

large work concern the episode of Sor María de Agreda and Philip IV, Molinos's *Guía espiritual* and Spanish quietism, and the rise of Spanish Jansenism. Little new material appears on the expulsion of the Moriscos or, at the end of the period, of the Jesuits. There are some good, though hardly exhaustive, details on the Enlightenment, but very little attention is paid to overseas colonial missionary efforts. As always, this parochial viewpoint of Spanish historiography mars the book, especially since the format encourages completeness.

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La ilustración y la reforma de la universidad en la España del siglo XVIII. By ANTONIO ALVAREZ DE MORALES. Rev. ed. Madrid: Ediciones Pegaso, 1979. Notes. Bibliography. Pp. 321. Paper.

The Enlightenment, as a movement in the cause of general education and culture, made a tardy and fumbling entrance into Spain where the vested interests of the Church, the universities, and even of the state, made progress painfully slow. Until the expulsion of the Jesuits in 1767, the reformers made little headway against the dead hand of a medieval tradition. Subsequently, the French Revolution and later the War of Independence nullified many of the gains so slowly won. This chronicle of the eighteenth-century Spanish universities begins with a dismal picture of the demoralized state of the institutions of higher learning in the Peninsula. The faculties were usually incompetent, often fraudulently selected, and indifferent to teaching. The curricula were mired in a medieval scholastic methodology of dictated material, rarely in Castilian; in a needless elaboration of courses in theology; and in an almost total lack of sciences. These institutions functioned as independent entities, serving only an elite of undisciplined students, competing with *colegios mayores*, and tolerating the farce of purchased degrees.

During the first two-thirds of the century, the pioneers in the effort to reshape the educational system were: Father Benito Jerónimo Feijoo, a Gallegan, who urged the use of textbooks in place of dictation in the classroom, and who combated ignorance and superstition and prejudice in his *Teatro crítico*; the Portuguese Luís Antônio Verney, whose mid-century book *El verdadero método de estudiar* assailed the prevailing scholasticism; and Pablo Olavide, the Peruvian, whose radical *Plan of Reform of the University of Seville* and Francophile ideas brought the unwelcome attention of the Inquisition and caused his exile. In successive chapters the author details the state's efforts during the remainder of the

century to impose plans of study, which would foster a shift from theology to more scientific and utilitarian subjects, on the Church-dominated universities and *colegios*. This involved story is related in a clear, agreeable prose and with almost excessive documentation in footnotes that occasionally crowd the text off the page.

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COLONIAL AND INDEPENDENCE PERIODS

Spanish Politics and Imperial Trade, 1700–1789. By GEOFFREY J. WALKER. Bloomington: Indiana University Press, 1979. Illustrations. Maps. Glossary. Appendixes. Notes. Bibliography. Index. Pp. xvii, 297. Cloth. \$17.50.

Like inflation fighters today, Crown strategists in the eighteenth century were confounded by an obstreperous animal that refused to obey. Their inflation was represented by the merchants of Mexico and Peru, who refused to allow the system to work, the system being the classic colonial model wherein the metropolis benefits in disproportion to its colony from the relationship.

Professor Walker has threaded, weaved, and bobbed through the minefield of contradictory reports, memoranda, complaints, claims, and counterclaims made by all the leading participants from the Crown on down, and he has produced a superb reconstruction of the mercantile dynamics between Spain and its subjects in the period from 1700 to 1789.

Basing his study largely on the archives of Spain and America (AGI, Simancas, Lima, to mention a few), Walker separates his book into major chronological blocks, and traces the movement of ships and fleets, dissects the rationale for behavior of the many interested groups, and slowly builds up his case: the fleet system—no matter how well-organized, mandated, or adjusted to the varying circumstances—could not and would not work, since it was basically contradictory to the interests of the American merchants.

The merchants of Peru and New Spain, organized into their powerful corporate guilds, the *consulados*, were weaned by circumstances—the War of the Spanish Succession, the beginnings of legal French trade in the Pacific, the *asiento* granting the English an “annual” ship to attend each of the trade fairs celebrated in the Indies, and, of course, the interlopers and contrabandists from all over Europe—from depending upon