

mended), but throughout the entire educational system. Pombal, bitterly anti-Jesuit, fully agreed with the attack and instituted many educational reforms during his dictatorial regime.

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*Historia geográfica civil y natural de La Isla de San Juan Bautista de Puerto Rico.* By FRAY IÑIGO ABBAD Y LASIERRA. *Reconocimiento* by SEBASTIAN GONZALEZ GARCIA. Note on editions by L. M. DIAZ SOLER. Estudio Preliminar by ISABEL GUTIERREZ DEL ARROYO. San Juan, 1959. Ediciones de la Universidad de Puerto Rico. Map. Appendices. Bibliography. Illustration. Index. Pp. cxxvii, 320. Paper.

The excellent critical introduction and notes which accompany this edition will probably stamp it as definitive.

Abbad was a Benedictine who spent several years in Puerto Rico and the other areas in the diocese of Puerto Rico, which included other islands and a portion of the South American mainland. This work is the fruit of his historical studies and personal observations.

It is divided into two distinct parts, the first nineteen chapters constituting the history proper and the final twenty-one chapters being a survey of Puerto Rico as it was in the 1770s. This latter is the most valuable to the modern reader. Whereas the historical part is based solely on secondary works, the observations on Puerto Rico come from Abbad's own experiences. The information about political, religious, social, economic, and natural conditions are useful to students of the Caribbean in the late colonial period.

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*Los hospitales de México y la caridad de Don Benito.* By FRANCISCO SANTIAGO CRUZ. Mexico City, 1959. Editorial Jus. Figuras y Episodios de la Historia de México, No. 67.

Illustrations. Bibliography. Pp. 118. Paper.

One of a series of popular paperbacks, this sketchy account concerns the principal hospitals established in colonial Mexico to care for physically or mentally ill Indians, Spaniards, or both. Some of the earliest handled only cases of leprosy or venereal diseases. Control by the Catholic Church and the ministrations by members of various religious orders ended in 1861 when all were secularized by "don Benito"—President Juárez. Brief lists of other hospitals and of medical works written or published in Mexico during the colonial era are included. The documentation is exceedingly vague, and the general tone more conducive to sharpening rather than "blunting the edges of conflict."

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*El imperio hispánico en América.* By C. H. HARING. Trans. by HORACIO PÉREZ SILVA. Buenos Aires, 1958. Ediciones Peuser. Bibliography. Index. Pp. 437. Cloth.

Translation of the 1947 edition.

*La literatura perseguida en la crisis de la Colonia.* By PABLO GONZÁLEZ CASANOVA. Mexico City, 1958. El Colegio de México. Appendix. Pp. 189. Paper.

Based on the official records of the Inquisition in Mexico, mainly in the eighteenth century, this work presents cases in which literary productions of various types—mystic poetry, sacred oratory, drama, popular satire, and dance-songs—cloaked, to the inquisitorial eye or the unfriendly ear, a multitude of sins, among them heresy, materialism and atheism.

Although described earlier by other writers, many of these cases are here treated in greater detail and with more emphasis upon the literary content. That many of the charges and arguments are today ridiculous does not detract from reader interest. Among the pieces of sacred oratory discussed