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Spanish American culture in the colonial period

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Thesis

Spanish American Culture in the Colonial Period

Submitted by
Ellen Louise Duffey
(A.B., Radcliffe 1908)

In partial fulfilment of requirements
for the degree of Master of Arts

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p 5372
## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outline</td>
<td>p. 1</td>
</tr>
<tr>
<td>Introduction</td>
<td>p. 14</td>
</tr>
<tr>
<td>Architecture</td>
<td>p. 16</td>
</tr>
<tr>
<td>Art</td>
<td>p. 23</td>
</tr>
<tr>
<td>Education</td>
<td>p. 27</td>
</tr>
<tr>
<td>Literature</td>
<td>p. 39</td>
</tr>
<tr>
<td>Books and the Press</td>
<td>p. 47</td>
</tr>
<tr>
<td>Science</td>
<td>p. 54</td>
</tr>
<tr>
<td>Other Institutions</td>
<td>p. 60</td>
</tr>
<tr>
<td>Summary</td>
<td>p. 63</td>
</tr>
<tr>
<td>Bibliography</td>
<td>p. 70</td>
</tr>
</tbody>
</table>
Spanish American Culture in the Colonial Period.

Outline

1. Introduction
   A. The fascinating history of Spanish America
   B. The disadvantage under which the Spanish-American labors
   C. His appreciation and heritage of culture

II. Architecture
   A. Magnificence of Spanish institutions
      1. Numerous institutions even in small towns
   B. Plan of Spanish town
      "Checker-board"
   C. Examples of Spanish American architecture
   D. Description of Lima
   E. Description of Mexico City
   F. The Cathedral in Mexico City
   G. The School of Mines
H. Attitude toward Aztec art
   I. Reason
      I. Contrasts in architecture

III. Art.
   A. Spanish-American appreciation of art
      1. Miguel de Santiago
      2. Vasques
   B. Art in Mexico City
      1. Work of Father Gante
      2. Work of the Dominicans
      3. Number of painters
      4. Painters and sculptors
      5. Statue of Charles IV by Tolsa
   C. Influence of Aztec and Inca civilization of art

IV. Education.
   A. Interest in education of the
      1. Spanish government
      2. Friars
      3. Viceroys
         a. Vertiz—University of Buenos Ayres
         b. Prince of Squillace—"Academicians."
         c. Count of Alba—science
d. Taboada—"Mercurio Peruano."

e. Abascal—Medicine

B. Interest of the Church.
   1. Jeronomites
   2. Franciscans
   3. Dominicans
   4. Mercedarians
   5. Jesuits

C. Special work of the Jesuits.
   1. Mexico—23 colleges
   2. New Granada—16
   3. Paraguay Missions
   4. College at Maracaibo
   5. Talents of the fathers

D. In Argentina.
   1. Public schools
   2. Colleges
   3. University of Cordova
      a. Government
      b. Length of year
      c. Examinations
      d. Courses

E. In Chile.
   1. Jesuit schools
   2. Schools in Indian towns
3. Schools for sons of caciques
   a. Subjects taught
4. Universities.
   a. Dominican
   b. San Felipe
5. Influence of French philosophy and scepticism

F. Paraguay.
   I. Schools of the Jesuits
      a. Subjects taught
      b. Good work of the Indians in trade

G. Peru.
   I. Reputation of Lima
   2. University of San Marco
      a. Professors
      b. Number of students
      c. Subjects taught
   3. University of San Ildefonso
   4. Jesuit university at Guamanga
   5. Universities at Cuzco

H. New Granda
   1. Number of colleges
   2. Work in natural history, botany and mathematics at Bogota
4. Instruction at Charcas
   a. Center of legal study

I. Venezuela.

   1. Scarcity of schools
   2. Taste of the people for literature and music
   3. Lack of scientific establishment
   4. University of Santa Rosa at Characas
      a. Nine Chairs
   5. Litigious character of the natives

J. Central America and the Islands.

   1. Universities of Central America and San Domingo.
   2. Societies to encourage arts and sciences
   3. Reputation of Leon, Nicaragua
   4. Seminary at Utatlan
   5. College at St. Thomas
   6. University of San Carlos
      a. Senate
      b. Professors
      c. Library
   7. Protomedicato
   8. College of Lawyers
   9. "Friends of the Kingdom."
   10. High position of San Domingo
a. University
b. Jesuit College

Endowment

11. Lawyers in Havana and Cuba

K. Mexico.

1. Public schools numerous
2. Subjects taught by friars
3. City council schools
4. Private school
5. School for orphans
6. Fr. Gante's school for Indian boys
   a. Subjects taught
7. College for Indians
   a. Subjects taught
   b. Honored position of its graduates
   c. Teachers
8. College of Santa Maria
9. College of St. John
10. Jesuit institutions—23
    a. High rating
    b. Popularity of law and theology courses

L. School of Mines.

1. Equipment
2. Courses
3. Teachers
a. Velasquez
b. Gama

c. Alzate

M. University of Mexico.

I. Subjects taught

2. Faculty

3. Importance of rector and of graduates

V. Literature.

A. Large amount of literature

1. Accounts of conquerors and their men

2. Work of the friars

3. Encouragement of the viceroys

B. Argentina.

I. Authors.

a. Maziel

b. Labarden

c. Pantaleon Rivarola

d. Vicente Lopez y Planes

e. Martinez

f. Funes

g. Esteban de Luca

h. Rodriguez

2. Dramatic society

3. Patriotic verse

4. Gaucho verse
5. Mystical poems

C. Chile.

1. Authors.
   a. Zuñiga
   b. Pedro de Oña
   c. Toledo
   d. de Aguila
   e. Molina
   f. Bascunan
   g. Barrenchea y Albis
   h. Villagra
   i. de Castellanos

2. Nationalist hymns.

3. Large number of Chilean authors.

D. New Granada.

1. Colombia
   a. de Leon
   b. de Velasco (Alvarez
   c. Sor Fransisca Josefa
   d. Madrid
   e. Selazar
   f. Tejada
   g. Simon
   h. Piedraluta

2. Ecuador.
a. Juan de Velasco
b. Dr. Espejo
c. Olmeda

3. Venezuela
   a. Andres Bello
   b. De Evia
   c. Bolivar

E. Peru.
   1. Authors.
      a. de la Vega
      b. de Castellanos
      c. Sandoval
      d. Pinelo
   2. Satire.
      a. Caviedes
      b. "Lima por dentro y por fuera."
   3. Eighteenth century.
      a. Medrano
      b. Barnuevo

F. Mexico.
   1. Sixteenth century.
      a. Literature of the conquest
   2. Seventeenth century.
      a. Bocanegra
b. Siguenza

C. Sister Ines

3. Eighteenth century
   a. Jesuit historians

4. Drama.

G. Guatemala and the Islands.
   1. Collection of archives
   2. History
   3. Latin writing
   4. Poetry
   5. Montufar
   6. Balbuena of Porto Rico

VI. Books and the Press.
   A. Weakness of the censorship
   B. Influence of the French
   C. Libraries
      1. Where most common
      2. Library of Chile
      3. Library of Buenos Ayres
      4. Library of Lima University
   D. Private libraries
      1. Havana
      2. Buenos Ayres
      3. Mendoza and Santiago
4. Colombia
5. Bogota—Dr. Mutis
6. Drs. Mazil y Raspuglisi
7. Sister Ines

E. First press and book
   1. Work of the press in 16th century
   2. Nature of books printed
   3. Periodicals

F. Press in Guatemala
   1. Its honors
   2. Periodicals

G. Press in South America
   1. First Book
   2. Religious tracts
   3. Clandestine printing by Jesuits
   4. Press in B. A.
   5. Lateness of press in Venezuela and Chile

H. Output of press at B. A.
   1. Number of works
   2. Character
   3. El Telegrafico

I. Periodicals in Lima and New Granada
   1. El Mercurio Peruano
      a. Work of Taboada and Unanue
2. El Seminario
   a. Work of Dr. Caldas

