

civilian, and military—and are further made significant through appropriate biographical sketches, reports, graphs, chapter references, an analytical table of contents, and necessary errata. Each settlement and public building, each religious structure, each public or private school is mentioned. The volume is a basket of local history, painstakingly and prayerfully gathered, pressed down and running over with scholarly devotion, and bearing the necessary episcopal imprimatur.

It is also a catalogue of explorers, scientists, marauders, Protestant missionaries, and chance visitors, who in the course of four centuries have navigated the famous austral passage of the region or doubled Cape Horn and reported upon its immediate offerings or prospective developments. Its record includes the story of Chile's assertion of sovereignty over the Straits. Perhaps the most interesting record that might be dug out of it, is the pathetic tale of the rapid wasting away of the miserable natives before the advance of sheep herders and other apostles of modern industry and civilization. But one does not need to leave the United States to duplicate this story.

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*José Santos Ossa: Perfiles de un conquistador: Biografía.* By JULIO H. IGLESIAS. (Santiago de Chile: Editorial Cultura, 1945. Pp. 162. Paper.)

The *antofagastino* Julio H. Iglesias—poet, novelist, and newspaper contributor—in this short work traces the life and adventures of José Santos Ossa, discoverer of the *salitre* which made the author's home town the great nitrate center of the world and which was for decades the backbone of Chilean economy. What Iglesias lacks in research technique and in comprehension of the ramifications of economic problems he makes up for with his keen understanding and appreciation of the virtues and vagaries of the north country and its people. The result is that the reader gets a vivid picture of an important phase in the conquest of the Atacama. But he misses the early economic, social, and political—both internal and external—significance of the impact of the new industry brought about by the labors of José Santos Ossa.

The volume is poorly balanced, ninety-nine pages being devoted to the life and times of the hero prior to his discovery of *salitre*. Only twenty-eight pages are given to the expedition which led to the discovery and to the subsequent formation of a company to mine and market the product. The last ten pages are devoted to the death of Santos Ossa during a sea voyage which was planned with the intention of expanding his holdings into the field of guano exploitation.

With all due respect to the author and his work—and he has ventured into relatively unexplored realms in Chilean history, with all the resultant pitfalls—the publisher's statement found on the jacket of the book to the effect that the time has come to exalt the accomplishments of Chileans other than politicians and military personnel could be of greater lasting significance than the volume itself. If this biographical sketch sets in motion the idea expressed by the publisher it will have accomplished a most worthwhile purpose.

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*Sacerdotes liberales: Gorriti—Oro—Beltrán—Lavaysse—Esquiú.* By JUAN ANTONIO SOLARI. Prologo del Dr. OCTAVIO R. AMADEO. [Biblioteca hombres e ideas, Volumen 24.] (Buenos Aires: Editorial Claridad, 1946. Pp. 172. Paper.)

The well-known Argentine socialist has turned his attention here to the patriotic contribution made by five clergymen. The first three supported the independence movement, and the last two were active during the period of national organization from 1852. The author, although much influenced by Marxism in his earlier writings, confines his approach and opinions almost exclusively to Argentine issues and language. Class struggle and economic arguments give way to federalism, nationalism, equality of provinces, and liberty versus order.

Clerical liberalism is the theme which ties together the actions of these priestly figures. In all cases the aims of nationality are looked upon as the same as those of the church, to the extent that Padre Lavaysse, in 1852, fought hard to establish the equality of worship in the new Argentine Constitution. Gorriti, who is given 50 per cent of the book, is a stalwart taking part in the first junta of November, 1810, and carrying his ideas into the Congress of 1824, as well as into the exile imposed on him by the *rosistas*.

All of the clergymen came from the provinces: Gorriti, from Jujuy; Beltrán (ordnance chief for San Martín), from Mendoza; Lavaysse, from Santiago del Estero; Oro, from San Juan; and Esquiú, from Catamarca. All supplied a moral and juridical argument for federalism and nationality. But Gorriti was the earliest to come into close struggle with the rival forces of Argentine internal history, waging his argument with Dr. Gregorio Funes in the November junta. Solari agrees with Ricardo Levene that Gorriti had deepest insight into the forces of 1810-1811: where Moreno stood for continued viceregal centralism under Buenos Aires, and Funes argued for the equality of the intendancies,