

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

author views Gaitán only as a charismatic and demagogic leader whose impassioned oratory excited the masses.

The book contains a wealth of interesting material, but unfortunately much of it is not relevant to Gaitán, at least not *very* relevant. We learn, for example, that Rafael Uribe Uribe, Gaitán, and John F. Kennedy all died on a Friday. Then, by means of a quote from Oscar Wilde we are informed that Jesus Christ also died on a Friday. The point, I trust, is that great tragedies befell charismatic leaders on a Friday. This reviewer wonders if the author wrote this book on a Friday.

G.A.B.

*Epistolario revolucionario e íntimo.* By RICHARD FLORES MAGÓN. México, 1975. Ediciones Antorcha. Pp. 80. Paper.

This is the basic published source of letters written by Ricardo Flores Magón (1874–1922) from 1919 to 1922. The current edition with few improvements is a republication of *Epistolario revolucionario e íntimo* 3 Vols., México, D.F.: Grupo Cultural "Ricardo Flores Magón," 1925. Thus the value of this edition is that it makes available to students and institutions a basic source for the study of Flores Magón who is of historical importance as an anarchist thinker and organizer. In the past few years several publications have appeared devoted to Flores Magón and El Partido Liberal Mexicano; this collection indicates interest in the subject is continuing. The letters, translated from English to Spanish, since Flores Magón was prohibited from writing in Spanish, provide insight into his thinking during the years immediately preceding his death, and include references to political and legal actions in his behalf as well as to the left politics of the times. A brief chronology of his life heads the edition; there are no table of contents, or index, no explanatory introduction, or preface or other commentary, only the letters which alone make the edition worthwhile.

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*Urban Terrorism: Theory, Practice & Response.* By ANTHONY M. BURTON. New York, 1975. The Free Press. Illustrations. Charts. Appendices. Bibliography. Index. Pp. x, 259. Cloth. \$12.95.

A disjointed work that lacks historical perspective, *Urban Terrorism: Theory, Practice & Response* seeks to provide an understanding of urban terrorism. This poorly researched polemic covers selected events and theories that range from the Paris Commune to a discussion of contemporary riot control techniques. The author assumes that those who challenge the legitimacy of a government are terrorists and that government repression only comes in response to this challenge.

The coverage of conflict in Latin America is scant because the book concentrates on events that concern Great Britain. Brazil, Uruguay, Venezuela, and Guatemala, as well as Che Guevara, are covered only with the use of secondary works, though not to a degree which would make this book useful to the Latin Americanist.

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