

Students of Latin American history will welcome this contribution by a rising young group of their colleagues.

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El pensamiento de la reacción mexicana. Historia documental, 1810-1962. By GASTÓN GARCÍA CANTÚ. México, 1965. Empresas Editoriales. Pp. 1022.

This documentary history of conservative thought helps to meet the need for a scholarly study of Mexican conservatism. García Cantú has sought to bring together about a hundred documents which best define conservative thought from the Independence period to the present, giving the work cohesion and placing the documents in historical context with frequent commentaries of his own. In García Cantú's opinion conservative ideology has remained basically unchanged throughout Mexican history, although now legal action has replaced the use of force to achieve conservative ends. Also today's ideology represents monied interests, rather than the landed aristocracy as before the 1910 Revolution. Among the outstanding selections are those that reveal the Church's position during critical periods in its history, while other documents express the ideas of various conservative spokesmen and interests toward vital issues.

The work is weakened in this reviewer's judgment by the failure to describe the main tenets of conservatism and of opposing doctrines clearly and concisely. The prologue does achieve this in part, though it is largely limited to emphasizing the importance of land tenure in Mexican history. García Cantú has actually complicated the problem of understanding by his indiscriminate use of "reactionary" and "conservative" without differentiating between the two terms. The reader might well infer from his comments that all who opposed Hidalgo, Morelos, Juárez, Cárdenas, and a few others were reactionaries; and that there were no conservatives sincerely devoted to the achievement of prosperity and progress for Mexico but only grasping clerics and latifundists. Perhaps the documents should speak for themselves, and indeed some do belie what seems too often to be the weight of García Cantú's own comments.

As with any book of this type, the reviewer must resist the temptation to question the inclusion or exclusion of certain documents. Still, it may be pertinent to comment that García Cantú seems to have made his selections with the idea of condemning the "reactionaries" rather than to illuminate noteworthy conservative ideas and attitudes. Certainly more or better use could have been made of

Lucas Alamán's writings. On the other hand, it hardly seems productive to include decrees and statements of Santa Anna. There is little on the Porfirian age and nothing on positivism. Nevertheless, García Cantú does provide a real service in bringing together and making readily accessible many excellent documents representative of conservative and reactionary thought; his commentary too is often valuable. However, the field is still open for a scholarly history of Mexican conservatism.

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La intervención francesa y el imperio de Maximiliano. Cien años después, 1862-1962. Edited by ARTURO ARNÁIZ Y FREG and CLAUDE BATAILLON. México, 1965. Asociación Mexicana de Historiadores and Instituto Francés de América Latina. Illustrations. Pp. 217. Paper.

These interesting essays, thirteen by prominent Mexicans and two by Frenchmen, were originally papers given at the "round tables" held at the *Institut Français d'Amérique Latine* in 1962. The book serves as a special tribute to François Chevalier on his departure after directing the Institute for more than a decade, a period in which he organized the *mesas redondas* and in general stimulated Mexican historical study.

The essays, most of them brief and undocumented, vary considerably in subject and approach. The largest group treats the broadly social and cultural aspects of the French intervention and French influence in Mexico. Evident throughout is the close cultural affinity between France and Mexico, and several of the contributors are openly francophile. The most suggestive of these cultural essays is Mauricio Gómez Mayorga's discussion of the commanding French influence in Mexican urbanism and architecture. In Mexico City, he maintains, "the years of the Reforma and of the Empire became the same" (p. 188); it was Juárez and particularly Díaz who carried to completion Maximilian's Parisian urban planning. Thus Gómez Mayorga suggests that artistic continuity was strengthened rather than disrupted by the political conflict of 1854-1867. Other essays treat such subjects as Maximilian's liberal legislation, "the recovery of Mexican pride" in 1862, the political bibliography of the intervention, and the reestablishment of Franco-Mexican relations after 1867.

The outstanding contribution ("Conservateurs et libéraux aux Mexique") is by François Chevalier himself. It supplements two ear-