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BOOK REVIEWS

Alvar Núñez Cabeza de Vaca, The Journey and Route of the First European to Cross the Continent of North America, 1534-36. By Clive Hallenbeck. (The A. H. Clark Company, Glendale, Calif., 1939; 330 pp. \$6.00.)

This volume is divided into three parts. First is a paraphrase of the *Naufragios* of Álvar Núñez, with occasional reference to the Joint Report of Cabeza de Vaca and his companions. The paraphrase is based largely on the Bandelier translation of *Naufragios*, but also utilizes Buckingham Smith's version. It is largely free from subjective interpretations on the part of the paraphraser, and makes interesting and comprehensive reading.

Part II traces Núñez' route from the Texas coast to Culiacán in Sinaloa. As in Part I, the *Naufragios* is the primary source employed, the Joint Report secondary.

Hallenbeck routes de Vaca farther north than have previous students. He identifies Malhado Island as modern Galveston Island. From Galveston Island he traces the path of the Spaniards to the Colorado River, thence northward to Austin, and to the Tuna Thickets near San Antonio, Texas. From San Antonio the route runs northward and slightly westward to Big Spring, Texas, and from there westward to the Pecos River at the mouth of Toyah Creek. From there he takes them northward along the Pecos to near Carlsbad, New Mexico. A few miles above Carlsbad he turns them northwest up the Río Peñasco and Elk Creek, then across the mountains to the Río Tularosa; from the Tularosa southward along the western edge of the Sacramento Mts. and the eastern edge of the Huecos. Near the southern tip of the Hueco Mts., Hallenbeck swings the Spaniards west to the Río Grande near El Paso, then north by east along that stream to the Rincón ford. Above the ford the route again turns westward up Barranda Creek and across the divide to the Río Gila, thence southward to San Bernardino in Sonora.

The route from San Bernardino to Culiacán, down the Río which the party was actually taken by Indians as indicated in the account, rather than a mere haphazard routing. Unfortunately he does not make clear just how he determined most of the postulated Indian trails, either in text or bibliography. After several years of archaeologic and ethno-historic research in most of the area considered, and with an intimate knowledge of the geography, the reviewer seriously doubts the possibility of objectively determining most of the so-called "Indian trails." In spite of this objection, the route seems to have been worked out with the greatest of care, and the reviewer is not able to suggest other than minute changes.

Part III is a critical consideration of previous tracings of the de Vaca route by Bandelier, Bancroft, Ponton and McFarland, Baskett, Read, Twitchell, and Davenport and Wells. Hallenbeck's criticisms of these routings seem for the most part to be well taken, though occasionally he falls into the pitfall of overly and mistakenly discounting the logic and data of previous students in favor of his own interpretations. Such an instance is found on page 306. Here the author states that the Spaniards would not have used the "Salt Trail" from the Pecos River to the Río Conchos in Mexico, since said trail was first laid out by white pioneers, and was practically waterless throughout. Actually this route was an ancient one as indicated by archaeological remains. The Jumanos guided Juan Domínguez de Mendoza along it in 1684. Later a Chihuahua trail followed it, and today it is employed by the Orient branch of the Santa Fé Railway. Even in the dry season it was well watered, with the exception of one day's journey, and it is topographically the line of least resistance.

A few other criticisms may be chosen from a group of possible ones, none of which greatly affect the tracing of the route. On page 189 the northern limit of *Pinus cembroides* is given as latitude 26° 30'. Sperry (Alpine, 1938) lists *cembroides* as the common pine of the Chisos Mts. (29° 20')

ERRATA: P. 80, following line one, insert:

Sonora and southeastward across the Ríos Yaqui, Alaye, and Fuerte, is that previously traced by Dr. Carl Sauer.

The author's justification for this new tracing of de Vaca's route, is that he has employed Indian trails, along

in his check list of Chisos plants. On page 213 the author states that no trail from east or north strikes the Río Grande near the junction of the Conchos (La Junta). Actually, as indicated previously the important "Salt Trail" joins the Río Grande about seven miles below La Junta.