VII. Science.
   A. Interest in science
      1. Helped by government and by viceroys
   B. Work of the gov't in Peru
      1. Botanical expeditions
      2. Nautical school and office for sale or charts
      3. Scientific magazines and societies
   C. Peruvian scientists
      1. Lozano
      2. Koenig
      3. Dr. Unanue
      4. Dr. Peralto Barnuevo
   D. In Bogota
      1. Work of Dr. Mutis
   E. In Mexico
      1. School of Mines
      2. Botanical Garden
      3. Expeditions of Drs. Sesse, Echeveria and Mocino
      4. Wide range of science

VIII. Other Institutions
   A. Religious institutions
B. Theatres
C. Music
D. Gilds
E. Hospitals
F. Charitable institutions
G. Institutions in Lima
H. Institutions in Mexico City
Spanish American Culture
in the
Colonial Period

No field of history has been more neglected in the United States than the history of our Spanish-American neighbors. And yet none is more fascinating. "No where in our own history can we find on a large scale such color, such action, so much of the picturesque and deeds of "derring do." That the picture has its dark side of cruelty, bigotry, and greed is only too true. That this is the common prejudice of the United States based on ignorance or misinformation is also true. Not once does the average North American stop to consider the tremendous disadvantage under which the Spanish-American labors—twenty years of war, the natural "hard times" which follow all wars, no political experience, an enormous amount of territory without people enough to develop it, without solid social organization, without capital and with appalling difficulties of climate and topography to hinder its development. No wonder his history is a troubled story.

That the Spanish American has not the "Yankee" faculty of making two dollars grow where only one grew before is no doubt true. That he has an appreciation and a heritage
No claim of scientific fact nor current practice or spelling.

The scientific evidence is clear and the truth to scientific principles

cannot be ignored. The facts speak for themselves.

For those who deny the science, the evidence mounts daily.

We must take action now to protect our future.

The consequences of inaction are too great to ignore.

Let us work together to ensure a sustainable future.

We cannot afford to be complacent.

Act now to protect our planet and future generations.
of the fine products of hand, mind, and soul that we call culture I hope the following pages will show.
I hope you like the following idea with which I started this letter to you.
Architecture.

No one who has read travelers' accounts of the new world settlements of the Spaniards can fail to be impressed by their magnificence. To set up in this new land monuments befitting the grandeur and splendor of the proudest empire in the world was the aim of the conquerors and their successors. And the result was breathtaking. That we find noble architecture in the large cities is not surprising. That towns of a few thousand or less possessed churches, town halls, or colleges the beauty of which would attract the tourists' attention were they in Italy or Spain¹ is evidence of the spirit of the Spaniard in his new enterprise.

The plan of the town in the new settlements, as might be expected, followed the town plan of old Spain. The center of civic life was the great square or plaza. From this square streets led in straight lines intersected by other streets at right angles so that the whole was laid out in checker-board fashion.² On the sides of the plaza stood the church, town hall, jail, convent with its school, and hospital. The beauty of


2. See plates in Frezier's Voyage to the South Sea.
these squares with their fountains and flowers, their roominess, their large public buildings lavishly and richly ornamented,—all gave evidence that the Spaniard retained his artistic appreciation even in the new world.

The scope of this work prevents more than a passing mention of "the beautiful edifices even in the provincial towns which would appear to advantage in the finest streets of Paris" of which the traveler Humboldt writes. Among these were the Church at Tecapan, an Indian village at Guatemala, considered one of the most magnificent in the country; the fountain at Quezaltenango, the bridge at Leon, the gigantic arches of Cempolla; the great church of Esquipulas "rising in solitary grandeur like a work of enchantment", the aqueduct, artistic fountains, and iron bridges of San Miquel. We can not describe even the beautiful white stone hospitals and orphan asylums of Buenos Ayres, the canals (asequias) which watered the streets and gardens of Santiago, the five handsome bridges of Bogota, the immense Franciscan convent at Quito "equal to most of the admired buildings of Europe", nor the

1. Humboldt, Alexander von—Political Essay on New Spain tr. by John Black
2. Stephens—Incidents of Travel Vol. I. P. 169
many fountains of Caracas and the solid elegant architecture of its houses. Fortunately many travelers have left us their impressions and to their accounts the reader is directed.

However, we may not pass over so lightly the two most important cities of the new world—Lima and Mexico. The former, the "city of the kings," famous in colonial days for all that wealth and luxury can imagine was approached by a five arched stone bridge, elegant and spacious, at the end of which stood a noble gate, the entrance to the city. Broad, paved streets led from the beautiful square in the center of which splashed a fountain with bronze figures. The cathedral and archbishop's palace filled the east side of the square. On the north stood the viceroy's palace: on the west, the council-house and prison; on the south were the homes of the wealthy even the rafters of which were carved and decorated. The city was full of magnificently decorated churches remarkable for grandeur and capacity. Most of these were of different Renaissance styles with a Moorish tinge.

But the crowning glory of the new world was Mexico City, one of the finest cities built by Europeans in

1. Juan and Ulloa Vol. 2 Bk. 7 Chap. 3
either hemisphere. Famous for its pure style of architecture, the extent of its plazas, the regularity and breadth of its streets, it never failed to attract the interest and receive the unstinted admiration of all travellers, who compared it to Petersburg, Berlin or Philadelphia. The buildings were distinguished for their air of solidity and magnificence. Private homes were three or four stories high in contrast to the one story of most Spanish American towns. The roofs were flat, the balconies of iron, the window gratings of solid iron and bronze. The patios filled with plants either potted or set in open places in tiled floors, the angels, crowns, monograms and vases which decorated the borders, the statues which adorned the outside corners of the houses—all showed the wealth and the taste of the owners.

The fifty six churches, twenty three monasteries, fifteen nunneries and the cathedral all contributed their share to the hundred and five cupolas, spires, and domes within the city limits. Though all the churches were beautiful, the great stone cathedral was a masterpiece. It occupied one side of the great square. Its dimensions were five hundred feet by
four hundred twenty. The doorways and façades were richly ornamented, the doors being of fine wood. Fanciful ornamentation adorned with the greatest profusion even the niches of the saints. All varieties of columns were used while the domes were of glazed tile.

More pleasing to us for its very lack of such ornamentation was the magnificent School of Mines, the fine proportions of which would render it remarkable among the finest edifices of Europe. The noble rows of pillars, the great staircases, the large rooms and the lofty roofs made a powerful impression on all who visited the structure.

Amid all this splendor of architecture it is strange to find so little of the Aztec or Inca civilization. True, the newcomers made use of whatever building material the new world furnished. That they made use of the artistic skill of the Indian is also true. But whenever he succeeded in using Indian designs in his ornamentation, it was contrary to the wish of the master. The reason is not far to seek. The Aztec were heathen and everything pertaining to their architecture was looked upon as belonging to

1. Niles. History of So. America and Mexico. Vol. 1 ch. 7
the devil. And nothing pertaining to him had any room in the domains of their Most Catholic Majesties. Nor amid this splendor must the other side of the picture be forgotten. Public buildings were magnificent—it is true; the homes of the wealthy vied with one another in beauty and luxury. But along side this splendor and beauty dwelt squalor and poverty. It was a civilization based on race and class distinction with the extremes which exist today and will for some time to come.

The books used in preparing the above are as follows:
Baxter, Sylvester—Spanish Colonial Architecture in Mexico—photographs which give a fine idea of the richness of ornamentation.
Bonneycastle, Sir Richard Henry—Spanish America—very good survey.
Calderon de la Barca—Life in Mexico very interesting—deals with post-Spanish period but refers often to colonial days.
Dauxion,—Lavaysse—Description of Venezuela
Humboldt, Alexander von—Political Essay on New Spain Vol. 2 Chap. 8 and Travels thro' the Equinoctial Regions of South America—both very good—written by a keen observer.
Jeffereys, Thos.—Description of Spanish islands and settlements on the coast.
Juan and Ulloa—Voyage to So. America—very good.
Moses, Bernard—Spanish Dependencies in the New World, and South America on the Eve of Emancipation—good.
Miles, John—History of South America and Mexico.
Priestley—Mexican Nation pp. 162-166
Stevens, John—Incidents of Travel in Central America.
Art.

