as a 'mulatto dog'. Humility was generally thought to bring people closer to God and enable them to acquire divine powers. Hence, stories existed that he could control the flow of rivers and visit distant lands, such as China and Japan, without ever leaving Lima. Cussen demonstrates through illustrations how these qualities as a mulatto healer and penitent were depicted in images employed to popularise his cult.

Most of book focuses on the sixteenth and seventeenth centuries, but the final chapter follows the final path to canonisation. The testimonies collected in 1679–84 were lost in a storm off the coast of Cuba. Although the Pope granted permission for copies kept in the cathedral to be remitted to Rome, the case lost impetus until the Vatican in reviewing the case in 1836 came to the conclusion that two of his miracles justified his beatification. Cussen observes that it was no coincidence that it came at a time when the Pope also issued a papal bull condemning the slave trade. After beatification his reputation grew, especially in the United States among African American Catholics where his image was employed to both attract and engender loyalty to the Catholic Church, including by Catholic missionaries in Africa and Asia. After a final push for recognition of saintliness and investigations of new miracles, he was canonised in 1962 symbolising the Vatican's Christian commitment to social and racial equality at a time of racial tensions in the United States and of decolonisation in Africa and Asia.

In writing this book Cussen set herself a difficult task. Porres left no writings and existing biographies, the first written in 1675, were composed by those seeking to promote his case for canonisation. However, through archival research in Peru, Spain and Italy and a critical reading of the biographies she has assembled an impressive range of historical fragments about his life. Because of the relative shortage of direct evidence about Porres's life and death, the study has of necessity had to rely on secondary sources. Nevertheless, Cussen deftly weaves the fragments of evidence she has garnered into a lively and readable narrative that contributes to an understanding of the life of marginalised groups in early colonial Lima, as well as that of Porres himself.

The efforts to canonise Porres and develop his cult reveal the process to have been little different from other virtuous individuals. What makes Porres's history different was his mixed ancestry. Paradoxically it was his marginality that produced the qualities that were to chime with the needs of society both in the past and today. It will no doubt seem heretical to his adherents, but at the end one is left wondering whether Martín de Porres would have achieved his saintly status had it not been for his African heritage. It is a very readable and thought-provoking book that will be of interest to colonial historians in general and not just scholars concerned with colonial Peru or the Catholic Church.

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Adrian J. Pearce, *The Origins of Bourbon Reform in Spanish South America, 1700–1763* (Basingstoke, UK: Palgrave Macmillan, 2014), pp. xiii + 264, £60.00, hb.

The year 1700 brought the end of Habsburg rule in Spain and its empire and the accession to power of the Spanish Bourbon dynasty, which faced the challenge of both protecting the empire from its European rivals and making the colonies more profitable for the metropolis. How the Bourbon monarchs and their ministers dealt with

those tasks has attracted extensive historical attention with scholars assessing the objectives and success of the so-called Bourbon reforms.

This is a welcome addition to the historiography, in part because Pearce surveys the first half century of Bourbon colonial rule, a relatively unstudied period compared to the later years ruled over by Charles III (1759–1788); and also because Pearce directs his attention chiefly towards South America, which has not received the scrutiny accorded to Spain, Mexico and the Caribbean with respect to the reform programme. In fact, Pearce makes a strong argument that historians' emphasis on the later period has enticed them into ignoring significant changes that occurred during the reigns of Philip V (1700–1746) and Ferdinand VI (1746–1759).

Some of this has, of course, been traced before, most notably in the recent, outstanding work of Allan J. Kuethe and Kenneth J. Andrien, *The Spanish Atlantic World in the Eighteenth Century: War and the Bourbon Reforms, 1713–1796. Silver, Trade, and War: Spain and America in the Making of Early Modern Europe*, by Stanley J. Stein and Barbara H. Stein, also offers valuable insights into the eighteenth-century reforms but contains very little about South America. Pearce, on the other hand, provides far more detail about changes that occurred in Spanish South America, and his book is ably informed by his previous work on Peru during the viceregency of the Marqués de Castelfuerte (1724–36), and particularly on Peruvian mining and commerce during the first half century of Bourbon rule.

