

BLACKFRIARS

posed in the administration of his diocese, and of his founding of the University of Alcalá and its organization.

It is when Mr. Merton attempts to fit Ximenes into the background of Spain that the weakness of his historical method is most apparent. He accuses Isabella of 'religious savagery,' and consequently condemns with scorn the whole of her policy, thus failing completely to understand the Spain she united and formed as a nation. He may dislike 'piety' in any form, but if he is writing history he ought to be primarily concerned with giving a just explanation (which does not imply approval) of the ideas of the people he is writing about. He is justified in disliking on principle both the expulsion of the Jews and the Inquisition, but he is not justified in ignoring the real reasons that brought both about, nor in attempting to minimize their importance in national policy. Both were fundamental to the Spain of the time: the expulsion of the Jews for bringing about, and the Inquisition for ensuring the permanence of, the religious unity that was considered by Isabella and the Hapsburgs to be so essential for the national unity. It would be beyond the scope of this review to enter into all this in detail, but Mr. Merton might have read with advantage Mr. W. T. Walsh's important work on Isabella, which he never mentions or refers to, either in his bibliography or elsewhere. To be non-sectarian surely means presenting both sides of the question.

One last example. One is justified in considering the Inquisition a barbarous institution, but one is not justified in misinterpreting the motives of those who worked it. To maintain that they believed that a man's soul could be saved against his will by violent means is false and ludicrous.

In view of all this it is not surprising to find a few loose statements in the book. It is misleading, for instance, to state that the Inquisition was not a new institution but a revival. The Mozarabic liturgy was not Visigothic and Arian in origin, but dates back to the earliest Christian times in Spain. And when or where did St. Thomas Aquinas ever 'specify the temperature of the furnaces of hell'?

A. A. PARKER.

MISCELLANEOUS

PREFACE A UNE REFORME DE L'ETAT. By Georges Viance. (Desclée de Brouwer.)

In this sixteenth volume of *Questions Disputées* we have an essay in pure and applied politics following in the steps of M. Maritain's *Du Régime Temporel et de la Liberté*. The theory here presented of the double relation of man as material, individual and subordinate, and spiritual, personal and transcen-

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dent, to the State, bears the Thomist mark of rising above, while combining, the extremes of individual and State absolutism. It is at once the distinguishing characteristic and the responsibility of the Thomist to 'have it both ways,' and as the facts about St. Thomas's own thought on the subject are still in dispute, one may add this quite general consideration in favour of this theory, as against those who hold that a more unqualified individualism is the true Thomist view.

M. Viance has attempted with some considerable measure of success to present his exposition in a manner conformable and attractive to modern ways of thought, but in spite of this very lively and organic presentation, one misses the formal synthesis which is still a desideratum in this branch of Neo-Thomist philosophy. A sign of this lack of final coherence between the various elements of the doctrine is the indecision shown about the nature of the common good, and its relation to the State and man in his double aspect. In this connection a further developed explanation of the notion of the common good as the formal principle of political society (p. 71) would be welcome, as also a more explicit recognition of the work of personality in transforming that static order, which may be only the appearance of peace, into the peace born of the unity of wills which implies that the common good is in great part achieved. If the book did no more than raise these and similar questions in the mind of the reader it would not be without value; but there is much on the positive side, many true things well said. The opening chapter dealing with the precise nature of political divisions among Catholics is intended primarily for Frenchmen, but it is not without application to those in other countries, and the worth of the general theory as a guide to thought is well shown in the just and incisive estimates of the worth of the present day views and theories of the State both in the chief countries of Europe and in the United States. It would be interesting and profitable to have from the same writer a more detailed and searching discussion of the conceptions of which Thomist politics is making use.

H. C. THOMAS.

EDUCATION AND BIOLOGY. By J. A. Lauwerys, B.Sc. (Sands, 5/-.)

The introduction of biology into the ordinary teaching of school children, which appears to be desirable to many, meets with considerable opposition, partly, as is alleged, on account of the lack of time, as well as of qualified teachers, but more particularly because it is felt—not altogether without reason—that biology may be made a vehicle for the propagation of ideas hostile to religion and ethics. This book was written at the