

prised 15 percent of Asuncion's population. Africans, the author convincingly argues, must be viewed within the context of indigenous society.

The author mentions an absence of church records in Paraguay; however, a few original baptismal and marriage records from the colonial period, such as those of Mission Santa Rosa, remain in the archives of the churches themselves, rather than in Asuncion. Accordingly, one wonders about the extent to which grandparenthood ties took place between the Guaraní and African slaves, a pattern that was present in baptismal records in the church records of small towns in southeastern Brazil. The author's analysis of African slavery in Paraguay is a major achievement, but perhaps he could have examined slavery in greater detail in other parts of the Rio de la Plata, such as Uruguay, to cast a broader framework to strengthen his analysis.

Aside from these minor points, Austin's work represents a major contribution to the history of the Guaraní and Spanish relations during the sixteenth and seventeenth centuries. This informative book will be useful for scholars who study Spanish borderlands, ethnohistory, race mixture, and colonial Latin American history.

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*Guatemala's Catholic Revolution: A History of Religious and Social Reform, 1920-1968.* By Bonar L. Hernández Sandoval. (Notre Dame, IN: University of Notre Dame Press. 2018. Pp. 254. \$50.00. ISBN: 978-0-268-10441-2.)

In this compelling book, Bonar Hernández Sandoval explores the history of the Catholic Church in Guatemala in the period between 1920 and the 1960s, i.e., from the early liberal dictatorships to "the democratic spring" (1944-54), to the first decade after the CIA-sponsored coup in 1954. His purpose is to demonstrate how the massive social engagement of large sectors of the Church from the 1960s onwards was not simply a result of the changes following the Second Vatican Council and the landmark Conference of Latin American Bishops in Medellín in 1968. Rather, it was "propelled by the institutional renewal of rural Catholicism, which date[d] back to the interwar period, when a reconfiguration of national and international politics created new spaces for the Church's resurgence" (p. 3). Hernández affirms that these transformations were the result of Vatican initiatives that attempted to break the deadlock between the Guatemalan Church and anti-clerical liberal governments, which since the independence of 1821 had gradually weakened the institution. (In 1920, there were only around hundred priests for a population of two million people.)

The book is divided into six chapters and progresses chronologically, which makes it easily accessible for students. In the first two chapters, Hernández analyzes hitherto unexamined archival sources in the Vatican and the Guatemalan archdiocese. These show how the Vatican sent envoys to Guatemala to expand the space for ecclesial activity and to redirect the focus of the national conservative clergy away from fruitless power struggles with the state and toward a new vision of a Romanized Church. In this vision, the Church would limit itself to the religious

realm and aim for the reconstruction of a strong Catholic culture through the catechization and disciplining of the laity. The third chapter describes how the Church, under the leadership of Archbishop Mariano Rossell y Arellano (1939–64), was able to expand its activities and begin inviting foreign missionaries to the country. Hundreds of priests and sisters from the United States and Europe arrived in Guatemala in the decades following World War II, eventually outnumbering Guatemalan-born clergy and religious. The missionaries were primarily sent to the highland Maya peoples. From the fifth chapter and on, the book gradually narrows its focus to the Maryknoll missionaries and their pastoral work. Sources from the society's archives in Ossining, New York, reveal the missionaries' experience of catechizing the Maya and opposing their *Costumbre*, i.e. custom-based Catholicism that included pre-Columbian practices and beliefs. The social pastoral work, in which priests, sisters, and catechists increasingly engaged, can be understood in light of the anti-communism of the Cold War in post-coup Guatemala.

In the first part of the book, Hernández convincingly demonstrates how the rise of progressive Catholicism in Guatemala was rooted in developments that went back far longer than Vatican Council II and the Medellín conference. In the last part of the book, however, it seems as if Hernández is reversing his own argument in the case of the Maryknollers, ascribing their turn toward progressiveness—and in some cases support for revolutionary struggle—as a development taking place *despite* the conservatism of the Church in Guatemala. Here a broader approach—one that would take into account the development of the broader Catholic and religious landscape of Guatemala in the 1950s and 60s—could have helped Hernández develop his first claim, which was well-warranted.

This last observation notwithstanding, the book is an important historiographical contribution to the history of Catholicism in Guatemala. The book ends in 1968, when the civil war was rising in intensity. It is to be hoped that Hernández will follow up with a study of the role of the Church in that tragic period of Guatemala's recent history.

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*For Christ and Country: Militant Catholic Youth in Post-Revolutionary Mexico.* By Robert Weis. (Cambridge: Cambridge University Press. 2019. Pp. 213. \$99.99. ISBN: 9781108493024)

The story of how José de León Toral shot *caudillo* Álvaro Obregón in Mexico City in 1928 has often been told, but not with the sociological insight, archival rigor, or noirish aplomb of Robert Weis's *For Christ and Country*. Toral was Mexico's Oswald: yet because he was a Catholic who died by firing squad, the political/theological signals of his crime were scrambled for eternity. Fanatic? Martyr? Terrorist? Or just a deluded mystic, as Rome said?

Weis sets out to contextualize Toral's "fanaticism"—which is to dispel it. Fanaticism, he writes, is an ahistorical term, distinct from violence. The book's