

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

Church and taught a lesson: the Church must work with but reject control from the state.

Although this work has many more merits than can be mentioned, the authors have not achieved unity and coherence, nor have they avoided monotony and discreteness. The geographical environment, the Indian cultures, and at times even the general historical narrative engage Church history so loosely as to read like separate essays. To summarize the work of innumerable bishops, moreover, pays homage to individuals but does not so much resurrect as incarcerate them. Church historians need to find their own historical methods and ways of presenting personalities in order to impose some form on their histories and to endow them with the vitality of the Church's living past.

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TROY S. FLOYD

Gayoso. The Life of a Spanish Governor in the Mississippi Valley, 1789-1799. By JACK D. L. HOLMES. Baton Rouge, 1965. Louisiana State University Press for The Louisiana Historical Association. Tables. Appendix. Bibliography. Index. Pp. 305. \$7.50.

Although mainly a biography of a rather remarkable provincial administrator, this study makes some contribution to the subject of Spain's declining power in North America and even more to state and local history. Manuel Gayoso de Lemos, an experienced diplomat who was conversant in four languages, was governor of the Natchez District from 1789 to 1797 and governor-general of Louisiana during the two remaining years of his life.

Holmes examines almost every aspect of Gayoso's administrative problems, most of which seem to have involved the westward-expanding United States and the English-speaking residents of Spain's territory along the Mississippi. The social life of the province, planning of towns, assignment of lands, administration of justice, regulation of trade, alliance with Indian nations, and especially the defense of the realm are all treated in some detail. In almost every instance the policies of Gayoso appear either justifiable or heroic. On his clandestine relations with James Wilkinson and the so-called "Spanish Conspiracy," however, the author has shed more luster than light.

Although more meritorious as biography than as history, this book is quite imaginatively written and most assiduously researched. Relying principally on the rich *Papeles Procedentes de Cuba* in the AGI, Holmes has drawn on manuscript records from forty separate depositories in seven different countries.

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