

versary of the establishment of the local municipal government, the other was the centenary of the arrival from Spain of the merchant, financier, and colonizer who founded the community in 1870 and introduced the first European settlers, Carlos Casado del Alisal. Having already written a biography of Casado, to whom he pays tribute as an outstanding entrepreneur, the author here simply chronicles the highlights in the political, social, economic, and cultural life of Casilda as it grew from a small post, Candelaria, to the third largest city in the province. In view of the extensive bibliography he presents, it is unfortunate that he did not seek to make a more substantial contribution to local history.

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BOLIVIA

Lecciones de una revolución. Bolivia, 1952-1959. By JORGE SILES SALINAS. Santiago de Chile, 1959. Editorial Universidad Católica. Paper. Pp. 82.

In 1956 Jorge Siles Salinas, step-brother of President Hernán Siles Suazo and son of ex-president Hernando Siles, wrote an excellent book called *La aventura y el orden* (see HAHR, XXXVIII). It was a searching condemnation of Bolivia's social revolution (1952-) led by Victor Paz Estenssoro and Siles Suazo. Since then Siles Salinas has rapidly emerged as the most scholarly expositor of the opposition. In exile in Chile, he is now professor of history at the Universidad Católica de Valparaíso.

In this latest book Siles Salinas has collected nine of his essays. Number three is Siles Salinas' 1958 lecture at the Universidad San Andrés (La Paz) for which he was given permission by his brother to enter Bolivia and remain for several days. In it he outlines the Falange's (FSB) program for the future. The last three essays are in honor of the late Oscar Unzaga de la Vega, the Falange founder and chief. All the essays follow a like philosophi-

cal line; need to return to normalcy and progressive conservatism. Prof. Siles Salinas believes that the Bolivian revolution, now headed by his brother, has abandoned respect for Hispanic traditions and looks upon Bolivian history with disdain. The revolution has become associated with Asian and African theories. Siles Salinas pleads to return to Hispanism which is an integral part of Western civilization and to study and respect history. As his previous book, this one is full of articulate thought based on a veneration of history and Western ideas.

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BRAZIL

Antônio de Castro Alves (1847-1871). Seine Sklavendichtung und ihre Beziehungen zur Abolition in Brasilien. By HANS JÜRGEN HORCH. Hamburg, 1958. Kommissionsverlag: Cram, de Gruyter & Co. Bibliography. Illustrations. Pp. 384, Paper.

This is a major contribution to our understanding of one of Brazil's great poets, Castro Alves, who before his life ended in its twenty-fourth year, in 1871, gained lasting acclaim not only as a lyric poet but also as Brazil's foremost literary champion of abolition. In studying his poems on slavery, principally *Os Escravos* and *A Cachoeira de Paulo Affonso*, Horch makes valid new claims in his behalf, among them, that his originality and his merits, no less than his defects, stem from the fact that he stands uniquely between Romanticism and Realism. The poet's influence upon the abolition movement is precisely stated without recourse to generalization. Horch's study is painstakingly erudite and at the same time subtle and well-written; his knowledge of comparative literature involving Brazilian Romanticism and its European and American parallels is vast. In the analytical and interpretative portions the critic sensibly places more emphasis on ideas than on form, as did Castro Alves himself. This work, more than a third of which is devoted to a