

Borja, and Antonio López y López, as well as the many French technicians who settled in Cuba after the Haitian Revolution, the Catalan slave traders who became industrial magnates, and the Jesuits who debated the pros and cons of slavery and antislavery, allow us to understand that, despite being a “plantation latecomer” (p. 1), the Spanish empire was not in the peripheries of the contentious history of Atlantic slavery and antislavery. The abolitionist activism of Blanco White, Antillón, and Antonio Bergnes de las Casas—explored in the essays by Schmidt-Nowara, Josep Fradera, and Garcia Balaña—needs to be recognized along with the antislavery contributions of better-known abolitionists such as William Wilberforce, Thomas Clarkson, and Toussaint Louverture. The strong proslavery and antiabolitionist arguments of Cuban planter Arango y Parreño (whose role in launching Cuba’s sugar revolution and in defending slavery against the attacks of Blanco White is analyzed by Ferrer and Schmidt-Nowara) and Catalan industrialist López y López (a representative of the Barcelona-based slave traders turned industrial magnates studied by Rodrigo y Alharilla) should be known by historians of the British Atlantic who, since the publication of Eric Williams’s *Capitalism and Slavery* (1944), have been acquainted with the “West India interest” and its staunch defense of slavery and the slave trade. That many of the individuals introduced in the essays have remained at the margins of the history of slavery and antislavery in the Atlantic world is testament to the enduring power of political geographies to cloud our understanding of historical processes that cut across imperial borders and feature quotidian exchanges of goods, news, ideas, and knowledge, all of which made the Atlantic a transimperial geography of experience.

As is often the case with edited volumes, most of the essays point to monographs in the making that will further enrich our understanding of the ideological currents and on-the-ground experiences that shaped the history of slavery and antislavery in the Atlantic world. *Slavery and Antislavery in Spain’s Atlantic Empire* is a wonderful book that could productively be assigned to an undergraduate audience. Should a more affordable paperback edition be made available, this reviewer would adopt this enlightening volume.

ERNESTO BASSI, Cornell University

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National Period

Artífices da cidadania: Mutualismo, educação e trabalho no Recife oitocentista. By MARCELO MAC CORD. Campinas, Brazil: Editora da Unicamp, 2012. Illustrations. Maps. Figures. Tables. Notes. Bibliography. 440 pp. Paper.

In this carefully researched book, Marcelo Mac Cord traces the history of Recife’s Sociedade das Artes Mecânicas (Society of Mechanical Arts), later renamed the Sociedade dos Artistas Mecânicos e Liberais (Society of Mechanical and Liberal Artists), from its founding in 1841 to 1880, when the Liceu de Artes e Ofícios (Arts and Trades School)

was formally opened. By then, the artisan society had received the privilege of adding “imperial” to its name, and Pernambuco’s provincial government had placed it in charge of managing the school.

The society’s founders were carpenters, stonemasons, coopers, and cabinetmakers who had close connections to the lay brotherhood of São José do Ribamar, which, until the liberal reforms of the 1824 constitution, had enjoyed the privileges of a guild (*corporação de ofício*). Led by master carpenter José Vicente Ferreira Barros, these members of Recife’s building trades founded the society “to recreate lost privileges and to affirm their skills and virtue” (p. 30). In part a mutual aid society, the society also organized night classes for its members, and in these respects it can be seen as typical of the early labor movement. But the society maintained close ties to the old brotherhood: it met and held its classes in the church, and there was much overlap between the society’s executive and the brotherhood’s board of directors. The society embraced the midcentury Brazilian rhetoric of progress but challenged the fetish that favored foreign tradesmen and technicians. Through their advocacy of primary and technical education, these men of color (mostly described as *pardos* and *pretos*) challenged a provincial government that had failed to develop its education system and claimed respect for themselves as upstanding workers and citizens.

