helped them to mediate disputes with the French in North America (to the detriment of the Spanish). Good relations with the resident Spanish ambassadors in London and competent staff overseas were also essential to the gathering of intelligence. While Robert Cross examines how James I's religious ambiguity allowed him to pursue an "ecumenical foreign policy" (75) and negotiate effectively across confessional lines, Valentina Caldari demonstrates that James I, thanks to his relationship with the Count of Gondomar, gave him considerable, if indirect, influence over marriage negotiations in Madrid during the late 1610s and early 1620s. Following the collapse of the Anglo-Spanish marriage negotiations in 1624, it has often been assumed that the Spanish party in England lost most of its influence. Thomas Cogswell's piece challenges this notion and reveals how the English Hispanophiles launched a successful smear campaign against the Duke of Buckingham.

While the dissemination of information, false or otherwise, had ruined Buckingham, news played an important role in shaping private and public perceptions of the ongoing marriage negotiations. David Coast's chapter explores how James I sought to control the flow of information in his favor. Although the limiting of counsel may have helped James I to safeguard against dissent during his own reign, this approach backfired drastically during the reign of his son, Charles I. News and public discourse could also shape royal policy. Helmer Helmers and Paul Arblaster each explore how news of the Spanish Match was reported in the United Provinces and Flanders. Helmers, in particular, argues that the rich body of European discourse on the match has not only been overshadowed by the "well-analysed English debate" (204), but that a reconsideration of English material alongside European material offers numerous avenues for further research. Steve Murdoch and Adam Marks explore the roles of Scottish and English soldiers, respectively, in Europe during the Thirty Years' War. As both essays reveal, these soldiers not only gave James I and Charles I an important degree of influence in Central European affairs, they also exerted a profoundly destabilizing effect on the politics of the three kingdoms.

Overall, there is an impressive range of expertise on display within this volume. This book will be of interest to both students and scholars of early Stuart Britain and early modern Europe more generally.

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Making Medicines in Early Colonial Lima, Peru: Apothecaries, Science and Society. Linda A. Newson.
The Atlantic World 34. Leiden: Brill, 2017. xvi + 346 pp. $131.

This book is a detailed study of the apothecaries of Lima in the sixteenth and seventeenth centuries; it is based on extensive knowledge of rich archives, especially hospital

and apothecary inventories of *materia medica* (pharmaceutical ingredients and preparations). Lima, during the first two centuries of Spanish colonial rule, was a highly diverse, rapidly expanding city with large populations of enslaved Africans and indigenous peoples, many people of mixed status, and an undefined but extensive population described as Spanish. At most points in time there seem to have been relatively few apothecary shops; there were twelve in 1630, for example, but little background information is given on the size of the city and its social makeup. This is a book that seems to have been written for experts on the history of colonial Peru, but it will attract a much wider audience due to its title and remit.

Newson's original hypothesis was that colonial society may have been more medically "progressive" due to its distance from the restraints of the Old World and the health needs of the colonists, and because apothecaries "possessed the potential to be pioneers in the development of medicine" (xi) due to their access to native plants and minerals. Although Newson quickly realized that this hypothesis could not be substantiated, it remains influential throughout this otherwise interesting book. Unfortunately, the very high expectations placed on apothecaries at the start—largely drawing on modern concepts of progress, science, and experiment without much nuanced discussion—means that Newson's apothecaries are mostly presented according to a deficit model that is really rather old-fashioned. The apothecaries of Lima are usually seen as backward, slow to respond to change, hampered by the Inquisition or regulations, or too culturally conservative.

This approach is a shame because there is much in this book to suggest a more dynamic state of affairs. Newson could have expanded on the female, indigenous, or black healers who pass through these pages and were likely to have been more accessible to a wider section of the population than were the apothecaries. She could also have scrutinized more deeply some of the criticisms made of medical practitioners at the time or the identities that they were so eager to maintain. More theoretically informed history-of-science approaches on how and why knowledge moves or is constructed would have helped too, as would much greater use of recent research on apothecaries and medical trade across Asia and Europe. One only need to compare this book to Pablo Gómez's study of healing in the Caribbean during the same period (which also came out in 2017) to see that reading against the archival grain and questioning traditional hierarchies can be very fruitful indeed. The difficulty is that focusing on a small group of apothecaries has the effect of cementing stereotypes that most scholars in the field of the history of medicine have long been dismantling. There is too great a reliance on 1960s and 1970s scholarship on Spanish colonial society without recognizing that medical historiography has moved on a long way since then. Constantly seeing humoral medicine as a problem is not a helpful way of entering this particular medical world.

Newson is very thorough throughout, with absorbing chapters on the education and training of apothecaries; their business premises and transactions; the trade in medicines

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from Europe, within the Americas, and locally; the ingredients themselves; pharmaceutical equipment and practices; and the social world of the apothecary. For any reader who knows little about medicine in Spanish America, this book is a treasure trove, although more social and political context might have been useful for the uninitiated. This book will open up a new audience to a fascinating world of medical practice and is well worth reading. Apothecaries are certainly very important as practitioners; they and their medicines should be studied much more. Despite some methodological limitations, this book is still the first study of its kind in English and will lead the way to new insights in the future.

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"Another Jerusalem": Political Legitimacy and Courtly Government in the Kingdom of New Spain (1535–1568). José-Juan López-Portillo.
The Atlantic World 35. Leiden: Brill, 2018. xviii + 338 pp. $152.

This book offers a dense political history of the early decades of viceregal government in New Spain, focusing on the tenures of the first two viceroys, Antonio de Mendoza (1535–50) and Luis de Velasco (1550–64). Drawing on a host of published and archival documents (including letters from Mendoza to Velasco during the viceregal succession), the author tries to understand how the authority of viceregal government was implemented, contested, and legitimated, as well as how it ultimately came to be accepted by the local Spanish and native elites. Influenced by the court-studies tradition in historiography, López-Portillo finds the answer not in the imposition of Spanish institutional political structures or cultural rituals imported from Europe, but in the viceroys' political dexterity on the ground in binding both Spanish and indigenous elites to their fortunes through shrewd strategic alliances and dependencies in a patronage system that partially built on preconquest political traditions derived from both Mesoamerica and Europe. New Spain was not a colony of Spain, the author argues, but rather a subempire with Mexico City at its center—a subempire that was an integral part of the Habsburg composite monarchy. The role that the native elites hereby played in this subempire must be further understood not in terms of accommodation or resistance to foreign domination but in terms of the agency they wielded within the political structure of viceregal New Spain.

The book is organized into three parts: "New Spain's Original Sin," which treats the crisis of political legitimacy in the years following the fall of Tenochtitlan; "Courtly Government," which deals with the implementation of the viceroyalty and the establishment of two distinct republics of Spaniards and Indians; and "Another Jerusalem,"