

short civil war. In addition, the Sociedad de la Igualdad was the forerunner of a political group created in the early 1860s as its “ideological heir” and continuation—the Radical party, the emergence and membership of which are treated in this book. The Sociedad also preceded and effected two other important “nonpolitical” forms of sociability linked to the new culture that was developing in 1848: the Masonic lodges and the voluntary organizations of *bomberos* (firemen), both of which emerged in 1850. These two groups of philanthropic organizations, their composition, and their geographic extension, are also discussed in some detail; like many other new political forms of sociability and culture they are considered to have had a long-lasting impact on Chile’s future history. They all strengthened a rationalist, secular, liberal, and progressive view of the world, which molded and “civilized” Chile’s twentieth-century culture, society, and politics.

Gazmuri’s work is a valuable contribution to the unfolding historiography of Latin America’s political culture. It is also a significant addition to the series of case studies by Safford, Gootenberg, Mallon, Gudmundson and Lindo-Fuentes, G. Thomson, Jacobsen, and others that explore the regional and temporal diversity of the liberal experience in nineteenth-century Latin America. *El “48” chileno* also enriches the field of studies, led by Pilar González, on new forms of nineteenth-century political sociability in the region. A closer dialogue with some of these works would have been desirable. Notwithstanding the thinness of its comparative insights, Gazmuri’s monograph provides a well-documented and clearly written case study. It must be acquired by research libraries in the United States and elsewhere.

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A History of Chile, 1808–1994. By SIMON COLLIER and WILLIAM F. SATER.
New York: Cambridge University Press, 1996. Maps. Graphs. Tables. Glossary. Index.
xix, 427 pp. Cloth, \$59.95. Paper, \$18.95.

Histoire du Chili de la conquête à nos jours. By MARIE-NOËLLE SARGET.
Paris: L’Harmattan, 1996. Photograph. Plates. Maps. Tables. Chronology.
Appendixes. Notes. Bibliography. 320 pp. Paper.

These works both complement and supplement recent book-length treatments of Chilean history. From the outset they are marked both by differences and similarities. Collier and Sater place their work within the context of traditional Chilean historiography; Sarget does not. Specialists and others will clearly see that Collier and Sater have written a scholarly book in the form of a general survey, and that Sarget has produced a very general work with limited scholarly pretensions. The former hews to a traditional path: history is politics (p. xiv); the latter claims to represent French historical thinking: history is more social and economic than political. Both attempt a comprehensive treatment with an emphasis on modern times, Collier and Sater with detail and method-

ological rigor, Sarget by intertwining socioeconomic developments with politics in cause-and-effect relationships that are intellectually stimulating. Both pay some attention to cultural history.

To do justice to the two and to their place in the field of Chilean history in a few words, this review compares how each book treats four critical transition periods: the 1841–61 Bulnes-Montt presidencies, the “Parliamentary Republic,” the second administration of Arturo Alessandri (1932–38), and the post-Pinochet years. In this way, I think, the best of each work can be covered.

Given Collier and Sater’s expertise, they spend little time on the intellectual “boom” of the Bulnes-Montt decades. José Victorino Lastarria receives proportionately less attention, for example, than does Andrés Bello’s cat (pp. 106–7, as opposed to p. 234). History is politics, all right, but during this era new ideas were prominent in Chile. Sarget sees this period as one in which the oligarchic state led by Montt—a member, after all, of neither the Santiago nor the Concepción oligarchy—showed signs of stress (pp. 72–74). Given Sarget’s emphasis on class-conflict analysis, it is no surprise that the intellectual “Generation of 1842” receives bare mention here as well.

