

present century—a pleasant contrast to the previous chaos. Nevertheless, the agrarian utopia again faces troubled times. By popular choice the plural executive has been abandoned; the extensive welfare system threatens to bankrupt the economy; and in the 1960s there have been increasing manifestations of the same discontent that has plagued the less fortunate nations of the hemisphere.

An understanding of Uruguay's contemporary problems depends upon examining the career and philosophy of José Batlle y Ordóñez, who exerted such a fundamental influence in shaping the nation. One of the first investigations into his career appeared twenty-five years ago when Antonio M. Grompone, an Uruguayan philosopher, published a collection of essays analyzing Batlle's philosophy. He illustrated the analyses with references to significant events in the nation's history and with quotations from Batlle's writings. According to the author, Batlle's ideology, when reduced to its simplest terms, stemmed from a struggle to achieve a governmental system that guaranteed liberty and justice in the economic, political, and social sectors.

The 1967 edition of Grompone's book coincided with the recrudescence of unrest in Uruguay, so that it has been as relevant as a quarter of a century earlier. Although Grompone's succinct analysis offers nothing that is not already well known about Uruguayan history, it merits the attention of scholars who hope to understand modern Uruguayan aspirations.

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La formación del Uruguay moderno. La inmigración y el desarrollo económico-social. By JUAN ANTONIO ODDONE. Buenos Aires, 1966. Editorial Universitaria de Buenos Aires. Notes. Bibliography. Pp. 106. Paper. \$0.40.

As measured by the usual indices of modernity, Uruguay has been the most successful of South American nations. It has enjoyed political stability in a democratic context throughout most of this century. The causes of this relative "modernity" and democracy pose highly interesting problems. Possible answers range through such phenomena as its geographic compactness and strategic location between two large rival nations, the absence of a native Indian population, a prosperous primary economic sector, the early development of a peculiar two-party system, a high degree of urbanization, the

growth of a large middle class, and the leadership of an unusual individual, José Batlle y Ordóñez, at a critical time.

Another very significant factor has been the "melting pot" character of Uruguay. Juan Antonio Oddone graphically describes the growth of Uruguay, and particularly of Montevideo, in terms of this process of immigration. He notes, for example, that by 1889 Montevideo contained thirty-five percent of the nation's populace and that forty-seven percent of these urban residents were immigrants. In the agricultural areas surrounding the capital immigrants outnumbered nationals. Oddone's valuable and interesting monograph, centering on the second half of the nineteenth century, treats the numbers and national origins of these new settlers, as well as government policies toward them. The author examines some of the economic and social ramifications, but not the more cultural and political ones. He mentions the process of mutual assimilation, but concludes that this is beyond the scope of his work. I am hopeful that he will return in a sequel to such matters as the political views of the immigrants, the nature of the nationality "clubs," which were vital to this gradual mutual assimilation, and the role of the parties (especially the Colorados) in the enfranchisement and political socialization of the new arrivals.

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Nationalism in Brazil: An Historical Survey. By E. BRADFORD BURNS. New York, 1968. Frederick A. Praeger. Notes. Bibliography. Index. Pp. ix, 158. \$8.50.

In tracing "the history of the development of Brazilian nationalism" (p. 8), E. Bradford Burns provides a readable text followed by a useful ten-page bibliographical essay. The text covers three periods: "colonial nativism, nineteenth-century defensive nationalism, and twentieth-century offensive nationalism" (p. 8).

The birth and development of a devotion to Brazil is told with enlightening contemporary quotations and references to appropriate events that help explain why Brazil "did not fragment after independence" (p. 28). The manner in which this independence was achieved, Burns points out, meant that "for some time Brazilian nationalism failed to focus sharply" (p. 31). It was helped along by unfavorable reactions to words and deeds of foreigners. The Portuguese, British, and Spanish Americans were the chief culprits in those days.