

knowledge of almost every phase of the martyr's life has been enriched by a great deal of scholarly research. But it is the chapters on the plague that will rivet the reader's attention.

It is not often that a mere reviewer can add anything of moment to a specialist work such as this, but perhaps the following information might find a place in a future edition. The *Liber Ruber*, the register of the English College at Rome, usually gives the dates when each student received holy orders, but for Henry Morse it is exasperatingly reticent. It merely says that 'in the course of years he was made a priest', and Fr Caraman is not more informative. Some details can however be extracted from the Ordination books preserved in the archives of the Vicariato di Roma. Under his alias of Henry Claxton he received the first tonsure on 8 June 1619 and the four minor orders next morning from Cesare Fidele, titular bishop of Salona and vicegerent of Rome, in his private chapel. He was made subdeacon on 19 July 1620 by Raphael Inviziah, titular bishop of Zante, in the sacristy of St John Lateran, and deacon on the 25th of the same month by Cesare Fidele in his own chapel. As a deacon he set out for England, passing through Douai on 15 September 1620, and apparently did not return to Rome till 1624. There seems to be no record of his ordination to the priesthood, but it was before 26 May 1624 (West. Cath. Archives, IX, no. 139). GODFREY ANSTRUTHER, O.P.

STUDIES IN REBELLION. By E. Lampert. (Routledge and Kegan Paul; 30s.)

Blessed are they that hunger and thirst after justice. Can this apply to the three Russian revolutionaries of this book and many others like them?

This book deals with the history of Russian revolutionary thought in the second quarter of the nineteenth century: religious, philosophical, social and aesthetic ideas, and the deep sympathy of the intelligentsia with the sufferings of their fellow-men.

Most thinking men, the intelligentsia of nineteenth-century Russia, were deeply moved by compassion to mankind, by a guilty feeling of injustice done to the oppressed serfs, especially during the reign of Nicholas I. Those whose origin was from among the nobility and gentry were guiltily conscious that their class had oppressed the people for centuries and that revolution was a moral necessity. The search for truth was their predominant passion. Wholesale destruction was inescapable but there is little or nothing to suggest how they hoped or intended to rebuild. Many of them thought that this question was as yet unimportant. Bakunin was admittedly an anarchist: but Utopia, Erewhon, Nowhere—is where the cause of humanity leads its devotees. The frequent change of belief of some of them is entirely sincere and their single-mindedness and self-sacrifice has no limits.

These revolutionary thinkers never ceased to be Christian in heart.

though most of them would have told you otherwise. The situation was that they were on their way out of Orthodox institutional religion because the priests favoured the powerful rather than the poor, and like many others they looked to philosophy, German in particular, for a surrogate of the peace that surpasseth all understanding.

This absorbing book makes these sincere, unhappy and often misguided men appealing and understandable and throws perhaps some light on the ideology current behind the Iron Curtain. Blinsky said it well when he protested that he would not want happiness, even as a gift, without the peace of mind that universal justice would bring. Blessed are they that hunger. . . .

S. GRUNBERG

THE CATHEDRALS OF SPAIN. By John Harvey. (Batsford; 35s.)

It would be easy to write a long and very critical review of this book. The historical introduction bristles with generalizations at which most historians would quiver. Many would wish to query the underlying assumption implied in the words 'Spain' and 'Spanish' and 'Spaniard'. The existence of a Spanish unit in the twentieth century is at any rate defensible. But the origins of both architecture and art in the Peninsula are only intelligible when studied in three distinct and contrasted zones. The kingdom of Castille and León with north and central Portugal was essentially a part of the Atlantic unit. In so many ways it was an extension of Aquitaine and partly in consequence had so many links with England. The other influences that came to it were from inner Europe; from Burgundy and the Rhineland. Aragon and Catalonia were part of a Mediterranean unit and had cultural contacts that stretched past the Italian free cities to Byzantium. The Moorish south was part of a single zone, finally welded together by the Almohades which stretched far into Africa beyond Marrakesh.

But even though one may doubt many of Mr Harvey's generalizations on Spanish characteristics, even though one may regret that he listed the meditations of Marcus Aurelius among Spanish achievements or stated that the Romans never completely conquered Spain, even if as an archaeologist one is sceptical as to the use of the horse-shoe arch among the Visigoths, still in his *Cathedrals of Spain* he has achieved a masterpiece.

It is the only book in English that can be compared with the great work of G. E. Street. In 263 pages Mr Harvey describes every cathedral in Spain in lucid accurate detail and records every known fact as to their architects. His illustrations consist of 149 photographs and drawings, and though the drawings tend to be too small in scale the photographs are of the highest standard. Anyone who cares either for Spain or for architecture has good reason to be grateful.

GERVASE MATHEW, O.P.