

Emiliano Jos (1897–1961), based on a course of lectures given at the University of Seville, appears more than forty years after its publication was interrupted by the outbreak of the Spanish Civil War. Demetrio Ramos has edited the work with exemplary care, supplying missing names, citations, and other needed material omitted in the original text. Its publication makes available a book that compresses into a small space a remarkable amount of erudition and sound reasoning and that is notable for the skill and clarity of its exposition.

A book more than forty years old, most of whose leading ideas don Emiliano had already presented in various journal articles, cannot lay claim to great novelty. In fact, what distinguishes the essays in this book is not the novelty of their ideas, but the powerful defense they offer of the traditional or classic theory of the plan and genesis of the Columbian enterprise against the attacks of speculative revisionists. Jos's viewpoints on the Columbus question are those generally held by modern scholars and effectively summarized in the late Samuel Eliot Morison's widely read biography, *Admiral of the Ocean Sea*. Thanks above all to Morison's influential book, perhaps, the legends that once clustered about the Columbian enterprise—the myth that Columbus was seeking not the Indies but certain fabled islands and the more ancient myth that he got the idea for his voyage from an unknown dying pilot are two examples—have recently had little currency in the English-speaking world. In Spain, however, for reasons that invite analysis, such legends as that of the unknown pilot and the predisccovery of America continue to fascinate some scholars; an example is Juan Manzano y Manzano's recent *Colón y su secreto* (1976). The timely appearance of Jos's little book, with its rigorously scientific, commonsense approach, should help to combat the revival in Columbian studies of a trend toward unwarranted speculation based on weak factual foundations.

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COLONIAL AND INDEPENDENCE PERIODS

Pensamiento de la Ilustración: Economía y sociedad iberoamericanas en el siglo xviii. By JOSÉ CARLOS CHIARAMONTE. Caracas: Biblioteca Ayacucho, 1979. Tables. Notes. Chronology. Pp. xl, 449. Paper.

In *Pensamiento de la Ilustración*, José Carlos Chiaramonte provides an interpretation of the Latin American Enlightenment as well as a se-

lection of social and economic works written during the late eighteenth and early nineteenth centuries. In his introduction, Chiamonte examines some of the principal historiographical questions concerning the Enlightenment. Did Latin America participate in that intellectual movement? If so, was it anti-Spanish and therefore a cause of Independence? Was the Enlightenment a foreign ideology, or was it a natural development of Latin American thought? The author argues that Latin America did participate in the Enlightenment, but it did so principally through reformist ideas transmitted to the area via Spain and Portugal. In his opinion, the ideas were neither anti-Christian nor anti-Spanish, and therefore cannot be considered causal factors in the movement for Independence.

Chiamonte minimizes the importance of local ideological development, arguing that reform-minded Bourbon officials introduced selected aspects of the Enlightenment to the New World. In this fashion, the Europeans prevented the spread of radical social and political ideas in the colonies. It is no doubt true that Latin America reacted to Old World ideas and events, but the author ignores recent studies, which demonstrate that the colonies had a strong reformist intellectual tradition and that peninsular officials only enhanced an already active intellectual movement. This is particularly true for Mexico where Roberto Moreno has demonstrated that the Enlightenment evolved through a series of stages and that criollo scholars were influential in shaping the direction and content of eighteenth-century thought. He and others have argued that the first part of the century was a time of internal intellectual development and that reformist Iberian ideas entered the New World at the end of the eighteenth century. Years ago, John Tate Lanning amply demonstrated that Central Americans were familiar with the latest as well as the most radical ideas of their time. They rejected many of them, not because of censorship, but because they evaluated them critically and found many of them unsuited to their needs.

Chiamonte's choice of readings underscores his belief that peninsulars played a crucial role in the Latin American Enlightenment. He fails to include early eighteenth-century socioeconomic writings by Latin Americans, concentrating instead on late eighteenth- and early nineteenth-century works. This concentration naturally leads him to over-emphasize the role of the European reformers. Despite these criticisms, Chiamonte's volume is a useful addition to the growing literature on the Latin American Enlightenment. The introduction provides a good synthesis of the ongoing debate about the nature of the Latin American Enlightenment. And his selections make important works more readily available both to scholars and to students. He includes selections by

peninsular reformers, like Abad y Quiépo's *Representación sobre la inmunidad personal del clero*, as well as writings by well-known Americans, such as Baquijano's *Disertación*, Salas's *Representación*, and Belgrano's *Memoria*.

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Lateinamerika: Die Unabhängigkeitsbewegungen in Lateinamerika, 1788–1826. By INGE BUISSON and HERBERT SCHOTTELIUS. Stuttgart: Klett-Cotta, 1980. Chronology. Index. Bibliography. Maps. Pp. 166. Paper.

This is an installment of a comprehensive *Handbook of Latin American History* that is being published by Klett-Cotta, on the topic of the achievement of political independence. Herbert Schottelius wrote "The Political Emancipation of Haiti and Santo Domingo" (18 pages); Inge Buisson, "The Independence Movements in Ibero-America" (123 pages).

The introductory pages by Buisson on the political, social, and economic situations at the end of the colonial period, as well as her sections on the causes of the outbreak of the war, down to the 1809 juntas, are excellent. The author shows a fine understanding of the topics treated, and she gives proof of an impressive ability to synthesize the results of recent research, although she might have been more articulate concerning the negative effects of the enlightened despotism of Charles III. I have noticed only two flaws in her assessment of the prewar situation. First, she is under the impression that the territory of Spanish America was integrally divided among the viceroyalties. This was not the case. Guatemala was not part of the Viceroyalty of Mexico, or Venezuela (in 1808) of the Viceroyalty of Santa Fe. The point has a bearing on the general problem of postindependence state-building. Second, the Spanish American economy was much more complex than the author seemingly accepts, particularly in terms of industry and of local and intercolonial trade. Commercial relations with Europe were but one aspect of the economic reality of the region, and, even there, if free trade favored certain sectors, it simultaneously hurt others. Nevertheless, in her conclusions the author correctly shows that the merchant class and port cities were the main beneficiaries of independence—together with the military class—and she indicates some of the symptoms of its economic backlash.

Naturally, the main body of Buisson's contribution covers the war itself, in which she emphasizes the political over the military aspects. The story is divided—as it should be—into two phases, separated at the