

better selections might have been chosen to point up similar conclusions, or worse still, to arrive at opposite ones.

Cubans will probably consider this passage as blasphemy and forget that elsewhere in the volume Professor Gray has expressed great admiration for Martí. He has been more successful in the next three chapters, which constitute the second part in which is traced "the development of Martí as a National Hero," yea, more than a national hero: for to many Cuban hearts he has become "El Santo de América"; to his best biographer, Jorge Mañach, the "Apostle of Freedom"; to extreme admirers the "Captain of Archangels," of "My Saint Joseph," and to one, "The American Christ." To all Cubans he is affectionately known as "El Apóstol." The cult of Martí has advanced so far that some writers refer to "My Martían Breviary," or even "To the Bible of Martí."

Aspects of the cult of Martí are well presented in Chapter 6 under the title "The Apotheosis of José Martí." Presented also are some of the manifestations of the cult and its workings in the daily life of the Cuban people, how Martí is evoked on almost every occasion and in support of every cause. This last is better presented in Chapter 5 on Martían "Symbolism in Social Groups." Chapter 4 is a survey of efforts to honor Martí with monuments, busts, pictures, medals, coins, parks, etc.

Part Three (also consisting of three chapters) essays the task of demonstrating the uses of Martí and his writings in politics. Suffice it to say that no party, no politician, no political group, no political movement but has claimed support as the propagator of Martí's ideals, the Martí program, or Martí's aims for the perfecting of political, social, moral, and economic systems in Cuba and in the world. All Cubans tend to make of Martí all things to all men, especially to themselves and to whatever they are promoting. This is the message of Professor Gray's book to the people of the United States. It will not tell them all that they need to know about Cuban sentiments on Martí, but it is an excellent primer for them to use in beginning a course on understanding our island neighbor and its people. The summary and conclusions in Chapter 10 should stir the student to use the select bibliography that follows.

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*The Cuban Dilemma.* By R. HART PHILLIPS. New York, 1962. Ivan Obolensky, Inc. Addendum. Pp. 357.

Mrs. Phillips, *The New York Times*' Havana correspondent, has always known that Castro was a Communist. Did he not once, as a student, stand up in class and say: "I am a leftist"? [p. 18]. Of course, once in power he denied being a Communist, "but many people were convinced even at that time that he was. He had already said in a speech that he believed in national ownership of public utilities and the division of all big estates among the landless" [p. 47]. More conclusive, however, was Castro's exercise of power not as *President*, but as *Premier*, "just as Premier Khrushchev does in the Soviet Union and Mao Tse-tung in Red China. Had the people paused to question this new form of government in Cuba they might have realized that it was along the lines of that in Communist countries" [p. 51].

Therefore, "why [the State Department] could not see [Castro's] plan . . . is a great puzzle" to Mrs. Phillips. After all, she "was sending in all the information [she] could get, and many of [her] stories were printed in the front pages. The pattern was perfectly plain to anyone who read the *Times*" [p. 179]. But some pieces of the puzzle *are* known to her, for instance, "the 'Castro cell' in the U. S. Embassy," [p. 22]. And it is no secret that "there were too many officials in the State Department who had for years been appeasing communism all over the world" [p. 294]. Indeed, "many of our government officials are unhappy with capitalism and are inclined to look with longing eyes at socialism" [p. 348], and Americans would do well to be on their lookout for "brainwashing." (Mrs. Phillips helpfully explains who is best equipped to resist it: "a person, not too well educated perhaps, but one who has been raised by a God-fearing family, who has been taught honesty and respect of property . . ." [p. 252]). In short, Mrs. Phillips will have no truck with "liberals" who "in imitation of the Communists" [p. 349] talk about social revolution: "social revolution is the cloak under which the Communists hide" [p. 251].

Thus prepossessed, Mrs. Phillips chronicles the Cuban revolution. Her logic is sometimes difficult to follow. Item: after proposing in Buenos Aires United States aid for Latin America, "Castro flew off to Uruguay to make another speech. Later he spent two days in Brazil making speeches and holding news conferences. It was all part of his campaign to discredit the United States and to make himself a hero in Latin America" [pp. 75-76]. Item: she complains of Castro's expulsion of NBC correspondent Ted Scott, yet confesses that had they really known what he was up to he "most assuredly would have been shot" [p. 218]. Similarly: when AP correspondent Bob Berrelez, chased by Cuban agents, sneaks into her bathroom and manages

to get rid of "some notes" which "included the names of the Cuban warships in the harbor," Mrs. Phillips indignantly comments: "it was a good thing he got rid of them, since the first charge was always that an American was a spy" [p. 320]. Item: Castro helped organize a Latin American "National Sovereignty, Economic Emancipation and Peace Conference. Anyone could tell from the name that it was Communistic" [p. 310]. And some of Mrs. Phillips' jottings read as from a diary reprinted without revision. Speaking of the invasion alarm of January, 1961, she says: "I am sure that Castro knew the United States had no intention of attacking Cuba, but used this for propaganda" [p. 299].

The book's conclusion is quite uncluttered: "there can be no peace and security in the Western Hemisphere until Communism is eradicated from Cuba. This can be done only by force of arms—and time is running out" [p. 357].

Evidently, this work is almost as invaluable a personal document for the study of the role of American journalism in U.S.-Cuban relations for the period 1959-1961 as William Randolph Hearst's diary would be for the period 1895-1898.

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*La revolución de Quito del 10 de agosto de 1809.* By JOSÉ GABRIEL NAVARRO. Quito, 1962. Plan Piloto del Ecuador. Pp. 532. Paper. Sucres 90.00.

On August 10, 1809, a group of Quito aristocrats, headed by the Marqués de Selva Alegre, formed a Junta, following the example set by Peninsular Spain. The movement was not seconded by the other provinces of the Audiencia. Threatened by the viceroys of Santa Fe and Lima, the quiteños reinstated in his functions the president of the audiencia, Ruiz de Castilla. Still, troops from Lima and Panama occupied the city, and the members of the Junta, with the exception of Selva Alegre, who went into hiding, were thrown into prison. Their chief persecutor was a *cuzqueño*, Aréchaga, secretary of Ruiz de Castilla.

In the meantime the Regency sent out as royal commissioner Colonel Carlos Montúfar, son of Selva Alegre and who, with other quiteños, had been fighting in Spain against the French intruders. But Montúfar was still on his way when the *limeño* troops murdered in their cells the political prisoners and followed up by sacking Quito.

On his arrival Montúfar founded a new junta, with Ruiz de Cas-