

tine army and published by the *Círculo Militar* in Buenos Aires. Once the reader becomes aware of this, he should be fully prepared for its tone and content. After following Las Heras' campaigns in exhausting detail, he learns that when this professional military man became governor of Buenos Aires province he was transformed from a soldier into a statesman: "Así, el hombre de arrojo impetuoso, muchas veces revelado en el fragor del combate, se convirtió en magistrado ecuánime y prudente y en conductor de pueblos in gestación" (pp. 18-19). The relevance of this view as expressed in the Argentina of December 1965 should be obvious.

The author lauds "nuestro héroe" (a phrase which quickly becomes shopworn) to the skies, and, as frequently occurs in this genre of Latin American historiography, he finds meanings implicit in the life of his protagonist which are not national or continental but cosmic. Although the subtitle of the volume suggests an extensive biographical study of Las Heras, in actuality over four hundred pages of text are concerned with one decade (1813-1822) in the life of a man who died in 1866 at the age of eighty-five. About the early formative years in his life or the later years of Chilean exile there is little substantial information or insight.

For the reader concerned with the campaign of Argentine troops in Chile during 1813-1814, the preparation of the Army of the Andes in 1814-1817, and the subsequent campaigns in Chile and Peru through 1822 there is much of value here. Tables of organization, journals of day-to-day field activities (in particular the crossing of the Andes in 1817), detailed descriptions of troop movements in the major engagements, and problems of command, particularly as related to Las Heras—all are presented in considerable detail. Herein, certainly, rests the value of the present volume. But its title should indicate this more clearly. The relatively brief bibliographical listing shows that Nellar has used the standard primary and secondary works, but that he has not gone far beyond them.

Western Michigan University

EDWARD O. ELSASSER

NATIONAL PERIOD

Major Trends in Mexican Philosophy. By MARIO DE LA CUEVA *et al.* Translated by A. ROBERT CAPONIGRI. Notre Dame, 1966. University of Notre Dame Press. Notes. Bibliography. Index. Pp. x, 328. \$7.50.

No other Latin American country can boast of a volume in English

that clarifies the development of its intellectual history as well as this one does for Mexico. Leading scholars in the history of Mexican thought were invited to deliver these papers at the Thirteenth International Congress of Philosophy held in Mexico in 1963.

Miguel León-Portilla's essay, "Pre-Hispanic Thought," is a perceptive analysis of the intellectual and religious concerns of the civilizations that flourished in Mexico prior to the arrival of the conquistadores. Although these ideas had no influence on philosophical development in Mexico for several centuries, the last few decades have seen an attempt to clarify the role played by these early civilizations in the formation of the Mexican people.

Edmundo O'Gorman's "America" is a condensation of his previous works on the interpretations given to the land discovered by Columbus. He takes the Ortegian principle of historicism and uses it as a guide in analyzing the writings about the newly discovered continent. In so doing, he brings to light the conceptual problems arising from the attempt to categorize properly the New World.

José M. Gallegos Rocafull's essay, "Philosophy in Mexico in the Sixteenth and Seventeenth Centuries," provides a clear sketch of the religious and political concerns of the colonizers. It also reviews the philosophical writings of Spaniards and creoles of the period.

Rafael Moreno's "Modern Philosophy in New Spain" presents the fundamental characteristics of the emergence of the modern era as reflected in the writings of Sor Juana Inés de la Cruz, Sigüenza y Góngora, and the Jesuits of the period. Luís Villoro's article "The Ideological Currents of the Epoch of Independence," a condensation of his book *La Revolución de Independencia* (1953), examines and interprets Spanish and French influences and gives a perceptive analysis of the developments within Mexico which led to the revolution for independence.

Leopoldo Zea's essay, "Positivism," is a creative, scholarly analysis of the influence of that philosophy in Mexico in the nineteenth century. It traces the development of the thought about political, economic, and social issues as they were formulated in terms of order and liberty. The concluding article on "Mexican Philosophy in the Twentieth Century" by Fernando Salmerón is a sound, provocative, well-written exposition on the Ateneo de la Juventud, Vasconcelos, Caso, and Ramos.

This collection of essays provides an authoritative perspective of the development of philosophical thought in Mexico. Yet, one might have hoped for additional comment on the relationship between European thought and Mexican thought and for a more explicit recognition

of the influence of Ortega y Gasset on the philosophical orientation of most of these essays.

Baylor University

WILLIAM COOPER

Mexico in Its Novel. A Nation's Search for Identity. By JOHN S. BRUSHWOOD. Austin, 1966. University of Texas Press. Notes. Bibliography. Index. Pp. xii, 292. \$6.00.

John Brushwood is one of the relatively few North Americans who have dedicated their main scholastic efforts to the study of Mexican literature, particularly Mexican fiction. He is the author of a work on the romantic novel in Mexico, and is co-author (with José Rojas Garcidueñas) of a brief history of the Mexican novel. With this background he approaches the present study prepared in depth for what he wishes to examine and for what he wishes to say.

He begins and ends this study with references to *Al filo del agua*, by Agustín Yáñez, which he calls "the best Mexican novel" (p. 10). Certainly this reviewer agrees with his judgment. Brushwood's first chapter, "The Novel of Time and Being," treats the period from 1947, date of publication of the above novel, through 1963, date of Elena Garro's *Los recuerdos del porvenir*. His second chapter deals with the novel during the years 1521-1831. In his tenth and final chapter he returns to the present and reconstructs the threads of his main conclusions.

As the title indicates, Brushwood has tried to analyze the Mexican novel from the point of view of a nation in search of its identity. Novelists seek to discover that identify, to clarify it, to symbolize it, to poeticize it, to ramify it, and to clothe the historic Mexican particular in the raiment of the universal poetic. Reading Brushwood's lively and stimulating pages is a most enjoyable and edifying experience. His manner of presentation is to treat the novels examined on a strictly chronological basis, giving a year by year account of them. This method achieves the author's intent—that is, a progressive interpretation of the novelistic view of Mexico. However, some readers will undoubtedly be disturbed to find each author's work segmented and combined with that of other novelists who happened to publish a book in the same year.

The main part of Brushwood's work, of course, deals with the novel of the nineteenth and twentieth centuries. It begins with a frame in which "stability was based on an absence of initiative." Nineteenth-century writers considered this condition moral and good, because it represented the way in which people were supposed to act.