

Review

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sored *pistoleros*, army and police. The end of the CGT came in 1931 with the implementation of the *Ley del Trabajo* by a hostile government.

The fate of revolutionary labor is an intricate story shrouded by time and "official" histories which have redefined the revolutionary process to the satisfaction of the new elite, relegating the defeated workers to obscurity and even describing them on occasion with such absurd phrases as "*inconcientes*." *Labor and the Ambivalent Revolutionaries* has avoided most of these pitfalls and captured significant portions of the story. The Madero Regime, in its adherence to liberal orthodoxy, is viewed as "more conservative than revolutionary." The pragmatic use of the workers by the Constitutionalists during the struggle with Villa is explained. The pressing circumstances which produced Article 123 are pointed out and it is noted that the Obregon government "alienated many old labor supporters."

This study offers important new perspectives and reflects truly imaginative efforts in the AGN, but is limited by its brevity and choice of sources. The government press and documents were consulted but not the more than two dozen working-class newspapers with their daily *reportage* and editorializing. The *Historia del Movimiento Obrero Mexicano* by Luis Araiza and the recent book by Jacinto Huitron are not cited. The result is a study of the revolutionary elite's tactics in dealing with the working class and their impact. This is a significant contribution that would be better placed under the title *The Ambivalent Revolutionaries and Labor*.

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La vida y la historia. Ensayos sobre personas, lugares y problemas. By Jorge Basadre. (Lima: Fondo del Libro del Banco Industrial del Peru, 1975. Pp. 612. Indices. Hardcover, 720 soles.)

Conversaciones. By Pablo Macera and Jorge Basadre. (Lima: Mosca Azul, 1974. Pp. 180. Paper, 100 soles.)

Having published in 1968/69 his 16-volume sixth edition of *Historia de la República del Perú*, and followed it up in 1971 with a two-volume source book (*Introducción a las bases documentales . . .*), Jorge Basadre is "already preparing a minute study of the crisis of the Republic in the twentieth century" (*La vida*, concluding remarks). Meanwhile, his reminiscences are profitably marketed.

La vida is the more substantial. In lieu of autobiography, it offers nine historical essays involving the author. With incisive judgments, total recall of persons, foibles, situations, and with the latest outside documentation, Basadre recreates his past "ages," such as a Tacna childhood, Lima's German

colegio, San Marcos in the toils of *la reforma*, Berlin on the eve of Hitler. Students of twentieth-century Peru will be especially thankful for his penetrating analyses of the 1920's and 1940's. Those of Spanish affairs will miss Basadre's argument on "the blindness of Alcalá Zamora" and "the unrealistic British thesis of Brenan," excised by the book's compilers.

One also misses the intimate, subjective quality of autobiographies. Basadre relates his literary tastes, his fling with the cinema, horse-racing and bull-fighting, while his affective recollections of Pedro Zulená and Jorge G. Leguía tell us little about himself. At sixteen "I did some mad or foolish things" (p. 123). What were they? Basadre only relates—and justifies—his later public conduct. He does reveal himself as the child of an orderly, cultured, humane past. He never forgets that history is story telling, and he is a charming raconteur.

Pablo Macera's charm lies in his provocative lucidity. In the *Conversaciones* he uses Basadre as a foil to hammer home his quasi-Marxist views. He grades Peruvian historians, attacks cultural imperialism, praises 'integrative' archeology as against a history bound to the 'colonizing' document (preface). He sees the twentieth-century socialist revolution spreading from the rural world of Russia, China, Cuba; and Basadre retorts that a world-wide revolt of the young challenges all establishments, the Soviet being the worst (pp. 70-80). Peruvian issues and periods are mulled over in friendly controversy, with the historical themes—and the book—abruptly breaking off around 1850. Basadre adds some details to what we learn of him in *La vida*, while Macera reminisces with unabashed sentimentalism about his martyred Aprista father and guerrillero schoolmates. Both historians regret their lack of formal training. Basadre proclaims the usefulness of the *Annales* school and of Marxist methodology while denying his adherence to either: "Life is richer than doctrine" (p. 61). (To Basadre's amusement, this booklet became a Peruvian bestseller; encouraging an even slimmer conversational sequel between José Miguel Oviedo and Luis Alberto Sánchez.)

Basadre's "defense of free history" against all dogmatism—with a plea for a many-sided, disinterested, self-critical, and erudite professionalism—has been authoritatively stated in his *Introducción a las bases documentales* (v, 2, pp. 1055-1071). In *La vida* (pp. 90, 24, 462, 547-553, 612) he strikes a resigned, almost valedictorian, stance. He speaks of the illusion of progress, adding: "What is history if not a pathetic urge to dig the graves, a vain effort to relate to ourselves peoples and civilizations?" Simultaneously he demonstrates the force of charisma as a historical factor, his own skill in delineating a social class, and terminates, Faust-like, dwelling on his unfinished labors.

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