If architecture of excellent quality was a general characteristic of the Spaniards in the new world, fine arts are limited. Not that the Spaniards did not love paintings. On the contrary they imported them from Europe at great expense to adorn their homes and their churches. But creative work in the fine arts centred especially in Mexico City and to a lesser degree in Quito. Here the mestizos excelled in such arts as painting and sculpture. They were excellent at imitation and did exquisite work with poor tools. Miguel de Santiago was a painter of great reputation among them. Indeed he was honored by the unanimous approval of the critics. Some of his works were preserved in Quito, while others were carried to Rome. At Bogota lived Vasques, the Murillo of his country, whose paintings filled the churches and convents of his city. His lovely Madonnas and infants with admirable smiles and innocent faces were greatly admired by travelers who often tried to buy these paintings for their owners.

1. Juan and Ulloa Voyage to South America. 
   Vol. I Bk. 5 Chap. 5
2. Hamilton—Travel thro' the Provinces of Colombia. Vol. 2 p. 35
3. Ibid Vol 2. p. 134
But it was Mexico City in art as in architecture that carried away the palm. As early as 1524 the famous Father Gante taught painting and sculpture to the Indians. The Dominicans taught both arts in their schools. During the seventeenth century, at least twenty six painters were worthy of notice. During the next century the number increased. For the whole colonial period one hundred fifty worth while painters are listed, five or six of them of undisputed reputation. Nor are these confined to the capitol city only. If Enriquez, Cabrera and Ximenes have enriched the cloisters with their paintings, Zendegas, the painter and Coro, the sculptor, have added fame to their native city Pueblo. The town of Xalapa maintained an excellent drawing academy and a young native of Valladolid had beautified his town with excellent sculpture in wood. Prééminent in the art of sculpture was Tolsa, whose magnificent statue of Charles IV adorned the square in Mexico City. Of this equestrian statue Humboldt writes that it "surpasses everything of the sort in Europe except the statue of Marcus Aurelius at Rome."

The reason for the state of fine arts in Mexico

1. Humboldt Vol. 2 Chap. 8 Political Essay on New Spain
City was the Academy of Fine Arts, in 1773 the show place of the city. Here every night were found hundreds of young men of all classes, colors, races, and wealth engaged in all kinds of art work. The teaching was free by professors of architecture, sculpture, painting and engraving. Here were great volumes of fine engravings, collections of painting and sculpture, and plaster casts finer and more complete than any in Germany. The purpose of this academy was to create a general good taste and to enliven national industry. To it Madame Calderon de la Barca gives credit for the noble taste of the buildings, the chaste ornamentation of capitals, and the perfection of stone work, which she observed in Mexico.

It is worthy of note that the two centers of fine arts were the seats of the old Aztec and Inca civilizations. Knowing the artistic ability of those ancient peoples we can not but wonder if it was not their talent that was appearing in their descendants of mixed blood. Strange turn of the wheel of fortune!

2. Humboldt Political Essay p. 212
3. Calderon de la Barca—Life in Mexico p. 103
The books used for this section were:

Calderon de la Barca—Life in Mexico

Hamilton, John Potter—Travels thro' the Interior Provinces of Colombia

Humboldt—Political Essay

Juan and Ulloa—Voyage to South America
Education.

The average North American has a poor opinion of the intelligence of the Spanish-American not to be wondered at perhaps since his knowledge is gained from motion pictures featuring the lower classes in their poor dress and surroundings. Even the traveler or worker in Spanish America may not come in contact with the delightful upper class. Yet by law of the King and effort of the church, education should be a part of Spanish American life; for it was fostered by Spanish authorities and undertaken by the friars with the greatest enthusiasm. Moreover the viceroys, especially those of the later colonial period, were men of education and culture who encouraged learning in the new world. Prominent among these were Vertiz of Buenos Ayres, the prince of Suillace of Lima, the Count of Alba, and the viceroys Abascal, Jaurequi, de la Croix, and Taboada. Viceroy Vertiz is responsible for the University of Buenos Ayres. The Prince of Squillace, a poet and scholar himself, held in his own home regular meetings of "Academicians." The Count of Alba was the founder of scientific studies in Peru. Don Taboada also encouraged an assemblage of literary

1. Winsor-Narrative and Critical History
Vol. VIII Chap. 5.
The success of youth movement was a poor objective.

In the introduction of the social-scientific outlook to
be considered of theories since the advancement is
from action rather than learning the lower classes.

In order to open new and unexplored.

in the study of sociology, the same applies. And
the concept of the analyzed.

In the analysis of the development of the lower
classes in the same way. And
the concept of the analyzed.

The analysis of the development of the lower
classes in the same way. And
the concept of the analyzed.

The analysis of the development of the lower
classes in the same way. And
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The analysis of the development of the lower
classes in the same way. And
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The analysis of the development of the lower
classes in the same way. And
the concept of the analyzed.
men and helped the publication of the Mercurio Peruano. The viceroy Abascal introduced vaccination, founded a medical hospital, and a college of medicine which was a center of liberal ideas. To these men the new world owes a great debt.

As was usual in those early days education was controlled largely by the Church. Immediately following the conquest the Jeronomite Fathers arrived with instructions from the king to instruct the natives in reading, writing, and Spanish. The Franciscans, Dominicans, Mercedarians, Jesuits, and other orders followed in quick succession. The Franciscans were especially interested in the poor. Beside their churches they built schools where they taught the three Rs. As a rule the Dominicans were more aristocratic. The Mercedarians attracted aristocratic young women while the Jesuits were interested in secondary schools and the education of young Spanish Gentlemen.

The last named did their customary fine work in education. They established colleges in many

1. Helps--Spanish Conquest I pp. 351-352
2. Priestly--Mexican Nation p. 101
we make an effort to base every Oka Gensai on
our conscious awareness of the Gensai.

Involving, founding, maintaining, and continuing
the Gensai is a matter of personal awareness and
achievement. We make an effort to base every Oka Gensai on
our conscious awareness of the Gensai.
cities and towns some of surprisingly small population. By 1767 they had twenty three colleges and several seminaries in Mexico alone, two of which rivaled the university. By the same year they had established sixteen secondary schools in New Granada. They had complete charge of the Paraguay Indians. Under them, Maracaibo became a literary centre, their college producing distinguished scholars. Their colleges contained the ablest, most industrious, and most orderly subjects of the king. The fathers themselves were historians, naturalists, geographers, ministers to the sick and poor, and teachers par excellence. By their expulsion their fine qualities and attainments were lost to the country and have not since been supplied by any others.

In reading the story of education in the Spanish colonies, we find schools quite general tho' some were much better than others. In Argentina public schools for secondary education were established. In the whole province were thirteen colleges, one of them in a town of only

1. Dauxion--Lavaysse Venezuela  p. 138
2. Haigh--Sketches of Buenos Ayres, Chile, and Peru.  p. 141
two hundred inhabitants. In Buenos Ayres were two schools of one hundred boys each patronized and supported by both government and clergy.\(^1\) The University of Cordova, founded in 1614-1622 by the Bishop of Tucuman, was the third oldest university in the colonies. Strange to say its government was on a democratic basis.\(^2\) The officials of the university were chosen by the claustro, a meeting of the faculty, the alumni residing near or anywhere, and the treasurer. The school year was for seven months, and examinations, of which there were five in the School of Theology, were rigorous. Two and one half years of theology led to a master's degree; four years, later five and one half, led to a doctor's degree. The school of arts taught logic, physics, and metaphysics. This course lasted three years and gave the student a master's degree.

To Chile came the Jesuits in 1619 and at once they set up schools. In 1691 a royal decree established schools in Indian towns to teach the natives Spanish. In 1699 were founded schools to educate the sons of chiefs. The subjects taught were reading and writing with Latin and morals. In many of the towns were colleges in charge of the various religious orders. In 1619 the Dominicans founded a university. In Santiago was founded the University of San Felipe

1. Schmidtmeyer—Travels in Chile p. 144

in 1738. For some unaccountable reason, Chile was especially affected by French philosophy and scepticism.

