

out the details of the sad years after his release. The reader is left with the impression of his courage and determination and of a truly loyal attachment to his supporters.

In one respect there was a certain resemblance to Roger Tichborne, for both men shared an immense capacity for idleness. The contrast, so well set out by Mr Woodruff, of the energy of the Claimant's actions in Australia as opposed to the lethargy at the time of the second trial is very striking. There is a sharp contrast between his quite successful efforts to cover the period of service in the Carabineers and his complete neglect of Roger Tichborne's period at Stonyhurst. The small help that he gave to his counsel, Dr Kenealy, is very well brought out.

This book has a great value as an account of the life of the English gentry in the middle period of Victoria's reign. It also reveals very perfectly the great prejudice against the wealthy Catholics among wide sections of the English population. It gives an exciting story in admirable detail. It is invaluable as a description of the life of English Catholics nearly a hundred years ago.

DAVID MATHEW

LIFE IN MEDIEVAL FRANCE. By Joan Evans. (Phaidon Press; 32s. 6d.)

The price of this book is probably not intended to remind us that it is just over thirty-two years since the first edition appeared, but that reflection must lead any reviewer to admire the author's wide learning and good judgment that have survived so well in a changed world. During the generation that has passed since 1925 a great deal of thought and research has been devoted to the central period of the middle ages, particularly in the fields of philosophy, political thought, and ecclesiastical institutions in general. When Dr Evans was a student at St Hugh's the thirteenth century and French civilization were the centre of the picture. Since then interest has shifted backwards to the twelfth and eleventh centuries and forwards to the fourteenth, and the undifferentiated *Latinitas* of John of Salisbury and the disillusioned Europe of William of Ockham have received more attention; the France of St Louis has been in eclipse. For that very reason Miss Evans's book has a freshness for us, and when we read its pages and turn to its plates we realize anew something of our debt to medieval France. This book is discursive rather than technically historical, and even the author herself would probably have written something different today, if all had to be done again, but it is not easy to find her seriously inadequate in

information or at fault in judgment, and anyone who wishes for a picture rather than for an analysis of French medieval society could scarcely do better than read these pages.

The one major change in the book is the omission of the chapter on Art. This disappears because Miss Evans has since devoted more than one book to the subject. The reader will not, however, be much the worse for the omission, for the ornament (perhaps even the *raison d'être*) of this edition is its ninety-seven illustrations, six of them in colour. These, as might be expected from such a partnership of author and publisher, are excellently chosen and reproduced. Among the colour plates the Jean Fouquet of Charles VII and the tapestry of the Sheep-shearer are particularly effective; among the photogravures there is a pleasant mixture of the well-known and the less familiar: the present writer found particular pleasure in the façade of St Jean de Vignes at Soissons, Abbot Suger's chalice, the views of the house of Jacques Coeur at Bourges and the Showing of Helms from the *Livre des Tournois du Roi René*. The plates, indeed, would alone suffice to justify the price of the book.

While the wider judgments and statements are, as has been said, reliable, there is a fairly large contingent of small inaccuracies and mistakes that might well have been eliminated from the second edition. Thus, to take a run of pages where slips are particularly frequent: on page 63 St Bernard's opposition to the liturgical celebration of the Immaculate Conception is cited as an example of his 'saving common sense'; on page 64 the prosperity of Burgundy is attributed to 'the traffic on the Brenner route to Italy' and the statement is made that the Cistercian lay-brothers did not take monastic vows and that the Carthusians only met in common 'at the morning mass'. On page 65 we are told that on ordinary week-days there were for the orders of canons 'five offices or "canonical hours": mattins, lauds, mass, vespers and compline', whereas 'on Sundays there were nine; and others were added for greater feasts'. On page 66 the Benedictine vow of *stabilitas* is taken to signify perpetual residence in the monastery, whereas in origin and canonically it implied only life-long membership of a single community; on page 67 we are told that in the thirteenth century 'the majority of men were filled with a profound conviction of the emptiness of sacerdotal Christianity'; on page 69 the first recognition of the Franciscan way of life by the Pope is dated to 1217 (for 1210); on page 69 St Dominic is said to have been a Premonstratensian, and to have been persuaded by St Francis himself to adopt 'communal renunciation of property', while the Dominican rule is stated to have been 'that of Dominic's own order of Prémontré'.

DAVID KNOWLES