

in Hubert Howe Bancroft's cooperative history project, Pico's reminiscences, which end in 1849, are a useful source for the history of Mexican California.

It is, therefore, unfortunate that neither the translating nor the editing of this work are adequately done from a scholarly point of view. Through the courtesy of the Bancroft Library of the University of California at Berkeley, it has been possible to check a copy of the original manuscript with the translation in this book. From an examination of the first forty-five pages of the text it is clear that there are a number of inaccuracies in the translation, in addition to numerous omissions and infelicities of style in the English version. To take one instance: "*indio gentil*" is rendered "a handsome Indian" (p. 24) although its evident meaning is gentile or pagan Indian, i.e. a non-mission Indian.

The editors have equipped the volume with numerous notes on the large number of persons and places mentioned by Pico. These are extremely useful although the editors admit that their source for almost all the information on persons is Bancroft's *Pioneer Register and Index* which forms part of his *History of California*, published in 1886. But here again the reader must beware, for occasionally Bancroft is incorrectly cited. For example, a note on a certain John Forster, quoted from Bancroft, states that his "estate was sold after his death" (p. 133). Bancroft actually wrote, however, that it was sold "before" his death. Other defects of the notes are that they do not provide explanations for obscurities in the text or precise references to quoted sources, nor do they attempt to clear up controversial statements, such as the unfounded accusations Pico made against the missionaries. In general, the notes appear to have been prepared without taking into consideration recent scholarly work on Mexican California.

How accurate, it may be asked, is Pío Pico's *Historical Narrative*? Thomas Savage did not hesitate to brand Pico a "champion liar," but Bancroft frequently praises Pico's memoirs for their accuracy and interest, although cautioning in general against a too ready acceptance of any of the reminiscences he had commissioned.

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La industria textil mexicana en el siglo XIX. By DAWN KEREMITSIS. México, 1973. SepSetentas. Pp. 247. Paper.

As a field of research nineteenth-century Mexican economic history is both attractive and discouraging to the young scholar. The

attraction lies in the fact that little monographic work has been done and seemingly great opportunities exist to produce significant studies. The discouragement comes from the realization that the sources needed to prepare solid works are often extremely difficult to locate and may in fact be non-existent. In a study such as the one under review the failure to locate or gain access to account books, correspondence, or indeed any kind of internal documentation for any of the textile companies must have been frustrating to the author.

Even so Dr. Keremitsis has produced a useful monograph that assembles a great deal of data and provides many insights into the operation of Mexico's most important manufacturing industry of the nineteenth century. Judging from the footnotes, for there is no bibliography included in this edition, it is clear that she has carefully examined the relevant printed sources and has made excellent use of the financial newspapers of the Porfiriato as well as of consular reports and other materials in the British Public Records Office.

Although the title suggests a comprehensive study that would include woolen manufacture, the exclusive concern of the volume is with the cotton industry. The book is divided into eight chapters plus an unnecessary epilogue that deals with twentieth century developments. Of the eight chapters, two sketch the history of the cotton industry in the half-century prior to the accession of Porfirio Díaz. Perhaps because of the need for compression certain errors of fact and interpretation have crept in. For example, it is an oversimplification to explain the tariff controversies of the late 1830s and 1840s just in terms of liberals versus conservatives. Such an approach creates a trap for the unwary, and the author herself falls into it when she calls the government overthrown by Santa Anna in 1841 "liberal" because it had relaxed the barriers on imported yarn. This seems a surprising designation for a government headed by Anastasio Bustamante.

But these are minor matters. The main contribution of the book is in the six chapters devoted to the cotton industry during the Porfiriato. The author uses a topical approach that, inevitably perhaps, involves some repetitions, but permits a detailed analysis of the vicissitudes of the industry as seen from different perspectives. Among the major topics explored are: the modernization of the industry that accompanied the shift to electric power; corporate organization and capital structure; the system of marketing; the profitability of the industry; the problem of raw cotton supply; and labor-management relations.

What emerges is a clear account of the growth, transformation, and problems of an industry that attracted substantial foreign investment and enjoyed benevolent governmental treatment but which was never

able to solve satisfactorily two problems inherited from the past: the high cost of domestic cotton and the limitations of the domestic market.

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Benito Juárez. By IVIE E. CADENHEAD, JR. New York, 1973. Twayne Publishers. Twayne's Rulers and Statesmen of the World Series, 23. Table. Bibliography. Index. Pp. 199. Cloth. \$5.95.

Professor Cadenhead's biography of Juárez focuses almost exclusively on the Mexican leader's public career and on his role in national politics. Few references are made to Juárez's private life. The author's central thesis is that Juárez, through his political efforts, created a Mexican nation; during the wars of Reform and French Intervention he came to be the symbol of Mexico; his influence on Mexico's historical development during the liberal era was as great as any man's, and, on balance, that influence was beneficial. Although based on a substantial amount of archival material, as well as on many printed and secondary sources, the book breaks no new historiographical ground. It represents, in fact, a fairly standard "liberal" interpretation of the period.

The problem with this familiar approach to the Reforma is that it avoids coming to grips analytically with the many social and economic factors contributing to political and civil turmoil during the mid-nineteenth century. Throughout his work, Cadenhead describes Juárez as a man of "the people" and attributes to Mexican liberalism sympathy for these same "people." Evidently the author is unaware that most liberal leaders, including Juárez, had class interests and social prejudices that disposed them to view the overwhelming majority of Mexicans (poor rural people) with suspicion and hostility. Cadenhead also errs when he pictures the liberals as enjoying popular favor. In rural Mexico, Juárez, had he campaigned on the basis of the liberal program, would have had difficulty getting elected even to a municipal office, let alone the presidency. Documents from the countryside make it clear that Mexican villagers, especially Indian peasants, found the liberal program harmful and offensive, and that they resisted it, often violently, throughout the entire period of the Reforma. Many of the political problems of the liberals, of course, stemmed from this very lack of popular appeal. At all times, from 1855 to 1876, Mexican liberals were a self-serving minority unable to mobilize effective mass support.