In Paraguay, which was in complete control of the Jesuits, no town was without its school where were taught reading, writing, dancing, music, and trades. In these trades, moreover, the Indians excelled since their inclination was consulted in advance.

The cities and towns of Peru had the usual quota of schools, conducted by the various orders. Lima, of course, was acknowledged superior to them all. Indeed, the reputation of Lima extended beyond Peru; for from distant Chile came the sons of the nobility to complete their education. The famous institution of Lima was the University of San Marco founded in 1553. By the end of the colonial period it had thirty three professorships and enrolled nearly two thousand students. The professors, chosen by suffrage, were famous even in Europe. At this university were chairs of all the sciences besides theology, grammar, philosophy, civil and canon law. In addition to this famous school other universities flourished in Peru, among which were San Ildefonso belonging to the Augustinians, Guamanga, the Jesuit uni-

1. Moses, So. America on the Ev---p. 239
2. Juan and Ulloa--Voyage to South America Vol.II.Bk.7 Chap. 15
3. Moses--Spanish Dependencies p. 309
versity with privileges equal to Lima, and two universities at Cuzco one of them for the sons of caciques.

Continuing northward on our educational journey we find that by 1767 New Granada contained twenty four colleges managed for the most part by the Jesuits and Dominicans. Bogota was a great center of learning devoted especially to natural history, botany and mathematics under Dr. Mutis, Caldas, and Zea, professors at the university in that place. Bogota also supported two colleges where the examinations were held publicly by the bishop and the viceroy. In Quito the youths of good family were instructed in philosophy, divinity and civil law but they were lacking in history and political knowledge as well as in other sciences which improve the understanding. But since as we have seen, they were famous for painting, perhaps they may be forgiven for other deficiencies especially as their university of St. Francis Xavier at Charcas (1624) was noteworthy as a center of legal study.

Venezuela's record in educational matters was not so good as that of other provinces. Here schools existed only in larger towns. But the people were not dull. On the contrary they surpassed the common run of European in justness and clearness of ideas. They had a decided

1. Hamilton Travels thro' the Interiord Provinces of Colombia Vol I. p220
2. Juan and Ulloa Voyage to South America Vol.I Bk.5 Ch.5
3. Dauxion-Lavaysse--Venezuela p. 138
taste for the masterpieces of French and Italian literature and were great lovers of music. But there were no establishments in mathematics, science, drawing or painting and, to the bewilderment of the scientist, Humboldt, no interest in nature where nature was so prodigal.\(^1\) Caracas was a point of light in the gloom. Here was the University of Santa Rosa (1721) with nine chairs,—Latin, philosophy, theology, music, ethics, medicine, canon law, civil law, and Scripture. Indeed Lavaysse writes there were professors of canon law, Roman law, Castilian Law, codes of the Indies, and all other laws.\(^2\) The natives had the reputation of being litigious and of having more accurate notions of the political relations between countries, and a more enlarged view of the state of colonies and mother country than the other colonists. They were devoted to philosophy, eloquence, and political science.

It hardly seems possible to North Americans with our present notions, that Central America and the islands should be noted for culture. But evidence is plentiful that this was the situation during the Spanish regime. Each of those countries maintained a university as did San Domingo, while

1. Humboldt—Personal Narrative Vol. III p. 147
2. Lavaysse—Venezuela—p. 47
- The text is not legible and cannot be transcribed accurately.
at Havana were numerous societies for the encouragement of arts and sciences. Leon, Nicaragua, was distinguished for its seats of learning down to the time of the revolution with Spain. At Utatlan in Guatemala, a seminary with seventy masters and instructors educated between five and six thousand children, the school being supported by the royal treasury. Degrees were first conferred at the College of St. Tomas by the bishop in 1621. The university of San Carlos (1676) was reckoned one of the best in the empire.\(^1\) It had an academic senate of fifty doctors, twelve professors, and a public library. There was a Protomedicato or college of physicians, and a college of lawyers. An interesting society (1795-97) was called "Friends of the Kingdom." It established academies of drawing and models, and laid the basis for the royal cabinet of natural history. In San Domingo, a higher degree of culture existed than in the other Antilles. Emigrants from this island were credited with raising the tone of culture in the other islands. Besides its university, San Domingo enjoyed a Jesuit college, a most elegant structure with an endowment of four thousand ducats. Law was the great interest of the people of Havana as it was the inhabitants of Caracas. The former city in

\(^1\) Bonney Castle—*Spanish America* p. 140
1792 recorded seventy-two advocates with thirty-four for towns and villages outside.

It was Mexico, however, that had the best record in education. Public schools were numerous conducted chiefly by the religious orders and the people showed considerable genius not only for fine arts but also for the higher branches of science. To pupils of all ranks the friars taught reading, writing, vocal and instrumental music, some Latin, drawing, painting, and some mechanical arts. Besides the friars, city councils established elementary schools for boys and laymen conducted private academies in their homes where in addition to the subjects already mentioned, algebra and geography were taught. A special school for orphans was opened in 1553. The famous Father Gante started his school for Indian boys in 1524. Here were accommodated one thousand children taught not only religion, reading, and writing but drawing and music, which they loved, and trades, which they needed. In 1538 was established the famous Franciscan College of Santa Cruz for Indian boys. Here were taught reading, writing, Latin grammar, rhetoric, philosophy, music, and Mexican medicine. The teachers of this school were famous, one of them being Sahagun, the noted historian.

1. Priestly—Mexican Nation p. 98
and ethnologist. The graduates of the school were honored in their communities for they were usually alcaldes in Indian towns. Among other schools of note was the College of Santa Maria (1682) with thirteen professors, four hundred students and a public library, and the College of St. John endowed for mestizo children. Jesuit institutions were numerous, there being twenty-three colleges and seminaries throughout the country. Two of these in Mexico City were rivals of the University. Their law and theology courses were very popular.

The work of Academy of Fine Arts was referred to elsewhere but the School of Mines must also be considered. This institution founded in 1783 was very practical. It had a chemical laboratory, a well arranged geological collection and a physical cabinet containing valuable instruments and wooden models. Courses were given in chemistry, geology, mineralogy, astronomy, geometry, and higher mathematics including integral and differential calculus. Among the famous teachers there were Velasquez, Gama, and Alzate, an honor to their country. The first made the plans for the School of Mines, the second made very accurate calculations of eclipses, and of the almanac and chronology of ancient Mexico. While Alzate

1. p. 25

2. Humboldt—Political Essay on New Spain p. 216
deserves to be reckoned as one of the founders of modern science. The best treatise in Spanish on mineralogy, the "Manual of Oryctognosy" by Andres del Rio was printed at Mexico. Here also was published the first Spanish version of Lavater's "Elements of Chemistry."

The University of Mexico founded by royal decree in 1553 was famous in the Indies and well-known even in Spain. The subjects taught were theology, civil and canon law, science, and native dialects. In all the faculties were two hundred fifty doctors pre-eminent in linguistics, history and anthropology, medicine and surgery. The rector has great influence and the graduates held important positions in the community. Surely we must admit that culture was on a high plan in Mexico during the colonial period.

1. Bourne--Spain in America p 310
The books used for the material in this section were:

Bancroft, H. H.  
Bonney Castle  
Bourne  
Dauxion-Lavaysse  
Hall, Francis  
Humboldt  
Hamilton  
Juan and Ulloa  
Koebel, Wm.  
Moses  
Priestley  
Robertson  
Stevens  

History of Central America  
Spanish America  
Spain in America  
History of Venezuela  
Colombia  
Political Essay on New Spain  
Travels in Colombia  
Voyage to South America  
Central America  
Spanish Dependencies  
Mexican Nation  
Latin American Nations  
Travels in Central America
The Page of November

Report on the 

Assignment Statement

General

Introduction to the

History of the Present

Colony

The Current State of

Legal and Technical

Matters

Executive Summary

Table of Contents
It is but natural that having considered education, we should turn our attention to literature. And of that in the colonial period we find a large amount. In the first place we have the accounts of the conquerors and the men in their service. From the pens of the friars we have grammars and dictionaries in the native tongues. To them also are due educational and philosophical treatises as well as works on geography, botany, and medicine.\(^1\) Their work in history is noteworthy and they produced plays of a religious character. The viceroys, too, encouraged the production of literature. Indeed some of them were poets themselves, among them the Viceroy Prince of Esquilache (1615-1622) who maintained a literary academy in his residence.

