

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-

Attman demonstrates in a series of detailed, but often esoteric, tables the long-held notion of a worldwide economy based, more or less, on New World bullion.

If all this sounds familiar, it is because the monograph does not really report anything new. No archives were consulted, nor were any primary sources used in its preparation. But like some of the Ibero-American series books of an earlier era, the book is very useful in that it provides quick treatment of a major topic in clear and competent fashion, with scholarly insight and, at times, novel interpretation. While the monograph is good reading, in the end the specialist on the *Carrera de Indias*, or the international economy of the Early Modern era as a whole, will be better served by going directly to the works cited in Attman's short bibliography, entries with which most readers will already be familiar.

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Catholic Colonialism: A Parish History of Guatemala, 1524–1821. By ADRIAAN C. VAN OSS. Cambridge: Cambridge University Press, 1986. Illustrations. Maps. Figures. Tables. Glossary. Notes. Bibliography. Index. Pp. xx, 188. Cloth. \$44.50.

As a new generation explores the meaning of Spain in America, the historiography of the enterprise is being elaborated on in a number of different ways. The spatial shift of inquiry from imperial cores to imperial peripheries is now being complemented by a tendency to focus thematically on aspects of empire previously inadequately understood or poorly represented. But the forward motion proceeds slowly. The pioneering efforts of Murdo MacLeod, William Sherman, and a handful of others notwithstanding, Spanish Central America still seems unmapped when compared with Mexico and Peru. Our having too few records has long impoverished our knowledge of the colonial church. This book, therefore, is an important (if curiously mistitled) contribution on two counts: the author charts the work of a neglected institution in a backwater land whose colonial experience, period by period, place by place, remains elusively beyond our ken.

An erudite introduction prepares the reader for six well-crafted discussions of ecclesiastical imperialism in varying guise. Chapter 1, at 40 pages the lengthiest and most stimulating in the book, reconstructs the geography of spiritual conquest with flair and insight. Van Oss depicts the emergence in Guatemala of an Indian "west" and a Ladino "east," discernible by the second half of the sixteenth century after the initial successes of *congregación*, as the inevitable outcome of Christianizing thrusts in the former direction by regular clergy and in the latter by their secular counterparts. Chapter 2 examines the physical and social characteristics of parish structure. For a geographer, these two chapters, replete with a score of maps, tables, and illustrations, indicate an awareness of the importance of en-