

are arranged in a manner calculated to display the author's style and the character of his thought, his concern for accuracy, his plodding attention to detail, and his open sense of wonder at the works of God and man.

The editors who prepared these two volumes have succeeded in their purpose of revealing the essential literary qualities of the complete works, but samplings of this kind are of little use to the historian. Fortunately, Góngora's *Historia de Chile* was published in complete edition as late as 1960 by Francisco Esteve Barba in the *Biblioteca de Autores Españoles* (Vol. CXXXI). This succeeds its previous publication in 1862 in the *Colección de Historiadores de Chile*, which is already crumbling on library shelves. Less available is the one and only edition of Rosales' *Historia General*, published by Benjamín Vicuña Mackenna in 1877. A new edition of this is now in order.

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Thomas Gage in Spanish America. By NORMAN NEWTON. New York, 1969. Barnes & Noble. Great Travellers Series. Illustrations. Maps. Appendix. Bibliography. Index. Pp. 214. \$4.75.

"Contemptible" and "avaricious, unmitigated scoundrel" are fair samples of the epithets that posterity has pinned on that seventeenth-century Roman Catholic-turned-Puritan clergyman and writer, Thomas Gage. Such distaste for him is understandable. He seems to have been an inveterate deserter and betrayer, and the mealy-mouthed piety with which he sought to justify himself is enough to turn the strongest stomach.

That Gage's principal work has fared much better than his character at the hands of posterity is also easy to understand. Written a few years after his apostasy from Roman Catholicism, the book was first published in London in 1648 under the title *The English-American, his Travels by Sea and Land: or, a New Survey of the West Indies*. Gage had produced largely an account of his sojourn as a Dominican friar in Mexico and Central America from 1625 to 1637. It was the first eyewitness account of residence inside Spanish America ever written by an Englishman, and Gage wrote interestingly, though in a difficult style, about many aspects of Spanish American life, secular as well as clerical. In addition, his book helped to launch Cromwell's expedition against Hispaniola which, when repulsed there, wrested Jamaica from the Spaniards in 1655. Appropriately,

Gage accompanied the expedition as chaplain; early in 1656 he died in Jamaica.

Over the years Gage's book has been translated into French, Dutch, German, and Spanish, and has passed through nine editions in English. The most scholarly editions are the eighth English, edited by Arthur Percival Newton (1928, reprinted 1946), and the ninth by J. Eric S. Thompson (1958). Newton's edition, though severely abridged, is notable for its fine introduction and fresh biographical information; Thompson's, for annotations explaining or correcting Gage's statements about Indians and Spaniards in Mexico and Guatemala. With the aid of Godfrey Anstruther, O. P., Thompson also threw new light on Gage's contacts with the Dominicans after his return to England.

Using materials drawn mainly from A. P. Newton, Thompson, Anstruther, and Gage's own book, Norman Newton has now given us the first detailed account of the latter's life after May 1625. It opens in that month at a Dominican convent in Jerez, Spain, with young Friar Tomás de Santa María, as Gage was then called, joining a mission to the Philippines from which he was to defect on the way, in Mexico. Fleeing to Guatemala, he received protection and profitable employment from his order and spent the greater part of his American sojourn there. Quite properly, more than half the book's 21 chapters deal with this Guatemalan period. The penultimate chapter, "Portobello," tells of his flight from Guatemala to England, and the last 19 years of his life are packed into Chapter XXI, "The Apostate."

Norman Newton is described on the dust cover as "a poet, literary critic, and radio producer who has published two novels with pre-Columbian Mexican settings." So it is not surprising that this book is neither annotated nor an original contribution to scholarship. Its nearest approach to a significant reinterpretation is made in the appendix, "Was Gage a Spy?" But his answer to this question is rather anodyne: he believes Gage was "certainly not" a government spy, but is "inclined to think" he was a "self-employed" spy.

Nevertheless, Newton has made good use of familiar materials, in producing a readable account of the aspect of Gage's life that explains his inclusion in the "Great Travellers" series. He also brings out clearly the themes in Gage's book that have kept interest in it alive for so many years, such as the wealth and vulnerability of Spanish America, the sharp antagonism between creoles and Spaniards, and the smoldering resentment of the exploited masses. Since

the book also contains a "Select Bibliography," a dozen illustrations, and two maps, it would make good college collateral reading. Like Gage's own book, it was first published in London.

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ARTHUR P. WHITAKER

After Kino: Jesuit Missions in Northwestern New Spain, 1711-1767.

By JOHN AUGUSTINE DONOHUE, S.J. Rome, 1969. Jesuit Historical Institute. Sources and Studies for the History of the Americas. Map. Notes. Bibliography. Index. Pp. iv, 183. Cloth. \$6.00. Paper. \$4.20.

This sparkling little volume is intended to answer the question: What happened to the missions of northern New Spain in the year 1767? It is well known that a very vigorous and successful system of missions was by that time 176 years old. Tapia had begun their full activity as early as 1591. River by river, tribe by tribe, the advance went northward. Like Kino, Pérez de Ribas was but a leader to guide the system that finally reached from the Cahitas to the Apaches. They all kept their records, and the missionaries' success was due in large part to their close ties and common methods in trying circumstances.

But there was a little word, "secular." The Indians never paid the tithe. Men wise in "business" objectives began very early to demand of the Indians a little hard cash and to call for secularist economics. This went on in the constant advance from Sinaloa to the Gila and Bill Williams Creek. Seri and Apache, wily and quick to fight, were yet wise enough to resist surrender to the white. In spite of their fighting power, they made no general war.

The suppression of the Jesuits (1767) had the merest touch of a mercantile motive about it. Although several scholars have suggested that it was something more than elegant manners, Father Donohue does not enter that area. Instead he has produced a little masterpiece in Indian history. As a researcher his work follows his model, Herbert E. Bolton, and his high objectivity can be traced back to the first mention of the "old master." The book is well worth study; indeed, it is difficult to put down.

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