

The nationalist cause is more active today than it has been for centuries and its claims are likely to become more insistent as the years go on, until, indeed, we might have cause to echo the famous *Libell of English Policye* written in 1436:

Beware of Walys, Criste Jhesu mutt us kepe
That it make not oure childes childe to wepe . . .
Loke wel aboute, for God wote we have nede.

The decline of the Empire and so, with it, the decline in the force of the term *British* as opposed to English, Scottish and Welsh, has tended to an up-surg-ing of national consciousness. If we get away from the unifying force of war we leave time and create an atmosphere for the growth of other affairs. If the international is the basis of peace, the national might well be the outcome of it.

Welsh and Scottish Nationalism is the first volume in a projected series of 'Studies of Nationalism in the British Commonwealth'. As a pioneer work on the subject of nationalism within this island it is indispensable. This does not mean that it is a faultless work. Sir Reginald was obviously hampered, especially in regard to Wales, by having to rely on translations or on hearsay, and some of the chapters concerning early Welsh affairs leave much to be desired. If the book were to be re-issued it would be well for the publishers to submit it to some expert native historian of Wales and Scotland who would make those revisions which doubtless Sir Reginald would have made had he lived to see the work through the press. Even as it stands it will be a revelation to the average reader who is ignorant of the full history of this island—as distinct from the history of England. The author writes with a clean impartiality and all the skill of the distinguished historian which he was.

DAVID BALLARD-THOMAS

THE LIFE OF ST LOUIS. By John of Joinville. Translated by René Hague from the text edited by Natalis de Wailly. (Sheed and Ward; 18s.)

This new translation of Joinville forms a welcome addition to the series entitled *The Makers of Christendom*, for it gives us an outstanding example of the ideal of Christian chivalry in the person of St Louis and at the same time a detailed, almost day-by-day account of what it was like to embark on a Crusade.

It might seem at first unnecessary to add yet another to the many translations of Joinville already available, but a comparison of René Hague's version with those of F. T. Marzials, who set out to use 'turns of speech, and a vocabulary, that are either archaic, or suggest archaism', and of Dr Joan Evans, who adopted the same technique

with rather more success, vindicates the usefulness of this new translation into good idiomatic English of the present day. Now the non-specialist can read Joinville with enjoyment. On the other hand the student is well served by having, as well as an eminently readable version, one that may be compared paragraph by paragraph with the original (Wailly's numbering has been retained), providing with a good introduction and excellent notes (there are none to speak of in Marzials and those of Dr Evans are much less extensive). For full measure we are also given in the Appendix Joinville's *Credo*, his letter to Louis X, an epitaph composed by him, the letter of John Sarrasin from Damietta, and finally St Louis' letter to his people, written at Acre in 1250, appealing for more knights.

In this version those flat and rather wooden figures, who in so many medieval illuminations endure impassively unspeakable tortures, are suddenly galvanized into life, and pain, dirt, and disease appear as real in the thirteenth century as in the twentieth: 'The epidemic in the camp began to grow worse; our men had so much dead flesh on their gums that the barbers had to remove it to enable them to chew food and to swallow'. Yet through this sordid reality (with its lighter moments) appears constantly the genuine idealism that animated the crusading knight not only St Louis himself but a Lord of Brancion or a Joinville.

A. ZAINA

ST DOMINIC'S SUCCESSOR. By Marguerite Aron. (Blackfriars Publications; 13s. 6d.)

When this study of Blessed Jordan of Saxony first appeared in France twenty-five years ago it was recommended to any hesitating reader by the late Père Mandonnet, O.P., as a means of gaining 'the knowledge, through a well-informed and agreeably written book, of a beautiful page of history from the most beautiful century of Christian Europe'. The French title—*Un Animateur de la Jeunesse au XIII Siècle*—is a more attractive description of Blessed Jordan than the English one. Inevitably there is a loss in translation and the present version is at times somewhat heavy. There are certain blemishes: the retention of French spelling as in 'The Rule of St Augustin', 'The Decretals of Gratien'; 'Great Britain' for thirteenth-century England.

The frontispiece is the familiar portrait of Blessed Jordan from Fra Angelico's 'Crucifixion' at San Marco. This is a happy choice, for it supplements the unavoidable *lacuna* in the text concerning Blessed Jordan's appearance. Mlle Aron discusses the problem of his age at great length, since the documentary evidence is slight, and comes to the conclusion that he was in mature age, about forty, when he