

compared to the rest of Argentina; it is much more akin to neighboring Brazil, Uruguay, and Paraguay. Further, for those interested in man-land relations and their effect on the larger society, this area is also significant: immigrants have come from widely varied backgrounds, all of the major types of settlement patterns have been used in occupying the land, and all of the possible tenure arrangements have been utilized.

This work is especially important today because of the interest in agrarian reform in Latin America. Because of the similarity of factors to those in other developing areas of the world, the author suggests some ingredients that should be considered in any such program, such as purchase or expropriation of at least one third of the latifundium holdings in large swaths, land-use experiments, a settlement pattern based on topographic rather than schematic factors, large enough colonies to insure social interaction, an access road for each strip of land, assurance of legal titles, cooperative credit and marketing arrangements, educational facilities, and finally, the appropriate selection of the colonists. One further aspect that deserves mention is the excellent 20-page bibliography that contains the best in Latin American, North American and European writings on the subject of colonization and settlement.

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De Batlle a Pacheco Areco. Etapas de la lucha entre oligarquía y pueblo. By ALFONSO FERNÁNDEZ CABRELLI. Montevideo, Uruguay, 1969. Ediciones Tauro. Appendix. Pp. 273. Paper.

The principal argument of this book is that the progressive Uruguay created by Batlle y Ordóñez has been destroyed, along with the nation's economy, by the oligarchy which has held power since 1933 and that if Batlle were alive today in Uruguay he would be a revolutionary. A closely related argument is that in Uruguay's history the oligarchy has smothered the economic and social conquests of the two popular leaders, Artigas and Batlle, but that Batlle, building on Artigas, created mass political consciousness. Therefore, popular revolution soon will destroy today's brutal, corrupt, and inept oligarchy, ". . . los banqueros, los latifundistas-estancieros, los grandes empresarios, financistas y comerciantes." A third, incompletely developed argument is that Uruguay should be considered a typical case of Latin American dependency, and Batlle one of a panoply of Latin American reformers.

The book is based on a few, readily available sources—except for

1919 newspaper accounts—on Batlle and is weak on how later developments came about. Its interest is as a political pamphlet and as a testimony to Uruguay's present generalized crisis. Its view that Batlle is a hero to contemporary revolutionaries is an Uruguayan example of the continental attempt to construct a usable past which, rather than dismissing previous popular leaders as bourgeois politicians, argues for today's revolutionaries as their true continuers.

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Miracle at Joazeiro. By RALPH DELLA CAVA. New York and London, 1970. Columbia University Press. Maps. Tables. Illustrations. Bibliography. Index. Pp. xiv, 324. Cloth. \$9.95.

In 1889, as the Brazilian empire was crumbling in Rio de Janeiro, Padre Cícero Romão Batista was the protagonist of a "miracle" in the remote hamlet of Joazeiro in the Cariry Valley of drought-ridden Ceará. Repeatedly, in the celebration of the mass the host was transformed into blood, allegedly that of the Christ, shed for a second time to redeem mankind. In due course the "remarkable events" were repudiated by the Holy Office and Padre Cícero was suspended from most of his clerical functions because of his energetic advocacy of their miraculous character. Thereafter, until his death at age ninety in 1934, his over-riding concerns were to gain full restitution as a priest and to protect the interests of his town and of the pilgrims from throughout the backlands who flocked into the "New Jerusalem" each year to receive his blessing. As his fame and following grew, Padre Cícero became the strongest "coronel" in northeastern Brazil.

The story of Padre Cícero, who was revered by his admirers as a prophet and vilified by his adversaries as the leader of fanatics and bandits, has been told before, but never so well or so dispassionately as in *Miracle at Joazeiro*. Professor della Cava's account is based in large part on previously unused documents of the Diocese of Crato and Padre Cícero's private papers. With access to such materials he has succeeded in stripping away much of the myth surrounding Padre Cícero to reveal a simple, devout, strong-willed priest whose political acumen and ambition were less than his reputation would indicate. Della Cava portrays him as the often unwitting political modernizer of Joazeiro and the Cariry.

Miracle at Joazeiro is both less and more than the biography of a controversial individual who became a legend among his own people in his own time. The author appropriately describes the work as a political his-