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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

willingness of state agencies to establish the truth about crimes and to follow up with legally and socially legitimate punishments and thereby achieve a sense of justice. What Mexicans faced and continue to face is violence and impunity made possible by the informal and politicized mediation of the law. This is what constitutes the national infamy: “that the truth was *no longer* connected to justice” (p. 265, emphasis added).

This book’s original and major contribution is to examine different and, for many readers, perhaps unexpected historical modalities of nonstate attempts to overcome this infamy. Until their abolition in 1929, *jurados populares* provided a platform for popular learning and engagement with the crime, truth, and justice nexus. Until the 1960s, the increasingly popular *nota roja* (“the daily encyclopedia of criminal literacy”) performed this function (p. 64). In one of the book’s most interesting chapters, the author demonstrates how the *nota roja*’s public pursuit of the truth about crime contributed to the formation of the public sphere in general. A key finding of the book’s first section is that in the absence of state judicial impartiality and transparency, nonstate public engagement with murder and truth finding also, and paradoxically, cosponsored the normalization of extrajudicial violence against perpetrators. Once public opinion reached a guilty verdict in murder cases, violent punishment—for example, in the form of *ley fuga*—was widely accepted, although it further strengthened the notion of the rule of law as a modernist illusion.

Analytically refreshing, as a work of history this book is also remarkable because it always speaks to Mexico’s current security and humanitarian crisis. Although Piccato discusses the relevance of key themes for the present, readers would have picked up this quality anyhow. This book is also about the shameful flaunting by Mexico’s federal prosecutor of the “*verdad histórica*” about the fate of the 43 Ayotzinapa students. While every book of history endeavors to say something about the present, this one does an extraordinary job, above all because it lays out promising pathways of interpretation. Would it not be helpful to study certain popular religious practices, vigilantism, or even *lucha libre* as nonstate efforts to restore the crime, truth, and justice nexus? Doing research outside Mexico City will also further enhance our knowledge.

In addition, this book is notable for the staggering amount of historical research that went into it: archives, newspapers, and an impressive amount of crime fiction. The last served to examine how fictional narratives engaged the disjuncture of truth and justice. Although this section about the emergence of the crime genre, its readership, and the fictional narratives of crime and justice themselves, in which the reader is introduced to peculiar detectives, can almost be read as a study in itself, the author manages to insert it into the overarching analysis of the historically specific criminal literacy of mid-twentieth-century Mexico. Finally, this book is outstanding for paying systematic attention to the gendered dimensions of the predominantly male domain of crime, law enforcement, violence, and truth.

One issue, however, remains unclear to this reader: If the national infamy consists of the disconnection between truth and justice, and if, as Piccato states on the book’s opening page, Mexicans “came to define reality by the absence of that connection” during the middle decades of the twentieth century, how should the period before be

understood (p. 1)? Was the nexus still intact during the authoritarian and personalistic regime of Porfirio Díaz? As Porfirian regional political machines were showcases of cronyism in politics and business, the politicized mediation of the law, and thus impunity, this is not very likely. Is there a before and after for the disintegration of the nexus, and how can that be explained historically? The good thing is that these research questions spring from Piccato's original and possibly game-changing book. It will likely inspire a new promising research field for historians and scholars of current Mexico. This will only corroborate how remarkable this book is.

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Santurce y las voces de su gente. By FERNANDO PICÓ. San Juan: Ediciones Huracán, 2014. Photographs. Map. Tables. Notes. Bibliography. 233 pp. Paper.

Puerto Rico's most prominent historian, Fernando Picó, sets a simple goal in his last work: recovering the voices of the people of Santurce, San Juan's most populous borough, during the transformative period of 1930–50. To recover those voices, Picó explores the police logbooks, decennial censuses, and local newspapers. He warns us that his work may seem descriptive. Yet the descriptions are so detailed and his interpretations so deep that he ends up offering a very nuanced analysis of societal formation in Santurce.

Picó argues that the poor and working classes of Santurce and those inhabiting an underworld existing in plain sight created a “social order based on equal opportunity,” which existed thanks to the popular sectors' ingenuity, as exemplified by ambulant commerce and the spontaneous emergence of new neighborhoods (p. 10). This world would come into conflict with legislators' and technocrats' bureaucratizing policies that minimized the spaces and options of the popular sectors (p. 10).

Picó describes several historiographical representations of Santurce: a supposedly aristocratic neighborhood in 1906, a chaotic one in 1938, the most accessible and prosperous commercial zone of Puerto Rico's capital city. He concludes that these different versions of the city all existed simultaneously (p. 13). Santurce's neighborhood names show its diversity: Buenos Aires, Hoare, Shanghai. Picó explains that southern Santurce grew in the 1920s due to the many workshops (*talleres*), the large factories, and the Corona brewery. The southern barrios would hence have names such as *Tras Talleres* (Behind the Factories) or *Barrio Obrero* (Laborers' Neighborhood) (p. 24).

The demographic explosion (predominantly a function of internal migrations) and the following urbanization led to conflict. The police logbooks report incidents in which the insult “negro sucio” (dirty Negro) is thrown at Afro–Puerto Rican men (*cangrejeros*), who in turn call police officers “jíbaro ignorante” (ignorant peasant) (pp. 24–26). These officers came mostly from the island's interior, which to this day metropolitan residents call “la Isla.” These interactions echo a colonial dichotomy tracing back to the first days of Spanish colonization.