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Bolivia is a valuable addition to our knowledge of this country, and sits comfortably alongside the other excellent volumes in Oxford University Press's Latin American Historical Series. The fact that it is one of the few histories of Bolivia written in English, and the only complete one, adds to its importance to English-speaking students. The political chronology outline, the twenty-page bibliographical essay and the useful tables all enhance this timely commentary on the past and present history of Bolivia.

JOHN WALKER
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SPAIN AND THE LOSS OF AMERICA.

Timothy E. Anna. Lincoln: Univ. of Nebraska Press, 1983. Pp. xxiv + 343. \$26.50.

For an interdisciplinary field tilted by such industrious practitioners as Woodrow Borah, Sherburne Cook, Henry Dobyns, and Carl Sauer, one that has produced works of intellectual rigor and methodological sophistication few can equal, the historiography of Spanish America remains surprisingly deficient in a number of key areas. One such temporal *lacuna* is the first quarter of the nineteenth century when, after having yielded to Spanish hegemony for three centuries, Hispani-

cized Americans moved to free themselves from colonial bondage. Curiously, the mechanisms by which empire was first established and then later maintained have been studied more diligently, and are therefore better understood, than the ones which led to the disintegration and eventual loss of Spanish authority in the Americas. Meticulous reconstructions of the early colonial experience, such as those pieced together by the Berkeley School and circulated as stimulating monographs in the University of California's *Ibero-Americana* series, have no equivalent when one peruses the literature on the independence period. Few would deny that an important task awaits sustained and creative research.

Over the past five years Timothy Anna, a professor of history at the University of Manitoba, has done much to redress this marked historiographic imbalance. In 1978 he published *The Fall of the Royal Government in Mexico City*, a study which contends that Mexican independence came about not so much as a consequence of revolutionary behavior on the part of a disenchanting Creole elite but, more crucially, as a result of vice-regal power collapsing from within. This work was followed, one year later, by *The Fall of the Royal Government in Peru* which, like its predecessor, viewed independence as stemming more from Spanish default than Peruvian design. In his new book, *Spain and the Loss of America*, Anna reworks many of the themes which run through the two earlier volumes. The work, however, is not (as its title might suggest to some) an attempt at hemispheric synthesis and generalization based on the author's detailed research on Mexico and Peru; rather, it shifts the focus of inquiry away from the two great vice-regal seats and the Americas altogether, and instead concentrates on the events and circumstances of early nine-

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teenth-century Spanish life, specifically the endeavors of the mother country to devise ways and means of thwarting American desires for independence and holding onto her New World empire. Anna's book, in short, is a study of peninsular response to colonial rebellion, and as such breaks new ground.

The reader is prepared for a different perspective right at the beginning. Given the reality of what was at stake, most Spaniards were singularly unconcerned at the prospect of losing their overseas dominions. Anna informs us that "the entire Spanish nation was not preoccupied with the loss of America, for the American wars of independence, like the discovery of America itself in the first instance, were not the chief object of every Spaniard's attention. Just as in 1492 and subsequent years the discovery and settlement of America took second place to the conquest of Granada and the consolidation of a united kingdom, so in the decade of the 1810s the "pacification" of America (as it was called) took second place to the domestic peninsular struggle to throw off the yoke of the "Tyrant of Europe," Napoleon, and to the initiation of a struggle between conservatism and liberalism that would tear the Spanish state apart for decades to come." Anna therefore makes it clear at the outset that, to Spanish ways of thinking, immediate peninsular concerns far outweighed distant colonial worries, a fact against which all else in the drama must be measured.