Both books are more incisive when it comes to the parliamentary era. Collier and Sater’s analysis is excellent. Their knowledge of sources is impressive, and their discussion adds to our knowledge of Chile’s period of “political baroquism” between 1891 and 1925. Sarget views the Parliamentary Republic as a vehicle for the perpetuation of oligarchic control (pp. 118–22), and notes the increasing heterogeneity of Chile’s ruling class—the weakening of the gene pool, as it were—as a sign of declining legitimacy in an age of socioeconomic stress. From both books readers will take away clear evidence of the deepening rifts between the oligarchy, middle sectors, military, and state—rifts that were neither stressed during the mid-nineteenth century nor widened to a breaking point by the civil war of 1891.

Alessandri, a disruptive figure of the parliamentary system, is accurately portrayed by Collier and Sater as a defender of the status quo during his second presidency, which, in turn, they consider the vehicle for continued control of state machinery by oligarchs. Sarget focuses on the run-up to the 1938 elections, and agrees with Collier and Sater that this presidency perpetuated control of politics by vested interests that seemed comfortable with restored presidential powers after having struggled against such powers following the 1891 confrontation.

The authors of both books also agree about the post-Pinochet years. For Sarget the politics and social and economic policies of Patricio Aylwin (1990–94) and Eduardo Frei (1994–) are a question of “*petits pas negociés un à un*” (p. 270). Collier and Sater compare Aylwin governing with Augusto Pinochet as army commander-in-chief to former Prime Minister Felipe González democratizing Spain with Francisco Franco still alive (p. 384). Never mind that this analogy neglects the presence of a king in Spain, for it makes vivid another transition era in Chilean history. Both these new works on a country rich in history merit our attention, Collier and Sater’s work because of its

scholarly and bibliographic richness, Sarger's owing to its readable style and socioeconomic focus.

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International and Comparative

The Birth of the Penitentiary in Latin America: Essays on Criminology, Prison Reform, and Social Control, 1830–1940. Edited by RICARDO SALVATORE and CARLOS AGUIRRE. Austin: University of Texas Press, 1996. Photographs. Illustrations. Notes. Bibliography. Index. xxi, 279 pp. Cloth, \$40.00. Paper, \$14.95.

This is a welcome volume that brings a variety of approaches to understudied penitentiary and criminological institutions, theories, and practices in Mexico, Puerto Rico, Brazil, Argentina, Chile, Peru, and Costa Rica. These authors examine why penitentiaries fascinated state builders, who expended prodigious resources to construct these monuments of industrial discipline amid agro-export economies. For reformers, despite the precarious enforcement of discipline within prisons and their limited capacity, penitentiaries were touchstones of civilization that distinguished fledgling central states from colonial and caudillo predecessors and strengthened their often tenuous legitimacy. As coercive labor forms gave way to market-oriented labor relations, the penitentiary seemed a "scientific" and humanitarian alternative to enforce social discipline while recycling a nation's refractory elements.

This collection's strength lies in its emphasis on the differing interpretations of European and North American criminological and penitentiary models. Local conditions shaped the way state builders selected and used these ideas. Enlightenment ideals on the perfectibility of individuals and institutions clashed with more venerable conceptions of natural, social, gender, and racial hierarchies that were "scientifically" reinforced in the late 1800s by criminological theories and social Darwinism. As Carlos Aguirre shows, this clash undermined the implementation of everyday penitentiary discipline in Lima. Similarly, María Soledad Zárate Campos offers an intriguing analysis of gender and discipline in Chile's Correctional House for women. But other essays largely overlook the potential for a gendered analysis of masculinity in an institution dominated, inhabited, and dedicated to reforming mostly wayward "men" into ideal citizens.

After learning much about Latin America's penitentiary projects, I desired to know more about the links between the limited capacity of modern penitentiaries and more traditional jails and penal colonies. Robert Buffington and Steven Palmer come closest to offering a broader vision of this relationship in their analysis of Mexico and Costa Rica. Also, one senses the need for a more rigorous consideration of the timing and depth of penitentiary reforms in relation to other disciplining institutions: schools, orphanages, poorhouses, asylums, police, military service, etc. Penitentiary reforms