

ernment reflecting the absolutist regime at home, while the Northern powers, such as Britain and Holland, established colonial governments patterned after the constitutional systems of the home country.

Dissatisfaction by the inhabitants of the colonies against imperial rule and European warfare from the middle of the eighteenth century until the Napoleonic era weakened the bonds of empire and led to successful struggles for independence in both Americas. The loss of empire in the New World created some of the impetus for a new wave of British and French expansion. The possibility for such expansion was made that much easier by the dramatic growth of European military power as a result of the industrial revolution.

Fieldhouse is persuasive in his thesis that the small enclaves of Africa and Asia were the base for an unplanned and often undesired expansion. In India the disintegration of the Mogul empire created a disorder which seemed to endanger the areas held by the British. To preserve what they had, British officials argued, they would need to pacify bordering territories. European advance unwittingly led only to further turbulence on the colonial frontiers and necessitated even further expansion. A similar process, Fieldhouse argues, caused much of the British and French expansion in Africa until 1882.

After 1882, a somewhat arbitrary date which Fieldhouse chooses, he argues that there developed a new kind of imperialism. Regardless of the date (which some would be inclined to place two or three years earlier or later), Fieldhouse is correct in seeing both a quantitative and qualitative change in the nature of European expansion. Quantitatively more territory was acquired in the generation after 1882 than during the entire preceding three-quarters of a century. The "new imperialism" was far less than the older form of expansion because of the local search for security in the colonies. Rather, the study argues, it was unleashed by the European rivalry for power.

The chancelleries of Europe sustained imperial expansion by seeing in it the safeguard of world-wide strategic interests, but Fieldhouse finds little evidence that the need for either raw materials, markets or an outlet for European capital triggered the so-called "new imperialism." He is correct in showing that this need was not imperative; nevertheless imperialist statesmen like Ferry and Chamberlain clearly thought that imperial acquisitions were necessary to assure the economic welfare of their countries.

While European powers elaborated different sets of colonial doctrines and different administrative systems, Fieldhouse shows how their rule created rather similar results. Traditional authority was undermined, but European culture was not implanted so deeply as to transform the colonies into replicas of Europe. In this way the old and new imperialism varied in a most significant manner. In the former case the Europeans' immigration or the very ferocity of their rule had destroyed many indigenous societies and created European substitutes. European military and political power grew dramatically in the late nineteenth century and was proportionately far superior to the power which sixteenth- and seventeenth-century Europe had possessed in facing the New World. Yet in the end, ironically, it could not leave such a permanent mark on the territories it had conquered.

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*Narrativa de uma viagem ao Brasil.* By THOMAS LINDLEY. São Paulo, 1969. Companhia Editora Nacional. Brasileira. Notes. Pp. 190. Paper. \$12.00 (Braz.).

The accounts left by travelers to Brazil are usually informative and often entertaining. To the readers of yesterday they conveyed visions of a sunny and exotic land once confused with paradise. To later historians they provide a delightful source of details and insights. The inquisitive English contributed heavily to that travel litera-

ture, particularly in the last century. This book, the Portuguese translation of *Narrative of a Voyage to Brazil*, is the first of an impressive library of such literature on Brazil during the nineteenth century. It is the diary of Thomas Lindley and contains his impressions of and experiences in Bahia in 1802-1803. The author was in an unusual position. Accused of contraband, he was being investigated and charged by the colonial government. His enforced stay provided him an excellent opportunity to observe Salvador in its waning colonial days.

Happily, Lindley tried to meet as many people as possible, and he introduces his reader to plantation owners, bureaucrats, military officers, and priests. One of the most fascinating figures is Francisco Agostinho Gomes, bibliophile, naturalist, philosopher, an inspiration behind the revolt of 1798 and one of the most enlightened men in Brazil. Strangely—and sadly—very little is known about him. Lindley's account contains one of the few descriptions of this savant who spoke both French and English and owned a remarkable library with books by Buffon, Lavoisier, Alembert, William Robertson, and Thomas Paine. Lindley predicted that Brazil's independence was not far off, and in several passages scattered through the diary indicated why he thought so. Appended to the diary are two long and informative descriptions of the provinces of Pôrto Seguro and Bahia.

The *Narrative* enjoyed a certain degree of popularity when it first appeared in 1805. The following year French and German editions came off the press, and in 1808 a second English edition was issued. Although many of Brazil's foremost historians from Varnhagen onward commended the book, this present edition is the first in the Portuguese language. The Bahian historian Wanderley Pinho wrote a brief introduction, and Américo Jacobina Lacombe provided ample and useful notations.

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*A Revolução Francesa e a vida de José Bonifácio: uma interpretação incômoda.* By GONDIN DA FONSECA. São Paulo, 1968. Edart-São Paulo—Livraria Editôra. Pp. xvi, 218.

Gondin da Fonseca does not cast much light on the relation of the French Revolution to the life of José Bonifácio. This work consists in the main of a historical essay lauding the French Revolution and a biographical essay on José Bonifácio depicting the Patriarch as a progressive who was essentially a Jacobin at heart.

The author observes that José Bonifácio was in Paris during the great days of the Revolution and could not help having come under its influence. The fact that he associated with some of the participants and later advocated enlightened policies is the only evidence offered for this.

In such circumstances, it is indeed hard to see how anyone could fail to have been influenced by the French Revolution, but surely this much can be adequately stated in a sentence or two. Without further details, it is hardly the subject for even a small book.

Although this work cannot be rated highly as a contribution to historical thought, it reads easily, contains some amusing anecdotes, and has a passionate if unscholarly tone which might arouse a deeper interest in the subject for some readers.

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*Ensayos sobre historia de América.* By CHARLES C. GRIFFIN. Caracas, 1969. Universidad Central de Venezuela. Facultad de Humanidades y Educación. Notes. Bibliography. Pp. 285. Paper.

This book is a collection of eleven essays dealing primarily with the era of independence in Spanish America. Ten have already been published either in the United States or Spanish America between 1940 and 1964. The other appears here for the first time.