Furthermore, he states that the Río Grande does not flow between mountains anywhere near the mouth of the Conchos. Certainly, a subjective definition of what is meant by a "river flowing between mountains" is involved. Both above and below La Junta the Río Grande flows directly between mountains and it was the distinct impression of the reviewer, during several months of field work at La Junta, that the Río Grande flows between mountains there also (the Chinatis and the Sierras Santa Cruz and Ricos). In fact, he is amazed that any other interpretation could exist.

At this point, however, the reviewer is able to add archaeological support to Hallenbeck's arguments. Archaeologic work at La Junta has established continuous occupation of that region over at least the last 600 years by pottery-making groups. The Indians mentioned by Núñez, whom previous workers have located at La Junta, were described as having no pots, but instead to have used baskets for cooking. This group, lacking pottery, cannot be identified, therefore, with the La Junta Indians, and as a consequence Núñez was not at La Junta.

Many readers also will remain unconvinced by Hallenbeck's nonchalant disposal of sections of the account which do not fit with his own interpretations as "retrospections" or "premature references" on the part of Núñez. Two excessive and inconveniently located rivers are thus casually disposed of (pp. 192-198).

On the whole, criticism notwithstanding, the book is carefully written, and thoroughly scientific. It is an outstanding piece of research and is whole-heartedly indorsed by the reviewer, who plans to modify many of his own ideas because of it.

J. CHARLES KELLEY

Sul Ross College, Alpine, Texas

Our Catholic Heritage in Texas, 1519-1936, I-(VII). Edited by the Rev. Paul J. Folk, chm. Texas Knights of Columbus historical commission. Vol. IV: *The passing of the missions, 1762-1782*. (Austin: Von Boeckmann-Jones, 1939; 409 pp.) By Charles E. Castañeda.

In previous issues,¹ the attention of our readers has been called to the initial volumes in this series. Their relation to the fourth, here reviewed, is indicated by their subtitles and inclusive dates: The finding of Texas (1519-1693); The winning of Texas (1693-1731); and The missions at work (1731-1761).

Apparently the author regards the present volume as the concluding one in the portrayal of "The Mission Era." In his opening chapter, a very excellent portrayal of "The province of Texas in 1762," Dr. Castañeda says (p. 2): "Like other frontier institutions, the missions were to continue until their work was done. Not till then were they to pass on even as the frontier itself. It is this last phase that will form the major portion of the present volume." And his concluding chapter treats of the "Beginning of secularization" in 1781-82. The seven intervening chapters record various shiftings, readjustments, and withdrawals which characterized the last decades of Spanish rule in a meagerly occupied, struggling, frontier province.

It is unique, in fact startling, to be told (p. 344) that the missions in Texas "had done their work and had accomplished their purpose. They were ready to pass on." This was not true historically in New Mexico, in Pimería, nor in California; was it true in Texas? The author's interpretation of this stage of "the mission era" strikes one as somewhat polemical; if we accept at face value the above statement, all the missions in Texas were ready to become self-supporting parishes and the missionaries would move on to evangelize other Texan tribes—whereas the voluminous records here given us show that this period was, on the whole, one of decadence rather than of fruition. In fact as

1. *New Mexico Historical Review*, xi, 352-355; xiii, 331-333.

the author himself points out (p. 262), even the four missions in San Antonio and the two in San Juan Bautista were not regarded in 1772 as ready for secularization.

We are coming gradually to recognize that the mission was the most effective colonizing agency employed by the Spanish crown, and that this was true chiefly because of two factors: the uniformly consecrated service of the missionaries and the governmental subsidizing of their work. But when financial support was not sufficient for the development and expansion of such work, and when the supply of missionary recruits became inadequate (p. 262), the inevitable result would be to "pass out" rather than to "pass on." The presidio and the civilian colony were other colonizing agencies; those in Texas contrasted very unfavorably with the missions as seen in the fine survey given by Dr. Castañeda in his opening chapter.

