

*canos* in an issue devoted entirely to the memory of the emperor, has published another score of serious articles, many of them papers read during the quadricentennial year. Probably these forty-five essays are not more than half those offered in Spain in 1958 to the memory of the last medieval emperor. Even granting the stimulus of the occasion, and deducting merely occasional pieces, this is a surprising volume of scholarly production to be devoted during one calendar year to the reign of a single monarch now four centuries dead.

There are, of course, the whimsies, the literary cream puffs, one of which examines with an air of complete seriousness the private morals of the emperor in terms of the Seven Deadly Sins. And there are the rhetorical set-pieces in which cloudy generalization and oratorical pin-wheels do duty for thought and research. In Spain, how should there not be? But the striking thing is how many of these essays make serious contributions to some special topic, the emperor's attitude towards a specific colonial problem, for instance, or his relations with a minor poet or his representation in a group of medals, contributions which are not only carefully thought out and solidly researched, but modestly and sensibly expressed and competently documented. It is striking, too, that although the foreign contingent contains some of the best known names in the field of Caroline studies, among them Federico Chabod, Peter Rassow and Ernst Reibstein, the Spanish scholars and particularly the younger Spanish scholars do not suffer by comparison. They show an objectivity, a power of analysis, and a sense of the rules of their craft which give one high hopes for the future of Spanish historiography.

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*Introducción a los orígenes de la Observancia en España. Las reformas en los siglos XIV y XV.* Madrid, 1958. Publicaciones de Archivo Ibero-Americano. Illustrations. Index. Pp. 956. Paper.

Until much more is known of the history in the Later Middle Ages of the Spanish mendicant orders, we shall continue to be ignorant of the potentially significant degree to which the growth among them of reformist spirituality, missionary conversionism, apocalypticism, and distinctive doctrines of poverty and grace, lies back of their evangelical activities in the Indies and their involvement in the great debates over the salvation and human rights of the American Indian. Extensive as is the present volume, it treats but a single although fundamental aspect of this whole story, that of the precise beginnings and original leadership of the powerful wave of reformist Franciscanism,

the so-called *Observancia*, which in the late fourteenth century revolted against the relaxed secularism of the dominant Conventuals and by the time of Cisneros gained complete control of the Order in Spain. Except for two chapters on San Pedro Regalado by Frs. Recio and Merino, this book is the work of Frs. Lejarza and Uribe. An initial section describes the commencement and early spread of the Reforma in the provinces of Santiago, Castile and Aragon, with a denial of its Italian derivation that calls for more proof than here adduced. Three lengthy chapters examine the career of the first great Reforma leader, Fr. Pedro de Villacreces, while succeeding ones take up the three other outstanding figures, Fr. Pedro de Santoyo, Fr. Lope de Salazar y Salinas, and the celebrated Converso-saint, patron of Valladolid, San Pedro de Regalado. Finally, two chapters discuss the Villacrecean spirituality; and these are supplemented by a useful corpus of constitutions and tracts written in Villacrecean circles.

We have here the first comprehensive, scholarly treatment of the initial stage of a major movement in late medieval and early modern Spanish and Spanish-American religious history. It is extremely diffuse and often repetitious, but in part this is because the authors have painstakingly sought to cite, analyze and evaluate an enormous mass of confused, semi-legendary and often contradictory materials found in the Franciscan chroniclers of the sixteenth and seventeenth centuries. This herculean ground-clearing is essential; yet the results achieved must remain uncertain at many points in view of the fact that the authors, whether by choice or because of the continuing inaccessibility (lamented by Bataillon and Ricard) of the mendicant archives in the Archivo Histórico Nacional, have not used documentary testimonia to throw light upon chronological and other uncertainties as regards foundation dates of ermitas and custodias, lives of the leaders, relations with the Conventuals, etc. A similar abstention from modern secondary literature, including all the recent studies of late medieval Spanish spirituality, results in complete failure to relate the Reforma to the religious and social conditions of the epoch. What now needs to be done, as the authors doubtless recognize, is to fill the gap between the Villacrecean period and the appearance ca. 1487 in Andalusia of the neo-Reformist and ardently conversionist Franciscan movements of Juan de la Puebla and Juan de Guadalupe, when we clearly see the Reforma in motion towards the imminent great missionary enterprises of New Spain and Peru.

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