

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

perhaps not elsewhere. James Mudie Spence included it in the bibliography of his *The Land of Bolívar*, published in London in 1878, with the comment: "This rare work is one of the oldest specimens of Venezuelan printing."

In 1865, Juan Vicente González quoted in his *Historia del poder civil en Colombia y Venezuela: Biografía de Martín Tovar* a long section from what he designated the "Resumen de la historia de Venezuela" of Andrés Bello. This quotation with few and minor differences is identical with pages 42 to 56 of Yanes. Other Venezuelan historians, among them Aristides Rojas, Angel César Rivas, and Gonzalo Picón Febres, have made use of this famous critique of colonial Venezuela attributing it to Bello; and it was included in the *Documentos para la historia de la vida pública del Libertador* of Blanco and Azpurúa as the work of Bello. But other Venezuelan historical authorities continued to uphold the authorship of Yanes. In the introduction to a revised edition of the *Compendio*, prepared by Yanes just before his death in 1841 and published by the Venezuelan government in 1944, the editors, Drs. Vicente Lecuna and Cristóbal Mendoza, discuss the question and, Grases states, hold an opinion in agreement with his own. The reviewer has not seen a copy of the 1944 edition.

In addition to a comparison of the González (Bello) and Yanes texts, Grases has presented much evidence in the fields of both internal and external criticism in support of his thesis. The publication of his study has the unanimous approbation of the members of the Venezuelan Academy of History.

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Dos rebeldes españoles en el Perú: Gonzalo Pizarro ("El gran rebelde") y Lope de Aguirre ("El cruel tirano"). By ROSA ARCINIEGA. (Buenos Aires: Editorial Sudamericana, 1946. Pp. 435. \$10.00 m./arg.)

This is the story of Gonzalo Pizarro and Lope de Aguirre, or, more particularly, the events which made these men rebels against the crown and leaders of the first Spanish revolts for independence in South America.

The first viceroy, Blasco Núñez Vela, arrived in Peru in 1544. He insisted upon immediate enforcement of the New Laws which abolished the *encomienda*. Consequently, the Spaniards in Peru faced the loss of all they had won in the conquest, for the great mines had not yet been discovered and without Indian labor their extensive landholdings were of little value. Moreover, Núñez Vela forbade appeal to the crown under penalty of death. Since Spaniards considered the right