

This family-orientated approach to life is further developed by the idea of 'a community of destiny' founded firmly on 'the community of the family' and rising 'to the summit of the national community' (p. 176). All of this is supposed to support some kind of 'community order' (*l'ordre communautaire*). This 'order' has 'a pyramid' or 'hierarchy' which is precisely the idea proposed by Pope Paul in his presentation of responsible parenthood in relation to 'the objective moral order' (*Humanae Vitae*, par. 10).

Furthermore, it is important to note that the inadequate Vatican English translation (i.e. the translation which has appeared in *The Times*, *The Tablet* and the first Catholic Truth Society pamphlet) translates the Latin phrase *ut quilibet matrimonii usus ad vitam humanam procreandam per se destinatus permaneat* as 'each and every marriage act must remain open to the transmission of life' (par. 11). Leaving aside the rather perplexing biological problem of how a woman is still 'open' to the transmission of life after her menopause, it should be noted that the Latin would be better translated as 'each and every marriage act must, in itself, stay destined towards the procreation of human life'. Thus the influence of Père Lebrez's approach can be seen in Pope Paul's judgment that a married couple should accept the manner in which the sexual act is 'destined' to some kind of natural rhythm.

Further light is thrown on the arguments of *Humanae Vitae* by Father Lebrez's stress upon the manner in which the modern world has tried to create 'an infinitely plastic man'—a man who by his efforts to adapt himself to the modern economy has 'deformed his body, compromised his health, and repressed his desire for a large family and a stable marriage' (p. 180-181). This is precisely the case which Pope Paul develops at length in paragraph 17 of *Humanae Vitae* in his vision of how artificial birth control will provide an easy access to infidelity, and thereby destroy 'the integrity of the human organism and its functions'.

The reasoning behind Father Lebrez's

(and Pope Paul's) reflections is further exposed by Father Lebrez's contention that those 'who do not respect human nature will not respect the whole of nature. . . . Men who no longer respect nature lose all moderation, and by their reactions such men appear senseless before all rules (in regard to human nature and nature). . . . The fundamental unit of time for human beings living in a modern economy is the period of a generation, the twenty or thirty years in which one finds a career, starts a marriage and cares for one's children until the moment when they, in their turn, pick up again the cycle of human life on their own account' (*reprandre le cycle pour leur propre compte*, p. 181).

The ambiguity inherent in such an approach is illustrated by Father Lebrez's contention that 'the modern economy does not respect the fundamental biological rhythms' (p. 176). It is impossible in the face of an edited text to suggest the full meaning of such a vague phrase; but it may well be that this kind of idea (drawn from the tradition of Comte and Durkheim and developed by industrial psychologists) is the crux of Pope Paul's fear that any form of artificial birth control will inevitably lead to sterilization and abortion, precisely because 'the fundamental biological rhythms' in man have been disturbed by modern medicine; and man has thereby lost control of his life.

It should be noted that experience with family planning in India and Japan (where several million sterilizations and abortions have occurred in recent years) *might* ultimately support the Pope. Despite the incomplete approach of *Humanae Vitae* there is a real case here in the sense that artificial means of regulating birth pose difficult questions about the morality of abortion and government-decreed sterilization.

The debate on the merits of *Humanae Vitae* has already rightly begun; for the Holy Spirit works also in the lives of married couples, as husband and wife seek together to follow the will of God.

ROBERT AND SYLVIA KAHN

MIDDLE CLASS RADICALISM. *The Social Bases of the British Campaign for Nuclear Disarmament*, by Frank Parkin. *Manchester University Press, 1968.* 207 pp. 35s.

