

new political strategies: In the past decade conservatives, moderates, liberals, and populists have all found ways to win state elections. The authors of this fine book suggest why some of these strategies have succeeded in local situations and speculate whether victories in one direction or another represent short- or long-term trends.

—James J. Lang

DIVIDED LEGACY: A History of the Schism in Medical Thought (3 vols.)

1. **The Patterns Emerge: Hippocrates to Paracelsus;**
2. **Progress and Regress: J. B. Van Helmont to Claude Bernard;**
3. **Science and Ethics in American Medicine, 1800–1914**

by Harris L. Coulter
 Washington, D.C.:
 Wehawken Book Company
 1973–77; 537, 785, and 546
 pp. respectively,
 \$17.50 per vol.
 L of C 73-75718
 ISBN 0-916386-00-7

Few physicians have time or the inclination to mull over such basic questions as the nature of disease or its exact relationship to a living organism. Yet in medicine much depends upon the answers to these questions. Coulter believes that medical thinkers throughout history may be divided into two great schools: the empiricists, who deny that it is possible to “know” genuinely how a substance cures and base their therapy upon observed results; and the rationalists, who “seek their criterion of reliability in some discipline external to the therapeutic process” (e.g., chemistry or physiology) and believe that a physician can “know” why a living organism reacts as it does. Delving into the little-examined foundations of medical thought from Hippocrates onward, Coulter analyzes both European medicine over the centuries and 19th-century American medicine, the latter deeply divided between allopathic (rationalist) and homeopathic (empirical) practice.

—Charles A. Moser ('77)

THE CHURCH IN THE POWER OF THE SPIRIT: A Contribution to Messianic Ecclesiology

by Jürgen Moltmann
 Harper, 1977, 407 pp. \$15
 L of C 76-62932
 ISBN 0-06-065905-X

Well known for *Theology of Hope* (1965) and *The Crucified God* (1973), the German Protestant theologian Jürgen Moltmann in this book portrays the Church as a fellowship of freedom, the vanguard of a new humanity. In line with his vision of the Church committed to a worldwide mission of liberation, Moltmann argues for a free, congregational polity, unencumbered by hierarchical office. He sees no need for the sacraments of confirmation and ordination, which in his view are linked with the questionable practice of infant bap-

**THE BORZOI
ANTHOLOGY
OF LATIN AMERICAN
LITERATURE** (2 vols.)

1. *From the Time of Columbus to the Twentieth Century*;

2. *The Twentieth Century—From Borges and Paz to Guimarães Rosa and Donoso*

edited by Emir Rodríguez Monegal

Knopf, 1977, 493 pp. and 982 pp., \$7.95 each, paper only

L of C 76-19126

ISBNs 0-394-73301-0 and 0-394-73366-5

tism (instead of believers' baptism). At the Lord's Supper he recommends an open table to which even the unbaptized may be invited. Though many of his arguments are contestable, Moltmann sets them forth with impressive learning and consistency.

—Avery Dulles, S.J. ('77)

Readers who have followed the adventures of the Buendias in *One Hundred Years of Solitude* have surely guessed that Gabriel García Márquez's novel offers only a glimpse into the immense treasure chest of Latin American literature. This wide-ranging anthology samples more of the wealth now to be had in translation. Regrettably, the Mayan and Aztec texts that survived the Spanish conquest are not included. But the *Royal Commentaries* (1609–17) by Inca Garcilaso de la Vega, the hemisphere's first revisionist historian, are here. This bastard son of a conquistador and an Indian princess wrote to rescue his kingly forebears from the slanderous pens of official historians in Madrid who rationalized the Spanish treatment of the "barbarians." Despite the presence of many lesser-known poets and novelists alongside such established current favorites as Borges and Paz, one may question certain omissions: Where is Sor Juana's "feminist" poetry? Where the many Andean fiction writers? Still, there is much to admire. A passion for naming every bit of the fauna and flora as well as the social institutions emerging in 19th-century South America rings a humorous note in Argentinian poet Estanislao del Campo's "Doctor Faust in the Pampas." His contemporary José Hernández tells us that "*Know-it-alls are losers here/only experience counts/. . . this lock takes a different key/and the gaucho knows which it is.*" And in the 1930s there is an avant-garde poetry movement with Vicente Huidobro urging Latin American writers to: "*Invent new worlds and watch your word/the adjective when it does not create, kills;/Do not sing the rose, make it bloom in the poem/the poet is a little God.*"

—Sara Castro-Klarén