

**García, María Cristina. *Havana USA: Cuban Exiles and Cuban Americans in South Florida, 1959–1994*. Berkeley: University of California Press, 1996. Pages ix, 279, preface, bibliography, index**

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tural development, that during the course of the twentieth century, Carnegie libraries became a natural and almost invisible part of the social and physical landscape.

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Joseph, Gilbert M. and Mark D. Szuchman, eds. *I Saw the City Invincible: Urban Portraits of Latin America*. Wilmington, Delaware: Scholarly Resources, 1996. pp. xiii, 213. Preface, acknowledgements, suggested readings. \$45.00 (cloth).

Lutz, Christopher H. *Santiago de Guatemala, 1541–1773: City, Caste, and the Colonial Experience*. Norman, Oklahoma: University of Oklahoma Press, 1994. Pp. xv, 346. Preface, illustrations, maps, appendixes, glossary, bibliography, index.

Latin America's history, culture and society is delineated by its urban centres. Both during pre-Colombian times and after European colonization, cities and towns in Latin America have served as benchmarks in the historical development of the region. The great empires of the Inca and Aztecs radiated out of highly developed urban centres and the European conquerors dotted their empire with recreations of the towns and cities they grew up in. Despite the importance of cities in the history of the region, much of the existing literature on the urban centres of Latin America tends to be antiquarian in nature and has not kept up with recent trends in historical writing. For this reason, *I Saw the City Invincible* and *Santiago de Guatemala* offer something new to students of Latin American history and society.

The editors of *I Saw the City Invincible* present a chronological survey of the city in Latin America. Mark Szuchman introduces the book with a chapter outlining the history of the city in Latin America. He argues that the vision of the city, both to its inhabitants and to historians, has changed over the last five hundred years. The chapters in the book reflect the changes by offering views of the Latin American city from a variety of angles. The study focuses on Latin America's largest cities and attempts to provide different perspectives on everyday life in these centres. From colonial accounts to modern descriptions of cities past and present, the collection makes a valuable contribution to the field of urban history in Latin America.

*Santiago de Guatemala* is a monograph on the demographic and social history of the most important urban centre in colonial Central America. The city was founded by Spanish conquerors who settled in the heart of indigenous Guatemala. Christopher H. Lutz traces the evolution of Santiago as a multiethnic community where Africans, Indigenous peoples and Europeans intermingled. The author uses parish and tributary records to examine marriage patterns in order to demonstrate the growth

of the ladinos as an intermediate group that came to dominate Guatemalan society. The author's preoccupation is with the course of events that led to the rise of ladino society.

Lutz sees in *Santiago de Guatemala* a history of the entire region. For the author the trajectory is clear, like the other important urban centres of Central America, the development of the city was a threat to indigenous society. Unlike other centres, Santiago de Guatemala's transformation was "delayed and probably averted" by natural disaster. The author concludes that indigenous Guatemala was therefore preserved because colonial officials moved their capital to the site of present day Guatemala City.

Both books illustrate the importance of urban centres in the history, culture and society of Latin America. *Santiago de Guatemala* and *I Saw the City Invincible* are well worth the purchase price and are suitable for classroom use. *Santiago de Guatemala* can be used at the undergraduate level, while *I Saw the City Invincible* is more suited to advanced seminars where students have some appreciation for Latin American history and society.

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Garc-a, Mar-a Cristina. *Havana USA: Cuban Exiles and Cuban Americans in South Florida, 1959-1994*. Berkeley: University of California Press, 1996. Pages ix, 279, preface, bibliography, index.

*Havana USA* is the best study to date of the Cuban exile community in the United States. Mar-a Cristina Garc-a offers an analysis which does not focus on the anti-Castroism that makes much of the existing literature on the subject so tedious. Garc-a does not seek to merely criticize the Cuban Revolution and Fidel Castro, nor does she write as though more than three decades of residence in the United States have not had an effect on the aspirations and orientation of Cuban exile community in South Florida. On the contrary, the author provides a clear overview of Cuban immigration to the United States since 1959 and a discussion of the impact of exile on those who now live in Florida.

The book is divided into two parts which can be defined as cause and effect. The first section is on immigration and is an examination of the different waves of Cuban exiles. The author discusses the conditions of Cuban immigration to the United States since 1959. Garc-a argues that the people who arrived in the United States from Cuba between 1959 and 1973 were political and not economic exiles. They were, therefore, distinct from those who arrived in during the Mariel Boatlift of 1980 when Fidel Castro allowed almost 125,000 people to leave Cuba and

took advantage of the situation to rid the country of undesirable people.

