

proofreader is responsible for many other errors. Evidently he was unfamiliar with accent and diacritic marks, for they are either omitted, as in *Niña*, *Santa María*, and *Camoëns*, or used incorrectly, the most egregious example of the latter being in the author's first name on the title page! A bibliography of less than three pages is supplied, and some Colombists will regret certain omissions. The author utilized three works by the German scholar Heinrich Winter but not his *Die Kolumbuschiffe*. There are no footnotes, save one, and that a citation to a work by the editor, although there are occasional parenthetical citations.

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*The Spiritual Conquest of Mexico. An Essay on the Apostolate and the Evangelizing Methods of the Mendicant Orders in New Spain: 1523-1572.* By ROBERT RICARD. Translated by LESLEY BYRD SIMPSON. Berkeley, 1966. University of California Press. Illustrations. Map. Notes. Appendices. Bibliography. Index. Pp. xii, 423. \$10.00.

Robert Ricard's study of the early Mexican missions is well on its way to becoming a classical interpretation of the subject. It first appeared in French in 1933 as Volume XX of the "Travaux et Mémoires de l'Institut d'Ethnologie" of the University of Paris, with the title *La "conquête spirituelle" du Mexique. Essai sur l'apostolat et les méthodes missionnaires des Ordres Mendicants en Nouvelle-Espagne de 1523-24 à 1572*. In 1947 it was published in a Spanish translation by Ángel María Garibay K., with a special preface by the author. Now finally it has been made accessible to English readers through the efforts of Lesley Byrd Simpson.

Ricard's work is not intended as a general history of the beginnings of Catholicism in Mexico. The author carefully excludes from the scope of his work the development of the Church among the Spanish colonists as well as the labors of the ecclesiastical hierarchy and of the diocesan clergy. The geographical area of interest is also carefully delimited to "the country lying between the present northern frontier of Mexico and the Isthmus of Tehuantepec" (p. 2), thus excluding Chiapas, Tabasco, Campeche, and Yucatán.

The author presents his materials in three parts: I. "The Founding of the Church," in which he considers the beginnings of the mission system, the character and preparation of the missionaries, and the induction of the Indians into the Church; II. "The Stabilization of the Church," in which he treats of works of social beneficence, the

development of the externals of the Church, and the schools for the Indians; III. "Conclusions," in which he points up some of the difficulties of the missionary effort—notably dissensions within the Church and native resistance—and shows the significance of these first years for the later religious evolution of Mexico. There are two appendices. The first is Ricard's preface to the Spanish edition, the second an essay on sources which constituted the introductory chapter to the two previous editions.

On the whole, the author writes favorably of the work of the missionary friars, but not without criticism and a touch of healthy cynicism. "I have in the bottom of my heart," he says, ". . . a feeling that every human activity in one way or another is imperfect" (p. 305). The cardinal flaw that he finds in the Spanish missionary system was its failure to develop a native clergy.

As must be expected, Ricard's study is now somewhat out of date, since a good deal of research has been done in the thirty-four years since it was first published. The value of the present edition would have been increased if some effort had been made, either at the end of the notes for each chapter or in the bibliography, to indicate the more important materials that have appeared since its publication.

The literary quality of the translation is marred by an excessive literalness, which led to the repeated insertion of bracketed words for the sake of clarification. On the other hand, an unfortunately large number of fairly serious errors were allowed to creep into the translation of the work and the preparation of the printed text. Here I will simply list some which may cause confusion to those persons who are using the work: "The Dominicans arrived in Mexico probably on July 2, 1536" (p. 22) should read "July 2, 1526." "The Franciscans had baptized more than a million pagans by 1524" (p. 91) should read "since 1524." "The first viceroy, Antonio de Mendoza, who arrived soon afterward" (p. 219) should read "who had arrived recently." "Performing ceremonies which did not require episcopal consecration" (p. 246) should read "which required episcopal consecration." The tempestuous bishop of Michoacán, Fray Pedro de Ayala" (p. 248) should read "bishop of New Galicia." "A natural marriage may sometimes be dissolved; a legal one, never" (p. 302) should read "a natural, consummated marriage" and "a ratified and consummated one." "Icazbalceta thinks that he [Fray Antonio Tello] was twenty-five at the time" (p. 315) should read "he was eighty-five." "An Augustinian turned Chartreux" (p. 321) should read "Carthusian."

In spite of such shortcomings, however, the book is a welcome

and valuable addition to the available bibliography on the subject in English, and is recommended to anyone interested in the history of the Catholic Church in Mexico.

Academy of

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American Franciscan History

*Los Carmelitas Descalzos y la conquista espiritual de México, 1585-1612.* By P. DIONISIO VICTORIA MORENO. México, 1966. Editorial Porrúa. Illustrations. Notes. Appendix. Bibliography. Index. Pp. liii, 350. Paper. \$60.00 (Mex.). Cloth \$70.00 (Mex.).

Although the Discalced Carmelite Order came to the New World with the specific purpose of joining in the "spiritual conquest" of the expanding frontiers of the Spanish Empire, it accomplished relatively little missionary work among the Indians, and rather tended to settle in the already established Spanish communities of New Spain. The story of the Carmelites and their frustrated missionary intentions is told by Father Dionisio Victoria Moreno in this work, which covers the first twenty-five years of life of the order. Father Moreno has tried to avoid two frequent weaknesses found in the histories of religious orders, the lack of thorough archival research and the pious tint of the narrative. He has accomplished his first aim but has been only partially successful in the second. His sources and bibliography include a very adequate list of documents found in several archives of Spain, Italy, and Mexico, in addition to the printed sources contemporary to the foundation of the order. His critical evaluations of these sources enhance the objectivity of the work. Despite his efforts to restrain it, however, Father Victoria Moreno's religious bias is revealed in many passages of the book. Part I of this work deals with the introduction of the Carmelite order in New Spain in 1585, after having overcome the initial reluctance of the Crown to let new orders pass to the Indies. This first part is unnecessarily lengthened with information about the departure and arrival of the monks, descriptions of their characters, and similar details. Part II, the most interesting part of the book, is concerned with the missionary problems of the Carmelites. They were late-comers to the missionary field, which had already been covered in New Spain by other orders. However, the possibility of expansion of missionary activities into New Mexico, the Californias, and the Philippines gave the Carmelites a good excuse for transplanting themselves to the Indies.

Within the order there were two trends of opinion regarding mis-