

Obras completas del maestro Justo Sierra. Tomo V, *Discursos.* Tomo VI, *Viajes en tierra yankee: en la Europa latina.* Tomo VII, *El exterior: Revistas políticas y literarias.* Edited by MANUEL MESTRE GHIGLIAZZA and JOSÉ LUIS MARTÍNEZ. [Universidad Nacional Autónoma de México.] (Mexico City: Imprenta Universitaria, 1948. Pp. 490, 372, 426. Paper.)

In these volumes, the first of a projected fifteen volumes of the works of Justo Sierra, it becomes apparent why he has been accused of being many different things. As with any man who writes a great deal Sierra contains contradictions. If one searches he can find statements which could indicate that Sierra was a Spencerian, an apologist for Díaz, a positivist, pro-church and anti-church. But this reviewer has always been convinced that Sierra, a cultured and learned man of the world did not fit into any rigid classification.

In the volume of his speeches covering the period from 1867-1910 Sierra shows his firm belief in education as an instrument of progress. He is no follower of certain schools of thought although a cursory investigation might seem so to indicate. Rather he tries to synthesize his deep knowledge of educational systems, of societies and of history in an attempt to find a way in which the state can be used to help the individual in his process of becoming educated. Yet there is an element of "carrying the white man's burden" to the Indians, for it is primarily from Sierra himself that educating evolves.

The element of rising nationalism and internationalism in Mexico of the Díaz period is well reflected in Sierra. In one of his earlier speeches he took the position that there was no harm in allowing price-less documents to leave the country, for elsewhere they would be used for the advancement of knowledge. Later in life, however, he increasingly believed that these documents must remain in Mexico. The collection of his newspaper articles written in the years 1899-1900, in Volume VII, reflects this same feeling. The articles are devoted mainly to a discussion of the news of the world and in this sphere imperialism was his chief concern. He denounced it in China, South Africa, the Philippines or wherever he thought it flourished. He knew the needs of these nations and yet he continually repeated that imperialism did not offer them a solution. Instead Sierra stressed education, for he maintained that when the history of a nation is considered the advocates of materialism and imperialism would lose out to those societies whose system is based on *educación del carácter*.

Sierra's descriptions of his journeys are probably the weakest part of his writings for he did not, in most cases, grasp the civilizations that he was visiting. His primary interest was to describe what he saw

and seldom does he have anything to say that is penetrating. This is especially true concerning his visit to the United States in 1895. In Italy, however, he felt much more at home. The effect of the church upon him was tremendous, and when he describes the thoughts that came to him during a general audience with the pope, Sierra expressed his own internal contradictions:

Y gritaba yo en silencio, como en las horas de mayor emoción de mi vida. Cuánto desmoronamiento interior, cuántas fortalezas de pensamiento y de razón y de estudio se desvanecían en mí; como triunfaba el sentimiento sobre la inteligencia, sobre la lógica, como comprendía entonces, sin recordarla, por cierto, porque no me era dada analizar nada, la frase de Pascal: "El corazón tiene razones que la razón no alcanza." Comprender la religión, ¡imposible! Penetrar sus ministerios, ¡imposible! Y sin embargo, en aquel instante en que el afinamiento del espíritu triunfaba de la materia y me aproximaba al éxtasis, adiós filósofo y librepensador. . . .

WALTER V. SCHOLES.

University of Missouri.

La enseñanza de la historia en México. By RAFAEL RAMÍREZ, IDA APPENDINI, PAULA GÓMEZ ALONZO, JESÚS ROMERO FLORES, RICARDO RIVERA, RAFAEL GARCÍA GRANADOS, EUSEBIO DÁVALOS HURTADO, CONCEPCIÓN MUEDRA, JOSÉ MIRANDA, JOSEFINA LOMELÍ QUIRARTE DE CORREA. Advertencia de SILVIO ZAVALA. [Instituto Panamericano de Geografía e Historia, Comisión de Historia, Memorias sobre la enseñanza de la historia, I.] (Mexico City: Talleres de la Editorial Cultura, 1948. Pp. xiv, 337. Paper. \$20 m/n.)

At its first meeting in Mexico, in October, 1947, the Commission on History, Pan-American Institute of Geography and History, resolved to collect data on the teaching and research methods of history in the Americas. Such information was necessary to formulate a basic scheme that would improve learning, teaching, and investigation. Each national representative was asked to submit materials; the first-fruits of the resolution comprise the present volume. In it various contributors sketch these matters for parts of the Mexican educational system on which they are qualified to speak. Thus the work is an inventory, an initial step toward the final goal of criticism, synthesis, and recommendation on an inter-American basis. Presumably, if the enterprise is carried through to completion, it will bear some resemblance to that undertaken some years ago by the Commission of the Social Sciences of the American Historical Association; its *Report*, in sixteen volumes under the general editorship of A. C. Krey, marks an important landmark, and could serve as a helpful point of departure for the project at hand.

La enseñanza de la historia en México, however, is itself a modest