

peared that Lincoln's and Lee's most trivial words and acts would have to be thoroughly researched before it might occur to anyone here that to have slavery, one had to have slaves. It was no accident that Tannenbaum, when he wrote *Slave and Citizen*, had been a specialist for many years in Latin America; many Latin American historians of slavery, unlike their North American counterparts, had long before stopped counting the hairs in J. J. Dessalines's moustache in order to study how slavery worked.

Elkins's fears will prove unjustified if young new scholars are taught that the issues are genuine and important, and that many real questions about the interrelationship of institutions—economic, political, religious, domestic, etc.—remain unsolved. But books of this kind have a way of leaving the beginner with a sense that there is little left for him to do. This is particularly unfortunate, since hardly a single paper in the collection sets the North American case against any Latin American case; or deals with variation in the nature of slavery within North America; or probes the relationship between economic system and ideology in any specific country or region in the hemisphere.

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*Historia de la iglesia en América Latina*. By ENRIQUE D. DUSSEL. 2d ed. Barcelona, 1972. Editorial Nova Terra. Colección El Sentido de la Historia, 5. Maps. Tables. Graphs. Figures. Appendices. Bibliographical Notes. Pp. 348. Cloth.

In an earlier edition of this volume *Hipótesis para una historia de la iglesia en América Latina* [Barcelona, 1967] the author described his work as fundamentally history, although also falling within the boundaries of philosophy of culture and theology. Dussel categorizes the present volume as fundamentally theology. This change in the author's perception of his work is not accompanied by any major change in its intent, which remains the encouragement of discussion concerning the best method of studying and writing the history of the Catholic Church in Latin America. Dussel further wants his book to make the Christian phenomenon intelligible to the militant in the belief that it is with such individuals that the future of Latin America lies. This work is infused with the author's conviction that his subject must be examined in the light of the Catholic faith, in order to understand Christian existence and the culture of the Latin American people.

From this perspective Dussel analyzes the Christianization of

Latin America through five overlapping stages: 1492-1808, the Christianization of the Indies; 1808-1961, the agony of Christianity (i.e., Catholicism) which underwent a fundamental modification; 1850-1929, new limits; 1930-1961, the attempt to organize a "New Christianity" that was medieval and colonial; and 1962-1972, the Catholic Church under the impact of Vatican II and Medellín. In treating these periods the author deals with only selected aspects. This results in large portions of the book being devoted to sixteenth-century missionary activity and events in the 1960s.

Dussel claims that the missionary church opposed from the outset warlike expansion and mercantilism, and he accepts the view that the sixteenth century was a period of unselfish missionary activity. In doing so he treats churchmen as if they were outside the society they were a product of and ignores the growing quantity of research detailing the socio-economic involvement of ecclesiastics and their institutions. Narrow vision also affects his evaluation of the relationship of the clergy and Indians in which he largely ignores well-documented exploitative aspects. This was also the case in the author's *El episcopado hispano-americano, institución misionera en defensa del indio (1540-1620)* (Cuernavaca, 1969-1971) and his *Les évêques hispano-américains. Défenseurs et évangélistes de l'Indien, 1504-1620* (Weisbaden, 1970). Further, his judgment that nothing can equal the import of the expulsion of the Jesuits for the destiny of Latin America is something of an exaggeration, as is his conclusion concerning the high level of support of the clergy for the nineteenth-century independence movements.

The author is more successful in dealing with the recent history of the Catholic Church in Latin America. Dussel's discussion of non-violence, prophetic, subversive, and armed violence demonstrates the value of employing an approach integrating theology, philosophy, sociology, and history. This strength is also reflected in his treatment of the theology of liberation. In concluding that the contemporary Catholic Church in Latin America has been liberated from state influence, Dussel fails, however, to perceive the internalization by ecclesiastics and their institutions of the existing political, social, and economic order and his emphasis exaggerates the role of anti-establishment churchmen.

This book is of some interest to the individual already familiar with the history of the Catholic Church in Latin America. As an introduction to the topic it presents a partial picture.

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