



PROTESTANTS AND THE MEXICAN REVOLUTION

MISSIONARIES, MINISTERS, AND SOCIAL CHANGE

DEBORAH J. BALDWIN

Protestants And The Mexican Revolution Missionaries Ministers And Social Change

Mark A. Noll



Protestants And The Mexican Revolution Missionaries Ministers And Social Change:

Protestants and the Mexican Revolution Deborah J. Baldwin, 1990 **The Oxford History of Protestant Dissenting Traditions, Volume IV** Jehu J. Hanciles, 2019-03-07 The five volume Oxford History of Protestant Dissenting Traditions series is governed by a motif of migration out of England It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy the Book of Common Prayer the Thirty Nine Articles and royal supremacy but then follows those traditions as they spread beyond England and also traces newer traditions that emerged downstream in other parts of the world from earlier forms of Dissent Secondly it does the same for the doctrines church practices stances toward state and society attitudes toward Scripture and characteristic patterns of organization that also originated in earlier English Dissent but that have often defined a trajectory of influence independent ecclesiastical organizations Volume IV examines the globalization of dissenting traditions in the twentieth century During this period Protestant Dissent achieved not only its widest geographical reach but also the greatest genealogical distance from its point of origin Covering Africa Asia the Middle East America Europe Latin America and the Pacific this collection provides detailed examination of Protestant Dissent as a globalizing movement Contributors probe the radical shifts and complex reconstruction that took place as dissenting traditions encountered diverse cultures and took root in a multitude of contexts many of which were experiencing major historical change at the same time This authoritative overview unambiguously reveals that Dissent was transformed as it travelled The Mexican Revolution, 1910-1940 Michael J. Gonzales, 2002 Examines Mexican politics and government from the dictatorship of General Porfirio Díaz to the presidency of General Lázaro Cárdenas Empire and Revolution John Mason Hart, 2006-01-10 This is an extraordinarily important history of both U S Mexico relations and of the political economic social and cultural activities of Americans in Mexico Friedrich Katz author of *The Life and Times of Pancho Villa* *Empire and Revolution* is empowering as well as informative providing a detailed record and judicious interpretation of the protean relations between the United States and Mexico As John Mason Hart convincingly narrates the association is of dynamic importance for people of both countries While there have been studies on discrete parts and periods of the U S Mexico relation this book charts and anchors the relation globally Hart allows the reader intellectual as well as imaginative insight into the multifaceted social cultural and political reality of the sharing of North America then now and in the future Juan Gomez Quinones author of *Mexican American Labor 1790 1990* *Mexican Exodus* Julia G. Young, 2015-07-01 In the summer of 1926 an army of Mexican Catholics launched a war against their government Bearing aloft the banners of Christ the King and the Virgin of Guadalupe they equipped themselves not only with guns but also with scapulars rosaries prayers and religious visions These soldiers were called *cristeros* and the war they fought which would continue until the mid 1930s is known as *la Cristiada* or the *Cristero* war The most intense fighting occurred in Mexico's west central states especially Jalisco Guanajuato and Michoacán For this reason scholars have generally

regarded the war as a regional event albeit one with national implications Yet in fact the Cristero war crossed the border into the United States along with thousands of Mexican emigrants exiles and refugees In Mexican Exodus Julia Young reframes the Cristero war as a transnational conflict using previously unexamined archival materials from both Mexico and the United States to investigate the intersections between Mexico s Cristero War and Mexican migration to the United States during the late 1920s She traces the formation actions and ideologies of the Cristero diaspora a network of Mexicans across the United States who supported the Catholic uprising from beyond the border These Cristero supporters participated in the conflict in a variety of ways they took part in religious ceremonies and spectacles organized political demonstrations and marches formed associations and organizations and collaborated with religious and political leaders on both sides of the border Some of them even launched militant efforts that included arms smuggling military recruitment espionage and armed border revolts Ultimately the Cristero diaspora aimed to overturn Mexico s anticlerical government and reform the Mexican Constitution of 1917 Although the group was unable to achieve its political goals Young argues that these emigrants and the war itself would have a profound and enduring resonance for Mexican emigrants impacting community formation political affiliations and religious devotion throughout subsequent decades and up to the present day *The Oxford Handbook of Latin American Christianity* David Thomas Orique, Susan Fitzpatrick-Behrens, Virginia Garrard, 2020 Latin America where 90% of the population is Christian and where nearly 40% of the world s Catholics reside has its own unique brand of Christianity The Oxford Handbook of Latin American Christianity offers a survey of Latin American Christianity from thirty three leading scholars The volume systematically introduces and examines dramatic shifts in Catholic and Protestant Christianity over the course of several centuries Its four sections explore the emergence of colonial Christianity its institutional and popular evolution and its dynamic role the region s contemporary developments **Presbyterian Missions and Cultural**

