

Taken altogether as a book by a foreign traveller in Brazil, her volume does not compare for closeness of observation and variety of information with, for instance, Kidder and Fletcher (whose book, unfortunately, appears mistitled on p. 111). Offering more an interpretation of Brazil than a record of recent observation, it is not called on to define the Brazil that is to be unlocked by these seven or by other keys. Nevertheless, discussion of elements of the Brazil of today and tomorrow is scattered through the closing pages of each key and elsewhere. The treatment of the republic (1889-1930) on one page is a somewhat breathtaking understatement. Part IV: The Economic Panorama is only a bald summary of the report of the Technical Council of Economy and Finance presented by President Vargas before the Conference of Interventors in 1939. The bibliography (like the rest of the book a miracle of correct transcribing of the Portuguese language) is a list of works used rather than one for the guidance of further reading. There are almost enough pictures; those included are good and generally well chosen.

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As minas gerais a aventura portuguesa, a obra paulista, a capitania e a província. By MIRAN M. DE BARROS LATIF. (Rio: Editora S. A. A Noite, [1940]. Pp. 208.)

In this brief study Snr. Latif has touched upon many aspects of Minas Gerais history. His introduction is naturally concerned with Portugal's quest for gold in Africa, with the early placer mines of the São Paulo area. He then devotes attention to the *bandeirante* movement and the discovery of gold in Minas Gerais. The uprising known as the *Guerra dos Emboabas*, at the beginning of the eighteenth century, also comes in for mention. The last part of the book ceases to be chronological in narrative. The author is now concerned with such subjects (discussed with a sociological flavor) as roads, geography, miscegenation, mining methods, housing, urban life, commerce, religion, art, and slavery.

A hasty examination of *As minas gerais* will almost tempt one to judge it harshly. In scope and in method, Snr. Latif's work is not a history in the conservative sense of the word. It is devoid of any critical apparatus and, what is most unusual, of a table of contents. It contributes nothing new to knowledge. Its brevity at once precludes a full presentation of the subject. Nevertheless, a more careful personal of the book will disclose its merits. The author has obviously a fine sense of history. He describes events with vividness. The

pageant of Minas Gerais, unfolding before the reader's eyes, appears as something real and full of meaning. Without distorting fact, Snr. Latif has succeeded in imbuing the past with a vitality not generally possessed by the more conservative scholar. And although the picture the author paints is necessarily not a detailed one, the outlines of this complex period are well drawn.

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Tristão de Athayde and the Catholic Social Movement in Brazil. By SISTER M. ANCILLA O'NEILL, M.A. (Washington, D. C.: The Catholic University of America Press, 1939. Pp. x, 156. \$2.00.)

In the national renaissance observed in Brazil since the World War, the revival of Catholicism in many forms, particularly under the form of the Catholic Social Movement, is of profound significance; for it has led not only to a revival of genuine religious thinking, but it has also resulted in a broad and serious reevaluation of all aspects of national life in terms of the principles of the Roman Catholic Church.

Its influence on the cultural life of the country is indicated by the fact that some of the greatest thinkers and writers of present-day Brazil, such as Tristão de Athayde, Jorge de Lima, and Murilo Mendes, are leaders in this movement. In politics it may be pointed out that its influence was responsible for the absence of divorce laws in the Constitution of 1934 as well as the inclusion in that charter of a general prohibition of secret societies and of a declaration to the effect that the Christian doctrine should be taught in the public schools of the country. As to foreign relations, its influence may not be so apparent or easily detected; but the observer cannot help noticing that the general sympathy of the present Brazilian government towards the totalitarian nations coincides very closely with the sympathy frankly expressed by the leaders of the Catholic Social Movement of Brazil towards those same nations.

Hence the importance of this movement to all students of Pan-American affairs and particularly, of course, to all students of Brazil.

The book herein reviewed, a dissertation submitted to the Faculty of the Graduate School of Social Science of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy, is devoted to the study of the Catholic Social Movement in Brazil and its present leader, Alceu Amoroso Lima, better known under the pseudonym of Tristão de Athayde.

The Catholic Social Movement was started in Brazil around 1921