

by various secretaries of the Treasury, and to writers of textbooks in elementary economics.

Jesús Silva Herzog introduces numerous critical comments about the authors with whom he deals. These observations are always interesting and stimulating. However, they are mostly of the nature of spot judgments, in which Silva Herzog expresses agreement or disagreement with a specific point, rather than evaluations of a writer's system of ideas as a whole. As a result, his critiques take on a haphazard, casual quality which diminishes their effectiveness. In this respect, as in others in this volume, Jesús Silva Herzog does not do himself justice.

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La vagancia en Cuba. By JOSÉ ANTONIO SACO. [Publicaciones del Ministerio de Educación, Cuadernos de Cultura, Séptima serie, Número 3.] (Habana: Talleres Tipográficos Editorial Lex, 1946. Pp. 119. Photograph. Paper.)

In a competition sponsored in 1831 by the Cuban Sociedad Económica de Amigos del País, José Antonio Saco wrote a brilliant essay on the factors that contributed to vagrancy among the youth of his country. His treatment of the subject is revealed in the headings of the sections of his study: gambling, daily lotteries in cafés and other public places, billiards, multiplicity of holidays, poor roads, lack of homes for the poor, lack of asylums for destitute children, and lack of discipline in prisons. He considered as another possibility the excessive number of lawyers, a fact that sent many of them into questionable practices in making a living. The small number of lucrative professions and occupations, the imperfect state of popular education, disdain on the part of whites for manual arts, the fertility of the soil which made existence too easy, and the climate were other disadvantages to be overcome. Saco was careful to distinguish between *vagos meramente tales* and the *vagos viciosos*. So up-to-date seems his treatment that Sr. Rafael Estenger comments in the introduction to the present edition: "Pero resulta curioso advertir que las causas de la vagancia a que refiere Saco, con rectificaciones de orden cuantitativo, siguen aún en indudable vigencia. Y han persistido a través de las distintas etapas de nuestra historia."

As the recitation of the shortcomings of a people has cost more than one prophet his life, so the publication of Saco's *Memoria sobre la vagancia en Cuba* helped to send its author into almost lifelong exile. But for this very reason the essay assumes importance out of all proportion to its length.

In the year 1829 the Sociedad Económica offered a series of prizes for the best writings on several problems of vital interest to Cuba. Saco, who was then in New York collaborating with the beloved Padre Félix Varela on *El mensajero semanal*, submitted the winning study on the road problem. On the subject of vagrancy there were no entries. The prize being offered again the next year, Saco attacked the difficult and dangerous topic, and, after several delays, submitted his essay in the contest of 1831. The Sociedad Económica granted it the prize, but with a reservation: before publication in the *Memorias* of the Society he must amend "uno que otro período que estaba en contradicción con nuestras costumbres."

Incensed at this attempt to mutilate his work, Saco carried his complaint directly to Captain General Vives who listened to his arguments and granted approval of publication. The study appeared in the *Revista bimestre cubana*, causing a storm of protest from the conservative element in the island; but open attacks on the author were withheld until the publication of a review in 1832 of a book entitled *Notices of Brazil in 1828 and 1829*. In this he dealt roughly with the clandestine slave trade to Cuba, a subject freighted with dynamite on account of the widespread violations by officials and planters of the 1817 treaty with England abolishing the legal slave trade. The conservatives found their opportunity for revenge in 1834 when Saco angered Captain General Miguel Tacón by raising a voice against the suppression of the Cuban Academy of Literature. About to be exiled from the capital to the city of Trinidad, Saco applied through friends for a passport and sailed for England on September 13. It was not until 1860 that he again saw his native land, and then only for a few months. His remains were brought back from Barcelona in 1879.

Although banished, he was not silenced. From afar Saco became the spearhead of almost every liberal movement in Cuba. His pen molded Cuban opinion in the years preceding the first serious struggle for independence in 1868 to 1878. His exile also furnished him the opportunity for the research necessary to produce his monumental *Historia de la esclavitud*.

The *Memoria sobre la vagancia en Cuba* was reprinted in 1853 in an unauthorized edition of Saco's works edited by one Francisco J. Vingut (New York: R. Lockwood and Son), and again in 1858 in the *Colección de papeles científicos, históricos, políticos y de otros ramos sobre la isla de Cuba* edited by Saco himself (3 vols., Paris: D'Aubusson y Kugelman). These editions, like the first in the *Revista bimestre cubana*, are to be found only in rare collections. The new edition by the Cuban Ministry of Education, however, makes possible a wide circulation. Señor Estenger closes his introduction with the exclamation:

Libro vivo, debe ir a la vida. Circular entre las gentes. Llegar al pueblo y señalarle sus flaquezas. Subir al despacho del hombre público y advertirle sus responsabilidades. Martillar al oído de todos las razones terribles . . . por que aquel hombre de rico manto, que oculta las llagas que le roen las entrañas, no sanará las llagas ni volverá a ser dichoso, hasta que se decida a poner las llagas al sol y cauterizarlas heroicamente con sus propias manos.

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El "Resumen de la historia de Venezuela" de Andrés Bello. By PEDRO GRASES. (Caracas: Tipografía Americana, 1946. Pp. 220. Paper.)

This book presents an important question in Venezuelan historical writing. Both the stature of the protagonists and the character of the work in dispute give it significance. The author concludes from the results of considerable investigation that pages 1 to 61 of the *Compendio de la historia de Venezuela* of Francisco Javier Yanes, published by Antonio Damiron in 1840, are the work of Andrés Bello, published as a part of a *Calendario manual o guía universal de forasteros en Venezuela, para el año de 1810*, by Gallagher and Lamb, and that pages 1 to 56 of Yanes constitute the "Resumen de la historia de Venezuela," a title used by Juan Vicente González later for the historical section of the *Calendario*. Both the *Calendario* and the *Compendio* appeared under the publishers' names without signature of the authors; however, it was generally recognized that the latter was the work of Yanes. His position as patriot, statesman, scholar, and writer, Dr. Grases admits, has made the presentation of the claims of Bello a delicate matter. He finds some extenuation for Yanes' use of the *Calendario* in the character of such a work—a sort of almanac or yearbook—and in its anonymity.

The *Calendario* was, so far as is known, the first book published in Venezuela. The "Resumen" (if it corresponds to pages 1 to 56 of the *Compendio*) is a fine interpretation of Spanish colonial rule in Venezuela made on the eve of independence, an early answer to Las Casas and to later nationalist critics of Spain and, at the same time, an expression of Venezuelan nationality.

The appearance of the *Calendario* was announced in December, 1809, in *La gazeta de Caracas*, the first Venezuelan newspaper, published by Gallagher and Lamb, and edited, Grases states, by Bello, then a secretary of the captain general. In later issues the *Gazeta* reported that lack of printers had delayed the publication; but in June, 1810, the public was promised a part of the work originally projected, this part to consist of "el Almanak, la historia de Venezuela desde su descubrimiento hasta el 15 de julio de 1808 y algunos ramos del orden civil." No copy of this incunabulum has survived in Venezuela and