

part, and could not have done very much even if it had wanted to; but it was difficult for the Mexicans to understand that the Texans who aided the revolution did so as private citizens. Mexico therefore threatened invasion, and talked about removing the Federalist cancer and avenging San Jacinto. The Texans countered with warnings of the consequences that any hostile Mexican force might expect should it dare to cross the Rio Grande. Actually, neither nation was capable of concerted action; but the clamor on both sides, most of which was for political effect and domestic consumption, intensified the bitter feeling and made the possibilities of settlement more remote.

This study, which carries the story of Texas-Mexican relations through 1841, and is the first of a proposed three-volume series, is quite obviously the product of extensive and painstaking research. The bibliography is impressive, particularly in Texas materials; the footnotes are copious; the coverage of detail is encyclopedic; and the scholarship is of a high quality. Sixteen photographs add to the book's attractiveness, and the maps are useful. Unfortunately, the style is laborious, and some of the material is repetitious. The book could have been condensed and better arranged. But if the specialist is searching for details on the subject of Texas-Mexican relations, 1836-1841, he will find them here.

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The World and William Walker. By ALBERT Z. CARR. New York, 1963. Harper & Row Publishers. Notes. Maps. Illustrations. Bibliography. Index. Pp. 274. \$5.95.

Americans cheered the exploits of a diminutive Tennessean who carried the banner of "Manifest Destiny" during the momentous 1850's. Born in Nashville (1824), educated in law and medicine, William Walker preferred journalism as an outlet for his liberal sentiments. In New Orleans, writing for the *Crescent* in the late forties, the young intellectual annoyed many Southerners with his opposition to the extension of slavery and to filibustering. With the demise of that newspaper and the unfortunate death of his deaf-mute lady fair, the crusading editor headed west to California where again he took up the pen to expose crime and venality, especially in the judicial system of that infant state. Finally, in 1853, Walker began his career as a filibuster; his forays into Baja California and Sonora were dismal failures which nonetheless focused attention upon him. In 1855, and despite the Neutrality Laws, Walker and his "Immortals" landed in Central America, allegedly to fight for the cause of liberalism. In the

following year, the "grey-eyed man of destiny"—the Indians believed that he was their legendary redeemer—was elected President of Nicaragua. But within a year's time, President Walker was ousted; he lost his support among Central Americans, antagonized the conservative opposition, and aroused the powerful enmity of that irascible "Commodore," Cornelius Vanderbilt. The rest was anti-climax. Despite a warm reception in the United States, the ex-president was no longer able to participate in Central American politics because of the enforcement of the neutrality legislation and the vigilance of the American Navy. When Walker and a small group of followers reached Honduras successfully in 1860, he was immediately apprehended and put to death by a firing squad. Thus ended the career of one of the most popular and controversial men of the ante-bellum period.

The tragic-miened Tennessean had much in common with another famous knight-errant, the Manchegan hero of Miguel de Cervantes. In 1848 Walker delivered a speech in Nashville entitled "The Unity of Art," in which he urged his audience to cultivate the arts and matters of the spirit—a plea for idealism which revealed the "directional thrust to his life's trajectory." "He had already begun," Mr. Carr avers, "to formulate the principles of heroic conduct by which he tried to live; from the ideal of Galahad to the ideal of Byron was a natural evolution for him" (p. 26). His Calvinistic upbringing, moreover, gave his character an ascetic bent; and the author tells us that the "psychological root" of Walker's tremendous energy was perhaps due to sexual abstinence: "His maleness found its outlet in an assault, as it were, upon the political timidities of his environment" (p. 74). This image or interpretation of William Walker is the one which is projected vividly, imaginatively, and artistically in this book by a talented writer.

But this is not history; nor does Mr. Carr's presentation add substantially to the classic study by William O. Scroggs, *Filibusters and Financiers: The Story of William Walker and His Associates* (New York, 1916). Guided by the stereotype outlined above, the author offers facile explanations for controversial aspects of Walker's career without throwing any new light actually upon that enigmatic figure. Rationalizations are taken uncritically for motives, and too much is inferred from the known facts. The explanations fall neatly into place, even though they twist the historical context. And the resort to contrasts—the hero Walker versus such villains as Cornelius Vanderbilt and James Buchanan, for example—is simply not good scholarship. Also, Mr. Carr could have been more critical of his sources, especially newspapers of the period. It is one thing to say that public opinion in

the United States believed that James Buchanan was a tool of the English and that the British were conspiring to seize Central America but quite another thing to state, and especially to prove, that it was true. Anglo-American diplomatic relations, as presented in this book, are garbled and distorted. The discussion of Central American political developments, moreover, is superficial and unconvincing—for example, the explanation of Walker's break with the unionist liberals. Finally, the bibliography should have included the books by Mary W. Williams, Ira D. Travis, and Edward S. Wallace.

In short, Mr. Carr's work deserves accolades for its artistic qualities, not for its pretensions to historical scholarship.

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Historia de Puerto Rico. Siglo XIX, 1885-1898. Vol. III. Part 2. By LIDIO CRUZ MONCLOVA. San Juan, Puerto Rico, 1962. Editorial Universitaria. Universidad de Puerto Rico. Illustrations. Notes. Index. Pp. 457. Paper.

This book deals with a crucial period in the history of Puerto Rico: 1892 to 1897. The island liberals had founded in 1887 the Autonomist Party which demanded for Puerto Rico the greatest possible decentralization within the national unity. Nevertheless, Spain vacillated in regard to the solution of the political status of the Antilles; therefore, the matter was still open in 1892. The conservatives, or the "hundred-fifty-percent" Spaniards, played on Spain's fears, declaring over and over that autonomy would bring independence to the islands, thus getting the metropolitical support. It was easy for them therefore, to elect the majority of the deputies sent by Cuba and Puerto Rico to the Spanish parliament as well as the local municipal and insular offices.

The autonomists, on the other hand, spent their energies debating not only over the convenience of allying with political parties in Spain which could bring them out of their political impotence, but also over the specific Spanish party to which they could make the alliance. Foremost in this process stood Luis Muñoz Rivera, who since the Autonomist Assembly of 1887 was working up his reputation as the leader of the liberals. He tried to convince old and young autonomists of the futility of waiting for the advent of the Spanish republic to be able to attain political power, and to make clear the convenience of an alliance with one of the ruling parties which alternated in the use of the political power. Muñoz Rivera attained his goal in 1897, although other circumstances such as the Cuban revolt and the diplomatic pressure of the United States precipitated the decision made by the