

Bolivia. By AUGUSTO CÉSPEDES. Washington, 1962. Pan American Union. No. 981-S-6317. Illustrations. Maps. Charts. Tables. Bibliography. Pp. 84. Paper.

Bolivia, by Augusto Céspedes, is one of a series of brief guides to Latin American countries published by the Pan American Union. Basic information is given on Bolivian geography, history, social and political organization, transportation, culture, and economy. The presentation is divided into two parts; the first is by Céspedes and is in narrative form, while the second consists of statistics and short summary statements by the Pan American Union. Both sections cover similar topics, and there is some repetition as a result. Much better use of limited space probably could have been made by bringing together the materials in the two parts of the book.

Céspedes describes the different regions and the main cities of Bolivia and provides a good review of Bolivian history from Tiahuanaco to the Movimiento Nacionalista Revolucionario. The second section stresses population and economic data and includes ten good photographs and four sketch maps. There is also a seven page bibliography which, while lengthy, omits important references on Bolivia. Only items in Spanish are listed, possibly because the book, written in Spanish, is primarily intended for Bolivians and other Latin Americans.

The careful reader will detect some errors, such as the date of the founding of the town of Trinidad in the Beni (1687, not 1556), but, for the most part, this booklet is a useful, concise, and up-to-date summation of facts about Bolivia.

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Estructuras transicionales en la migración de los araucanos de hoy a la ciudad de Santiago de Chile. By CARLOS MUNIZAGA A. Santiago de Chile, 1961. Universidad de Chile. Notas del Centro de Estudios Antro-

pológicos. No. 6. Publicación No. 12. Illustrations. Index. Bibliography. Pp. 50. Paper.

Carlos Munizaga A. is a young Chilean sociologist whose current research is concerned with the problems faced by Mapuche Indians in their endeavor to gain assimilation into the modern, urban life of Santiago. He has already published works on this subject, and the present short treatise is envisioned as a preliminary approach to a more extensive study that he hopes shortly to conclude.

In this preliminary work Munizaga deals primarily with the transitional structures which Mapuche Indians newly arrived in Santiago find useful in their often painful adjustment to a new mode of life. Informal associations, such as football clubs, frequently ease the burdens of cultural conflict faced by aborigines who have newly made their way into urban slums. Useful also are regular visits, particularly on Sundays and holidays, to parks and small restaurant-bars, often with dancing facilities, where the Indian, in the company of others of his ethnic group, gradually begins to participate in the same forms of recreation practiced by non-Indian, urban groups. The better educated Mapuches often join together in voluntary political and cultural associations.

It is highly encouraging that the Centro de Estudios Antropológicos of the University of Chile, directed by Luis Sandoval A. and under whose auspices the present study was published, is devoting considerable attention to the problem of the assimilation of migrating Mapuche groups into urban life. Previously, much of what masqueraded for sociology in Latin America was characterized by racial prejudice, the basic assumption being that Indians are innately inferior. The most recent studies, such as those of Munizaga, have begun to cast away from unscientific prejudices and to approach sympathetically and constructively the problems of culture conflict, personal disorientation, and sometimes moral deterioration, faced by Indians

undergoing the rural to urban transition.

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Genesis and Modernization of Political Parties in Chile. By FEDERICO G. GIL. Gainesville, Florida, 1962. University of Florida Press. School of Inter-American Studies. Latin American Monograph Series: No. 18. Notes. Pp. 55. Paper.

Chile and all of Latin America represent for the author of this monograph a distinct field in the study of comparative politics: neither completely Western nor non-Western, neither completely developed nor underdeveloped. This entire area, furthermore, has been adopting Western technology wholeheartedly, as it once adopted Western political thought and institutions, and has instituted vast programs for industrialization. Complementary reforms in other areas of national life, however, have not been as rapidly promulgated.

Chile is, therefore, representative of this modern phenomena. Industrialization has proceeded and a working class has been created, while traditional Chile (the Church, agriculture, society) has remained relatively unaffected by the changes. The purpose of the monograph, therefore, becomes apparent. The author traces the interplay and impact of the new developments on the institutions of traditional Chile. In doing so the unreality of Chilean political life becomes quite apparent. On the one hand are the Conservatives and Liberals. Both parties represent the wealthy and conservative elements in society. Both parties are aware of the new changes, but they urge greater restraint and support restriction in the organization of state-run industrialization schemes. On the other hand stands FRAP, an alliance of leftist parties created by the new changes. Without the weight of tradition limiting them, they advocate a thorough reorganization and reform of the economic organization of the country. The state should control economic planning and basic

industry, agriculture should be revitalized and the *latifundio* system destroyed, and trade should be expanded by means of economic integration of Latin America and resumption of relations with the Soviet bloc. Caught between these two extremes are the Radical and Christian Democrat parties. The Radicals defend economic intervention by the state and urge development of agriculture. The Christian Democrat program is threefold: attack inflation, allow the natural spiral of wages and prices to work itself out, and create an orderly long-range plan of economic development. As the author ably concludes, "What Chile clearly cannot afford is to continue struggling ahead under a confused, defective, and ineffective political system which has failed to make the adjustment demanded by modern conditions."

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THE PLATA REGION

La política religiosa de Rivadavia. By GUILLERMO GALLARDO. Buenos Aires, 1962. Ediciones Teoría. Biblioteca de Estudios Históricos. Bibliography. Indices. Pp. 310. Paper

The author of this study states that the Church "reforms" led by Bernardino Rivadavia in the province of Buenos Aires in 1822 were responsible for retarding the strength and welfare of the Argentine Church for years. Moreover, he affirms that the anti-clerical measures adopted by the government at Buenos Aires made it easier for many devout persons to support or tolerate Rosas or other provincial caudillos who championed "religion" in their opposition to the free-thinking unitarians.

Although critical of much that Minister Rivadavia and his clerical collaborators planned and executed in asserting the *real patronato* and curbing the privileges of the clergy, this work, in a broader sense, is a condemnation of the entire range of regalist, anti-Papal doctrines that shaped the religious thinking of many early