

RESEÑAS DE LIBROS

ARCHIVO DE INDIAS. *Índice de documentos de Nueva España, existentes en el Archivo de Indias de Sevilla*, Vol. I. México, Monografías Bibliográficas Mexicanas, 1928, 8º, xi-428 págs.

El erudito mejicano D. Francisco del Paso y Troncoso, que dedicó largos años a investigar en las fuentes de la historia de su país, pudo en 1893, enviado por aquel Gobierno a Europa, satisfacer su antiguo anhelo de laborar en el Archivo de Indias. Allí aplicóse a acopiar y estudiar los documentos que le parecían interesantes, dejando a su muerte una gran cantidad de materiales, que el Gobierno mejicano fué concentrando en el Museo Nacional de Arqueología, Historia y Etnografía. Entre ellos se contaba el índice cuya edición comienza ahora y que no estaba destinado por su autor para ser publicado; como es frecuente en este linaje de investigaciones, se ha convertido en instrumento de uso común lo que nació para su exclusivo aprovechamiento. No hay en él parte alguna de labor personal; es una simple copia de las cédulas del archivo, correspondientes a fondos de interés para la historia mejicana; pero como los índices de aquél sólo en insignificante parte están publicados, y aquí se nos presentará reunida una larga serie de homogénea finalidad, su utilidad es muy grande.

No se indica en el volumen publicado qué contenido tendrá la obra total. Lo inserto en el presente pasa de 2.600 cédulas, correspondientes en su mayor parte a la sección 1ª de los fondos del Archivo ("Patronato"); sólo se exceptúan los dos grupos finales, que se refieren a la sección 5ª. ("De Simancas, del Consejo de Indias y de distintos Ministerios"). Aunque nada se promete en el prólogo, es de esperar que la obra lleve al final, por lo menos, un índice onomástico. De su necesidad dará idea este dato: el primer grupo incluido, "Información de los méritos y servicios de conquistadores y pobladores de Nueva España," contiene 630 papeletas, lo que hace elevar seguramente a más de mil el número de personas cuyos antecedentes constan en los documentos a que se refieren.

Las cédulas constan de las indicaciones de año, asunto brevemente expresado y signatura; su ordenación está hecha por grupos afines y, dentro de cada uno, cronológicamente.

BENITO SÁNCHEZ ALONSO

CENTRO DE ESTUDIOS HISTÓRICOS, MADRID

M. HERRERO GARCÍA. *Ideas de los españoles del siglo XVI*. Madrid, Voluntad, 1928, 669 págs., ptas. 15.

A volume which must be welcome to all students of Spain and Spaniards because of its interesting collection of passages drawn from the best known writers of the XVIth century. It aims to present the ideas and opinions which the Spaniards had concerning themselves and the peoples with whom they came into contact during that period of their national life, ideas and opinions which were sources of inspiration for their contemporary writers.

Spain appears as the chosen nation for a divine mission on earth. However, the result of the wars undertaken in defence of their God and their religion brought about the material decadence of the country as was indicated by the alarming decrease in population as well as by the decay in the agricultural and industrial arts.

Mr. Herrero-García passes to consider the national characteristics of the Spaniards of that epoch. The consideration of their great pride in their civilization and culture is followed by that of their self-esteem and *arrogancia*. Apparently the reaction caused in the minds of the other European nations by the last two qualities was anything but favorable to the Spaniards. Nevertheless, their hospitality, courtesy, truthfulness and sobriety were obviously as well known as their laziness and indifference to menial work. After presenting this general broad view of the Spaniards, the author takes up the peculiarities of the inhabitants of every region which in the XVIIth century formed part of the kingdom of Spain. The Castilians and Portuguese, the Basque and Aragonese, the Valencian and Asturian, are all presented with their virtues and faults as they appear in the writings of the classical authors.

Changing, as it were, the mirror, Mr. Herrero-García shows what the Spaniards thought of other people. He takes under consideration every nationality with which Spain had intercourse, from the Italians and French down to the Turks, Moors and Jews.