Throughout the book we are curious at the complete lack of any reference by the author to the work of one of his colleagues. Based in large part on the same sources used by Castañeda in his volumes, Dr. Walter P. Webb in his book *The Great Plains* (1931) devoted a chapter to "The Spanish approach to the Great Plains." It is a very illuminating analysis, especially of Texan history, for the reader who wants to recover his historical balance and perspective after reading Castañeda. Because of the abundant use of historical sources, we are apt to forget that the controlling theme of Dr. Castañeda and his sponsors is "Our Catholic Heritage."

The reviewer has had to remind himself repeatedly that whenever the author mentions "Texas" he means Texas with boundaries as adjusted in 1850. Of course, this enhances the possible claims as to "Catholic heritage," but it sacrifices historical accuracy. We have noted previously (vol. xi, p. 353) the error of identifying the Rio Grande with the Rio de las Palmas; last winter in Sevilla we photographed a letter of 23 February 1588 from Viceroy Velasco to the very Rev. Fray Andrés de Holmos in Tampico regarding certain native towns to the north of that place. A messenger had informed

him (the viceroy) that "he believes that these pueblos are *between the Rio de Palmas and the Rio Grande,*" and below in the letter Velasco desires the father to try to ascertain "what country and people there is *between the Rio de Palmas and the Rio Bravo,* and whether they have caciques and principales . . ." (Italics ours.) This should relieve Texas from, among other things, the dubious honor of listing Nuño de Guzmán among her first governors!

Nor indeed at any time was any part of the entire Rio Grande valley included in Texas prior to the boundary claims asserted by the Texan congress in 1836. Would it not be more accurate historically—and more dramatic—to depict more clearly the account of Texan origin and expansion? Apparently Dr. Castañeda attaches no significance to his casual mention (p. 224) of San Sabá as "founded on the border of Texas and New Mexico," and of Carrizal as "in the jurisdiction of New Mexico." (p. 226) He wishes (p. 44) to include in Texas the presidio and missions of the "El Paso district" although he recognizes (p. 226) that they were all on the *right* bank of the river; he ignores the fact that there was no "El Paso" in the modern sense until after the Mexican War, and the further fact that that whole district—and also the missions at La Junta de los Rios (p. 44)—belonged to the province of New Mexico throughout Spanish times. (*cf.* vol. iii, pp. 211-212). And his enthusiasm carries him too far when he avers (p. 44) that if the English and French had reached the Rio Grande and New Mexico the natives "would never have known the comforts of religion." Nor was the attack on the presidio and mission of San Sabá "unparalleled . . . in the annals of Spanish colonization" (p. 99)—we need cite only the experience of Santa Fé in 1680.

The above observations suffice to show that, in relation to Southwestern history, this volume needs to be taken with some care; but the reader who bears in mind that the point of view is ecclesiastical and Texan, will, at the same time, go far with Dr. Castañeda in cordial recognition of what the

Franciscan missionaries contributed to Texan history. He will welcome the growing mass of source material which the author is making available and will watch with interest for successive volumes.

Very few typographical slips have been noticed; the indexing might have been better. L. B. B.

Epistolario de la Nueva España, 1508-1818. Compiled by Francisco del Paso y Troncoso. (Biblioteca Histórica Mexicana de obras Inéditas. Segunda Serie. Mexico, José Porrúa e hijos.)

The Librería Robredo of Mexico City in recent years has been publishing some valuable historical works. It has now undertaken the publication of the *Epistolario de Nueva España*, assembled by Don Francisco del Paso y Troncoso in the archives of Spain and other countries in Europe during his sojourn abroad between 1892 and 1916, the year of his death. This *Epistolario* will comprise fifteen volumes, with a general index at the end. It is planned to complete the publication of the series by 1940.

The work is not a collection of letters, as the title implies. It is true that the greatest bulk of the materials included consists of letters, but there are also numerous *cédulas*, ordinances, reports, etc. In Vol. I (yrs. 1505-1529) there are seventy-eight documents, some from Diego Colón, Cortés, Nuño de Guzmán and others. Six volumes (yrs. 1505-1552) have appeared to date containing 362 documents, although in a few cases only the titles are given as the text of the documents has already appeared elsewhere.

