

The publication of the second volume of this history will be awaited with much interest. The recent instruction issued by the Holy Office to local ordinaries on the Ecumenical movement has emphasised that in our approaches to non-Catholics we must beware of adopting a falsely *eirenic* attitude by exaggerating the short-comings of Catholics at the Reformation period (real and terrible though they were) in such a way as to gloss over the errors of the Reformers and distract attention from the crucial point, which was their falling away from the Catholic Faith. *The Reformation in England* will be a valuable corrective of any such tendency.

HENRY ST. JOHN, O.P.

A HISTORY OF THE CRUSADES. Vol. I: The First Crusade. By Steven Runciman. (Cambridge University Press; 25s.)

JESUITS GO EAST. A Record of Missionary Activity in the East, 1541-1786. By Felix Alfred Plattner. (Clonmore and Reynolds; 16s.)

It is encouraging to find leading historians nowadays launching upon general histories instead of confining themselves to specialised research. Mr Runciman has already given us an excellent specialised study in his *Emperor Romanus Lecapenus*, as well as a general survey of Byzantine civilisation, but here he has taken as his theme, in three not too large volumes, the whole history of the Crusades. The documentation of the Crusading period is, of course, fairly limited as to original sources, but the background to it is enormously complicated. It ranges geographically from the Great Wall of China to Moslem Spain, and includes the interrelations of Abbasid and Fatimid Caliphs, Seldjuks and Byzantines, Copts, Armenians and Orthodox in the East: while in the West there are the conflicting aims of Normans, Provençals and Lorrainers, Venetians, Pisans and the Holy See. Over all this material Mr Runciman moves easily, contriving a most readable narrative and appreciation of the triumphant and disastrous First Crusade.

He gives the fullest explanation possible of how the Crusade came to be preached, and of the success of Urban II in doing so, but it remains mysterious that it should have come about at all. Western civilisation had been at its lowest ebb about the year 1000, and yet, by the end of the century, the backward and menaced community had struck a great blow in a direction opposite to all the dominant trends of history. It had penetrated the East, with its vastly superior civilisation and the huge pressure of its races moving ever westwards. The triumph of the Crusade was that it began that expansion of Western power that led to the effectual European domination of the globe.

The tragedy of the Crusade, Mr Runciman indicates, here agreeing with all modern Crusading historians, is in the blow which it struck at the power of Byzantium in the Middle East. He also has some valuable

comments on the folly of some of the Crusaders in their treatment of the Eastern Churches against all the directives of the Holy See, whose representative on the Crusade, Adhemar of Le Puy, receives very sympathetic treatment in this volume. But the gradual destruction of Byzantine power by the Crusaders, so disgracefully consummated in the Fourth Crusade, finally opened up the way for the Ottoman Turks to draw an iron curtain across the Middle East. The existence of this barrier provides the subject for *Jesuits go East*, which details the routes the Society had to take to send its missionaries to the vast fields of India and China. The obvious way was to go by ship round the Cape of Good Hope, but the Portuguese, who had a monopoly of the traffic, lost so many ships in the passage, and the conditions of travel were so bad, that a huge proportion of the missionaries never lived to reach their destined flocks at all. So with unbelievable heroism the sons of St Ignatius tried to find overland routes, through the Ottoman dominions or northwards by Russia, and it is interesting to find them meeting exactly the same difficulties in Russia that they would find today. None the less, they penetrated to Thibet, Turkestan and the Great Wall, and though the emphasis of this book is mainly on their geographical achievements, nothing can conceal the burning love of souls which drove on these Crusaders of the noblest mould. It is a pity that the translators of this work have not converted kilometres into miles for English readers, arrived at a consistent spelling of place names, or provided an index.

PAUL FOSTER, O.P.

NATURAL LAW. By A. P. d'Entrèves. (Hutchinson's University Library; 7s. 6d.)

One of the many virtues of this book is that it enables those who have studied the subject exclusively out of St Thomas or scholastic text-books to talk to their contemporaries about it. For the study of Natural Law fell on evil days in the nineteenth century and is still suspected, if not scorned, by the modern lawyer. In his last chapter Professor d'Entrèves shows how modern legal theory has no rational basis without the philosophy of Natural Law, and he might very well have ended with *Naturam expelles furca, tamen usque recurret*.

But where Dr d'Entrèves will be most useful to the average student is in his setting of Natural Law in the concrete circumstances of its development. In three brilliant chapters he compares and contrasts Natural Law as it appears in the Roman-Byzantine collection, in the *Corpus Juris Canonici* and St Thomas, and in post-reformation times. Is there a univocal historical development? No, but there is a substratum which receives a different expression in succeeding ages: e.g. 'the notion of natural law came to be as it were embodied in the Roman