

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

by some 250 pages of elaborate notes, appendices, introduction, and an invaluable index. Fisher's specialty is graphics, and the 300-odd illustrations reveal his expertise. They include well-chosen contemporary drawings from numerous sources incorporated into the text, a score of maps of the author's travels, and 150 plates. Over a period of twenty-five years the editors have retraced Fanny Calderón's every step, meticulously recording in notes and photographs the present condition of sites which she described. In short, they have produced a volume which, except for its weight, should delight any discerning traveler or Mexicanist.

The editors, who are preparing a biography of Mme. Calderón, are the first to use a quantity of her manuscripts and memorabilia, particularly two volumes of her intermittent journals on which she based the 1842 edition of *Life in Mexico*. The original text has been skillfully augmented by interpolating new material from the journals in bold-face type. From this new material the editors have filled in the names left blank earlier and have discussed these individuals in the notes. With new evidence the Fishers have been able to go further than Felipe Teixidor, whose two-volume annotated translation of the work (México, 1959) they duly recognize as a landmark.

The additions from the journals lengthen the text by about one fifth. They principally affect the first third of the account and appear only infrequently thereafter. Mme. Calderón was never afraid to speak her mind in print. She did, however, suppress in the book many of her most critical and spicy first impressions. She could be merciless: Sra. Alamán was "one of the most prudish women in all Mexico" (p. 291); President Bustamente looked like "a little old New York merchant or doctor—fat and pury" (p. 107); Mme. Santa Anna "upon the whole looks like an old and unhappy chambermaid, *endimanchée*" (p. 67). More significantly, influenced by her husband's position and by her own growing attachment to Catholicism and Hispanic life, she suppressed many of her original Protestant and Anglo-Saxon reactions to Mexican culture. The additions are everywhere a lively improvement, though they do not invalidate the traditional version.

This edition enhances the value of the work for scholars. For instance, we now have a more vivid and precise portrayal of the still-vibrant viceregal aristocracy of Mexico City which warmly welcomed Spain's first post-independence ambassador and his wife in 1840. Fanny Calderón was on intimate terms with a number of the great families—the Adalids (Sánchez de Tagle), the Vivancos (Cuevas), the Cortinas (Gutiérrez de Estrada), the Fagoagas. They introduced

her to convents, to their many haciendas, to their private masses in the Sagrario, to their works of charity, to their *días de campo* in Tacubaya and San Agustín. She said she found hardly a person ("except amongst the present race of soldiers raised by the revolution") who was not nostalgic for viceregal days (p. 475). Could this acute and wide-ranging observer, who knew well her Mora and her Zavala, have been completely shielded from liberal, anti-clerical, and hispanophobe sentiments? Or were they perhaps weaker than we have assumed—at least in Mexico City before the war with the United States? One is led to conclude that such a vigorous elite as Mme. Calderón describes must have been more than merely "residual" in nineteenth-century Mexico.

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Francisco el Grande, Mons. Francisco Orozco y Jiménez. Biografía.
2 vols. By VICENTE CAMBEROS VIZCAÍNO. México, 1966. Editorial Jus. Illustrations. Pp. 470, 488. Paper. \$8.00.

Even his most outspoken critics would agree that the late Archbishop of Guadalajara, Francisco Orozco y Jiménez (1864-1936), was among the century's most widely known and highly respected Mexican prelates. Orozco studied for the priesthood at the Latin American College in Rome and, after his ordination in 1887, returned to his native Zamora as professor and later rector of that area's regional seminary. During the years following his appointment to the bishopric of Chiapas in 1902, Orozco distributed his own portion of a sizable family fortune to a wide variety of charitable organizations and soon gained a reputation as one of the country's most progressive churchmen.

By the time Venustiano Carranza had come to power in 1916, Orozco was archbishop of Guadalajara and clearly the leader and unofficial spokesman for the Mexican hierarchy. The prelate's concern for the social betterment of his people brought on the first in a long series of clashes with the government in 1917, and from that time onwards, as one writer has noted, Orozco became a medieval type of bishop-knight, feeling as much at home on horseback brandishing a Springfield as on his archepiscopal dais benignly waving his crosier.

This two-volume study of *Francisco el Grande*, written by Vicente Camberos Vizcaíno, leans heavily on the *Homenaje a la memoria de Monseñor Orozco y Jiménez*, issued at the time of the archbishop's death in 1936. While the treatise could easily have been reduced by one-third without sacrificing either details or style, the author has