

Don Francisco González de Cosío, the text of eleven key documents concerning *desamortización* in Mexico between 1823 and 1860, and a forty page essay on this problem by Payno (taken from the *Colección*).

Payno's thesis is that the Reform was in no sense an attack on Catholic dogma and sentiment, but rather a necessary economic and legal solution to the problem of the enormous entailed wealth of the clergy. He points out that Charles I, Philip II, and Charles III all expropriated Church property, and that all were faithful sons of the Church. It is his opinion that the Spain of the 1830's had concluded the work begun by Charles III, and that the Reform associated with Miguel Lerdo de Tejada was completing the same important task in Mexico. Neither the essay nor the documents include points that are unfamiliar to students of Mexican history. The references to Spain are parenthetical only.

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Los últimos días del Presidente Madero (Mi gestión diplomática en México). By M. MARQUEZ STERLING. Mexico City, 1958. Editorial Porrúa. Photographs. Index. Pp. xiv, 379. Paper.

Scholars interested in the Mexican Revolution are indebted to the Editorial Porrúa for making available this second edition of Marquez Sterling's work on the Madero regime. The author, Cuban minister to Mexico, enjoyed a peculiarly advantageous position to view the fall of Madero, though he served in his post for less than three months. *Persona non grata* to the regime of the fallen dictator, personally sympathetic to the revolution and to its leader, an intimate friend of members of the Madero family and circle, and a witness himself to many events of that critical period, Marquez Sterling reported events with an immediacy and tension that later narrators can never quite recapture. Of less importance, but of some interest for his attitude toward

the U. S. and his sketches of contemporary political figures, are his opening chapters on his diplomatic activities in Argentina, Brazil, and Peru.

The editors of the second edition have added as a frontispiece a picture of a recently erected statue of Madero in Mexico City, and at the end of the volume a series of twenty-seven eye-catching photographs of men and events of the Tragic Ten Days.

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PERU

Gypsies of the Pampa. By JANE DOLINGEE. New York, 1958. Fleet Publishing Co. Photographs. Pp. vi, 179. Cloth. \$3.95.

Two loosely joined tales of adventure in Peru relate the author's experiences while on a condor hunt in the north and during a four months' visit with a happily "lost" people who live in villages scattered on the great pampa between Ayacucho and Cuzco. The latter are the Morochucans, whom the author trustingly accepts as descendants of Almagro's defeated army of 1542 and of their Incan wives. Blissfully untroubled by civilization, some 18,000 of them live hidden in the mountain valleys of the pampa, where they raise livestock for food and breed the horses which they trade for any other simple necessities at the annual fair held at the edge of Ayacucho, some 50 miles from their first village. They are not gypsies, despite the book's title.

Obviously, this is not history, but it was never intended to be. Moreover, it is far more interesting reading than most histories. It also includes data which may well be of interest to sociologists, anthropologists and, particularly, to the Peruvian government which reportedly has neglected to intrude in this mountain Eden with either schools, induction boards, or tax collectors.

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