Gamboa's opposition to some of these reforms earned him a reputation as a threat and obstacle to change, so he was exiled to Spain in 1768. He was offered a position in the Audiencia of Barcelona, but he refused it. He eventually returned to New Spain, where he collaborated with Viceroy Antonio María de Bucarelli (1772–79).

Gamboa took his place in the Sala de Crimen, and, a year later, he was promoted to the Sala de lo Civil. In this capacity, he supervised the Temporalidades, two former Jesuit schools for native children, and a state lottery. To eliminate Gamboa as a threat, Gálvez named him a regent (chief judge) of the Audiencia of Santo Domingo, the least prestigious high court at the time. Gamboa eventually returned to Mexico in 1788 as regent of its audiencia.

Albi shows that throughout Gamboa's career he championed the jurisdiction of the high court, despite the increasing jurisdictional complexity of the times and the Bourbon shift from judicial to executive supremacy as a way to better control the Indies. His biography and the social networks he forged with rich and powerful merchants and miners, the Jesuits, and others expose the personal ties that influenced policy decisions and their implementation on both sides of the Atlantic. In summary, this is not solely the history of one individual, but offers a wider panorama on the workings of a colonial governing system and the personalities that forged its operations.

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PRINT CULTURE IN THE BRAZILIAN EMPIRE

Press, Power, and Culture in Imperial Brazil. Edited by Hendrik Kraay, Celso Thomas Castilho, and Teresa Cribelli. Albuquerque: University of New Mexico Press, 2021. Pp. 306. $85.00 cloth; $85.00 e-book.
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Given the lively debates involving the nexus of political power and the media (especially with the modern-day advent of social media in politics), the present volume on the press and print culture during the Brazilian Empire (1822–89) is a welcome and timely addition to this discussion. In a relatively short period of time, Brazil went from having no press at all to having a vibrant print culture. This print culture was to have a profound impact on the society and culture of nineteenth-century Brazil, offering the seeds of "order and progress" for the new nation, and culminating in the abolition of slavery there, in 1888.

The 2012 launch of the Hemeroteca Digital Brasileira (bndigital.bn.gov.br), one of the largest online newspaper archives in the world, provided a trove for researchers of nineteenth-century Brazil. The present volume is one such result. It presents a

fascinating, collaborative collection of essays from a variety of Brazilian scholars from around the world, who examine a variety of aspects of this emergent print culture.

Kraay, Castilho, and Cribelli lead off the volume with an overview of European print culture and the establishment of the press in Brazil when the Portuguese court moved to Rio, in 1808. Basile provides an analysis of the development of the Brazilian "print arena" from the year of Brazil's independence from Portugal, in 1822, up to 1840, arguing that the idea of the "public sphere" and "political pedagogy" initiated in Brazil during those years.

The next three essays examine the role of slavery and migration in Brazil. El Youssef explores debates about slavery and slave-trading in the 1830s, noting that the press's relationship with these topics has been largely overlooked or misunderstood in scholarship on slavery. In a related way, Godoi describes the role of the enslaved in the production and consumption of Brazilian newspapers, showing how enslaved and liberated Africans were essential to the production of newspapers, magazines, and books in nineteenth-century Brazil. Pérez Meléndez analyzes the migration flows of *colonos* (immigrant settlers), looking specifically at migrant recruitment and hiring practices.

The next five essays look at a variety of different sections found in nineteenth-century Brazilian newspapers and periodicals. Souza Maia examines the literary genre of the *crônica* (a short, fictionalized narrative combined with reporting), noting its popularity in the nineteenth century, which has continued into the present. Nestler and Frank examine the realm of advertising and advertisements, and how these shaped the creation of markets and marketing culture. Pires Junior provides an analysis of satirical cartoons in illustrated magazines, which were influential in the shaping of visual culture. Kraay examines the unique "imperial genre" of provincial correspondence, demonstrating how it contributed to a "sense of belonging" to the new Brazilian nation through partisan political debates. Cribelli examines the *publicações a pedido*—the "pay to print" system of letters and op-ed articles in the 1870 issues of the influential Rio newspaper *Jornal do Commercio*, and how these influenced political discussions.

The final two essays are more of a hodgepodge, albeit an interesting one. Saba analyzes the role of nineteenth-century Brazilian citizens who studied and lived in the United States and founded monthly periodicals in Brazil to help modernize agriculture with US technological advancements and shift away from a slave-based economy. Last, Castilho provides a historical overview of the first Black newspaper from Recife, *O Homem*, founded by the prolific Afro-Brazilian writer Felipe Neri Collaço (1815–94), who challenged Brazilian citizens and political leaders to end slavery and enshrine Black Brazilians as citizens.

Overall, the essays in this collection are well researched, well written, engaging, and enjoyable. Moreover, this book is accessible to a wide variety of readers in many fields: Latin American studies, African diaspora studies, media studies, history, political science, even general readership. A follow-up volume, one that extends beyond the

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scope of the Brazilian Empire and stretches into the history of early twentieth-century Brazil, would be a welcome sequel to this excellent book.

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CENTRAL AMERICAN INDEPENDENCE

Festejos y símbolos: el primer Centenario de la Independencia de Centroamérica (1921). By Patricia Fumero Vargas. San José: Editorial Universidad de Costa Rica, 2021. Pp. 176. $11.00 paper.
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Patricia Fumero Vargas provides an effective isthmus-level analysis of Central America's 1921 centenary celebrations. Indeed, Fumero conducted archival research in Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua to detail how each of these countries commemorated Central America's first century of independence from Spain.

In the book's first five chapters, which each center on a different republic, Fumero convincingly claims that the 1921 centenary provided regional political elites with the chance to civically engage and educate their citizenry. She suggests that by 1900 Liberal agro-export economic expansion had succeeded in funding the development of modern urban centers but had failed to create an educated patriotic populace. Most isthmians in 1921 were illiterate; therefore, the organization of patriotic parades and the erection of monuments to commemorate national and regional heroes, alongside other civic events organized for the centenary, provided large numbers of the popular classes with a rare opportunity for a civic education. The ruling elites of each country, however, focused on nationalist and regional elements in their centenary events that reflected their national conditions and aspirations. In the case of Costa Rica, for instance, students were showcased in centenary activities as a means of highlighting the nation's comparatively impressive public education system. Nicaraguans, on the other hand, chose to celebrate José Dolores Estrada's victory against US filibuster William Walker's forces at the Hacienda de San Jacinto in 1856. Fumero contends that by underscoring Estrada's heroism Nicaraguan elites were projecting their desires to oust the US Marines, who had been occupying their nation for over a decade in 1921.

As the centenary approached, US imperialism and Central America's political stability were of central concern for isthmian leaders. As Fumero documents, elites increasingly pointed to the restoration of the Federal Republic of Central America as a means of confronting these threats. In 1823, Central Americans organized a Federal Republic, which splintered in 1838. Several attempts were made to revive the federation, but none found as much traction as the 1921 movement. In January 1921, leaders from all