

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,

Dr. Gorriti spoke up for the equality of the cabildos and peoples as a basis for national organization.

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*Rosas entre anécdotas: En la estancia—en el gobierno—en el destierro.*

By LUIS L. FRANCO. [Biblioteca de escritores argentinos, Volumen 33.] (Buenos Aires: Editorial Claridad, 1946. Pp. 255. Paper.)

The controversy over Rosas' place in the history of Argentina has been carried on ever since the dictator exiled most of the Argentine intelligentsia during his regime in Buenos Aires (approximately twenty-five years, ending in 1852). Until the late 1920's, most of Rosas' biographers had been detractors, headed by the implacable Domingo Sarmiento. Of late, a group of apologists have taken the stand that while Rosas had many faults, he played a patriotic part in holding Argentina together in a crucial period in her history and saved the nation from the threat of foreign domination and internal chaos. These writers have added much documentary material ignored by the previous authors. With a pronounced return to caudillism recently, the apologists have had their say and the works of the detractors have become less fashionable.

With the advent of Franco's new volume, the latter have again come into prominence. There is little in the way of new material in this work. This is not surprising in view of the numerous volumes which have appeared on the subject of the Rosas dictatorship in the past century; but the lack of any new pertinent documentary material is to be regretted. The author devotes twenty-nine pages to his thesis that Sarmiento was correct in saying that Rosas was a madman. The remaining two-hundred-odd pages are brief topical digests from the works of twenty-six authors who shared Sarmiento's viewpoint. As the title indicates, the work is divided into three sections, roughly translatable as: *Rosas the rancher—Rosas in the government—Rosas in exile.*

In spite of the fact that little new has been added to the Rosas story, the book should interest any student of the Rosas epoch, for it is a capable, if one-sided digest, and its theme is not what one would expect in Argentina under the regime of Perón.

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