

ject. Armin K. Ludwig's essay on the establishment of Brasília with its geographic setting should attract considerable interest in Yankee-land. Next comes Emilio Willems with a discussion of three minor religious movements, those of the Pentecostals, the Spiritualists, and the Urbanistas, which occupied the *sertões* region of Brazil. Among other aspects the author notes the amalgamation of these simple people with other backland groups. John F. Santos gives a psychologist's reflection on many aspects of Brazilian society with considerable effectiveness. Finally, Earl Thomas winds up the series with his treatise on some of the many changes through which the Portuguese language has passed in Brazil.

With this skimpy review of the diverse chapters on Brazilian society, it seems appropriate to insert a few general remarks. Obviously, the only unity of the essays is one of pure coincidence. Had space permitted, a much broader historical background would have made the essays much more meaningful. Although most of the essays are set forth in acceptable form, particularly for this age, others need editing badly. The general format of the publication is attractive, though a better grade of printing paper would have enhanced the result.

Colorado Springs, Colo.

LAWRENCE F. HILL

Diagnosis of the Brazilian Crisis. By CELSO FURTADO. Translated by SUZETTE MACEDO. Berkeley, 1965. University of California Press. Notes. Pp. 168. \$5.00.

This book consists of two related essays written before the coup of April 1964. In this translation the title of the second essay is employed as a title for the whole, although the original Brazilian edition was named for the first, "The Dialectic of Development." Presumably the appeal has been enhanced, Marxian growth models not being much in fashion, and Brazilian authors being expected to discuss Brazil, not developmental theory. This is unfortunate, because Furtado's discussion of the interrelatedness of political and economic development is worth our attention.

In spite of the original title, it may not be assumed that the author is a revolutionary. He merely employs the *lingua franca* of Brazilian intellectuals to arrive at a doctrine of developmentalism differing little from that of W. W. Rostow except in its superior political sophistication. Dialectics for Furtado is merely a model that explains change better than an equilibrium system. He views social processes with detachment: Capitalism "can be understood, from the economic

point of view, as an expedient . . . clearing the way for accumulation'' (p. 48). Political liberties were its by-product, because the state had to mediate among fluid and conflicting interests. The class struggle is real, but also necessary, because through it the demands of the workers are converted into high standards of consumption. He regards revolution as a valid alternative for producing social change, but cheaper means should be employed if available. The Marxist blueprint, therefore, is useful not only to overthrow capitalism but also to explain how it works and to make it operate more effectively. His complaint against the possessing class is not that it exists, but that it is rigid, unsophisticated, and inefficient. The problem of feeding the new urban masses, for example, he regards as a question of enlarging the incentives of the landowners rather than of replacing them with smallholders.

The second essay contains three parts. The first is a survey of the Brazilian economy, readable and compact, originally written for foreign readers. The second is a repetitive, excessively abstract explanation of the economic crisis of 1963 to 1964, reworking ideas to be found elsewhere in Furtado's writings. The third is a cogent analysis of the situation in the Northeast. In it he demonstrates that the recent expansion of the market for sugar indirectly caused the creation of the peasant leagues and also led to their deflection after 1963 into nonrevolutionary activity.

University of Texas

WARREN DEAN