

today. For him, and with this it is easy to agree, the work of the colonial painters follows too closely the models of Spain to merit a similar classification. Yet it is in this field that the writer makes some of his most valuable observations. His study of the role of the angel in the seventeenth- and eighteenth-century paintings of New Spain, with its specific demonstrations of the influence of Spaniards on Mexicans, his examination of the prohibited use of the triangular halo in Hispanic Trinities, and his remarks on the attitude toward the nude of the painters of both countries are important contributions. Equally significant is his analysis of the Romanesque survivals in sixteenth-century Mexican sculpture. It includes an interpretation of the famous relief of the Virgin at Calpán as deriving from an early Catalan fresco of the Pentecost rather than as representing Our Lady of Sorrows, as it has generally been considered.

University of Pennsylvania.

ROBERT C. SMITH.

Obras completas del maestro Justo Sierra. Tomo IV, *Periodismo político.* Tomo X, *Historia de la antigüedad.* Tomo XII, *Evolución política del pueblo mexicano.* Tomo XIII, *Júrez: Su obra y su tiempo.* Edited by AGUSTÍN YÁÑEZ, EDMUNDO O'GORMAN, and ARTURO ARNAIZ Y FREG. [Universidad Nacional Autónoma de México.] (Mexico City: Imprenta Universitaria, 1948. Paper.)

One has the feeling in reading these four volumes of the *Obras* of Justo Sierra that the Enlightenment in Mexico came to an abrupt halt with the second administration of Porfirio Díaz. Sierra, along with other young intellectuals, drew upon the base laid for them in the Reform period, when discussion was free and new ideas were weapons. Then with Díaz *the answer* was suddenly discovered. It was, as Zea has so brilliantly pointed out in his two volumes on positivism, a bastard form of positivism. Sierra never quite accepted this solution, but since he held an official position he temporarily found it expedient to ask fewer questions. His youthful and penetrating interpretations of the activities in Mexico in 1874-1880, printed now in Volume IV and taken primarily from *El federalista* and *La libertad*, fade out in the later works to a few passing remarks against Díaz. But probably Sierra himself is somewhat to blame for the suppression of the Díaz period because Sierra was a believer in "Orden y Progreso" before Díaz assumed power. Yet deeply ingrained in Sierra was the feeling of justice, faith in individual freedom, and Catholicism. Unfortunately, as can be seen in his writings in the period 1874-1880, Sierra did not quite realize some of the inherent conflicts in all these doctrines. Nor did his intellectual progenitor—Herbert Spencer.

The volume of *Historia de la antigüedad*, covering ancient history through the period of Rome, impressed the reviewer by its reflection of the approach to history current in Sierra's time. This work was written in the late 1870's, and one can imagine Sierra telling his readers: "Now here are the facts of ancient history; keep Spencer close to you while you read, and by applying Spencer's interpretation you will be able to see the progress of history." What could be more typical, whether one reads Spencer, Huxley, or Marx, of the materialism of the nineteenth century?

In the latter part of the Díaz period when Sierra published his biography of Juárez and his survey-history of Mexico, his faith in progress and in the individual and his ability to interpret facts was unchanged. He writes with a sweep and grasp of history that certainly does not indicate indoctrination in the Ranke school. Yes, Sierra will give footnote checkers many bad moments, for there are many errors but, like the Walrus, he was trying to act in accord with iron laws:

With sobs and tears he sorted out
Those of the larger size.

The editing of these four volumes, as of the three previous ones (V, VI, VII), is excellent. For example, Arturo Arnáiz y Freg has done a brilliant piece of historical detection in pointing out in the Juárez volume what parts of it were written by Carlos Pereyra. Contradictions had always been apparent, but not until now have they been satisfactorily explained.

WALTER V. SCHOLES.

University of Missouri.

Elogio de Vaca de Castro. By JUAN CRISTÓBAL CALVETE DE ESTRELLA. Estudio y traducción por JOSÉ LÓPEZ DE TORO. (Madrid: Consejo Superior de Investigaciones Científicas, Instituto Gonzalo Fernández de Oviedo, 1947. Pp. xxxviii, 179. Paper.)

Calvete de Estrella's eulogy of Lic. Cristóbal Vaca de Castro, the pacifier of Peru in 1542, was written about 1590 and first published at Granada in 1741. It consists of nearly 4000 lines of Latin verse, reprinted in full in the present edition with a free translation into Spanish poetry in the same florid style as the original. The introduction deals chiefly with the literary history of the work and López makes no attempt to annotate it as a historical document—a judicious procedure as it contains more praise than information and will be of little interest except to students of the impact of American affairs on Spanish (and Hispano-Latin) literature.

University of California,
Berkeley.

JOHN HOWLAND ROWE.