José Orozco. *Receive Our Memories: The Letters of Luz Moreno, 1950–1952*. New York: Oxford University Press, 2017. Pp. 265. Paper $21.95.

José Orozco, Associate Professor of History at Whittier College, analyzes newly discovered personal letters to argue that the working poor of Mexico constructed elaborate personal narratives. They viewed themselves as participatory members of the global community and had an extensive understanding of the political paradigm they inhabited. Orozco's book differs from most historical texts that utilize personal letters, primarily because of the completeness and continuity of the primary source documentation. Moreover, the working poor, who often left few records, produced a significant amount of evidence in their written correspondences.

Orozco investigates the relationship between Francisca Moreno Rivera, recently emigrated from Mexico to California, and her father, Luz Moreno, an impoverished Mexican peasant. Oral histories of relatives and those closely connected to the Moreno family enrich the analysis of this father-daughter correspondence. Ordered in a loose chronology, each chapter focuses on topics ranging from the personal, public, and global, seen through the perspective of the elder Moreno. The study addresses contemporary political philosophy and geopolitical events of the 1950s, but also more personal details, like Luz's religious convictions and his thoughts on his impending death. Luz's letters demonstrate Orozco's understanding of his condition as a member of the working poor and his connection to the Mexican *Sinarquista* movement of the 1940s, which rejected state control in favor of Catholic values. The study is a rare, close-up glimpse into the social cultivation of rebellion within the Mexican State in the mid-twentieth century.

Like many historians have previously argued, Orozco suggests that the issues of confronting an emerging modern Mexico and the world at large carried significant challenges for the working poor. Luz's writings on the changing dynamics of business and industry surrounding and shaping the lives of the members of his town reinforce this notion. While *Receive Our Memories* draws on existing scholarship of the social history of

mid-twentieth century Mexico, its contribution of primary documentation deepens our understanding of people like Luz as subjects. Its in-depth analysis is approachable for all audiences curious about Mexico, modernity, and historical poverty.

Chris Lynch