

treatment is developed from geological, archaeological, historical and ecological perspectives, while the photographs capture the river along its entire 1,900 mile journey from the San Juan Mountains of southern Colorado to the mouth near Padre Island in the Gulf of Mexico.

The textual commentary, though brief, is sufficiently accurate and perspicuous to warrant endorsement for those whose historical interests do not transcend the broadest sweep of time. Emphasis is directed to Hispanic influences in the southwest borderlands, especially the activities of Don Juan de Oñate and Governor Pedro de Peralta in Spanish New Mexico. But the prime attraction rests with the 114 pages of superb photography devoted to the canyons, deserts, skies, vegetation and architecture found along the river's shores. *Rio Grande* is a coffee-table volume of unusual quality and grace.

M.C.M.

*Blood Over Texas.* By SANFORD H. MONTAIGNE. New York, 1976. Arlington House. Map. Illustrations. Bibliography. Index. Pp. 160. Cloth. \$8.95.

"The Aztec tradition of human sacrifice: Did it play any role in the war?" "Mexico's grandiose territorial claims." "The 'slave theory' explanation of the war: how valid?"

So reads, in part, the dust cover of this history of the Mexican War. While authors are not normally responsible for such material, the gushy naiveté of the cover accurately reflects the silliness within. The author is disturbed by American critics of their country and its history, especially with reference to the Mexican War. He has, therefore, provided us with this polemical defense of the United States' role in that war. Although adorned with footnotes (to well-known printed sources) and a bibliography (likewise), this is not a scholarly work, and would only misinform the uninformed.

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*El pensamiento colombiano en el siglo XIX.* By JAIME JARAMILLO URIBE. Bogotá, 1974. Librería Editorial Temis. Index. Pp. xx, 420. Paper.

Editorial Temis has performed a valuable service to students of both Colombian history and Latin American thought by bringing out a second printing of this brilliant and comprehensive study of nineteenth-century Colombian thought. With the exception of the format, the 1974 edition is exactly the same as the original (Bogotá, 1964).

Colombia produced little in the way of original thought or philosophy. For the most part the history of Colombian thought is found in the political essay, a genre at which Colombian scholars and political activists were particularly fecund. Unlike political thinkers in Argentina or Chile, the Colombian political essayists were little known outside their own country. They wrote primarily as polemicists in the never-ending struggle for either Liberal or Conservative Party dominance. Often engaged as protagonists in the political arena, and focusing their attention on the solution of their own political problems, they did not generally write for a wider hemispheric readership. The result has been one of

negligence in the use of Colombian writers to search for answers to the nineteenth-century political dilemma in Latin America. The distinguished Colombian historian, Jaime Jaramillo Uribe, has brought together in one volume the trajectory of political thought in Colombia's quest for a proper balance between liberty and order.

Jaramillo organized his study into three parts. One traces the conflict between those who held to the Spanish heritage and those who sought to give a new spiritual identity to the country. Another follows the development of political ideas from independence to the thought of Miguel Antonio Caro, a period through which Colombia tried various European political formulas—copying and imitating, but always making adjustments to fit the peculiar Latin political and social temperament. A third part treats philosophical thought from scholasticism and the Enlightenment to the neo-classicism of Rafael María Carrasquilla. The extremely logical organization enhances the study and makes it a useful reference work quite apart from its value as a general history of Colombian thought.

Jaramillo's work is balanced, objective and thoughtful. If I were to recommend that students read one single volume on nineteenth-century Colombia, I would choose this book. An English translation would be most useful to complement the studies available in English by Leopoldo Zea and José Luis Romero.

G.A.B.

*Gaitán: Enfoque histórico.* By HORACIO GÓMEZ ARISTIZÁBAL. Prologue by HORACIO RODRÍGUEZ PLATA. Bogotá, 1975. Editorial Cosmos. Bibliography. Appendix. Pp. xv, 275. Paper.

The life and death of Jorge Eliécer Gaitán influenced the course of events in twentieth-century Colombia to such an extent that today, twenty-eight years later, the nation is plagued by what that life did and did not accomplish. During his political life Gaitán awakened the masses to the need for dramatic change in Colombia's social and political structures. His assassination brought to the masses an awareness of the difficulty of change. To the leaders of the traditional political structure Gaitán's death pointed up once again the delicate balance of their historic hold on the nation. Efforts to save the system for and by those who dominated it resulted in *la violencia*, a period of dictatorship, the National Front, and the present democratic façade which governs Colombia.

In view of the events of modern Colombia, a sound and documented study of Jorge Eliécer Gaitán is needed. This volume does not fill that need. It is neither sound nor documented. With an organization that defies analysis, the author takes us from Gaitán's poverty-stricken youth, to his study of penology in Italy with Enrico Ferri, to his involvement in Liberal Party politics and his ultimate idolization by the masses. Not content with this, the author felt the need to blend into Gaitán's story a history of Colombian political parties, often going back to the Núñez period. Having provided us with the life and times of Gaitán the author graciously brings the reader to the *Sección Final* in which we are given a separate account of Gaitán's assassin, Juan Roa Sierra, and yet more rambling commentary about Gaitán's tragic youth.

The thrust of Gómez Aristizábal's argument, much of which is valid, is that Gaitán was not original in terms of political, social and economic thought. The