

‘Western and Christian civilization,’ then the Junta, by virtue of its violent methodology, was that Enemy par excellence” (p. 144). This is a non sequitur, unless one presupposes a demoliberal rather than Catholic nationalist definition of Western civilization, neither one of which is all-inclusive.

It is noteworthy that subversives shared with their torturers a common messianic-eschatological polarization between friends and enemies, the political Right and Left. Graziano dismisses this perception as mythological in failing to focus on the complexities of history cast in “shades of gray.” This may be how events appear from the center of the political spectrum, but it is not how they appear from the periphery. Moreover, the depiction of reality in shades of gray is a mythological reconstruction no less tied to the demoliberals’ civil religion of democracy and the rule of law than the military’s mythology is tied to traditional religious beliefs and practices.

DONALD C. HODGES, Florida State University

*Emancipating the Female Sex: The Struggle for Women’s Rights in Brazil, 1850–1940.* By JUNE E. HAHNER. Durham: Duke University Press, 1990. Illustrations. Tables. Appendix. Notes. Bibliography. Index. xvii, 301 pp. Paper. \$16.95.

This is a comprehensive and evenhanded treatment of the women’s movement in Brazil. June Hahner defines her objective in the preface: to examine the growth of women’s rights activities in Brazil from the mid-nineteenth century to the 1930s (p. xii). She seeks to illuminate changes in the social, economic, and political situation of women; the strategies, struggles, and ideological positions of feminists; and the relationship between feminism and social change.

She solidly delivers on these promises. In five well-written chapters, Hahner gives an account of the emergence of pioneer champions of women’s rights, the opening of access to higher education for women, and the rise and eventual success of the suffrage movement. She offers few real surprises, but she has provided a valuable service in bringing together so many primary and secondary sources for her study, based on 15 years of research. The account is nuanced. Hahner carefully analyzes the changing political, economic, and cultural context in which the women’s movement developed in Brazil.

Hahner’s focus is on urban upper- and middle-class women, and the intersection of gender and class is a consistent theme throughout the book. This is one of the book’s major strengths. Another is Hahner’s comparative perspective, drawing parallels with the women’s movement in other Latin American countries, the United States, and Europe whenever possible. A valuable epilogue brings the story up to the present, completing the sensitive contextualization that characterizes the analysis throughout. This final section includes a much-needed summary of the evolution of the women’s movement after the end of military rule. It also strength-

ens the book by reinforcing the comparative analysis of how different political and economic conditions influence women's political strategies.

What it lacks in inspiration this book makes up for in readability, broad scope, and articulate contextual and comparative insights. It is a useful read for any social scientist, historian, or feminist.

MARIANNE SCHMINK, University of Florida

*Vale of Tears: Revisiting the Canudos Massacre in Northeastern Brazil, 1893–1897.* By ROBERT M. LEVINE. Berkeley: University of California Press, 1992. Photographs. Maps. Notes. Bibliography. Index. xii, 365 pp. Cloth. \$45.00.

This essay synthesizes the accumulation of unpublished or dispersed revisionist research on the Canudos religious community since Euclides da Cunha's classic *Rebellion in the Backlands* (1902). Although Robert Levine modestly calls it "reappraisal" rather than revisionism, little survives of da Cunha's arguments. Antonio Conselheiro was neither a paranoiac nor much of a prophet, but rather a quasi-orthodox lay missionary who stressed "penitence, personal sin, and the imminence of holy judgment" until the siege of Canudos brought out a "mood of fiery prophecy" (pp. 193, 230). His followers were not an atavistic extreme of the nation but rather "a cross section of the *sertanejo* population" (p. 158). Droughts, unemployment, and a newly "intrusive" state motivated them to seek refuge at Canudos. Canudos was not a pathological encampment but rather "a viable community promising stability in exchange for rigid personal conformity, . . . well integrated into the life of the region" (pp. 94, 142). There was no rebellion but only fierce self-defense against the government's attacks.

Levine argues that both the government's attacks and da Cunha's misunderstanding of the community derived from a *visão do litoral*, a coastal Brazilian viewpoint that at best dismissed people of the interior and at worst feared they would doom national progress. In this case, it mislabeled a conservative and retreatist millenarian community as a monarchist rebellion. The book nicely fleshes out the responses to Canudos by the Catholic church, neighboring political bosses, and the state legislature. It demonstrates that contemporary reports of Antonio Conselheiro's sermons "mirrored observers' prejudices" (p. 130) and that military personnel could report tile-roofed houses where in reality there were only thatched huts (pp. 154–55). It also concedes, however, that an inaccurate and misleading assessment of the situation by outside observers was only one factor in the chain of conspiracy and accident that started the massacre, and that da Cunha's view was far too complex to correct by simply prescribing a new lens (p. 208).

Levine's reappraisal of the Canudos disaster is informative. Without substantial new evidence directly from Canudos (other than from analysis of Conselheiro's sermons), Levine relies on indirect evidence that places the episode in a regional