

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 Société 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