

pineapple agriculture on Maui by mastering jobs in that industry, and then creating their own businesses and community on that island. Similarly impressive is the next chapter in which Guevarra describes how Latin American immigrants filled labor positions on the Big Island's coffee farms, and through efforts like those of Rainoldo Cancino, who went from a coffee picker to being among the biggest coffee producers while teaching other Latinx immigrants his skills, forged a respected community on the island (pp. 146, 151). In his final chapter, Guevarra deeply analyzes the intermeshing of Latinxs with Hawai'i's local and multiracial populations, providing insights into how his Latinx interviewees understand and live their multiple identities and show profound respect for Kānaka Maoli culture and aloha while having the atypical Latinx experience of "being hidden in plain sight" (p. 184) because Hawai'i is "a space of brownness" (p. 203). This is oral history at its finest.

As all superb studies do, this book hints at further research for scholars to investigate. Guevarra notes that he does not address the military extensively (p. 10), but given the large number of American service members stationed on the islands, and accounting for the 20 percent of military personnel who identify as Latinx, it would be helpful to understand how the experiences of those Latinx personnel support his arguments. I am left with sincere curiosity as to how Joaquin Armas, the first Mexican vaquero in Hawai'i, learned to speak and write Hawaiian (pp. 45, 46), how the residents of Guánica, Puerto Rico, interact with the monument there commemorating the local residents who migrated to Hawai'i in 1900 (p. 65), the mechanisms by which lowriders were transposed on O'ahu from California (pp. 225–26), and how plumeria, native to Latin America and the Caribbean, became Hawaiians' flower of choice for lei (pp. 226–27). This is an excellent contribution to the study of Hawai'i and of Latinxs and will be of interest to a broad range of scholars.

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*Love and Despair: How Catholic Activism Shaped Politics and the Counterculture in Modern Mexico.* By Jaime M. Pensado (Oakland, University of California Press, 2023, 374 pp.)

In his new book, *Love and Despair: How Catholic Activism Shaped Politics and the Counterculture in Modern Mexico*, historian Jaime M. Pensado

narrates Mexico's October 2, 1968 protest and government repression from a unique vantage point: the inside of a church. Narrating that day's brutal repression from the Church of Santiago, Tlatelolco, which sits in the plaza where students gathered to protest, Pensado describes the moment in excruciating detail: a young couple set to be married in the parish that afternoon, the arrival of government agents, and the ambiguous role played by the Franciscan priest scheduled to perform the ceremony. In narrating this iconic moment from the interior of a church, Pensado underscores the centrality of the Catholic Church, its cultural, intellectual, and political traditions, to twentieth-century Mexico.

*Love and Despair* is a meticulously detailed intellectual history of Mexican Catholic traditions and how they changed over time. Over the course of an introduction, nine body chapters, and a conclusion, Pensado examines an overlooked and understudied part of Mexican Catholicism: a range of progressive Catholics who sought to transform the Church and broader society. The author describes his subject as, "the evolving interpretations of Catholicism in the aftermath of Vatican II" (p. 269). The subtitle of the book offers up its central argument. And Pensado consistently argues for the impact of these Catholic voices on Mexican society and politics. As such, *Love and Despair* can ultimately be read as a recuperation of this seemingly lost tradition.

To excavate this history, Pensado examines Mexican Catholic writings on a range of issues, including film, journalism, gender, sexuality, and revolution. Each chapter profiles a handful of Catholic individuals and analyzes primary sources that these actors either produced or interpreted and critiqued. In his effort to recuperate this progressive tradition, which included Catholics who merely aimed to modernize the Church, anti-communist progressives, liberation theologians, as well those who blended Catholicism with elements of Marxism, Pensado necessarily discusses the broad range of Mexican Catholic thought, from the mainstream to the far right.

The book contributes to multiple historiographic literatures and debates. I will highlight two major contributions here. One, by placing twentieth-century Mexico within a global context of Catholic activists and intellectuals, Pensado further undermines the pernicious notion of Mexican exceptionalism in the historiography of that country. Through the Catholic Church, a truly transnational institution, we see how young Mexicans engaged with ideas articulated on a global scale, debated and modified them, and ultimately made them their own. Two, by taking Catholic actors and their ideas of love, despair, and liberation seriously, the author deepens and expands the

literature on the global 1960s by underscoring the emotional history of that period. In tracing these intellectual genealogies across time and place, Pensado offers up a dizzying array of case studies. Combined, they constitute a deep history of a crucial but understudied element of modern Mexico.

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*Remembering Conquest: Mexican Americans, Memory, and Citizenship.* By Omar Valerio-Jiménez. (Chapel Hill, University of North Carolina Press, 2024. 368 pp.)

*Remembering Conquest* argues that multiple generations of Mexican Americans pointed to the citizenship rights ostensibly afforded them by the Treaty of Guadalupe Hidalgo to decry a century's worth of violence, poverty, displacement, and disrespect in U.S. society. The "common thread" that bound this multi-generational protest movement together was the belief that the United States was not honoring its 1848 agreement with Mexico (p. 5).

The book's six chapters describe how Mexican Americans created their own social, political, and cultural scripts to condemn Anglo American racism between the mid-nineteenth century and the late twentieth century. The first generation of Mexican Americans (Chapters 1 and 2), comprised of Tejano elite figures such as Juan Seguín and rebel leaders such as Juan Cortina, used print, law, and arms to challenge expulsion from their lands throughout the ceded territories of northern Mexico between the 1840s and the 1860s. In contrast to their predecessors who had direct, lived experience of the U.S.-Mexico War, Mexican Americans of the second generation (Chapter 3) were agents of memory making between the 1870s and the 1890s. Through their newspapers, proposals for New Mexico's statehood, *testimonios* (memoirs), and literature, Californio elites such as María Amparo Ruiz de Burton simultaneously advocated for the safeguarding of voting rights and land ownership while denouncing Anglo American prejudice. A third generation of Mexican Americans continued to carry the torch of historical memory into the twentieth century (Chapter 4) by recounting famous battles of the U.S.-Mexico War in their newspapers, educating Mexican American readers about clauses of the Treaty of Guadalupe Hidalgo, and founding *mutualistas* (mutual aid societies) that provided protections for Mexican Americans that U.S. authorities had not. But new pressures such as Mexico's revolution and