

the favor of Doña Juana, who issued the capitulations for the exploration of the Pacific. Charles again turned away from this policy, eliminating Cortés from a position to which his ability and record entitled him. Little by little, earlier honors and grants were cut off from one who conquered, at no cost to the crown, one of the richest jewels in the imperial diadem.

This collection should be of great use to historians, and the editors are to be congratulated on their contribution to *Cortesiana*.

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LUIS ROMERO SOLANO.

Documentos históricos. Vol. LXXXII. [Brazil Ministério da Educação e Saúde, Biblioteca Nacional.] (Rio de Janeiro, 1948. Pp. 398. Paper.)

A continuation of the publication of codex 1-19-16-2, *Registo de Provisões da Casa da Moeda da Bahia, 1783-1793*, occupies pp. 5-266. The rest of this volume is given over to codex 1-19-17-2, *Registo de Cartas Régias, Livro 2, 1678-1705*, of which the part down to 1684 appears here.

A. M.

The First Three Voyages to Yucatán and New Spain, According to the Residencia of Hernán Cortés. Translated by ROBERT S. CHAMBERLAIN. [University of Miami Hispanic-American Studies, edited by J. RUS OWRE.] (Coral Gables, Florida: The University of Miami, 1949. Pp. 31. \$0.75.)

This pamphlet consists of the first eighty points of the questionnaire of the Cortés *Residencia* drawn up in 1529 by Cortés' legal representatives. The questionnaire includes much information from earlier correspondence and legal documents and is therefore a contemporary source of importance for the conquest of Mexico, especially as it antedates the contemporary histories of this subject. These eighty points treat of the invasion of the mainland by Hernández de Córdoba, Juan de Grijalva, and Cortés through the latter's battles with the Indians of Tabasco. The questions are presented in a consecutive narrative, with introduction and explanatory notes; the translation is in excellent English and a worthwhile contribution to Mexican history.

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GEORGE P. HAMMOND.

O ditador de Portugal Marquês de Pombal. By MARCUS CHEKE. Translated from the English by ANTÓNIO ÁLVARO DORIA. [Coleção Peregrina, No. 4.] (Oporto: Livraria Civilização, 1946. Pp. 330. Paper.)

Marcus Cheke, an official of the British Foreign Office and, like several of his colleagues before him, a student of Portuguese history as

well, is the author of two books on Portugal, one on Dona Carlota Joaquina, the irascible wife of John VI, and the other on the Marquis of Pombal (1699-1782), the celebrated minister of Joseph I. The second of these studies is the first full-length biography of Pombal to appear in any language since the publication of J. Lúcio de Azevedo's *O Marquês de Pombal e a sua época* (2nd ed., Rio de Janeiro, 1922.)

The book begins with an account of Portugal in the eighteenth century as an introduction to the story, traces the early career of Pombal, speaks at length of the activities of Pombal during the years when he was the virtual dictator of Portugal, and ends with the *viradeira* of Maria I, when Pombal was disgraced and much of his work was repudiated. Mr. Cheke, being a right-minded author, has no love for the tyranny that characterized the rule of Pombal, or appreciation for the wisdom of many of Pombal's measures. But one gets the impression that Mr. Cheke often criticizes Pombal for the wrong reasons. This is especially true of his handling of the Church-State conflict. Mr. Cheke points out defects, as they must be pointed out, but he does not see that a great deal of the blame for the situation as it existed must fall squarely on the shoulders of the government. The interference of the State in the affairs of the Church was never so obvious in eighteenth-century Portugal as it is in a number of European countries today, but fundamentally the same underlying spirit existed. Pombal clothed his acts with whatever legality the privileges of Royal Patronage gave him, but his purpose was to make the Church a subordinate department of the State. Mr. Cheke may believe that true progress is impossible so long as an authoritarian church continues to exist, but in his interpretation of the facts of history he carries secularism pretty far. It is not enough to lament the persecution that Pombal was guilty of and still feel, as Mr. Cheke gives the impression of feeling, that a housecleaning was all to the good. Such an attitude may be understandable in England, where the Church was the baby that was thrown out with the bath, but it is more difficult to understand in Portugal.

Mr. Cheke manages to write about Pombal without mentioning the words "gallicanism" and "regalism." He loses sight of the significance of the Portuguese counterparts of the French "liberal abbés" who surrounded Pombal and, like Father António Pereira de Figueiredo, did his bidding in the work of undermining the Portuguese Church. He does not speak of Pombal's possible connection with Masonry or with Jansenism. He does not grasp the meaning of Pombal's reform of the University of Coimbra. He overlooks Pombal's work in the Empire, particularly in Brazil. We cannot expect him to touch upon everything because there are limits to biographies, but since some of Pombal's economic ideas were tried out in Brazil and since the expulsion of the Jesuits

had tremendous repercussions in the colonies, a few words were certainly in order. He is harsh on the reign of Maria I, and echoes what Liberal historians have written about it, namely, that it was a period of clerical obscurantism. More serious is Mr. Cheke's failure to point out that Pombal was the great architect of Portuguese absolutism, and that his purpose in humbling the Church, the nobility, and even the people (as in the bloody disorders of Oporto), was part of a plan to surround the throne with the aura of infallibility. The author does not seem to be aware of the fact that Pombal, without knowing what he was doing, prepared the way for the constitutional period of Portuguese history and the disasters of the Portuguese nineteenth century. He says that the life of Pombal will help us understand the achievements of Salazar in the fields of economics and public finance. There is danger of distortion in comparing Salazar and Pombal; one represents a break with tradition, the other the attempt to restore it.

Although the book undoubtedly served a useful purpose in England, where Pombal's name very naturally is not the household word that it is in Portugal, it is difficult to understand why Mr. Cheke's Pombal, which adds nothing to what is already known and does not supersede Azevedo, should now appear in a new dress. Perhaps the publishers were counting on the perennial attraction of Pombal and on the curiosity of the Portuguese to read what a foreigner has to say about him. The book, of course, has much in its favor, and not the least of its merits is that it has caught something of the epic quality of one of the most controversial figures of Portuguese history.

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Hernán Cortés y su revolución comunera en la Nueva España. By MANUEL GIMÉNEZ FERNÁNDEZ. [Consejo Superior de Investigaciones Científicas. Escuela de Estudios Hispano-Americanos de Sevilla.] (Sevilla: Imprenta de la Escuela de Estudios Hispano-Americanos, 1948. Pp. 144. Paper.)

The attempt, in this book and its title, to draw a parallel between the revolt of Cortés against the authority of Governor Velázquez of Cuba, upon whom royal authority to conquer Mexico had been conferred, and the uprising of the *Comuneros* of Castile and the *Germania* of Valencia, in Spain, in 1520, against the authority of Charles I and his regent, Adrian of Utrecht, will hardly hold up when subjected to scholarly scrutiny. The outbreak in Spain was the result of popular belief that the liberties of the Spanish people were endangered by the imposition of rule by a non-Spanish king. In the case of Cortés you