

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.

IRVING A. LEONARD

University of Michigan

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 doings of time cannot steal away the peace of eternity that lies upon the place."

DONALD C. CUTTER

University of New Mexico

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-

ley Dixon, 1812-1815; Commodore William Bowles, 1816-1819; and Commodore Sir Thomas Hardy, 1819-1823.

DONALD E. WORCESTER
University of Florida

La novela indianista en Hispanoamérica (1832-1839). By CONCHA MELÉNDEZ. Río Piedras, 1961. Universidad de Puerto Rico. Notes. Bibliography. Pp. 202. Paper.

This is a reprinting (not really a second edition) of a doctoral dissertation (University of Mexico) first published in 1934. It was then and still is a valuable study which goes further and deeper than its title implies, dealing at length with *indianista* elements in literature of the conquest and colonial period and with foreign influence (Montaigne, Voltaire, Rousseau, Marmontel, Saint-Pierre, Chateaubriand, Fenimore Cooper, Humboldt, Scott) on later works. Novels of the romantic period are classified as historical, poetic, and of social protest. The period of the study expires, of course, before the appearance of the *indianista* novel of lasting significance. Dr. Meléndez herself accurately epitomizes her study in the preface to this "second edition." She says, "Creo haber completado el estudio de un aspecto de nuestra novela romántica de escaso valor artístico, pero de mucho interés para los que estudiamos las primeras creaciones de las literaturas de nuestros países."

The reprinting of the study is justified and welcome, not only as a deserved tribute to its distinguished author, but also because it is truly a classic among early critical studies of Spanish American fiction.

FRANK M. DUFFEY
University of North Carolina

Los Chortis de Guatemala. By CHARLES WISDOM. Translated by JOAQUÍN NOVAL. Guatemala, 1961. Editorial del Ministerio de Educación Pública. "José de Pineda Ibarra." Seminario de Integración Social Guate-

malteca. No. 10. Illustrations. Bibliography. Index. Pp. 541. Paper

This book is a good Spanish translation of the 1939 work of Charles Wisdom and is perhaps one of the best ethnological studies of any Guatemalan area.

The rather thorough analysis of the culture pattern of the Chorti group of the Quiché stock who live in Eastern Guatemala, near the Honduran border, is based on three visits of the author to the territory of Tunucé, Jocotán, and Olopa in the early 1930's.

After a somewhat "traditional" description of the phonological structure of Chorti, the author takes us into the basic aspects of community existence, including the life cycle, the subsistence, pattern, dress, agriculture, social organization, religion, and supernatural beliefs. In the details of the account of the life of these people one realizes that although there are many *indigenas* in Guatemala, a person may become a *ladino* by speaking Spanish or by changing costumes and that in many of the "message systems" of the culture, especially religion, one perceives the strong Spanish influence of yore. To such an extent is this so that what is purported to be a study of Indians turns out to be a view of an underdeveloped Hispanic area, where many people are bilingual and a few speak only Chorti.

LINCOLN CANFIELD
University of Rochester

El panamericanismo. By JOSÉ JOAQUÍN CAICEDO CASTILLO. Buenos Aires, 1961. Roque Depalma Editor. Bibliography. Pp. 484.

This is, for the most part, a formal, objective, and legalistic survey of the development and functioning of the inter-American security system. Within its self-imposed limits it is probably the best study of its kind which has been published in Latin America. The author is a professor of international law in the National University of Colombia, has served his country in diplo-