

1957; as pagination varies from one printing to another, verification becomes extremely difficult.

For all its shortcomings the book is at least ample proof that, however much critics may accuse him of absenteeism, Machado was actually in close touch with the society in which he lived and mirrored it abundantly in his fiction.

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*Retrato do Brasil*. 6th Edition. By PAULO PRADO. Rio de Janeiro, 1962. Livraria José Olympio Editôra. Coleção Documentos Brasileiros. No. 112. Notes. Bibliography. Pp. 195. Paper.

This "portrait of Brazil" was originally published in 1929 and, to the surprise of the author went through several editions in the next few years. Paulo Prado was not a historian by profession. He was the scion of one of São Paulo's most influential and wealthy families who for most of his life gave his first attention to the family coffee business. He was also an active and sympathetic patron of Brazilian artists and writers.

The *Retrato*, the author says, is only an attempt to sketch a panoramic view of the settlement and evolution of Brazil. In it Prado develops his thesis: first, that the earliest Europeans to seek Brazil, coming from a Europe where the Renaissance had broken down the narrow confines of medieval thought and finding a land that promised every luxury—riches, naked and voluptuous Indian women, a climate that favored an easy-going life—bequeathed to their descendants a cupidity and sensuality that has since dominated Brazilian life; and second, that these traits were compounded by the social effects of African slavery. These factors produced the melancholy that is so marked a trait of the Brazilian and also the romanticism that held such sway in Brazilian thought, politics, and letters in the nineteenth century.

In 1928 these ideas were new and startling to many. Since then—and especially as the result of the work of

such writers as Gilberto Freire—sociological speculation of this sort has become widely accepted. Nevertheless, the glimpse that Prado gives of Brazilian society over the centuries—drawn from wide reading and sympathetic insight—is a vivid and enduring contribution to Brazilian letters.

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*Revolução e contra-revolução no Brasil*. By FRANKLIN DE OLIVEIRA. Rio de Janeiro, 1962. Editôra Civilização Brasileira S. A. Retratos do Brasil. Vol. 10. Index. Pp. 139. Paper.

The author of this small volume had already gained considerable attention in his country by the publication of *Rio Grande do Sul: Um novo Nordeste*, a socio-economic-political treatise pointing out certain catastrophic dangers of group sectionalism in Brazil. Now follows the present study giving nationwide scope to the same thesis.

Following an introduction in the form of scattered quoted extracts drawn from the four-volume work of the old master João Francisco Lisboa on the Law of Revolution come the three divisions about which the comments are centered. The first section is devoted to an analysis of the public statements of Jânio Quadros upon his renunciation of the presidency soon after taking office and of the real reasons for the precipitate act. The author's conclusions are that Quadros was more a victim of historical forces than of his impetuous personality.

Chapter Two is a discussion of the Punta del Este Conference, particularly the facets of the meeting having implications for the socio-economic problems of Brazil.

The final division—in the opinion of this reviewer, the best of the three—is an analysis of the unchanging socio-economic forces which have operated throughout the independent history of Brazil. Using French nomenclature, these forces are the *right* and the *left*; in more modern terms, they are the *conservatives* and the *liberals*. The author argues that these alignments, with few