

BOOK NOTICES

GENERAL

La ciudad de Cholula y sus iglesias. By FRANCISCO DE LA MAZA. Mexico City, 1959. Imprenta Universitaria. Estudios y Fuentes del arte en México, IX. Illustrations. Map. Pp. 159. Paper.

This book begins with a summary of the Pre-Hispanic history of Cholula and has a description of each of its churches. For most there is at least one illustration, interior or exterior. For some there is a photograph of a painting or piece of sculpture. Unfortunately, text references to the 91 plates are lacking. Interesting to this reader was the phrase, "Barroco republicano," referring to nineteenth-century Baroque revival architecture, and the lack of Gothic revival architecture in Cholula as in all Mexico. The presence of one and the almost total absence of the other suggest areas for further research.

De la Maza clearly shows his enthusiasm for Mexico's past in this book. We need more like it for other cities in Mexico before we can begin to understand Colonial and especially Baroque Mexico. The important "Relación de la fundación del convento de Cholula" of Fray Blas de la Torre of ca. 1650 appears complete in an appendix. One admires the literary style with its touches of humor and irony.

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Escritos políticos. By FRANCISCO XAVIER DE LUNA PIZARRO. Recopilación, prólogo y notas by ALBERTO TAUBO. Lima, 1959. Universidad Nacional Mayor de San Marcos. Prologue. Bibliography. Indices. Supplement. Pp. xi, 227, 56. Paper.

Even as today Latin America's aspiring new classes resort to justifications which are more fashionable than convenient, so, too, the Creoles of the

emancipatory period were entrapped by their own rhetoric. This predicament is illustrated in the life of the brilliant Arequipeno prelate, Luna Pizarro, many of whose writings have been diligently collected and meticulously edited by the research director of Peru's national library.

Luna Pizarro witnessed the nationalist upheaval in Spain, where he acquired his belief in popular sovereignty and republicanism, and mastered parliamentary politics. Between 1822 and 1834 he tried to apply these ideals to Peru, but they were gaily flaunted by successive caudillos. While he dominated three *constituyentes* (1822, 1827, 1834) and helped elect two presidents (La Mar and Orbegoso), he also suffered three exiles and barely avoided a fourth. Afterwards he concentrated on Church business, turned ultra-conservative, and died an archbishop.

Luna Pizarro corresponded with "everybody" and the 123 letters reveal his robust ego; the longer pieces show him a facile orator and trenchant feuilletonist. For all his peace prayers, Luna apparently relishes the personalist machinations, and the gossip and invective of politics. Though basically logical and moderate, he adopts all the liberal jargon about "the lights," "the peoples," the example of the United States, etc. His only personal note is the perennial complaint (and alibi) of dysentery and rheums. One also misses an adequate elucidation of Luna's changing viewpoint.

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Esquisse de l'histoire du Brésil. By J. M. DA SILVA PARANHOS, BARON DU RIO BRANCO. Introduction by JOSÉ HONÓRIO RODRIGUES. Rio de Janeiro, 1958. Instituto Rio Branco, Ministério das Relações Exteriores. Index. Pp. 154. Paper.

Written contemporaneously with the Baron of Rio Branco's well-known