

Born in 1832, the same year as Maximilian, with whom his career was tragically ended at Querétaro in 1867, Miguel Miramón was in many respects as striking a figure as was his principal antagonist, Benito Juárez. As a cadet in the military academy he fought against United States forces at Chapultepec. Embodying the old cavalier virtues of feudalism, he was probably the ablest of the anti-liberal generals in the War of Reform. During the brief period in which he was hailed as president of Mexico (at the age of twenty-six) he endeavored to solve an acute financial problem by taking 700,000 pesos from the British Legation and by making with the Swiss banker, Jecker, a bargain whereby the Mexican government exchanged bonds with a face value of fifteen million pesos for a fraction of that amount in cash.

After losing to Juárez in 1860 the contest for supreme power, Miramón fled to Europe. With the establishment of the Maximilian regime he was given a high-sounding mission abroad, ostensibly to eliminate conservative influences from the domestic scene. His acknowledged military ability was utilized in the final days of the Empire though checked by the jealousy of Márquez and Mejía.

This book is divided into nine parts which treat in consecutive order Miramón's life. Almost one-fourth of it is devoted to notes which are concluded with the publication (for the first time in its entirety) of Miramón's diary covering the period from May 26 to June 18, 1867. In this diary are analyzed the court-martial proceedings which ended in his execution. The biographer maintains that this diary is a "document of great interest for history and of enormous human value" (p. 353).

The biographer makes casual reference only to the notorious Jecker "loan." The book's usefulness is seriously restricted by the absence of an index.

A. J. HANNA.

Rollins College.

Cuban Counterpoint: Tobacco and Sugar. By FERNANDO ORTIZ. Translated from the Spanish by HARRIET DE ONÍS. Introduction by BRONISLAW MALINOWSKI. Prologue by HERMINIO PORTELL VILÁ. (New York: Alfred A. Knopf, 1947. Pp. xxi, 310, xiii. Illustrations. \$4.00.)

This translation of Don Fernando's well-known disquisition on sugar and tobacco affords an opportunity for fresh appraisal of his undertaking. As in the original, the book falls into two sections, sharply differentiated as to form and method. The first and shorter part, which gives the title to the whole, needs to be viewed as a formal essay, broadly humanistic in

spirit and highly reminiscent of Montaigne in style and method. The theme is the basic contrast (not opposition) between the two commodities which have long been fundamental to Cuban economy and society, a contrast which capitalistic processes are now tending to dissolve. The treatment ranges widely in a somewhat discursive way, commencing with such matters as topography and soil, botanical characteristics of the plants, and physiological and psychological functions of their products. It is urged that sugar in contrast with tobacco has tended to be identified with standardization as against distinction and individuality; with measurement versus judgment in all relevant decisions; with extensive versus intensive processes in cultivation and harvest; with large-scale rather than small-scale operations; with machines rather than personal skill; and with centrifugal as against centripetal emphases in ownership, control, and marketing. There is extended discussion of the divergent social and political repercussions of sugar and tobacco at various periods in Cuban history. The essay culminates in a striking contrast of labor relations in the two industries.

In elaborating his counterpoint, Don Fernando resorts at times to metaphorical flourishes which American students do not associate with economic history and may regard as unduly fanciful. The essay as a whole, however, deserves to be attentively read not only for the brilliance of its style and suggestiveness of content, but also as a primary source for some of the distinctive tensions in Hispanic-American ways of thought and action. While in the center of the stage Don Fernando scourges ecclesiastics, businessmen, and politicians with impish wit, in the background may be detected Dr. Ortiz busily shifting the scenes for the portrayal of what sugar and tobacco have meant historically for the patterning of Cuban culture. It is perhaps due to Dr. Ortiz that the fact is noted that sugar is not so alien to Cuba as through the smoke rings of Don Fernando it seems to be.

In the second and longer part of the book Dr. Ortiz takes over, and indulges Don Fernando for only an occasional Voltairean fling. Both in original and translation, this section consists of a collection of notes, or "supplementary chapters," highly unequal in length and importance, entitled "The Ethnography and Transculturation of Havana Tobacco and the Beginnings of Sugar in America." Only twelve of the original twenty-five notes are included in the translation. Some of the most interesting paragraphs in "How Havana Tobacco Embarked Upon Its Conquest of the World" have been omitted. However, the two longest essays—"Tobacco Among the Indians of the Antilles" and "The Transculturation of Tobacco"—seem to have been left intact. These are important contributions to a field which might properly be called "historical anthropology."

The term "transculturation," discussed also in a separate theoretical note and approved by the late Bronislaw Malinowski in his appreciative introduction, deserves special comment. Anthropologists and such historians as the late W. R. Shepherd have been using various terms, among them "acculturation," "diffusion," and "culture migration" to refer to complex processes of cultural change arising from the contact between peoples of different cultures. For inquiry into these phenomena, the whole Spanish venture in the New World provides a seemingly inexhaustible case. Dr. Ortiz demonstrates, from the case of tobacco, its uses, and the social relations to which it gave rise, that the processes of change were neither one-way nor two-way (borrowing back and forth of culture traits) but emerged both for Cubans and inhabitants of the Old World in new culture patterns. The gradual secularization of tobacco, the gradual dissociation of its uses from contexts of sacredness and depravity, make a fascinating story.

As a whole, *Cuban Counterpoint* has been widely acclaimed as one of the more important works of a sociological character published in Latin America in recent years. The translation catches successfully the spirit of the original. The edition is equipped with a choice collection of old plates, illustrating the sugar and tobacco industries in Cuba, with a glossary, and with an index of proper names.

LELAND H. JENKS.

Wellesley College.

Obras completas. Vol. I. By JOSÉ MARTÍ. (Habana: Editorial Lex, 1946. Pp. xxxi, 2162. Illustrations. Leather.)

Out of the numerous acts commemorating the fiftieth anniversary of the death of José Martí have come plans for a monument to his memory that promises to be an artistic gem; there has already been produced another monument to the "Apostle of Cuban Liberty" in the form of Volume I of a new edition of his writings from the press of Editorial Lex. This, too, is a work of art. Printed on India paper and bound in red morocco, this volume is a worthy container of the works of a man who was a master of forceful, epigrammatic Spanish, as well as a clear thinker and a keen observer. Whether describing the political prison in which he was incarcerated, preparing a revolutionary speech, writing a letter to a fellow rebel, or merely reporting for *La nación* of Buenos Aires, Martí marshals his ideas and materials in such dramatic and colorful language that the result is both striking and harmonious.

José Julián Martí y Pérez was born in Habana on January 28, 1853, to Mariano Martí, a soldier from Valencia, and his wife, Doña Leonor Pérez of Santa Cruz de Tenerife. He attended a school directed by the