

attempt, at a specific point in time, to grapple with the difficulties of belief in God, and it provides a valuable picture of the kind of theological ideas which were current in some Jewish circles at more or less the same time as that at which many New Testament writings were composed.' (p. 304); on chapters 15-16: 'The fact that he (the author) should have made this addition is an indication that, nearly two centuries after it was originally composed and in rather different circumstances, II Esdras 3-14 was still thought to have a relevant message to convey.' (p. 305); and on chapters 1-2: 'The author takes up the question of the relationship of the church to Judaism. His answer that Israel has been completely rejected, and that the church has taken her place, is no

longer satisfying, but the question he raises is one of fundamental importance to practising Christians and Jews.' (p. 305). On what grounds these brief assessments are made is not clear from the commentary. Are ideas worth summarising but not worth discussing?

The commentaries are useful in matters of detail. Each takes the form established for the series, including a brief introduction, a note on further reading and an appendix of names and subjects. In addition, the commentary on Genesis 12-50 contains two line maps. The publication of these two volumes completes the series on the Old Testament and on the Apocrypha. The New Testament series was completed in 1967.

MARGARET PAMMENT

VOICES FROM THE GODS by David Christie-Murray. *RKP*. pp. 280 £6.95

Any conceivable kind of glossolalia is grist for Mr Christie-Murray's mill, with the result that his book makes fascinating reading, but leaves us, as the author probably intends, intellectually unsatisfied. There are just too many different kinds of phenomenon involved. There is the kind of pseudo-language used by witch doctors, there is the alleged language of departed souls in spiritism, there are the tongues of men and of angels in Pentecostalism, there are the odd manifestations reported by doctors and psychiatrists, there are the alleged 'recordings' of praeternatural voices. It is certainly useful to remind those who regard speaking in tongues as a sure sign of the presence of the Holy Spirit that there is an awful lot of speaking in tongues going on in circumstances not, on the face of it, plausible occasions for such a supposed visitation from on high. But if we are to gain anything in understanding a far more thorough investigation of all the different phenomena in their own settings is called for, with far more readiness to

make distinctions. For instance, Christie-Murray discusses psychological and religious arguments for and against the use of tongues in Pentecostalism, but he never attempts to isolate tongues: the alleged effects in every case could be due to something else associated with tongues in Pentecostalism. It would be very valuable to know, for instance, whether the close association found by Kildahl between psychological dependence and glossolalia is found among glossolalists outside neo-Pentecostal prayer groups.

The theological debate about Christian glossolalia is sympathetically discussed, but with very little reference to the abundance of available literature.

The author finds no solid evidence of genuine miraculous xenolalia, though he acknowledges that it is impossible to rule it out in the present state of research. Nor, it seems, has reincarnation yet been proved.

SIMON TUGWELL O. P.

WHAT WERE THE CRUSADES? by Jonathan Riley-Smith. *Macmillan*, London. 1977. £4.95.

THE ALBIGENSIAN CRUSADE by Jonathan Sumption. *Faber*, London, 1978 £7.95.

The worst fault of Mr Riley-Smith's modest but expensive 80 pages is his title. What he has set out to do is to tidy up

some of the background questions books on the larger themes of the crusading movement tend to take for granted. He

traces the canonical treatment of the crusades; the official ideology; the workings of the bureaucracy they called into use—very inadequate on paper but surprisingly efficient in practice—and attempts some comments on the kind of people the crusaders were. He notes what is obvious but usually understressed; the inability of the papacy to effectively control a crusade once it had got under way. There are distortions of perspective due to the approach adopted here. Mr Riley-Smith notes the difficulty Innocent III had in levying taxes for the fourth crusade and implies this illustrates a general reluctance of churchmen to pay up. He notes that by 1201 the levy had been gathered neither in France nor England. But he does not note that the English clergy had been soaked twice in the last decade, once for the third crusade and once for the ransom of Richard I, captured on his return from the Holy Land. He also fails to note that by 1201 it was obvious that the crusade would remove all King John's natural allies in his struggle with Philip Augustus. I do not believe the loss of Normandy would have occurred when it did without the crusade.

Mr Sumption's book is rather more substantial. It is a lucid and solid account of the rise and destruction of heresy in southern France. All the major questions are posed and most of them are answered satisfactorily enough. Mr Sumption places, I am sure rightly, much less emphasis on the importation of Manicheism from 'the

FRANCIS OF ASSISI: A LIFE FOR ALL SEASONS by Lord Longford. *Weidenfeld & Nicolson, £5.95.*

This is a book for Longford addicts only. The first half is a life of St Francis in which Francis somehow becomes just another worthy divine (not unlike Lord Longford himself perhaps). Thus some action or other of Francis might be "laudable no doubt" or, if it is not, "we hurry on to nobler events." Quite so. But this is in fact to look at St Francis not as what he was but in a manner distorted by some modern view of what is considered to be decent behaviour. To hurry on is one way of coping with middle class distaste for how Francis behaved for example to his father.

East' than is usual. Albigensian doctrines seem to me to look very like the common coin of radical spirituality to be found in dozens of monasteries, as well as the Rome of Leo IX and Gregory VII, taken just a little bit further. He effectively denies that heresy was associated with the rising towns but argues, again convincingly, that it was the product of a depressed and declining gentry. It seems to follow that the heresy presented no real threat to the Church and, left alone or to the peaceful preaching of a Dominic, would have been eventually countered. The role of the papacy, with its vacillating policy embodied in the plethora of legates with conflicting instructions sent out from Rome, is politely but brutally illustrated. Mr Sumption is very level-headed on the inquisition, and fair, if not at all sympathetic—who could be?—to Simon de Montfort. Interestingly, he credits the chief papal legate with grasping that the heresy was a product of the political set-up in Languedoc, which would have to be changed if orthodoxy were to prevail. If he did think this, and I believe Mr Sumption has proved his point, he was right. The triumph of orthodoxy and the French monarchy went hand in hand. A little light is shed on Dominican origins and the important changes in the style of preaching associated with St Dominic. This is a good and much-needed book.

ERIC JOHN

The inadequacy of this approach becomes apparent when Francis' espousal of lady poverty is considered. This was after all the principle around which his life was organised. Lord Longford does not place this attempt at absolute poverty in any historical context. Without such a background Francis' actions become meaningless.

Certainly, general remarks of a rather timeless sort can be made about identifying with the poor and Francis' literal view of the imitation of Christ. But without any reference to features characterising the breaking up of feudalism, such as the