

privileges and immunity. "The more closely related the methods were to judicial and coercive power over the clergy, and the further removed the royal agent was from the immediate authority of the Crown, the greater the degree of ecclesiastical resistance" (p. 10). Nevertheless, the decision to effect direct judicial control over the clergy was not solely politically motivated. It was based as well on the failure of indirect methods, exercised through clerical superiors, to maintain ecclesiastical discipline. Direct control, however, provided no solution to this problem. Nor did it exorcise the worry which had been the primary reason for the new policy—royal concern for the security of the State, the fear of clerically-inspired conspiracies.

Nancy Farriss shows that although the Caroline measures were imperfectly implemented or to a considerable extent thwarted, they did contribute to Spain's loss of the colony by alienating a large proportion of the lower clergy and pious laymen and ultimately the hierarchy itself. While only one of many factors stimulating the complex Independence movement, Spain's determination to enforce the Bourbon ecclesiastical reforms was a significant element.

This monograph sheds light on an important aspect of late colonial history and particularly on the disparity between royal intent and results, the gap between royal theory and colonial practice. More generally, the book exemplifies the limitations of enlightened despotism. It deserves a place among the number of careful studies increasing our knowledge of colonial institutions and administration.

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Rebeliones indígenas en el norte del reino de la Nueva España, XVI-XVII. By MA. ELENA GALAVIZ DE CAPDEVIELLE. México, 1967. Ediciones Oasis. Maps. Notes. Appendices. Bibliography. Index. Pp. 219. Paper.

This short work is not a chronological history of "Indigenous Rebellions in the North of the Kingdom of New Spain," but rather a chronological cataloging of such rebellions. In addition, the title page specifies that the time span covered is not the entire three centuries of Spanish control over New Spain but only the sixteenth and seventeenth centuries. Within this limited framework, however, the author has been very complete, providing the historian with a

handy guide to almost all of the rebellions, even in the borderland provinces of Arizona, New Mexico, and Texas.

While it is encouraging to find Mexican historians turning to a serious study of this subject, it is disheartening to discover that the bibliography excludes almost all of the many excellent works published in English. On this score the book leaves much to be desired. Its major flaw, however, is to be found in the first thirty pages, where the author discusses the causes of the rebellions. The causes which she lists are social-economic-political privileges, the distribution of wealth and political position, and the "indolence" of the viceregal regime. There is no study of the clash of cultures or of the differing attitudes about the value of life and property that so often led to bloodshed. The author instead subscribes to the devil-saint theory of history, the Spaniards falling into the former category and the Indians into the latter. For example, she states that the Indians "preferred death to slavery," although she admits that they were "barbarous and irreducible" (p. 10). In this intractability, however, she finds merit, for "the rebellions of the Indians of the North during the viceregal epoch contributed, in part, to the creation of a vigorous revolutionary spirit in large masses of the population conquered by the Spaniards" (p. 10). In other words, Spanish cruelty was good in that it produced recruits for the Mexican revolution. Such a simplistic approach makes history easier to write—and perhaps to research—but it leaves wide gaps in our understanding of the real causes of Indian rebellions.

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San Juan Bautista. Gateway to Spanish Texas. By ROBERT S. WEDDLE. Austin, 1968. University of Texas Press. Illustrations. Maps. Notes. Bibliography. Index. Pp. xiv, 469. \$8.50.

A glance at the drowsy village of Guerrero, Coahuila, suggests meager prospects for research in local history. True, on December 30, 1917, Texas rangers, soldiers, and civilians crossed the Rio Grande on the trail of goat rustlers and killed six or twelve or seventeen. But highway builders—and before them railroaders and stage operators—preferred the crossings at Paso de Águila, thirty-five miles upstream, or downstream at Laredo.

Robert Weddle demonstrates that from the time the Spanish frontier reached this place until mid-nineteenth century, the site of