Brazil is particularly practical and useful. Finally, a warm word of praise should be given I. S. Révah for having prepared, in chronological order, Batallón’s massive and remarkable bibliography. Batallón furnishes us, after all, with what we best need to honor him in a fitting way.

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The late J. P. Wickersham Crawford published in 1922 his study of the Spanish drama before Lope de Vega. Some fifteen years later, having been long out of print, it reappeared in a greatly revised edition. It is this version that has now been reissued, with “corrections” and a bibliographical supplement. The “corrections” are not indicated, and it is questionable whether there are any; typographical errors pointed out in earlier reviews remain.

The book is still a basic work in the field, although a more penetrating critical study incorporating the best of Crawford and the results of research since his day is now a desideratum.

McCready, perhaps the most knowledgeable and accomplished bibliographer of the Spanish drama before 1700 of this or any other day, has furnished the only new portion of the book, and the thoroughness for which he is noted is a guarantee that nothing of importance has been overlooked. This reviewer prefers Crawford’s bibliographical arrangement of general works listed separately by author to McCready’s listing by subject matter strung together in one long paragraph. This innovation extends also to the works listed under individual authors and anonymous plays. Moreover, the use of abbreviations is excessive.


This belated English translation of a key study of the writings of Miguel de Unamuno, a “tremendous fragment of Spain” (p. ix) as Julián Marías calls him, may, nonetheless, have appeared ahead of schedule. The Selected Works of Miguel de Unamuno, translated in nine volumes, have been announced to begin publication early in 1968. However, non-Spanish reading scholars can profitably digest Marías’ book, having been introduced to Unamuno’s existentialist thinking in ten translated works among which are his most purely philosophical treatises, The Tragic Sense of Life in Men and in Peoples (London, 1912) and The Agony of Christianity (New York, 1928). Besides the American study of Unamuno’s thinking was sparked in September 1964, when Hispanic scholars from seven countries of Europe and America met at Vanderbilt University to participate in the first large symposium to commemorate a Spaniard in the United States. And hard on the heels of this book, Allen Laey has written another interpretive evaluation, Miguel de Unamuno: The Rhetoric of Existence (The Hague, 1967).

Writing in 1942, Marías avoided evaluating the “metaphysical possibili-