

the last few decades, and who has not been subjected to the emotional pressures inside Spain. There intellectuals still quarrel as to whether the expulsion of the Moors was inevitable and justified, or whether Spain has 'never been the same since' – though the wisest are now beginning to strike a balance. Yet foreigners, too, have often taken sides according to their own political and religious views – as did the late J. B. Trend and Allison Peers, and the foreign historian is also subject to his own pressures. Mr Kamen, whose scholarly book now replaces all others and becomes the standard work on the Inquisition – until he himself writes a better one – leans over backwards to be fair to all parties. He has been criticized for playing down the religious factors in the history of the Inquisition, and replacing them by racialism, class, politics, or economics – thus somehow 'absolving' the Church from blame. Mr Kamen, though he may suffer from the twentieth-century inability to *imagine* religious fervour, is much too subtle to make such a mistake. He knows well that 'the weight of themes we have been analysing bears down heavily on the modern historian' (p. 302). He is aware that he is trying to drive a number of unmanageable horses at once: he is trying, rightly, to correct the balance between the foreign 'black legend' and the Spanish 'white legend' of the Inquisition; he is trying to show that the Spanish 'decadence' is still not fully understood, and that for the Spaniards the Inquisition was not so much a dark terror as an accepted phenomenon dragging on almost into the modern world. Every now and then he falls into over-simplification (as who would not, with such a theme?): at one moment he seems to throw all his weight on the side of anti-semitism, using phrases like 'the final solution' which are deeply emotive for us all; at another he stresses the sinister interests of the aristocracy; similarly phrases like 'the closed society' recur perhaps too frequently. But Mr Kamen,

conscious of his difficulties and of his prejudices, disarms us by confessing how impossible it is for one of his generation *not* to judge racial intolerance through memories of Hitler and other segregators and eliminators.

This, then, is a just, stimulating and well-written book. It is refreshing to find the over-praised Menéndez Pidal criticised (for Spaniards, like Germans, are too prone to revere.) Mr Kamen is not afraid to rely fairly heavily on reputable secondary sources, though he has used much primary material and has clearly read widely. Where gaps occur, they come as a surprise. He seems curiously unaware of the flood of writing emanating from the Dominicans and Jesuits of all the peninsular universities against forced conversions, relying almost exclusively on Mariana and quoting only from the Erasmian university of Alcalá. His knowledge of Mariana's life also seems restricted; it would have added fuel to his arguments to note the purely political reasons for which the Inquisition released Mariana. Again, towards the end of his book, the French Revolution occurs with a curiously muted impact. The Inquisition was dying of inanition, and anti-clericalism rose to take its place. Mr Kamen modestly disclaims the ability to pronounce on the connection between the two, but the question falls into perspective if one notes the rise of anti-clericalism in *all* Catholic countries affected by the French Revolution.

Like all good books this has an open end. The reader feels that he understands a great deal more about Spain and about the Inquisition, yet he is left with his mind full of questions. What is peculiarly Spanish, what historically accidental, what intrinsic to the structure and habits of the Catholic Church in the pathological situations described here, and indeed in both these books, – these are questions which no one reading can fail to ask, and try, however partially, to answer.

BERNICE HAMILTON

SCIENCE, MAN AND MORALS by W. H. Thorpe. F.R.S. *Methuen*, 25s. 176 pp.

Christians should not fear the scientists' ability to explain how human moral behaviour has evolved. We are after all witnessing the latest stages of that evolution and anyone familiar with Biblical and European history should admit it. What we should be careful to avoid is reductionism, the claim, for instance, that morals are *nothing but* innate or cultural devices

for guaranteeing survival of the group. This is a formula for automata, not men. Dr Thorpe avoids this kind of scientism by assuming a distinction between 'ethics' and 'morals'. 'Morals', he says, are irreducible and I take it that he is referring to the fundamental obligation to do the good and avoid the evil. For him, as a Christian, this is the sphere of

charity. By 'ethics', however, he seems to mean the discipline of working out in detail what is good for man. He believes that in this field the biologist has the important role of demonstrating our historical and actual unity with nature and of prophesying and warning us about our biological future. Ethics in this sense is a guide to behaviour, a sort of scientific development of wisdom in the sense of prudence. The bulk of this book provides a large number of fascinating results and ideas taken from a wide range of sciences. Some of the most interesting and relevant to the task of showing human solidarity with nature are taken from Dr Thorpe's own subject of animal behaviour. What gives these ideas their unity is not so much any sustained argument, of which there is very little, but the fact that the author is a biologist and looks out from this discipline as his centre. There is much to be said for the

belief that any new fundamental approach to nature will most profitably be biological rather than physical. The line of least resistance to European science has so far proved to be that of physics and chemistry but who can say that it has given us the best possible vision of nature? Not the least important of Dr Thorpe's ideas is that science, art and theology have much in common as ways of knowing reality. The task (of the individual primarily) is to avoid exclusiveness in any one of these ways. The truth of this is becoming clear nowadays, at least with respect to science and art, and one of the causes of this is the increasing awareness on the part of scientists of the nature of their main preoccupation in life and of its epistemological status. Such books as this can do nothing but help the process of integration.

ALBERT RUSTON, O.P.

IS CELIBACY OUTDATED? by Ida Gorres. *Mercier Press*, 5s.

There is real gold in this book. The author first weighs various counterfeit motives for celibacy and shows them to be dross. Then she lays open for us the treasury of the virginal priesthood of Christ and shows therein the limitless wealth that is ours for the taking. Her priest is not the shepherd who rules his flock with iron crook, nor is he only the one who nurses his lambs and feeds his sheep, but also the strong one who goes out to fight the wolves for them. Her angelic man is not just a half-man. He is the chivalrous son of the Resurrection, who not only fights the dragon but in taming it for service doubles his own strength. While she reminds the priest of his manliness, she points out to the female virgin too that there is only *one* Bride of Christ, the betrothed, the promised one, the whole of Creation awaiting in confidence the coming of her Bridegroom – and that every virginal person *represents* her. The fluttering sighs of ethereal 'spouses' floating down the cloisters of time in the cloud of bridal veiling and sentimentality bequeathed to them by inadequate theology, are replaced by the splendid consecration of men and women who merge into the single figure of the Bride they

represent and in Whom they are gloriously fulfilled – this Bride of confident, eager expectancy, this Advent Bride awaiting the hour of Her glory.

It is notable both in this first section of the book and in the second, in which the author deals so extraordinarily well with the relationships between priests and women, that she can be as outspoken and uninhibited as the Scriptures in her choice of language and yet give us something so sacred that it can be read only with reverence and gratitude. One cannot but regret that the title was not more conventional, so that it might have been read by many more people who otherwise would not touch it with a barge-pole. We hear that some Bishops are personally supplying their clergy with copies of the enactments of the Council, so that they will read them. Would that some super-episcopal-mensal-fund might enable them to supply individual copies of this little book too, to priests and seminarians. It would encourage and strengthen vocations, clarify much fuzzy thinking and send many sons of the Resurrection on their way rejoicing.

SISTER CONSOLATA, V.S.