

liography, though notes at the end of each chapter provide some guides to further reading.

Overall, this is a very useful work indeed. It sketches in general terms some very unhappy conditions in our land. It serves to remind traditional Latin Americanists that the some five million Mexican-Americans, as well as others of Latin American origin in the United States, comprise a meaningful subject for academic concern.

Fogel's work helps shed light on a rather feudal aspect of conditions in the Southwest. Other numbers in the series support my observation that caste or class in the Southwest stems from roles that both Mexican-American and Anglo have defined historically for each other. These roles often reflect colonial period attitudes and values carried over from the colonial into the national period in both Latin America and the United States.

The series has opened a door that most Latin Americanists will not want to enter. But those who do will find a fascinating field for study, despite a current debate as to whether the term Mexican-American makes any sense. The U.S. Census currently calls the group, "Spanish-White." Mexican-Americans (as they are called in California at least) laugh at this term. Yet nothing will arouse such a heated discussion among them as their proper designation. Fogel's work and this series provide much food for thought.

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*Development Assistance in Central America.* By JOHN F. McCAMANT. New York, 1968. Frederick A. Praeger. Praeger Special Studies in International Economics and Development. Tables. Notes. Bibliography. Pp. xvi, 351. \$15.00.

The substantial effort by the rich nations of the West to cooperate in the economic and social development of their less-fortunate neighbors has been one of the truly phenomenal historical changes that have occurred since World War II. John McCamant has concentrated on the Central American region in an attempt to determine and evaluate the lasting effects of development assistance on politics and economics.

A superficial historical background precedes a thorough discussion of the various activities that have received development assistance from the United States, the United Nations, and other international sources. He details the development of planning and public administration, transportation, electric power, public health, education, agriculture, and industry from about 1950 to 1956. In separate chapters

on each of these topics, McCamant builds a case to support his conclusion that development assistance to the public sector in the 1950s contributed significantly to the economic growth of Central America from 1960 to 1964.

He believes that the increased development assistance to the public sector in the early sixties should bring about even greater economic gains in the near future. Economic growth comes more slowly from investment in the public sector than from the private sector, but it is essential to provide those goods and services that private enterprise either cannot or will not provide. Admitting that corruption, inexperience, and political turmoil have hindered the efforts of the economic planners, McCamant says that "the most useful purpose of the planning process may be to educate the Central American public on the importance of the public sector in promoting the general welfare of the country" (p. 87). He is convinced that while economic assistance can do little to encourage democratic institutions, it can make public administration more efficient and thereby improve the general welfare.

Transportation, chiefly the completion of the Inter-American Highway, accounted for about half of all development assistance during the period, and McCamant offers this as the best example of how long-range benefits can result from investment in the public sector. On the other hand, he believes that too little has been invested in public education and argues persuasively for increased expenditure there.

An optimistic account of Central American political development leads to the conclusion that "the present political system in Central America differs completely from any previous system. The past experience of national parliamentary systems is quite irrelevant to predicting their future. . . . Complete constitutional authority still resides at the national level with the usual organs of government, but these now feel as much pressure from the international system as they do from national groups. A loose Central American confederation exists and thrives, but it lacks a defined jurisdictional structure" (pp. 302-303).

One gets the feeling, however, that McCamant has not fully investigated the importance of traditional forces in the politics of most Central American states. His bibliography, while very useful for contemporary data, reflects his training as an economist and political scientist and suggests insufficient attention to the historical forces in the region. Apparent contradictions, although not numerous, detract from the author's credibility. For example, on p. 41 we are told that "if the peaceful transformation from a dictatorship to a democracy

is possible anywhere in Latin America, it will happen in Nicaragua." Yet on p. 300, "in neither Honduras nor Nicaragua is there any chance of a reform party composed of new groups coming to power."

This kind of monograph might better be left to university presses, if commercial presses cannot provide a better product at \$15.00 per copy. Printed from typescript, it suffers from ragged margins, numerous errors in names, and an annoying inconsistency in the use of Spanish accent marks, all of which lessen its thoroughness. Finally the lack of an index is a very serious deficiency. In spite of these unfortunate shortcomings, the work is a significant contribution to the recent political and economic history of Central America.

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*The Law of the Saints. A Pokoman Pueblo and its Community Culture.* By RUBEN E. REINA. Indianapolis, 1966. Bobbs-Merrill Company. Advanced Studies in the Social Sciences. Illustrations. Maps. Figures. Notes. Appendices. Bibliography. Index. Pp. xx, 338. Paper. \$3.25.

Two ethnographies of Mesoamerican Indian communities have recently been published bearing titles that reflect the integrative role of service to the community saints. Van Zantwijk's study of a Tarascan community in Mexico, *Servants of the Saints*, and Reina's description of community culture in Chinautla, Guatemala, describe communities widely separated in Mesoamerica, but sharing a system of community service which has deeply influenced world view and social organization throughout the area. For an introduction to this community culture, Reina's *Law of the Saints* is excellent; it is a comprehensive ethnography, yet not so detailed as to weary the non-specialist.

The monograph is expressly descriptive, despite the commitment of the Bobbs-Merrill Advanced Studies series to theoretical treatment of clearly delimited problems. In the author's words: "By observing the Chinautlecos in their daily life over a period of time and by analyzing their history, I have attempted to disclose their world view and, in turn, throw light upon the nature of this culture and the dynamics of culture" (p. xv). To this task Reina brings a wealth of data gathered over the years 1953-1957. Through the eyes of many Indians he presents a composite view of their customs and attitudes, climaxed by the life history of one man.