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Judge and Jury in Imperial Brazil, 1801-1871: Social Control and Stability in the New State. By THOMAS FLORY. Austin, Texas: University of Texas Press, 1981. Pp. xiii+268. Notes, bibliography, illustrations, index. \$14.95.

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Author

Levinson, Isabel

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question of the connection between capitalism and racism, Bozzoli concludes that racism was not just determined by simple black and white divisions, but was "an important and central characteristic of the overall system of capitalist domination" (p. 259).

Bozzoli's study is useful in illustrating the interplay of economic and ideological forces in the shaping of modern South Africa, and in expanding upon the relationship between capitalism and racism. The book does have several shortcomings, however. The writing style is unwieldy and repetitive, and not helped at all by poor quality print. More serious is the limited variety of primary sources, consisting of selected business journals and a small collection of government documents. Thus the ideology of capitalism is drawn from a very restricted group of references. Bozzoli rapidly passes over historical events, background, and important personalities with little comment. Her "organic" intellectuals remain mostly faceless and unexplained. Certainly these factors must be considered more fully to balance the narrow methodological approach to the source material. Yet, regardless of these difficulties, readers interested in modern South African history will find this study informative.

Van M. Leslie
University of Kentucky

Judge and Jury in Imperial Brazil, 1801-1871: Social Control and Stability in the New State. By THOMAS FLORY. Austin, Texas: University of Texas Press, 1981. Pp. xiii+268. Notes, bibliography, illustrations, index. \$14.95.

Latin American historians have long tended to treat Brazil as an afterthought in their discussions of the southern region of the western hemisphere or to ignore it altogether. Even when a good historical study appears, such as E. Bradford Burns's *A History of Brazil*, any discussion of the Brazilian legal system is woefully absent. Thomas Flory's investigation of the lower court system of Brazil from independence through most of the nineteenth century is a welcome contribution toward remedying these neglects. By focusing on the locally-elected *juiz de paz* (justice of the peace) system, Flory shows how both liberal and conservative government leaders looked to a "reform" of the judicial system as a way to solve problems and carry out goals in the early national period. He argues that the justices of the peace, whose power was almost on par with that of the central government, became the

scapegoat for Brazilians' discontent not only with governmental institutions but with society as a whole.

Flory attributes this precarious position of the justices to a combination of the circumstances under which the office itself was established, the nature of the office, and the liberals' changing role. Creation in 1827 of the locally-elected justice of the peace system was seen by the liberals in power as a way to put into practice their basic tenets of decentralization and democratization, and also as an opportunity to strike a blow at an irritating remnant of Brazil's colonial past; for under Portuguese rule, the dilatory judicial system was a major focal point of local dissatisfaction. In their haste to deal with the collapse of the judicial system inherited from the Portuguese, the liberal leadership failed to provide for changes in the overall legal framework. They created a level of jurists whose powers overlapped those of almost all governmental institutions in their jurisdiction. The inevitable result was conflict between the justices of the peace and the crown magistrates and charges of poor planning on the part of the creators of the new institution. To deal with this and other criticisms of their regime, and to stabilize their position after they were no longer the opposition, the liberals began to modify the role of the justices by adding more politically related duties. Some of these included supervision of election activities and expanded powers relating to crime and criminals.

The liberals, however, fell from power in 1837, and the conservatives who replaced them picked up the theme of criticism of the judiciary and continued to use it to their own advantage. These men of the "regresso" or "return" distrusted elected officials and democratic forms, because, along with an apparently large portion of society, they believed that the Brazilian people were not yet sufficiently "civilized" to be self-governing. They therefore proceeded to mold the justice of the peace system to fit their principles, especially by transferring many of the justices' powers to state-appointed district judges.

Flory's book is a valuable contribution to both Latin American and legal historiography. He challenges some recent historians' contentions that the overthrow of the liberal regime signified a failure of will and purpose on the part of its leaders and argues that it was a rejection of a doctrine for governing that was "tried, found wanting, and ultimately rejected" (p. 132). This dissatisfaction, as in the colonial period, was manifested in discontent with the judiciary. Flory demonstrates how important it is for historians to not neglect political, economic, and social factors when investigating the legal system of a nation or a region. His focus on the level of judicial administration closest to the people is in line with recent trends which place less emphasis on the highest court in the land and more on that level of the judicial system

which affected people in their daily existence.

Flory's book is not without some problems. Although he provides much information about the social and economic background of the justices of the peace (much of it gleaned from their personal and official correspondence), he fails to do the same for the litigants who appeared before those justices. This is understandable since his primary purpose is to analyze the lower court judiciary, but more attention to the litigants' background would strengthen his thesis. Although periodization of history is increasingly becoming a subjective endeavor, one wonders why he ended his study in 1871 rather than in 1889 when the monarchy was overthrown. These objections aside, Flory's book provides information on a neglected topic and is a good model for future historical investigation.

Isabel Levinson
University of Minnesota

Felix Díaz, The Porfirians, and the Mexican Revolution. By PETER V. N. HENDERSON. Lincoln and London: University of Nebraska Press, 1981. Pp. xi+239. Index, bibliography. \$18.50.

When the Mexican Revolution forced President Porfirio Díaz to leave the country in 1910, it was generally believed that the effects of thirty-four years of despotism, injustice, and favoritism toward foreigners would be transformed into a society more cognizant of the needs of its own people. The next ten years, however, witnessed fratricidal warfare that destroyed the economic gains the old dictator believed would be his enduring legacy. Disparate factions representing every ambitious leader with designs on controlling the administrative apparatus and advocating every nuance of political differentiation between old and new Mexico played their role in the decade-long struggle.

Felix Díaz, the nephew of the dictator, because of his name, position, experience, and ambition, was one of those who aspired to be the focal point around which the country would stabilize militarily, politically, and economically. For several years after his uncle's departure, he received substantial assistance from supporters of the old regime which enabled him to offer a serious military challenge to the other aspirants. Eventually, his aspirations and the faction he represented were rejected. Despite his willingness to accommodate the demands of the other leaders, he never regained