

culture inseparably linked to it. In the present volume he chooses a wide variety of heresies, with a heavy concentration on Spanish Protestantism. He outlines these cases in some detail, against the background of his own conviction that the culprits got pretty much what they deserved because they threatened to disrupt the cultural harmony of Spain.

Father Llorente is a careful investigator and, given the inevitable preconceptions which none of us ever completely escape, one must recognize that he makes an honest effort to be reasonable. This is a quality much to be admired in any historian, and particularly in one who chooses the Spanish Inquisition as his topic. He also combines caution with conviction, thereby giving to his latest study an element of both methodological soundness and strength of character which is gratifying even to one like myself who does not share his premises.

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*Legislación indigenista de Argentina.*

Edited by LÁZARO FLURY. *Legislación indigenista de Costa Rica.* Edited by CARLOS MELÉNDEZ. Mexico City, 1957. Instituto Indigenista Interamericano. Pp. 42, 50.

These booklets contain compilations of nineteenth- and twentieth-century legislation dealing with indigenous peoples of Costa Rica and Argentina. In 1945 Costa Rica established a national council for the protection of aboriginal races which founded reservations and schools for indigenous peoples. Dr. Doris Stone, Tulane University anthropologist, is acknowledged as the principal organizer of the movement to improve the lot of the indigenous races of Costa Rica.

In 1939 the government of Argentina passed a law creating a national commission for the protection of indigenous peoples. The duties of this commission are to: 1) take a census of the indigenous population every five years; 2) establish a museum of Indian art and culture; 3) arrange for the dis-

tribution of land to indigenous tribes; 4) protect the Indians in court actions; 5) guard working conditions for the Indians; and 6) "stimulate the habit of work among indigenous peoples."

WILLIAM MADSEN

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*El macizo boliviano.* By JAIME MENDOZA. La Paz, 1957. Ministerio de Educación y Bellas Artes. Biblioteca de Autores Bolivianos, No. 3. Pp. 258. Paper.

Jaime Mendoza (1874-1939) was one of Bolivia's most distinguished scholars. Diverse in interests, a physician by profession, he cultivated literature, history and especially geography with a loving pen. Although conservative and a patrician of the Chuquisaca society, he was unknowingly the forerunner of modern Bolivian nationalism. To him Bolivia represented a geographic unity in which the various regions complemented each other.

To prove this controversial theory he wrote several books of a geographic and historical nature. The book under review served that purpose. The *macizo* is represented by Bolivia's mountains which form a unity. The eastern plains are intimately tied to the *macizo*; the huge rivers of the plains originate in the *macizo*, tying the whole together. In the book Mendoza describes in detail the geographical, geological, and historical facts of each part of the *macizo* and each region of Bolivia. It's a well-done job, not too technical nor too elementary.

First published in 1935, this book soon became rare. Therefore this new edition is welcome, but it is unfortunate that there is no adequate introduction sketching the life and importance of Jaime Mendoza, and no index.

CHARLES W. ARNADE

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*Mezcala, Ancient Mexican Sculpture.*

By MIGUEL COVAREBUAS. Notes by WILLIAM SPRATLING. Preface by ANDRÉ EMMERICH. New York, 1956. André Emmerich gallery. Illustrations. Pp. 36. Paper. \$1.50.