

factor" (p.4) that impacts upon the quality of international society. This book reasons strongly that there is an international society, that security/peace norms are expressed through social practices and institutions and that these norms help shape foreign and domestic policies.

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PAULA ALONSO, ED., *Construcciones impresas: Panfletos, diarios y revistas en la formación de los estados nacionales en América Latina, 1820-1920* (Buenos Aires: Fondo de Cultura Económica, 2003)

This collection brings together thirteen papers presented during an eponymous symposium held at the Universidad de San Andrés in Buenos Aires May, 2002. Unlike the symposium, which included studies on the United States, the volume restricts itself to Latin America.

In the introduction, Paula Alonso stresses the importance of the press as a forum of public discussion in 19<sup>th</sup> century Latin America. Unlike our present-day media—massive, financed by sales and commercial advertisements and ideally committed to convey information impartially—19<sup>th</sup> century newspapers had limited circulation and life spans, were founded as mouthpieces rather than commercial enterprises and valued advocacy (the fiercer the better, it seemed) over detachment. Thus—Alonso reminds us—it is appropriate to study the 19<sup>th</sup> century press in its own right and context rather than as a precursor of subsequent journalism. This historically specific rather than teleological approach has promoted a renewed interest in the topic under the heading of the “new history of the press.” An additional contributory factor has been the renewed popularity of the works of Jürgen Habermas on the public sphere and of Benedict Anderson on the role of “print capitalism” in the formation of “imagined [national] communities.”

The collection includes a number of fine articles. Alonso herself examines two partisan newspapers in order to call into question the interpretation of the Argentine Revolution of 1890 as purely the result of tension between the PAN and the opposition. Instead she reveals ideological fissures within the party which were crystallized by the contrast between the moralist vision of progress during Roca’s presidency and the “economicist” version of Juárez Celman’s government. Pablo Piccato explores the role of the *jurados de imprenta*, local juries with anonymous membership, which appeared with Mexican independence and lasted until 1882, in balancing the tensions between journalistic freedom and the protection of private honor. Eduardo Posada Carbó discovers a more

unconditional absence of censorship in Colombia during the “Olimpo Radical,” the period of intense liberal reformism. Lila Caimari and Carlos Aguirre examine representations of criminality in Buenos Aires and Lima respectively. Three articles on Chile focus on the constitutional endeavors of the early 1830s, the participation of Andres Bello and the ideals of femininity expressed in a Catholic journal.

Most of the articles in the collection, however, do not concern the press. Although they do draw their sources from the press—with the exception of Piccato’s piece, which is based on unpublished archival sources—few tell us much about the medium. The first chapter, “Vicente Rocafuerte, los panfletos y la invención de la república hispanoamericana, 1821-1823,” is a case in point. It has much information on Rocafuerte—most of it already available in Jaime Rodríguez’s biography—and on republicanism—although the author must have forgotten about Brazil when he claimed that “*en ningún país americano tuvo el republicanismo que enfentrarse a la alternativa monárquica como en México*” (pg. 17). But it has nothing on pamphlets, which the reader would never guessed to have been the dominant medium for public debate in the Atlantic world during the first half of the 19th century. Nor could s/he learn anywhere in the book about the chief cause of the decline of pamphlets and the profusion of newspapers after mid-century and of magazines some decades later: the replacement of costly hand-made rag-paper with cheap machine-made wood-pulp paper from the 1850s on. This, along with the invention in the 1880s of photo engraving and the linotype (considered the most important advance in printing since the invention of moveable type 400 years earlier), made mass printed media possible.

Furthermore, the book does not address the socio-cultural consequences of these material changes. Technological innovation not only promoted the mass consumption of print culture, but also made it possible for popular sectors to become producers of that culture. The range of groups publishing leaflets, periodicals, magazines, and booklets after mid-century by far transcended the elite political factions dealt with by this book. Not surprisingly, typographers pioneered this popularization of printing in Latin America and elsewhere. Middle-class associations, from immigrant clubs to freethinking and Kardsian societies, followed suit. Small commercial publishers churned out anything from almanacs to *cancioneros*, from naturalist plays to semi-pornographic novelettes. By the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, labor unions and working-class associations with ideological leanings ranging from anarchist were printing countless newspapers, magazines, political tracts, revolutionary songs, strike and boycott leaflets, and just about anything from hygiene manuals to bomb constructing handbooks. All of the above should have definitely been included in the “printed

constructions” of this volume’s title and, in my view, they all played a role in the “formation of national states” of its subtitle.

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**PATRICIA PESSAR, *From Fanatics to Folk: Brazilian Millenarianism and Popular Culture*. Durham: Duke University Press, 2004**

It can be exceedingly difficult to piece together the history of popular religious movements and even more challenging to situate their emergence and development within larger societies. In *From Fanatics to Folk*, Patricia Pessar succeeds admirably in her analysis of the relatively unknown 20<sup>th</sup> century millenarian movement that was inspired by a man named Pedro Batista in Brazil’s storied northeastern backlands. Millenarianism is a perennial topic in Brazilian scholarship owing to the nation’s legacy of apocalyptic religious movements and their brutal repression. But the author aims to complicate the picture of popular resistance that dominates the field by charting the development of a community that simultaneously pursued millennial dreams and sought to be integrated into modern society. Pessar has based her book on anthropological fieldwork carried out in spurts over the last three decades, as well as historical archives, thus she provides us with a rarely nuanced glimpse of how a devotional movement evolved over a considerable span of time. This book is refreshing because the *romeiros* (Batista’s followers), their relationships with each other, their beliefs and practices and their approach towards life in 20<sup>th</sup> century Brazil truly hold center stage.

In her efforts to reach better understanding of the Pedro Batista movement and Brazilian millenarianism, Pessar employs a combination of methodologies and theoretical approaches from anthropology, history and political science. She argues that we should not look at such movements as “finite events,” but rather as part of a long-standing, ever-mutable “set of cultural meanings and social practices regarding power, identity and destiny.” Pessar regards individual movements as “social and cultural productions” subject to a wide array of influences and representations. She stresses the role played by a variety of institutions and social agents that transcend states, civil authorities and even the devotees themselves. These include the modernizing reforms of the 20<sup>th</sup> century Catholic Church, journalists, documentary filmmakers, academics, and curators. In Chapter 1 the author sets out to describe the history of Brazilian millenarianism from the colonial period to the 20<sup>th</sup> century. In fact this is the weakest portion of the book, providing only the skeletal outlines of the Batista movement’s pre-