After quoting at length from Diego Saavedra-Fajardo, the author concludes that there was not a spirit of nationality in Seventeenth century Spain, and that the Spaniards of that epoch "ni se entendían entre sí, ni se entendían con los demás." The writer is of the opinion that the conclusion of Herrero-García is not necessarily the correct nor the logical one. There are readers who will accept it with some reserves. Nevertheless, the volume well merits a place in every teacher's or student's library because of the wealth of references it contains, the

organization of the material, and, finally, for the objective, dispassionate way in which the author presents the subject.

G. V. M. DE SOLENNI

COLUMBIA UNIVERSITY

ELISHA K. KANE. *Gongorism and the Golden Age. A Study of Exuberance and Unrestraint in the Arts*. Chapel Hill, The University of North Carolina Press, 1928, xvi-275 págs., \$3.50.

Three hundred years have passed since the death of the "Swan of Cordova" and the world is again, Dr. Kane believes, passing through a period in its artistic development not dissimilar to that which bears Góngora's name. Surely the flood of articles that has appeared in Spain and America during the past year is proof of a livelier interest in the poet than would be called forth by any merely perfunctory commemoration of the tercentenary of his death. Such an interest can readily be explained if we accept Dr. Kane's theory that the imagist poetry, the jazz, and the spire-topped sky-scrapers of the twentieth century grow out of the same desire to cover a nakedness of the imagination which induced the artists of XVIIth century Spain to heap neologisms, extravagant figures and strained conceits upon the poverty of their verse, substitute metrical rebuses for melody in their music, and throw the great arches of the Puente de Toledo across the thin stream of the Manzanares.

The greater part of the book is devoted to a discussion of that particular form of unrestraint in poetry which delights in puns, paradoxes, exotic words, grotesque metaphors, obscure sentence structure and all the mannerisms which tend to produce an art unintelligible to the uninitiated. Dr. Kane does not hold Góngora responsible for introducing the eccentric style into Spanish poetry. He finds that not only did it exist before the time of Don Luis, but that less than one fifth of the poet's work can be classed as "Gongoristic."¹ He points out, too, that the style was not a gradual development throughout Góngora's work, but an affectation which he adopted in the hope of gaining patronage, and from which he later turned back to his own natural manner, employing it thenceforth only when writing occasional poems of adulation.

Dr. Kane criticizes the various explanations which have been made for the appearance of Gongorism in literature: Ticknor's

¹ In his scholarly review of this book (*Romanic Review*, XIX, No. 4, 339-343) Professor J. P. W. Crawford points out that even this estimate of the amount of *verso culto* in the poet's works is exaggerated, since several of the passages adduced by Dr. Kane as examples of the obscure style have been mistranslated and in reality deserve no such classification.

theory attributing it to the censorship exercised over men's minds by the Inquisition, and the theories which would link it to Spain's political decadence and attendant moral collapse. He calls attention to similar phenomena in other literatures far removed in time and inaccessible to influence from any common source—the poetry of the Icelandic scalds, for example—as well as to the more nearly contemporary movements of Euphuism, Ronsardism, and Marinism.

He then submits his own explanation of the phenomenon, which is, briefly, that the artistic life of a people develops in a cycle—youth, maturity, decline—and that "meretricious adornment is characteristic of the phase of its decadence." Gongorism is, then, a disease affecting the whole artistic culture of a nation. The seizure comes "inevitably and at definite times, that is, during or sequent to periods of great artistic expression." The theory is an ingenious, but dangerous generalization, which will scarcely bear indiscriminate application. If, for example, we look at the literary history of Germany, we find that Gongorism broke out there when national culture was at its lowest ebb, midway in the stretch of two dreary centuries between Luther and Lessing. Opitz and the other poets of the Silesian schools were not seeking to outdo the works of any preceding Golden Age, but consciously affecting a foreign mannerism which they hoped might give some distinction to German letters which had fallen into complete neglect during the Thirty Years War. It is safer and fairer, though less alluring, to continue to consider Gongorism as one phase of the historically limited reaction in certain countries of Western Europe to the great awakening of the fifteenth and sixteenth centuries.