Well after the War of Spanish Succession ended in 1713, the Spanish monarchy had surprisingly little control over the viceroyalty of Peru. Contraband trade flourished along the coasts; revenue from imperial taxes had dropped to a remarkably low level; the Habsburg fleet system supplied South American markets with European goods irregularly, if at all; creoles dominated the Lima high court; and a serious epidemic from 1718 to 1723 had cut the indigenous population in Lower and Upper Peru to only 600,000. Although Peru may have been the richest jewel in the imperial crown a century earlier, when Potosí's mines flooded the viceroyalty, Spain and China with silver, Peruvian decadence in the early 1700s made Spanish ministers focus their administrative energies on Mexico and the Caribbean.

That does not mean, however, that reform did not begin to transform Spanish South America. Julio Alberoni, the royal favourite who directed imperial affairs from 1715 to 1719, laid out policies that became the foundation for the reform programme that unfolded later in the century. He began to rebuild the Spanish navy to protect the commercial fleets and defend colonial ports, worked to resurrect trans-Atlantic commerce by reforming the decrepit fleet system, and tried to stimulate Spanish manufacturing to supply the overseas trade, all while centralising imperial administration. Although some scholars have tended to downplay Alberoni's importance to imperial reform, Pearce considers his contribution crucial to what came later. His most significant reform aimed at South America was the creation of the Viceroyalty of New Granada in 1717, with the goal of curbing contraband along the northern coast of the continent and providing administrative control for the region that was beyond the reach of the viceroy in far-away Lima.

Alberoni's protégé José de Patiño directed imperial policy for the decade and a half after 1720 and began by trying unsuccessfully to breathe new life into the fleet system. Although the *proyecto para galeones, y flotas* of 1720 failed to generate annual fleets to South America, it did reduce shipping costs by lower taxes and speeding dispatch of cargoes through the fiscal bureaucracy. The volume of trade grew, and in the long run this benefited Peru and the merchants supplying it. In the short term, however,

the new viceroyalty failed to curb contraband and was abolished, but Patiño did set up a system of *guarda-costas*, costly naval vessels assigned to patrol the coast to root out smugglers.

One of Pearce's chief conclusions is that reforms during the early Bourbon period often occurred through the somewhat autonomous actions of Peruvian viceroys. He points particularly to the examples of José Armendáriz y Perurena, Marqués de Castelfuerte, and José Antonio Manso de Velásquez, Conde de Superunda (1745–61). Both were typical of the best Bourbon officials dispatched to the Indies: military officials who had distinguished themselves in service to the dynasty and were committed to the new policies. And both were given broad powers by the crown to tackle problems in Peru, whether it be curbing contraband and official corruption, exerting regalist control over ecclesiastical matters, or dealing with emergencies such as the great Lima earthquake of 1747. Before taking office, they were assured of ministerial support and trusted to pursue enlightened policies with considerable autonomy. Their administrations witnessed the end of the sale of *corregimientos* and judgeships on the Peruvian audiencias, increased preference given to peninsulars rather than creoles for appointments, and removal of regular clergy from indigenous *doctrinas* to be replaced by more politically compliant seculars. When assigned to govern the Huancavelica in 1757, Antonio de Ulloa, another military officer committed to reform, received similar freedom to resuscitate mercury production there, and he went so far as to abolish the royal fifth (*quinto*) on quicksilver to spur output.

Pearce's fine volume thus fills a void in the historical literature on the Bourbon reforms. He masterfully combines a broad, thoughtful, reading in the secondary literature to buttress his own research on the first half century of reform in Peru. Scholars interested in how the reforms affected Spanish South America prior to 1763 would be well served by starting with Pearce's study.

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Hendrik Kraay, *Days of National Festivity in Rio de Janeiro, Brazil, 1823–1889* (Stanford, CA: Stanford University Press, 2013), pp. xii + 562, $70.00, E-book and hb.

Days of National Festivity is a lens on the Brazilian Empire in the nineteenth century as explained through the once capital city of Rio de Janeiro. Hendrik Kraay closely examines several 'days of national festivity' when civic ritual and participation imagined the new Brazilian nation and revealed meanings of political independence and Brazilian governance. The author argues that 'the celebration of days of national festivity served as the occasion for Brazilians to debate the meaning and nature of the political institutions of the constitutional monarchy established in 1822–24' (p. 2). The book is therefore a political history focused on civic ritual, which Kraay contends may have attracted more people into politics than the electoral system or other political events at the time. The author contends, however, that sources do not provide accurate evidence of the extent of popular political participation in these national festivities. The sources Kraay uses to analyse Rio's national celebrations are newspapers and periodicals, travellers' accounts, correspondents' reports and parliamentary debates. Throughout his work, the emphasis on civic ritual and political debate is stronger than any argument about the development of Brazilian civil society.