

ifornia Gold, Early Statehood Problems in California, The Inter-Mountain Basin, The American Northwest since 1846, British Columbia, American Alaska, and the Transformation of the West. The recent history of the North American Pacific Coast is rather brief and sketchy. There is nothing particularly new in the material used to describe the Spanish influence on the Pacific Coast. The whole book is a synthesis of material already employed by individual and well-known writers.

The book contains illustrations and seven maps, which help to make it more interesting and useful. The maps show the Indian Cultural Areas of the Pacific, The Advance of Spanish Control, Sea and Land Approaches to the North Pacific, Overland Trails, and the Pacific Coast extending from Central America to Alaska. There is an index, which should be more complete.

The work is nicely printed and the style is good. The attention of the reader is held and interest aroused throughout the reading of the book. The quotations are well selected for their interest and importance. The book should be very useful as a text for North American Pacific Coast History.

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*La Universidad de San Marcos de Lima durante la Colonización Española (Datos para su Historia)*. With an introduction by DAVID RUBIO, O. S. A. (Madrid: Imprenta, Juan Bravo, 3, 1933. Pp. 258. 10 ptas.)

The historians who have oftenest done justice to Spain's work in the new world, says Professor Rubio, have been and still are foreigners, Europeans and North and South Americans. On the other hand, those that have injected most error into that epic have been and are Spaniards. But the partisan approach is obsolescent and nothing counts now but what is done "con el dato en la mano y el documento al canto". A principal feature of colonial history in which excellent work is going on is the education of the Indian by the early missionaries, a huge labor, never equaled by later teachers. To tell of even one man's work, of Fray Pedro de Gante, who founded the first American school of industries, would make a thick book. The work of Bishop Zumárraga, of—but the list is long in Mexico alone;

in Michoacán, the first new deal was started by Bishop Vasco de Quiroga, who distributed the arts and industries by town or tribe, cotton fabrics here, copper workers there, and so on through all the country's activities, with remarkable success and good will. In the field of philology, too, and in ethnology, "una simple bibliografía sería enorme", says our author. And let us not forget the press, which began to function in 1536, in Mexico, turning out catechisms, manuals of medicine, navigation, military tactics. Besides, some of the best things written in America were printed in Spain, such as the priceless memoirs of Bernal Díaz del Castillo. These are a few of the points brought out in Professor Rubio's introduction, to show the vast proportions of the history of education in America, to which he now contributes data concerning San Marcos de Lima.

This university's history begins in 1550 at Valladolid, Spain, when Peru's first Dominican Provincial, Fray Tomás de San Martín, laid before Carlos V. and Doña Juana his "Proyecto de un Estudio General" modeled upon the University of Salamanca. The emperor and his mother heartily approved, the *cédula real* was signed in 1551, and only two years later it arrived at Lima, where for lack of funds it lay inactive until 1571, when it began to revive; in 1576, a fund of about twenty thousand pesos was secured and in 1577 a faculty of fifteen was formed—professors of grammar, Indian languages (very necessary to propagating the faith), philosophy, theology, law, canons, and medicine. Twentieth-century professors will applaud the distribution of the fund, practically all of which went to salaries. But the fund was unstable, being income from encomiendas and repartimientos; and when the Indians died off the fund died, too. But Felipe III. granted royal aid, so scanty, however, that the faculty dwindled and half starved. Local pride made small contributions, and somehow the university not only survived but grew, adding mathematics, anatomy, and other subjects in due course.

And as time went on other universities were established: in Bogotá, 1573; Córdoba del Tucumán, 1613; La Plata, 1623; Guatemala, 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1728; Habana, 1782; Quito, 1791. But before these, which were of governmental origin, there were religious foundations in Hispaniola, Mexico, Guatemala, Bogotá, and elsewhere. These accepted, while the royal foundations rejected, Indians and poor whites, whose exclusion was not a

purely Spanish idea, being equally French. Democracy of learning was confined to religious institutions. But both types were active and education spread vigorously throughout the new world. It was an education in established doctrines; experimental science was little heard of; all was medieval. Professor Rubio is not sure that modern methods are an improvement. "Today," he says, "we have science but not philosophy." Our spiritual anarchy is altogether owing to the lack of "una metafísica eterna" replaced in the eighteenth century by a series of "creaciones subjetivas sin consistencia ni trascendencia." Until science and philosophy are reconciled we shall remain in our present plight; because of our disdain of the eternal values most historians of early America write diatribes, not history; they lament what they call "la larga noche de horrores y de sombras espesas bajo las cuales gimió la América inocente". Fortunately, though, philosophy has raised its head in the last generation, and the eternal values, the *Philosophia perennis*, is regaining lost ground. Science treats it more cautiously now; scholasticism, medievalism in general, is not treated so cavalierly as in the last century. And the same caution is more and more applied to the phenomena of Spanish colonization. It is discovered that there were Americans fully as progressive as the best Europeans; in the late eighteenth century American science was as up to date as Europe's. Drs. Peralta and Zapata in Peru, Dr. Sigüenza in Mexico, Dr. Espejo in Ecuador—our author gives a long list of brilliant scholars and their achievements that will astonish those who have thought the advancement of learning was confined to Europe. A party to that advancement was the University of San Marcos, whose rise, decadence, and recovery, its great men, its regulations, are briefly reviewed in twenty pages; the remainder of the book is occupied by literal reprints of the *Constituciones* and *Ordenanzas* from 1551 to the present. This is a real contribution to the study of education in America.

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