

The account moves to a frame in which time and stability are no longer the crucial dimensions of the novelistic universe. The Mexican Revolution marked the transition, and the Ateneo de la Juventud, a group of young writers who then emerged, effected a rebirth of Mexican letters and thinking. This group of young men attended "the burial of *porfirismo* and the advent of the new regime" (p. 185). Brushwood goes on to agree with Jiménez Rueda that the members of the Ateneo did not understand the political and social changes, although they revolutionized the cultural life of the country. Here he overlooks the role of Pedro Henríquez-Ureña in influencing the young generation of Mexicans, and he does not mention Gabriela Mistral's work with Vasconcelos. Neither of these persons, however, belongs in the mainstream of the author's interpretation, so that the omissions are understandable.

Typical of Brushwood's approach to literary criticism are these words in regard to *Pedro Páramo*, by Juan Rulfo, one of the most complex and difficult of Mexican novels: "Quite naturally, some readers object to the difficult access to the novel, and some prefer to reject it rather than work for what it says. I can sympathize with the reluctance to participate so actively, but it seems to me that the result is worth the effort. Even more disturbing to me is the occasional assumption that a simple, descriptive novel of protest is a more patriotic undertaking than an artistically important novel. Such an attitude seems to me to be equal to saying that an observation is worth more than a reason" (p. 33).

Brushwood concludes his work with a chronological fourteen-page list of the principal Mexican novels from 1832 to 1963. Overall he has done an outstanding job of literary criticism and has given astute perspective to a field which hitherto was utterly out of focus. Other students and critics will wish to expand and build on what he has so cogently written about Mexico's best writers and their search for identity.

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*México y el Vaticano*. Vol. I: *La Santa Sede y la Emancipación Mexicana*. 2nd ed. By LUÍS MEDINA ASCENSIO, S. J. México, 1965. Editorial Jus. Illustrations. Notes. Appendix. Index. Bibliography. Pp. xxvii, 264. Paper.

This work, published now for the third time, appeared first in serial form in *Estudios Históricos* between 1943 and 1945 and then came out in book form in 1946. The present edition, with only minor

changes from the previous, is now presented as volume I of a projected two-volume work which when completed will carry the story of Mexican-Vatican relations to the present.

Father Medina Ascensio has written a scholarly and dispassionate account of the diplomatic and ecclesiastical relations between the Holy See and the several governments or would-be governments of independent Mexico from 1810 until 1836. Acknowledging his debt to the pioneering work of Pedro Leturria on the Vatican's position with respect to the independence movement in Latin America, Medina Ascensio has based his study on multi-archival sources and documentary collections. The author himself sees the present volume divided basically in two parts. Chapter one deals with the first five years of the independence period, when the bishops solidly opposed independence, and the rebels vainly sought support from Archbishop John Carroll of Baltimore in his capacity as Apostolic Nuncio of North America. The remaining five chapters recount the attempts of the Mexican governments from Iturbide to Santa Anna to reestablish normal relations with the Holy See and make good their claims to the Patronate.

Medina Ascensio makes his position clear on the controversial issues, but seldom permits his opinions to intrude upon the scholarly nature of his endeavor. He tends to favor Iturbide; he dislikes the regalists; and he believes that the Patronate was a grant of the Holy See to be revoked at will, and not an inherent right of sovereignty to be inherited by the new governments from the crown of Spain. These points are never labored, and the work is no polemic. Rather it is a calm and reasoned analysis of the problems facing the Church and the Mexican state and how they were handled in the period under discussion. What we could wish for in addition, however, is the human side of the story. Seldom if ever are the bare bones of diplomatic and political developments fleshed in with the vital characteristics of the participants, their strengths, their weaknesses, and their personal drives. Despite this failing, the work is a solid achievement worthy of serious consideration.

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*Life in Mexico. The Letters of Fanny Calderón de la Barca.* Edited By HOWARD T. FISHER and MARION HALL FISHER. Garden City, 1966. Doubleday and Company. Illustrations. Maps. Notes. Bibliography. Index. Pp. xxix, 834. \$12.50.

This definitive edition of the best Latin American travel account is by any standard an exceptional piece of work. The text is supported