

*The Latin American Mind.* By LEOPOLDO ZEA. Translated by JAMES H. ABBOTT and LOWELL DUNHAM. Norman, Oklahoma, 1963. The University of Oklahoma Press. Notes. Bibliography. Index. Pp. xx, 308. \$5.95.

The Latin American mind, writes Professor Zea, is entirely a modern one. That is to say, ideas and views are so different from the colonial mind that the philosophical tradition of modern Latin America rejects the pre-national. Since this volume is a translation of Zea's *Dos etapas del pensamiento en Hispano-américa*, it renews the belief in independence and nationalism as a great historical divide. Running from romanticism to positivism Zea has devoted almost all the book to the great *pensadores* of the 19th century. The point of view and arrangement of the illustrated authors serves excellently to round out the debate on a similar theme on colonial and/or modern at the Chicago (1963) meeting of the Conference of Latin American Studies. Zea and several of his authors, who illustrate those Latin Americans who know their own mind and civilization, believe that, in the history of ideas, the modern is different from the colonial.

One great difference, which also stands out in the book's choice of content, is that Latin American thought has become more social, more political, more concerned with *patria*, than the colonial mind was. Modern thought, in its several expressions and national writers, has rejected metaphysics, other-worldliness. Sentiment as well as thought are devoted to the nation, to reform, to liberty and emancipation from Spain, Europe, and the "land of universal history." Thought has also had to be freed from an Old World.

The *Latin American Mind*, as book and concept, has to be read after re-examining Gerbi, Picón-Salas, Crawford, Cruz Costa, and Romero, as commentators, and the *pensadores* themselves. In this way, the philosopher falls into line with the novelist, poet, essayist, and social writer, who also found their ideas only as the lovely blossoms growing from roots in a familiar soil. Ideas are closely connected to politics, education, patriotism, social change and immediate forces rather than abstract truths or doctrinaire principles.

As expected, the book is particularly strong on the debate and acceptance of positivism, excellently putting that 19th century dogma on the map of the whole continent, in Cuba, Chile, Brazil, and Argentina as well as Mexico. The sociology of Spencer and the positivism of Comte, usually identified, are here intelligently separated. While the sense of evolution and progress pervades both, they challenged Latin American thought to imitate either the English

stress upon the individual or the Frenchman's emphasis upon social group order.

The study ends with 1900, omitting what is a bias of this reviewer: belief in the return of European influence, the impact of the Spanish 'Generation of '98' upon Latin America, and the ties of Latin America not only to nationalism, but to Pan Americanism and the world. The *Latin American Mind* does not move from the isolationist and nationalist struggles before 1900 to the broader, hemisphere and global stage of our times. Before this can be done however, Zea has had to make sure of the foundations. He has done so with a solid grasp and a good idea of what he wanted to do. Both history and literature, as humanities, and economics history and politics, as social sciences, will find their interpretative skills sharpened by contact with the *Latin American Mind*.

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*A Guide to the Manuscript Collections of the Bancroft Library.*  
 Edited by DALE L. MORGAN and GEORGE P. HAMMOND. Berkeley  
 and Los Angeles, 1963. University of California Press. Index. Pp.  
 379. \$15.00.

The great lode of manuscript materials available to researchers in University of California's Bancroft Library has long been unassayed. Volume I by Dale Morgan and George P. Hammond of a projected three volume guide gives only a pleasant sample of the usefulness that the other volumes will have for Hispanic Americanists. This first volume contains the Pacific and Western manuscripts (except California), while two subsequent works now in preparation will provide speedier access to Mexican and colonial Spanish American documents and to manuscripts concerning California, the strong focal point of Hubert Howe Bancroft's original historical labors.

Some fifteen years ago the effective user of the old Bancroft Library was expected to learn his way to the collections by the apprenticeship system, an inefficient but extremely pleasant method that gave the indigenous researcher a distinct advantage over his visiting colleague. Emergence of the new Bancroft Library has brought better storage, greater comfort, increased supervision, enlarged collections, a publication program, and now at last the beginning of the end for what Director Hammond calls the "memory of the oldest employee" system of storage and cataloging.

It seems inappropriate that the "old days" should pass unlamented by those who enjoyed the former system, and yet the obvious