

costa exterior de California una escala para las naves que venían de Filipinas a Nueva España, envió con tal objeto al navío *San Agustín*, que se perdió sin haber realizado su misión" (p. 157). That is all.

Finally, to the North American student, victim of a certain fanaticism with regard to the sanctity of every accent in Spanish words, it comes as something of a shock to find the favor unreturned by a Spanish author. For instance, the name of Chapman (whose works were heavily used and highly esteemed by the book's author) is rendered variously as Capmann, Champman, and the correct form.

THEODORE E. TREUTLEIN.

San Francisco State College.

*La familia de sor Juana Inés de la Cruz: Documentos inéditos.* Introducción y notas de GUILLERMO RAMÍREZ ESPAÑA. Prólogo de ALFONSO MÉNDEZ PLANCARTE. (México City: Imprenta Universitaria, 1947. Pp. 121. Paper.)

In the two and a half centuries since the death of Sor Juana, few authentic documents connected with her life have been brought to light, and the many biographers have given few clues to their sources. Luis González Obregón published the act of profession in *México viejo* in 1900; and Dorothy Schons presented the fruits of her research in Spain in "Nuevos Datos para la biografía de Sor Juana" in 1929 and "Algunos parientes de Sor Juana" five years later. In 1946 the writer discovered in the Archivo de Notarías the will Sor Juana made before taking her final vows on entering the Convent of San Gerónimo, and a deed to her from her mother covering the gift of a slave to wait upon her in the convent; these were included in *Cuatro Documentos relativos a sor Juana* published by the University of Mexico. Their issuance was immediately followed by this far more imposing collection of documents concerning her family. Among the thirty-one printed are wills, marriage and death certificates, affidavits—among them one of sor Juana, and the acts of profession of some of her relatives who later entered the convent where she spent her life. The will of her mother is presented in facsimile, as are a few of the autographs and more interesting pages in other documents. A genealogical tree, compiled by the editor, traces the family from Juana's great-grandfather, who came from San Lúcar de Barrameda, through eleven generations. The larger part of the documents were found in the archives of the Archdiocese of Mexico, now a part of the Archivo General; some in the Cathedral; several in the Archivo de Notarías; and a few were unearthed among the family papers of the collector, himself a descendant of one of sor Juana's sisters.

The most important single document is the will of Isabel Ramírez,

for it reveals that she, although the mother of six children, was never married. Three of her offspring, including Juana, were fathered, according to her, by Pedro de Asbage y Vargas (on whom this volume throws no new light); the other three, including her only son, were the children of Diego Ruiz Lozano, a married *labrador* who lived in the vicinity of the Ramírez home near Amecameca in the province of Chalco. The seeming contradiction between this statement and Juana's declaration, both in her will and in her act of profession, that she was "hija legítima" may be explained, according to the editor, by her father's having acknowledged the children in some form—a proceeding, under Spanish law, that would have justified her claim. It must not be overlooked, however, that in the deed of the slave to Juana her mother terms herself "viuda" of Pedro de Asbage "mi esposo" and declares Juana as "hija legítima"—contradictions which remain to be satisfactorily explained.

Various details of the relations between the brother and sisters and their children emerge from these documents. It appears that all six were devoted to each other, and Ruiz Lozano to his children, to whom both he and his wife left their property. One of them, Inés, married José Miguel de Torres, secretary of the University of Mexico, as Dorothy Schons pointed out. The children of Josefa María de Asbage were taken into the family of Francisco de Villena, a Mexico City notary, who educated them, gave them his name, and made them his heirs. José Antonio de Alzate, the eighteenth-century scientist, was also a distant relative of the poetess.

These documents merit the careful study of any serious student of the life of Latin America's greatest woman poet. Their editor is to be congratulated on their discovery and publication.

LOTA M. SPELL.

Austin, Texas.

*El pensamiento económico en México.* By JESÚS SILVA HERZOG. [Colección Tierra Firme, 29.] (Mexico City: Fondo de Cultura Económica, 1947. Pp. 199. Paper.)

In the light of the many stimulating things which Jesús Silva Herzog has written, this book is a disappointment. The principal reason for writing it seems to be national pride—to show Mexicans, and others as well, that Mexico has had thinkers who have dealt with economic questions in a serious, sophisticated, and meaningful manner. In no branch of knowledge, Silva Herzog believes, has Mexico received adequate credit for what its sons have done. Indeed, Mexicans themselves have failed to recognize the merit of what their own intellectuals have achieved. For the field of economic thought, therefore, Silva Herzog