Since the eighteenth century was comparatively sterile, Argentina, not really settled before that time, has not a voluminous list of writers. However, it is sufficient to show that the Argentinians had literary ability. The first mentioned is the rector of the college of San Carlos, Juan Baltasar Maziel (1727-88). He gathered a literary circle about him and wrote much prose and verse himself. Of unusual literary ability was Manuel Jose de Labarden (1754-1809) who wrote odes and a play which was the atmosphere of the pampas.

1. Bancroft—History of the Pacific States. Vol. 33 Chap. 16
Pantaleon Riverola (1754-1821) was called the "Poet of the English Invasions;" Vicente Lopez y Planes wrote "Triunfo Argentino." Juan Francisco Martinez was the first dramatist of note and Gregorio Funes (1749-1829) the first historian. Esteban de Luca (1786-1824) was a poet of the greatest merit. By this time the influence of the French revolution showed itself in the collections of patriotic poems. It was the custom to recite these at evening parties. Father Cayetano Rodriguez (1761-1823) was one of these popular versifiers of political events. About this time also was organized a society to produce plays. These were originals and translations from the French and English. One dramatist, Camilio Henriquez, a Chilean refugee, used the stage to spread his ideas on education and toleration in religion. ¹ There were several writers of gaucho type of verse and some writers of mystical poems. Among these was Luis de Tejada with his "El peregrino en Babilonia," a sort of Pilgrim's Progress.

Chile with its longer history, is able to make a better showing in literature her writers beginning in the sixteenth century. Zuniga (1533-94) though a Spaniard is usually given a place in Chilean literature because

¹. Coester, Alfred-Literary History of Spanish America p. 58
"La Araucana," his heroic poem has a Chilean subject. The foremost poet of the period, however, was Pedro de Ona, a native born Chilean.¹ His most famous poem was "Arauco Domado" though he wrote many others also. Other poets of the period were Alvarez de Toledo who wrote "Puren Indomito" and Xufre de Aguila famous for his long poem "Compendio Histórico de Chile." The abbe Molina also wrote a Natural and Civil History of Chile, a singularly fair account. With the new century begins the prose works and here we find the most popular and widely read book of colonial Chile, "Cautivero feliz," by Francisco Nunez de Pineda y Bascunan (1607-87) really memoirs, yet almost a novel and a mine of curious facts about the Indians. In 1693 appeared a strange book by the friar Juan de Barrenchea y Albis. It was called "Restoration of the Imperial Power and Conversion of Disloyal Souls." In 1610, Gaspar de Villagra² wrote "Conquista del Nuevo Mundo." It was history also that de Castellanos wrote, in verse and called "Elegias de Varones ilustres de Indias." In 1783 appeared a mock epic "La Tucupalina." With the revolutionary period began to appear hymns nationalist in spirit. By some authorities many other writers are considered worthy of notice. Indeed, "Edina lists one hundred ninety one authors during the colonial period.³

1. Coester, A. Literary History of Spanish America p. 10
2. Medina--Historia de la literatura colonial de Chile--Introduction
3. Medina--Historia de la literatura colonial de Chile--Introduction
Colombia, Ecuador, and Venezuela were not a good field for letters, though the few authors of Colombia were considered excellent in the Spanish speaking world. The first poets of that country were Ruiz de Leon, who wrote "Mina dulce" printed in Bogota, and Father Alvarez de Velasco y Zonilla. The earliest prose writer was a nun, Francisca Josefa de la Concepcion, who wrote "Sentimientos espirituales," and "Vida de la venerable Madre Castillo" really an autobiography. In the revolutionary period Jose Fernandez Madrid wrote a drama and a poem to Bolivar. Jose Maria de Salazar (1785-1828) and Luiz Vargas Tejada (1802-1829) were poets of patriotism. Two historians were noteworthy-Friar Pedro Simon who wrote "Noticias historiales" and Lucas Fernandez de Piedraluta, author of "Historia General del Nuevo Reino de Granada". In Ecuador, Father Juan de Velasco not only wrote a history of Quito but also collected the verse of his contemporaries in six volumes. Dr. Francisco Eugenio de Santa Cruz y Espejo, a skillful physician, gave special attention to education. In 1779 appeared his "Nuevo Luciano," a critical satire in dialogue exposing the evils of the prevailing system.¹ Joaquin Olmeda (1780-1847) though one of the greatest of the Spanish

¹ Coester, A. Literary History of Spanish America. P. 35
broadly considered and to be understood. As such, the context of these discussions is crucial in understanding the implications of the arguments presented.
American poets yet left few works. His famous poem is "La Victoria de Junin." The contribution of Venezuela was little but important; for from this province came the greatest of all Spanish American literary men, Andres Bello (1781-1865). He wrote translations, poetry, and works on education, mostly from London. One other poet, Jacinto de Evia collected an anthology. The liberator Bolivar himself is given literary standing for the energetic style revealed in his speeches and letters.

In Peru the earliest works were historical. Among them was Garcilasso de la Vega's account of the Inca empire and de Castelanos' Conquest of Peru, a heroic poem. Sandoval wrote the first work on Africa and the negro written in America and Antonio Leon Pinelo was the first American bibliographer, one of the greatest codifiers of laws on the Indies. A few poets wrote in Lima but on the whole satire and criticism were more appreciated. A satirist very popular for his wit was Juan del Valle y Caviedes who lampooned his doctor in satiric verse. Another example of satire was "Lima por dentro y por fuera" by Simon Ayanque. The eighteenth century was famous for two men, Medrano and

1. Bourne--Spain in America. P. 310
2. Coester--Literary History of Spanish America p. 23
Barnuevo. The former was a professor at Cuzco at sixteen and was connected with the cathedral in various capacities. He began at fourteen to write comedies. He left volumes of sermons and theological works but his chief work is literary criticism in favor of de Gongora. Barnuevo was considered the equal of the most learned men of Europe. Though we do not usually associate science and poetry, he was the poet laureate of his day and professor of mathematics at the University of San Marco. His chief literary work was "Lima Fundada o Conquista del Peru." He wrote several pieces for the stage, essays, and scientific articles. In the field of science we shall meet him again.

In Mexico the first literature dealt with the conquest. In 1599 Saevedra Guzman wrote "Peregrino indiano," the first work printed by a native born Mexico. 1574 marks the first native born Mexican poet. Much religious verse followed and lyric also. "Cancion de la Vista de un Desengano" by Bocanegra, one of the best of the seventeenth century poems is considered pleasant reading today. 1 Siquenza is another combination of poet and scientist on a par with Dr. Barnuevo of Peru. His poems 1638-88 were religious, his chief interest being the story of the Virgin of Guadalupe. But the real poetic genius of

1. Coester--Literary History of Spanish America P. 25
Mexico was a nun, Sor Juana Ines de la Cruz who was so modern that she wrote a letter to her bishop defending the education of women. She wrote verses and plays that filled three volumes. She has enduring fame though, having a poetical vein in their composition, all the Mexicans were versifiers. In the eighteenth century arose a Jesuit school of writers. Many historians are noted among them: Alegre, Clavigero, Cavo, and Veytia, all creoles. Drama took its beginnings from presentation of Church mysteries and was used by the friars for instructing the Indians. So thorough was the establishment of the theatre in Mexico that Balbueno reports "new comedies every day." 1

In literature as in architecture and education, Guatemala surprises us. At the end of the colonial period she alone had a collection of public and private archives worthy of the name. Several histories were composed by natives, that by Domingo Juarros being the only one that is well known today. 2 During this period there was a considerable bulk of writing mostly Latin. In 1667 appeared "La Thomasiada" of Friar Diego Saenz. Landivar wrote "Rusticatio mexicana," a good descriptive work; de Irisarri wrote verse as well as articles

1. Coester--Literary History of Spanish America P.30
2. Bancroft--History of the Pacific States Vol. 33 P. 460
6

"the letter as a whole ...

