

THE ELIZABTHANS. By Allardyce Nicoll. (Cambridge Univ. Press: 25s.)

More than one hundred and forty authentic pictures, which include portraits, maps, engravings, and photographs of furniture, implements of war and household appliances, supported by about twice as many passages from Elizabethan writers of every sort, have gone to the making of this fine book. Every aspect of Elizabethan life is brought vividly before the mind and the eye, while the brief introductions to each section and the scholarly notes are all that they should be. This is a delightful and refreshing approach to everyday life in Shakespeare's England, and without being above the heads of even the younger readers will interest the scholar as well. Only in the section on the Church does the introductory matter fall below a very high standard. Here the impression produced is false and even fatuous. In 1559 the Catholic bishops 'vacated' their sees—a colourless word that hides the truth that they were deprived, and for the most part kept in durance till death, either in the common prisons or in the more humiliating custody of their supplanters. Mary Tudor had 'steeped her hands in protestant blood', but Elizabeth was 'determined on another policy'. Because no martyrs were made in the early years of her reign we are supposed to infer that there was no persecution. Apparently only papists and puritans forced men 'to bow to their particular creeds'. 'Jesuit priests made it part of their faith to seek her destruction.' 'After looking at the martyr-anxious eyes of catholic fanatics and the hard, bitter gaze of the puritan bigots, it is good to turn to the more measured mien of some among Elizabeth's distinguished bishops.' This is sorry stuff and quite unworthy of an otherwise excellent book.

GODFREY ANSTRUTHER, O.P.

HENRY MORSE. By Philip Caraman. (Longmans; 18s.)

The meagre details that survive concerning all but a handful of the English martyrs are inadequate for full-length biographies. Although many of them must have led lives as exciting as those of John Gerard and Edmund Campion, the few particulars that have come down to us convey little sense of individuality. There is a sameness about their education, their ministry, and even their martyrdoms, and more often than not there is little else that can be discovered. Henry Morse would have been of this number had it not been for his heroic work for the plague-stricken of London in the terrible epidemic of 1635-6. Fr Caraman rightly makes this the core of his book, for it is a thrilling, absorbing story that should be far better known. With copious contemporary illustrations and quotations the sufferings of the poor in the narrow squalid streets and overcrowded houses are vividly portrayed, as well as the devoted work of Henry Morse and his fellow-martyr John Southworth. There is much else of interest, and our

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.