Volume IV (yrs. 1540-1546) is of particular interest for the history of New Mexico, as it includes several documents referring to Vázquez de Coronado. The first document listed in the volume is the report drawn by Viceroy Mendoza about the people who accompanied Coronado. The document itself is not published, as it had already been brought out by Pacheco y Cárdenas in their *Documentos inéditos para la historia de América*, Vol. XIV, p. 375. Docu-

ment No. 200 is a letter from Perarmíldez, dated July 28, 1541, telling of the revolt in New Galicia, the death of Pedro de Alvarado, and that the viceroy had received news from Coronado ten days before, but would not divulge them. This must allude to the letter sent by Coronado from Culiacán on August 3, 1540, informing the viceroy of the progress of the expedition. We have no other letter from him between this date and July of 1541.

No letters by Coronado himself appear in this *Epistolario*. There is one (document No. 238), however, by Licenciado Tejada, quite illuminating in regard to Coronado's life after his return from his famous expedition to New Mexico. Licenciado Tejada had been entrusted with the task of conducting Coronado's *residencia*. In this letter of March 11, 1545, Tejada tells Charles V that he has held Coronado's *residencia* and has sentenced him to a fine of 600 pesos de minas. Coronado appealed this sentence, so the *licenciado* is sending the documents to Spain. He found no charges against Cristóbal de Oñate; on the contrary he uses this occasion to praise him for his services. This Cristóbal was the father of Don Juan de Oñate, the founder of New Mexico.

In regard to Coronado's condition, the *licenciado* states he is not in his right mind; that he is more to be governed than to let him govern others. He is a very different man from what he was when His Majesty appointed him governor of New Galicia. It was thought that his condition was the result of his falling from his horse in New Mexico.¹

Licenciado Tejada looked into the cruelties and abuses committed by Coronado and his captains during the expedition to the new land. He is found guilty and placed under arrest in his home. Charges for these crimes are filed also

1. "Francisco Vásquez se vino a su casa y está más para ser gobernado en ella que para gobernar el ajena: fáltanle muchos quilates y está otro del que solía ser quando vuestra majestad le proveyó de aquella gobernación; dicen lo causó la caída que dió de un caballo en la pacificación y descubrimiento de la tierra nueva."

In this quotation two corrections have been made from the facsimile of the original, obtained in Sevilla last winter and now in the Coronado Library at Albuquerque.

against García López de Cárdenas, who is in Madrid at this time. He had left Coronado in New Mexico because of an injured arm, and also because his brother had died in Spain and he was called there to take charge of the estate. This intrepid captain discovered the Grand Canyon during an exploration trip accompanied by twelve men.

Another letter from Licenciado Tejada to the emperor is listed as document No. 244. In this letter, dated in Mexico City on the last day of August, 1545, the Licenciado notifies his monarch he has already forwarded to Spain the documents pertaining to Coronado's *residencia*. Among those papers was a report (for which the king apparently had asked) regarding the cruelties perpetrated by Coronado and his captains during the expedition to "la tierra nueva."

This *Epistolario* is being published from copies of the originals which were made by various transcribers for Señor Paso y Troncoso. For this reason the proof-readers, however careful they may be, cannot correct the errors made by the copyists. I have compared some of the documents with photostatic copies of the originals and found only small errors that in no way impair the value of the edition.² I will cite a few examples taken from Tejada's letter discussed above. On page 183, line 5, where it reads *por el ser el pueblo*, the first *el* is not in the original. The same is true of the *a* on page 184, line 6; the *la* in *la guerra* on page 184, line 15; the *que* on page 185, line 28. The *servieron* on page 185, line 29, should read *serviesen*; the *que* on page 186, line 29, should be *y*. On page 187, line 26, *de tributo* should read *de pagar tributo*. On page 188, line 24, *en* should be *es*, and *que, con que*. The first *y* on page 189, line 1, is not in the original; the second *y* on the same page, line 11, should be *que*. The *otros* on page 189, line 22, should read *los otros*. A marginal notation on the second paragraph of page 189, reading *véase lo proveído*, has been omitted. On page 203 *instrucción* is misspelled twice.