In painstaking detail, Mac Cord traces the society’s internal politics, its difficult relationship with the brotherhood (which led to the society’s expulsion from the church in 1866), its creative adaptation to the 1860 imperial legislation that regulated societies (and forbade them from having multiple purposes, a problem for a mutual aid society that also ran night classes), and its leaders’ careful cultivation of connections to the Pernambucan political elite—what Mac Cord describes as “effective clientelistic strategies” (p. 227). Conservative leaders like José Tomás Nabuco de Araújo and Manoel do Nascimento Portela received honorary memberships, but in the 1840s, the society kept its distance from the radical liberal Praieiros who actively courted people like the society’s members. Mac Cord argues that by espousing elite values of order, skill, and discipline, society leaders like Ferreira Barros effectively manipulated the provincial elite (p. 160). These efforts were crowned with success in the 1870s, when the close ties with the Conservative Party (in power from 1868 to 1878) won the society a privileged position in the new liceu’s management. On an individual level, too, there were notable successes, and Mac Cord describes how the society and the liceu served as a “trampoline” to launch men like Ferreira Barros’s sons into the lower-level civil service and prominent roles in the organization of provincial exhibitions (p. 374).

Heavily influenced by the work of E. J. Hobsbawm and E. P. Thompson on the English working class, *Artífices da cidadania* is a careful reconstruction of a fascinating urban group. It is an important contribution to the emerging literature on associational life in nineteenth-century Brazil. The artisans’ struggles for professional and social recognition reveal much about imperial Brazil, including the importance of state patronage in urban society and the silence about race in public rhetoric. While Mac Cord carefully documents the *qualidade* (quality) of these men whenever it was recorded, there is no evidence that they talked publicly about race, an unsurprising silencing on the part

of men who sought to distinguish themselves from slaves and to conquer respect and recognition. Although part of the title, the theme of citizenship is developed more implicitly than explicitly. The painstaking research that went into this book is commendable, and sources include brotherhood and society registers, provincial legislative debates about the society, scattered newspaper reports, and even the documentation of at least some of these men's work on government contracts (few private construction contracts have survived). Like many good dissertations published quickly after the defense, however, it would have benefited from editing to make it more concise, as well as from a broadening of the perspective to reflect more fully on the significance of these Pernambucan artisans in Brazilian history. Stopping the book in 1880 leaves one wondering how these men steered their society through the 1881 electoral changes that disenfranchised most voters (no doubt including many society members) and the abolition campaign that arguably constituted Brazil's first mass political movement.

HENDRIK KRAAY, University of Calgary

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For God and Revolution: Priest, Peasant, and Agrarian Socialism in the Mexican Huasteca.

By MARK SAAD SAKA. Albuquerque: University of New Mexico Press, 2013. Maps.

Notes. Glossary. Bibliography. Index. xxi, 186 pp. Cloth, \$50.00.

This book offers an illuminating narrative of the political and military history of the 1879–1884 peasant rebellion in the Huasteca Potosina. Mark Saad Saka argues that the worldview of rebel villagers facing dispossession during the railroad construction and land revaluations associated with later nineteenth-century capitalist modernization was shaped by their earlier militancy in struggles to create an independent nation and defend it from US and French invaders. In doing so, he seeks to provide further support for arguments about the contributions of peasants to nation building and state formation made by scholars such as Paul Hart, Florencia Mallon, Peter Guardino, and Chalmers Johnson. Challenging the reading of the rebellion by Huastecan elites as a “caste war” declared by infantile barbarians resisting modernity, Saka argues, paraphrasing Mallon, that defense of the *patria* produced peasant guerrillas “who had internalized nationalist consciousness as a means of promoting an agrarian struggle against their class enemies” (p. xx). The rebels’ embrace of the principles of federalism, regional and municipal autonomy, and an inclusive notion of citizenship manifested discursively in the way that their spokespersons framed expressions of moral outrage (in James Scott’s sense of this idea) when facing the dispossession promoted by liberal property laws; they adopted a language of rights that stressed patriotic sacrifice in war as well as past possession of lands and colonial guarantees.

The understudied case of the 1879 Huasteca rebellion is interesting for two reasons: firstly, because Porfirio Díaz initially enjoyed support because peasants accepted his pledge to defend their land rights against earlier liberal betrayals, and secondly, because once Díaz’s own betrayal became clear, peasants followed radical leaders whose projects