standard anthropological story approach to suggest how and why the Mexican perceives his world religiously. He sees the Mexican as a beautiful being whose true meaning is seldom revealed in the dominant institutional and societal order.

Reinforcing his concepts with personal observations, Pialert presents the usual panorama of traditional life—family, language, customs, ritual, and myth. Yet the author thinks that the Mexican does not profoundly understand the sacraments and he calls for a “second evangelization” of the country. Unfortunately, this sensitive essay was not aimed at the professional Mexicanist but, presumably, at an uninformed French readership. The lack of a scholarly framework and the failure to provide new data and insight diminish the book’s usefulness to the serious student of Mexico.

Texas A & M University HENRY C. SCHMIDT


This work is a rare treat, especially so since it is largely a book of edited writings. But David Poole’s succinct biography of Ricardo Flores Magón, his compilation of Flores Magón’s essays, and his synoptic history of Mexican anarchism are a credit to his sensitivity and to his overall grasp of anarchism and of its place in Mexican history.

Intended for the well-read student or partisan of libertarian movements and not for scholars, this work is more lively and fast-paced than its academic counterparts, and yet it shows the patience of a careful and highly skilled creator. It contains the finest collection of Flores Magón’s writings yet seen in English. It also presents important evidence in support of the argument that Magón’s influence within the working class and Mexican left between 1910 and 1920 was far stronger than we have previously recognized.

The combination of historical overview and poignant essays makes this a worthwhile acquisition for scholars interested in Latin American social movements, students of the Mexican Revolution, as well as for libertarians.

University of Houston JOHN M. HART


García Laguardia has written other works on the political history of his native Guatemala. He prefaces this anthology from the Justo Rufino Barrios era with the unoriginal comment that liberalism had two bases, enlightened despotism and the meshing of coffee monoculture with world capitalism. The implied thesis is that liberalism was a comprehensive ideology for expanding practical education while emphasizing an appreciation of art and philosophy, mobilizing Church cap-