And a drama it certainly was. After uniting to fight the French in order to win its own war of independence from 1808 to 1814, the Spanish state for two decades thereafter (whether during the first restoration of 1814-20, the Constitutional Triennium of 1820-23, or the second restoration of 1823-33) consistently failed to apply the same logic of social justice and right to self-determination to

its American colonies. Not only was the Spanish government woefully ignorant and inadequately informed about the state of affairs in America; not only did it deny colonials equal representation in the Cortes of Cádiz, let alone take their viewpoint seriously; not only did it, with customary peninsular disdain, regard Americans (especially natives and mixed-bloods) as racially, culturally and morally inferior; not only did it think about a way out of the morass almost exclusively in military terms; most important of all, Anna argues, Spain was never able to create a single, effective, manageable, all-embracing policy that addressed American issues with political resourcefulness or astuteness, what we would today perhaps call "*Realpolitik*." The root of the problem is attributed to what Anna terms "systemic dysfunction," a condition of institutional and intellectual paralysis in which "the governmental, policy-making, information-transmitting, and consensus-generating mechanisms of the Spanish state failed to work," one characterized by a "bewildering confusion of voices and a failure to come to grips with the American crisis." So assured is the author of his diagnosis that he suggests his study might be called "Lessons in How to Lose an Empire," an appropriate subtitle indeed.

While Anna's book will best be appreciated by a Latin Americanist or Hispanist audience, his theme, and the thorough and elegant way in which it has been researched and written, is certainly worthy of a wider readership. Anyone interested in the nature of colonialism or the process of decolonization can ask for no more perceptive a volume than this. Political analysts and students of institutional history should also find much that is fresh, stimulating and different. In any scholarly field contributions which not only challenge traditional interpretations but suggest plausible alternative explana-

tions are always welcome. This fine work by Timothy Anna is no exception.

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Literary Studies

THE UTOPIAN VISION: Seven Essays on the Quincentennial of Sir Thomas More, Ed. E.D.S. Sullivan. San Diego: San Diego State Univ. Press, 1983. Pp. 272. \$28.00, cloth; \$10.00, paper.

THE MEANING OF MORE'S "UTOPIA." George M. Logan. Princeton: Princeton Univ. Press, 1983. Pp. xv + 296. \$27.50.

THOMAS MORE: History and Providence. Alistair Fox. New Haven: Yale Univ. Press, 1983. Pp. xi + 271. \$19.95.

As E.N. Genovese points out in one of the essays in *The Utopian Vision*, myths endure because they change: "there is no real or true version" since every myth exists "wholly in its telling and the hearing" throughout history. Utopia, the wished for no-place, at once desired and impossible, has taken its name in English from one of the most mythical and mystified figures in our cultural history, Sir Thomas More. The essays from San Diego State University Press are a useful reminder of the historicity of the myth of and those derived from Utopia. *The Utopian Vision* includes essays on the ancient origins of that myth, on the Russian and American dreams of the perfected society, on Comte, women, and Kurt Vonnegut, and a useful annotated bibliography of works on the Utopian vision in English. Frank M. Bartholomew argues interestingly that it was Christianity (with its Judaic worldliness, one might add)

that directed western man towards history, not some transcendent ideal realm, for the establishment of "social perfection" on earth. In their different ways, American and Russian utopianism draw on the Judaeo-Christian worldliness in their ruthless appropriation of the historical.

As Sullivan points out in his introduction to what are, by and large, lively and unpretentious essays, most people who "refer to or write about utopianism" have probably "never read the More work," since "over the intervening centuries, utopianism has taken on a significance of its own." Nonetheless, it is certainly, in English, More's *Utopia* which has given the tradition both its name and something of its paradoxical character. More's pun on the Greek *ou topia* (no place) and *eu topia* (good place) is characteristic of the way he constructed his little anatomy of idealism, social satire, rhetorical *jeux d'esprit*, sly humor, and philosophical argument. It has the *sprezzatura* of a replete Renaissance conversation, always inviting discussion, as self-effacing as, say, the opening of Sidney's *Defence* and as serious in its own way as the treatises of Machiavelli or Erasmus.

George M. Logan is suspicious of readings of the *Utopia* that diminish what he sees as "a profound rumination on central themes of classical and Renaissance thought"; More, he carefully articulates, is a "secular city-state theorist," contributing to a debate of ideas, not historical practices. Consequently, his discussion is almost entirely on the level of ideas - on the "traditions" and "influences" he sees reconciled in what, with curious and rather antiquated heavy insistence, he wants to see as the "unity" of the work. His reading - often largely a careful, detailed paraphrase - is the kind literary history used to rely on: it reminds one of the methods of Lovejoy, Tillyard,