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Mexico. Suprema Corte de Justicia

El poder judicial del Estado de México Huitrón Huitrón H.,1992

Boletín judicial ,1983

Informe anual de actividades Comisión de Derechos Humanos del Estado de México,1996

La gestión de documentos Merizanda Ma. del Carmen Ramírez Aceves,2008

Diario oficial Mexico,1925

Epoca ,1994

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La justicia criminal en el valle de Toluca 1800-1829 Mario A. Téllez González,2001

Diario oficial de la federación Mexico,2006

Semanario judicial de la Federación Mexico. Suprema Corte de Justicia,1946

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Principios de derecho civil mexicano Agustín Verdugo,1888

El Derecho ,1868

Historia de la familia Wiechers de México. De Barrien y Bremen al Nuevo Mundo. Tomo IV Juan Alberto Díaz

Wiechers,2022-05-09 Fueron muchos los alemanes que durante el siglo XIX hicieron de México su hogar. Provenían de todo el universo germano-parlante. Si bien su número nunca fue relevante en términos absolutos, sí lo fue su importancia económica y social. A fines del Porfiriato muchos de ellos estaban plenamente incorporados a la sociedad criolla y a los círculos de poder. Uno de los casos más emblemáticos fue el de la familia Wiechers, originaria de la Ciudad Libre Hanseática de Bremen. Cuatro hermanos llegaron a México, y uno de ellos en especial, Heinrich Ludwig Wiechers, el indubitable Patriarca de la familia, descolló en infinidad de ámbitos comerciales, empresariales, bancarios, consulares, personales y sociales. Por su importante participación en la repatriación a Austria del cadáver y los soldados del difunto Emperador Maximiliano de México, fue condecorado por el Emperador Francisco José de Austria como Caballero de la Orden de la Corona de Hierro de Tercera Clase. Siendo Cónsul de Dinamarca por casi 50 años, primero en Veracruz y luego en la Ciudad de México, fue condecorado por el Rey de Dinamarca como Caballero de la Orden del Dannebrog. Lo que hace muy especial

a la familia Wiechers es la cantidad descomunal de información, documentación, recuerdos y tradiciones orales que de los hermanos fundadores han conservado o recuperado sus descendientes o los amigos de éstos. Todo ello nos ha permitido reconstruir la historia, no sólo de una familia en particular, sino de toda una época, de un México y una Europa que, desgraciadamente, ya se esfumaron.

Periódico oficial Nuevo León (Mexico : State),2002

Legislación y jurisprudencia ,1981

El diario del imperio Mexico,1865

Corona funebre del señor Gral. D. Jose Vicente Villada, gobernador del Estado de México, mayo 6 de 1904 ,1905

The Other Rebellion Eric Van Young,2002-04-01 Mexico's movement toward independence from Spain was a key episode in the dissolution of the great Spanish Empire, and its accompanying armed conflict arguably the first great war of decolonization in the nineteenth century. This book argues that in addition to being a war of national liberation, the struggle was also an internal war pitting classes and ethnic groups against each other, an intensely localized struggle by rural people, especially Indians, for the preservation of their communities. While local and national elites focused their energies on wresting power from colonial authorities and building a new nation-state, rural people were often much more concerned about keeping village identities and lifeways intact against the forces of state expansion, commercialization, and modernization. Conventional wisdom says that Mexican independence was achieved through a cross-class and cross-ethnic alliance between creole ideologues, military leaders, and a mass following. This book shows that this is not only an incomplete explanation of what went on in Mexico during the decade of armed confrontation that led to Mexico's independence, but also a distortion of Mexican social and cultural history. The author delves deeply into life histories, previously unexamined texts, statistical social profiling, and local historical ethnography to examine the dynamics of popular rebellion. He focuses especially on Mexico's Indian villages, but also considers the role of parish priests as insurgent leaders; local conflicts over land, politics, and religious symbols; the influence of messianism and millenarianism in popular insurgent ideology; and the everyday language of political upheaval.

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