

after generously volunteering to edit my dissertation, forced me to adopt a simple, but valuable, rule. Confronted with my reluctance to rewrite incomprehensible passages saturated with political jargon, she said: "I do not know as much about politics as you do; but I am an intelligent person. If I do not understand what you have written, it is because it is badly written." As I struggled to unravel Fernando López-Alves's argument, I was reminded how much he would have benefited from an editor with my mother-in-law's acumen. Burdened by a dissertation mentality that seems unwilling to accept that the reader will take his theory seriously even if the main text is not crammed with every available source, and by a propensity not to edit complex ideas into decipherable sentences, López-Alves commits a disservice to both himself and the reader. It could have been a wonderful book.

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JOHN F. SCHWALLER (ed.): *The Church in Colonial Latin America*.  
Wilmington, DE: SR Books, 2000.

The subject of Spanish missionary endeavor in the Americas, and the role of the Church in the overall process of adaptation and change between the colonizers and the colonized in the Spanish colonies, has attracted an ever-growing volume of thought-provoking writings. Throughout, the early, Ricardian thesis of the "spiritual conquest", a swift and successful conversion of the Indians to Christianity, has long been refuted. Moreover, the recent historiography on these themes has considerably enhanced our understanding of what the cultural encounter between Western-European-Christian world-views and those of the indigenous populations was all about. John F. Schwaller, the editor, was certainly facing a tough choice here in trying to select what was most suitable to include in such an anthology.

Schwaller's Introduction offers a bird's-eye view of the developments of missionary initiatives, Papal and Crown policies, expansion and transformation. Policy issues are dealt with in three essays. Luis N. Rivera concentrates on the famous sixteenth-century theological-juridical debates in Spain and in the New World over indigenous rights and status within the Church. Robert C. Padden and Schwaller's essays are on the Ordenanza of the Patronazgo of 1574, namely, the Spanish Crown's acts of supremacy over Church affairs in the New World. Padden, in his essay (dating back to 1956), reviews "from above" the rise and implementation of the Papal and Crown's policies on the matter, bringing to light the different agents and roles played in the battle over the Indian souls. Schwaller, for his part, takes a much closer look at the

institutional-functionalist local workings of the Crown decrees on the parish level, that is, the reorganization and secularization of the regular parishes. Schwaller concludes that if the major aim of the royal ordinance was to bring the regular clergy under the monarch's control, it was never achieved. Nevertheless, by the late 1580s, nearly every parish in Mexico had become a benefice, thus allowing whole generations of Peninsulars and Creoles in the colonies to rely upon an attractive channel for a stable career and a stable income.

In the Parochial section of the book, Sarah Cline, Serge Gruzinski and Kenneth Mills, all examine the intimate relationship between the mendicant friars' endeavors to institute and incorporate the Christian sacraments and moral standards within the souls and social practices of their Indian parishioners and the latter's modes of resistance to these efforts. The three approach the issues using different angles and sources, though effectively arrive at somewhat similar cultural insights. That is, regarding the degree of resistance to the change brought by Christianity and the level of local choice-making by the Indian elites across Latin America in maintaining or abandoning the old ways. Cline brings to light a close analysis of baptismal and matrimonial censuses (1535-40) of six Morelos communities from the Cuernavaca Valley in Mexico. Her statistical examination of the data, and the conclusions drawn from it, are exceptionally interesting. Cline brings to light a few puzzling conclusions, some of which indicate the existing penumbra of "spiritual" and "mental" contexts that still linger on behind the statistics. Were Indian elite members, even in the far more Christianized communities examined here, still unwilling, during the late 1530s, to make a decisive choice of abandoning their old ways, leaving behind their lingering social patterns of polygamy, for the sake of the new faith, which was then still only superficially effective? Was it only the combination of clerical effectiveness and the scope of local resistance to change that might provide the explanations for the differences in missionary accomplishments in the six communities studied?

Gruzinski takes us deep into the mind and soul of the Nahua penitent, who struggled against his natural transgressions while facing the mental and social pressures and sanctions exerted upon him by the confessing friar. In this highly innovative way of treating the analysis of the mental distances and barriers that existed throughout the process of acculturation and change in Mexico, Gruzinski provokes the reader's ability to approach these themes from yet a totally different angle. Both Gruzinski and Kenneth Mills, in the latter essay, treat the issue of ideologically enforced tools of repression. While Gruzinski takes the act of confession in sixteenth-century Mexico as his model of examination, Mills, who deals with mendicant and Church campaigns against idolatry in the Andes from the mid-seventeenth century

up to the early eighteenth century, takes the idolatry *visitas* and their *diligencias*, as well as the extirpation discourse, as his frame of reference, concluding that, paradoxically enough, all those acts of repression had contributed significantly to the very shaping of the dual religious consciousness of the local Indian parish.

Finally, Linda A. Curcio-Nagy and Stafford Poole end this collection with two separate studies of the historical development of the devotion to the two major Marian figures that shaped Mexico's religious and national identity for over four centuries, the Virgen de los Remedios and the Virgen de Guadalupe. They both show, each in his own way, how the two cults had undergone opposing transformations by the mid-seventeenth century. The first, Los Remedios, was gradually expropriated from the Indians by the Cabildo of Mexico City and turned into a royalist-national symbol associated with the act of the Conquest, while the other, Guadalupe, was "returned" by the local *cura*, Laso de la Vega, from its distinct Creole identity, back into its indigenous roots.

Rivera's essay, though well written, lacks reference to important secondary readings on this subject, such as Anthony Pagden's *The Fall of Natural Man* and André Saint-Lu's works. One could also easily do with Padden's essay summarized within Schwaller's, and thus room might have been saved for a far more 'modern' contribution. Otherwise, as a whole, this compilation, some of which is highly enlightening, makes a useful contribution to the teaching of colonial Latin American history, for students and scholars alike.

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INGRID E. FEY and KAREN RACINE (eds.): *Strange Pilgrimages: Exile, Travel, and National Identity in Latin America, 1800-1900s*. Wilmington, DE: SR Books, 2000.

Those who have spent a substantial amount of time outside of their homelands know that living abroad can give fresh perspective on one's personal and even national identity. Are those insights gleaned abroad of a purely individual nature, or do they in their recorded forms hold promise for the scholarly study of national identity formation? The editors and authors of *Strange Pilgrimages: Exile, Travel, and National Identity in Latin America, 1800-1900s* answer that question in the affirmative. The volume, a collection of fourteen essays and three short primary texts about Latin Americans' experience abroad, aims to provide "case studies not only for intellectual and social historians but also for all people concerned with the issue of national