

it was known in France in 1667, New France, Florida, including the entire southeastern part of the present United States, and New Mexico and California. California, in the seventeenth century, meant the peninsula of Lower California, shown as an island here as on so many other maps.

Sanson's text, translated by Mrs. Bloch and Robert Martinon, is interesting, and the translators make no attempt to correct the historical errors into which this geographer to Louis XIV occasionally falls.

The work is a handsome piece of printing, of interest both to collectors and to scholars.

CHARLES E. NOWELL

University of Illinois

*Antecedentes do Tratado de Madri. Jesuítas e bandeirantes no Paraguai. (1703-1751).* Introduction, notes, and summary by JAIME CORTESÃO. Rio de Janeiro, 1959. Biblioteca Nacional, Divisão de Obras Raras e Publicações. Manuscritos da Coleção de Angelis, VI. Indexes. Pp. 328. Paper.

As in previous volumes—see *HAHR*, XXXVI (1956), p. 276, for a review of the first one—this well-known authority on the Brazilian frontier has selected key documents from the Angelis collection bearing upon the theme of Luso-Spanish rivalry, especially as background to the famous Treaty of Madrid in 1750. Whereas in earlier compilations the emphasis was on territories which eventually came to form part of Brazil, this work contains the accounts of Jesuits and Spanish officials in areas of conflict which presently are in Argentina, Bolivia, Paraguay, and Uruguay. It is particularly useful for students of Jesuit activity in the vicinity of Santa Cruz de La Sierra, the mission area of the Mojos and Chiquitos. Though Jesuit-Paulista antagonism is the common denominator for the sundry documents, fifty-one pieces divided into four sections, they are also invaluable for their social, economic, ethnographic, and geographi-

cal content. In the introduction and in the interpretative summary of eleven pages, Cortesão discusses the fresh viewpoints that emerge from the documentation and, whenever possible, underscores the Jesuit bias in reporting upon the hated *bandeirantes*. Fortunately, his pronounced views on the subject do not detract from the value of this volume and the series in general.

MARIO RODRÍGUEZ

Yale University

*Bosquejo de la historia del Colegio de Nuestra Señora de Guadalupe y sus misiones. Año de 1788.* By FR. JOSE ANTONIO ALCOCER, O.F.M. Introduction by R. P. FR. RAFAEL CERVANTES, O.F.M. Mexico City, 1958. Porrúa. Appendices. Index. Illustrations. Pp. 300. Paper.

This is an important publication in mission history not only because of its intrinsic excellence but also because of the superb introduction and general editorial work (bibliography, annotations, illustrations) provided by Fr. Rafael Cervantes, O.F.M. Father Cervantes points out that two previous works on the missionary college of Guadalupe de Zacatecas, those of Sotomayor and Tiscareño, utilize the present study, but neither rises above shortcomings in style and content. Thus, the publication of the *Bosquejo* provides a long felt need in the mission history of northern New Spain (including the Texas country).

Father José Antonio de los Dolores Alcocer was born in Villa de León, now León de los Aldamas, Guanajuato, 14 April 1749. He was commissioned to write the history of the college in 1788, became celebrated also for his *Carta Apologética*, living the while during his thirty-seven years as priest an "irreproachable" life until his untimely death in the year 1802.

Two chapters of the work which may be of particular interest are the Sixth, which tells of the assumption by the college of missions in Tarahumara (formerly Jesuit) in 1767, and the last (Ninth) wherein are noted some of the more famous members of the college,