

seeks to minimize the importance of the British contribution and even alleges that British interference was an embarrassing obstacle to effective Brazilian action. This unnecessary concession to Brazilian historical tradition only slightly weakens this otherwise impressive survey of British-Portuguese-Brazilian diplomatic conflicts and transactions extending over more than half a century and encompassing much more than the single question of the slave trade. It is a work which should be of great interest to historians of all three of the principal countries concerned.

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Capistrano de Abreu. Tentativa biobibliográfica. By JOSÉ AURÉLIO SARAIVA CÂMARA. Rio de Janeiro, 1969. Livraria José Olympio. Coleção Documentos Brasileiros. Illustrations. Notes. Bibliography. Index. Pp. xviii, 234. Paper.

In 1887 João Capistrano de Abreu wrote to the Baron of Rio Branco that "the peopling of the zone between the São Francisco and the Parnaíba" was "the most important question" in Brazilian history. Capistrano was the first to recognize the historical significance of the cyclic efforts to occupy the vastness of Brazil. His research and writings attempted to correct the impression that throughout its history the Brazilian nation clung crablike to the coast leaving the interior vacant. Having grown up on a *fazenda* in Ceará, Capistrano was unwilling to concede the principal scene of Brazil's history to Rio de Janeiro, São Paulo, or Bahia. Unhappily, documents concerning the people and events he wished to study either did not exist or lay molding in unorganized archives beyond his reach. Like the North American frontier historian, Frederick Jackson Turner, Capistrano never fulfilled the promise of his preparation (he taught himself to use sources in Spanish, Latin, German, Dutch, Italian, and English) or of his understanding. In both cases the men fell in love with research and were so humble that they never felt ready to write, and both seem to have been contemplative sorts who preferred the looseness of discussion and suggestive articles to the discipline of writing a major work. Capistrano wrote his *Capítulos de história colonial* only because he committed himself to do an historical section in a government publication and officials pestered him through a tortured year (1906-1907) to completion.

Curiously the object of José Aurélio Saraiva Câmara's study probably would have objected to its being written. He disliked tributes

and eulogies to the extent that he once threatened to sever his ties with a group of friends rather than let them publish a set of honorific essays. Saraiva Câmara tends to be eulogistic rather than critical. Even so he adds to our knowledge of Capistrano and his thinking. But one cannot help but wonder when he describes Capistrano as a humanist to whom history was not only scientific method but feeling, whether his “sensing of things” (*adivinhação*) was based on humanism or necessitated by a lack of solid documentation.

Saraiva Câmara, former artillery officer, professor of mathematics, and Ceará state official, writes in a methodical style compressing considerable detail into the 183 pages of actual text. We learn that Capistrano attended positivist readings on Sundays, that his daughter entered the cloister at Santa Teresa (Rio) and became prioress, that he had a passion for hammocks and slept in one year around, that he worked six hours a day doing research in the National Library in 1890, that his travels in São Paulo, Minas Gerais, and Rio Grande do Sul were “a significant chapter” in his life, that he was influenced by German geographers, that he was a student of anthropology, and that Afonso de E. Taunay studied with him in the last imperial year, 1889. Such a book may, as the editor’s note asserts, give Saraiva Câmara a place in the “contemporary Brazilian intellectual panorama,” but it certainly provides a readable description of the “intellectual panorama” of the late 19th century that produced the original mind of Capistrano de Abreu.

One of the most interesting sections for this reviewer described Capistrano’s struggles to secure a chair at the imperial secondary school, the Colégio Pedro II. His success in 1883 was undone six years later when the chair of Brazilian history was absorbed into world history. Refusing this combined chair he resigned in protest. Was the republican government afraid of a national history that it probably saw as monarchist? Or was its submersion of national history the result of ignorance? Capistrano apparently thought it was the latter, because his approach to Brazilian history was certainly not a simple retelling of events at the court. The underdeveloped state of the historical profession in Brazil, with the attendant lack of libraries and research facilities, may well have been one of the unnoticed results of the fall of the monarchy.

The author included a forty-three page section containing quotes from Capistrano’s letters and articles on subjects ranging from friendship to Woodrow Wilson. The work has a name index and some poor-quality photographs.

Though Saraiva Câmara has written a useful study of Capistrano,

he has also provided, perhaps unintentionally, some intimate glimpses of cultural and social life in turn-of-the-century Brazil. For American scholars who are unimpressed by “biobibliography” this may be the book’s greatest value.

The Papers of Woodrow Wilson
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Order and Progress. Brazil From Monarchy to Republic. By GILBERTO FREYRE. Edited and Translated by ROD W. HORTON. New York, 1970. Alfred A. Knopf. Map. Notes. Glossary. Bibliography. Index. Pp. 1, 422. \$12.50.

The third of a tetralogy detailing the history of Brazilian patriarchal society, *Order and Progress* covers approximately the half-century 1870-1920, a period of transition from a colonial to a more modern society. In the first two volumes, *The Masters and the Slaves* and *The Mansions and the Shanties*, Gilberto Freyre, Brazil’s most internationally acclaimed historian, discussed the formation of the patriarchal system in Brazil and the initial challenge to it. In this volume, that challenge intensifies as Brazil undergoes some fundamental economic, political, social, and intellectual changes. Freyre regards this study as “a sort of introduction to present-day Brazil and particularly to its social situation.”

Despite some very dramatic events during the half-century under consideration—the fall of Pedro II and the abolition of slavery would be among the most outstanding—Freyre stresses the essential continuity of the period. In a well reasoned passage on pages 89-90, he concludes that the republic differed little from the monarchy which preceded it. He returns to that theme repeatedly: “. . . The new form of government from its inception made every effort to continue the monarchical principle of order and paternalistic authority . . .”; “. . . the Republic at its birth was already infiltrated by the monarchy”; and “The Republic had blended with the monarchy.” Meanwhile, Brazil was gradually changing not because of any single event but rather because of the impact on society of a number of forces, among which the author gives special attention to urbanization, industrialization, immigration, and nationalism. The cumulative effect of those forces was, among other things, to erode the patriarchal base of Brazilian society.

For his information, the author relied heavily on responses to questionnaires submitted to hundreds of Brazilians born between 1850 and 1900 of both sexes, the three races, and of varying geographical, social, occupational, religious, and intellectual backgrounds. They