

Kahl's scholarly statistical kaleidoscope reveals, among other things, that modern men are "opposed to, rather than content with, large companies" and that modern men are "not significantly different from the traditionalists in their religious views and behavior" (p. 136). (These findings contradicted Kahl's original predictions.) The Brazilians who were sampled favored smaller families than the Mexicans who were sampled. We learn that the "radicals, . . . contrary to much theorizing, . . . are fatalistic and rural in orientation" (p. 112).

The reader will not always be content with a passive role, but will want to interpret the data for himself. To some extent he will find this possible. He is due for at least a little frustration, however, particularly if he is not well informed about factor analysis and its most useful applications.

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JOHN W. F. DULLES

In Quest of Identity. Patterns in the Spanish American Essay of Ideas, 1890-1960. By MARTIN S. STABB. Chapel Hill, 1967. University of North Carolina Press. Notes. Bibliography. Index. Pp. 244. \$7.50.

Stabb has produced an interesting and provocative work on the search for the essence of the Hispanic American spirit. He examines the publications of a large and important group of Spanish American authors who have pursued this quest for hemispheric identity and in more recent times for their own individual and national identity. As a literary point of focus, the study centers on the essays that are "the intellectual expression of what may rightfully be considered a genuine revolution . . . against that view of human affairs which holds that the totality of man's existence may be empirically analyzed and understood" (p. 6).

His treatment begins with those *pensadores* of the late nineteenth century who described and diagnosed national problems within the perspective of the Positivism and scientism then current. Special attention is given to the work of C. O. Bunge and José Ingenieros of Argentina, Alcides Arguedas of Bolivia and F. García Calderón of Peru. The revolt against this restrictive tendency is described through an examination of the writings of José E. Rodó, Justo Sierra, José Vasconcelos, and Antonio Caso. It is unfortunate that in this connection the critical work of Alejandro Korn and Coriolano Alberini was not included.

In the chapter bearing the title "America Rediscovered," Stabb begins a more precise delineation of the positive search which the "revolutionaries" undertake in attempting to discover and define the uniqueness of the New World. Indigenism and telluricism emerge as important themes in the works of Ricardo Rojas, Alfonso Reyes, and others. The chapter also demonstrates the influence of José Ortega y Gasset and Waldo Frank on those in quest of their identity as Hispanic Americans. In this chapter as well as later chapters, however, one misses an explicit reference to the difference between the impact of Ortega's work in Argentina through the 1930s and its influence in Mexico following the Spanish Civil War.

"The New Humanism and the Left" seeks to establish "that a numerous, articulate, and—on occasion—influential group of Spanish American writers have [*sic*] embraced the ideology and program of the extreme left for reasons which are often ignored by writers who are not well grounded in Spanish America's past and present and who are insensitive to Marxism's intellectual and spiritual attraction" (p. 103). To substantiate this interpretation, Stabb discusses the views of several well-known Peruvian leftists, including González Prada, Mariátegui, Orrega, and Haya de la Torre, as well as two Argentines, Martínez Estrada and Murena. His analysis provides convincing evidence in support of his claim concerning the significant differences between Communism and the new Hispanic American left, for the latter rejects both economic determinism and capitalism, because the basic purpose of the new left is to formulate a creative humanism through which America's destiny can be discovered and fulfilled.

The concluding chapters trace the dramatic development of the quest for identity in more recent decades through the writings of Argentine and Mexican writers—Erro, Mallea, and Canal Feijoó in the former group and Ramos, Zea, Paz, Carrión, and Uranga in the latter. There is also brief mention of writers in Chile, Peru, and Cuba. The thought of these men is treated with sensitivity to the complexity of the issues as well as intelligent awareness of the philosophical influences from which their concepts have emerged.

This work makes several outstanding contributions. It clarifies the influence exerted on leftist political tendencies by the indigenism and telluricism often incorporated into these tendencies. It recognizes the importance of Positivism, existentialism, and phenomenology as philosophical influences in the thought of many Spanish American writers. It analyzes the impact of Ortega and Waldo Frank on Latin American thought and gives enough extensive critical summaries and

analyses concerning the more significant writers to qualify as a useful reference work. Lastly it offers a perceptive survey of Latin American intellectual trends as these move in the direction of a new humanism.

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WILLIAM COOPER

Problems and Prospects of the Alliance for Progress. A Critical Examination. By HERBERT K. MAY. New York, 1968. Frederick A. Praeger. Praeger Special Studies in International Economics and Development. Notes. Appendices. Pp. ix, 252. \$12.50.

It is refreshing to read a book on the Alliance for Progress which does not conclude with the usual gloomy projections. Instead Herbert K. May allows a breath of optimism to blow through his very good analysis of the Alliance. However, he is not naïve, and, as the title indicates, he does not hesitate to point out the shortcomings of the Alliance, coupled with his suggested remedies.

The book is devoted to what the author believes is the ideological challenge to the Alliance and to recommendations which he considers essential for meeting it. Part of the challenge consists of impediments within Latin America, as in the case of Brazil, which presents the problem of nationalism. Two former presidents Jânio Quadros and João Goulart, were not kindly disposed toward the Alliance; partly as a result, not a great deal has been accomplished in the way of social reform. Another aspect of the challenge is what the author calls the "war of ideologies" or the struggle of the Alliance against Marxism. May calls for an Alliance mystique to compete with the influence of Marxism.

The author is very creative in his suggestions for improving the Alliance. He would like to see a "Latinization" of the Alliance through various avenues: reorganization of the Inter-American Committee for the Alliance for Progress (CIAP), formulation of reform and self-help standards, and evaluation of performance by the various Latin American countries. He advocates greater involvement by groups within the United States and Latin America such as universities, business, labor, the press, and government. He also calls for a greater role by governments outside the Western Hemisphere, along with fiscal reform and monetary stabilization within Latin America.

Unfortunately May's treatment of political questions shows less assurance and insight than he displays in discussing the economic and technical aspects of the Alliance. For example, he states throughout the book that Latin America is part of the Free World in the struggle against communist tyranny. This can be questioned when