The climate of protest has already changed so much since the peak of the CND movement in the late fifties and early sixties that it is almost possible to look at the campaign with a detachment more suited to a distant historical event. But the menace of the Bomb is still as intransigent a problem as ever, and we continue

to live with chemical and biological warfare, vast expensive and useless defence systems, and a criminal disregard for the sometimes irreversible consequences of actions taken on the grounds of military necessity (see Sir Bernard Lovell on the Pollution of Space, *Listener*, 27/6/68). But it is no longer likely that

a successor movement to CND will arise. CND typified the protest reduced to one simplified, emotive and easily comprehensible issue—Ban the Bomb. There was no thorough and consistent programme of reform on which to campaign, nor were the consequences of success seriously thought through. CND's appeal lay in its expression of deeply felt moral outrage reduced to a marching slogan. That is no longer the way we protest in 1968, nor, it must be said, is this minority of middle-class radicals in the vanguard of protest any more. This year's revived Aldermaston march itself showed the change. It was a polymorphous protest, a conglomeration of dissidents no longer bound together by one straightforward issue. Now the articulate young hold the initiative in a revolt which calls into question basic (and some not so basic) assumptions of our society. It is a comprehensive and challenging condemnation. People often fail clearly to understand what it is the students protest about. It is difficult for some to grasp that they call into question all basic social assumptions, but at least it is possible to see that they share with CND a failure as yet to think through their protest to the consequences and conclusions.

So, from rejecting the specific evil our protestors now reject everything hitherto considered socially respectable. But the same question needs to be asked of all of them: Why and to what end? Dr Parkin goes some way to answering this in *Middle Class Radicalism* so far as CND is concerned. The title of the book is too general and it is the subtitle—The Social Bases of the British Campaign for Nuclear Disarmament—which makes the limits of his investigation clear. He shows that the movement was one of a middle-class minority of radicals; the industrial working classes would not touch it with a barge pole, in spite of being earnestly wooed by the Trotskyites. It proved an outlet for the sense of alienation felt by these people, out of sympathy with their neighbours in a social and political sense, and yet retaining their essential articulate middle-class outlook on life. The movement was also used in sordid political manoeuvres during the anti-Gaitskell campaign within a section of the Labour Party, while others like the Communists and the Christians (though not, apparently, the Catholics) were anxiously trying to climb on to the bandwagon. But CND was primarily a protest of the alienated section of the middle class and one suspects was for many participants an end in itself apart from any possible

result. It was one of those campaigns energetically conducted by those not seriously considering whether they or anyone else would be called upon to implement it. It is interesting, if grimly amusing, to speculate on the consequences of a successful CND. Perhaps it would have had little real effect in the world after all; certainly it is unlikely that such an act of 'moral leadership' would have been either admired or followed as was naively and complacently forecast by some intellectuals. It seems that the CND members got what they wanted: an opportunity to express their own sense of values in the face of those they rejected. Having done so, and exhausted their energies, they relapsed into a continuing but academic argument.

Dr Parkin devotes a chapter to youth involvement in CND, and its appeal to youth was always very evident. But there are striking contrasts between our present student protesters and CND. Dr Parkin shows that CND was a movement to which idealistic youth were drawn by the influence of radical parents and friends, by membership of religious or political organizations, or as part of their general youthful sense of revolt. They cannot be said to have initiated the movement. Rather, the evidence in this book is that typical CND members were from the educated middle class and belonged to welfare or creative professions. Today, on the other hand, the protest movement is specifically the activity of articulate youth and has the characteristics of youthfulness—a brave, reckless enthusiasm and confusion of idealistic motives.

What is to be the result of these campaigns? CND achieved little except a vigorous and thoroughly worthwhile public debate. Student protest seems likely to have only a marginal effect in improving the social structure of universities and even less success in the attempt to transform our society as a whole. Here, then, is a cruel dilemma. In Britain the discontent which looms so large on television and in the newspapers as yet shows no sign of engaging the sympathy let alone the active participation of the masses. To attempt to change society through the established constitutional means is, the protesters say, to become corrupted and inevitably to fail. To win effective mass following in a protest movement seems beyond the bounds of possibility. We can hardly be surprised that some men's minds turn in desperation to revolutionary action. But it is naive to suppose that a revolutionary situation exists, or will soon

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