

notes provide the reader with detailed references to the source materials used. Three appendices, a bibliography, a glossary of Spanish terms, and an 8-page index further add to the usefulness of this book. Also to be noted is the fact that the attractiveness of the artistically printed volume is enhanced through use of numerous illustrations, including selections from *La Revolución Mexicana vista por José Guadalupe Posada*.

Unfortunately, the work suffers from minor defects which more careful editing could have corrected: the subheading Amaro Recognizes the Army should be Amaro Reorganizes the Army (p. vi); the first name of Rudolfo Herrero (p. 54) and Rudolfo Calles (p. 115) is Rodolfo; Luis I. Rodríguez, not Ruiz Rodríguez (p. 135), was President of the PRM; and Padilla's first name is Ezequiel, not Ezekiel. Also, in his youth Cárdenas was employed in a print shop rather than a paint shop (p. 113). Further, reference is made to General José Refugio (p. 24), omitting his surname, Velasco. Finally, it is inaccurate to state that "Carranza was shot in his sleep by General Rudolfo Herrero" (p. 54). No doubt the Mexican president was killed by bullets fired by Herrero's men, but there is no evidence that Herrero fired the fatal shots.

Despite these flaws, Lieuwen's *Mexican Militarism* is a valuable addition to the growing bibliography of English language books on the Mexican Revolution. It belongs on all modern Mexican political history reading lists, along with the well-known works by Cline, Cumberland, Ross, Quirk, Dulles, and Wilkie.

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Conflict of Laws: Mexico and the United States. A Bilateral Study.

By S. A. BAYTCH and JOSÉ LUIS SIQUEIROS. Coral Gables, 1968. University of Miami Press. Studies in Inter-American Law. Notes. Appendices. Indices. Pp. xv, 296. \$15.00.

Reading between the lines of this book's foreword, one gets the impression that the book may have been originally intended for the series of bilateral studies on private international law that have been published over the past two decades by Columbia University's Parker School. Instead the book inaugurates a new series of the University of Miami Press, to be entitled "Studies in Inter-American Law."

The book's title may mislead, for "conflict of laws" is a subject dominated in American legal writing by two themes: choice of law—

the selection of the proper law to govern some feature of a multistate event or transaction—and the jurisdiction of courts over cases involving contacts with foreign states. Bayitch and Siqueiros treat those two subjects and more. They include, for example, a useful list of treaties between Mexico and the United States and analyze the effects of treaties on the various legal subjects considered (contracts, torts, labor law, aviation law, etc.). They also examine the Mexican law of aliens and nationality. The scope of the book thus resembles that of Siqueiros' excellent short summary of private international law in Mexico, published in 1965 as a part of the *Panorama del Derecho Mexicano* of the National University's Institute of Comparative Law.

The present work will find its principal use as an introduction to Mexican sources of private international law. It will also be useful to the lawyer in the United States who wants a beginning acquaintance with the domestic private law of Mexico. The footnotes refer to much of the scarce literature in English on Mexican law, and also to some of the standard Mexican works. But no one, least of all the authors, will suggest that a book like this can be used as a handbook of Mexican law, or as a substitute for consultation with a Mexican lawyer. The problem is that the gap between written law and live law is relatively wide in Mexico, as it is throughout Latin America, so that any descriptive writing is torn between tact and realism.

This book, it is fair to say, leans toward tact, toward taking the written law at face value. But the authors' experience occasionally shows through, as in this carefully worded passage: "The strict constitutional policy against alien land holding had to be implemented so as to prevent various methods by which this prohibition may be avoided, particularly through the device of companies which, in turn, may hold interests in land otherwise out of reach to aliens" (p. 58). The authors' thought process may have been something like this: We know that aliens own a lot of land in Mexico, but it is not seemly to say so. Our solution is to note that devices have been created to circumvent the law's prohibition and to say that laws and regulations have been written to avoid the circumventions. We make no comment on the effectiveness of those laws and regulations.

The book, after all, is not an operational handbook in the style of those how-to-do-business-in-Honduras guides. The conflict of laws is first of all a subject related to litigation. The judge in Seattle who decides a case involving Mexican law cannot apply the realist's "law-in-

action," but must find the law of Mexico in books. This book is a good place for him to start.

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After the Storm: Landmarks of the Modern Mexican Novel. By JOSEPH SOMMERS. Albuquerque, 1968. University of New Mexico Press. Illustration. Notes. Bibliography. Index. Pp. xii, 208. \$5.95.

This study is an excellent analysis in depth of four landmarks among contemporary Mexican novels: *The Edge of the Storm* by Agustín Yáñez, *Where the Air is Clear* and *The Death of Artemio Cruz* by Carlos Fuentes, and *Pedro Páramo* by Juan Rulfo. There are brief comments on Mexican novels of the preceding generation which provide a basis for judgment.

Sommers has interviewed both Rulfo and Fuentes, so that he is able to bring their remarks into his discussion. His interpretation of *The Edge of the Storm* seems to me to be his weakest piece, for he does not comment at all on what I would consider the novel's most important quality—its symbolic representation of a composite Hispanic village spanning time from the Middle Ages to the Mexican Revolution.

Yáñez' village is not a real town but a symbolic town. The historic particular is Mexico, but the universal poetic frame is broadly Hispanic. This symbolic village recalls the medieval period, when the Church dominated everything, but its people do not have the sexual freedom of the medieval epoch nor its great outlet in church building. The village is also of the Counter-Reformation, but without its flowering Baroque literature and art. It is also modern Mexico, but without its social, economic, and political oppression or constant protest. It is a village of *almas*, of souls, not of Mexicans concerned with what the political boss is doing or where their next meal is coming from. Yáñez focuses on the agony of these *almas* in their composite prisonhouse of Hispanic values.

In Sommers' analysis of *Pedro Páramo* analogies with Faulkner, the *Odyssey*, Oedipus, Jocasta, Eurydice, Orpheus, and Dante are mentioned but not pursued. Sommers states that Rulfo is interested in the *quality* of myth rather than in any specific myth. His novel dramatizes the idea of the wandering *ánimas en pena*, agonizing souls, of rural Mexico. Sommers says that Rulfo disintegrates his