

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.

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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.

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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,

including, of course, the illustrious Antonio Margil de Jesús.

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Documentos de la Audiencia del Cusco en el A. G. I. By DANIEL VALCARCEL. Lima, 1957. Universidad Nacional Mayor de San Marcos, Editorial San Marcos. Index. Pp. 49, Paper.

The Archive of the Indies contains a section entitled Audiencia del Cuzco, consisting of 82 legajos. In this publication, Daniel Valcárcel provides a valuable tabulation of the expedientes contained in these legajos, with an index of proper names to facilitate its use. Most of the expedientes refer to the years 1787-1825, the period of the Audiencia's existence, but there are also many documents relating to the rebellion of Thupa Amaro (1780-82) and the prosecutions resulting from it in subsequent years. The section also contains expedientes on religious affairs going back to 1756 and cuentas de la Real Hacienda from 1764.

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Documentos para la historia del estado de Sinaloa. I. Relación hecha el año 1784 de las Misiones establecidas en Sinaloa y Sonora, con expresión de las provincias, su extensión, naciones de indios, pueblos de visita, gente que tiene cada pueblo, etc., etc., por Fray Antonio María de los Reyes, O.F.M., Primer Obispo de Sonora y California. By ROBERTO RAMOS. Mexico City, 1958. Ediciones Culturales del Gobierno del Estado de Sinaloa, IV. Bibliographies. Pp. viii, 32.

Owing to errors in binding, this is an imperfect copy of Bishop de las Reyes' succinct *informe* on the missions of Sinaloa and Sonora. Pages 5-20 are missing, but pages V-VIII, 1-4, and 21-28 are in duplicate. This has resulted in the inclusion of only one of the Sinaloa missions, Mocorito; fortunately, however, there seems to be a complete statement on conditions at twenty

Sonora missions. Roberto Ramos also includes in his brief foreword the Bishop's fourteen itemized recommendations for the welfare of his diocese: need of towns for the *castas*, a proposed redistribution of lands, means for encouraging trade between the towns, a suggested *reglamento* for the administration of property, a request for additional priests, a proposal that the pueblos be rearranged for more effective defense against the Apaches, and so on. The original document, written by the Bishop in response to an order from the king, is in the manuscripts section of the National Library of Mexico.

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Eclécticos portugueses del siglo XVIII y algunas de sus influencias en América. By MARÍA DEL CARMEN ROVIRA. Mexico City, 1958. El Colegio de México. Bibliography. Pp. 236. Paper.

This is a thesis submitted to the Facultad de Filosofía y Letras of the Universidad Autónoma de México which deservedly received a *cum laude*. Miss Rovira selects three important Portuguese eclectics of the late eighteenth century and convincingly demonstrates their influence on three Spanish-American writers of the same century: the Portuguese, Luís António Verney, Teodoro de Almeida, and Inácio Monteiro; the Mexican, Benito Díaz de Gamarra; the Ecuadorian, Francisco Javier de Santa Cruz y Espejo; and the Cuban, José Agustín Caballero.

Of the Portuguese, by far the most important was Verney (1713-1792), also known as "Barbadinho." His influence was especially great in the fields of education, literary criticism and philosophy. Verney's *Verdadeiro método de estudar para ser útil à República e à Igreja* caused heated criticism when it first appeared in 1746. In it Verney attacked scholasticism and the Jesuit system of education, indicating that a serious reform was necessary not only in medical studies (as the advisors of King João V recom-