

on May 20, 1668. Natives were friendly, but the pearls were in short supply, so Lucenilla cruised north to La Paz, then down to Cape San Lucas with no better fortune. Throughout June the ships ran slowly northward, stopping many times to try their luck with Indians. At the end of the month they rested in Concepción Bay, but the crews were rebellious after such a hot and unprofitable voyage and demanded that the captain return to Chacala. Adverse winds drove them to the coast of Sonora, and they ended the voyage near Guaymas in July. Father Cavallero completed his account at the mining camp of San Miguel Zapotitlán, Sinaloa, on September 20.

He attributed the failure of the enterprise to the shortage and the poor quality of manpower, the inadequacy of capital backing, poor leadership, and greed built up by hope for quick, easy wealth. Further, Lucenilla had promised to convert souls but had actually blocked efforts by Cavallero and his fellow priest to do so. "Therefore, God wished to punish him" (p. 63). Then the priest named each person on the voyage, gave a brief summation of his value (almost always "useless"), and concluded that no further voyages like this should be permitted.

The Lucenilla voyage has been mentioned in most accounts of Baja California pearling. Cavallero's manuscript, in the Biblioteca Nacional, Madrid, had never been published. Not only is it the most complete account of the enterprise; it also details the many weaknesses which accompanied almost all pearling expeditions in the preceding century and a half. For these reasons and because Lucenilla's cruise was apparently the last licensed undertaking before the famed Atondo-Kino attempts at La Paz and San Bruno in 1683-85, Cavallero's report is a valued addition to the historical literature of Baja California.

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*A Record of Travels in Arizona and California, 1775-1776.* By FRANCISCO GARCÉS. Edited and translated by JOHN GALVIN. San Francisco, 1965. John Howell Books. Illustrations. Maps. Appendices. Glossary. Bibliography. Index. Pp. 113. \$7.50.

The Aragonese Franciscan, Father Francisco Garcés, played a leading role as a missionary in the Sonora-Arizona area after the Jesuit period. His importance stems in large measure from his wanderings and from the accounts which he wrote of them. Particularly valuable are his comments on the ethnogeography of the Arizona Indian tribes, the focal point of his interest. His most extensive and

noteworthy journey began on October 21, 1775, embraced more than two thousand miles of travel over desert, mountains, and river lands, and ended on September 17, 1776. Though some of the terrain was familiar as a result of earlier exploratory activity, Garcés also followed hitherto unknown paths. His route took him from Tubac to the Gila, via that stream to the Yuma crossing of the Colorado, upstream to the Needles, across the Mojave Desert to California, north for an early penetration into the Central Valley, back to the Needles, and across northern Arizona to the Hopi village of Oraibe. At the final point Garcés, who was customarily a great attraction and well received by the natives, was greeted with hostility by the local Indians.

Garcés concluded his account with a series of recommendations concerning steps which Spain should take to secure and solidify the recently reactivated northward expansion. Unfortunately, little heed was paid to his suggestions, and he was soon to lose his life in the Yuma massacre of 1781.

The manuscript version forms part of the personal collection of John Galvin, and it is published in elegant style and format, worthy of the contents. The book is both a collector's item and a contribution to the published documentary record of the Southwest. The translation is satisfactory, although the footnoting is sparse. A single fault stands out amidst such high quality of production: the inclusion of color plates which have no relationship either to the area or to the period. Thus we find included from Bartlett's surveys of the mid-nineteenth century a mounted Lipan Apache, some Pima women, and some Yuma Indians. Two maps, one by Fr. Pedro Font, O.F.M., and the other detailing the route of Garcés' travels, are useful.

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#### NATIONAL PERIOD

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*et al.* México, 1965. El Colegio de México. Bibliography. Pp.  
lxix, 1006.

The student of recent Mexican history faces serious obstacles in bringing his research project to a satisfactory conclusion. He cannot use the Foreign Relations archives, and most other collections of public papers are also closed to scholars. It is true that leading government or revolutionary figures frequently kept their own pa-