

sition to the independence of the infidel. Like St. Augustine he believed that man should be compelled to adopt the better way of life for the sake of his eternal salvation. Even his view of the *encomienda* was different.

In the second lecture Zavala demonstrates the influence of the humanism of Erasmus and his follower Sir Thomas More on the ideas of not only Quiroga but also of Juan de Zumárraga, the first bishop of Mexico. In the two sections of his exposition he throws much light on the utopian experiments of the eminent prelate. With adequate reference to the literature of such experiments he exhibits the famous "Hospital—pueblo de Santa Fe" as a living attempt to realize the ideal community of the "Utopia." Too few who have studied Latin-American history have noted the existence and reality of this admirable human experiment and the general public is, needless to say, in complete ignorance of its existence. It is to be hoped that Dr. Zavala may find time from his valuable and multiform editorial tasks to remedy this situation and to give Vasco de Quiroga the true position in American history which his long and extraordinarily meritorious career deserves.

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Las encomiendas, según tasas y ordenanzas. By GUILLERMO FELIÚ CRUZ and CARLOS MONGE ALFARO. [Publicaciones del Instituto de Investigaciones Históricas.] (Buenos Aires: Talleres S. A. Casa Jacobo Peuser, Ltda., 1941. Pp. 243 + xxv pp. of appendix, and index. Paper.)

Once upon a time, when your reviewer was cutting his historical eye teeth, he wrote a short monograph on Henry IV of France. It was unlucky enough to attract the attention of Henri Hauser, who immediately pounced upon the bibliography, which lacked a couple of titles. "La bibliographie," wrote the great man, "est une science très utile!" I am glad to pass the good word along with regard to this volume by Feliú Cruz and Monge Alfaro. The publishers were aware of the lack and attempted to excuse it by saying that the MS was submitted to them in 1935—an excuse that to my mind is inexcusable. Since that time a very considerable body of research has been published. Lewis Hanke, Silvio Zavala, Robert Chamberlain, France Scholes, and your reviewer have written at least a dozen volumes on the subject. The Instituto de Investigaciones Históricas must, therefore, accept the responsibility for the thin and unsatisfactory treatment of the historical background of the *encomienda* in

Chile. I find the second chapter, "Feudos y Encomiendas," particularly flat. It is a long and legalistic exposition of the differences between the two institutions which, at this late date, is decidedly old stuff.

It is not until the final and longest chapter that the authors get into original material, all of which is taken from the Toribio Medina collection at Santiago. Their treatment is a digest of pertinent documents and is commendable enough, save that it occurs to one that in the Archivo de Indias there is a great deal more of it and that prior to the date of writing (1935) it was readily accessible. It would also have made the Chilean story much more understandable (bibliography again) if the authors had included a comparison of the development of the encomienda in New Spain, especially among the Chichimecas, who corresponded somewhat to the more warlike tribes of Chile.

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Brothers of Doom. The Story of the Pizarros of Peru. By HOFFMAN BIRNEY. (New York: G. P. Putnam's Sons, 1942. Pp. x, 322. \$3.00.)

In this book Mr. Birney sets himself a very difficult task, namely, that of retelling in a graphic and modern style the oft-told story of the four Pizarro brothers and of their conquest of the Inca empire in western South America. On the whole, the task is accomplished exceedingly well.

At the beginning of the book the author indicates the source materials and the modern works upon which his own narrative is based. Although the coverage of these materials is fairly complete, there are some strange *lacunae* among the source-citations, chief among them being: Calvete de Estrella, Gutiérrez de Santa Clara, and Pedro Sancho, all of whom would have been useful and none of whom is listed here. Even more useful would have been Diego Fernández, who is absent also.

There is a certain amount of mangling of proper names and of technical terms. Tampu-Toeco is given correctly spelled on p. 100, but on the same page it figures as "Tambu-Toeco" and on p. 106 as "Tambu-Tocca." On p. 107, the Quechua term, *camaya-cuna*, which means "officials," is translated as "head of a household," the real word for that being *puric* (plural, *puriccuna*). On p. 196, Pizarro is called "a marquis of Spain," instead of "a marquis of Castile."