fascinating city, but historians of Mexico will pass immediately to more detailed sources.

Augustana College

**THOMAS BROWN**


This book presents the thesis that the Mexican Revolution of 1910 provided a model as a "substitute for socialist revolution in Latin America" (p. 7). The authors analyze the causes and progress of the Revolution, emphasizing the role of British and U.S. imperialism, and explore the post-revolutionary consolidation of power that led to the establishment of a corporatist state and a uniquely Mexican innovation, a political party whose primary function is control. The Revolution is cited for its nationalism and its victories in altering the role of the Church, the army, and the landowners in the history of the country.

There is an extensive discussion of Marxist and non-Marxist interpretations of the Revolution and finally, an analysis of the spread of the Mexican model to other countries. The case for Mexico's role as an intellectual forebear to subsequent movements in Latin America is interesting but ultimately may be overstated, given the complex of factors that have shaped the histories of individual countries in the region. In addition, there is currently available a wealth of concrete data on economic and social conditions in Mexico prior to and after the Revolution that might have been used to advantage by the authors. Thus, the arguments of the book may claim too much while the data presented may convince too little.

Wellesley College

**MERILEE S. GRINDLE**

*A Milpero of Peten, Guatemala: Autobiography and Cultural Analysis.* By NOR- 

This small book is much more important than its unpretentious title and simple format would suggest. It is far from being a mere biography, and in the hands of the capable cultural anthropologist, Norman Schwartz, it becomes a highly meaningful view of ladino personality and culture.

Professor Schwartz is not content with straight description. Before relating the life story of Abel, a young mestizo from San Andrés, El Peten, Guatemala, Schwartz provides us with a thoughtful discussion of the value of life histories in anthropology. He reminds us that they not only provide data for personality studies, but also for concrete instances of cultural patterns in general. They further illustrate processes of change, and the ways people adapt to these processes. He also gives us a brief but perceptive summary of social life at San Andrés, taken from his several prior articles on the subject. Thus, we are able to read about Abel's life with some appreciation for the cultural context within which it took place.

The narrative itself is given in the first person, much the way Schwartz recorded it from his informant. Since the order in which the events are reported is believed by Schwartz to be potentially an important fact, no attempt was made