2. The facsimiles of the two Tejada letters are from A. G. I., *Mexico*, 68. The bulky *residencia* record mentioned by Tejada is now in A. G. I., *Justicia*, 339, and a complete facsimile is in the Coronado Library.

If the proofs could be corrected from photostatic copies of the original documents most of these small errors could be eliminated. But that would imply considerable cost and delay. The originals are often difficult to read, and far from exempt from errors, which the editors must explain in notes or correct before publication. There are no explanatory notes in the present edition of the *Epistolario*. The copyists or the editors have corrected some of the obvious mistakes found in the original Spanish texts.

As other volumes appear, containing documents bearing directly on the history of New Mexico, we will bring them to the attention of our readers.

AGAPITO REY

Indiana University

Home Missions on the American Frontier. With particular reference to the American Home Missionary Society.

By Colin Brummitt Goodykoontz. (The Caxton Printers, Ltd., Caldwell, Idaho, 1939. 452 pp., bibliography, index. \$3.50.)

"The home missionary movement was the resultant of many forces: Christian idealism, denominational rivalries, humanitarianism, nationalism, and enlightened self-interest all had their effect in producing and directing a movement designed to mold the West according to orthodox Protestant standards." (p. 39). To this summary of motives Professor Goodykoontz later adds (pp. 235 ff) the patriotic motive of improving the quality of the electorate with the coming of manhood suffrage in the nineteenth century.

"For the sake of clarity [about one-third of the book is devoted to] the work of the Congregationalists and Presbyterians, especially their joint activities through the agency of the American Home Missionary Society." (p. 7.) Other churches discussed in less space are the Baptist, Church of England, Lutheran, German Reformed, Dutch Reformed, Methodist, and Roman Catholic, not to mention some minor ones.

The first chapter deals with motives for home missions. Chapters II-IV cover the eighteenth century as a "background;" chapters V-XII deal with the nineteenth century; and the final chapter interprets the significance of the home missionary movement.

The book seems overweighted with detail, and yet it "does not purport to be an Encyclopedia of Home Missions." (p. 7.) Fortunately, some of the chapters end with a brief summary; otherwise it would be difficult to see the forest for the trees. A discussion of the several Wests is repetitious due to their common characteristics of pioneer hardships and rudeness. The paragraph construction is not always good.

Numerous quotations from letters of missionaries reveal their zeal and determination to missionize the West in the face of dangers in travel and rough living accommodations. They certainly afford evidence to substantiate the traditional concept of rugged American individualism.

A twenty-two page bibliography and abundant footnotes show intensive use of source materials. The author has done a very commendable piece of work and made a worthy contribution to the literature on the history of the West.

The Caxton Printers again display their good craftsmanship in binding and cover.

FRANK D. REEVE

University of New Mexico

"*The Mallet expedition of 1739 through Nebraska, Kansas and Colorado to Santa Fé.*" By Henri Folmer. A reprint of 13 pp. from *The Colorado Magazine*, xvi, no. 5 (Sept. 1939).

Sometimes a short article is more of a contribution to our history than many a thick book. Mr. Folmer is a graduate student at the University of Denver, and in his study here listed he has used two documents which he translated from the French text in Margry, *Découvertes et établisse-*

ments des Français dans L'Amérique Septentrionale (Paris, 1888), vol. vi, 462 ff; 464 ff. Because of their interest in New Mexico history, we take the liberty of quoting his translation in full:

[Copy of a certificate given in Santa Fé to seven Frenchmen by the general Jean Paez Hurtado, alcalde major and captain of war in this capitol city of Santa Fé and its jurisdiction, lieutenant-governor and captain-general of this kingdom of New Mexico and its provinces.]

