

elaborate and unconscious play-acting. The third is the almost complete extent to which the whole movement towards religious life, after facing bitter episcopal and other opposition, has now been received into official recognition and indeed favour.

Mr Anson's work has involved an immense amount of patient research, and apart from its interest from other points of view, his book is a valuable contribution to the history of the Church of England, and consequently to the understanding of it. In many cases, especially in those of the larger and better known institutions such as Cowley, Mirfield, Kelham and Wantage, he has been able to write with a fullness which gives us a real insight into their solid worth and their impact upon Anglican life. He himself has a personal and first-hand knowledge of Caldey in its Anglican days and the circumstance of its entry into Catholic unity, together with that of the Benedictine nuns of Malling and Milford Haven, now at Talacre. His account of the subsequent development of the Caldey remnant, who remained in the Church of England, and the emergence of the Nashdom Community is of special interest.

Mr Anson is consistently objective and factual, and wounding sarcasm is happily absent from his pages. He is to be congratulated on producing a book written by a Catholic, bearing the *imprimatur* of a Catholic bishop, published by a famous Anglican House and dedicated to the Anglican Community of the Resurrection of Mirfield. This is indeed an eirenic gesture, and a sign that the chief aim he has had in writing is to make known to Catholics and others the existence of spiritual realities that we should recognize and welcome in spite of the deep dogmatic differences that separate us.

HENRY ST JOHN, O.P.

THE MONGOL MISSION: NARRATIVES AND LETTERS OF THE FRANCISCAN MISSIONARIES IN MONGOLIA AND CHINA IN THE THIRTEENTH AND FOURTEENTH CENTURIES. Translated by a Nun of Stanbrook Abbey, and edited with an Introduction by Christopher Dawson. (Sheed and Ward; 18s.)

THE LIFE OF ST LOUIS, BY JOHN OF JOINVILLE. Translated by René Hague, from the French text edited by Natalis de Wailly. (Sheed and Ward; 18s.)

Mr Christopher Dawson's 'Makers of Christendom' series, of which the first two volumes, on the Western Fathers and on the Anglo-Saxon Missionaries in Germany, were reviewed in this journal last March, goes on from strength to magnificent strength. The third and fourth volumes, published this summer, are a triumphant illustration of the

theme which Mr Dawson has made it his life's work to expound—the impact of Christianity, as both religion and culture, on the civilizations with which it came into contact in the Middle Ages.

In the century covered by these two books, 'the thirteenth, the greatest of centuries', the field is at last almost the whole of the known world. Soon after its beginning, Genghis Khan is capturing Peking in the year of Magna Carta. Just after its ending, mariners are being blown across the Atlantic to a 'New World' that was not even to be given that name for almost another century. And in the middle of this same century, focussed in Europe on the Universities and on the Crusades, a Pope is writing to the Catholic Bishop in (what neither of them called) North America.

The narratives—that of Louis IX's Crusade in 1248, and those of the Missions sent to the Great Khan of Tartary in 1245 by Pope Innocent IV and in 1252 by St Louis himself—are adventure books for all ages. By dint of superb translation from the originals, they manage to give us, even at the humble level of mere human interest, Froissart and Mungo Park and Peter Fleming rolled into one. At the deeper level, of ambassadorial pilgrimage (and it is on this that they have their place in the series of 'Makers of Christendom'), they are altogether central to the purpose of the series. They are bound to have therefore a strong appeal alike to the Christian, the historian and the reading public at large.

John of Joinville's account of the Crusade of 1248, while it has all the blood and thunder of armoured battles against the Saracen, and all the fascinating intimacy of first-hand descriptions of how the knights lived, and what they wore, and how they talked to the King, and how they paid and were paid, never lets one forget (and from the very climate of the story far more than from what it says) that for the King and the author the Crusade was a holy pilgrimage. Similarly the record of the Franciscan John of Plano Carpini, and the Franciscan William of Rubruck who followed him, while they read like the latest Everest books introducing us to the Sherpas, are missionary journeys in every line, with risks and hardships offered up (and even enjoyed) for the glory of God.

Quotation is irresistible. Here is St Louis, about to be ransomed after his capture:

'My Lord Philip of Nemours then told the King that in the count they had cheated the Saracens of one balance of ten thousand pounds. The King was extremely angry and said that he wished the ten thousand pounds to be returned to them, since he had promised to pay two hundred thousand before he left the river. I then trod on my Lord Philip's foot and told the King not to believe him, for he was mistaken, the Saracens being the most skilful reckoners in the

world. My Lord Philip said that I was right and that he had only been joking. The King said that such a joke was untimely. "I order you", he said to my Lord Philip, "on the faith you owe me, being my own man, to see that they are made up in full".

