

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.

MANOEL CARDOZO.

The Catholic University of America.

*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

have no nation involved, but rather a struggle between a royal agent, Velázquez, and his lieutenant, Cortés, for royal favor and authority to conquer and rule Montezuma II's Indian empire. In the case of Cortés it was a struggle within the expeditionary force which he led to Veracruz in 1519, and a conflict with the forces Narváez led to that port in 1520. He won an easy victory in both encounters, and Velázquez, unlike King Charles I, won no victory with an increase of his power. A reading of Chapter XXII, in Volume III of R. B. Merriman's *The Rise of the Spanish Empire—The Emperor*, and H. L. Seaver's *The Great Revolt in Castile* (Boston, 1928), makes the distinction between these two conflicts abundantly clear.

The story of Cortés' battle for power, climaxed by his legal victory in the Council of the Indies with the aid of the new Minister and Secretary, Francisco de los Cobos, in 1522, which led to a royal appointment of Cortés as governor and Captain-general of New Spain, is written in fulsome praise of his character, talents, and Christian zeal. The negative side, including the murder of his wife Doña Catalina, is developed in Alfonso Toro's *Un Crimen de Hernan Cortés* (2nd Edition; Mexico, 1947) where it is stated (p. 12) "Resumiendo podemos decir; que Cortés tenía una desmedida ambición de honores y riquezas; que era lujeroso y versátil por temperamento; laxo y falto escrúpulo en materia de moralidad; tenaz para perseguir un fin cualquiera; disimulado y suspicaz, orgulloso, irascible, pendenciero, a veces cruel y fanático" is overlooked by the author of the slender volume under review. As Toro puts it (*ibid.*, p. 173) "Era gigantesco en todo, lo mismo en el bien, que en el mal," and, in support of his view, cites Orozco y Berra's pertinent statement, (*Historia antigua y de la conquista de México*, IV, 644) "Figura colosal es la de Don Hernando, que la parcialidad ha adulado, abultando sus virtudes y callando sus defectos; hombre era, compuesto de bien y de mal. Poseía relevantes calidades y muy graves defectos; publicandolo todo, la figura un tanto se rebaja sin embargo, queda siempre tan alta, que es preciso alzar los ojos para verle el rostro." The author of the volume under review excuses the faults of Cortés on the ground of his religious fervor, final confession of sins, and the charitable donation he made in his final will for the erection of the Hospital de Jesús in Mexico City, while admitting, p. 45, that he was ". . . más creyente en el dogma que observador de la moral. . ."

The volume, claiming the glory for the christianization of Mexico for Cortés, could have been improved if more credit were given the original twelve Franciscan padres, to Bishop Sebastián Ramírez de Fuenleal, Bishop Quiroga, Bishop Zumárraga, and more emphasis accorded the real era of progress and cultural advance under Viceroy

Mendoza, with whom Cortés quarreled over the right to explore and conquer the new lands reported by Cabeza de Vaca as regions of wealth to the north. The work has a total of 258 citations to other works and printed sources, but no new archival materials are used and there is no separate bibliographical section. In many respects, the fuller, better-balanced account of H. R. Wagner in his *Rise of Fernando Cortés* (The Cortés Society, 1944) gives the reader more and escapes the aberration of a *Comunero* revolt.

ARTHUR S. AITON.

The University of Michigan.

*Las Casas el Procurador de los Indios.* By MANUEL GONZÁLEZ CALZADA. (Mexico City: 1948. Pp. 388. Paper.)

*Bibliografía del Padre Bartolomé de Las Casas.* By BERTA BECERRA DE LEÓN. [Sociedad Económica de Amigos del País: Ediciones de su Biblioteca Pública, IV.] (La Habana: 1949. Pp. 67. Paper.)

The two publications noted here illustrate convincingly the continuation of an interest in the life and doctrine of Las Casas. The first volume is a popular biography, the second an extensive and well prepared bibliography.

Manuel González Calzada has achieved what he set out to do—to produce an attractively written biography based upon most of the standard printed sources. Copious quotations are included from the works of Las Casas, though curiously enough the *Apologética Historia* was not used, and from certain of his enemies, particularly Juan Ginés de Sepúlveda and Toribio de Motolinía. Some errors have crept in, such as the assertion that Las Casas went to Peru (p. 334) and that he followed the theories of Henry of Susa (p. 54). A bibliography is provided, but no footnotes, index, or chapter headings. The author adopts a frankly enthusiastic tone toward his subject; for him Las Casas could do no wrong and he sarcastically and indignantly rejects the interpretations of the enemies of Las Casas.

The librarian of the Sociedad Económica de Amigos del País de La Habana, Sra. Berta Becerra, has brought together some two hundred and fifty items by and about Las Casas, beginning with the first "Inventario" made by Juan López de Velasco in 1597. Although limited to the material in the Sociedad Económica and deliberately omitting the many editions and translations of the *Brevísima Relación de la Destrucción de las Indias*, this bibliography constitutes an important instrument for all students of the life and works of the Bishop of Chiapa.

LEWIS HANKE.

Library of Congress.