

abroad are also well represented. Papers are included by Föppl, Prandtl, von Mises, Huber, Southwell and Taylor.

Such a book dedicated to such an authority should give a true reflection of modern methods and problems. In this it does not fail. Buckling and stability studies; critical conditions and complex vibration systems; studies in creep and plastic flow characteristics; on fatigue data and the mechanism of friction; on methods of analysis and calculation; on basic equations; in reviews

of development, etc., are tackled with power and highly specialized knowledge. The range must be examined to be appreciated. It would be impossible even to detail the themes here, and to select a few for individual mention would be invidious and contrary to the spirit of the publication. The volume is a storehouse of advanced method and knowledge, and forms a fitting and graceful tribute to one who is universally acknowledged to be a leading exponent of the lines studied.

## MEXICO: PRESENT AND PAST

### (1) An Eye-Witness of Mexico

By R. H. K. Marett. Pp. xi + 268 + 8 plates. (London, New York and Toronto: Oxford University Press, 1939.) 8s. 6d. net.

### (2) Mexican Mosaic

By Rodney Gallop. Pp. 300 + 48 plates. (London: Faber and Faber, Ltd., 1939.) 15s. net.

IN these two books, widely different aspects of Mexico are presented; but they should be read in conjunction, if it is desired to obtain a complete picture of what Mexico has become after four hundred years of contact with European civilization. The term 'contact' is used advisedly. Although it is a common assumption that the people of what is generally called Latin America are the heirs of Spanish, or more strictly Iberic culture, of most of them, at least so far as the general run of the populace is concerned, it would be more correct to say that their inheritance is fundamentally Indian, but with modifications by European tradition and forms of religious belief. This is certainly true of Mexico, perhaps above all the others; for, of the Mexican population one third is of pure Indian stock, and not more than one sixth is of unmixed white blood. Sixty different languages or dialects are still spoken within its borders and more than a million of the people have no Spanish. In the north, indigenous Indian tribes, Yaqui, Cora, Tarahumare and others, are virtually untouched by modern civilization.

(1) In this remarkably varied society, ranging from a comparatively advanced modern civilization to the primitive Indian, it is not surprising to find that there is much that is instructive for sociologist and anthropologist. Mr. Marett, as the author of a work on Mexican archæology, is fully alive to the claims of the past, but here he is concerned mainly with present-day tendencies,

though he is able at times to add point to his argument by references to earlier history. He examines present trends in politics, thought and belief, development in social relations and above all in the competitive struggle now taking place between agrarianism and industrialization. In these matters his business experience in Mexico, extending over some years, as well as his social contacts through his marriage with a Mexican lady, enable him to speak with a double, and for a European, exceptional authority.

(2) Mr. Gallop, on the other hand, is not concerned with forward movement. His interests lie in the past, the survival in custom, belief, ritual and practice among the populace of much which in all essentials is not European, but Indian, handed down by tradition from the time of the Spanish conquest and probably from long before.

Mr. Gallop came to the study of the Mexican people with an intimate knowledge of the people and folk-lore of northern Spain, the Basques in particular, and therefore is well qualified for the task of disentangling the threads of Spanish influence from the Indian strands with which it is interwoven. On the religious processions, dances and feasts which form so large an element in popular practice, he is able to speak with especial confidence, as, for example, in his analysis of the cult of Our Lady of Guadeloupe, in which he sees, with good reason, that it is essentially the ritual ceremonial of the Aztec goddess of fertility. From the various feasts and ceremonies which Mr. Gallop records, more especially the ritual battles and the survival of the Indian ball game, it is evident that the cult of fertility is no less prominent in the lives of the modern Mexicans, even if not always consciously, than it was among their ancestors.