

## Un Amigo De La Tierra

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on the eve of the 20th century jews in the russian and ottoman empires were caught up in the major cultural and social  
 transformations that constituted modernity for ashkenazi and sephardi jewries respectively what language should jews speak  
 or teach their children should jews acculturate and if so into what regional or european culture what did it mean to be jewish  
 and russian jewish and ottoman jewish and modern sarah abrevaya stein explores how such questions were formulated and  
 answered within these communities by examining the texts most widely consumed by jewish readers popular newspapers in  
 yiddish and ladino examining the press s role as an agent of historical change she interrogates a diverse array of verbal and  
 visual texts including cartoons photographs and advertisements this original and lively study yields new perspectives on the  
 role of print culture in imagining national and transnational communities stein s work enriches our sense of cultural life under  
 the rule of multiethnic empires and complicates our understanding of europe s polyphonic modernities

historians have long looked to networks of elite liberal and anti clerical men as the driving forces in mexican history over the  
 course of the long nineteenth century this traditional view writes margaret chowning cannot account for the continued power  
 of the catholic church in mexico which has withstood extensive and sustained political opposition for over a century how then

must the scholarly consensus change to better reflect Mexico's history in this book? Chowning shows that the church repeatedly emerged as a political player even when liberals won elections primarily because of the overlooked importance of women in politics. Catholic women kept the church alive through the wars of independence and made it into the political force it continues to be in present-day Mexico. Using archival sources from ten Mexican states, the book shows how women who were denied the vote and expected to stay out of the political sphere nevertheless forged their own form of citizenship through the church. After Mexico gained its independence in 1821, women self-consciously developed new lay associations and assumed leadership roles within them. These new associations not only kept Catholicism vibrant; they also pushed women into public sphere. Methodologically, this book shows the value of exploring gender in political and religious history and reveals the equal importance of informal political power to more formal activities like voting.

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