

## BOOK NOTICES

### GENERAL

*The Two Americas. Dialogue on Progress and Problems.* Edited by WILLIAM MANGER. Foreword by EDUARDO FREI MONTALVA. New York, 1965. P. J. Kenedy & Sons. A Wisdom and Discovery Book. Pp. 144. \$4.50.

A Foreword by President Eduardo Frei of Chile introduces this series of lectures, published to celebrate the 175th anniversary of Georgetown University. The contributors include three presidents (Frei, José Figueres, and Alberto Lleras Camargo), and three with important service in the Pan American Union (Lleras Camargo, William Manger, and Arturo Morales-Carrión). Five of the participants have held professorial rank (Frei, Wayne Morse, Manger, Arthur P. Whitaker, and Morales-Carrión) and two are farmer-politicians (Figueres and Morse). The Foreword largely consists of a survey of the new Chilean administration's plans. One of these is that "all Chilean families will live in their own homes" (xi). (As long as there are cities and apartment houses, how can this be done?)

The opening chapter by William Manger recites the highlights of the 175 years of inter-American affairs from the time that Francisco Miranda visited North America in 1784 to the Alliance for Progress, in order to establish the platform for the ensuing dialogue. Senator Morse recalls that Latin America's problems of poverty, misgovernment, and social injustice are not new. His statement that United States efforts to provide democracy and prosperity in the Caribbean "can only be regarded as a signal failure" (p. 38) has current validity in the prevailing state of affairs in Haiti, Cuba, and Santo Domingo. He has sharp words for military regimes. Figueres asserts that Latin America must choose among extreme conservatism, the worldwide Communist movement, or as a more hopeful possibility social democratic reform.

Felipe Herrera surveys historic and contemporary economic developments in the hemisphere. He makes solid points favoring freer regional trade and organizations leading to ultimate economic integration. Lleras Camargo argues for special political and commercial treatment from the United States. He dwells at length on business interests that obstruct the Alliance, and the failure to generate a revolutionary spirit to advance its program. Yet at the end he exalts the United States as "the country most conscious of its responsibility to humanity" (p. 144).

As usual in a lecture series there is some duplication. Each contributor comments on the Alliance for Progress; three debate economic disparity; several touch on the Marshall Plan, the role of the military, and economic integration. Also events have overtaken several of the recommendations.

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*Historia 3.* By JAIME EYZAGUIRRE *et al.* Santiago, 1964. Universidad Católica de Chile. Illustrations. Notes. Bibliography. Index. Pp. 449. Paper.

The magazine *Historia*, edited by the Instituto de Historia de la Universidad Católica de Chile, under the direction of Jaime Eyzaguirre, has rapidly attained a primary position among the Hispano-American publications of this type. The third number definitely confirms it.

It opens with an article by Monsignor Carlos Oviedo Cavada on "Sínodos y concilios chilenos, 1584(?) - 1961" (pp. 7-86), which will henceforth be an indispensable reference for the essentially exhaustive information and the prudent conclusions that it contains. Later on (pp. 87-163) Gonzalo Vial Correa offers us some interesting guidelines and viewpoints for the study of racial attitudes during the colonial period, in his "Teoría y práctica de la igualdad en Indias." Walter Hanish

Espíndola, S.J., analyzes "La Filosofía de Juan Egaña" (pp. 164-310) very minutely and competently. In the section "Documentos," Oviedo Cavada edits the Synod of Bishop González de Salcedo (1626) whose text—the first of the Chilean synods that we possess—was unknown until the present time; the original is in the Archivo General de Indias in Seville. Valuable, as in the previous numbers, is the "Fichero bibliográfico" which attempts to record all the historiographic production of or about Chile. Another important section is that of the "Reseñas," among which I will mention those of Gonzalo Vial on Menéndez Pidal's *El Padre Las Casas*, Alvaro Jara's *Guerre et Societé au Chili*, and Fernando Silva's review of Fredrick B. Pike's *Chile and the United States, 1880-1962*; the critical observations concerning several passages of this work are well worth reading.

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*The Conflict between Church and State in Latin America.* Edited by FREDRICK B. PIKE. New York, 1964. Alfred A. Knopf, Inc. A Borzoi Book on Latin America. Notes. Bibliography. Pp. 239. Paper. \$2.50.

Mr. Pike's paperback is a collection of excerpts from the works of eighteen authors, half of them gringos, but among the latter few have specialized in Church history. Since many Latin Americanists in the United States have hitherto swept the religious factor under the historical rug, Mr. Pike's book is, in principle, an evident mark of the maturity which we are in the process of achieving. Unfortunately he has hastily put together a nondescript collection of writings, preceded by an introduction so full of errors and half-truths that it must assuredly be the most inadequate of the surveys of the Catholic Church in Latin America. Only five of the texts chosen illustrate the conflict between Church and State. The others have to do with the history and role of the Catholic Church in Latin America, but like the pieces on the Inquisition

and on censorship have no connection with that conflict. Except for a selection by Clarence H. Haring, the Portuguese and Brazilian side of the larger story, rich as it is in dramatic incidents, has been largely overlooked.

Other omissions limit even more the usefulness of the book. One looks in vain for a text on Ecclesiastical Patronage—possibly snippets of Julius II's "Universalis Ecclesiae" of 1508, Philip II's decree of July 10, 1574, the Concordat of 1753, Solórzano Pereira's *Política Indiana*, or the "Instrucción Reservada" of Charles III. The expulsion of the Society of Jesus is passed over in silence, as is the unsuccessful "aggiornamento" of the second half of the eighteenth century, events that shaped the conflict between Church and State in its latter phase. For the nineteenth century I would have included Rivadavia's Ecclesiastical Reform Laws, pertinent selections from the "Syllabus of Errors," and the collective pastoral of the Brazilian bishops following the overthrow of the monarchy. I would have said something, finally, about the role of the Roman Curia, Protestantism, and Masonry in the struggle for religious freedom.

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*Master Directory for Latin America.* By MARTIN H. SABLE. Los Angeles, 1965. University of California. Latin American Center. Reference Series No. 2. Index. Pp. xxi, 438. Paper. \$15.00.

*Periodicals for Latin American Economic Development, Trade and Finance: an Annotated Bibliography.* By MARTIN H. SABLE. Los Angeles, 1965. University of California. Latin American Center. Reference Series No. 3. Indices. Pp. vi, 72. Paper. \$2.50.

These two reference books belong in every library or collection intended for Latin American studies. The *Master Directory* is just that: a comprehensive list of organizations, field offices, research centers, publications, and the