

Atlantic world, Stepan's warning regarding the politics of scientific interpretation in the future seems most appropriate.

This work was researched in the libraries and archives of Argentina, Brazil, and Mexico as well as in many in the United States. It is an important book, meticulously done, and will be of significant value to Latin Americanists (especially Brazilianists), to historians of science and medicine, and to those concerned with the history of ideas as well as those interested in the rise (and fall?) of eugenics.

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FRANCESCA MILLER. *Latin American Women and the Search for Social Justice*. Hanover, N.H.: University Press of New England. 1991. Pp. xv, 324. Cloth \$40.00, paper \$16.95.

Latin American feminism has often been questioned by Anglo feminists who wondered whether female self-determination was extant in a reputedly macho society. The centrality of motherhood and emphasis on health, literacy, human rights, and peace consistently present in Latin American feminist movements seemed to miss the fact of male domination and exploitation so central to the U.S. perception of women's rights. Yet Latin American women have been front and center of movements for political, economic, cultural, and gender reform. For them gender issues cannot be separated from systems of repression that begin with, but are not limited to, male domination. Latin American women fight battles on many fronts, and their campaigns must be understood within regional contexts. Francesca Miller offers an elegant panorama of Latin American women's movements from the late nineteenth century to the present with all these complexities in mind.

Until now the history of Latin American women's movements have focused on national campaigns for women's rights characteristic of the 1910s through the 1950s, and political scientists and sociologists have written about more current revolutionary and now reformist democratic demands for change. A critical mass of information has emerged so that a synthesis of Latin American feminism and women's movements can be written. Miller's book draws on secondary works and an enormous amount of original research to place women's search for social justice in its proper perspective.

This book contributes in many ways to Latin American women's history. Miller establishes a periodization for the Latin American women's movements. She shows how each phase, each event, was interactive with national, hemispheric, and global events while also originating from local circumstances. In a hemisphere of twenty-one nations, women's movements had to be distinct. Miller differentiates between na-

tional movements, urban and rural issues, conceptualizations of women's education, reproductive rights, and political participation. In a word, she deconstructs women's movements for an enormously complex area. Women's strategies to tie their campaigns to transnational organizations and ideals explains their need to escape their repressive conditions and exert leverage through an international arena. Pan-Americanism and the United Nations International Women's Year have given not only credibility to the Latin American movements, but also global discourse has allowed the Latin Americans to evolve unique and inclusive components to their ideals. There is a more global feminism than the North American version. The discussion of major feminist journals and forums exposes how feminist ideology has emerged, and it serves as a fine resource guide for future scholarship.

In addition to these analytical breakthroughs, there is magic here. Miller is able to capture the passion, drive, beliefs, and commitments of upper-class reformers, revolutionaries, and global democrats alike. One hears the reverberation of their voices, and finally one understands that these are real militants, not flirts who cajole limited reforms from truculent men. They also are not derivatives of North American activists.

The niggling flaws, such as incorrect dates, are offset by up-to-date lists of women's organizations and their agenda. The conclusions drawn from this comprehensive study are both accurate and insightful. This book can and should be used in history courses about Latin American women, women in general, U.S.-Latin American diplomatic relations, and the national period surveys. Researchers interested in Latin American women should consult this book for information on current affairs. Miller has made a significant contribution to Latin American history.

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DANIEL T. REFF. *Disease, Depopulation, and Culture Change in Northwestern New Spain, 1518-1764*. Salt Lake City: University of Utah Press. 1991. Pp. xiii, 330. \$30.00.

To the ongoing debate about the size of Native American populations at the time of European contact, and to the related issue of the role Old World disease played in fueling Indian demise, Daniel T. Reff has added a timely and substantive contribution. Working with an impressive array of archival and published sources, the former consulted in repositories in Mexico and the United States, but not in Spain, Reff examines the demographic and cultural impact of sixteen disease outbreaks which, between 1530 and 1653, lashed the "Greater Southwest," a vast region embracing Sonora, Sinaloa, Durango, and Chihua-

hua in Mexico and parts of Arizona, New Mexico, and Texas in what is now the United States.

