

tory, and has omitted much of a purely biographical nature while including a generous admixture of ecclesiastical, economic, local, regional, and social history of Joazeiro and the Northeast. Its great strength lies in della Cava's ability to show the interrelationships between trends and events within and beyond Brazil after about 1870 and Padre Cícero's career as priest, "patriarch," and political boss.

The weakness of the book is an uneven quality that arises from the attempt to compress so much into two hundred pages of text. Padre Cícero the priest at odds with his bishop is etched much more sharply than Padre Cícero the political leader. The latter, in fact, so recedes into the background after 1914 as to appear little more than a silent symbol of power, bullied by his housekeeper and exploited by his protégés. The illiterate pilgrims who were his power base remain a faceless mass throughout. The author is occasionally on weak ground in dealing with politics outside the Northeast, and the reader may be bewildered by the myriad realignments of political factions in Ceará.

These, however, are minor flaws in an excellent history. Della Cava's clarification of the role of Padre Cícero, his insights into the nature of municipal government after 1889, and his assessment of the importance of the national government as a source of funds and patronage for local administrations after 1914 are sufficient to make *Miracle at Joazeiro* required reading for those who would understand the dynamics of Brazilian politics in the Old Republic.

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*Arnolfo Azevedo: parlamentar da primeira república, 1868-1942.* By AROLD DE AZEVEDO. São Paulo, 1968. Companhia Editôra Nacional. Brasiliãna, 346. Graph. Illustrations. Index. Pp. xi, 609. Paper.

Arnolfo Azevedo was a prominent figure in the *Partido Republicano Paulista* during the latter half of the Old Republic, and held three major posts—the presidency of the chamber of deputies (1921-27); a federal senatorship (1927-30); and a seat on the powerful PRP executive committee (1924-30).

His career was almost archetypical of PRP leaders in his generation. Born into a leading fazendeiro family in the Paraíba Valley, Azevedo attended elite *colégios* and the São Paulo Law School, graduating in 1891 and joining the PRP the same year. He then held a series of public offices in his home town, Lorena. Following a brief falling-out with PRP leaders, he surfaced as a federal deputy in 1903, and thereafter

represented São Paulo state in the national capital until the revolution of 1930 ended his congressional service.

That a son's biography would insist on his subject's good judgment and highmindedness at every juncture is perhaps to be expected, but Azevedo's character emerges clearly: he was rigid, sober, honest, unexpansive, and humorless.

The study is partly based on hitherto unpublished documents in Azevedo's private papers, which, as they appear here, contain few surprises. We do get a confirmation of the decisiveness and toughness of Washington Luís, and see his role more clearly, for example, in the May 1922 presidential succession crisis. Yet we must lament the author's virtual silence on Azevedo's role in most of the events that critically affected São Paulo—for example, the valorization transactions of 1917, 1921, and 1924, and the presidential successions of 1910 and 1930. Missing also are descriptions of PRP executive committee operations and the political dynamics of the chamber when Azevedo was its president.

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*Dom Helder Câmara: The Violence of a Peacemaker.* By JOSÉ DE BROUCKER. Translated by HERMA BRIFFAULT. Foreword by RICHARD SHAULL. Maryknoll, New York, 1969, 1970. Orbis Books. Illustrations. Pp. xiii, 154. Cloth. \$4.95.

Although clerical radicalism runs like a thread through Latin America's history, it did not emerge as a widespread pattern until the 1960s. The coincidence of Cuba's revolution, the arrival of left-wing priests from Europe, and the diffusion of ideas from Vatican Two, prompted many new orientations regarding the Church's role in social change. Among these new orientations, one defines the priest's vocation as humanitarian rather than sacramental and urges upon him bold, unconditional engagement in the revolutionary struggle. Various terms identify the initiatives that flow from his model: Christian revolutionaries, the guerrilla church, Third World priests, etc. Their targets are the rich, the powerful, and all groups or elites that perpetuate misery, exploitation, and oppression.

One of the most significant exponents of contemporary Christian radicalism is Dom Helder Câmara, archbishop of Olinda and Recife in Northeastern Brazil, and this book is a sympathetic and engaging portrait of Câmara the popular and influential prelate. The author,