

sources to document dates, not issues. In so doing, he missed an opportunity to provide a valuable contribution to the literature on this subject.

D.J.G.

*Diário da assembleia geral constituinte e legislativa do Imperio do Brasil, 1823.* Vol. I in two parts and Vol. II. By SENADO FEDERAL. Introduction by PEDRO CALMON. Brasília, 1973. Senado Federal Centro Gráfico. Facsimile. Bibliography. Index. Pp. 381; 383-744; 408; 29.

This paper-bound photographic reproduction of the journal of the primarily legislative General Assembly of 1823 was commissioned as part of the sesquicentennial celebration of Brazilian independence in 1972. Though the Assembly had been called prior to September of 1822, it was unable to meet until after the break with Portugal had been accomplished. Part of its task was thus to draft a constitution, but it was a later body that was to produce the Constitution of 1824. Thus, as its exhortative introduction points out, this is an important record. The addition of a list of the delegates, usually with some biographical information about the more renowned, is helpful; however, what made this record more accessible did not make it more tractable. The type is unclear and the printing is of uneven quality. The original index alphabetizes by first names and by the first words of topic titles; it does, however, include commission reports and a list of each deputy's proposals. The journal's usefulness would be greatly enhanced by the availability of material on the legislation that was in effect at the time and on the subsequent laws and decrees that were passed and implemented. These tend to be found in graduate libraries, for which this item can be recommended.

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*Tradicionalismo e contra-revolução. O pensamento e a acção de José da Gama e Castro.* By LUÍS MANUEL REIS TORGAL. Coimbra, 1973. Universidade de Coimbra. Appendices. Index. Pp. xvii, 353. Paper.

Gama e Castro followed Dom Miguel into exile on December 19, 1834, and successively directed the anti-Liberal and pro-Absolutist offensive from Italy, Rio de Janeiro, and Paris. His *O novo príncipe ou o espírito dos governos monárquicos* (Rio de Janeiro, 1841) is the last great treatise in Portuguese on political absolutism.

Liberalism was his *bête noir*, and he saw the day when the new system would be superseded by absolute monarchies, even in the United States and in Brazil. For him absolute monarchy was the only possible form of good government in the Western world. He believed that history was a grand Natural Process that unfolded in harmony with immutable Divine Laws, and changes that took place within the context of the Divine Plan were to be welcomed. He castigated the French Revolution precisely because it had not respected the evolutionary process but attempted instead to force the world to move in leaps and bounds.

It is important to have this view of the Counter-Revolution in Portugal (ineffectual though it was on the practical level), and the pity is that Torgal, too