Here is Joinville on the beleaguered camp:

'During the whole of Lent we ate no fish except eels. . . . The Turks, in order to starve us out, took some of their galleys from above our camp—which was a surprise to many—dragged them over land, and placed them a good league below the camp, in the river which was our communication with Damietta. These galleys caused a famine. . . . We knew nothing of this blockade until a small vessel belonging to the Count of Flanders, which eluded them with the help of the current, brought us the news. . . . Prices in the camp rose so much as a result of this that by Easter an ox cost eighty pounds, a sheep thirty, an egg twelve deniers, and a measure of wine ten pounds.'

Or this, during the journey out of the Franciscans:

'On Easter Sunday we said office and made some kind of a meal, and then, together with the two Tartars who had been assigned to us by Corenza, we left with many tears, for we knew not whether we were going to death or to life. We were so weak we could hardly ride. During the whole of that Lent our food had been nothing but millet with water and salt, and it was the same on other fast days, and we had nothing to drink except snow melted in a kettle.'

The highlight of the whole series so far, with the possible exception of St Willibald's journey to the Holy Land in the second volume (last year), is William of Rubruck's account of his final interview with Mangu Khan in person, before returning to France. It radiates all the oriental majesty and self-sufficiency that Lord Macartney was to find still robust in China at the time of the French Revolution. Rarely, too, can the Holy See have been addressed in quite the egalitarian way that the Khan adopted in replying to Innocent IV's first mission: 'If you wish to have peace with us, your Pope and all kings and potentates, in no way delay to come to me to make terms of peace and then you shall hear our answer and our will. . . . You men of the West believe that you alone are Christians and despise others. But how can you know to whom God deigns to confer his grace? We worshipping God have destroyed the whole earth from the East to the West in the power of God.'

St Louis got a better deal: 'You will go to that French King, to whom this man will take you, and you will present him with these things on my behalf. If he wishes to be at peace with us, we will seize the territory from the Saracens as far as his kingdom, and we concede to him the rest of the world westwards. . . .'

This dream, of a Christian-Mongol alliance to destroy the power of Islam, crops up again and again in both books. The mutual embassies from Pope and King to the Khans entertained it; Louis IX is receiving Tartar envoys on the same theme while on his Crusade; and a King of Armenia had made himself intermediary. Mr Dawson's introductory chapter carries the history of this dream to the point at which, towards the end of the century, Edward I of England is the only Western leader in whom the dynamism survives to go on hoping for it. And even he is distracted away by the 'domestic' feuds that were then weakening Christendom, to its own disedification and the glee of its enemies.

A. C. F. BEALES

THE COUNTRY YEAR. By Jorian Jenks (S.P.C.K.; 3s. 6d.)

Mr Jorian Jenks, well known to readers of *The Tablet* and to all interested in country things as Editor of *Mother Earth* and *Rural Economy*, has written the letterpress of this little book beautifully illustrated with photographs of the English rural scene. Coming from an Anglican, it must make many Catholics envious. For though we share with the Church of England the sad fate that most of our people have been urbanized for so many generations that they have lost all touch with natural things, yet the English Church has still a strong background of simple rural life for millions of its members, while we have scarcely any.

Plough Sunday through Lent to Mothering Sunday and Lady Day, Easter, May Day, Rogation Sunday, when God's blessing is asked for crops, St John's Eve (when the calves that had been put to graze down the young wheat must be turned out on the leys, as the leases granted by the old Abbeys dictated) through High Summer to Harvest Thanksgiving, and Michaelmas, when contracts terminate, to the Christmas festivals that mark a time of ease and rejoicing for farmer and helpers, 'the Real and the Ideal are inextricably blended in a natural catholicism of faith'.

The author has no silly nostalgia for a rural Merry England that has been destroyed and will probably never be restored. Mr Jorian Jenks, without drawing a top-line salary in high places, is one of our soundest agronomists: that is to say he knows the countryman and he knows economics. The solutions he offers to remedy the divorce of men and women from elemental things are hinted at in this booklet and may be found *in extenso* in his other writings, notably in *Feeding the Fifty Million*, report of the Rural Reconstruction Committee, under his editorship (Hollis and Carter). To check the drift from country to town, and even to reverse it, he has suggested better rural housing and amenities, encouragement to smallholders, a new system of taxation