

impact on Spanish America of the three revolutions—the American, the French, and the Negro (in Haiti). Part IV covers the precursors of Spanish-American independence, in particular Miranda. Here the balance of history is restored by removing the romantic views about liberty and democracy with which these men have usually been coloured: most of them are shown to have been struggling to assert only their own aristocratic privileges, all of them are justifiably described as ‘unbelievably green and innocent’ (p. 374), their efforts ultimately failing because they sought to remedy the shortcomings of the system by destroying instead of reforming it. The craze for destruction, with a naïve (in some cases perhaps even disingenuous) belief that ‘virtue’ would automatically triumph if traditional fetters were removed, is indeed the characteristic of this period, as much in Spain as in Spanish America. Sr Madariaga has made a valuable contribution to the study of the pre-liberal period of human history. The life of Bolívar, to which all this has been leading up, must be eagerly awaited.

A small but perhaps not unimportant point may be raised in conclusion. The association with the Jesuits (through Mariana and Suárez) of the doctrine countenancing tyrannicide is adduced as one of the reasons for eighteenth-century hostility to the Society. It is implied (pp. 268-69) that this doctrine was put forward in the name of the ‘universal monarchy of the Pope’, whereas both Mariana and Suárez sanction tyrannicide (under certain conditions) as a logical corollary from the basic principle of the sovereignty of the people. To have brought this out would have clarified the contrast between the Spanish Hapsburg tradition, which helped to build up the Empire, and the ‘enlightened despotism’ of the Bourbon Charles III, which helped to destroy it.

A. A. PARKER

RICHARD OF CORNWALL. By N. Denholm-Young. (Blackwell; 15s.)

Mr Denholm-Young's study of Richard of Cornwall provides a welcome addition to our knowledge of the reign of Henry III, a reign which Sir Maurice Powicke has recently so admirably interpreted. Richard of Cornwall, the king's brother and himself the King of the Romans, held a key position in the complex politics and diplomacy of the period; yet he is a curiously elusive figure, and the average reader of history is under a very real debt of gratitude to Mr Denholm-Young for the light which his book throws on the character and achievement of the man. Richard, it is clear, was a born negotiator and a more than competent financier. His birth placed him in exactly the right position for the exercise of his talents. Essentially a grandee on the pattern supposed to be peculiar to the eighteenth century but in fact by no means ill at ease in the thirteenth, his birth and abilities made him all but indispensable at a time when political and fiscal competence was for the moment not easy to discover.

Mr Denholm-Young's book is an austere and specialist narrative which very properly owes nothing to the artifices of the popular biographer. It is not easy reading but when the reader has forced his way to the conclusion he has the certainty, as distinct from the feeling, that he really has got to grips with his subject.

Two criticisms must be made, neither of which touches the main contents of the book. Appendix Five, on the Holy Blood of Hailes needs to be rewritten. As it stands, an unwary reader might be pardoned for supposing that the author equates the cult of this relic with the worship paid to the Blessed Sacrament, and that St. Thomas's office for the feast of Corpus Christi was in some way connected with the relic at Hailes. Such a relic, granting its authenticity, could not theologically be accorded the worship due to the Blessed Sacrament (vide St. Thomas. *Summa Theologica*, III. 54. 2 ad 3). The commonly received account is, if I remember rightly, that the relic was one of many which were brought to Germany after the sack of Constantinople in 1204, and that it is probably to be identified with the relic of the Holy Blood which had long been preserved in Santa Sophia. A suitably magnificent gift for a princely magnate, it was acquired by Richard and Edmund for their great foundations at Hailes and Ashridge.

Mr Denholm-Young should also allow his readers the support of adequate genealogical tables. It is impossible for anyone, unless he is a specialist, to carry in his head all the ramifications of kinship on which a proper appreciation of the situation so frequently depends. The reader should be allowed a full table of the Marshalls and Bigods, and another of the descendants of John and Isabella. He might even be similarly indulged over the less intricate relations of the houses of Provence and Savoy.

The book, it should be added, is pleasantly printed. There is an admirable map, and the illustrations are first-rate. The lovely photograph of Corfe Castle provides the frontispiece and Richard's fine coat of arms which faces page 10 is very suitably repeated on the dust cover.

T. CHARLES EDWARDS.

THE ANGLICAN TRADITION IN THE LIFE OF ENGLAND. By A. P. T. Williams, Bishop of Durham. (S.C.M.; 6s.)

Despite its small compass this book gives an excellent summary of the internal history of the Church of England. It is smoothly written, easy to follow and, despite its conciseness, full of useful information. It hardly succeeds in fulfilling the promise of its title, for the cultural influence of Anglicanism has been very great in a country poor in cultural forms and to trace this influence would be an immense task, and though of absorbing interest, one which a busy diocesan bishop could hardly undertake. Dr Williams is frank about some of the difficulties inherent in the structure of the Church of England, but his remarks on the Report of the Doctrinal Com-