

*Book Censorship in New Spain.* By DOROTHY SCHONS. (Austin, Texas: 1949. Pp. 45. Illustrations. Paper.)

The scope of the authority of the Mexican and Spanish Inquisitions over punitive (i.e. post-publication) censorship was not completely covered by previous studies of Indexes and the works of Medina and Lea, and therefore is analyzed in this brief account. The evidence was taken from letters and despatches registered in the Archives of the Supreme Council of the Inquisition as well as those in Mexico City. The practical difficulties of effective censorship—by remote control—led to occasional initiative on the part of Mexican authorities, although the administrative apparatus was essentially Iberian, with the Roman Inquisition in the background.

A careful and difficult search of vague titles was coupled with the use of standard bibliographies, resulting in a fairly complete identification of the titles. The author drew upon forty-six despatches (from 1574 to 1695) copied from the Spanish Archives, and from sixteen letters (1605 to 1699) taken from Mexico City. Most of the books were theological in character and the bibliographical footnotes tie on to the letters and despatches in order to identify the books and works mentioned in the correspondence. The general conclusion, notwithstanding the extensive administrative powers of Mexico City and Madrid, is that "the Inquisition did not interfere with intellectual life as much as had been supposed." That is, Spanish book censorship was already inadequate and ineffectual in the 17th century, as it was to be in the 18th. The struggle between business aims of Mexican and Spanish book dealers, on one hand, and the restraints of censorship, on the other, although briefly discussed, proved an interesting by-product of the problem of control.

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*La bula omntmoda de Adriano VI.* By PEDRO TORRES. [Consejo Superior de Investigaciones Científicas.] (Madrid: 1948. Pp. 327. Paper.)

Pope Adrian VI, on May 9, 1522, issued the document called *Exponi nobis fecisti*, which straightway became known as the *Omntmoda* or "All-embracing." Until the present time this has been considered a papal bull, but, though the point may not be a major one, Pedro Torres insists that it was no bull but a brief, as he then proceeds to show from an examination of the form and text.

Bull or brief, what the pope tried to do in 1522 was to facilitate the entry of mendicant orders, particularly the Franciscans, into Spanish