

medicants articulately opposed that cult in the 16th century. The episcopacy fostered it, as Ricard has pointed out.

In short this chronicle is not without some interest and value, but it is only a new source of minor significance. The edition could have been improved by an index.

JOHN LEDDY PHELAN
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Humanismo en México en el siglo XVI. El sistema del colegio de San Pedro y San Pablo. By XAVIER GÓMEZ ROBLEDO. Mexico City, 1954. Editorial Jus. Illustrations. Bibliography. Pp. 182.

This little book will be of very slight value to the student of intellectual and literary history of New Spain. Going on his own definition of humanism, Gómez introduces the study of Latin beyond grammar and syntax and proves that, in addition, Vicencio Lanuchi introduced the method of the Colegio Romano. One or two religious plays were performed in the College of San Pedro y San Pablo and thereafter, when Lanuchi began to regret what he had brought in, we have nothing more than the quick liquidation of this mere trace of humanism. Vives and Erasmus were excluded from the institution and classical studies from the Colegio Romano amounted to nothing more than scholastic routine.

Actually, this booklet deals with religious humanism as against "Soviet" or "scientific" humanism. This very slight work will not prove a great deal one way or the other.

JOHN TATE LANNING
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Ignacio de Castro, humanista tacneño y gran cusqueñista (1732-1792). By DANIEL VALCARCEL. Lima, 1953. Biblioteca de la Sociedad Peruana de Historia. Series I; Monographs IV. Illustrations. Appendix. Bibliography. Index. Pp. 152.

There is scarcely a province in the Spanish colonies that did not produce

humanists of encyclopedic attainments in the eighteenth century. When these came late enough, they were also generally called precursors. The representative of Cuzco in this gallery of honor was Ignacio de Castro. If we turn to Mexico there is Guridi y Alcocer, and if we turn to Guatemala, there is Goicoechea. Valcárcel, in studying the writings of Castro, says that the citations in these show, in many passages, how the cultural isolation of America in the eighteenth century has been exaggerated—the idea that American scholars have been drumming in for years now. As was possible in the eighteenth century, Castro, like Pedro Peralta in Lima, got a reputation as a marvel of erudition.

Since Castro was an abandoned child, the study of this handicap upon his educational and economic career is very useful to the social historian. Because the crown usually took a tender attitude toward persons of distinguished merit who were either abandoned children or born out of wedlock, it is rather surprising that, on the basis of the opinion of the *fiscal* of the Council of the Indies, Castro was denied the canonry of the cathedral of Cuzco.

Although Castro was a writer for the *Mercurio Peruano*, he was not the most conspicuous precursor of independence. His sympathy for the rebellion of Tupac Amaru, as well as his feeling of irritation with many other things official, may be explained by his feeling that his birth was used unfairly against him in the old regime, although the pope had completely approved him for positions in the church.

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Impresos peruanos (1584-1650), and Impresos peruanos (1651-1699). By RUBEN VARGAS UGARTE. Lima, 1953, 1954. Biblioteca Peruana, Volumes VII-VIII. Pp. liv, 272; 331. Indexes. Paper.

Continuation of this fundamental work in Peruvian bibliography. Many additions have been made to the classic work by Medina. (L. H.)

Jacobo Sedelmayr, Missionary, Frontiersman, Explorer in Arizona and Sonora: Four Original Manuscript Narratives, 1744-1751. Translated and annotated by PETER MASTEN DUNNE, S. J. Tucson, 1955. Arizona Pioneers' Historical Society. Great Southwest Travels Series, no. 1. Facsimiles. Map. Pp. iv, 82.

The original documents are in the possession of the Arizona Pioneers' Historical Society; three of them were written by Sedelmayr and one by an unknown ensign. (J. F.)

Don Juan José de Elhuyar en Suecia (1781-1782) y el descubrimiento del tungsteno. By STIG RYDEN. Madrid, 1954. Insula. Pp. 69.

Apuntes escritos en conmemoración del bicentenario del nacimiento de dicho científico y mineralogista español (1754-1804). Aportan algunos datos nuevos sobre su viaje a Suecia (1781-1782) y su marcha posterior a América del Sur, donde murió. Insiste en la obtención del tungsteno, que lograron por primera vez los hermanos Elhuyar, y en sus relaciones con científicos suecos. Extensa bibliografía.

GUILLERMO CÉSPEDES

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Life in the Spanish Colonies. With Particular Reference to Upper Peru, Now Bolivia. By GUSTAVO ADOLFO OTERO. New York 1955. Lewis Bertrand, Languages. Volume I of the Bertrand Bilingual Texts. Prologue by LEWIS BERTRAND. Pp. xv, 125. Cooth. \$3.00.

This little book is made up from extracts of Gustavo Adolfo Otero's long study entitled *La vida social del coloniaje* (La Paz, 1942), which is well written but based only on easily accessible secondary sources, when Bolivian archives are full of untouched colonial records. As a good survey and highly interesting writing, Otero's study is of merit. Therefore Bertrand Bilingual Texts of New York in choosing this book for its first volume in a series, the

purpose of which is to "aid in the study of language and at the same time provide, in quick-reading form, valuable information in the fields of History, Biography, Travel and Literature," has made a good selection.

On the left pages is the Spanish version and on the right the English translation, which is extremely good. Transcriptions have been made from chapters dealing with the Indians, the economy, the cities, the women, the house, and other aspects of colonial Upper Peru. Having compared the Spanish text of the Bertrand book with the original version of Otero's book, one can see that the editor has made quite a few changes, simplifying the style and expressions to an easier level of comprehension. This is understandable but the editor should have told of his extensive editing in the preface.

And his statement that the "advanced student of Latin American history, not to say the scholar, may . . . benefit" from this book is somewhat an exaggeration. However, the work is unquestionably highly recommendable for a freshman or sophomore Spanish class. It is to be hoped that further translations from Latin American historical works to aid the learning of Spanish will come from this publication house. This first volume is an excellent start.

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Un misionero diplomático. Vida del Padre Victorio Riccio. En el tercer centenario de su primera entrada en China (1655-1955). By JOSE MARIA GONZALEZ, O. P. Madrid, 1955. Ediciones Studium. Pp. 95. 18 pesetas.

Biografía del citado misionero (nacido en Florencia, 1621; muerto en Filipinas, 1685), que distribuyó sus actividades apostólicas y alguna vez políticas y diplomáticas, entre China y Filipinas. Aunque los propósitos del autor parecen ser principalmente divulgadores, ha manejado una extensa bibliografía, y aporta datos inéditos procedentes de Archivos de Manila, Roma y Sevilla.