

raises doubts. Can one conclude from the proportion of foreign-born business leaders interviewed that this is a good approximation to their role in the parent population; or is it possible that they were more willing to be interviewed than natives? When table 53 summarizes responses to the question of identifying the "measures most needed for economic development," and gives as the answer most often selected "expansion of the economy," it serves as a reminder that a tautology does not become any less so for being expressed in statistical form.

Anyone concerned with Colombia will find the book informative. Anyone studying the theory of entrepreneurship will find much of interest. Anyone whose main concern is economic development will find some confusion and also some enlightening suggestions.

Williams College

JOHN B. SHEEHAN

*Subversion and Social Change in Colombia.* By ORLANDO FALS BORDA. Translated by JACQUELINE D. SKILES. New York, 1969. Columbia University Press. Notes. Appendices. Bibliography. Index. Pp. xiv, 238. \$6.95.

The reader familiar with Orlando Fals Borda's central role in the building of a program of sociology at the National University in Bogotá, his earlier important works in the field of community studies and rural sociology, and his uncommon sensitivity to the importance of historical sociology cannot but be disappointed with this work. The brilliance which he showed in earlier historical and sociological studies, particularly in *Peasant Society in the Colombian Andes* and "Indian Congregations in the New Kingdom of Granada" (*Americas*, 1957), is here submerged in half-digested sociological concepts and a peculiar variation on the Marxian dialectic. One cannot fault Fals Borda for seeking patterns of change in Colombia history, but his theory of subversion distorts reality rather than helping to understand it.

The best example of distortion is his treatment of the Reforms of 1850. He holds that the Radical Liberals "subverted" the old order in the years between 1847 and 1854, but were subsequently co-opted and acted to re-establish a blend of the seignorial and bourgeois orders in the years thereafter. However, he fails to explain either the subversive nature of the Radical Liberals or the reasons for their subsequent co-optation. This failure results from his desire to accord to them a historical role very different from that which they actually

played. In fact, the Radical Liberals were functionally equivalent to the merchant class, which sought not to overthrow the seigniorial order, but rather to infiltrate it. That is, they sought high social status, political power, and personal wealth, characteristics which made them less subverters than *arrivistes*.

Fals Borda's purpose is clear—by establishing a dialectic in Colombia's past he seeks to provide the historical basis for predicting revolutionary change now and in the future. If one observes more carefully the porosity of Colombia's elite and its ability to recruit middle-class dissidents without causing social change, one must take a pessimistic view of the potential for revolution in Colombia today. The author here ransacks the past to find a few bits of evidence for subversive change while ignoring other social processes. Perhaps therein lies the failure of this book, written by an otherwise perceptive sociologist and historian. (The Spanish-language edition of this book was reviewed in *HAHR*, November 1968, pp. 724-725.)

University of California  
Berkeley

WILLIAM P. MCGREEVEY

*Revolutionary Writings*. By CAMILO TORRES. New York, 1969. Herder and Herder. Bibliography. Pp. 207. \$4.95.

Camilo Torres, priest, sociologist trained at Louvain, former chaplain of Bogotá's National University, and scion of a relatively well-placed Colombian family, died fighting as a guerrilla in the mountains of eastern Colombia in February 1966. Since his death he has become a martyr to Latin American revolutionary youth perhaps second only to "Che" Guevara, as well as an inspirational figure even to many Latin Americans who are not by any standard definition revolutionaries.

*Revolutionary Writings* comprises in the main a selection of Father Torres' articles and speeches, almost all of them dated between 1960 and 1965. They reflect a spiritual odyssey—from a priest concerned with social problems such as urban poverty and agrarian reform, who believed that "the apostolate should give priority to material works to help our fellow men" (p. 107) to the laicized priest as armed revolutionary. He made this great transformation in a short time, for even in 1961 he was writing that "the polemical, emotional writings on social problems and social policy become more abundant, to the detriment of properly scientific literature" (p. 32).