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Harris, a historian formerly of King's School, Canterbury, deplors the spirit of intolerance and violence that prevailed among the King's enemies. His biography of Henry Hyde (1609–1674), first earl of Clarendon and loyal supporter of the monarchy during England's experiment with republican government from 1649 to 1660, is a hymn to such royalist virtues as tradition, reason, moderation, and reconciliation. Clarendon sometimes vanishes in the fascinating welter of details about the battles between the House of Commons and Charles I, the execution of the King in 1649, and the triumphant return of Charles II in 1660. But toward the end of Harris's book, Clarendon comes more into his own. In 1667, he was exiled to France by Charles II, the "merry monarch" by then grown weary of his Chancellor's censorious counsel and in need of a scapegoat on whom to blame England's debacles in the Anglo-Dutch War. Clarendon, ever his sovereign's loyal servant, died in exile but not before completing his *History of the Rebellion and Civil Wars in England* (published 1702–04), on which, writes Harris, "in a sense this whole book has been in the nature of a commentary."

**THE DEVELOPMENT OF  
THE FAMILY AND  
MARRIAGE IN EUROPE**

by Jack Goody  
Cambridge, 1983  
308 pp. \$39.50 cloth,  
\$12.95 paper

Before the end of the fourth century A.D., Europe was not radically different from North Africa, Asia, or the Near East in its marital customs and domestic arrangements. Close marriage (the practice of marrying relatives) was common, even encouraged; a bachelor was obliged to marry his brother's widow; and adoption was routine. All of this began changing, says Goody, a Cambridge University anthropologist, as the Christian Church, under the aegis of Rome's converted Emperor Constantine (A.D. 280–337), shifted from being a loosely organized sect to a "property-holding corporation, capable of acquiring land by gift, by inheritance, or by purchase." Faced with growing responsibilities, including the care and feeding of its ecclesiastical ranks, the church began supporting a system of marital injunctions that would tend, over time, to make it harder for families to accu-

mulate or even to retain wealth and land. The object: to divert inheritances to the church. Bans against the marriage of cousins, such as that issued by the Emperor Theodosius I in 384–385, had little scriptural justification; indeed, Christ's earthly parents may have been cousins. Theologians were forced to plunder the Old Testament (e.g., Leviticus) to justify their regulations. Furthermore, adoption, a common practice under Roman law, virtually disappeared in Europe, as the church became the sole guardian of orphans. (In France, common law adoption was not reintroduced until 1892.) Goody traces the impact of the church's new interest in families, showing how it contributed to the rise of chivalry, romantic love, and new forms of kinship, including godparenthood. Goody's history is a provocative reminder of the plasticity of society's most cherished, and supposedly immutable, institutions.

*Contemporary Affairs*

**THE RECONSTRUCTION  
OF PATRIOTISM:  
Education for Civic  
Consciousness**  
by Morris Janowitz  
Chicago, 1983  
220 pp. \$22.50

For years dismissed by most intellectuals as the pride of fools and the refuge of scoundrels, patriotism is long overdue for serious scholarly contemplation in America. The conspicuous silence, argues Janowitz, a noted University of Chicago sociologist, is symptomatic of a general decline, since 1945, of this nation's civic spirit. According to current fashion, U.S. citizenship involves rights and entitlements, not duties and responsibilities. Janowitz surveys the decline of those institutions that once provided Americans with a strong civic education. The tradition of the "citizen-soldier," forged during the revolutionary war, instructed the citizen in the relationship between the state and the military and united him with a wide range of fellow countrymen in the nation's defense. Since World War II, the changing nature of warfare, rejection of conscription by Left and Right alike, and a general antimilitary mood have gradually eroded support for a citizen soldiery. Its death blow was delivered by President Richard Nixon in 1973, when he ended