

ico taught genuine scholasticism in opposition to a false cartesianism. Challenging Rivera to a debate, which the latter accepted, Rosa upheld his position in a series of articles which appeared in 1887 in the newspaper *La Religión y La Sociedad*. Rivera answered in his *Treinta sofismas y un buen argumento del señor doctor don Agustín de la Rosa*.

Hernández Luna treats the polemic in four parts: the first reviews the studies that have been made on the history of philosophy in Mexico, especially since the mid-eighteenth century; the second synthesizes the arguments Rivera made to prove the backwardness of philosophical studies in colonial Mexico; the third summarizes the debate between the two polemicists; the fourth indicates the importance which the dispute had in the history of philosophy in Mexico.

This very useful work will be welcomed by all students of the enlightenment in eighteenth-century Mexico and by all interested in the development of the history of philosophy in that country.

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PERU

Bibliografía del folklore peruano. Mexico-Lima, 1960. Instituto Panamericano de Geografía e Historia del Comisión de Historia. Bibliography. Index. Pp. xv, 186.

Articles on folklore in Peru began to appear in the early days of the present century, but the systematic and enthusiastic study of this discipline did not begin to flourish until the 1940's. Through cooperative effort on the part of a number of people, in particular, César Angeles Caballero, Mildred Merino, and José María Arguedas, secretary of the *Comité Interamericano de Folklore*, the present *Bibliografía del folklore peruano* was collected. It contains 1809 items, the majority briefly commented upon. It covers only the present century, since the compilers felt that bibliographies of prehistoric and

historical material are available elsewhere. The work is fundamental for study of Peruvian folklore.

I question to a minor degree some of the classification of materials, but all collectors, aware that classification of folklore is a nest of nettles, expect debate in this area.

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URUGUAY

Cartas inéditas de Horacio Quiroga, Vol. II. Montevideo, 1959. Instituto Nacional de Investigaciones y Archivos Literarios. Pp. 193. Paper.

This second volume of the correspondence of Horacio Quiroga spans the years 1903-1937. Most of the letters are from the first third of this period, and are written to José María Delgado and to José María Fernández Saldaña. The self-revelation of these letters shows the author moving from youthful self-assurance bordering on arrogance to middle-aged disenchantment and weariness. What is lacking here is a picture of the intense and productive years between 1913 and 1934, so that we are in effect viewing a man at the beginning and at the end of his moment on the stage. The contrast between the two scenes is fascinating, and valuable not only for an understanding of Quiroga but also for an understanding of the essential nature of human tragedy.

Mercedes Ramírez de Rossiello has written an illuminating prologue, sympathetically portraying Quiroga's hopes, fears, desires and despairs. The annotations by Robert Ibáñez are clear and helpful.

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VENEZUELA

Obra inducida de Lisandro Alvarado (Piezas de su archivo). Compiled by SANTIAGO KEY-AYALA. Buenos Aires, 1958. Imprenta López. Pp. 183. Paper.

Lisandro Alvarado, born in 1858, always accompanied by poverty, jour-