

the theory that Cuba's economic dependence on the Soviet Union would force the country to follow a satellite role, Matthews has only to quote an old member of the Cuban Communist party, at present working with Castro. "Carlos Rafael Rodriguez . . . an orthodox Communist told me in 1967 that the Russians and Eastern Europeans do not consider Castro or his Cuban system to be communist" (p. 325).

Matthews' unbounded admiration for Fidel is comparable only to his contempt for valid sources and for Cuban history. "Spain held Cuba for four hundred years. . . . They were, on the whole, years of misrule, spoliation and brutality" (p. 39). So much for four centuries of Cuban colonial history. In 1933, following the downfall of Machado, "there was a period of confusion and virtual chaos, out of which came 'a sergeant named Batista' . . . and Cuba went back to its muddle of graft and corruption" (p. 50). With this brief account Matthews dismisses the important revolutionary episode of 1933, which did influence affairs in Cuba, and all the rest of Cuban history B. C. (before Castro).

Matthews offers no aid to those seeking an understanding of Fidel's relationship to the revolutionary movements and ideologies preceding him or contemporaneous with him. In summarizing the reasons for the success of Castro's revolution, Matthews credits no other factor than that "romantic revolutionary" (p. 16), in "superb physical conditions" (p. 194), "without an iota of cruelty that Spaniards have often displayed in history" (p. 125), who accomplished a "true epic without parallel in the Western Hemisphere" (p. 129). At one point, however, the prophet gives us a perhaps inadvertent clue to his poor performance as a biographer and historian: "All Fidel had to do, to put it in common terms, was to sell himself to me—and being the man he was, he simply had to be himself to do that" (p. 127). No further comments are necessary.

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*The Great Rebel: Che Guevara in Bolivia.* By LUIS J. GONZÁLEZ and GUSTAVO A. SÁNCHEZ SALAZAR. New York, 1969. Grove Press. Illustrations. Map. Appendices. Pp. 254. \$7.95.

*"Che" Guevara on Revolution. A Documentary Overview.* Edited and with an introduction by JAY MALLIN. Coral Gables, 1969. University of Miami Press. Illustrations. Notes. Bibliography. Index. Pp. 255. \$7.95.

*Che: The Making of a Legend.* By MARTIN EBON. New York, 1969. Universe Books. Illustrations. Appendices. Bibliography. Index. Pp. 216. \$5.95.

Two journalists—one a Paraguayan resident of Bolivia and the other a native Bolivian—have produced the best account yet of the last adventure of Ernesto “Che” Guevara. Luis J. González and Gustavo A. Sánchez Salazar interviewed officials, soldiers, and captured guerrillas and listened to tape recordings of prisoner interrogations in preparing *The Great Rebel: Che Guevara in Bolivia*. Although avowed anti-imperialists and admirers of Guevara, the authors have avoided stridency and achieved an impressive degree of objectivity. González’ service in the Chaco War enabled him to empathize with both the guerrillas and their pursuers, and Sánchez’ long experience in Bolivian politics and journalism facilitated the gathering and evaluation of information for this work. Their sources are clearly identified. The book offers no sensational revelations or startling conclusions, and it lacks literary polish, but it is honest reporting.

In the introduction to “*Che*” *Guevara on Revolution* Jay Mallin states: “Guevara believed that a small nucleus of well-trained men could be formed in, or introduced into, any country, and that this nucleus, with the use of proper tactics, would with surety grow into a revolutionary movement and would step by step weaken and ultimately destroy opposing forces.” Nowhere in the writings assembled in this volume does Guevara make such a sweeping claim for guerrilla warfare. While they do not support the editor’s contention that Guevara claimed to have a sure-fire method for seizing control of “any country,” the selections are well chosen and representative of the guerrillero’s thought. The reviewer can quarrel only with the introduction, in which Mallin oversimplifies Guevara’s beliefs, fails to distinguish between “mobile” and “conventional” warfare in the Chinese Communist context, and relies too heavily on *Time* magazine for biographical data. *Time*’s assertion (repeated by Mallin) that Guevara held a minor government post in Guatemala is not known to be borne out by Ricardo Rojo’s *Mi amigo el Ché* (Buenos Aires, 1968), which Mallin apparently did not consult.

Martin Ebon, a parapsychologist and free-lance “expert on Communism” is responsible for *Che: The Making of a Legend*. This is a scissors-and-paste job—one quotation from the English-language edition of *Granma* is seven pages long—that the author uses as a vehicle for his speculations on Guevara’s personality and on Soviet

espionage operations. Ebon cites an East European document, which he calls the "'R' Memorandum," to establish that Guevara underwent psychiatric treatment in Cuba in the spring of 1965; the author then proceeds to diagnose Che's alleged illness as an "identity crisis." Ebon does not explain how he gained access to the "'R' Memorandum," nor does he give its location. His other sources are not so mysterious, and most are readily available in English. Of the forty-eight items in the bibliography, only one is in Spanish—a statement by René Barrientos published in a Bolivian newspaper. Among the many misspelled names are "Arevala" for "Arévalo," "Manual" for "Manuel," and "Alfredo Orlando" for "Alfredo Ovando Candia." Ebon's work is diletantism at its worse.

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*The Complete Bolivian Diaries of Ché Guevara and Other Captured Documents.* Edited and with an Introduction by DANIEL JAMES. New York, 1968. Stein and Day. Illustrations. Maps. Notes. Pp. 330. \$6.95.

*Venceremos! The Speeches and Writings of Che Guevara.* Edited and with an Introduction by JOHN GERASSI. New York, 1968. The Macmillan Company. Notes. Appendices. Pp. xiii, 442. \$7.95.

Most norteamericanos feared and hated the living Che Guevara. The few who referred kindly to his romanticism, his courage, his heroism, even his intelligence, were all too often condemned at best as fools and at worst as traitors. The dead Che Guevara, however, is already something of a legend, even in North America. Many norteamericanos now claim to have respected him. Some are even making, or plan to make money by invoking his name, his deeds, or both. Che's death brought not only a sigh of relief in North America but also a number of books and articles, a stage play, and a motion picture. Now that Guevara is no longer a threat to North America, many of its citizens are willing to admit his importance and, of course, to make a profit off his struggle.

Most of Che's speeches and writings have always been available in North America; nevertheless, those of us who searched publications like *Cuba Socialista* and *Progressive Labor* in order to follow Guevara's intellectual development now feel a little disappointed. Many of the books and articles on Che published in North America after his death could and should have been published earlier. This criticism,