

## 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 TAURO. 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 Arequipeño 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

*Ephemerides brasileiras*, the *Esquisse de l'histoire du Brésil* was published first as a chapter in *Le Brésil en 1889*, edited by F. J. de Santa-Anna Nery, then separately with the same title as the book, and subsequently under its present title. In revised form it also appeared in the *Grande Encyclopédie*.

Based on Rio Branco's wide acquaintance with the available printed sources, the *Esquisse* is divided into two unequal parts. The first and longest (thirteen chapters) concerns the colonial period to 1808; the second (three chapters), the years of monarchy in Brazil (1808-1888). In a simple narrative style devoid of interpretation, the Baron heavily stressed military and political topics at the expense of economic, social, and cultural themes (e.g., only two sentences in twenty-five pages on the reign of Dom Pedro II refer to economic developments). A classic for its time, the *Esquisse* is badly dated today; nevertheless readers familiar with French but not Portuguese may find it a useful résumé of some aspects of Brazil's history before 1889.

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*Historia de la filosofia en Latinoamérica*. By MANFREDO KEMPF MERCADO. Santiago, Chile, 1958. Empresa Editora Zig-Zag. Bibliography. Index. Pp. 217. Paper. \$13.00.

This is a mistitled and disappointing volume. It is mistitled because the author himself recognizes the "schematic character" of his handbook, and so must be aware that it would take more than 200 pages to write the *history* of philosophy in the twenty countries of Latin America. The volume is disappointing not, however, because its coverage is schematic—which can't be helped—but because it relies almost exclusively on secondary sources. Being a Bolivian by birth, Professor Kempff of the University of La Paz naturally plays up to work of his own countrymen. On the other hand, though he rightly commends the late José Vasconcelos of Mexico as "a robust and original thinker," he does not even

mention the system of *el monismo estético* by name, to which one must go for concrete proof of Vasconcelos's originality. Finally, the author is wise in restricting the term philosophy to its usual meaning. In contrast to another author, who begins his book on the same subject with "The Philosophical Ideas of Christopher Columbus," Sr. Kempff happily distinguishes philosophers from mariners. The only place where he possibly falters is in the inclusion of psychology under philosophy, but this only shows that in Latin America apparently the field of psychology has not yet reached the scientific stage it has elsewhere.

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*História da província eclesiástica de São Paulo*. By VASCO SMITH DE VASCONCELLOS. São Paulo, 1957. Saraiva. Illustrations. Bibliography. Pp. 291. Paper.

This volume is firstly concerned with brief biographies of the prelates of the diocese, presently the archdiocese, of São Paulo, culminating with Dom Carmelo Cardinal de Vasconcelos e Mota and his four auxiliaries, and secondly with the biographies of the Ordinaries and Auxiliaries of the suffragan dioceses of the ecclesiastical province. The treatment given each is necessarily brief, varying according to the temporal or spiritual importance of the subject. Based exclusively on secondary materials, this work will be useful as a reference work to supplement the *Anuario Pontificio*.

The author prefaces the work with a general introduction. Shorter introductions precede the sections on the archdiocese and the suffragan dioceses. Lists of the "parocos das matrizes" who held their posts before the elevation of the cities into sees will also be useful. A mark of the province's and of the state's growth is shown by the fact that the archdiocese and therefore the province were created only in 1908. At that time there were four suffragan dioceses; presently there are sixteen.