

his data or conclusions might well check his formidable sources before opening debate.

This book appears at a similar time in our history when modern technology again forces new defensive measures; the relationship between the Republic of Panama and the United States has been placed on a new basis; deregulation is beginning to ease government control over commercial aviation; and PAN AM, long since fallen from "favorite instrument" status, is once again challenging powerful rivals for its own place in the skies.

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IONE S. WRIGHT, EMERITUS

Haciendas, Plantations and Collective Farms: Agrarian Class Societies, Cuba and Peru. By JUAN MARTÍNEZ-ALIER. London, 1977. Frank Cass and Company. Notes. Bibliography. Index. Pp. viii, 185. Cloth. \$19.50.

This book includes five articles written in the early 1970s, most of which have appeared elsewhere, adding a new introduction. The author, an agricultural economist, develops several themes which should be of exceptional interest to students of Latin American history and agrarian systems. One article criticizes the prevalent view that wage laborers are fundamentally different and more "modern" than peasants, arguing that the two groups have more in common than is generally realized and that under the conditions prevailing in most of Latin America, sharecropping is economically more rational than wage labor, due to the ability of self-employed peasants to make fuller use of the available labor force. Another article examines the relations of production on haciendas in the central Peruvian sierra, using expropriated hacienda records collected in the Centro de Documentación Agraria in Lima. The author concludes that these haciendas were not "feudal," since their workers were free to leave, though they seldom did so since their remuneration exceeded what they would have received elsewhere. His view of the Andean hacienda is strikingly different from the traditional one; these estates are under constant pressure, both from their workers and from neighboring Indian communities, and their owners are unable to make changes which would increase their profits because of the opposition of the workers. The final three articles deal with aspects of the Cuban Revolution. Here the author discovers a national bourgeoisie, which others have claimed was missing in Cuba, in

the *colonos* or cane farmers who were politically influential throughout the Batista period and into the early years of the revolution, but whose very success in protecting their own position against the foreign-owned sugar mills led to the rise of an underemployed rural proletariat which would play a major role in radicalizing the revolution after 1959.

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RELATED TOPICS

Infernal Paradise: Mexico and the Modern English Novel. By RONALD G. WALKER. Berkeley, 1978. University of California Press. Appendix. Notes. Bibliography. Index. Pp. xv, 391. \$14.95.

For several important modern British novelists, the Mexican scene has provided the raw materials for significant works of fiction. Though this choice of scene has already been examined by Drewey Wayne Gunn in his useful book *American and British Writers in Mexico, 1556–1973* (1974), Ronald G. Walker's study, *Infernal Paradise*, provides the first in-depth critique of this literary phenomenon. Dealing with the Mexican novels and travel writings of D. H. Lawrence, Aldous Huxley, Graham Greene, Evelyn Waugh, Malcolm Lowry, and Ralph Bates, this book makes the point that for these British writers the Mexico perceived was in important respects "a Mexico of the mind." Nevertheless, as the author emphasizes, the choice of the Mexican locale is anything but incidental. To use Walker's neat alliteration, "blood, border, and barranca" provide powerful metaphors for the interior struggles of the protagonists of the novels. What first attracts the British characters of these novels as an exotic paradise, later becomes, because of their own deep internal conflicts mirrored in a violent land, an inferno. In fact, one of the constants of these novels is the correlation of selected elements of Mexican history with the inner history of the protagonists.

Each novelist has, of course, his own strong preoccupations. With Lawrence in *The Plumed Serpent* the Europeans must for their salvation pick up the thread of red America, particularly of Mexico's Indians with their "dark blood-consciousness." Greene's "whiskey priest," a native Mexican, dissolute and unfaithful to his vows but finally heroic,