Interaction in the Far Southwest, 1850-1950 Mark T. Banker, 1993 The primary concern of Banker s book is as he states in its preface not the Presbyterian impact on the Southwest but instead the impact of the Southwest on the Presbyterians

Religion and Society in Latin America Lee M Penyak ,Walter J. Petry ,2015-02-19 Fourteen essays examine the impact of religion on the cultures and peoples of Latin America from the beginning of the Spanish conquest to the twenty first century covering Catholicism Protestantism indigenous religious traditions African based religions and Pentecostalism **Just South of Zion** Jason H. Dormady, Jared M. Tamez, 2015-10-15 Mormons first came to Mexico as soldiers during the Mexican American War and later as missionaries refugees and settlers Just South of Zion assembles new scholarship on the first century of Mormon history in Mexico from 1847 to 1947 The essays cover topics such as polygamy colonization the role of women in Mormon local worship indigenous intellectuals Mormon transnational identity and the role of violence and masculinity in Mormon identity Representing a broad variety of scholarship from Mexican US and Mormon historical studies the volume will be recognized as a useful survey of religious pluralism in Mexico Unlike earlier books on the subject it does

not include religious testimony or confession offering historians a chance to reconsider the significance of Mexico's Mormon experience. A glossary of LDS terminology makes the book especially useful for students and readers new to the topic. The Old Religion in a New World Mark A. Noll, 2002. A foremost historian of religion chronicles the arrival of Christianity in the New World tracing the turning points in the development of the immigrant church which have led to today's distinctly American faith.

Marxist Modern Donald Lewis Donham, 1999. This is a cultural history of the Ethiopian revolution that highlights the role of modernist Marxist ideas as they interacted with local mostly rural traditions.

Evangelism and Apostasy Kurt Derek Bowen, 1996. In *Evangelism and Apostasy* the first sociological survey of Evangelicals in present day Mexico Kurt Bowen evaluates the appeal, character and future growth of the Evangelical community.

The Mexican Revolution in Chicago John H. Flores, 2018-03-21. Few realize that long before the political activism of the 1960s there existed a broad social movement in the United States spearheaded by a generation of Mexican immigrants inspired by the revolution in their homeland. Many revolutionaries eschewed U.S. citizenship and have thus far been lost to history though they have much to teach us about the increasingly international world of today. John H. Flores follows this revolutionary generation of Mexican immigrants and the transnational movements they created in the United States. Through a careful, detailed study of Chicagoland and the area in and around Chicago Flores examines how competing immigrant organizations raised funds, joined labor unions and churches, engaged the Spanish language media and appealed in their own ways to the dignity and unity of other Mexicans. Painting portraits of liberals and radicals who drew support from the Mexican government and conservatives who found a homegrown American ally in the Roman Catholic Church Flores recovers a complex and little known political world shaped by events south of the U.S. border.

Murder and Intrigue on the Mexican Border John A. Adams, 2018-06-13. In early 1914 Clemente Vergara discovered several of his horses missing and reported the theft to local authorities. The Webb County sheriff arranged for the South Texas rancher to meet with Mexican soldiers near Hidalgo to discuss compensation for his loss. Vergara crossed the Rio Grande soon succumbed to a vicious physical assault and was jailed. Days after incarceration in Hidalgo his body was found hanging from a tree. The murder of Clemente Vergara contributed to events that put the United States and Mexico on the brink of war and opened the door for expanded American involvement in Mexico. Texas governor Oscar B. Colquitt seized upon the incident to challenge President Woodrow Wilson, a fellow Democrat, to intervene and even threatened retaliation by the Texas Rangers. Meanwhile the White House played a larger strategic game with competing factions in the midst of the Mexican Revolution. Wilson's apparent inaction heightened Colquitt's demands to guarantee the safety of Americans and their property in the Texas borderlands and the Vergara affair's extensive media coverage convinced many Americans that intervention in Mexico was necessary. Author John A. Adams Jr. shows how an otherwise commonplace horse theft and murder revealed a tangled web of international relations, powerful business interests and intrigue on both sides of the border. Readers will be captivated by *Murder and Intrigue on the Mexican Border* and the