The theory that a people's culture moves in a cycle ending in a decline from which there is no escape has recently had illustrious champions. Dr. Kane aligns himself with this school of thought. His book is an argument for this doctrine, but one which too often generalizes from insufficient data and fails to recognize the signs of new life which more optimistic observers believe they find in the artistic development of the present.

E. HERMAN HESPELT

NEW YORK UNIVERSITY

L. B. WALTON. *Pérez Galdós and the Spanish Novel of the Nineteenth Century*. London and Toronto, J. M. Dent and Sons, Ltd., 1927.

With all its tawdriness, humbuggery, and Messianism, the last century, it cannot be denied, is the century of the greatest novelists. The major countries of Europe, with perhaps the

exception of Germany and Italy, each gave at least two or three novelists of gigantic proportions. England produced her Dickens, George Eliot, Meredith; France presented her Balzac, Stendhal, and Flaubert; Russia brandished to an astonished world Tolstoy and Dostoievsky; and Spain offered her Pereda and Galdós. On all these novelists monographs, essays, articles and books have not ceased to appear,—on all except the Spaniards. The novelist of Spain who could easily come up to his confrères' greatest achievements, if not surpass them, Galdós, has remained inaccessible to the world at large. The best of his output has not been translated. (In English seven works have been translated; in French four; in Italian and German five each). Very little has been written to bring him within the reach of the international cultured public. Even in his own country no comprehensive book on him has appeared since the work of Clarín, which remained unfinished. In Spanish we have partial treatment of Galdós by men like Menéndez y Pelayo, González Blanco, Andrenio, Pérez de Ayala, Azorín, etc.

Galdós' concern with human values did not interest the generation-in-process-of-becoming, which followed his death. Stirring voices are now setting the ether in movement. And these hail Galdós' genius and call us to reconsider his books and begin hard spade-work on them. Federico's de Onís' essay in *Nosotros* (June, 1928) is both a challenge and a promise; Mada-riaga in *Semblanzas literarias contemporáneas* (1924) and his *Revisión de Galdós* (El Sol, July 8, 1928). Besides these, academic theses have been written like Scatori's *La idea religiosa en la obra de Benito Galdós* (Toulouse, 1926) and G. Portnoff's *La influencia de Ana Karenina de Tolstoy en Realidad de Galdós* (a master's thesis, Columbia University, 1928).

England can always be depended on to blow the trumpet of good tidings on behalf of Spanish values. L. B. Walton's book *Pérez Galdós and the Spanish Novel of the Nineteenth Century* is significant. It will rank as the first foreign book on Galdós which attempts to consider him amply. Mr. Walton explicitly states that his work does not consider Galdós as a dramatist nor as the bard of the *Episodios nacionales*. After an able introductory chapter on the Spanish fiction of the century prior to the publication of *La Fontana de Oro*, he treats of the life of Galdós. (The dates and facts given here should be revised by the student by consulting Professor J. Warshaw's very able *Errors in Biographies of Galdós*, *Hispania*, December, 1928). Mr. Walton arranges the novels under these captions: The Religious Problem, the Racial Problem, the Class Problem, the Sex Problem, a Lyric Interlude, Character and Observation, the Last Phase, and

the Significance of Galdós. Following the discussion are a bibliography and a good index.

What interests the author most seems to be Galdós' handling of character and his art of story-telling. The other phases, language, beliefs are subordinated and really slighted. Galdós as technician is only one facet of his protean personality. The world of Galdós in all its regions has to be explored thoroughly. We need a work on Galdós that will take care of all syntheses possible. Galdós' concept of Spain, his aesthetics, his beliefs, his psychology, his language; in short, an Américo Castro is needed to produce a *Pensamiento de Galdós*. Galdós must be printed on good paper; the available editions are wretched and aesthetically repugnant. Why doesn't a house like La Lectura edit Galdós? Secondly, let there be established a Galdosonian Society, whose purpose should be:

(1) to suggest possible topics for essays, dissertations, monographs;

(2) to publish a bulletin pertaining to Galdosiana;

(3) to bring together all lovers of Galdós; etc.

