

regal capitals but were also present in provincial towns and even in mining camps. The variety of imported books increased in time but the staples of trade remained the professional literature of the clergy. With meticulous bibliographical detail the present volume presents the titles of 153 different works of the sixteenth century preserved in the Public Library at Guadalajara in Mexico, all products of 24 presses of Salamanca, Spain, about one quarter of which were apparently owned by Frenchmen. The titles refer mainly to commentaries on the Gospels, on Aristotle, and on St. Thomas Aquinas, sermons, and here and there a work of jurisprudence. Aside from *Las partidas* of Alphonso X, *De natura novi orbis* . . . of José Acosta, and possibly Juan de Pineda's *La monarquía eclesiástica o Historia universal del mundo*, and his *Agricultura cristiana* in 35 dialogues, the historian is likely to find few titles of interest. An appendix of 66 illustrations of *portaldas* enhances this volume as a bibliophile's delight.

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*Never the Golden City.* By SISTER MARY JEAN DORCY, O.P. New York, 1962. Sheed and Ward. Pp. ix, 213. \$3.95.

The review of this book in a scholarly journal can be questioned, but this does not prevent the book from being a refreshing sortie into the venerable traditions and legends of a New Mexico that exists largely in the minds of romanticists. Sister Mary Jean, a devout but far from stuffy Dominican Sister living in California, came into contact with Jaime Valdez, an aging Apache whose great love for New Mexico was matched only by his ability to transmit this fervor to the adventurous sister.

Based on the advantage of her aboriginal contact, who was reputedly a grandson of Gerónimo, and armed with a bevy of names of Jaime's friends and relatives, Sister Mary set out in

company with Sister Christine to write a story of New Mexico—of its legends, its natives, and of the faith of its inhabitants. First in Albuquerque, then at Santa Fe, Bernalillo and Sandía Pueblo, all of her "contacts" seemed to have either died or existed as figments of the fertile imagination of her enthusiastic informant. As her house of cards crumbled, Sister Mary Jean felt that she was destined to find "Never the golden city where the radiant people meet, But the dolorous town where the mourners are going about in the street."

Soon this initial opinion changed, the Land of Enchantment had its effect, and Sister Mary Jean concludes that perhaps Jaime's fabrications had been for the purpose of introducing her to a land where "even the dubious dings of time cannot steal away the peace of eternity that lies upon the place."

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*The Navy and South America, 1807-1823. Correspondence of the Commanders-in-Chief on the South American Station.* Ed. by GERALD S. GRAHAM and R. A. HUMPHREYS. London, 1962. *Publications of the Navy Record Society*, vol. CIV. Maps. Index. Pp. xxxiv, 394.

This attractively bound volume of British naval correspondence is a valuable addition to the published documents concerning the independence period. The naval commanders commented on many matters and many individuals, and their remarks will provide additional bits of information for filling in the complicated story of the various movements for independence. The excellent index is of considerable assistance, and a real time-saver.

The documents included are selections of the letters of five British naval commanders and their subordinates, and these make the five chapters of the book. The commanders were: Rear-Admiral Sir William Sidney Smith, 1807-1809; Vice-Admiral Michael de Courey, 1809-1812; Rear-Admiral Man-