Project
MUSE®
Scholarly journals online

the alternatives to it for someone like him may have looked truly appalling. In the 1830s and 1840s, more than ever before, the practice of illegal enslavement was widespread in Brazil. Not only did slaveholding permeate all ranks of society, but holding slaves illegally became a generally accepted practice after the law that formally abolished the African trade in 1831. These were dangerous times for freed people, Africans in particular. If Dutra had not achieved social mobility—that is, had he not been able to become an owner of slaves- he might have lived under the constant threat of reenslavement, or under the risk of being deemed a vagrant, thus incarcerated and sent to forced labor in public works, deported, or recruited.

Another strength of the book is its account of the economic changes that happened after the 1850s and how they affected the experience of middling wealthholders. The rise in slave prices and the changing economic environment in the period made difficult to realize the trajectory to social mobility that had been available for someone like Dutra. In the more complex and sophisticated economic milieu of the second half of the 19th century, slaves and residential housing declined as forms of wealth accumulation, while the richest and ablest investors turned heavily toward railroad and government bonds and other credit assets. The materials presented by the author are relevant beyond the experience of middling wealthholders. One remembers Machado de Assis's rendering of the economic profile of Bentinho's family in *Dom Casmurro*: the family had a monthly income of more than one *conto de réis* from nine rented houses, plus an unstated amount from the rental of many slaves. The novel makes it clear that the Santiago family faced economic hurdles in the 1860s and 1870s. Given what we know now from *Dutra's World,* it is tempting to think that Bentinho's staunch conservatism and fondness for traditional ways made him unable to adapt to the new economic environment. He clung to the old world of slavery and rental houses, and thus lost much of his wealth along with his charming, perhaps unfaithful, wife.

Sidney Chalhoub
Universidade Estadual de Campinas, Brazil

Klein, Marcus. *Our Brazil Will Awake! The Acção Integralista Brasileira and the Failed Quest for a Fascist Order in the 1930s.* Series Cuadernos del CEDLA n. 17. Amsterdam: Centre for Latin American Research and Documentation, 2004. 110p.

Many are the merits of this small book, which provides an instructive, far-reaching and up-to-date analysis of *Integralismo,* the largest and most important fascist movement in Brazilian history and a legal political organization from 1932 to 1938. Despite the importance of rightwing political movements in twentieth-century Latin American history, academic work on the theme is still ruefully

neglected when compared to that of the leftwing movements and parties. One hopes that this discrepancy will at least be reduced, and this book is a welcome contribution to this neglected area of study.

In order to present a history of the movement, the author employs up-to-date Brazilian and international bibliography. The author eschews a more in-depth examination of the extant historiography, but he does use a wealth of archival sources from Brazilian, German and British archives. This documentations richness renders minor inaccuracies irrelevant, such as the misspelling of some Brazilian words.

The author develops a coherent narrative that situates his subject within a broad context, punctuated by strategic digressions to discuss basic aspects of the *integralista* phenomenon, such as its social base, its limitations, and the differences and similarities between the fascist organizations in other countries. Although the rise of fascism has been a nearly universal phenomenon in the 1920s and 1930s, the author correctly argues that Brazilian *Integralismo* cannot be seen as a mere reproduction of European models, nor as a prolonged arm of European fascist regimes. This has been a common misconception, based on the perfunctory observation of formal similarities, such as the Italian and German fascist rituals and symbols.

Of course, there are many ideological similarities between fascisms of different countries—especially the belief that a totalitarian state governed by a strong leader would be more capable than liberal democracy of successfully promoting "national regeneration." However, whereas clear international connections between *Integralismo* and an admiration for Nazi Germany and Fascist Italy did exist, these connections have never been comparable to the irrefutable submission that, for instance, the Brazilian Communist Party displayed in relation to Moscow during the same period.

Deeply linked to the Brazilian nationalist culture, *Integralismo*'s followers defended the concept of *brasilidade* (Brazilianness). As a consequence of an extremely racially mixed society, the process of national rebirth would be achieved not through segregation, but through the fraternal unification of "the three races"—Indian, Black, and White. This assimilationist perspective was a source of problems, for example, for the Teuto-Brazilian community in the South, influenced by ideals of racial purity. Furthermore, the importance of the Catholic Church in Brazil repelled the "pagan nationalist" *integralistas* who have been present in other fascist experiences.

Klein correctly characterizes *Integralismo* as a mass political phenomenon—at the peak of the movement, its leaders claimed to have 1.3 million militants organized into some 2.000 local branches. Its membership consisted mostly of urban middle sectors, including a few workers. Despite their numbers, *integralismo* never became an electoral force proportional to the size of its membership.

Getúlio Vargas's 1937 imposition of the Estado Novo regime, a totalitarian dictatorship strongly backed by Brazil's armed forces, closed down political parties and ultimately vanquished *integralismo*. Many of the Estado Novo regime's

practices mirrored *integralista* ones, such as an impassioned anticommunist rhetoric, but despite the explicit support integralist leaders offered initially to the Estado Novo regime, Vargas preferred to eliminate potential competitors. Consequently, the diminished combativeness of the integralista "national leader" Plínio Salgado and internal dissentions within the movement mitigated its strength. When a radical fraction of the integralist movement led a failed *coup d'état* in May 1938, it was extinguished without much resistance. After the end of World War II, Brazil underwent redemocratization and the integralist leader Plínio Salgado returned to politics where he maintained an impressive career as an elected representative for three decades, although distanced himself from his former leadership role in the *integralista* movement.

Celso Castro
Fundação Getúlio Vargas, Rio de Janeiro

Pessar, Patricia. *From Fanatics to Folk: Brazilian Millenarianism and Popular Culture*. Durham: Duke University Press, 2004. Notes. Bibliography. Index. 273 pp.

In this book, Patricia Pessar returns to the topic of Brazilian millenarianism—to which she made contributions in the early 1980s—with a twofold objective. First, she traces the history of the millenarian community of Santa Brígida, located in Northern Bahia, from its creation in the 1930s by Pedro Batista to the 1990s. Second, she seeks to provide a revisionist approach to the study of Brazilian millenarianism as a social phenomenon. Looking upon millenarian communities as engaged with the wider world and considering Brazilian millenarianism over the *longue durée,* the author argues that the creation and continuation of this "holy city" over time represents a subaltern strategy of both resistance and accommodation to the demands of modernizing projects by both Church and State. Thus, she aptly delineates the collaboration between Pedro Batista and rural political bosses, as well as representatives from state and national governments, beginning in the 1940s. Paradoxically, this collaboration aligned the pilgrims at Santa Brígida more closely with the State's goals of political centralization and modernization, while it allowed them autonomy to practice their decidedly unorthodox Catholicism. For Pessar, elite discourses on popular millenarianism, along with those produced by millenarianists themselves and other actors, contribute to the social construction of millenarian meanings. Therefore, she demonstrates how Pedro Batista's disciples have been depicted as fanatics, modern rural dwellers, and guardians of an "authentic" backlands culture, according to the shifting agendas of different groups. Without losing sight of the spiritual motivations behind the movement, and its interactions with the Church, Pessar achieves this portrayal of a millenarian community in constant flux as she skillfully uses ma-