

crispness of style, and abundant documentation that one has come to expect from this important scholar. The study does have some weaknesses, though they are probably unavoidable given the nature of the documentation. There are the nagging questions of the degree to which the Court's decrees were enforced and whether its decisions were any better enforced than those of local tribunals. The first question is discussed briefly in Chapter 6, but it remains unanswered. Finally, we are still left with the question of how valuable and effective the Court was. This is difficult to answer, yet Borah suggests that the extensive use made of the Court, its greater efficacy as compared to its counterpart in Peru, and the great losses suffered by the Indians when legal equality was introduced in the nineteenth century all underscore its importance.

Questions aside, this book is sure to stand as the definitive study of this interesting institution. Now that the Court's operation and rationale have been laid bare, one hopes that other scholars will take up the challenge to investigate further the relationship between the General Indian Court and the large volume of Indian cases tried at the local and district levels by *corregidores* and *alcaldes mayores*.

University of Denver

JOHN K. CHANCE

*La educación de los marginados durante la época colonial: Escuelas y colegios para indios y mestizos en la Nueva España.* By LINO GÓMEZ CANEDO. Mexico City: Editorial Porrúa, 1982. Notes. Appendixes. Bibliography. Index. Pp. xxiii, 425. Paper.

Schools and universities were established early in the course of Spanish colonization. Generally speaking, they were similar to those of the mother country, insofar as they were controlled by the church or state. In New Spain public education was organized essentially by religious orders, bishops, viceroys, audiencias, church or municipal councils, and *cofradías*. The colonial school system was composed of primary, monastery, and convent schools, colleges, seminaries, and universities. This system, it was hoped, would prepare the necessary church and public functionaries and it educated mainly Spaniards and *criollos*. On the other hand, Indians and mestizos could not hope to reach the higher education levels, except with rare exceptions, such as those described by Fr. Lino Gómez Canedo in the Colegio de Santa Cruz in Tlatelolco, or in the Colegio de San Juan de Letrán.

It is within this framework that we find the present book. The author set himself the goal of writing the history of educational institutions for Indians and mestizos in New Spain. Gómez Canedo employs the word *marginados* ("deprived people") to designate Indians and mestizos, so that the reader can get a better

idea of the social and economic situation of both groups in New Spain. But the word *marginados* is really used only in the title.

Based on a rereading of the chronicles written by the friars, and including a great amount of documentation from the Archivo General de Indias in Seville, the book describes the schools for Indians in part one and the colleges for mestizos in part two. Gómez Canedo amply reconstructs the particular histories of a single school and three colleges (Escuela de San José de los Naturales, Colegio de Santa Cruz de Tlatelolco, Colegio de San Juan de Letrán, and Colegio de Nuestra Señora de la Caridad). The bias of the author in favor of the work of the religious in their efforts to create schooling for Indians and mestizos is evident. Such an enthusiasm leads the author into certain historical imprecisions. For example, Gómez Canedo does not mention that the schools for Indians were established only for “los hijos de los señores y principales.” In this case, the author is not aware of the discriminatory ruling that regulated the access to schools.

Lino Gómez Canedo is known for his valuable work on the subject of historical archives and the archives of the Franciscan order. He has previously published other studies on the process of evangelization and the conquest of Spanish America. In this field Gómez Canedo produces his best fruits, and this book shows it. The schools that Gómez Canedo describes are good examples of the church's intention that they serve more as a means to spread the gospel than as a way to instruct the native population. From this point of view, I recommend the book for historians interested in the process of acculturation. For them the book offers a very valuable contribution on the subject of schools in the colonial era.

Archivo Histórico de Jalisco

CARMEN CASTAÑEDA

*Michoacán en la Nueva España del siglo xviii: Crecimiento y desigualdad en una economía colonial.* By CLAUDE MORIN. Mexico City: Fondo de Cultura Económica, 1979. Notes. Tables. Figures. Map. Bibliography. Index. Pp. 328. Paper.

Claude Morin's *Michoacán* is a major addition to colonial historiography. Based on extensive archival research in Mexico and Europe, it aims for what used to be the *Annales* School's goal of serial history—long series of equivalent figures for population, production, taxes, and trade that can reveal changes in material conditions for large groups of people over the long term, changes that are hidden beneath dynastic chronologies and most great events. The author knows the shortcomings of his figures and he has provided a valuable parallel text on administrative changes in the eighteenth century and how they affected tax, price, and production records. Unfortunately, the figures have not been adjusted for inflation. Still, the result of this close, critical, detailed study is a clearer picture of the