

surprising; probably nobody in this field is equipped at present to produce one.

Each volume contains an introduction giving most of the facts relevant to the life and literary work of Garcilaso. It is a bit difficult to see why they could not have been consolidated into a lengthier and more ambitious essay at the beginning of the first volume.

The translation is accurate, almost verbatim, yet done in a lucid narrative style. The easy flow of the original is preserved, and nothing has been omitted. Livermore has broken up some of Garcilaso's longer sentences into a style more suited to us today, and he has introduced more adequate paragraphing where needed. The many long quotations used by Garcilaso from Zárate and others have been set in smaller type, an excellent procedure. The high-grade paper used is a delight to the eye.

The expansion of public interest in Latin American studies is best served today by translations of great books. Livermore has opened up a wide and exotic horizon for the English-speaking world in this fine rendering of a Latin American classic. He has additionally served scholars by his fidelity to the original text. These volumes will shortly be found on the shelves of every academic and municipal library of standing, and will also lie open on the tables of many of the reading public.

Florida Presbyterian College

BURR C. BRUNDAGE

The Inquisition. By FERNAND HAYWARD. Translated by MALACHY CARROLL. Staten Island, 1966. Alba House. Pp. 176. \$3.95.

There is little new material in this brief survey of Inquisition history. Hayward is a prolific writer on Italian ecclesiastical and secular history, and his latest book is a conservative rehash of works by liberal attackers and conservative apologists of the Inquisition. The reason for the English translation appears to be to give thoughtful Catholics some help in accounting for an embarrassing institution in the Church's historical past.

Hayward's recurring theme has some validity. If we are to judge institutions fairly we must examine them against the prevailing cultural and ideological environments in which they flourished. It is indeed unreasonable and unfair to evaluate the Holy Office of the Inquisition from a strictly twentieth-century equalitarian viewpoint. Having laid out this rationale, the author examines the Church's historical and theological right to coerce and the early history of inquisitorial tribunals and figures. Part Two is devoted to an inter-

pretation of the Spanish Inquisition with brief comments on the Latin American world. This section is more shallow than the introductory chapters and suffers from fuzzy delineation of terms. The author appears to be more acquainted with Portuguese than Spanish, for he emphasizes Portuguese terminology—for example, *auto da fe* instead of *auto de fe*.

Hayward often refers to the harshness and the cruelties of the Inquisition, and he admits that from the standpoint of modern man there is no excuse or justification for them. At times, however, he argues that Spanish political and social stability of the early modern period was possible because the Holy Office enforced orthodoxy, thus helping Spain to avoid the civil and religious disorders of the rest of Europe during this epoch. But it is to Hayward's credit that he ends the book declaring that "the faith cannot and should not be defended by methods and means which distort the very meaning of faith and which show a basic disrespect for the human person" (p. 176).

Unfortunately the English translation has no bibliography and lacks an index. The entire text contains only three footnotes.

Universidad de las Américas,
México, D.F.

RICHARD E. GREENLEAF

A History of the Jews in Christian Spain. Vol. II. By YITZHAK BAER. Philadelphia, 1966. Jewish Publication Society of America. Notes. Appendix. Index. Pp. 637.

Publication of the second volume completes the translation into English of Baer's monumental work on the history of Spanish Judaism. This volume covers the period from the reign of James II of Aragon (1291-1327) to the Expulsion in 1492.

According to the author's statement the present form of his work is in fact a revised edition, embodying the results of long years of research and completed in its basic forms and concepts almost thirty years ago (Preface, p. xi). In this study, which has given its author world-wide recognition among scholars in the field, Baer has presented with admirable diligence and scholarly insight the political and politico-religious events which led to the expulsion and thus to the annihilation of Spanish Jewry. One would only wish that the author had also included the sociological and especially the cultural aspects of Jewish history during this period. Many of the contemporary documents that he has painstakingly examined are studied and translated for the first time in his work. For this reason it is espe-