

who importuned him into renting a launch so that they could better observe the extravagant imperial ball held in honor of Chilean dignitaries on an island in the bay. Two weeks later Constant was minister of war and his family guests of honor at the farewell dinner for the Chileans.

In some respects, this book is uneven; the chapters on student culture and Constant are more effective than those that recount the politics of the coup. Nevertheless, these latter chapters do contain important revisionist insights that call attention to the precarious and short-lived alliances of November 1889. The Military Club, for instance, was a "virtual" institution convoked only when segments of the army wished to speak for the "military class" (p. 180). Reinterpreting data on officers' careers gathered by Schulz and Dudley in the 1970s, Castro concludes that the Paraguayan war experience had but minimal influence on officer politics in the 1880s. He also reminds us that some in the army were willing to die for the monarchy: late 1889 saw two anti-republican mutinies of enlisted men, suppressed with loss of life.

In short, Castro's anthropological emphasis on culture, combined with his historian's interest in ferreting out new sources, has given us a richer, more nuanced understanding of an institution all too often reified as "the army."

HENDRIK KRAAY, University of Calgary

*Struggle for the Spirit: Religious Transformation and Popular Culture in Brazil and Latin America.* By DAVID LEHMANN. Cambridge, UK: Polity Press, 1996. Photographs. Glossary. Bibliography. Index. xiv, 244 pp. Cloth, \$59.95.

In *Struggle for the Spirit*, David Lehmann compares and contrasts the progressive Catholicism of Christian base communities (which he calls *basismo*) with the growing Brazilian Pentecostal movement. His goal is to explain the popularity of the latter and the apparent decline of the former. As with others before him, Lehmann argues that the Pentecostal emphasis on personal conversion, on free will, and on self-empowerment promises an immediate change and immediate improvement in one's life. By contrast, progressive Catholicism's emphasis on the "*caminhada*," the long path toward structural transformation, offers a better life that is much too far into the future for increasing numbers of poor Brazilians.

Lehmann's more forceful argument is that "Pentecostalism is operating a cultural revolution" by rejecting "Brazil's shakily dominant Catholic culture" (p. 167). Pentecostalism openly attacks feasts, rituals, dress, and other components of popular culture. Lehmann then powerfully argues that despite its claims to radical change and politicized and political action, and for all of its reformist talk of an option for the poor, *basismo* is simply one more example of an age-old Brazilian practice of cultural borrowings across race and class. It is, like populism, another attempt on the part of intellectuals to define and shape "the concept and even the reality of the people" (p. 227). Brazil, Lehmann continues, has a long history of intellectuals who have invoked "the people"

in order to authenticate their own actions and ideas by linking them to the popular elements of society. From this perspective, then, *basismo* is not radical: it does not offer the poor a significantly different option than those available in the past. Pentecostals, however, “bring about a radical cultural change because they break not with either popular or erudite culture, but because they break with this dialectic” (p. 228).

Lehmann strives to show how as part of the cultural revolution Pentecostal rituals and organizations have drawn strict spatial and social boundaries. As he notes, “Pentecostals trade in absolutes. They develop very clear lines of demarcation” (p. 154). Thus, “[the] mere knowledge that, unlike a follower of Catholicism or *umbanda* or *candomblé*, a Pentecostal would find a question about dual adherence acutely embarrassing is enough to tell us that conversion to Pentecostalism does represent a real rupture” (p. 146). Yet, this insistence on strict divisions strikes me as overdrawn. What, for example, are we to make of my Brazilian wife’s sister-in-law who (shall I dare say) religiously attends Catholic mass *and* services at the Pentecostal church?

Lehmann’s book is based on a handful of secondary sources and an unstated number of interviews. One annoying feature of the book is the author’s tendency to base sweeping generalizations on what appears to be a tiny number of sources (perhaps one or two interviews with unidentified subjects and one or two unpublished manuscripts). The text is peppered with vague source references such as “Pentecostals talk as if . . .” (p. 149), and “Men tell of . . .” (p. 196). He never tells the reader just what questions he asked his informants, and thus we are unable to judge how he himself might have shaped their responses.

*Struggle for the Spirit* is an interesting inquiry into the workings of the two most important religious movements in Latin America today. Specialists will need to consider its provocative assertions. Others will want to consult it as they prepare their survey lectures on religion in modern Latin America.

TODD A. DIACON, University of Tennessee

*Córdoba en los '60: la experiencia del sindicalismo combativo.* By MÓNICA GORDILLO. Córdoba: Dirección General de Publicaciones de la Universidad de Córdoba, 1996. Notes. Bibliography. 296 pp. Paper.

The historiography of Argentina has traditionally focused on Buenos Aires, with the rest of the country treated as almost an afterthought. This has been especially true of labor history, which has often reflected the centralizing traditions of Argentine unions. Recent trends have begun to reverse this pattern. With the publication first of James P. Brennan’s *The Labor Wars in Córdoba, 1955–1976: Ideology, Work, and Labor Politics in an Argentine Industrial City* (Cambridge: Harvard University Press, 1994), and now Mónica Gordillo’s book, we know more about labor in Córdoba in the 1960s than we know about it in the capital. While these two books overlap and present different views, they are complementary in many ways. (The authors have worked together.)