

nineteenth-century liberals. The Old World origins of Rivadavia's religious program are traced briefly in this study. To the writings of the Spanish cleric Juan Antonio Llorente the author assigns much of the responsibility for the immediate inspiration of the program of Rivadavia and his clerical supporters. An analysis of the titles in Rivadavia's personal library is included in this work as further proof of the Old World origins of his Church policy.

Little-used documents in the National Archives at Buenos Aires are cited in this volume to detail the value of the property acquired from the religious orders by government action. And in the presentation of those large totals, perhaps, comes the chief contribution of this study. At the same time, the author raises the question of personal profit to Rivadavia and other Buenos Aires officials in those transactions. He notes that the documents fail to show continued payments of interest on debts owed by some officials to religious corporations after the latter's assets came under government administration.

The author's genuine disapproval of the trend of religious developments at Buenos Aires in the 1820's is evident throughout the volume. However, he does not label Rivadavia and his supporters atheists, but characterizes them as products of Freemasonry and the misguided secular thought of that age. Well-documented and well-written, this study, nevertheless, leaves this reviewer with the opinion that the author has failed to show how the rather moderate Church reforms of Rivadavia's ministry were as detrimental to the welfare and growth of the Argentine Church as he so stoutly affirms.

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Sarmiento y la educación pública. By G. SANHUEZA, et al. Buenos Aires, 1962. Editorial Losada, S. A. Notes. Index. Pp. 236. Paper.

This book is a collection of four articles—three prize-winners from a contest on the theme of "Sarmiento and public education" held in commemoration of the 150th anniversary of

the birth of the "Schoolmaster President," and one on his interest in certain non-official agencies of public instruction. In the first Guillermo Sanhueza Arriagada comments on the multiple facets of Sarmiento's genius and recalls his strangely modern emphasis upon the general capacity of a nation's inhabitants as the index to success in production and his emphasis upon the economic, political, and social importance of the public school in the achievement of national unity. Virgilio Cutinella bases his article upon a series of seven questions which Sarmiento submitted in 1842 for the consideration of Chilean government officials in their formulation of an educational program for youth and the general "civilization" of society. Emilio Carilla's "Sarmiento and Horace Mann" notes definite traces of the ideas of the American educator in many of Sarmiento's works and the latter's adaptation of those ideas to the realities of the Argentine milieu. The final article, by the late Francisco Romero, describes Sarmiento's promotion of many forms of educational and cultural activity but centers upon the 1870 law in which culminated his efforts for the establishment of public libraries. Of interest, too, are the recollections of Sarmiento's insistence upon the need for books and his advocacy of a common market for their economic production and the promotion of the ideal of Hispanic American unity.

In all four of these articles—as in so much that is written about Sarmiento—perhaps the greatest value consists of the constant reminder of the man's genius and an ever-awakening awareness of how far he was in advance of his times, and often of our own.

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Entre-nos causeries del jueves. By LUCIO V. MANSILLA. Buenos Aires, 1963. Ediciones Hachette. Notes. Index. Pp. 680. Paper.

Entre 1889 y 1890 la Casa Editora de Juan A. Alsina, de Buenos Aires, re-