

as it expresses externally what is intended to be done by the rite which contains it. The *form* in the Anglican Ordinal is declared inherently defective and incapable of conferring Catholic orders because of the meaning implicit in the words which express its purpose. The sense of these words is determined by the whole heretical context of the new Ordinal; the changes made in the old rites, from which in part it derived, being evidence of a change of intention concerning what was to be done. Ministers called bishops and priests were indeed to be made by it, but not bishops and priests in the sense in which the Catholic Church understands those words.

The ambiguity of this single sentence of Fr Culkin's would be resolved if it were emended by substituting for the words 'if the Bishop using that form intended to ordain according to the mind of the Church', the words of *Apostolicae Curae* itself, 'if it were contained in a Catholic rite approved by the Church', and its sense thereby determined.

HENRY ST JOHN, O.P.

A HISTORY OF THE CRUSADES; Volume III: The Kingdom of Acre and the Later Crusades. By Steven Runciman. (Cambridge University Press; 35s.)

With this third volume Mr Steven Runciman has brought his masterly story of the Crusades to an end. In his concluding pages he permits himself a departure from his normal objectivity and indulges in some general considerations on the whole of the epoch he has pursued. 'The Holy War itself', he says, 'was nothing more than a long act of intolerance in the name of God, which is the sin against the Holy Ghost.' It is a pity that so intelligent an historian should fall into this old logical trap and, in Dr Johnson's words, become 'a bigot for laxity'.

Apart from this, there is little to be said against Mr Runciman's conclusions and nothing whatever against his presentation of the facts. Indeed, this will surely remain for long the standard and classic of Crusading histories. He rightly emphasizes the military stupidity of the Crusaders which led them into defeat from precisely the same causes, from the first Crusade to the last, over a period of centuries. He seems, on the other hand, to underrate the Latin Kingdom of Acre as an early manifestation of the ability of East and West to live harmoniously together and the whole Crusading movement as an astonishing revelation of the innate dynamism of the West. It is interesting to contrast the impotence of the Latin world in the year 1000 with the shocking aggressiveness of the Fourth Crusade in 1204.

As in his two earlier volumes, Mr Runciman has laid his detail in the centre of a broad canvas which stretches from the Great Wall of China

to the Scottish Borders. The Mongol hordes and the feudal levies of Edward I are seen concentrating upon the littoral of Syria, Palestine and Egypt. For the first time Dominicans enter upon the scene and it is refreshing, though tantalizing, to learn of the intelligent attitude of a man like William of Tripoli to the possibility of evangelizing the Mongols, perhaps one of the great lost opportunities of the Church. In this the Dominican was supported by the great mind of Roger Bacon.

Mr Runciman has interesting studies of the leading figures of the last Crusading period—Richard Coeur de Lion, the Emperor Frederick II and Louis IX, Saint and King of France. He admires the military ability of Richard, a rare quality among those who strove to preserve or extend the Kingdom of Outremer, which the thirteenth century found confined to a strip along the coast. He appreciates the diplomatic approach and oriental sympathies of Frederick, but rightly deprecates his cynical agnosticism which was no more to the taste of pious Moslems than it was to that of the Popes. He speaks highly of the lofty character of Louis, which did not prevent him, however, from making egregious military blunders in Egypt. Finally, Byzantium having been fatally weakened by the inexcusable brutality of the Latins, and the possible Mongol alliance having been allowed to lapse, the Ottoman Turks sweep the last remnants of the Crusading States away. It is sad to think that there are no more Crusades for Mr Runciman to chronicle in his lucid, alert and expert manner; still sadder to think back on this intolerant, but not ignoble, enterprise which, for a time, restored the Holy Places to Christendom.

PAUL FOSTER, O.P.

BEING AND BECOMING. By D. J. B. Hawkins. (Sheed and Ward; 10s. 6d.)

Dr Hawkins here presents us with a metaphysical essay in the Aristotelian tradition. He discusses all the themes of the thomist textbook of metaphysics, but in a critical spirit and with an eye to those without the fold. The names of Hume, Kant and Russell leap to the eye from almost every page; if the names of modern thomist thinkers are not mentioned Dr Hawkins is certainly not unaware of them. His book is written in a natural, sinewy English and contains sincere thinking.

Dr Hawkins is not unafraid to break the crust of ancient terminology in an effort to release the truth. He writes of the metaphysical tension between being and quiddity rather than of the distinction between existence and essence, and has much to say on this matter which is most stimulating. His exposition of the unsatisfactoriness of the avicennian notion of existence and essence should do good to many junior thomists who are often unwittingly more avicennians than thomists.