

Bergquist argues that the success of workers and unions in forcing a social compromise from employers and the state in the 1930s and 1940s also allowed U.S. corporations to pursue the global strategies that, since the 1970s, have come to undermine New Deal and other social welfare programs. The essay's second section explores a corresponding paradox: as the labor movement weakened, labor history prospered. Labor historians' work is "surprisingly democratic in principle yet undemocratic in practice" (p. 196). Bergquist seeks to remedy this contradiction by analyzing the democratic character of three key elements of the historical method: its emphasis on historiography, its use of primary sources, and its belief in what he refers to as the interrelatedness of all aspects of social change.

The other three essays did not capture my imagination in the same way, although I agree with the arguments presented in each. Bergquist chose to explore the impact of imperialism on U.S. democracy by writing an essay on how U.S. scholars have ignored Walter LaFeber's *The New Empire: An Interpretation of American Expansion, 1860–1898*. But I doubt that the general readers Bergquist hopes to attract will have read either LaFeber or the various works that he critiques for slighting LaFeber. Bergquist's arguments that U.S. foreign policy in Latin America has been driven mainly by a desire to protect U.S. corporate investment has already been forcefully made elsewhere. And his decision to address popular culture by counterposing his analysis of Disney with Ariel Dorfman and Armand Mattelart's *How to Read Donald Duck: Imperialist Ideology in the Disney Comics* (Eng. trans., 1975) also struck me as not the most effective way to draw general readers into a discussion of contradictions in popular culture.

Thus, in the end this strikes me as a powerful but idiosyncratic book, certain to stimulate lively scholarly discussion but likely to have only mixed success with the author's larger political objective of bridging the gap between scholarly and general audiences.

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Saberes andinos: ciencia y tecnología en Bolivia, Ecuador y Perú. Edited by MARCOS CUETO. Lima: Instituto de Estudios Peruanos, 1995. Tables. Figures. Appendixes. Bibliography. 213 pp. Paper.

This volume is a welcome addition to the rapidly expanding historiography of science and medicine in Latin America. Marcos Cueto has brought together a well-selected group of Latin American and U.S. scholars who examine a fruitful range of subjects from the seventeenth to the early twentieth centuries.

A stimulating essay by Suzanne Austin Archon stresses the ways in which the communal nature of indigenous medicine formed part of the communal defense against European pressures in colonial Ecuador. This essay is complemented by one written by Eduardo Estrella, who investigates the relationship between "Enlightenment science" and popular knowledge of quinine in the eighteenth century, and who underscores the

diffusion of the benefits of quinine by the indigenous population. Kendall W. Brown looks into the export of mining technology to Huancavelica during the later Bourbon period; and Jorge Cañizares, influenced by the writings of Peter Gay on the European Enlightenment, examines the “utopia” of the Peruvian physician and politician, Hipólito Umanué, who envisaged the mobilization of Peruvian resources to construct a modern state. Here one high priority was the formation of a medical profession that would displace empirics and reduce the high death rate.

For this reader the most stimulating contribution is Leoncio López-Ocón Cabrera's essay on nationalism and the origins of the Sociedad Geográfica de Lima, which explores the ways in which early geographers saw their discipline as a developmentalist instrument in the demarcation of national territory and the effective exploitation of natural resources. López-Ocón also contributes to debates about how far geography evolved as a tool of “imperialism” and how far as an independent, critical discipline. His essay valuably complements work done in Andean countries beyond the scope of this volume, in particular that of Efraín Sánchez on the Codazzi missions and the mapping of Colombia, which will soon be published in Bogotá. Manuel E. Contreras pens an essay on the relationship between the consolidation of the state in Bolivia and the evolution of the engineering profession. His article contains stimulating observations on the obstacles posed to the consolidation of the engineering profession by, for example, the higher prestige initially attached to medicine than to engineering because medicine was seen as part of the humanities. Contreras also explores both the usefulness of a corps of mining engineers to Bolivia during the Chaco war and the subsequent redeployment of surplus engineers in road and irrigation projects. The book concludes with a valuable guide by the editor to the archives and libraries on the history of science in Lima.

Cueto and the Instituto de Estudios Peruanos are to be commended for their initiative in preparing and publishing this book. Given the substantial contributions made by historians of adjacent countries on such themes as the history of mining and technical education, the scope for further such collaborative volumes that involve Chile, Colombia, and Venezuela—as well as the three countries represented here—is considerable.

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Salud, cultura y sociedad en América Latina. Edited by MARCOS CUETO.
Lima: Instituto de Estudios Peruanos, 1996. Tables. Appendix. 253 pp. Paper.

Este libro, como reconoce su coordinador y editor, Marcos Cueto, autor de conocidos trabajos sobre la historia de la ciencia en Iberoamérica, no intenta abarcar la historia sanitaria de la región en forma global. Los temas, tan diversos como los escenarios en los que se desarrollan, son tratados por nueve autores, teniendo como característica común la historia de la sanidad y su interacción social durante los siglos XIX y XX.