I certify, as much as I am entitled to captain don Louis de Sant Denis, who commands the fort at the mouth of the Red River, and to all other governors and captains, judges and justices of the Very Christian King of France and to all officers, military or civilian, who might read this, that on the 24th of July of last year, 1739, there came to the city of Santa Fé eight Frenchmen, called Pierre and Paul Mallet, brothers, Phillippe Robitaille, Louis Morin, Michel Beslot, Joseph Bellecourt and Manuel Gallien, creoles of Canada and New France, and Jean David of Europe, who were received in my presence by Mr. Dominique de Mendoza, Lieutenant-Colonel, Governor and Lieutenant-General of this Kingdom. Said Governor asking them from where they came and what their object was, whereupon said Paul answered that they came from New France and that they had come with the plan to introduce a trade with the Spaniards of this kingdom because of the close union which exists between the two crowns of France and Spain; that after having examined them, said Governor sent their rifles to the guards and tried to find lodgings for them. Because there was no place in the palace, I took them to my house, where I lodged them all. A few days later I sent for their arms and ammunition and a few objects belonging to them, which they had saved while crossing a river, where they lost nine horses, laden with merchandise and their clothes. In spite of the fact that they were almost naked, according to their report, they were determined to discover this kingdom and establish communication between New Mexico and the colonies of New Orleans and Canada and notwithstand-

ing all sorts of difficulties and dangers on the part of the wild tribes whom they met, they succeeded in visiting the Spaniards, by whom they were well received, being invited by them to eat in their houses and being lodged, while waiting nine months for the answer of the Archbishop, Viceroy of Mexico, dom Jean Antoine Bizaron. During this time the Mallet brothers, who have stayed at my house and shared my table, have led a regular and very christian life and having plans to return, I advised them, that in case they should obtain a royal cedula to trade with this kingdom, they bring on their return a certificate and a pass from the Governor, because otherwise they will expose themselves to the confiscation of their goods, which they should bring, and which will be considered contraband.

In behalf of which, etc. Made in Santa Fé, the 30th of April, 1740.

signed: JEAN PAEZ HURTADO

[Project of trade relations between Louisiana and Santa Fé. Copy of a letter, addressed to Father Beaubois by Father Sant Iago de Rebal, vicar and ecclesiastical judge in New Mexico.]

Upon this occasion, I write to you, Sir, concerning nine Frenchmen who came from New France, called Pierre and Paul brothers, La Rose, Phillippe, Bellecourt, Petit Jean, Galliere and Moreau, who have told me of their plan to introduce a trade in these provinces, which at the present time does not possess any, but, if one would allow them to execute their plan, one could easily overcome this obstacle, because we are not farther away than 200 leagues from a very rich mine, abounding in silver, called Chiquagua, where the inhabitants of this country often go to trade; and if they saw a possibility of using what they could get there, this would encourage them to exploit several mines, which they have. As these Frenchmen spoke about your Reverence, and of the good credit you possess in the province and city of New Orleans, I write to you in Spanish and not in Latin, in order not to disturb you, and to inquire about the state of your health, which I hope to be perfect and wish-

ing you prosperity, offering you my service. I occupy here the place of vicar and ecclesiastical judge in this kingdom. My Reverend Father, these Frenchmen made me understand that I could ask you for the merchandise which I need in order to provide for the needs of my family and that I could obtain it easily through your good office, because of the credit you possess among your people. I therefore profit without delay from this occasion to ask you to procure me the amount of the list herewith included and to send it to me, if possible, informing me of the price in silver or reals, which I will pay as an honest man and as soon as I can. In spite of the fact that I live in a kingdom where money flows but little, what I gain with my chaplainship is paid to me in silver or reals, which I could save, but for the future I have four thousand Piasters at Chiquagua, which I will have sent over after receiving the answer of your Reverence, and we will know whereupon we can count, on condition that I am satisfied with the merchandise from your country; but, according to what has been told me, I presume that I shall be. Fearing to trouble you, I am the servant of Your Reverence.

