

“doctors” and “caudillos” arising in both Colorado and Blanco parties. In his effort to reconstruct a crucial period of Uruguayan life, the author has avoided the usual biographical emphasis, and, instead, undertakes a study of the country’s ruling class. He analyzes this class’s psychology, its ideological and ethical features, and its behavior and liaisons. The *levita*, after which the book is entitled, was the everyday suit worn by that class until dandies discovered other fashions in the ’80s. *El desgaste de las levitas* is a historical study offering an alluring, original, and dynamic approach.

CONICET, Buenos Aires

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Sandino Without Frontiers: Selected Writings of Augusto César Sandino on Internationalism, Pan-Americanism, and Social Questions. With Essays by Carlos Fonseca and Sergio Ramírez. Edited, annotated, and introduced by KARL BERMANN. Hampton, VA: Compita Publishing, 1988. Map. Glossary. Readings. Pp. 138. Paper. \$6.95.

Sandino Without Frontiers introduces and demystifies Augusto César Sandino, the anti-U.S. rebel and patron saint of the Nicaraguan Revolution. Karl Bermann’s prologue and chapters by Nicaraguan Vice-President Sergio Ramírez and modern Sandinista founder Carlos Fonseca accurately describe Sandino and help dispel recent distortions of his historical significance.

Bermann’s prologue is particularly good. It succinctly lists most of the eclectic and improbable known influences on Sandino, which range from traditional Nicaraguan Liberal party attachments to anarcho-syndicalism, acquired from the Mexican labor movement, and from Freemasonry to the Zoroastrianism of Joaquín Trincado’s theosophistic “Magnetic-Spiritual School.” Bermann sets Sandino apart from those Marxists of his own era who favored a communist project, but correctly describes him as a true revolutionary. He also reveals how Sandino has been adapted by the modern Sandinista National Liberation Front (FSLN) revolutionaries—both what they borrow from Sandino and what they leave out (e.g., his mysticism). Sandino is correctly portrayed as an anti-United States, pan-Latin Americanist, anti-imperialist rebel, a true non-Marxist revolutionary with hemispheric pretensions.

Overall, the 19 documents—mainly letters and political manifestos—effectively represent Sandino’s writings during his struggle against the last U.S. occupation of Nicaragua (1927–33). This collection is smaller than Sergio Ramírez’s (in Spanish), but its coverage of the range of Sandino’s thought and its quirks is probably better than Ramírez’s. Also included are a short bibliography, a Sergio Ramírez essay with an excellent capsule history of Nicaragua and a concise biography of Sandino, and an excerpt from *Viva Sandino* by Carlos Fonseca, founder

of the FSLN. A last short piece by Sergio Ramírez shows what the modern Sandinistas have taken from their namesake. Bermann's volume is an excellent short introduction to Sandino (those needing a more comprehensive analysis should use Donald Hodges's 1986 *Intellectual Foundations of the Nicaraguan Revolution*) and a valuable resource for classes on Central American or Latin American history or politics.

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Entrepreneurs and Politics in Twentieth-Century Mexico. RODERICK A. CAMP. New York: Oxford University Press, 1979. Tables. Notes. Bibliographical Essay. Index. Pp. xiv, 306. Cloth. \$35.00.

This is an important book on the political role of the Mexican private sector which is significantly more ambitious than many others and theoretically more so than Camp's previous work. It sets out to illuminate the role of noneconomic variables such as elite attitudes, historical experiences, and traditional roles in shaping government/private sector relations.

Camp presents data for two hundred leading entrepreneurs on place of origin, parents' socioeconomic background, level and location of education, and type of entrepreneurial career, which indicate there is little upward mobility. These data from interviews suggest that Mexican entrepreneurs have a negative self-image which limits their political influence, and a comparison of the values of entrepreneurs and politicians intimates that there are differences between the two groups. Camp takes this as evidence that power-elite theories are not valid for Mexico. Data on career paths suggest further that the exchange of personnel between the public and private sectors is relatively low compared with the United States and has not increased recently. A chapter on the role of entrepreneurs in government policymaking indicates that they believed they had considerable influence before 1980, but have been losing ground to labor since. Analysis of private-sector leadership reveals that Mexico's leading business families are not directly represented in the government. The book also presents new information on interlocking directorates which confirms the large role played by conglomerates and family-held corporations. The author concludes that this cohesiveness is a source of both strength and weakness (providing unity for negotiation and a target for small- and medium-sized entrepreneur resentment).

Theoretically, the book sets out to confirm that the Mexican state is relatively autonomous and that entrepreneurs are only one of several groups influencing it. Yet it shows that entrepreneurs had the strongest influence over policymaking before 1980. Camp also argues that personal values and attitudes play an important role in explaining private-sector behavior, but we are not given the data to allow