

reader wishing for additional explanation. For example, he examines an attempt in the 1950s by José Figueres Ferrer to replace April 11—a date associated with Santamaría—with March 20 as a national holiday that closely connected Figueres's regime with an important battle of the war. Cabrera argues that Figueres's failure indicated the inability of the government to impose a state-invented tradition in the face of popular resistance. He could have more clearly explained how Figueres's attempt differed from attempts by Tomás Guardia or the Alajuelato governments of the nineteenth century to connect their authority successfully to the Filibuster War. He briefly suggests that a more developed democracy allowed the media to protest more freely the actions of Figueres, but he leaves the reader wishing that he had spent more time on that analysis, perhaps engaging more with Anderson's arguments about print capitalism.

Cabrera concludes with a fruitful examination of future avenues of study for the memory of the Filibuster War in Central America. Periodically, he rests his assertions on insufficient evidence. Even so, the book invites scholars to imagine how the war can serve to examine national creations in Central America. Its intriguing argument and theoretical framework make it a helpful addition to studies of Latin American nationalism and collective memory.

University of Virginia
Charlottesville, Virginia
tfr5y@virginia.edu

TYSON REEDER

CATHOLIC CHURCH IN COSTA RICA

Guatemala's Catholic Revolution: A History of Religious and Social Reform, 1920–1968. By Bonar L. Hernández Sandoval. Notre Dame: University of Notre Dame Press, 2018. Pp. 254. \$50.00 cloth.
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Bonar Hernández Sandoval's pathbreaking examination of the Guatemalan Catholic Church's development over nearly five decades promises to excite academics in many fields beyond religious studies. In particular, this work should be of great interest to scholars interested in Cold War-era rural developmentalism and/or indigenous resistance and adaptation to sociocultural pressures. Hernández has produced a concise and well-researched book that employs Church records produced by foreign missionaries in the Guatemalan countryside, as well as those produced by Vatican and Guatemala City Church officials, to trace the interplay between national, regional, and global forces and events that shaped the position of the Catholic Church within Guatemalan society during the middle decades of the twentieth century.

Hernández takes a chronological approach, with the book's first two chapters explaining how in the 1920s Vatican and Guatemalan Church leaders largely avoided national politics, which served to strengthen Church-state relations in the interwar years.

Critically, as Hernández notes, the Catholic Church had lost power and presence throughout Guatemala in the late 1800s as part of the nation's nineteenth-century liberal reforms. Against this background, the book's subsequent two chapters expose the often-frustrated efforts of US-based Maryknoll missionaries in the 1940s and 1950s to Romanize Catholic practice in the Maya-dominated highlands. These missionaries were tasked with countering Mayan spiritual practice, which melded pre-Columbian and Catholic elements, to encourage orthodox Catholicism. Syncretic faith practices had experienced a resurgence in the late 1800s as the Church's presence dwindled in the highlands as a consequence of liberal reforms. Hernández details how Maryknoll missionaries confronted Mayan spiritual leaders, or *costumbristas*, over the use of church spaces and Romanizing efforts that centered on inculcating a sacrament-centered worship.

Maryknoll missionaries largely failed to end the heterodox use of incense on church altars and other syncretic practices; however, they made great strides in recruiting lay Catholics who would help develop a more sacrament-centered practice over time. The lay catechists Hernández describes as "the shock troops of sacramentalism" not only served as translators in non-Spanish speaking communities, but they also led catechist courses in remote communities, and in the process confronted *costumbre* and its adherents. Sadly, Hernández delves little into the motivating factors that drove Mayan men and women to become catechists in the 1950s. Certainly, Church sources rarely capture these voices, but oral histories and other more local sources might have helped humanize the stories of these historical actors.

The book's fifth chapter focuses on how Maryknoll missionaries and the military government, which came into power after a US-sponsored 1954 military coup, found common ground as anticommunists committed to modernization and development projects in the countryside. This alliance would begin to break down in the late 1960s in the context of changes within the Latin American Church that would lead to the birth of liberation theology and in response to increasing state violence in the countryside.

Although readers will find much to commend in this work, many will likely be disappointed that Hernández's work ends in 1968 with the start of the Guatemalan civil war. A pair of chapters focusing on the most violent decades of Guatemala's Cold War, the 1970s and 1980s, would have greatly strengthened the impact of this Cold War-era framed book as a whole. In particular, this work would have benefitted from an examination of the role religion played in defining state-sponsored genocide in the 1980s. As is well documented, Guatemala's Protestant President Efraín Ríos Montt (1982-83) associated Mayan peasants and Catholicism with communism. This correlation encouraged government troops to target lay catechists as part of a broader genocidal scorched earth campaign that was undertaken in the Guatemalan highlands under General Ríos Montt's presidency. Despite this complaint, Hernández has produced a well-researched and nuanced examination of the Catholic Church in Guatemala during the middle decades of the twentieth century. His work provides a

research-centered examination of the local, regional, and global forces that allowed the Church to become an increasingly socially relevant and reformist force by the close of the 1960s.

Southern Connecticut State University
New Haven, Connecticut
carmen.kordick@gmail.com

CARMEN KORDICK

COSTA RICA

Costa Rica después del café. La era cooperativa en la historia y la memoria. By Lowell Gudmundson. San José, Costa Rica: Editorial Universidad Estatal a Distancia, 2018. Pp. xii, 174. Notes. Bibliography. \$7.00 paper.
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Lowell Gudmundson was part of a small group of American, European, and Latin American historians who in the 1970s helped to renew historical studies in Costa Rica. Gudmundson joined that change by investigating demographic trends, social differentiation, and economic activities in the period 1750–1850. Although he considered the initial stage of coffee cultivation, which began in the 1830s in the Central Valley, most of his research focused on the period before that expansion. In fact, his most important contribution was a book titled *Costa Rica before Coffee*, published in 1986.

In direct reference to that work, Gudmundson has now published a new book about Costa Rica after coffee. With that title, he refers to the transformation experienced by the Costa Rican economy since the late 1980s, when coffee ceased to be one of the main export products and was displaced by other activities, such as tourism. Gudmundson studies this process based on the changes experienced by coffee-producer cooperatives, particularly those in the districts of Santo Domingo and San Isidro (province of Heredia) and Tarrazú (province of San José). Based on some statistical sources, but especially on several dozen interviews with cooperative members, promoters of cooperativism, and agronomists, Gudmundson analyzes the extraordinary success achieved by Costa Rican coffee cooperatives in the period 1950–1980. In addition to the study of the economic and social aspects of this process (acquisition of plants to process coffee, size of farms, type of coffee grown, and characteristics of the workers), he also considers its political dimension. Cooperativism was systematically promoted by the National Liberation Party (PLN in Spanish), as a double strategy to confront communists and to build solid electoral support in rural areas.

After the economic crisis of 1980, which led to the implementation of policies favorable to the free market (also known as neoliberalism), coffee cooperatives began to transform. Gudmundson shows how, as the size of the families decreased, sons and daughters of coffee producers, thanks to their technical or university studies, lost interest in continuing