

trates through Ponce's actions his own contention that the Castilians were faithful to king and country, and that they were adherents to the principles of law as they understood it. The author also shows them willing to bring their civilization to an alien territory, to plant it, and permit it to flourish. This was Ponce's contribution to Puerto Rico—the establishment of his society and of his people in this new environment.

By analyzing Ponce's relationship with the crown, with the settlers and the Indians of Puerto Rico, and with his superiors in the Indies, Professor Ballesteros Gaibrois ably accomplishes his goals. However, Ponce was more than just another Castilian adventurer. He was a singular man, and this study merely confirms it.

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Solórzano y la política indiana. By JAVIER MALAGÓN and JOSÉ M. OTS CAPDEQUÍ. México, 1965. Fondo de Cultura Económica. Index. Pp. 117.

This little book was prepared as a prologue of a new edition of Juan de Solórzano's famous work to be published by the Fondo de Cultura Económica of Mexico. But the authors, two distinguished students of the "derecho indiano," decided to bring it out separately, as the publication of the longer work seems to have been postponed. The first part of their book contains a biographical sketch of Solórzano, not very easy to write, as rather little is known about his life. Furthermore, what we know is not very exciting.

In the second part, the authors present the contents of *Política indiana*, on the whole following Solórzano's own disposition. This presentation is well balanced and knowledgeable but not overly analytical. Probably they left most of their critical comments for the footnotes of the forthcoming edition. In the present book the reader cannot even find a clear statement on the relationship between *Política indiana* (1648) and the earlier Latin version, *De indiarum iure* (I, 1629; II, 1639). In certain cases the evolution of Solórzano's thought may be followed even beyond the Latin version as shown by G. Lohmann Villena (in *Anuario de Estudios Americanos*, VII, 1950, 255-277) with regard to the *mita minera*. The book concludes with a bibliography of Solórzano's works. It might have been supplemented with another bibliography listing studies of interest on *Política indiana*, as its footnotes are not exhaustive. The book reviewed here will certainly be of great use for quick reference as a summary of Solórzano's

famous work. More important, it will remind the serious scholar of how badly we need the new, critical edition of Solórzano's own text.

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Historia de la Iglesia en la América española. Desde el descubrimiento hasta comienzos del siglo XIX. México. América Central. Antillas. By LEÓN LOPÉTEGUI, S. I. and FÉLIX ZUBILLAGA, S. I. Madrid, 1965. La Editorial Católica. Biblioteca de Autores Cristianos. Illustrations. Bibliography. Index. Pp. 945.

This is the first of two projected volumes about the Church in colonial Spanish America. The present work consists of two parts: a two-hundred-page introduction by Father Lopétegui, and a history of the Church north of Panama by Father Zubillaga. The history of the Church in Spanish South America will appear later under the authorship of Father Antonio Egaña, S. I.

Both authors of the first volume are professors of ecclesiastical history; both have done much research and read a vast amount of Church history in a half dozen languages. They present, as a result, the most impressive account of the colonial Church yet to appear. Their work surpasses in wealth of detail (e.g., the Mexican Council of 1585), in accuracy, and in comprehensiveness earlier works by Lucas Ayarragaray and Antonio Ybot León. They make the relationships between the papacy and the kings of Spain, and between the Council of Trent and New World Church reforms clearer than previous works have done.

The tone of the work is irenic rather than polemic; its professed purpose is to make the Spanish-speaking world aware of a glorious past in which pope, king, and people joined in the high purpose of spreading Christianity into the New World. Consequently the salve of worthy motives, a typically Christian interpretation of history, is applied to wounds inflicted by historians on such personages as Ferdinand V and Pope Alexander VI. The authors also emphasize the religious motives of Columbus, Roldán, and Cortés, among others, and they temper the debate about Spanish treatment of the Indians by emphasizing good intentions, absolute needs, and corrupting environments.

The authors, however, do not slight the corruption, the decline of evangelistic fervor, and the superficial Church-state conflicts that marked the middle period from the completed conquest to the Enlightenment. But these were years of venial sins. Far worse was the eighteenth century with its regalism, which weakened a too compliant