Tomochi). Certainly we must defer to the author's extensive and judicious marshalling of evidence; but—notably toward the end of the book, when he discusses the present-day cult of Santa Teresa—Vanderwood slips into partisanship, apparently crediting miracles, extolling the "sublime state of community" that the cult fosters, discerning "as we approach a new millenium . . . a heightened expectation . . . of a promised coming," and taking a swipe at those who, "their vision clouded by 'enlightenment,' allay their apprehensions about this (millenarian) conviction by labeling it 'superstition'" (pp. 320–29).

Finally, a word on style. In his sustained, and generally very successful, effort to evoke the life and times of the Tomochitecos, Vanderwood resorts to a good deal of graphic ("thick"?) description and colloquial language. Coffee has to be "strong" or "potent"; the priest rides out of town "with a wary eye cast back over his shoulder"; the Federal troops "nervously counted and recounted the[ir] 100 cartridges" (pp. 160, 232, 51, 265). Maybe the sources tell us these things; it is not clear. Also, while the author—much to his credit—has no time for the vapid vacuities and circumlocutions that mar so much recent sociocultural history, he likes the colloquial, common touch: "no, Cabora was hardly a garden spot"; "the gang...hanged a few folks"; "Papigochi women . . . could hold their own and then some" (pp. 161, 258, 200). In short, readers who like a vernacular style and can take a dose of spirituality will be delighted; those who prefer Gibbonian style and skepticism (a frowsty minority, no doubt) will occasionally balk. No reader, however, can fail to be impressed by the depth of the research, by the intrinsic importance and interest of the story, graphically told, and by the light which it sheds on multiple aspects of Porfirian Mexico: its politics, social structure, and popular beliefs. Combining these virtues, *The Power of God* is a book that will last well into the next millenium, and—if I might hazard a prophecy—could well outlive the cult of Santa Teresa.

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The Transformation of Rural Mexico: Reforming the Ejido Sector. Edited by WAYNE A. CORNELIUS and DAVID MYHRE. U.S.-Mexico Contemporary Perspective Series, no. 12. San Diego: Center for U.S.-Mexican Studies, University of California, San Diego, 1998. Tables. Figures. Notes. Bibliographies. x, 437 pp. Paper, $21.95.

In 1992 the Mexican government under President Carlos Salinas de Gortari enacted a new agrarian law that reversed several key provisions of Article 27 of the Constitution of 1917. In keeping with the Salinas administration's broader program of liberalizing markets and opening trade, the law ended the government's formal obligation to distribute land to the peasantry and to maintain production guarantees on basic grains for land recipients. Under the old ejido system, regional or village-based groups held inalienable use-rights to parcels of land, which they farmed collectively or individually. The laws enacted in 1992 permitted ejidatarios to privatize and sell land and to enter into a variety of partnerships with the private sector; they also facilitated the efforts of ejidatarios to make improvements on their lands.

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Much of the public debate over the Article 27 reforms, however, reduced the discussion to a simple dichotomy between privatization and state ownership. It failed to consider how peasants themselves would perceive the reforms in relation to de facto local arrangements and how the legal reforms would interact with multiple other forces, such as immigration, urban expansion, and external trade dynamics. The 18-chapter volume edited by Wayne Cornelius and David Myhre, *The Transformation of Rural Mexico*, the product of the multiyear Ejido Reform Research Project of the Center for U.S.-Mexican Studies at the University of California, San Diego, provides a welcome corrective to earlier debates about the Article 27 reforms. Presenting recent data and case study research by 26 noted scholars of Mexico, the authors argue that while the impact of Article 27 reforms may be potentially significant in the long run, the results are in fact slower moving and more regionally heterogeneous than most on both sides of the policy debate predicted.

