

collection will be brief because of the rapid obsolescence of much of the material in it. In a sense it was obsolete before it was written. The scholars who put it together acquired their expertise independently at great cost in time and effort. The content and organization of this book suggest that they expect those students who come after them to operate in the same manner as they did, beginning with little more than the sort of hints to be found in this guide. It is not likely, however, that such a procedure would be tolerable. First of all, a great improvement is already evident in the language preparation, acquaintance with secondary sources, and general background knowledge of those graduate students who are now being sent to Brazil. The investments already made in library acquisitions, in appointments of Brazilian social scientists to American universities, and in the very fellowships that sent the contributors of this volume to Brazil have all paid dividends in a much clearer idea of what research is valuable and feasible. The next wave of scholars to be sent to Brazil should therefore be much more knowledgeable than this guide assumes.

The contributors themselves supply evidence of another reason to suppose that in the future social science research in Brazil will be less individualistic. The greater number of foreign scholars in Brazil—most of them living in the same place and asking the same questions of the same people, the Machiavellian antics of Project Camelot, and the undoubted impact of social science research upon its subjects are all tending to reduce the boundless cordiality of the Brazilians. Americans will have to devise new ways of engaging the cooperation of Brazilian scholars, perhaps through increased support of their research organizations or through coordination of research programs.

University of Texas

WARREN DEAN

*O positivismo e a realidade brasileira.* By TOCARY ASSIS BASTOS. Belo Horizonte, 1965. Universidade de Minas Gerais. Edições da Revista Brasileira de Estudos Políticos. Notes. Pp. 171. Paper.

This is an interesting book, both for the student of nineteenth-century Brazil and for those whose focus is chiefly on Brazil today. The fact that Brazilian intellectual and political circles at the time of the establishment of the Republic were greatly influenced by the positivist philosophy of Auguste Comte is well known. Tocary Assis Bastos gives considered attention to how this came about: the influence of Comte's foremost Brazilian exponent, Benjamin Constant, on his students, the young army officers in the Military School; the

dedicated discipleship of the advocates of abolitionism, etc. His book is not a profound study, but it is a useful overall consideration of the importance that positivist theories had in the formation of modern Brazil, reaching down as they did into the first Vargas administration.

The author refers at some length to the influence of Comte's thought on Irineu Evangelista de Souza, Baron and Viscount Mauá, the great Brazilian entrepreneur and banker of the empire. Undoubtedly, Mauá was convinced of the rightness of the new sociological views, though perhaps he was more influenced by Comte's predecessor, Saint Simon, than by Comte himself. Also, it was undoubtedly true that in his early years Mauá, who came from Rio Grande do Sul himself, actively supported his fellow gauchos in their unsuccessful rebellion against the imperial government. But perhaps the author of the present study exaggerates Mauá's subsequent political activities. Only insofar as politics become involved necessarily in his business enterprises can Mauá be said in his later years to have been engaged in real political action, though he was often at loggerheads with the traditionalism and vested interest in the status quo displayed by his contemporaries.

Silver Springs, Maryland

ANYDA MARCHANT

*O ciclo de Vargas. Volume I: 1922. Sangue na areia de Copacabana.*  
By HÉLIO SILVA. Rio de Janeiro, 1964. Editora Civilização Brasileira. Illustrations. Notes. Index. Pp. 562. Paper. \$5.000 (Braz.).

It is axiomatic among historians of Latin America that reliable and scholarly works about the most recent period—particularly since the turn of the century—are in short supply. The principal reason advanced by laymen and specialists alike is that events of the recent past involve the living, many of whom are in powerful positions from which they could direct reprisals against those whom they might consider injurious. Traditionally historians in Latin America have chosen to deal with the relatively "safer" periods of history, particularly the colonial period.

For this reason Latin Americanists in general and Brazilianists in particular should welcome this first installment of a projected multivolume historical treatment of the period from 1922 to 1964, most aptly entitled *O ciclo de Vargas*. The technical apparatus of this volume is impressive, all the more so because this is so often absent in Brazilian and other Hispanic American historiography. There is a useful chronology of events dealt with, beginning with