

although the authors engage recent scholarship on the post-war period, there is little on the guerrilla movements, both before and after 1968, and very little on the conservative opposition to the regime, particularly since the late 1930s. Looking at both sides of political opposition, and at the personnel of the government itself, suggests that 1968 was not such a pivotal moment. The chapter on 1968-2000 synthesizes the reasons for the electoral defeat of the PRI in the latter year. The revolutionary torch, argue Joseph and Buchenau, was claimed in the 1990s by the Chiapas neo Zapatistas. There are several pages devoted to them, despite their insularity and limited political influence today—at the expense of other, less rhetorically attractive forms of resistance and violence that emerged since the 1980s, including organized crime. A useful contrast is Alexander Dawson's *First World Dreams: Mexico since 1989* (Palgrave Macmillan, 2006).

Second-guessing the choices made in a work of synthesis is too easy. This book is valuable not because it pretends to offer a definitive or paradigmatic interpretation but because it is open to dialogue with other perspectives. In that regard, it is extremely useful and engaging—despite several errors about facts and vocabulary that can be easily corrected in the next printing.

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BEN FALLAW, *Religion and State Formation in Postrevolutionary Mexico*.
Durham; London: Duke University Press, 2013.

Ben Fallaw's examination of the religious question and state formation in Mexico, from 1929 to 1940, persuasively demonstrates the success of Catholics in undermining much of the revolutionary project in the countryside. This ambitious work envelops four case studies, of the states of Campeche, Hidalgo, Guerrero, and Guanajuato, within its analysis. With meticulous care, the author traces links between municipal, state, and national politics, analyzing a variety of institutions and actors, demonstrating in diverse settings a range of successes by Catholic opponents of not only anti-clerical legislation, but also agrarian reform and federal schools with a socialist education project.

For many Catholics the revolutionary project was deeply threatening, not only to the possibilities for the church to carry out its religious mission, but also through an assault on private property as the basis for social organization and, crucially, a threat to families through secular schools that threatened to indoctrinate alien socialist ideas and even undermine sexual morality through sex education. The Cárdenas administration's partial accommodation to church

leadership and its scaling back of overtly confrontational policy did not change that perception or end ongoing struggles. The four cases show considerable diversity, with economic structures, ethnic configurations, and the institutional strength of the church varying not only from state to state but also within states. Catholic resistance proved resilient and tactically flexible. Sharply limited in what the institutional church and its official lay organizations could do in the political realm, a “radial” strategy modeled on the Italian experience encouraged seemingly independent front organizations to play key roles in mobilizing civil society. Women, especially of the middle and upper classes, played important roles in these organizations. Non-cooperation with the schools, for example, might take the form of “truancy strikes” and social ostracism of teachers. Some of the most striking successes were in the officially revolutionary realm of formal politics, as mobilization of Catholic voters helped elect candidates who were unwilling to carry out anti-clerical policies. As the constitution’s anti-clerical features were to be implemented largely through laws passed by individual states, a winning electoral coalition at the state level was hugely significant. Of course, decentralized tactics meant less control by the church hierarchy, and some activists went further than the hierarchy would condone. About 300 teachers at the federal schools were murdered during this period, and such violence sometimes had the support of local priests.

This is a prodigiously researched work that weaves together the specificity of four cases within a satisfying analytic framework. It is likely to encourage further work on religion and state formation. Ideally, it might inspire a few researchers to take the next step of looking more closely at religious beliefs, ideas, and practice to draw a richer picture of how individuals understood their world and the threats posed by the revolution.

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LYNN STEPHEN: *We are the face of Oaxaca. Testimony and Social Movements*, Duke University Press, 2013.

El más reciente trabajo de Lynn Stephen pone en alto lo que debe significar un “e-book” hoy en día, ya que ejemplifica e inspira la realización de obras capaces de generar, reunir y transmitir conocimiento de manera creativa e inteligente, haciendo uso de formatos documentales digitales cada vez más eficientes y accesibles.

Para dar mejor cuenta de las cualidades de tal procedimiento, debo detenerme en el tema central que dio origen a este proyecto: el movimiento social que tuvo