

to original investigation. One of the most provocative is Ezequiel Gallo and Sylvia Segal's examination of the Radical Party. Analyzing voting statistics according to province, district, and locale, in conjunction with an index of modernization based on literacy rates, degree of urbanization, and percentage of foreigners, they correlate the results with Radical ideology. They conclude that Radicalism between 1912 and 1916 was an expression of sectors in process of modernization, that it was centered primarily in the littoral outside Buenos Aires, and that it lacked support in the less modernized provinces of the interior. They further see Radicalism as an indigenous party whose leaders, in economic status, family background, education, and national origin, were upper-class Argentines.

The four books reviewed all express a belief that Argentina and Latin America must be studied as separate entities. Some of the authors employ models, such as the work of W. W. Rostow, based on the experience of Europe and the United States, but they suggest that these are not necessarily valid for the Argentine case or may need modification before application. They are concerned with developing appropriate methodologies, and attempt to clarify the bases from which their analyses depart. These works reflect current concern with contemporary problems and agree that Argentina's difficulties lie in profound social, economic, and class divisions. Their publication echoes a general interest, for they have become best sellers. Sebrelli's work, analytically weak but written for popular consumption, has undergone eight editions, and *Los que mandan* has sold almost 40,000 copies.

The interpretive analyses of Mafud and Sebrelli contrast with the model-building, quantitative approach of the other two books, but both types of investigation add new and refreshing elements to Argentine historical studies and treat problems untouched by previous scholarly investigation. Excepting the first section of *Argentina, sociedad de masas*, these works deal mainly with events perhaps too recent for serious historical evaluation, but the methods employed can be applied to any period where sufficient data are available. In Argentina, at least, these four books serve notice that history will no longer be written by traditional historians alone.

Brooklyn College

HOBART A. SPALDING, JR.

Viscount Mauá and the Empire of Brazil: A Biography of Irineu Evangelista de Sousa (1813-1889). By ANYDA MARCHANT. Berkeley, 1965. University of California Press. Bibliography. Index. Pp. 291. \$6.50.

Irineu Evangelista de Sousa, a self-made man who became Baron,

later Viscount, Mauá, is one of the key Brazilians of the nineteenth century, but he has been relatively neglected by American scholars, at least in comparison with his friend and collaborator, Viscount Rio Branco, the diplomat and statesman. Miss Marchant has made a good case for the neglected merchant-banker-promoter who introduced modern technology to Brazil and gave his name to an era. She has written a well-rounded account of Mauá and his times (the industrial and banking phases of his career coincided almost exactly with the reign of Dom Pedro II), in a semipopular form, without footnotes but with sufficient general background and colorful vignettes to smooth the way for the nonspecialist. At the same time she has provided an essay on sources in the Preface and also a Bibliography at the end of the book. She had access to some previously unused archives of Mauá letters and also to the bound volume of copies of his letters now in the possession of his great grandson.

The picture which Miss Marchant presents of Mauá is a better balanced one than that of some earlier biographers (Alberto Faria in the 1920s, Castro Rebelo in the 1930s and Lídia Besouchet in the 1940s), but it lacks the bold suggestiveness of J. F. Normano. In attempting to interpret Mauá's motivations and psychic processes she is more cautious than Faria, who believes that Mauá was convinced from boyhood of his "mission" to bring modern civilization to his country. Faria possibly overestimates the influence of the spirit of Saint-Simon in causing Mauá to decide to liquidate his profitable trading partnership and undertake his industrial ventures following his visit to England in 1840-1841. Miss Marchant quotes Mauá's reference to his "destiny" and also to the "spirit of association," which does have a ring of Saint-Simonism, and adds: "If Mauá's early commercial and industrial training had been English his financial methods were French in origin" (p. 245). But she is inclined to give a more practical twist to Mauá's decision to shift from trade to industry, pointing out that the expiration of the commercial agreement with Great Britain in 1844 and the enactment of the protective Alves Branco tariff radically changed the situation. Through his apprenticeship, first with a Portuguese retail merchant and then with a British import-export house, Mauá "learned to believe in the power of money" and "to consider political interests purely in their effect on commercial and industrial enterprise" (p. 31).

But Mauá was also moved by personal and patriotic considerations. He was a gaucho, and the close relations between Rio Grande do Sul and Montevideo help to explain his involvement in the banking opera-

tions that eventually led to his bankruptcy. His gaucho origin also helps to explain Mauá's sympathies with republicans and separatists, sympathies which aroused some suspicions at court. Although Mauá and Dom Pedro had much in common in their personal way of life, they never established a basis of mutual understanding and confidence. Mauá looked to credit and industry as the solution of Brazil's backwardness. Dom Pedro was interested in science but put more emphasis on moral progress than on material progress. Miss Marchant says Dom Pedro "was not hospitable and sympathetic to a man with the taint of trade about him" (p. 84). This may be a bit too strong, but he was concerned about the get-rich-quick atmosphere which he felt around him. Miss Marchant did not delve into the psychological and sociological roots of economic development, but if she had, she would have found that a period of economic "take-off" is seldom if ever agreeable to persons with sensitive moral or cultural feelings. She hints at this in her reference to the *nouveaux riches* in France's Second Empire. Other causes of difference between Mauá and the Emperor lay in the fact that Mauá was an ardent abolitionist and favored large-scale immigration, while the Emperor had to move more cautiously in these fields. The Emperor also felt the need for more restraint in matters of credit and more general official direction of business enterprise than Mauá liked. Mauá had a touch of self-righteousness that could be rigid and harsh when his antipathies were aroused.

Washington, D. C.

GEORGE WYTHE

El negro uruguayo. (hasta la abolición.) By PAULO DE CARVALHO-NERO. Quito, 1965. Editorial Universitaria. Notes. Tables. Charts. Pp. 345. Paper. s/. 40,00.

The study of minority groups—their origin, social structure, and folklore—which is currently so popular in the United States, has long had its counterpart in Brazil, a country with a multiracial population. Arthur Ramos and Gilberto Freyre, among a number of social scientists, have attracted worldwide attention while bringing respect to the study of anthropology and sociology. They have applied to Brazil some of the principles and techniques of the Austro-Hungarian sociologist and historian, Karl Mannheim, as he expounded them first at Heidelberg and then at the University of London. Now their disciples have carried the study of racial groups and their problems to other countries. Among the more prominent students of Ramos is a