

not met. He states that Acción Democrática pacified the countryside by carrying out land reforms when, in reality, the left was defeated principally by its inability to attract the support of the peasantry (which was deceived by the government's largely unfulfilled promises of reforms and frightened by its extreme use of firepower against dissenters). Rabe notes correctly that the CIA and AID trained Venezuelan police to resist urban terrorism, but does not mention that the terrorism that they were taught and equipped to conduct was a major contributor to the destruction of Venezuela's social revolutionary movements of the 1960s.

Rabe tells us that OPEC and petroleum seem to have assured financial security for Venezuela for the balance of the twentieth century. Does he refer to all Venezuelans or members of particular sectors of society? We are told that since the nationalization of oil in 1976, and as a result of petroleum wealth, Venezuela has dispensed considerable foreign aid. In light of that fact, readers are left wondering why the country cannot adequately feed or house more than one-third of its citizens.

Although this reviewer differs with Rabe on a number of issues, he nonetheless strongly recommends this well-researched book for those who seek a deeper understanding of the politics of oil in Venezuela.

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SHELDON B. LISS

RELATED TOPICS

Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism. By REGINALD HORSMAN. Cambridge, Mass.: Harvard University Press, 1981. Notes. Index. Pp. 367. Cloth. \$22.50.

Reginald Horsman exposes a darker side of the United States past when he concludes in this provocative study that by 1850, rather than after the Civil War, the great majority of white North Americans saw themselves as a separate, innately superior Anglo-Saxon people, successors to the Roman Empire, who were destined to bring good government, commercial prosperity, and Christianity to the Western Hemisphere and the world.

North Americans inherited the English tradition of ethnocentrism based on Anglo-Saxon superiority in the art of government. They also borrowed heavily from nineteenth-century European, especially Ger-

man, “science” (philology and phrenology) and romanticism, which stressed that the descendants of the true Aryans would rule over the inferior peoples of the world. While these “racial” theories fell on fertile ground in the United States, North Americans made their own contribution as they fused them with older ideas of destiny, derived from the Puritans and the Revolutionary Era, the demonstrated growth and expansion of the United States, and the actual experience of dealings with Native Americans and Blacks. In the process, the special mission of the United States was transformed from the excellence of its republican institutions and virtues and its dedication to liberty to the “racial” superiority of the North American Anglo-Saxon. Nevertheless, this doctrine strongly and broadly permeated United States society, which, undergoing rapid change and dislocation of values, was seeking to justify its continental expansion and global ambitions. The confrontation with Mexicans in the Southwest, Horsman questionably argues, provided the catalyst for the overt adoption of racial Anglo-Saxonism.

Horsman succeeds admirably in tracing the origins of what he terms United States racialism and in analyzing how it infected society, cutting across political, sectional, and class lines. He is somewhat imprecise, however, in differentiating between doctrines of cultural superiority and “racialism.” He is also less than convincing in demonstrating how “racialism” affected the course of United States expansion. For, as Albert K. Weinberg and Frederick Merk have shown, there were other elements that constituted Manifest Destiny and there were other fears shared by North Americans at mid-century. Still, this extremely well written book is a valuable contribution to the understanding of nineteenth-century ideology in the United States.

University of New Mexico

NOEL H. PUGACH

Estado y política en América Latina. Edited by NORBERT LECHNER. Mexico City: Siglo Veintiuno Editores, 1981. Notes. Figures. Index. Pp. 340. Paper.

Theories of the state are multiplying at precisely the time antistate sentiment, globally, seems also to be increasing. This paradox and contradiction must be in the forefront of any consideration of this Ford Foundation-sponsored anthology of writings by, mainly, Latin American authors on the state and politics in Latin America.

The title is suggestive of the book's main thrust, but, as with all collections, this one is sometimes unfocused and uneven. Norbert Lech-