Mr. Warshaw desires something like this: "effort should be made by some authoritative organization or by an influential group of literary historians and critics to have a uniform system of dates . . ." (*Hispania*, December, 1928, p. 499).

The tortured spirits of Russia, longing for the regeneration of mankind, alone come up to Galdós' faith in man and his Christian love. Besides these qualities we find that Galdós' serene liberalism is Spinozic. His objectivity had the hotcoals lust which burned in the prophets. Comparing himself with Pereda in 1897 at the Spanish Academy, he said: "Los que dudamos mientras que él afirma, buscamos la verdad, y sin cesar corremos hacia donde creemos verla, hermosa fugitiva. El permanece quieto y confiado, viéndonos pasar, y se recrea en su tesoro de ideas, mientras nosotros siempre descontentos de la que poseemos y ambicionándolas mejores, corremos tras otros, y otras que una vez alcanzadas tampoco nos satisfacen" (quoted by G. Portnoff). Galdós' main preoccupation was the evangelization of Spain with the marvellous tidings of *charitas*, but a charity so broad and deep that we do not appreciate all the import at first, so full and rich it is. Mr. Walton singles out this trait, and for that (if for nothing else) his work is worth much.

M. J. BERNARDETE

HUNTER COLLEGE

CHARLES EVANS HUGHES. *Our Relations to the Nations of the Western Hemisphere*. Princeton, Princeton University Press, 1928, 123 págs., \$1.75.

La alta significación del autor da a los ensayos que contiene el libro un gran valor y hasta el carácter de la expresión de la política internacional del partido hoy en el poder en los Estados Unidos. Hughes ha repetido en estas conferencias lo que hace cinco años nos dijo sobre la doctrina de Monroe y lo que acaba de decir en Cuba; pero en forma menos enfática.

Refuta los argumentos de los que creen que la doctrina de Monroe es anacrónica, insinuando que la relativa debilidad de algunos países (los del Caribe) exigiría la proclamación de semejante doctrina. Mantiene con citas de Wilson y de Roosevelt su carácter unilateral, por su finalidad de propia defensa; carácter que no se opone a que los otros países de América acepten y proclamen la misma doctrina. Sostiene que no debe confundirse ni basarse en ella, la política de los Estados Unidos al defender sus intereses especiales en el Canal y al proteger la vida e intereses de los americanos.

Al tratar de Hispanoamérica estudia primero el punto relativo al reconocimiento de los gobiernos. Se inclina a la teoría de Hay que atiende, no solo al control de la máquina gubernativa, sino al cumplimiento de las obligaciones internacionales, coonestando con ella la política seguida al demorar el reconocimiento de Obregón en 1921: y expone los principios sobre solidaridad constitucional y no reconocimiento de los gobiernos ilegítimos de los pactos centroamericanos de 1907 y 1922.

Aunque no lo dice claramente, se infiere del espíritu de sus teorías que los Estados Unidos se reservan el derecho de reconocer unilateralmente los nuevos gobiernos de acuerdo con sus propios intereses.

El mismo criterio, unilateral y positivo, inspira naturalmente la solución al problema de la venta o embargo de armas, aceptando, sin embargo, que en el ejercicio de esa política cabe abuso de poder. En cuanto a los empréstitos, aunque el autor trata de probar que ellos dependen de los bancos y no del gobierno de Washington, no puede dejar de referirse a la circular del departamento de Estado, May 3 de 1922, que prácticamente imponía a los bancos la comunicación de toda operación financiera en el exterior en vista de posibles objeciones. En síntesis, la exposición que hace Mr. Hughes confirma lo que todos sabemos: que por el reconocimiento de los gobiernos, el aprovisionamiento de armas y de dinero, los Estados Unidos tienen en sus manos la subsistencia de cualquier régimen en las naciones del Caribe y en algunos países del Pacífico.

