

al archaeologist, his twenty years' experience in the *Oriente* as a missionary and his scientific patience and dedication make of this volume an important document for the prehistory of a region where "progress" is apparently destroying what time was able to preserve.

Contrary to the title, the historical references are rather meager, except for the identification of the primitive site of the Spanish city of Baeza. There are, however, anthropological and linguistic data of some interest. Thus, it seems that *quichua* was introduced into the region in colonial times by the missionaries; and, for some unknown reason, present day colonizers are intensifying the process. Yet—as also in the coastal section of Ecuador—archaeological findings indicate a complete absence of Incaic influences. This is confirmed by Emilio Estrada in the Appendix, in which he analyzes the pottery collected by Father Porras, and identifies it as Panzaleo II and III. Taking into account the latest findings of Evans and Meggers in the Alto Napo, Estrada thinks that the Quijos culture described by Father Porras belongs to Panzaleos who fled east from Inca aggression.

It should be noted that of the ten archaeological explorations conducted by Father Porras, seven were made possible by his Order—the Josephine Fathers—two by the *guayaquileño* Estrada, and only one by the Casa de la Cultura of Quito. Estrada also financed the publication of this volume. Perhaps, in some circles culture means only poetry and fiction—not infrequently of the Marxist variety. Anyway, one gets the impression that Guayaquil is not only Ecuador's biggest city and its economic capital, but that sooner or later the port city will also become the country's main cultural center.

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Ten Keys to Latin America. By FRANK TANNENBAUM. New York, 1962. Alfred A. Knopf. Index. Pp. ix, 237. \$4.95.

Within the context of a seemingly small volume, Professor Tannenbaum succeeds in presenting an outstanding interpretation of the nature of social change in today's Latin America. The author's long career of more than forty years spent in studying and writing about the area gives him special credentials for setting forth his views.

Placing this region on a vast chessboard, the author examines the ten facets of Latin American culture which he rightly considers as the essential keys to understanding its problems. First he lists the land, with all its contrasts and identities, and shows how geographical accidents have resulted in separatism and localism. Follow-

ing this, there is an illuminating discussion of racial intermingling and the effects of miscegenation. The accent throughout this chapter is on the plight of the Indian population and on the roles of the mestizo and the Negro in contemporary society. Next, the author examines the historical role and influence of the Roman Catholic Church during the colonial period and following independence. His judgment upon the implications of relationships of the individual, the family, and the community to the Church is a sober one.

Professor Tannenbaum's long acquaintance with the area is particularly reflected in the clarity with which he analyzes regionalism and describes the structure and functioning of the hacienda system. He then discusses education and culture, emphasizing the Mexican experience, and provides a keen examination of the present profound crisis of higher education in Latin America. In turn, he deals with leadership, and after referring to José Vasconcelos' idea of the "Cosmic Race," he discusses the question of character formation and of a "national" type in a world of conflicting values, beliefs, and ideals. In the same chapter, he deals with two sources of leadership, the mestizo and the intellectual, and points out the fact that the mestizo, to whom leadership has fallen, has on the whole neither the tradition nor the training to be the leader of all the people. As for the intellectual's aspiration to national leadership, Professor Tannenbaum argues that there are formidable stumbling blocks in his path. In the author's opinion the "intellectuals are neither willing nor able to face the schizophrenic world they live in." They value greatly what a traditional and aristocratic society has given them, but they also want what the modern world has to offer. They refuse to recognize that they cannot have both, and the result is frustration, restlessness, and bitterness generally directed against the United States, symbol of their dissatisfaction with both worlds.

The chapter on Latin American politics, designed for the informed layman, gives a brief but able treatment of the political party systems and the phenomenon of personalism. The author poses the dilemma of Latin American democratic leaders when faced with the task of promoting local power and independence without at the same time undermining their own position.

In the final chapter, Professor Tannenbaum gives a succinct account of the rise of Fidel Castro as a hemispheric leader and assesses the prospects of the Alliance for Progress. With the emergence of *fidélismo*, the United States must decide how to cope with a Communist offensive that has already imperiled its security. Also, it must learn how to live in juxtaposition to a continent rent by revolutions,

while at the same time it must promote industrial development and protect American financial interests.

Professor Tannenbaum rightly stresses the need for developing the political aspects of the Alliance for Progress. He underscores the importance of bringing the democratic political parties into the Alliance concept.

In conclusion, the author puts forth persuasively a policy proposal. Starting with the assertion that the real question faced by the United States is how to allow, and even promote, the necessary social revolution without interrupting the flow of foreign investments required for Latin American industrial development, he goes on to suggest that political measures are needed to sustain social reform and to protect the foreign investor at the same time. His proposal is twofold. The first part would consist of a policy of placing a temporary repayment tax on all imports from the country or countries involved in confiscation of foreign investments, and using funds thus derived to pay for the confiscated property. The second part of the proposal suggests a broad program of support of Latin American efforts to improve social and economic conditions, including encouragement of private investment and other forms of aid. These may not be especially viable ideas, but they are expounded with the cogency and insight one has come to expect of Professor Tannenbaum from his earlier studies of Latin American problems. In short, this volume as a whole is a solid background review of contemporary Latin America which combines knowledge and eloquence.

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The Organization of American States and the Hemisphere Crisis. By JOHN C. DREIER. New York, 1962. Published for the Council on Foreign Relations by Harper and Row, Publishers. Index. Pp. xii, 147. \$2.95.

This is a chrome-plated résumé of the Organization of American States (OAS) from 1888-1889 as the Pan American Union (to promote trade) to Punta del Este Conference II (1962) to promote U. S. Cold War policies and expel Cuba. Mr. Dreier feels that the conference did not go far enough in breaking down non-intervention safeguards. He fails to disclose the lavish use of U. S. propaganda, dollars, and economic pressures before and during the conference.

The countries with most territory and population abstained, though this was partly rectified (not mentioned in the book) by a quickie loan to Frondizi whose sudden policy shift led to military