Younger’s *English Ship Driven before a Gale*, evocatively conjures up the storm-tossed nature of England’s seventeenth-century social, political and religious experience.

Scott’s conclusions are extremely pertinent not only to English society (he correctly points out that England still lives in Restoration times) (p. 496), but to any society that is modelled on the Westminster system of government. This is so because England’s Troubles saw the emergence of a radical variant of English Protestantism, namely Puritanism, which emphasised dissent, liberty and in some instances citizenship, and facilitated a process that challenged and ultimately transformed the structure of the British bicameral system of government. Such a background, accordingly, is useful in understanding issues such as republicanism and citizenship in the Australia and New Zealand, as well as the current British Government’s policy of devolution and reform of the House of Lords (ironically the chosen proposal is reminiscent of Cromwell’s Nominated Assembly). Thus, not only is Scott’s work an important meta-narrative of England during the seventeenth century, it also raises issues crucial to an understanding of the fragmentation of present day social compacts in the English-speaking world.

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Readers will recognise that the text of this volume appeared previously as *The Oxford Illustrated History of the Crusades*. The only change is that the extensive colour illustrations of the earlier work have been replaced by a selection of reduced black and white plates. This makes the work both affordable and accessible to a wider range of readers. Some might argue that this at some cost, however, for a quick glance at the ‘Further Reading’ list indicates it has not been updated since the earlier work which appeared in 1995. This is disappointing in light of several significant studies which have appeared in the interim, namely Micheal Angold’s work on the Byzantine background to the early crusades, Donald Queller’s study on the Fourth Crusade and Christopher Tyerman’s book which includes chapters on women. In addition, no reference has been made to the extensive range of materials available on reliable medieval websites.

The collection, as Riley-Smith notes in his introductory chapter, seeks to provide a survey of the history and historiography of the crusades from the late
eleventh century to the present. This is significant as it brings together the ‘traditional’
historiography, in which crusade is defined narrowly to include only martial expeditions
against Muslims in the Holy Land, and ‘pluralist’ scholarship, which defines crusade
more widely in terms of papal authorisation, privilege and organisational form.
Accordingly, the scope of crusade expands its geographical scope well beyond the Holy
Land and its chronology well beyond the Middle Ages.

The collection falls broadly into two categories: those studies dealing with
crusading from its origins in the late eleventh century to its decline in the early
fourteenth century, and those dealing with the crusades beyond this time. Contributing
to this first part, Marcus Bull corrects the popular misunderstanding that the crusades
were a contest between faiths fuelled by religious fanaticism. He instead points to
cultural and social factors in the west which led to crusading interest. Simon Lloyd
provides a comprehensive survey of the evolution of crusading from a local, church-led
enterprise to a pan-Western European, institutionalised and political agenda. Riley-
Smith also traces this agenda in his chapter on ‘The State of Mind of the Crusaders to
the East, 1095-1500’; he notes a change in legitimising discourse within Christian
theology from the notion of a penitential war to that of a secular institution.

In the same vein, Jonathon Phillips dismisses the long-standing view that the
Frankish settlements in the eastern Mediterranean were ‘colonies’, with the emotive
association that the word carries, preferring the term ‘religious colonies’. Jaroslav Folda
(crusader art) and Denys Pringle (architecture) deal with the unique cultural footprint
left by the inhabitants of these crusader states in the East, while Michael Routledge
examines a different kind of cultural manifestation, namely crusader songs. Alan Forey
traces the development of the military orders, the mainstay of the crusading armies, up
to 1312, noting the many non-military functions of these groups. Robert Irvin
concludes the study of the early crusades with his analysis of the contemporaneous
political and religious divisions within the Muslim world and the role of the *jihad*.

The later crusades provide the material for the second half of this collection.
Following the fall of Acre in 1291, the crusader movement faced a ‘crisis’, according to
Norman Housley. His chapter, a study of the crusades from 1274 to 1700,
demonstrates that the crusader movement survived this crisis by means of the
institution of innovative ‘frontier crusades’ in the fourteenth century against pagans in
the Baltic region, Greeks in Romania and Cathar and Hussite heretics. In addition,
Anthony Luttrell charts the continued activity of the military orders after the fall from
grace of the Templars. In a similar vein to Phillips, Peter Edbury contests the
traditional label of ‘colonies’ to describe the presence of western society in the East in
this period. In this late medieval period too the military orders continued to be active
in Spain, Russia and Livonia, Rhodes, Cyprus and Bulgaria. Yet the final two chapters
by Elizabeth Siberry and Riley-Smith respectively take the idea of crusading even
further in chronological, intellectual and geographic terms. They trace crusader imagery even into the nineteenth and twentieth centuries; Siberry notes the ‘misuse’ of the term crusade by western European powers in the Crimean War. In addition, Riley-Smith notes that medieval notions of crusade as Christian-justified positive violence were utilised in the 1960s Christian Liberation movements in South America.

Despite its lack of revision and updating, this volume is characterised not only by impeccable scholarship, but lucidity and conciseness. Accordingly, the edition is an essential tool for both teachers and students of the crusades.

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The trickle of tourists who visited Spain in the 1830s, Raymond Carr states, professed to have discovered a country that had escaped the materialism of bourgeois Europe, and preserved the human value of traditional society that the advanced industrialised countries had lost. In more recent times, tourists have also turned to Spain to experience its perceived difference. During the 1960s, Spain’s own tourist promotions advanced the slogan ‘Spain’s different’ to entice visitors with the lure of the exotic. Not only has this exotic, different Spain shaped the imagination of northern European countries, locked in their long grey winters and dreaming of the Costa del Sol, it has also shaped the understanding of Spanish history. This book challenges these simplistic notions. Spain’s difference no longer provides an adequate starting point for understanding the urbanised, industrialised and democratic society of today.

Raymond Carr’s earlier works, Modern Spain, 1875-1980, Spain 1808-1939, and Spain 1808-1975, are the standard histories of Spain in English. This compendium adds a new and very necessary title to this rather slim historiography. Each chapter, by specialist contributors, offers reinterpretations based on new scholarship of the key phases of Spain’s historical development over the two thousand years from Roman occupation to the present day. Its historical chronology presents the longue durée of Spain’s history in which diversity and not difference is the unifying characteristic across the ages. Each contributor attempts to dismantle the common understanding of Spain’s difference, of those distinctive factors, namely the Moors, the Roman Catholic Church, its overseas empire, which made it a special case, a country with two cultures,