entonces en el lema principal del peronismo. Como nos recuerda Bosoer, la ironía del general argentino resaltaba la centralidad de esta relación: “El propio Perón reconoció décadas más tarde que si Braden no hubiera existido ‘habría debido inventarlo’” (p. 12).

Este libro establece puentes para entender los límites impuestos por el mismo Perón a la inserción internacional argentina en el mundo de posguerra. Asimismo, el análisis de la prensa extranjera y la diplomacia estadounidense y británica nos permite entender la centralidad de 1945 para Argentina y el mundo. Bosoer sigue con sutileza los vericuetos y relaciones entre el contexto local del nacimiento del populismo peronista y su relación con el nuevo mundo emergente de la guerra fría. Su análisis nos permite entender el lugar ocupado por Argentina en la lectura norteamericana de la realidad latinoamericana. Lectores y especialistas encontrarán en *Braden o Perón* un complejo estudio de la recepción internacional del peronismo, en especial en Estados Unidos pero también en Inglaterra. La narrativa fluida y al mismo tiempo analítica elabora significados históricos a partir de una amplia gama de fuentes de archivo y publicaciones primarias en Argentina y Estados Unidos. Esto incluye el análisis histórico de fascinantes encuentros, discursos e informes secretos. En suma, este nuevo libro de Fabián Bosoer es indispensable para entender los comienzos del régimen peronista y su relación con el mundo.

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Growing up with my Chilean grandmother in the household, I often helped her with the laundry. From time to time, after our washed clothes had cycled in the dryer, we would discover a sock without its match. It was a *huacho*, she would say. It was alone and in need of accompaniment; it was, for one reason or another, orphaned. Imbued with both derogatory and paternalistic hues, the term, as Nara Milanich notes, is rooted in the concept of family and, specifically, the lack of family, and captures the “cultural significance of natal ties” in relation to illegitimacy and, more generally speaking, to children who were “unmoored from natal kinship” (p. 16). Milanich’s skillfully researched and wonderfully written book takes us into the complicated and often tragic world of *huachos* as part of a more robust and layered treatment of children’s status, practices of child rearing, and the complexities of filiation in relation to class, liberalism, and the state from the middle of the nineteenth century to the Great Depression. The
question of *huachismo* is a central component of an artfully crafted examination of child- and kinship-related situations, practices, and laws that transcended as well as fortified boundaries of class.

There is no doubt that “class” is a most critical analytic category when attempting to make sense of Chilean history, and the extant historiography reflects such primacy. But rather than approach “class” through the lens of, say, party politics or through labor history, among other avenues, Milanich demonstrates just how central family and “children of fate” were in social relations, hierarchy, and state formation. The question of unmoored children is of particular concern, as Milanich grounds her discussion in a careful treatment of the Civil Code of 1857 and moves involving the proper handling of *huachos* (many of whom were illegitimate children), including assigning kinless children to the ranks of the laboring underclass in a society in which family and kinship were determining factors in the reproduction of class status. The phrase “children of fate” comes from an influential 1884 essay by Augusto Orrego Luco titled “The Social Question,” which views the declension of the family and a notable effect—*huachismo*—as sources of a variety of social problems, including the rise of radical politics. But, as Milanich shows, the liberal state furthered the problem of kinlessness through its legal framework.

The book’s six chapters are arranged in three parts. Part I focuses on the Civil Code of 1857, with particular emphasis on how the code empowered men by allowing them to claim or not claim illegitimate children. Milanich demonstrates the code’s wide-ranging effects by assiduously looking at dozens of paternity cases involving children born shortly before the code’s enactment. Here, Milanich clearly shows how the code’s liberal precepts entailed the right of men to choose and denied courts the power they had under the colonial system to rule on paternity based on emotional and economic ties between the father and an illegitimate child, regardless of class. As one would expect, this enormous change increased the number of children who went unclaimed, thus swelling the ranks of the working poor and further sharpening class divisions. Part II delves into the problem of kinlessness and the marginalization of growing numbers of *huachos*. Here, Milanich shows, among other things, how the liberal state’s adoption of civil registries (curtailing the power of the Church), coupled with allowing fathers to legally deny paternity outright and not compel them to even record the birth of an illegitimate child, gave kinless children little legal or social standing. This had the effect, for instance, of limiting job prospects for *huachos* because employers commonly required birth records as a condition for employment. Part III vividly depicts what happened to kinless children as they circulated through a system of child fosterage and how many were absorbed into society through domestic servitude in affluent households, with some children also becoming de
facto adoptees of lower-class families. This section deftly uses records from the Santiago’s Casa de Huérfanos, which took in an enormous amount of abandoned children—some 50,000—between 1850 and 1929.

*Children of Fate* is an exemplary contribution to the social, cultural, and legal history of Chile and Latin America. The product of meticulous work in an array of archives, from local to national, the book not only provides a top-down view of the liberal state and legal reforms that expanded the rights of certain individuals and denied them to others, but brings to life the challenges and hardships that kinless children faced. Milanich’s book is also quite moving, especially from this historian’s perspective, for in me it cements a profound appreciation for an honorable Chilean gentleman who, despite being legally empowered to walk away from his young daughter, did not. That girl went on to live a long and good life; she was the deeply loving woman with whom I would fold the laundry and occasionally come across a *huacho*.

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*Holiday in Mexico* is a welcome and valuable addition to tourism studies and Mexican cultural history. In Mexico as elsewhere, tourism figures as a power-laden site of interaction between local, national, and international actors; the fourteen essays that make up this collection examine that site from a variety of angles. Taken together they provide a provocative set of tools for thinking about the construction of social, economic, and political power in Mexico more generally.

The editors have arranged the essays chronologically, identifying three key periods: the 1840s to the Mexican Revolution, the 1920s to the 1960s, and the 1960s to the present. This periodization, reflecting, as it does, the rise and decline of the hegemony of the Institutional Revolutionary Party (PRI), foregrounds one of the dominant themes of the collection: the shifting relationships between state actors and private investors. The volume’s great strength, however, lies in its topical range. By documenting the history of diverse sites, the authors reveal the variability of discourses and practices related to tourism in terms of what is being “sold,” and to what extent that “thing” can be abstracted from its local context. The essays contrast several different models of tourism development: the tourism *noir* of Tijuana (Eric Schantz); the pyramids-and-martinis tourism