

extreme brevity, while a half-dozen, at least, of the collection seem worthy of a modest volume apiece. Among these were Pierre Labatut, Luis Girardot, Luis Aury, Manuel Roergas de Serviez, Peru de Lacroix, and H. L. V. Ducoudray-Holstein. To gather the material for these biographies the author has traversed the revolutionary literature of Great Colombia from Jules Mancini to Vicente Lecuna. One would like to learn more about certain of them, such as Pavageau, who seems to have been entrusted by Simón Bolívar with papers which later became the basis of the *Memorias del General O'Leary*. In any case Señor Ortiz has furnished material which will some day help to tell the story of French participation in the establishment of the independence of South America.

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Vida y obra de Sarmiento en síntesis cronológica. By JULIA OTTOLENGHI. (Buenos Aires: Editorial Kapelusz, 1950. Pp. 387. Paper. \$2.50 U. S.)

Vida y obra de Sarmiento en síntesis cronológica, the fourth book of Julia Ottolenghi about her compatriot of San Juan, uses a technique new in Argentine biography. It is a day-by-day, month-by-month outline of everything Domingo Faustino Sarmiento did, said, and wrote. From his birth in 1811 until the early morning of September 11, 1888, when he murmured "Turn me so that I can see the light," if any act or word has been written or printed, it is here.

Miss Ottolenghi has foraged through official archives of the Argentine government, through the fifty-two volumes of his works, through the countless pamphlets and newspaper articles he wrote, through every document available in the Sarmiento Museum of Buenos Aires, through hundreds of letters to and from him, published and unpublished. The facts she gleaned, telling where he traveled, whom he saw, what they discussed, she has meticulously classified by the calendar, and every statement in the 387 pages refers to the exact source. The forty-two pseudonyms under which he wrote for fifty years are here, and one hundred thirty-three biographies and volumes of his letters, arranged by subjects.

The reader is astounded not only at the number and variety of projects accomplished, the enormous amount of traveling and writing the tireless old Argentine got through in the days of slow transportation and hand-written documents, but also at the patience of his devoted disciple in sorting out so patiently and accurately all his activities.

While Miss Ottolenghi's aim is to let Sarmiento be known by his

works, without obtruding her personal judgment nor making any historical valuation, occasionally her obvious enjoyment of the human side of the man—so real to her from her close friendship with his descendants and with friends who had known him in San Juan—colors her pages. “He took delight in the vineyards and pine groves of Capua”; “He stood transfixed in ecstasy before the picture of Christ healing the sick”; his foaming reprimand to an emissary who came to him in exile in Chile, offering to buy off his unceasing battle against Rosas by a post in the ministry— “Within two years I promise for this to horse-whip you on the streets of Buenos Aires”; his reply to a challenger to a duel: “I accept; twelve o’clock in Plaza de Mayo: my seconds, the Chief of Police and the Archbishop. Don’t be an idiot.”

The book is a history of Argentina, too, for Sarmiento so identified himself with his country even in exile or when traveling abroad, that what he was doing or writing usually revealed what was going on in his home land. It is a quick and handy reference volume for whoever wishes to fix a date either in the Argentine history of his day or in the life of this restless and stimulating man.

Miss Ottolenghi’s studies for her previous books about Sarmiento have given her a sound groundwork for this one. They are, *Sarmiento a través de un epistolario*, *Sarmiento, amigo y guía de la mujer*, and *Itinerario espiritual de Sarmiento*, based on letters mainly chosen from private collections of San Juan families. She has written a book of stories, *Hora sin fin*, and one of verse, *Pequeños poemas sin nombre*

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Cumbre en soledad (vida de Manuel Gondra). By BENIGNO RIQUELME GARCÍA. (Buenos Aires: Editorial Ayacucho (S.R.L.), 1951. Pp. 180. Paper. \$15.— m/n.)

Born during the tumults of 1921-1923, Benigno Riquelme García belongs to a generation of Paraguayans whose early years knew little but a succession of revolts, warfare, dictatorship, and exile. As one of this lost generation, he has sought some explanation for his country’s predilection toward turmoil, a philosophical rationalization of what seems to be an innate urge toward self-destruction of a body politic in which European forms may dominate but in which Indian heritage manifests itself irrationally and explosively. Peace, and with it political tolerance, must come to make possible social and economic progress that alone can yield a future in which the country may flourish. Not by draining off its youth, not by dissipating its stores of physical and intellectual energy in fruitless combat, but only through stern adherence