The watershed year in Reff's chronology is 1591, when Jesuit fathers first wandered into this daunting territory. The coming of the "Black Robes," charged by their superiors to keep records and write annual reports, means that post-Jesuit epidemics can be pieced together with greater attention to detail than pre-Jesuit ones. Reff considers that "native exchange networks" (p. 102) were not sufficiently advanced to facilitate diffusion into northwestern New Spain of the smallpox epidemic that, between 1518 and 1525, caused so much destruction farther south. He does, however, contend that at least four outbreaks of sickness (1530-31, 1530-34, 1545-48, and 1576-81) occurred before Father Gonzalo de Tapia and Father Martín Pérez arrived to establish Villa San Felipe in 1591. Reff's contention leads him to conclude that "the Jesuits found only vestiges of once populous and developed cultures." Reff attributes the glaring discrepancies between accounts written by early explorers and those penned decades later by Jesuit missionaries to "significant disease-induced changes" (p. 15) between the time of penetration by the first contingent and arrival on the scene by the second.

Here, as elsewhere, quantification is tricky, but Reff ventures that "most native populations were reduced by 30 percent to over 50 percent prior to sustained contact with the Jesuits." In the wake of missionization, which sought to gather formerly scattered, mobile groups in a single, fixed location, "native populations were reduced by upwards of 90 percent." Depopulation on such a massive scale, which parallels that calculated by Woodrow Borah and Sherburne F. Cook for central Mexico and that estimated by Noble (not "Nobel," as Reff seems to think) David Cook for Peru, is viewed as the result of "a complex mix of demographic factors, but particularly an exceedingly high infant mortality rate" (p. 16). Reff highlights death by disease throughout, but this focus does not blind him to the tragic part assumed by decidedly nonepidemiological factors. Certain goals and policies favored by Spain in the pursuit of empire helped accelerate the process of decline, as the geographers Carl O. Sauer and Donald Brand observed for the region in question in the first volume of *Ibero-Americana* published sixty years ago. Reff, for example, argues that mining activity in Durango and Chihuahua forged "routes of contagion" (p. 119) south to north from about 1546 on. Similarly, by nucleating Indians and thereby increasing the likelihood of greater mortality when disease broke out, missionization in fact killed the very Indians whose souls the Christian assembly was designed to save. The latter scenario, not surprisingly, resulted in widespread mission abandonment and the terrifying correlation of sickness with foreign presence. When the backlash came, it was inevitably violent. Father Gonzalo de Tapia died a martyr's death (his head was severed, and an arm was cut off) when Indians who believed it

was he who had infected their communities took revenge during a pastoral visit to Tovoropa on July 11, 1594. After setting fire to the church, they stuck Father Gonzalo's head on a pole and paraded it on a circuit of neighboring settlements.

Anyone tackling seriously such a controversial subject deserves to be applauded, more so given the enormous extent of the area under investigation. Reff's work is also a creative example of the insights to be gained by diligent and persistent application, especially not accepting what other scholars say about a source but instead consulting that source first-hand in order to judge, interpret, accept, or reject information for oneself. We all cut corners, relying on someone else's analysis for whatever reasons we feel compelled to justify, but the fact remains that there is no substitute for engaging with a text directly. Reff's scrutiny of the history written in the mid-seventeenth century by the Jesuit father Andrés Pérez de Ribas bears this out, for it "abounds with references to disease" (p. 281) that previous researchers apparently overlooked. If Reff is able to glean so effectively a standard, published source, there is no telling what might come to light should he ever get to Seville and try his hand in the Archivo General de Indias.

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PILAR GONZALBO AIZPURU. *Historia de la educación en la época colonial: La educación de los criollos y la vida urbana.* (Centro de Estudios Históricos, Serie historia de la educación.) Mexico City: Colegio de México. 1990. Pp. 395.

PILAR GONZALBO AIZPURU. *Historia de la educación en la época colonial: El mundo indígena.* (Centro de Estudios Históricos, Serie historia de la educación.) Mexico City: Colegio de México. 1990. Pp. 274.

Pilar Gonzalbo Aizpuru has successfully assumed the task of writing about the education of the indigenous and the elite populations in New Spain throughout three centuries of colonial history. A fundamental difference between the settlement and colonization of North America by northern Europeans and the colonies established by Spain was the attitude adopted by the latter toward the indigenous populations. The assumption that they were to form an integral part of society as tribute-paying subjects and the basis of the work force depended for its success on their Christianization and their education in the ways of Europe. Education was an essential tool in the proposed process of assimilation.

The jolting history of Spanish efforts to define and execute an educational policy to uproot the indigenous way of life and replace it with its own is the subject of the first volume. Gonzalbo Aizpuru approaches the topic of education assuming that formal education, Christianization, the teaching of a master