continuing legacy that border events leave on Texas history

The Life and Times of Pancho Villa Friedrich

Katz, 1998-10-01 Alongside Moctezuma and Benito Juárez Pancho Villa is probably the best known figure in Mexican history. Villa legends pervade not only Mexico but the United States and beyond existing not only in the popular mind and tradition but in ballads and movies. There are legends of Villa the Robin Hood, Villa the womanizer and Villa as the only foreigner who has attacked the mainland of the United States since the War of 1812 and gotten away with it. Whether exaggerated or true to life these legends have resulted in Pancho Villa the leader obscuring his revolutionary movement and the myth in turn obscuring the leader. Based on decades of research in the archives of seven countries this definitive study of Villa aims to separate myth from history. So much attention has focused on Villa himself that the characteristics of his movement which is unique in Latin American history and in some ways unique among twentieth century revolutions have been forgotten or neglected. Villa's División del Norte was probably the largest revolutionary army that Latin America ever produced. Moreover this was one of the few revolutionary movements with which a U.S. administration attempted not only to come to terms but even to forge an alliance. In contrast to Lenin, Mao Zedong, Ho Chi Minh and Fidel Castro Villa came from the lower classes of society, had little education and organized no political party. The first part of the book deals with Villa's early life as an outlaw and his emergence as a secondary leader of the Mexican Revolution and also discusses the special conditions that transformed the state of Chihuahua into a leading center of revolution. In the second part beginning in 1913 Villa emerges as a national leader. The author analyzes the nature of his revolutionary movement and the impact of Villismo as an ideology and as a social movement. The third part of the book deals with the years 1915 to 1920: Villa's guerrilla warfare, his attack on Columbus, New Mexico, and his subsequent decline. The last part describes Villa's surrender, his brief life as a hacendado, his assassination and its aftermath, and the evolution of the Villa legend. The book concludes with an assessment of Villa's personality and the character and impact of his movement.

Popular Piety and Political Identity in Mexico's Cristero Rebellion Matthew Butler, 2004-06-17 Dr Butler provides a new interpretation of the cristero war 1926-29 which divided Mexico's peasantry into rival camps loyal to the Catholic Church (cristero) or the Revolution (agrarista). This book puts religion at the heart of our understanding of the revolt by showing how peasant allegiances often resulted from genuinely popular cultural and religious antagonisms. It challenges the assumption that Mexican peasants in the 1920s shared religious outlooks and that their behaviour was mainly driven by political and material factors. Focusing on the state of Michoacán in western central Mexico the volume seeks to integrate both cultural and structural lines of inquiry. First charting the uneven character of Michoacán's historical formation in the late colonial period and the nineteenth century Dr Butler shows how the emergence of distinct agrarian regimes and political cultures was later associated with varying popular responses to post-revolutionary state formation in the areas of educational and agrarian reform. At the same time it is argued that these structural trends were accompanied by increasingly clear divergences in popular religious cultures including lay attitudes to the clergy.

patterns of religious devotion and deviancy levels of sacramental participation and commitment to militant social Catholicism As peasants in different communities developed distinct parish identities so the institutional conflict between Church and state acquired diverse meanings and provoked violently contradictory popular responses Thus the fires of revolt burned all the more fiercely because they inflamed a countryside which then as now was deeply divided in matters of faith as well as politics Based on oral testimonies and careful searches of dozens of ecclesiastical and state archives this study makes an important contribution to the religious history of the Mexican Revolution

