

and appendices reproducing critical comment on the author's essays. Here the reader can get some insight into the attempt by some Mexicans to appropriate Quiroga as a forerunner of Marx and the struggle of others to retain him for the Church. The volume is well produced and has a distinguished appearance. In sum, one may say that the book is a fitting memorial to Quiroga, commemorating the quatercentenary of his death, as well as a useful collection of Zavala's distinguished contributions to the subject.

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Spanish Bureaucratic-Patrimonialism in America. By MAGALI SARFATTI. Berkeley, 1966. University of California. Institute of International Studies. Politics of Modernization Series. Figures. Appendix. Glossary. Pp. vii, 129. Paper. \$1.75.

The Politics of Modernization project, directed by David E. Apter, has as its goal the better understanding of comparative social and political structure of modern Latin American nations and the new forms of society developing in Argentina, Peru, and Chile. In the first of these new studies Miss Sarfatti undertakes the study of the Spanish colonial past to provide a framework in which contemporary Latin America can be viewed in later studies.

This work examines the imperial system of control which Spain exercised in the Americas from the sixteenth through the eighteenth centuries, a system which is described as a Castilian one legitimized by tradition in Spain and based on Thomist philosophical and political foundations. The model for this historico-sociological explanation of Spanish bureaucratic patrimonialism is taken from Max Weber. In the introduction and first chapter of her work Miss Sarfatti constructs this Weberian model for Spanish America; and in the next three chapters she elaborates it, discussing the organization and practice of the imperial system, its effect on colonial society (especially on the growth of the urban town and the development of urban attitudes), and finally the revolutionary challenge to the system.

An appendix explores the position of the Indian within the traditional paternal hierarchical system. The book also contains a useful glossary of Spanish terms and diagrams of the interrelationships in the administrative and social hierarchies.

Though possibly more valuable to the sociologist and political scientist than to the historian, this study offers a fresh approach to well-known historical facts and contributes to our deepening knowl-

edge of Spanish bureaucratic practice in America and its relevance for the problems that confront the modern nations of Latin America.

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El cabildo abierto colonial. Un estudio de la naturaleza y desarrollo del cabildo abierto, durante los tres siglos de la administración colonial española en América. By FRANCISCO XAVIER TAPIA. Madrid, 1966. Ediciones Cultura Hispánica. Notes. Bibliography. Pp. 133. Paper.

Tapia's monograph reopens an old question, though perhaps to little effect. With a brief glance at the exceedingly complex traditions of municipal democracy in medieval Iberia, the author proceeds to the heart of his work. This consists of a recital of the events surrounding several dozen *cabildos abiertos* held during the three centuries of colonial sway in all corners of Spanish America. These short narratives are arranged according to the type of occasion that necessitated the calling of a more or less general town meeting. Thus, in the chapter concerning the founding and removal of cities, we are presented anecdotal accounts of the founding of Lima in 1535, the peregrinations of Guatemala in the sixteenth and eighteenth centuries, the removal of Guadalajara in the 1530s, and the abortive removal of La Serena in the 1690s. Subsequent sections set out in like fashion the sometimes obscure role of the *cabildo abierto* in the election of local officials (including such worthies as governors and a bishop), discussion of municipal religious observances, the voting of gifts of money to the Crown, measures for communal defense against pirates, Indians, and epidemics. In the last chapter the author summarizes his findings: "We believe that the evidence shown permits us to conclude that in the colonial *cabildo abierto* are to be found the seeds of a true democracy, that has perhaps not yet come to fruition . . . in any of the Spanish American republics" (p. 93). Unfortunately it permits nothing of the sort.

The problem of method is central. In eschewing analysis, the author is apparently aware that his universe is too large and his sample too small for drawing significant conclusions. As he looks at those towns—Asunción, Montevideo, Guatemala—where the *cabildo abierto* seems to have led a particularly vigorous life, the author does not possess enough data to permit anything like a case study approach. But what, then, is the point of his book? Moreover, Tapia has missed major opportunities. He has quite neglected the political role of the *cabildo abierto*—as ratifier, if nothing else—in the Comunero move-