

La Casa de España en México. By CLARA E. LIDA. In collaboration with JOSÉ ANTONIO MATESANZ. Mexico City: El Colegio de México, 1988. Bibliography. Index. Pp. 201. Paper.

In this well-documented study, Clara Lida recounts the events leading to the formation of La Casa de España en México, an institution founded to give refuge to distinguished intellectuals emigrating from the Spanish Republic in the late 1930s. The institution was born under the sponsorship of Mexican President Lázaro Cárdenas and the practical leadership of the Mexican economist Daniel Cosío Villegas. Formally instituted in 1939 with Cosío Villegas as secretary and the eminent Mexican essayist Alfonso Reyes as president, La Casa served to give a new home to the Spanish scholars. In 1940, it was expanded and transformed to become Mexico's prestigious institution of higher learning, El Colegio de México. The study's goal is to record "the intense and exceptional work accomplished by La Casa de España en México from 1938 to 1940" (p. 22).

The book lives up to its goal, constituting an interesting account of Mexico's social and intellectual history during this period. It also sheds special light on the intellectual and diplomatic relations between Mexico and the Spanish Republic at the time, although, as the work progresses, the gradual "Mexicanization" of the Spanish *transsterrados* and their cultural assimilation by their adopted host country become evident. Many details come to light about the material, day-to-day operation of the institution, such as the attainment of invitations, visas, and funding for the scholars; outlines of seminars offered; the reception of this elite group by the Mexican community and press; and the diplomatic and political maneuvers required to keep the project in motion. Readers may also find interesting bits of information about prominent members of La Casa, among them musicologists Jesús Bal y Gay and Adolfo Salazar, art critics Juan de la Encina and Enrique Díaz-Canedo, artist and critic José Moreno Villa, philosophers José Gaos and Joaquín Xirau, and philosopher of law Luis Recaséns Siches.

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OFELIA SCHUTTE

La sociedad del azúcar en Puerto Rico: 1870–1910. By ANDRÉS A. RAMOS MATTEI. Río Piedras: University of Puerto Rico Press, 1988. Illustrations. Tables. Map. Pp. 128. Paper. \$6.50.

Based on extensive local archival sources, Ramos Mattei expands the insightful examination of the Puerto Rican sugar industry and the rise of capitalism that he earlier presented in *La hacienda azucarera: Su crecimiento y crisis en Puerto Rico (siglo XIX)* (1981). Defining capitalism as "a special mode of production that engenders a specific type of social relations based on productive activity" (p. 14), the author uses the rise of capitalism as the crucial measure of historical change in Puerto Rico. Ramos Mattei emphasizes the technological restructuring of the

industry and its wider socioeconomic impact after the establishment of the first central by Leonardo Igaravidez at Vega Baja in 1873, Central San Vicente. The post-1899 period represented an intensification of a process already underway, not a radical alteration in direction. The transformation is examined through a meticulous analysis of the development of Central Aguirre: its capital formation, its land acquisition, and the conduct of its operators and laborers. Both workers and managers associated with Central Aguirre operated in a thoroughly capitalist manner. But the establishment of Central Guánica or Central Aguirre under U.S. auspices after 1899, despite their capacity to produce as much as 50,000 tons of sugar each per year, employed basically the same technology as the centrales of smaller capacity, such as San Vicente, Coloso, or Cánovas. Similarly, the twentieth century witnessed the final erosion of the servile and semiservile labor forces and their replacement by an essentially landless, entirely wage-earning rural proletariat working within a profit-maximizing system of openly antagonistic labor relations.

Well written and persuasively documented, this valuable work emphasizes structural transformations. Less well substantiated, however, are the resulting changes on rural workers that the author claims took place. In short, there is not much detail on the society.

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Death of Christendoms, Birth of the Church: Historical Analysis and Theological Interpretation of the Church in Latin America. By PABLO RICHARD. Translated by PHILLIP BERRYMAN. Maryknoll, NY: Orbis Books, 1987. Figures. Notes. Bibliography. Pp. x, 213. Paper.

Richard, a liberation theologian, brings to this historical overview of Christianity in Latin America the dual perspectives of a biblical scholar and a sociologist. He seeks to recast the history of the church in his region not from an internal ecclesial point of view but, rather, as the church's interaction with the larger political and cultural structures. Therefore his periodization is unconventional. The first part, entitled "Colonial Christendom in Latin America," covers from 1492 until 1808. In it, Richard discusses the *Patronato regio*; the Jesuit reductions; the Indian, black, and Creole uprisings; and the role of the church in these affairs.

Part two, "New Christendom in Latin America," covers 1808 to 1960, a period Richard calls "the Crisis in Colonial Christendom." By "colonial" he means not only the Spanish and Portuguese colonial regimes, but also the church under liberal oligarchical states between 1870 and 1930 and during the nationalist, populist, and developmentalist movements.

The third section deals with the "Crisis of New Christendom in Latin America." It scans the church's relationship to the ruling classes, to the popular