

civilisation. There is no hint that the tenets of the Albigenses were in any way sinister, that they were destructive not only of Christianity in any form but of civil society itself. And there is, of course, no historical justification for the old charge that St Dominic took part in the crusade (except by purely spiritual activity) or that he fanned the persecution by acting as Inquisitor. If Dr Trueta was suspicious of the impartiality of Catholic historians, he could have found the truth about St Dominic in a Protestant historian such as Grützmacher; yet for St Dominic's life he goes to no authority later than Drane in 1856. As if this were not enough to lay bare his incompetence as an historian, Dr Trueta thus sums up his case: 'From the national point of view of the Provençal people, the intervention of St Dominic and his Order was decisive; he gave to Rome, Paris and Toledo, the centres of the Italian, French and Spanish States . . . the means of coercion against the intermediate Catalano-Provençal nation' (pp. 16-17). Medieval Rome, the centre of an Italian State—and nothing else! (Incidentally, Dr Trueta does not attempt to square his animosity against the Dominicans with the liberal outlook he concedes to St Raymond of Pennafort and St Vincent Ferrer: presumably their enlightenment owed everything to their 'race' and nothing to the Order to which they belonged.)

Similar errors, either through mis-statement or partial presentation of the facts, abound in the book. Reasons of space preclude the mention of any more. It must suffice to state that the causes of Catalonia's 'decline' are not—or at least only very partially—those that Dr Trueta gives; that Catalonia's contribution to the development of European political institutions is not so momentous as he implies; and that the impression of Spain and Spanish civilisation that he would give the uninstructed reader is grossly one-sided. But though the book is a striking illustration of the grave dangers inherent in a narrowly nationalist point of view, it would be unfair to imply that it contains nothing of value. Interspersed in the historical survey there are short interesting accounts of individual Catalans, Valencians and Majorcans—St Olaguer, St Raymond of Pennafort, Bl. Raymond Lull, Arnau de Vilanov, Eiximenis, St Vincent Ferrer, Sabonde, Vives, Servetus and several lesser figures. Even though here he is not always quite trustworthy it is to be regretted that Dr Trueta did not confine himself to this aspect of his subject.

A. A. PARKER

SCOTLAND BEFORE THE SCOTS. By V. Gordon Childe. (Methuen; 12s. 6d.)

As an authority on the prehistory of Scotland Professor Gordon Childe needs no introduction. This book, the substance of the Rhind Lectures delivered to the Society of Antiquaries of Scotland in 1946, is rich in archæological data. The six chapters representing the lectures are supplemented by eleven appendices, which include a list of beaker-burials discovered since 1934, and notes on the typology

of chambered cairns and on chronology. There are sixteen pages of photographs in addition to numerous drawings and maps. Professor Childe sets out to show something of the development of tribal society in Scotland in pre-Roman times. His emphasis is rightly on what happened within that society; he is more interested in the reconstruction of the internal social and economic life of prehistoric communities than in tracing again the invasions with which every school-boy is now familiar. One need not be a Marxist to appreciate this approach, which seems to have been suggested to him by Russian work in prehistory. These lectures are an attempt to follow 'his Russian colleagues whose mastery both of archæology and Marxism has been his inspiration'; which obviously adds greatly to the interest of the book. I think that on the data which it supplies readers can judge how far conclusions are justified by evidence, and see where a priori principles lead to questionable assumptions. The reader will need to be painstaking. The author is a somewhat nervous Marxist (see p. 24), and makes such heavy going that few, probably, will 'find the drama discharged lively and convincing'. It might have been more lively—it is often convincing—and would have been more nearly complete, had he been bolder in using the work of his bourgeois forerunners.

ANTHONY ROSS, O.P.

JUVENILE DRAMA. By George Speaight. (Macdonald; 15s.)

We discover in this book the ideal author, that is one who looks at his subject from his work-table, from his bench, with the tools of his trade about him and speaking with the authority of one who can use them. He has himself, with a few tools, a little wood, millboard, and paste, made his theatre, cut out the figures, set up the stage, projected the 2-inch actors and entertained both adults and juveniles a hundred times to their delight. With this knowledge he is qualified to speak with authority, to set out upon a quest for evidence of the work of his predecessors who have written plays, drawn, printed and coloured the characters and sold them to his great-grandparents, for he knows what to look for. He holds an Aladdin's Lamp, the reward of efficient craftsmen and obtained in practice and obedience. In addition he is gifted with the historical sense, the discerning eye and the careful memory, so that altogether he has given us a standard work, excitingly and generously illustrated with old prints—a most valuable and needed addition to the rather small library of books about Juvenile Drama.

His faults are the fruits of his virtues. Having obtained, analysed, and placed his facts, he has felt under obligation to record the details of his authorities in the text; there are too many lists of names, both of plays and people, which would be much better pigeonholed among the Appendices, as they mean little or nothing to the general reader and are valuable only to the student. Also, as his subject is so rich in material, his sketch of the adult stage need be of the slightest, especially as there are some very big and easily available authorities