In conclusion as to recommendations and conclusions

The main conclusion may be stated briefly: 

barring the above and a collection of names and data

which would enable us to understand what the problem is based on.

To answer the question of the problem under study, we may ask:

This would be a continuation of the question of the problem.

I'm not sure if that's what you're looking for.
on grammar and philology. Montufar, however, is the pride of the country. He ranked with the best poets of America. Cuba had several poets of fiery ardor while Porto Rico took justifiable pride in its bishop, Balbueno. His "La Grandeza Mexicana" was printed in Mexico in 1604. El Siglo de Oro (1608) was a pastoral novel in prose and verse. In 1821 the Spanish Academy printed a special edition for its value as a monument of Spanish literature.

The works consulted in preparing this section were:
Bancroft-History of the Pacific States Vol. 33 Chapters 15 & 16 on literature of Mexico and Central America in Colonial Period.
Bourne--Spain in America pp 310 ff.
Coester, Alfred-Literary History of Spanish America
Dawson-South American Republics Vol II p. 422
Moses-Spanish Dependencies Vol. II p. 275
Priestley-Mexican Nation-Chap. IX
Sweet-History of Latin America Chap. X
Books and the Press.

It is too commonly the opinion of North Americans that books were very scarce in Spanish America due to the activities of the Inquisition. When we read, however, that a gentleman of Chile, Don José Antonio Rojas, smuggled in a whole set of the French Encyclopedists simply by covering the volumes and marking them with theological titles,¹ we question much if the Holy Office prevented libraries if folks really wanted them. According to one writer, the commissioners of the Inquisition were sometimes negligent and always corrupt² and, human nature being much the same then as now, prohibited books were eagerly perused. Indeed the vogue of French books, as well as of French style, and French furniture, was very great. The intellectual life of the University of Mexico included French philosophy through the books smuggled in, and in South America many young men of good families and liberal education had been so influenced by Voltaire, Rousseau and others that they turned into ridicule everything esteemed by the Spaniards.

It is true, however, that libraries were not general. They were most common in the colleges and universities, the convents and public offices, and contained

1. Coester-Literary History of Spanish America p. 20
theology, the Greek and Latin classics, more rarely the Spanish, French, German, and English, and manuscript records. Some of these libraries were public—for example those of the College of Santa Marta, the University of Mexico, the University of Guatemala, and of Santiago, Chile. Here was a well informed librarian with hours from 8-9 and from 3-4, and a regular system of keeping accounts of books loaned.¹ This library consisted of ten to twelve thousand volumes of which half were law books. It had much French, and collections of voyages, travels, and geography. Buenos Ayres also had its public library, started by the books of the Jesuits at Cordova. The university at Lima also profited by the expulsion of that order, their library being given to it by Don Manuel de Amat.

Private collections were found all the way from Havana where the Countess of F----- had a library of several thousand volumes² to Buenos Ayres where the rector of San Carlos had the best library. The books of Canon Terrazas of the same city were held responsible for the revolutionary ideas of Don Mariano Moreno. At Mendoza and Santiago were found private libraries, among them that of Senor Rojas of smuggling fame. An English traveler found several private libraries in wealthy homes in Colombia.³ The books of Dr. Mutis in Bogota were famous.

1. Moses-Spanish Dependencies Vol. II p. 239
2. Calderon de la Barca-Life in Mexico p. 12
3. Hamilton-travels in Colombia Vol. II p. 35, 118, 149
Unfortunately most of them were sent to Spain during the civil war. In 1785 Lima had an abundance of books in private libraries. Ciceros of 1465-1471, which were cabinet pieces elsewhere, were common here. The doctors Mazil y Rospuglisi had libraries worth 4462 and 1400 pesos respectively. And our poetess and feminist, Sister Ines of the Cross had a library of 4000 volumes.

But if the inquisition did not check the private collections of books it did keep a strangle hold on the press, for that was public. To Mexico belongs the honor of being the first city on the American continent to own a press and to publish a book. The press was set up in 1536-7 and the first book appeared in 1539. About this book, authors differ. Some say its title was the "Way to Heaven" in Spanish. Others claim it was a catechism in Aztec and Spanish by the first bishop of Mexico. In 1761 six presses were busy in the capital. During the 16th century 116 books were published in Mexico City. Nearly 80 religious works of that epoch and imprint still exist. Most of these books were religious or moral or works in the native dialects. In the next century came the printing of belles-lettres and historical works.1

1. Goldberg-Studies in Spanish-American Literature
   pp. 16, 17
In 1520 appeared an occasional news sheet but it was not until 1722 that the first real newspaper was published. In 1593 came the Mercurio Volante which continued through four volumes. From 1728-1739 and again from 1789-1805 appeared the Gaceta de Mexico. In 1772 El Mercurio Volante was revived and contained some scientific and literary material. Outside of the capitol presses were busy in Puebla, Guadalajara and Vera Cruz.

Guatemala again holds the place of honor in Central America. Here the first press was set up in 1660 the first book being printed in 1667. From that time on all works throughout Central America were sent to Guatemala to be printed, the other states of the region having no presses until after the revolution. According to Echevero the first matrices for type made in America must be credited to printer Arevalo at Guatemala in 1742. In 1729 appeared the Gaceta, which amid different suspensions and revivals passed into the nineteenth century. The only other periodical of the old regime appeared weekly for a time after 1797 in connection with La. Sociedad Economica.

1. Bancroft-History of the Pacific States Vol. 33 Chapt. 15
In South America, as might be expected, Lima was the first to set up a press. The first book printed there was a catechism for the Indians (1584). In 1738 appeared religious tracts from the Jesuit press in Bogota. Here too in 1794 Antonio Narino published Rousseau's Social Contract, for which, though he had the viceroy's permission, he was thrown into a dungeon. During the whole colonial period fourteen printers were licensed to work in this section. Much of the printing from the Jesuit press at Bogota was clandestine as it was in the Paraguay Missions, 1705-27. It was the press taken from them at their expulsion that was set up in Buenos Ayres in 1781. There existed no press in Venezuela until 1806 nor in Chile until 1811. To Chile were invited three men from the United States to set up and work the press and their arrival was celebrated as a day of triumph. ¹

In 1781 appeared eight publications from the press at Buenos Ayres. From that year until 1806 it averaged seven a year. The list of productions is most interesting and amusing. It includes announcements of novenas, sermons, orations, these for degrees, episcopal letters, tables of church feasts, instructions for vaccine inoculation, the public works of the viceroy Garide and,

¹. Gutierrez-Bibliografia de la primera imprenta de Buenos Ayres  p. 25
toward the end, patriotic ideas and the acts of the cabildo. The only periodical from this press was El Telegrafico (1801) an outlet for the thoughts of the restless spirits educated at the Colegio de San Carlos. According to the title it dealt with things, "mercantil, rural, politico, economico e historiografo del Rio de la Plata."\(^1\)

The record of Peru in the matter of periodicals was rather better than that of other places. Under the encouragement of the viceroy Taboada, appeared between 1791 and 1794 twelve volumes of El Murcurio Peruano, a magazine mainly devoted to science. Its editor and most learned contributor was Dr. Hipolito Unanue, professor of medicine at the university. In 1791 was published at Bogota Papel Periodico; in 1792, Papel Periodico or primicias de la cultura de Quito. In 1790 appeared at Lima El Diario erudito, economico y comercial; from 1793-98 appeared the annual Official Guide. The Gazette at Lima was published by the Viceroy. While mentioning periodicals we must not neglect to mention New Granada's one and only, El Seminario published by Dr. Caldas, the director of the astronomical observatory.\(^2\) To this magazine many contributed scientific articles and even verse. It was among the noteworthy

The IAAP's role in the world of employment is to provide professional guidance and support to its members. The Association has been active in the field of employment since its inception, offering education, training, and resources to enhance the skills and knowledge of its members. IAAP's commitment to excellence is evident in its diverse range of services, including e-learning, webinars, and certification programs. The Association is dedicated to promoting the growth and development of the employment profession and its practitioners.
publications of its time.

Such was the record of the Spanish American press during the colonial period; mediocre enough perhaps from the present day viewpoint, excellent in some respects from the point of view of its own time and considering the difficulties under which it labored.

