, that the Nazi hierarchy was by no means so united in its policies as its public declarations would lead us to imagine. Such dissensions within governments often prove fascinating to the historian for the clash of principle and need to compromise which they reveal; in the case of the Nazis their differences about policy in the East or in France, or about the use of the air force, have not, however, proved specially fascinating; because none of the hierarchy had anything that might be called principles and so had no idea of compromise—in-fighting was the only method they understood.

Professor Conway's study, therefore, suffers from this fact: it is rather dull, not only because he writes in the flat manner induced by the Ph.D., but also because the people he describes, Kerrl, Müller, Bormann and company, are so primitive in their thinking. But he does show how Kerrl's career in the Church Ministry was a dramatic demonstration of the empiricism, indecision and lack of understanding which formed the basis of the Nazis' official

Church policy in the first years of the Thousand-Year Reich. He also brings to light one or two lesser figures, such as Dr Wilhelm Stuckart, and provides *Biographical Notes* about them which are often very interesting for what they reveal of their careers since 1945. Stuckart, for instance, was an ambitious young *Staatssekretär* who tried to ingratiate himself with Hitler by drawing up a plan for settling the Church question; through devious paths he became a Lieutenant-General in 1944, was tried at Nuremberg in 1946, was elected in 1951 as vice-chairman of the Provincial League of Dispossessed Persons Party, in Hildersheim, and died in a car accident in 1953. Stuckart must be typical of many of the Nazi officials just below the first rank.

However, the Nazis are, like sin, ultimately boring; and just as sin is only worth studying in the light of the virtue it tries to destroy, it is their opponents' attempts to preserve virtue which gives significance to the Nazis. Its handling of the Christians is the crucial test of Professor Conway's book and here, it must be said, he is disappointing. Certainly his work is thorough and painstaking and he has worked very conscientiously through the literature, but the reader never feels drawn into the drama and dilemma of the Christians which provoked the literature.

Perhaps there have already been too many books about the Christians and the Nazis of