The volume's breadth and lucidity make it useful reading for scholars of Mexican rural sociology and for analysts of the political economy of free-market transition—particularly those with an interest in sectoral analysis. However, considering the converging themes and complementary findings that are expressed throughout the volume, it is surprising that the book contains no concluding chapter. Together, the chapters do in fact suggest three strong arguments about the ejido system. First, all authors seem to argue that as a whole the ejido sector is deeply troubled, both financially and politically. Despite bright spots and innovative market experiments (examples are mentioned in chapters by Luin Goldring, Carol Zabin, and Robin Marsh and David Runsten), smallholders remain tremendously vulnerable to volatile interest rates and dwindling production capital (see chapters by Myhre, Kirsten Appendini, Lois Stanford, Scott Whiteford et al., and Billie DeWalt). Farmers also lose income due to corruption and financial malfeasance (see chapters by Stanford, and Gareth Jones and Peter Ward). Violence also takes its toll on ejidatarios, as Neil Harvey's chapter on Chiapas attests. A second conclusion suggested by the volume's contributors is that the Article 27 reforms are unlikely to produce immediate results in many localities because many ejidatarios, if not a majority, have treated their lands as semiprivate assets for a long time. Bypassing absurdly inefficient bureaucratic hurdles, hundreds of thousands of ejidatarios have routinely sold, bought, traded, and rented ejido lands. Chapters by Helga Baintenmann and Wayne Cornelius, for example, point to instances in which children, spouses, and extended family have taken over production from original land recipients without transferring use-rights on paper, or in which ejidatarios have migrated and abandoned their lands entirely. In these instances, ejidos may continue functioning and governing themselves in a fashion, but not on the terms envisioned by the central government. The third conclusion suggested by the essays in this volume is that while the Article 27 reforms have not yet produced strong aggregate demographic or market trends, in the long run the reforms likely will affect millions of smallholders by accelerating attendant economic processes such as urban development and the restructuring of financial markets. Emphasis on lucrative but resource-hungry export crops may also contaminate or

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deplete water tables, or accelerate soil erosion (see chapters by Runsten and Marsh, and Whiteford et al.). Significantly, nearly all the authors who undertook local case studies indicate that shifts in property regimes also stand to reignite long-standing feuds over land, waterways, and forest commons. These three broad arguments illustrate the necessity of examining policy and practice at local levels in order to understand the potential impact of sweeping market-based reforms at a national level.

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Guerrilla Warfare. Bison Books Edition. By CHE GUEVARA.
Introduction by MARC BECKER. Lincoln: University of Nebraska Press, 1998 (1969).
Illustrations. xvii, 175 pp. Paper, $9.95.

This reprinted, though not newly translated, edition gathers together Che Guevara's long essay "Guerrilla Warfare," and two shorter pieces, "Guerrilla Warfare: A Method," and the "Message to the Tricontinental." The texts here are not just word-for-word transcriptions of previous editions, but apparently facsimile versions; thus there are two different typefaces, suggestive of two different sources. Only the editor's brief preface is new. There are three possible rationales for such a reprinting; only the final one could interest either scholars or revolutionaries.

First, it is surely no accident that the University of Nebraska Press, which is now releasing this slim volume, has recently let go of the rights to the much superior volume edited by Brian Loveman and Thomas Davies, also called *Guerrilla Warfare* (Wilmington, Del., 1997), which is now in its third edition from Scholarly Resources. The Loveman and Davies volume gathers together several of Che Guevara's writings along with more than half a dozen case studies written by the two editors that explore how well Che Guevara's ideas apply to insurgencies in Latin America after 1960.

A second reason for this edition might be that obsessed as we decimalized folk are with decade-by-decade progress, this work roughly commemorates, whether solemnly or otherwise, the thirtieth anniversary of the revolutionary's death in Bolivia. But simple observance is, again, no contribution to scholarship. This is mostly because the texts themselves have been around for some time now, and during the 1960s the first two were heavily used and dog-eared by revolutionaries in one field and by counter-insurgents in the next. Much of the reading is tactical and dry, albeit clear, with a very strong pragmatic element that basically tells readers how to go about the grunt-like business of doing insurgency well and effectively. When you read the section on women in revolution (pp. 92–94), though, you can almost use it to carbon 14–date Che Guevara's ideas as those slightly-progressive-but-not-yet-really-feminist ones of the early 1960s. They would surely have raised the ire of many female insurgents in the late 1970s, so radically had women's roles in insurgency changed by then.

Only a third reason can possibly justify a new edition here: Marc Becker's own 30-years-after-the-fact reflections in the preface. In my view he is justified in saying that