In these two documents and also in the abstract of the report by Governor Bienville to Paris (for which see Mr. Folmer's paper, pp. 4-10) there are many points of interest. Hitherto we have had the understanding that these Frenchmen reached Santa Fé with sufficient tradegoods to keep them busy for nine months; that they were unmolested by the authorities, and returned to Louisiana with such profits as to encourage other French ventures. But now we know that, in fording the Kansas River, they lost practically everything but the clothes on their backs; yet they persisted in reaching Santa Fé—not for any immediate trading but in order to negotiate a trade arrangement with the Spanish authorities. Such a proposal had to be referred to the viceroy in Mexico City, and their nine months stay in Santa Fé is explained by the long distance to Mexico and the fact that "only one convoy leaves [Santa Fé] every year to make this journey." And Bienville's report continues:

When the answer of the viceroy came, according to the report of these Canadians, they were asked to stay in New Mexico. They thought that the Spaniards intended to employ them to discover a country towards the West, situated at a distance of three months' traveling according to the tradition, true or false, of the Indians. It is said that its inhabitants dress in silk and live in large cities on the seacoast. Whatever the truth may be, the Canadians preferred to return and they were allowed to leave with the letters of which a copy is herewith included.

The above letters have suffered somewhat from passing through a French translation, but we easily recognize our old friend General Juan Paez Hurtado and the governor, Don Gaspar Domingo de Mendoza (1739-1743); the "archbishop-viceroy" (1734-1740) was Juan Antonio de Vizarrón y Guiarreta. The fact that Hurtado addressed the certificate rather particularly to Captain Louis de St. Denis suggests that he may have inspired the trade proposal brought to Santa Fé by the Mallet party; we know that, some twenty years earlier, he was engaged in similar intrigue on the Texas frontier.

Father "Sant Iago Rebald" can be no other than Fray Santiago Roybal, who in 1730 had been appointed ecclesiastical judge by Bishop Crespo of Durango (Bancroft, *New Mexico and Arizona*, 240) and who at this time was the only vicar in New Mexico. He was still in active service as late as 1760 (N. M. HIST. REV., x, 185). Of course, he was unmarried, yet he wants French trade-goods for the needs of his "family." In explaining this allusion, we find an interesting side-light on contacts at Santa Fé with the French.

The vicar had a brother, Captain Ignacio Roybal whose daughter Manuela (niece of the vicar) had been the second wife of Captain Juan de Archibeque (Twitchell, *Spanish Archives*, ii, 184-5). Jean L'Archeveque, Pierre Meusnier, and Jacques Grollet were survivors of the ill-fated La Salle expedition of 1685 who later found their way to New Mexico. After Archibeque was killed in the Villazur disaster of 1720,

his widow had remarried into the Sena family; but without doubt she and her children, close relatives of the vicar, account for his especial interest in these French visitors.

Those interested may find in Mr. Folmer's paper also an annotated study of the route followed by the Mallet party.

L. B. B.

The Rebuilding of San Miguel at Santa Fé in 1710. By George Kubler. (Contributions of the Taylor Museum, Colorado Springs; 1939.)

This is a well printed and beautifully illustrated brochure of twenty-seven pages which, as stated in the opening sentence, is based on a manuscript which now "forms part of the Ritch Collection in the Huntington Library at Pasadena" (San Marino, California). However it may reflect upon the Huntington Library and those responsible for the fact that this body of papers is at present in that library rather than in the Spanish Archives at Santa Fé, this fact does not in any way reflect upon the author of the brochure. Incidentally, the endorsement "No. 277" which appears at the beginning of the document is the file-number which was put there by Don Donaciano Vigil when he was Territorial secretary and in charge of the public archives in the Palace of the Governors at Santa Fé. Similar numbers are to be found on other papers of the so-called "Ritch Collection."

Dr. Kubler has done an excellent piece of work in his annotated introduction, in reproducing the text of the original Spanish, and in his translation, of the document which records the restoration work carried out in 1709-1710. We shall look forward with interest to the larger work which he promises (note 18) on *The Religious Architecture of New Mexico*.

L. B. B.