Redeeming La Raza Gabriela

González, 2018-06-15 The transborder modernization of Mexico and the American Southwest during the late nineteenth and early twentieth centuries transformed the lives of ethnic Mexicans across the political divide While industrialization urbanization technology privatization and wealth concentration benefitted some many more experienced dislocation exploitative work relations and discrimination based on race gender and class The Mexican Revolution brought these issues to the fore within Mexican society igniting a diaspora to el norte Within the United States similar economic and social power dynamics plagued Tejanos and awaited the war refugees Political activism spearheaded by individuals and organizations such as the Idars Leonor Villegas de Magn n s White Cross the Magonista movement the Munguias Emma Tenayuca and LULAC emerged in the borderlands to address the needs of ethnic Mexicans whose lives were shaped by racism patriarchy and poverty As Gabriela Gonzalez shows in this book economic modernization relied on social hierarchies that were used to justify economic inequities Redeeming la raza was about saving ethnic Mexicans in Texas from a social hierarchy premised on false notions of white supremacy and Mexican inferiority Activists used privileges of class education networks and organizational skills to confront the many injustices that racism bred but they used different strategies Thus the anarcho syndicalist approach of Mag nistas stands in contrast to the social and cultural redemption politics of the Idars who used the press to challenge a Jaime Crow world Also the family promoted the intellectual material and cultural uplift of la raza working to combat negative stereotypes of ethnic Mexicans Similar contrasts can be drawn between the labor activism of Emma Tenayuca and the Munguias whose struggle for rights employed a politics of respectability that encouraged ethnic pride and unity Finally maternal feminist approaches and the politics of citizenship serve as reminders that gendered and nationalist rhetoric and practices foment hierarchies within civil and human rights organizations Redeeming La Raza examines efforts of activists to create a dignified place for ethnic Mexicans in American society by challenging white supremacy and the segregated world it spawned

Creating the Practical Man of Modernity Victor J.

Rodriguez, 2016-12-01 Focused on the appropriation of John Dewey s ideas on progressive education in revolutionary Mexico this book reconsiders the interpretation and application of Dewey s ideas in the world Rodriguez examines the use of Dewey in Mexico s state building projects as a vantage point to assess the global impact of Dewey s pedagogy As these projects converged with Dewey s desire to employ education as a tool for effective social change Rodriguez understands Dewey not

just as a philosopher but as an integral part of the Americas progressive movement and era A Cultural History of Marriage in the Modern Age Christina Simmons,2021-11-18 Spanning cultures across the 20th century this volume explores how marriage especially in the West was disestablished as the primary institution organizing social life In the developing world the economic social and legal foundations of traditional marriage are stronger but also weakening Marriage changed because an industrial wage economy reduced familial patriarchal control of youth and women and spurred demands and possibilities for greater autonomy and choice in love After the Second World War when more married women pursued education and employment and gays and lesbians gained visibility feminism and gay liberation also challenged patriarchal and restrictive gender roles and helped to reshape marriage In 1920 most people married for life in the twenty first century fewer marry and serial monogamy prevails Marriage is more diverse and flexible in form but also more fragile and optional than it once was Over the century control of courtship shifted from parents to youth and friends as opposed to kin became more important in sustaining marriages Dual wage earner families replaced the male breadwinner Social and political liberalism assailed conservative laws and religious regimes expanding access to divorce and birth control Although norms of masculinity and femininity retain huge power in most cultures visions of more egalitarian and romantic love as the basis of marriage have gained traction made appealing by the global spread of capitalist social relations and also broadcast by culture industries in the developed world The legalization of same sex marriage in over twenty five nations by 2020 epitomizes a century of change toward a less gender defined ideal that includes a continued desire for social recognition and permanence A Cultural History of Marriage in the Modern Age presents an overview of the period with essays on Courtship and Ritual Religion State and Law Kinship and Social Networks the Family Economy Love and Sex the Breaking of Vows and Representations of Marriage Migrating Faith Daniel Ramírez,2015-09-14 Daniel Ram rez s history of twentieth century Pentecostalism in the U S Mexico borderlands begins in Los Angeles in 1906 with the eruption of the Azusa Street Revival The Pentecostal phenomenon characterized by ecstatic spiritual practices that included speaking in tongues perceptions of miracles interracial mingling and new popular musical worship traditions from both sides of the border was criticized by Christian theologians secular media and even governmental authorities for behaviors considered to be unorthodox and outrageous Today many scholars view the revival as having catalyzed the spread of Pentecostalism and consider the U S Mexico borderlands as one of the most important fountainheads of a religious movement that has thrived not only in North America but worldwide Ram rez argues that because of the distance separating the transnational migratory circuits from domineering arbiters of religious and aesthetic orthodoxy in both the United States and Mexico the region was fertile ground for the religious innovation by which working class Pentecostals expanded and changed traditional options for practicing the faith Giving special attention to individuals and families firsthand accounts and tracing how a vibrant religious music culture tied transnational communities together Ram rez illuminates the interplay of migration mobility and musicality in

Pentecostalism s global boom

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