

1910 revolution through a careful depiction of these fervent Catholics and their participation in both Cristero rebellions (from 1926 and 1929 and from the mid-1930s to early 1940s, respectively) and the Sinarquista movement (from 1937 to 1950). Indeed, Orozco states that some Alteños considered the Cristero rebellions to be the true revolution rather than the 1910 movement against Porfirio Díaz. The story of the Moreno family highlights Catholic resistance to state power and the complexities of traditional, yet at times quite fluid, gender roles and norms. For example, Pancha served as secretary of feminine action for the Sinarquista party in the late 1930s and 1940s, for which she performed work considered acceptable for her gender such as sewing the party's flags, feeding members, and coordinating children's activities. But she also actively recruited new members, traveling with her uncle to neighboring locales. In 1916, the family had refused to let Pancha marry her sweetheart Juan; she defied them when he returned in 1950 to marry her, and the male family members eventually accepted the situation.

Receive Our Memories demonstrates the elderly Luz Moreno's self-awareness of his life in poverty and how avid newspaper reading and his Catholic faith made him conscious of the global interconnectedness of "*el miserable pueblo*." The letters also speak with sophistication to international political events and ideologies. Of particular concern to Moreno when writing to his daughter were the godlessness, greed, and capitalistic excesses of the United States and the threats that these posed to her Catholic soul. Perhaps less predictably, Moreno weighed in on heavy political and economic issues like the nuclear arms race, the Cold War, the Korean War, and the bracero program with tremendous detail. The book sheds light on the importance of the family economy (both in Jalisco and transnationally through remittances) and the indissoluble bonds of family in the face of migration. The text is accompanied by sketches by artist José Lozano, meant to harken back to "lexical-visual collaborations undertaken in the 1930s and 1940s" between Mexican artists and American radical intellectuals (p. x). Moreno's ability to connect to global political, economic, and social developments and his self-awareness about poverty and his relation to others in that struggle worldwide in his writings make them a unique source. It will be of interest to historians and anthropologists of Mexico and scholars studying the elderly, migration, and poverty in any geographic region. The letters combined with Orozco's careful contextualization of the economic, political, and religious milieus make the book ideal for undergraduate students and scholars alike.

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The Wars inside Chile's Barracks: Remembering Military Service under Pinochet.

By LEITH PASSMORE. Critical Human Rights. Madison: University of Wisconsin Press, 2017. Maps. Figures. Tables. Appendix. Notes. Bibliography. Index. xxvii, 279 pp. Cloth, \$79.95.

From 1973 to 1990, approximately 370,000 Chilean men performed compulsory military service during the dictatorship of General Augusto Pinochet. Decades later, groups

of these ex-conscripts petitioned the state for unpaid pension contributions as well as reparations for physical and psychological damage. Leith Passmore has written a compelling book about these veterans and the politics of national memory in Chile. His deeply researched book draws on legal records, court proceedings, oral histories, testimonies, and his own interviews with former conscripts who variously describe their experience guarding borders, enforcing curfews, building roads, and carrying out missions of internal repression. The voices of these soldiers are powerful because they represent firsthand accounts of army life during an era marked by states of siege, harsh training methods, and the preparation for war with Peru and Argentina.

In the early twenty-first century, members of ex-conscript groups formed a loose coalition. They had diverse interpretations about the breakdown of democracy, the Pinochet regime, and the regime's legacy. Not only that, but regional groups had different aims and strategies, which fractured the movement at a national level. Nonetheless, certain themes and narratives emerged from Passmore's subjects. Working-class adolescents and their families viewed military service as a male rite of passage that would confer prestige, discipline, and improved economic prospects. Boys grew up admiring the soldiers whom they saw in civic parades and looked forward to wearing the same uniform as the nation's nineteenth-century heroes. Moreover, ex-conscripts frequently left the barracks identifying with the idea that the armed forces had patriotically defended the country from Marxism and staved off threats from aggressive neighbors. Mixed feelings emerged only later.

