

man, 1968. University of Oklahoma Press. Illustrations. Maps. Notes. Bibliography. Index. Pp. xiii, 309. \$6.95.

Max L. Moorhead has written an important book which contributes substantially to our knowledge of Indian policy and to the military history of the Provincias Internas. He has skillfully interwoven a biography of a very able soldier on the northern frontiers with a detailed treatment of the history and problems of the entire Borderlands area from Sonora to Texas during the crucial years from 1769 to 1791. The account synthesizes publications, primary materials from the Archivo General de Indias in the ramo of the Audiencia de Guadalajara, and data from the Mexican archives in the sections of viceregal correspondence and Provincias Internas. Thus it provides the scholar with an overview of sound documentary history not available from other studies.

Moorhead is to be congratulated for his meticulous piecing together of sources into a very meaningful framework. The two chapters on Jacobo Ugarte as Governor of Sonora and as Governor of Coahuila are particularly noteworthy. Perhaps more attention to Nueva Vizcaya Province per se would have been desirable, but it was not really necessary for Moorhead's biographical treatment of Ugarte. Certainly even more details on Ugarte's career and on the problems of Indian policy and the Comanche alliance are available in Mexican archives. But he has selected his documents with care and has used them with controlled scholarly imagination. There is an excellent interpretive summary to the study.

The volume contains a beautiful series of eight maps which help the reader to place names, events, and presidios in proper perspective, as well as attractive and meaningful illustrations. The University of Oklahoma Press has presented Moorhead's book in a handsome dress.

University of the Americas

RICHARD E. GREENLEAF

*La vie quotidienne au Paraguay sous les jésuites.* By MAXIME HAUBERT. Paris, 1967. Librairie Hachette. Bibliography. Pp. 309.

Maxime Haubert's volume on the Jesuits in Paraguay, which has appeared in the well-known series "La vie quotidienne," emphasizes the process of Christianization and the humane relationship between missionaries and Indians. This approach makes for extensive but often amusing accounts of the images that missionaries and Indians held of each other. In his analysis of how the Jesuits succeeded in re-

placing the Indian shamans, Haubert follows Alfred Métraux. The miracles that he relates from the Jesuit *Cartas Anuas* show Jesuit ideals, but they make a somewhat strange impression since he has left them without critical comments. Perhaps he takes it for granted that every twentieth-century reader makes these comments himself.

Haubert is, of course, aware of the fact that the seventeenth-century Christianization of the Guaraní agriculturists and the eighteenth-century Christianization of nomadic tribes such as the Abipones and the Mocobies required different missionary methods and implied partly different problems. Instead of clarifying this point, however, he spreads some confusion by mixing references to Fathers Diego de Torres and Antonio Ruiz de Montoya (seventeenth-century missionaries among the Guaraníes) with referencies to Jesuits Paucke and Dobrizhoffer (eighteenth-century missionaries to the nomads). His treatment of missionary methods and problems might have gained in lucidity if he had consulted, for instance, the excellent work by Pedro Borges, *Métodos misionales en la cristianización de América. Siglo XVI* (Madrid, 1960).

It is not until page 183 that Haubert abandons the theme of Christianization to describe life in the *reducciones*—that is, both the famous thirty Guaraní communities and the more ephemeral eighteenth-century missions established among the nomadic tribes. He rightly stresses that the organization of the reductions largely implied the mere application of royal legislation. It is Haubert's view that the Jesuits devoted more energy to material concerns than to their purely spiritual task, because they realized that the former was a prerequisite for the latter. He gives some interesting examples of the Jesuits' realistic, even cynical opinion of the neophytes. In 1644 the Jesuit Provincial in a report to the Father General referred to the Indian cabildo in the following terms: "Every year magistrates are elected and are given splendid titles nominally to direct the reduction, but they are unable to innovate, to punish, or to order anything without explicit permission of the Fathers. One may even say that they feel glorified by having received this useless power and the authority of carrying *varas*. In this way God made us Princes of this land. . . ."

Haubert has consulted unpublished Jesuit materials from the Roman archives. Many interesting details from the regulations laid down by the Jesuit provincials, for instance, are being used apparently for the first time. From a scholarly point of view, it is a pity that his footnotes provide no detailed references to these sources. The author's selection of published sources and literature on the

“Jesuit State” seems quite adequate for the purpose, but regrettably he was unable to consult Furlong’s important work, *Misiones y sus pueblos de guaraníes* (Buenos Aires, 1963). The book lacks a map, and a few illustrations would have added to its attractiveness, if the publisher had afforded them. To summarize, Haubert, though a bit long-winded, has produced a competent and well-informed addition to the abundant literature on the “Jesuit State” with quite a few entertaining and new features.

Queens College

MAGNUS MÖRNER

*Historia de la independencia de México (1810-1824)*. By M. S. ALPEROVICH. Translated by ADOLFO SÁNCHEZ VÁSQUEZ. México, 1967. Editorial Grijalbo. Notes. Bibliography. Index. Pp. 354. Paper. \$4.00.

This is a Spanish translation of a study on Mexican independence by a Soviet historian, who makes no claim to objectivity. One is never allowed to forget that the author is an avowed Marxist. Mexico’s independence movement was a “revolución burguesa,” which not only freed Mexico from the Spanish yoke, but created a national state and suppressed the feudal institutions which had been inherent in the colonial system. According to Alperovich, it was the work, not only of the exploited masses, but also of the urban commercial and industrial bourgeoisie, the lower clergy, and the intellectuals.

He views the movement as divided into five distinct phases from 1810 to 1824. The first phase involved the active participation of the Indian masses. In it slavery, racial discrimination, feudal obligations, and commercial monopolies were suppressed, and lands taken from the Indians by the colonizers were restored. Under Morelos a national congress was called, resulting in a Declaration of Independence and the first Mexican constitution. The second phase, 1816-1819, featured a gradual decline of the masses’ power, followed by the liberal movement in Spain in 1820 and the separation of Mexico from Spain by the Mexican reactionaries. The third phase brought the proclamation of Mexican independence in September 1821, the liberation of the country from the colonial yoke, and its transformation into a sovereign state—all accomplished through the heroic struggle of the popular masses led by Hidalgo, Morelos, and other leaders.

True Mexican patriots, however, being dissatisfied with results, continued the struggle in behalf of the republic and progressive reforms. This constituted the fourth phase, the struggle against the dictatorial military rule of the reactionary clerical and landowning