

boon which places us very much in debt to both Snr. Capanema and Snr. Garcia.

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História da Companhia de Jesus no Brasil. Tômoo III: Norte—(1). Fundações e entradas, séculos XVII-XVIII. Tômoo IV: Norte—(2) Obra e assuntos gerais. By SERAFIM LEITE, S.J. (Rio de Janeiro: Instituto Nacional do Livro; Lisboa: Livraria, Portugal, 1943. Vol. III, pp. xxviii, 487; Vol. IV, pp. xxv, 440. Illus., maps.)

At the suggestion of Afrânio Peixoto and Rodolfo Garcia, the Instituto Nacional do Livro of the Ministry of Education undertook publication in Brazil of Serafim Leite's third and fourth volumes. That these latest volumes should appear at public expense is only just, for Brazilians, deeply indebted to Padre Leite for his distinguished contributions to the writing of Brazilian history, may thus discharge a little of their obligation to him. The Institute has paid careful attention to format, typeface, and other details so that these two volumes, printed in Rio de Janeiro, are uniform with the first two, which were printed in Pôrto in 1938. In every way, they reflect honor and credit on author and publisher, to the great benefit of the reading public.

In plan and detail of treatment these two volumes maintain the high standards of the first two.¹ Volume I described the founding of the Society of Jesus and the landing of the first Jesuits in Brazil. Aside from a chapter on the means of subsistence of the Society, it dealt principally with expansion from Baía southward to Rio de Janeiro, to São Vicente (now São Paulo), and to Paraguay, and from Baía northward as far as Rio Grande do Norte. Volume II was organized topically and treated in detail methods of conversion and instruction of the natives, the internal structure of the Company in Brazil, the relations with the royal government and the settlers, and the contributions of the Jesuits to science, arts, and letters. Both volumes were restricted to the sixteenth century. Despite their size, material in them was made readily accessible to the reader by division into volumes, books, chapters, and sections, with many and full indexes. The text of each volume was preceded by an invaluable bibliographic note and followed by an appendix of documents, lists of members of the Society, and other information.

¹ See review by Dr. Almon R. Wright, THE HISPANIC AMERICAN HISTORICAL REVIEW, XX (1940), 438-441.

Volumes III and IV follow the same admirably clear organization and have the same valuable notes and appendixes. Volume III, comparably with Volume I, carries the chronological and geographic story through the seventeenth and eighteenth centuries. It bears the subtitle "Fundações e entradas," that is, new foundations and penetration into hitherto unknown parts, and treats successively the expansion of the Society into Ceará, Maranhão, Pará, and Amazonas.

Volume IV does for the North what Volume II did for the South. It takes up topically the general questions of the means of support and organization of the Society, and the conversion of the natives. The central theme of the work in the North is the familiar one of the liberty of the Indians. "A questão dos índios foi sempre a mesma, invariavel em todas as partes do Brasil: Os Jesuitas a defender a sua liberdade; El-Rei a confiar-lhes oficialmente essa defesa; e os colonos a revoltar-se contra a lei, atingindo os Jesuitas." Vieira dominates this question and many others, just as Nóbrega and Anchieta had earlier loomed so large in the South.

To readers in the United States these last two volumes will be perhaps even more valuable and stimulating than the others, for they relate to a time and a region of Brazil that have been comparatively neglected here. The seventeenth century is apt to mean, as a rule, the invasion of the Dutch in the Northeast and the spreading out of the *bandeirantes* from São Paulo. Lesser events, such as the work of the *bandeirantes* of Baía, fall out of sight. The eighteenth century has similar restricted associations, the great development of the mines in Minas Gerais, for instance, the struggles of the Jesuits with Pombal, and boundary negotiations with Spain. What was happening up North and along the Amazon is often overlooked and Padre Leite, though he has by no means attempted to write a general history, deserves thanks for the perspective that these volumes offer.

Not only subject matter makes these admirable volumes of interest and value, for as examples of methodology they would reflect credit on historical writing in any country. Padre Leite is, of course, sympathetic to the men about whom he writes, but he is a sophisticated historian who distinguishes between the establishment of fact and the expression of opinion. In discussing controversial points, his loyalties rightly go to his Society, but he does not resuscitate old polemics that are now mainly of antiquarian interest. His control of the mechanics of scholarship is an example and a reproach to many of his fellow historians. Each chapter is based on primary sources drawn from a number of archives. Bibliographic notes, footnotes and refer-

ences are abundant and precise. Meticulous care is given to indexing and proof reading.

In short, in his *História*, as in his many other writings, Serafim Leite has maintained the Jesuit tradition of contributing generously and fruitfully to Brazilian history and Brazilian historiography.

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El Virrey Iturrigaray y los orígenes de la independencia de Méjico.

By ENRIQUE LAFUENTE FERRARI. Prologue by ANTONIO BALLESTEROS BERETTA. (Madrid: Consejo Superior de Investigaciones Científicas, Instituto Gonzalo Fernández de Oviedo, 1941. Pp. 450. 37 illustrations, 7 documents.)

Around the biography of Don José de Iturrigaray, viceroy of Mexico, 1803-1808, has been woven an excellent account of one of the most critical periods of Mexican history. Each year of Iturrigaray's reign is analyzed with a record of his administration and the growth of his political prestige. That he received a good press and became popular with the creole aristocracy are factors which influenced his policy when the Bourbons of Spain fell into the hands of the Bonapartes. Iturrigaray, far from being a radical leader of a new order, was rather a remnant of the old. His glamorous court functions made quite a stir, but they were the last demonstrations of an eighteenth-century life which was passing out in the nineteenth. The viceroy was pictured as an example of a political selfishness which was then typical of decadent Spain. Godoyism, it was called. "Iturrigaray es en Méjico lo que Godoy en España."

The disturbing and confusing events which followed Napoleon's juggling of the Spanish crown started a movement which culminated in the break-up of the Spanish colonial empire. The cleavage in Spain was mirrored in Mexico, and the dissatisfaction with the old is seen in the blind and misplaced optimism regarding the unknown potentialities of the prince who was to become Ferdinand VII. But as king replaced king and as the country rose in rebellion against a king there resulted such confusion that neither the people nor the politicians knew which authority to recognize or support.

The viceroy, who should have been the leader in determining the colonial policy, proposed no clear-cut course. He has been condemned for his vacillation, when in reality his caution gave him time to test the public trend beyond which he could scarcely hope to succeed. He has also been condemned as an opportunist, as he was; but with Spain in revolution and at war there was little chance for a successful plan to