Feelings of victimhood developed only after impunity for Pinochet-era officers unraveled in the twenty-first century and the Valech Report (2004–5) expanded the scope of who qualified for state compensation. Chile's first truth and reconciliation commission, which issued the Rettig Report (1991), focused exclusively on the disappeared and tortured. The Valech Report, by contrast, granted privileged access to health and educational benefits as well as reparations to over 38,000 people who had been imprisoned for political reasons. After this development, groups of ex-conscripts reinterpreted the meaning of their conscription and claimed status as victims of the military regime. Passmore's subjects also cited the revelation that Pinochet had enriched himself (the Pinocheques case of 2004) as a turning point in their decision to mobilize.

Based on formal petitions, Passmore estimates that approximately one-quarter of all conscripts who served under Pinochet joined groups seeking compensation. Most signed petitions for the retroactive payment of unpaid pension contributions. Others wanted reparations because they attributed their personal histories of substance abuse, underemployment, physical ailments, nightmares, and damaged family relationships to an unwilling participation in acts of violence, the era's harsh training methods, or the construction of Chile's southern highway through rugged, dangerous terrain. These ex-conscripts desired public recognition of their suffering and access to the same health and educational benefits available to the survivors of detention and torture.

The petitions of ex-conscripts were not uncontroversial. Some families of the disappeared viewed ex-conscripts as complicit with the Pinochet regime and undeserving of indemnities since they had done little to help uncover the location of mass graves or

provide useful information after the transition to democracy. Passmore writes, “The ambiguous figure of the uniformed recruit—potentially a witness to, participant in, or victim of human rights abuses, or all three—blurred the line between victim and perpetrator and could not be accommodated within any of the grand narratives of the coup and military rule” (pp. 11–12).

Passmore’s sharp analysis of conscript testimony and strong grasp of the Chilean military’s strategic outlook in the twentieth century are among the book’s strengths. Since he connects the Chilean army’s harsh training methods to midcentury Western military thought, it would have been valuable to have some idea of what compulsory service was like in Chile before the military takeover. For instance, did the Chilean army’s training methods become more severe during the 1970s, or were they relatively congruent with what conscripts experienced in the 1950s? Similarly, did air force and navy conscripts (13.6 percent of all military conscripts for the Pinochet era) have a significantly different experience in the barracks than did army conscripts?

The Wars inside Chile’s Barracks is a major contribution to the historiography of memory, military rule, and posttransition Chile. Passmore capably deals with the complex methodological issues at play, especially since he must sort out the subjectivities of aging men remembering experiences from 30 to 40 years ago. The book gives voice to a neglected group of historical protagonists and illuminates just how messy the politics of victimhood, compensation, and reconciliation are in contemporary Chile.

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A History of Infamy: Crime, Truth, and Justice in Mexico. By PABLO PICCATO. Violence in Latin American History. Oakland: University of California Press, 2017. Photographs. Figures. Tables. Appendix. Notes. Index. xi, 374 pp. Paper, \$34.95.

Pablo Piccato has written a remarkable book. It develops a refreshing analytical and historical perspective on Mexico’s fundamental dilemmas concerning the rule of law. The central focus is on the nexus of crime, truth, and justice and, more importantly, on how this nexus broke down in the first half of the twentieth century. As a result and in the face of new forms of urban crime and violence, a whole range of actors and institutions engage in manifold ways to restore a sense of connection among the three.

Piccato’s perspective is critical of state-centered approaches; hence the book examines a wide range of meanings and narratives produced by actors outside the state, including popular juries (*jurados populares*), *nota roja* journalists and readers (in the first section of the book), detectives, murderers, and pistoleros (in the second section), and crime fiction writers and readers (in the third section). They all contribute to the formation of “criminal literacy,” a form of practical knowledge about crime and the workings of the penal system required to comprehend and navigate modern urban life. Of course, all of this is based on citizens’ fundamental distrust in the capacity and