

appointed alcaldes and other officials. She often had to fulfil very responsible orders from the Inca. She was exceedingly active in collecting food, money, and munitions for his troops. Occasionally she went out at the head of her forces and commanded them. She wrote frequently to her husband, informing him of what she had learned and sometimes urged him to advance more rapidly. She asked him to attack Cuzco immediately, but he hesitated and lost it.

Tomasa Titu Condemayta worked with Micaela in collecting supplies and information. She offered her people for the revolt, although her town was in danger of attacks. She was considered one of the chief instigators of the uprising, and the Inca confessed that she had aided him with men. Cecilia Túpac Amaru hated the European oppressors of the Indians. She was accused of stirring up the Indians and of assisting José Gabriel, but the accusations were weak and she boldly denied them. She was whipped through the streets of Cuzco and banished to Mexico, where she never went since she soon died in Peru. The other heroines were put to death. These documents throw additional light on the last Inca revolt.

LILLIAN ESTELLE FISHER.

Berkeley, California.

El mariscal de Piquiza, don Agustín Gamarra. By MIGUEL A. MARTÍNEZ. (Lima: Librería D. Miranda, 1946. Pp. 306. Frontispiece. Paper. \$6.00 m/n.)

Born of a creole mother and a Spanish father, Agustín Gamarra, whose parents intended him for the church, developed an intense interest in the military. Thus, the early years of the struggle for independence in Peru found him serving as a colonel in the royalist forces. However, two reprimands for revolutionary sympathies drove him to join San Martín's army on January 24, 1821. Because of his ability in military strategy he was made chief-of-staff successively to Domingo Tristán, Andrés Santa Cruz, and Antonio José de Sucre, yet it was the generals of San Martín and Bolívar who won the credit and praise. The faint recognition accorded him by his superiors convinced Gamarra that the Peruvian army and government should be left in the hands of Peruvians. He was rewarded with the title of Grand Marshal of Piquiza for his share in the fight to keep Bolivia a part of Peru. His military rank and the turmoil in Peru immediately following independence made him a caudillo. He was a secretive, reserved man hampered by a neurotic, ambitious wife, yet he twice served as president of Peru, 1829 to 1833, and again in 1840, until this typical caudillo met death in 1841.

According to the author "when they record the deeds of heroes to whom the fatherland owes victory in the great march on Ayacucho, the names of Sucre, La Mar, Córdova and Miller stand out, but no Peruvian figures in it. . . ." Thus out of deep national feeling rather than from a personal interest in Agustín Gamarra, Miguel Martínez has written a biography of one Peruvian who served his people in the struggle for independence. The work has little to say of Gamarra's youth. It concentrates on his place in the revolution and the events of the tumultuous years between 1826 and 1841 in Peru. Simplicity of style and good documentation characterize the work as straightforward historical biography. When there is controversy regarding the character or ability of his subject, both sides are presented. Avoiding the usual eulogistic style of the average Hispanic-American biographer, Martínez has presented an interesting, serious, and impartial biography of one of the lesser-known figures of the independence period of Hispanic-American history.

GWENDOLIN COBB.

Berkeley, California.

Movimientos sociales en el Chile colonial. By HUMBERTO MUÑOZ. Prologue by JOSÉ MARÍA CARO. [Colección "Federico Grote," No. 11.] (Buenos Aires: Editorial Difusión, S. A. [Talleres Gráficos "José Manuel Estrada," S. de R. L.], 1945. Pp. 139. Paper. \$1.25 m/n.)

This is preëminently a book with a thesis. Father Humberto Muñoz equates the idea of social movements with clerical social action and that in turn with defense of the Chilean Indians by colonial clergy. His narration of the latter leads him to the conclusions that the colonial church as a whole took a keen interest in defending and assisting the lower classes and that this interest contained the germs of contemporary Catholic social action. "If we compare, for example," concludes Father Muñoz, "*Rerum Novarum* with the Jesuit system of haciendas, we observe in the former, of course, greater doctrinal clarity, precision, and elaboration; but at no point do we find a break in continuity. On the contrary, both have the idea of the social function of property, family wage, work accident insurance, a chance to save, recognition of human value in labor. Catholics, therefore, should not be surprised at the social encyclicals or think them unsuited to Chilean conditions, but on the contrary, should strive to take up the thread of tradition even though this means discarding the liberal concept of the rights of the individual which has been interposed like a wedge between our glorious colonial social tradition and the modern social movements which seek to imple-