La parte más interesante de este pequeño y sustancioso libro trata de la intervención. Mr. Hughes alude con orgullo a la intervención en Cuba y trata de explicar la de Santo Domingo y Haití por razones humanitarias. Acepta la doctrina del Prof. Borchard que diferencia, siguiendo a Moore, la intervención propiamente hablando, que es política en sus fines, de la interposición que supone sólo medidas destinadas a la protección de los nacionales en un país dado. Condena la intervención política: pero afirma que "Ningún presidente de los Estados Unidos o secretario de Estado y ningún partido, cualquiera que sea su criterio, sabiendo que la vida y prosperidad de nuestros ciudadanos están en peligro, asumiría la responsabilidad de retirar la protección que estuviera en posición de ofrecer. Y si lo hiciera, sería condenado en todo el país." Como el distinguo escolástico entre intervención e interposición no cubre el caso de Nicaragua en que funcionarios americanos controlan las elecciones, Mr. Hughes lo explica rápidamente aludiendo al convenio contraído en ese país, para ese objeto.

Hace luego la historia de los proyectos arbitrales en América, desde las románticas declaraciones de la primera conferencia panamericana hasta la moción aprobada en la Habana recientemente. Naturalmente Mr. Hughes se cuida de llamar la atención al hecho extraordinario de que el arbitraje ha seguido en América un proceso regresivo, debido en gran parte a la repugnancia de la mayoría de los países fuertes de aceptar un arbitraje ilimitado y obligatorio. Alude al proceso arbitral peruano-chileno, omitiendo naturalmente la referencia a los informes de los generales Pershing y Lassester que destruyeron el inicuo laudo que él inspiró como Secretario de Estado.

El libro concluye con el estudio de elementos de una organización internacional, que él reduce a tres: 1º, conferencia, 2º, conciliación, y 3º, arreglo judicial de las controversias.

Para la primera, que es el instrumento legislativo, cree que basta la Pan-American Union, aun desprovista, como está, de toda función política. Mr. Hughes no cree necesario crear en América un organismo superior como una liga de estados americanos. Da la razón de "la ola de nacionalismo que es grande en este hemisferio!" (La verdadera razón es que los Estados Unidos desean manos libres y política unilateral). Sobre la conciliación favorece la generalización de la moción Gondra que, posponiendo toda medida de guerra somete a comisiones de expertos los diferendos. En cuanto al arbitraje en materias judiciales, no cree que sea posible la creación de una corte de justicia netamente americana. El problema se resolvió para la Corte Mundial, por la existencia de la Liga de Naciones y el consejo de la misma.

Concluye el libro con una afirmación de la existencia de intereses y espíritu panamericanos. Nosotros creemos sinceramente que él es incompatible con la política de unilateralidad en la doctrina de Monroe y en los problemas de constitución de nuevos gobiernos y sobre todo con la falta de la adopción franca del arbitraje obligatorio e ilimitado.

V. A. BELAÚNDE

UNIVERSITY OF MIAMI, FLORIDA

La Educación Pública en México. Publications of the Secretary of Public Education in Mexico, Mexico, 1926. xvii + 505 pages.

A work published by the Department of Education of Mexico in which is traced the history of Education in that country as illustrated by the paragraphs devoted to this topic in the various presidential addresses and decrees from 1823 to 1926. In the able prologue of ten pages which precedes these selections Sr. J. M. Puig Casaurano, Secretary of Education at the time of the publication, points out the significance of much that is to be found in these passages. It is also significant to note that the material covering the entire period from 1823 to the second inauguration of General Porfirio Díaz fills only 26 pages, while that for the twenty-six years from 1895 to the Revolution in 1911 fills 140 pages and the fourteen years from 1912-1926 require 170 pages. The volume includes also some 60 pages of documentary notes, and 60 pages of statistics for the year 1925. The work forms a valuable source book for those interested in the development of education in Mexico.

FRANK CALLCOTT

COLUMBIA UNIVERSITY