

generously, some sound observations, nevertheless, creep in, and now and then a glimmer of real understanding shines through the dense foliage of medieval lore. Occasionally, and probably by accident, the compiler anticipates a later scientific theory, but these are mere stabs in the dark and definitely subordinate to the absurd thesis that he strives to establish. Personal observation and first-hand information unfailingly yield place to opinions and judgments of remote and exotic "authorities." In the handling of sources the bibliographer invariably triumphs over the historian.

This first printing of León Pinelo's monumental work is made from a copy of the original manuscript prepared in 1779 and preserved in the Royal Library of the late Alphonso XIII at Madrid. León Pinelo's closely written manuscript apparently came into the hands of the eighteenth-century Peruvian scholar, José Eusebio de Llano Zapata, who loaned it to the Spanish government for the copy made in 1779, and this original was known to be in existence as late as 1893, but it has since disappeared. Sr. Porras Barrenechea came across the copy at the Royal Library in 1935 and five years later received authorization from the Peruvian government to prepare an edition of *El paraíso en el Nuevo Mundo* as part of the commemoration of the fourth centenary of the discovery of the Amazon River. In an excellent forty-three page prologue the editor has admirably set forth the essential facts of León Pinelo's life and literary activities, and has made a skillful analysis of *El paraíso* and an evaluation of its contents. If this voluminous publication possesses more interest as a curious manifestation of the baroque in scholarship than as a contribution to knowledge, there is, perhaps, a certain appropriateness, now that the hidden possibilities of the Amazon basin for mankind are receiving more attention, in bringing to light at this time a work which reveals an earlier and less practical concern for this same vast region.

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El Obispo Martínez Dalmau y la reacción anticubana. (Habana: Sociedad Cubana de Estudios Históricos e Internacionales, 1943. Pp. 117.)

On the evening of May 28, 1943, Monsignor Eduardo Martínez Dalmau, bishop of Cienfuegos, Cuba, read his *Discurso de Ingreso* before the Cuban Academy of History. The address was entitled *La política colonial y extranjera de los reyes españoles de las Casas de Austria y de Borbón y la toma de la Habana por los ingleses*, its

thesis being that the widely accepted belief that Spain mistreated the colonies was not based on a "black legend," as some writers have maintained (see, for instance, Julián Juderías, *La leyenda negra*), but on fact. The speaker maintained that the dedication of the Hapsburg and Bourbon monarchs to war and conquest, together with their stupid social and economic policies, carried the Spanish nation to decadence and ruin. The Inquisition was severely criticized, and Spanish colonial policy was characterized as despotic, rapacious, iniquitous, and exploiting, especially in Cuba. At the end of the session the members of the audience applauded the speaker, moved out of the assembly hall, received at the door the customary complimentary copies of the address, and made their way homeward. This would have ended the matter, except perhaps for some learned comments pro and con, had not Dr. José I. (known in Cuba as "Pepín") Rivero, director of the *Diario de la Marina*, surprised the nation on July 10 by publishing an attack on the bishop, calling him a friend of communists and charging him with attempts to

divulgar tantos errores históricos, celebrar publicamente a historiadores enemigos de la Iglesia Católica, como Guizot y otros tantos a los que ya nadie apela de puro desacreditados; exponer doctrinas que, según lo que yo he aprendido y tenido como católico, me parecen heréticas. . . .

Coming from such a source, these charges were insupportable to the liberal element in the island. The *Diario de la Marina* has always been conservative, and frequently reactionary. During Cuba's fight for freedom it was the mouthpiece of the Spanish government and of the hated "Voluntarios." During the Spanish Civil War it sided with Franco. Liberals have long accused it of being Jesuit-controlled, and more recently of being pro-falangist. Attacked from this quarter, Bishop Martínez Dalmau became a hero overnight. Even the communist organ *Hoy* joined in praising him. But out of a spirit of professional *compañerismo* some of the leading dailies of Havana refused to print criticisms of Dr. Rivero and the Cuban intellectual world was unusually stirred. Indicative of the extent of this convulsion was the selection of the bishop to preside over the Segundo Congreso Nacional de Historia which met in Havana in October, 1943, instead of the dean of Cuban historians, Dr. Carlos M. Trelles, who had previously been elected.

The book under review is a partial collection of writings in praise of the bishop after the attack, or in condemnation of his opponent. A few titles from the table of contents will indicate the depth of feeling aroused by the incident: "Carta abierta: Por cubano le atacan, señor Obispo," by Aníbal Escalante, editor of the communist

organ *Hoy*; "Pepín, alérgico a la cultura," by Emilio Roig de Leuchsenring; "Pepín, guerrillero a sueldo de la jesuítapa," by the same author; "La tesis del obispo Martínez Dalmau," by Herminio Portell Vilá; "Reverso de una intriga," by José Antonio Portuondo; "Calumnias e insultos a un obispo cubano," by Raimundo Lazo.

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La generación chilena de 1842. By NORBERTO PINILLA. (Santiago, Chile: Ediciones de la Universidad de Chile, 1943. Pp. v, 227.)

The literary movement of 1842 has long been recognized as the earliest budding of the fine arts in Chile after the Wars of Independence. In the burst of interest attending the centennial of the University of Chile, Professor Pinilla has published the most thorough and carefully documented study to date of the beginning of republican Chilean *belles-lettres*. For him, the essential activity of the literary movement runs from July 15, 1841, when Sarmiento published his critical review of Andrés Bello's elegy, *El incendio de la Compañía*, to September 17, 1843, when Bello as first rector opened the University of Chile with his famous exposition of the functions of a university. These fifteen months served as prologue to the founding of the national university, which ensured the cultural fruitfulness of succeeding decades and brought Chile into the stream of nineteenth-century European intellectual development. More immediately, they marked the introduction of the Romantic Movement into the isolated *pelucón* society of Santiago.

Professor Pinilla writes interestingly and with a calm persuasiveness born of his painstaking research. His study falls into four parts. The first sets the stage with a wryly appreciative sketch of politics and economic and social life in Santiago immediately after the decision at Lircay. The second describes the lives and contributions of the guiding literary and cultural spirits of the generation: Andrés Bello and José Joaquín de Mora, "the masters"; Manuel Montt, "the organizer" who created conditions under which education and the fine arts could prosper; and Juan García del Río, Domingo Faustino Sarmiento, and Vicente Fidel López, "three Hispano-Americans." The third and by far the largest section deals with the Literary Society, the *Semanario de Santiago*, and the cultural events of the celebrated fifteen months. A final chapter summarizes the author's views of the extent and significance of the movement. With these most