Of particular interest in the first section is the author's discussion of the Cuban-American community's division along the lines of race and class. The Mariel Boatlift brought thousands lower class Cubans of African descent to "Havana USA" thereby reintroducing the exile community to the tensions that have characterized Cuban history since the first slaves arrived on the island in the sixteenth century. Although there were family reunifications, those who arrived in 1980 became known as the "marielitos," a pejorative term used by established members of the community to distance themselves from the new arrivals.

Whereas the first wave of Cuban exiles were met with open arms by a U.S. government and society wrapped up in Cold War hysteria, thousands of the "marielitos" were imprisoned and some were repatriated. The result for the Cuban-American community was a backlash from mainstream U.S. society and a marked decline in their support for the anti-Castro cause. Consequently, the established Cuban-American community resented the "marielitos" and discriminated against them.

In the second part of the book, the author examines the contemporary Cuban exile community. Her focus is on the community's identity, political divisions and intelligentsia. Garcia frames her discussion of these subjects within the context of the differences and high level of distrust existing between the early exiles and those who arrived during the Mariel Boatlift. The author's stress is on the diversity created by the differing origins of the Cuban emigre and the accommodation each group has had to make for the other. The dilemma for the community is that the first arrivals now have money and political clout, but need the unconditional support of more recent exiles to maintain their strong position in South Florida. On the other hand, those who arrived in the Mariel Boatlift require community support in order to become well established in their new country of residence because the U.S. public has begun to fear Cuban immigration. The description is of an antagonistic yet symbiotic relationship.

The author's conclusions are that the Cuban-American community is undergoing a profound change and that the future is uncertain. The community of the 1990s is very different from that of the 1960s. Whereas at one time all Cuban-Americans looked forward to returning to a Cuba without Castro, the emergence of Havana USA as a permanent fixture has altered attitudes. The length of time spent individual emigres have been in the U.S. combined with the kind of reception they received has impacted on the community. More recent arrivals would return tomorrow while others can no longer consider giving up their lives and lifestyles in Florida.

Overall, *Havana USA* is highly readable and a welcome addition to the literature. The one area where the reader is left without any clear answers is with regards to the multi-generational character of the Cuban community in Florida. The author could

have devoted more attention to the children of exiles and their place within the complex community structure. However, as an analysis of exiles in the United States, the book is appropriate for use as an undergraduate text and is a welcome contribution to the growing field of Hispanic-American studies.

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Jordan, David P. *Transforming Paris: The Life and Labors of Baron Haussmann*. Chicago: University of Chicago Press, 1995. Pp. xxii, 455. Maps, illustrations, photographs, index. \$17.95 (paper).

This is a splendid book, splendidly conceived, researched, written, and packaged. Fittingly, it is a book about the intersection between an unsuspecting city and a man determined to be its master. The city, of course, was Paris, its would-be master, Baron Georges-Eugene Haussmann. In truth he was no Baron, but between 1859 and 1869 he was most certainly the city's top administrative officer. Formally the Prefect of the Seine, informally he was called the "vice-emperor" because of his exceptional access to Napoleon III. A Bonapartist to the core, Haussmann responded to the emperor's challenge to modernize Paris, responded, then exceeded his sovereign's expectations.

At first, David Jordan was interested in neither, emperor nor prefect. Paris intrigued him, Haussmann did not. But then the two grew together, the man offering a personal perspective on urban development, the city offering Haussmann's life its requisite context. It is a wonderful match, although one not made in heaven. The prefect had mixed feelings about the city of his birth, and the city reciprocated. Its residents appreciated the new sewer and water systems, and some of the redesigning around the Opera and the Etoile, but they accused him of desecrating the Ile de la Cit, the city's cradle, and the Luxembourg Gardens. Moreover, Haussmann never tamed Paris politically, never converted it to Bonapartism. He paid for this failure in January 1870 when he was replaced as prefect, nine months before the military collapse of Napoleon's regime.

For those interested in urban history, there are great riches here. There is much about the conversion of Paris from ancient days to those of Haussmann, including the innovations of Claude-Phibert Rambuteau. There are photographs, as well as fine text, on the process by which Haussmann's plans were designed, surveyed, engineered and constructed, and rich detail on the various financing schemes which the prefect invented to float his interminable projects. There are well executed descriptions of the "cleansing" of Paris, those costly projects to deliver fresh water to the city, and to flush away its wastes.