The following books were consulted in preparing this section:

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
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<tbody>
<tr>
<td>Calderon de la Barca</td>
<td>Life in Mexico</td>
</tr>
<tr>
<td>Coester, A.</td>
<td>Literary History</td>
</tr>
<tr>
<td>Goldberg, I.</td>
<td>Studies in Spanish American Literature</td>
</tr>
<tr>
<td>Guiterrez</td>
<td>Bibliografia de la imprenta en Buenos Ayres</td>
</tr>
<tr>
<td>Bancroft, H.</td>
<td>History of Pacific States Vol. 33 Vol. 1-3</td>
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<tr>
<td>Hall, F.</td>
<td>Colombia</td>
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<tr>
<td>Hamilton, J.</td>
<td>Travels in Colombia</td>
</tr>
<tr>
<td>Moses</td>
<td>Spanish Dependencies Vol. II</td>
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<td>Robertson</td>
<td>Latin American Nations</td>
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<td>Sweet</td>
<td>History of Latin America</td>
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<td>Callicott, Lady Marie</td>
<td>Life in Chile</td>
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<td>Priestley</td>
<td>Mexican Nation</td>
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Medina
Koebel
Enock

Colonial Literature of Chile
Central America
Peru
Science.

If the press was hampered by the Inquisition, the same can not be said of science. The eighteenth century saw the rise of a liberal movement in Spain which reached its height under Charles III, one of the "enlightened despots" of the time. This attitude of the king naturally influenced the actions of his viceroys and of liberal clerics too, whose numbers were surprisingly large. Therefore great progress was made in all the colonies but especially in Mexico, Peru, and Bogota. Indeed the first half of the eighteenth century was marked by a wave of scientific investigation. This was aided by the Spanish government and its viceroys so that the study of mathematics, chemistry, mineralogy and botany became general and the taste for natural history was spread among the natives.

It was in Peru especially that science was most helped by the government, which sent three botanical expeditions thither and added more than four thousand species of new plants to scientific knowledge. To the credit of the mother country be it said—at this time no other European country was spending such sums for science as was Spain. It was the viceroys that sent

1. Coester, A. Literary History of Spanish America p. 34
out scientific expeditions to the islands of the Pacific and encouraged exploration by the missionaries; it was the viceroy who founded a nautical school and opened a hydrographic office for the sale of charts; it was the viceroy who encouraged scientific magazines and invited the scientific society "Los Amantes del Pais" to meet in his house.¹

Under these able and broad minded viceroys several men worked. Lozano was a cosmographer and the first professor of mathematics in Peru. Koenig was well known for his astronomical observations and his map of Peru on silver plates. Dr. Hipolito Unanue, whom we have mentioned as the editor of El Mercurio Peruano, introduced the use of vaccine against small pox. But the giant of them all was Dr. Peralto Barnuevo, also professor of mathematics at the university. He published the results of his astronomical observations on eclipses. Between 1700-1740 he published forty-eight works—poetry, as we have already seen, and essays on military and civil engineering, metallurgy, navigation and history.²

In Bogota the best work was done by Dr. Jose

1. Coester, A. Literary History of Spanish America p. 35
2. Coester p. 24
Celestino Mutis and his successors. The former began teaching in 1762 and trained in his classes a whole generation of enthusiastic students. One of these Dr. Caldas, his successor, outdistanced the master. As director of the astronomical observatory he made many useful studies and gathered astronomical and meteorological data. The results of his investigations he published in El Seminario de la Nueva Granada, a periodical which his scientific articles made noteworthy. He made a botanical survey of New Granada, collected a herbarium of five or six thousand plants and gave an exhaustive account of the attitudes and localities where they would thrive. The skill of this man is shown by the fact that his astronomical and altitude measurements made with home made instruments were nearly as accurate as Humboldt's which were made with the best instruments in Europe.\(^1\)

But it was Mexico again that led all the colonies. The cities there had scientific establishments that would bear comparison with that of Europe and the capitol surpassed all cities on the new continent, even those of the United States, in great and

\(^1\) Hamilton, Sir John—Travels thro' the interior province of Colombia Vol. II p. 32
solid scientific establishments. Among these were the School of Mines, which had a rich collection of Mexican minerals, and the Botanical Garden where were immense collections of rare specimens and where Prof. Cervantes gave annual courses which were well attended. In botanical expeditions along four hundred thousand dollars were spent. Dr. Sesse, a Spaniard, in company with two Mexicans, Dr. Echeveria and Dr. Mocino, collected specimens from all over Mexico and completed a monumental work.

In Mexico the scientific range was wider than elsewhere in Spanish America. Here the principles of chemistry were more widely diffused. At Morelia was a large hall with chemical and other scientific apparatus. Much work was done also in archeology. Sigüenza made a study of the Aztec calendar while Leon y Gama was a scientific student of Mexican antiquities. The engineer Martinez is credited with the hydraulic drain for Mexico valley. In company with several others he made voyages to California for astronomical observations. Andres del Rio, a man of great learning and research, wrote the best treatise

1. Humboldt—Essay on New Spain p. 212
in Spanish on mineralogy. Cardenas y Leon was a skillful geodesist. Antonio de Alzate wrote encyclopedic articles on a wide range of subjects. Because of his biting criticisms of old, orthodox, and unscientific ideas, he was classed among the founders of modern natural science. To the research of Mexican doctors in medicine Europe owes much. For every illness they had an herb; for every accident, a remedy. The efforts of the doctors were directed especially against yellow fever and smallpox. Against the former their experiments were useless. Their battle against smallpox was more encouraging. In 1797 inoculation was introduced and made successful by special efforts among the clergy.

Dr. Valnes, the leader of a group of physicians, studied the use of vaccine and it was introduced into Mexico in 1804. Surely that writer was not far wrong who said that the modern sciences of anthropology, linguistics, geography, history, and he might have added, botany, medicine, and mineralogy, were profoundly indebted to the labors of Spanish-American missionaries and scholars.

1. Priestley—Mexican Nation p. 295
2. Bourne—Spain in America p. 312
The books used in preparing this section were:

Calderon de la Barca  Life in Mexico p. 102
Bourne  Spain in America p. 312
Coester  Literary History
Bancroft  Central America Vol II. p. 718
Enock  Peru p. 61-64
Hamilton  Travels in Colombia
Humboldt  Political Essay pp. 211, 212, 214-229
Lavaysse  Venezuela p. 204
Niles  History of So. America and Mexico Vol. I ch. 7; Vol. II Ch. 8
Priestley  Mexican Nation p. 153
Robertson  Latin American Nations pp. 137-8
Winsor  Narrative and Critical History Vol. VIII Ch. 5
Other Institutions.

We have already noticed in our study the surprisingly large number of churches in Spanish American towns and cities. To that we must add hospitals and charitable institutions of all kinds. The former were required by the law of 1541 to be established in every purely Spanish settlement. Sometimes these institutions were supported by the government or by the wealthy; sometimes they were in the hands of the religious. Convents and nunneries were as numerous as churches. Theatres were numerous, for the Latin then as now was fond of drama and music—indeed would not have found life complete without them. The theatre at Caracas held fifteen hundred people. In Havana were several theatres. All travelers speak of the pianos in so many homes, the military bands always giving concerts, and the great number of people who had fine voices. To these institutions must be added the gild, for this medieval institution took its place in the civil structure of the new world.

Perhaps the best way to give an adequate idea of the institutions of this Spanish American colonial

1. Calderon de la Barca—Life in Mexico p. 90
The report was received on the 20th of October, 1945, and

The telephone company was instructed to submit

summaries of all information received in the manner of

the last report. The site of the collection of

Missions may be squared or angular. This report

service, the data was processed and transcribed to

the best recall that I have any knowledge of

published paper. The results will be reported shortly.

