

any history of mass movements, whether social or political, sufficient to condition what came later. Neither does he find the collapse of the Colombian state to have touched off strife: “[I]f one uses the term ‘collapse,’ one would have to say the State was always in a state of ‘collapse’” (p. 325). What was important, in Ortiz’s analysis, was the way local individuals used the *Violencia* as a means of breaking down old patterns of social control.

Ortiz carefully destroys the “legend” that the *Violencia* was used by large landowners to increase their holdings. On the contrary, the author finds that while such persons did not significantly improve their position over the course of the *Violencia*, many others did. A *nouveau riche* class composed of persons who astutely took advantage of the social upset rose to join the older, monied elite.

Violentos such as the notorious “Chispas” emerge from this study with slightly enhanced reputations, while the Colombian Army does not fare as well here as in most other studies. Liberal campesinos of Quindío believe that thanks to “Chispas” and the other Liberal guerrillas they survived the *Violencia* and managed to hold on to their parcels of land. The army is portrayed as having consistently mistreated Liberal campesinos up to the time that a program of military-civilian collaboration was initiated in 1961.

In spite of its virtues, this work is poorly integrated, and seems to have been written for the specialist rather than for the general reader. Little effort is made to connect the events described in Quindío with others taking place on the national scene. The absence of an analytic index is a serious omission in a volume containing such a wealth of information. Still, these problems pale before the fact that this monograph represents a notable advance in the regional study of Colombia’s *Violencia*.

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Venezuela: Proyecto nacional y poder social. By GERMÁN CARRERA DAMAS. Barcelona: Editorial Crítica, 1986. Notes. Pp. 250. Paper.

A distinguished Venezuelan historian, who prepared “Simón Bolívar, el Culto Heroico y la Nación” for the *HAHR* memorial edition (1983), brings together in this convenient paperback seven of his presentations, written for the bicentennial of the Liberator’s birth in 1983. Two were delivered in Germany, two in Caracas, one in Paris, another in Mexico, and one is the *HAHR* essay. Tightly organized, selectively documented, and profusely footnoted, these pieces of synthesis should prove most attractive to experts of the late colonial era, the wars of independence, and the establishment of nationhood. They provide a masterly and objective analysis—with only a slight Marxist slant—of the fierce clash between states’ rights and centralism (chapter 1), the colonial elite’s role in the “revolution”

(chapter 2), the “structure of internal power” vis-à-vis the “national project” (chapter 3), and the regional question in Venezuelan politics during the second half of the nineteenth century (chapter 5).

Bolívar’s role was paramount in this crucial period of nation making (chapters 4, 6, and 7). A sensitive admirer of the Liberator, Carrera Damas nonetheless recognizes that Bolívar was a prominent member of the colonial elite, sharing its antipopular views and its overriding ambition to control society—*el poder social* of the book’s title. Wherever possible, Bolívar is presented in the best light: his contribution to international anticolonialism, the abolition of slavery, and so on. A strong point throughout the volume is the author’s longstanding concern with Venezuelan nationalism. He published *El culto a Bolívar*, for example, in 1973, describing an almost religious and obsessive identification of Venezuelans with their great hero. This fixation has helped to unify and bring out the best in Bolívar’s compatriots; yet, it has also been exploited unabashedly by ambitious dictators throughout Venezuelan history (chapter 6).

This is a provocative compilation by a scholar and teacher who has thought deeply about his country’s problems, the distortions perpetuated by the “national” historiographers, and the future of Bolívar’s universal goals for all of Latin America (chapter 7). It has the usual drawbacks associated with specialized books: its social science vocabulary and excessive methodological display are annoying at times—at least to me; it reflects the classroom teacher’s tendency to overorganize and repeat oneself; and, finally, there are lapses of verbosity that create confusion. From the standpoint of scholarship, however, this is indeed a commendable effort—a model worth emulating.

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El café y las ciudades en los Andes venezolanos (1870–1930). By ALICIA ARDAO. Caracas: Academia Nacional de la Historia, 1984. Maps. Notes. Bibliography. Index. Pp. 309. Paper. \$13.00. (Fuentes para la Historia Republicana de Venezuela, no. 34.)

This is a study of the factors which conditioned the development of urban centers in the Andean states of Táchira, Mérida, and Trujillo during the years of the region’s coffee prosperity. The first of the book’s three sections is a geohistorical description of urban growth in the region before 1870. The second section is an excellent analysis of the region’s communication network, and the third is a descriptive account of the changes which took place in the urban centers as a result of technological innovations of the period and the sudden prosperity based on the coffee boom.

Although the book’s title indicates that coffee and cities will be the foci of the study, in fact its greatest contribution is a lucid account of the geographical