

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-

vironment and place variation most historians could learn from. Chapter 3 scrutinizes how parishes functioned as fiscal units, and details the myriad ways in which the clergy exacted tribute for their services without subjecting Indians to the tithe. What village churches looked like and how they were run internally by *cofradías* form the focus of chapter 4. The secularization of the regular church in the course of the eighteenth century is dealt with in chapter 5 and a collective biography of parish clergy is pieced together in chapter 6. An elegant conclusion crisply summarizes major findings and notes that the decline of the clergy in Guatemala during the nineteenth and twentieth centuries parallels the rise to political ascendancy of the military. Less a “parish history”—these must surely be written, in the style of Gerardo Aguirre and Bruno Frisón, one by one—than a history of parish formation and composition, van Oss’s book, despite its incongruous subtitle, is a significant addition to the field.

A review can serve many purposes. In the present case, it must pass also as an obituary, for Adriaan van Oss died, at age 36, shortly after transforming his doctoral dissertation into the manuscript of this book. I met him only once, when research interests brought us together in the Archivo General de Centro América in Guatemala City. He struck me as *culto* without being *seco*, quiet and unassuming in his carriage, possessed of an inquiring mind and firmly committed to the practice of good history. His untimely death has deprived the field of a bright talent, one that would have helped illuminate, in particular, the darkness of colonial Guatemala.

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A Tumpine Economy: Production and Distribution Systems in Sixteenth-Century Eastern Guatemala. By LAWRENCE H. FELDMAN. Culver City, CA: Labyrinthos, 1986. Tables. Plates. Figures. References. Index. Pp. xi, 146. Paper. \$20.00.

All fields of inquiry exhibit degrees of historiographic imbalance. Studies of Guatemala, in this regard, reflect particularly skewed characteristics, for the eastern half of the country, the lower-lying Oriente, has been considerably less researched than the highland west. This book is thus a welcome addition, even if its “survey” or “inventory” format, and at times the way in which the author expresses himself, do not promote integrated or coherent understanding.

Feldman marshals enough evidence from archival and published sources to refute the thesis of John Fox that during the late Postclassic eastern Guatemala was, in the Mesoamerican scheme of things, of marginal socioeconomic importance. After the conquest, Spaniards were drawn to the region because it contained “several areas of high population” (p. 1) and possessed exploitable natural