These two papers will be published soon, and the

the matters brought to my attention have been

supplemented by the following reports:

I believe the report to be based on a

appropriate or too near a point.
world is to list what we find in Lima and Mexico. The following were found in the former city: the court of the viceroy, the bishop's palace, the Audiencia, the superior council of the Royal treasury, the Court of Accounts, the Indian census bureau, the Consulado or commercial tribunal, the Court of Mines, the Custom House, the Monopolies like the pawnshop, the universities and colleges, forty religious houses, twelve hospitals, many charitable institutions among them an orphan's home and a house for poor women, a theatre and the gilds. Surely not a bad showing even for a modern city.

Now let us see what we can find in Mexico City— a theatre where opera, drama, and the dance were produced, seventeen hospitals among them one for babies and one for insane, four charitable institutions, the Colosseum orchestra which consisted of five violins, a violincello, two oboes, and two trumpets, and the gild system with its splendid workers in pottery, silk, saddles, hats and cloth. Besides these, Humboldt lists the following attractions for the traveler in Mexico City— the Cathedral, the Treasury, the convents, the School of Mines, the Botanical garden and Museum, the Academy of Fine Arts, the university buildings and public

1. Moses—South America on the Eve of Emancipation.
to the many valuable services and suggestions the community has extended to the students, the faculty, and the administration. The College has always been a leader in preparing students for public service, and we are proud of the many outstanding citizens who have emerged from our ranks. We are committed to continuing this tradition of excellence and service to our community and the world.
library, the statue of Charles IV and the monument to Cortez. Indeed we must admit that these old Spaniards did things on a magnificent scale.

The books used in preparing this section were:
Calderon de la Barca—Life in Mexico
Humboldt—Political Essay on New Spain
Moses—South America on the Eve of Emancipation

Summary.

Now, having finished our study of Spanish-American culture during the colonial period what do we find? First of all let us take architecture. All Spanish towns were laid out around a square or plaza which contained the public buildings. From this square ran parallel streets intersected at right angles by other streets. This plan was followed in the new world. The institutions of the Spaniards were planned on an immense scale. One is continually surprised at the size and beauty of churches or town halls in very small towns. The architecture of the Spanish Americans was marked by solidity also. The buildings were usually of stone or stucco of a Renaissance style but with cupolas and spires which gave a Moorish tinge. Ornamentation was, from our point of view, excessive, and gold and silver decoration especially in the churches was common. The Spaniard, as far as possible, destroyed Aztec architecture because it was heathen. But he could not wholly prevent the Aztec workman from putting his own ideas into ornamentation. Hence the Aztec influence is seen in the barbarous over-adornment. Though all capitols had fine buildings, Lima and Mexico had the best. The former was more influential, wealthy and fashionable; the latter better to look at. Its streets were broad and regular, its plazas extensive and its architecture
pure. It was considered one of the finest cities built by Europeans in either hemisphere.

Art was of great interest to the Spanish American. If of the wealthier class he imported paintings at great expense. If a mestizo, he created his own art. Mexico City and Quito were the two centres of creative art. Incidentally they were the seats of the Aztec and Inca civilizations, both artistic. Mexico was famous for its painters and sculptors, of whom there were one hundred and fifty worth while during the colonial period. This state of fine arts in Mexico was due to the Academy of Fine Arts, the show place of the city. The purpose of this institution was to create a general good taste. The painters of Quito were also numerous and famous, some painting beautiful Madonnas.

From the beginning education was the concern of the Spanish government. Friars came at once to teach the Indian Christianity, reading, writing, and often trades. As colonization advanced and it became necessary to provide education for the Spaniard, Creole, and mestizo, many religious orders came to found colleges and universities. Among these orders the Franciscans, Dominicans, and Jesuits were important especially the latter whose schools were the best. In their sole charge were the
Paraguay missions until their order was expelled from the colonies. The viceroys were especially helpful in encouraging education, many of them doing notable work. The universities were early established, Lima and Mexico by royal decree in 1553 and Cordoba in 1614. The universities, seventeen of them founded before the end of the colonial period, were very influential in their communities. Between 1553 and 1775 had been granted 30,000 bachelor's degrees, a fair proportion of master's and 1000 doctor's. The teaching staffs were large. Lima numbered thirty three professorships and enrolled nearly two thousand students. The usual subjects were those of a medieval university—theology, philosophy, civil and cannon law, logic, physics, metaphysics. In addition Lima and Mexico were especially interested in science. Mexico was also interested in linguistics and later Bogota was interested in natural science and botany while Caracas was most interested in law of all kinds. All the Central American countries maintained universities, that of Guatemala being well known. Mexico made wider provision for schools than did the other parts of Spanish America. Her schools for Indians were famous as was her Fine Arts Academy and her School of Mines. Her university was highly regarded even in Spain. Altogether
it seems we have the right to say that culture was on a high plane in Mexico during the colonial period.

The work in literature as in education was encouraged in Spain. The first writers dealt with the conquest. Sometimes these writers were soldiers; often they were friars. The friars wrote too of the civilizations which they found in the new world. From their pens we have grammars and dictionaries in the native tongues, educational and philosophical treatises, works on geography, botany and medicine. In general the first literature, that of the sixteenth century, dealt with history; that of the seventeenth treated of Belles-lettres and science; the eighteenth was occupied with French philosophy and revolutionary ideas so that literature declined. During the whole colonial period much verse was written. But poets of really great merit were few. Religion, historical events, and patriotism furnished the chief inspiration of the poets. Though all the countries were alike in literature, yet all had some distinguishing characteristic. In Argentina was found the gaucho type of verse; from Chile came a heroic poem and a book of memoirs that was almost a novel. From Bogota came an autobiography; from Quito, a critical essay on education; from Venezuela, an anthology. Satire was popular in Lima, while Mexico loved the theatre. The
Jesuit writers of history in the 18th century in Mexico and Guatemala are still noted. Their works are similar to those of the early English chroniclers like Bede. A few outstanding names are the historians first referred to, the poetess, Sister Ines of Mexico, Balbueno of Porto Rico, Dr. Barnueva of Lima, Andres Bello of Venezuela, Hascunan of Chile and Esteban de Luca of Argentina.

Books were not as common in Spanish America as in English America; neither were they as scarce as is commonly supposed. Due to the corruption or the negligence of the Inquisition, many books were smuggled in especially the works of the French philosophers. Many private libraries existed all through the colonies. All the convents and colleges were supplied with libraries many of which were opened to the public. In these libraries was often a preponderance of theological titles. Because the press was public it was much more easily controlled by the Inquisition than were the libraries. The first press was set up in Mexico City in 1536-7 and the first book printed there. Other presses were set up throughout Mexico and Central America. In South America Lima was the first to set up a press. In 1738 the Jesuits were printing in Bogota. In 1781 Buenos Ayres had a press. Chile and Venezuela didn't set any up until 1811 and 1806. The work of the earliest press was largely religious. In Mexico
in the seventeenth century belles-lettres and history were printed. But on the whole the output was limited in the colonies to government notices, theses of graduates, sermons and other religious notices. The chief exception was the newsheet and the very excellent scientific periodicals which appeared in the eighteenth century in Mexico, Lima, and Bogota.

Since the Inquisition did not hamper science it flourished especially in the first half of the eighteenth century. Spain and her viceroys helped very much in developing science both with money and encouragement. Splendid work was done for botany in New Granada and in Mexico; fine astronomical studies were made in the former place by Drs. Mutis, Caldas and others. Work in medicine was carried on both in Mexico and Lima. In Mexico too much interest was taken in mineralogy, chemistry, archeology and ancient languages. Some of the most noted scientists were Sigüenza of Mexico, Caldas of Bogota and Barnuevo of Lima.

To conclude: the sixteenth century was the time of conquest; the seventeenth century was preeminently the settled expression of culture in colonial life. The missionary showed this, the teacher, the architect, the painter, the scientist, the author. The eighteenth century marked the beginning of consciousness of identity
and the influence of the French authors. In refinements of life the Spanish colonies equalled Europe. In number of educational institutions, in range of studies and in the standards of attainments of their university officers, they surpassed English-America. In medicine and surgery they accomplished much. In science the enlightened policy of the government, through the results of travels under its auspices, inaugurated a new epoch in natural history and geography. In general well being and in moral standards, the English colonies were superior. In other respects, until the age of steam, their culture was inferior to the culture of Spanish America in the colonial period.
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