

of the Indies. It is impossible therefore to understand the status and role of the Catholic Church in America without a thorough acquaintance with the legislation which was the very source of its existence and the regulator of its activities. In the Indies, said a bishop of Peru, there was not properly speaking a Church, because the Church was in fact the king.

Since it was the unquestioned intent of the extravagant papal grants to the Spanish monarchs to facilitate the extension and protection of the faith in the Indies, a natural question arises: How faithfully did the kings fulfill the papal mandate? The object of his dissertation, says Father Gómez, was to find an answer to the question. He sought the answer by analyzing in detail royal legislation concerning ecclesiastical matters in the Indies. Conveniently all of this legislation has been codified. In the famous edition of 1680, the *Recopilación de Leyes de Indias*, all of the first book is devoted to ecclesiastical matters.

From his investigations the author concludes, and quite correctly in the opinion of this reviewer, that the Spanish sovereigns faithfully discharged their holy trust as patrons. They were never wanting in their zeal to propagate and defend the one true faith. In many instances, however, the laws of the Indies were wanting in faithful implementation. The king's good intentions were not always realized. It evidently is not the concern of the author to show wherein the king's order went awry. His study is confined to the legislation itself, and in this respect is unrealistic. However, quite often one can read between the lines of supplementary legislation enacted to correct abuses or prod negligent administrators.

Father Gómez observes that the dependence of the Church on the Spanish crown brought it great travail with the advent of independence. The new governments, heirs to the royal patronage but influenced by liberal ideas, used it as an instrument of domination. This condition was not corrected (in Colombia) until the civil authorities recognized the Church "as an essential element of the social order and collaborated with it in the education and well-being of the people." Thus the learned cleric's views on the ideal relationship between Church and State.

University of Texas

J. LLOYD MECHAM

*The Federal Republic in Spain. Pi y Margall and the Federal Republic Movement, 1868-74.* By C. A. M. HENNESSY. New York, 1962. Oxford University Press. Appendix, Glossary. Bibliography. Index. Pp. xvi, 299. \$7.20.

*Spain and the Great Powers, 1936-1941.* By DANTE A. PUZZO. New York, 1962. Columbia University Press. Notes. Bibliography. Index. Pp. vi, 296. \$7.50.

The Spanish revolution of 1868-74 witnessed the intense participation in public life of a number of politically minded intellectuals, the most important of whom were probably Emilio Castelar and Francisco Pi y Margall. Both men were leaders of the Democrats, who during the 1850's opposed the dictatorships of Narváez and O'Donnell, and who in the 1860's were tending to become republicans on grounds that the Bourbon monarchy was too corrupt to be adequately reformed. Castelar was the chieftain of those who championed universal suffrage and called for a reduction in the corruption of Spanish administration, but who avoided the issue of land reform and vigorously opposed everything that might be considered socialist in tendency. Pi y Margall emerged as the leader of those who believed that land reform and social justice for the new industrial proletariat must be ingredients of any worthwhile political change. Pi was both anti-militarist and anti-clerical. At the same time he spoke scornfully of the Liberal disentailment which had simply transferred Church land to the new bourgeoisie without creating a class of landowning peasants. During the revolutionary period Pi led the Federal Republican party whose main ideological plank was the decentralization of government: specifically that the municipality (not the nationality, as in the case of the later Catalan and Basque movements) should be the fundamental unit of government.

Mr. Hennessy's book combines a political-intellectual biography of Pi with detailed information on the September Revolution and on inner party politics from 1868 to 1874. He has used British Foreign Office records, Cortes debates, the Madrid and provincial Spanish press in far greater detail than any previous writer. His organization of the material assumes a detailed knowledge of Spanish politics from 1833 on. Many of his most striking and original observations are commentaries on important events which themselves are only mentioned by way of allusion. There is an extraordinary amount of interesting detail on personalities, on the role of Carlists here, Federals there, and Masons elsewhere. One sees the variations of the September Revolution in the several provinces. The author shows at different points the ideological influence of such foreigners as Proudhon, Mazzini, Lamennais, and Victor Hugo; and of such earlier Spanish intellectuals as Aranda and Flórez Estrada. He demonstrates the irony of having the Federals excoriate the *empleocracia* and *empleomanía* of the Isabeline monarchy while their system, if

successfully implanted, would have increased these very evils by the multiplication of bureaucracy.

For all its solid documentation, the book seems to lack design. The author feels that the Federal movement was something more than a squabble for office and a clash of personalities, but he offers the reader full detail on the latter, and almost nothing in the way of a clear outline of Spanish politics in the years 1868-74. As for social and economic matters, they are barely alluded to. He states in the introduction that it is not his aim to study the origins of twentieth-century republicanism, but his most interesting conclusions have to do precisely with the legacy of a movement which failed as a political party. Thus he sees the Federals as the first political movement in Spain which attempted systematically to educate public opinion to the abuses of the existing regime. He also sees them as having inaugurated "that particular rationalist brand of anticlericalism which was to become another thread in the republican tradition." As for Pi himself, his emphasis on municipal sovereignty greatly influenced Spanish anarchist theory, and his austere, incorruptible personality, coupled with his cry for social justice, made him a hero to the anarchist masses of later decades.

Having reviewed the Puzzo book at greater length in the *AHR*, I will comment only on points that I would assume to be of special interest to Latin Americanists. It has the great merit of placing in one short book a clear account of the main economic and ideological interests of all the powers during the Spanish Civil War and the opening years of World War II. It summarizes the diplomacy and the military intervention of the European powers, the United States, and Mexico. Since by definition the author is dealing with the "Great Powers" he does not treat at all the attitudes of the Latin American countries other than Mexico, nor such matters as the asylum issue in Madrid embassies and the presence of some Latin American combatants on each side.

Knox College

GABRIEL JACKSON

*Contribución al estudio de la arqueología e historia de los valles Quijos y Misagualli (Alto Napo) en la región oriental del Ecuador S.A.* By PEDRO IGNACIO PORRAS GARCÉS. Appendix on ceramics by EMILIO ESTRADA ICAZA. Quito, 1961. Editorial Fénix. Illustrations. Bibliography. Pp. lv, 172. Paper.

This work is one of the latest additions to the growing shelf of Amazonian archaeology. Although Father Porras is not a profession-