

presented in this volume suggests the contrary. These movements arose specifically to fill the vacuum created by the weakening of leftist political parties, which even if they were not repressed by military dictatorships as in the Southern Cone and Brazil, had often lost their legitimacy because they no longer represented the new social actors on the scene such as women, shantytown residents, or the newly educated provincial youth (as in the case of Sendero Luminoso in Peru). The violent, hierarchical nature of Sendero makes it stand apart from the more egalitarian structure of the other new movements.

Above all, the new social movements in Latin America represent pressure to establish a more pluralistic form of democracy with participation from sectors formerly excluded from the political process. Urban social movements in São Paulo, for example, as Lucio Kowarick and Nico Vink demonstrate, have focused on problems such as the cost of living and collective consumption. This places them in direct confrontation with the state, and expands the concept of class struggle to extend beyond the workplace into the home and the community. It also helps explain the central role for women in these social movements, as the articles by Molyneux and Reddock show.

The new social movements thus call into question the traditional pivotal role posed by Marxists for the organized working class in the class struggle, particularly in areas like Latin America where this group is still relatively weak. This point is emphasized by Laclau, who argues that a strict class analysis is a product of Eurocentric universalism applied to Third World societies. It is imperative that we, as social scientists, recognize the political potential of these new social movements in Latin America, and this volume makes a good beginning.

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The Catholic Church and Religions in Latin America. Edited by THOMAS C. C. BRUNEAU, CHESTER E. GABRIEL, and MARY MOONEY. Montreal: Centre for Developing-Area Studies, McGill University, 1984. Notes. Bibliography. Pp. vi, 279. Paper.

The seven essays in this slim, but informative, volume deal with the complex relationship between Roman Catholicism and the variety of religious expressions which flourish among peasants and workers throughout Latin America. In the mid-1970s, when scholars met at McGill University to take up this question, a central concern to Catholic churchmen in the region was the institution's fast-declining influence in spiritual and temporal affairs. Some observers hastily concluded that the then recently forged alliance between Catholicism and the continent's oppressed was chiefly intended to shore up Peter's sinking barque. By extension, the incipient and innovative ecclesial base communities were either lures to win back souls caught up in syncretic religious movements or retreading

plants to gird "folk" Catholics and their outmoded devotionism in postconciliar truths.

This excessively instrumentalist view infuses the collection, despite an otherwise correct call by Bruneau for multidisciplinary, "integrated" study of religion and religiosities. To that end, he and Mary Mooney in separate, comprehensive essays focus on Catholicism and politics in Brazil and Peru from the late '60s on. That the church was under constant attack from the military regime in the former country, but nearly co-opted in the latter makes for interesting comparisons, even if they are only implicitly sketched here.

From sociological and anthropological perspectives, the five remaining authors directly target the lower classes and their religious beliefs and practices. Cornelia Butler Flora judges Colombian workers as less likely to join base communities than Pentecostal churches (which are examined in no other article). The late William E. Carter sees Andean syncretism as a bulwark against the institutional church, while Gerald F. Murray portrays Haitian "voodoo" as a depository of Catholic orthodoxy. Diana Brown and Chester E. Gabriel are not at all at odds: she depicts Afro-Brazilian Umbanda as societally "integrative," and he concludes that spiritism in Manaus may win more adepts as "traditional" Catholicism wanes.

This volume—begun in 1974, published in 1984, and reviewed only now—points to the need for swifter delivery of scholarly production. In fact, the otherwise fine bibliography is already surpassed by Rubem Besar Fernandes's "'Religiões populares,' Uma visão parcial da literatura recente," *BIB—Boletim Informativo e Bibliográfico*, 18 (2° semestre, 1984), pp. 3–26.

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Adventurers and Proletarians: The Story of Migrants in Latin America. By MAGNUS MÖRNER with the collaboration of HAROLD SIMS. Pittsburgh: University of Pittsburgh Press, 1985. Tables. Figures. Maps. Notes. Bibliography. Index. Pp. xvii, 178. Cloth. \$19.95.

Immigration has not been a major topic in recent Latin American historiography. Only 2 percent of the articles published in this magazine between 1976 and 1985 dealt with migration, and the number of books is similarly limited. A survey of the field by Magnus Mörner suggests that interest is on the rise now, and that the relevant dissertations, scattered articles, and books may be the foundation for a new understanding of the impact of European migration on the postindependence Hispanic world and the role of internal migration and emigration in Latin America.

Adventurers and Proletarians evolved from "a historical introductory chapter for a collective work . . ." (p. xv) that the author prepared for UNESCO in 1977. It has been translated, annotated, and updated to include recently published ref-