

*Instituições de igrejas no Bispado de Mariana.* By Cônego RAIMUNDO TRINDADE. [Ministério da Educação e Saúde, Serviço do Patrimônio Histórico e Artístico Nacional, Publicação N.º 13.] (Rio de Janeiro: Imprensa Nacional, 1945. Pp. 378. Illustrations. Paper.)

In a preface Dr. Rodrigo de Melo Franco de Andrade, director of the Serviço do Patrimônio Histórico e Artístico Nacional, explains the *raison d'être* of the present volume: it is the contribution of the Serviço to the bicentennial of the founding of the first bishopric of Minas Gerais (1745-1945). The purpose of the volume, Dr. Andrade says, was not to focus the "extensa e profunda ação espiritual exercida pela Diocese marianense" but rather "o aspecto material da sua influência, através das igrejas e capelas erigidas no território mineiro." From this point of view the book falls quite properly within the purview of the Serviço, an agency of the federal government created for the purpose of preserving, and promoting the publication of studies on Brazil's historic and artistic monuments. Dr. Andrade apologizes for the haste with which the book was written, and for the fact that the bulk of the material was taken exclusively from the archdiocesan archive of Mariana. Parish records, he points out, are exceedingly rich, but since time was a factor in the preparation of the book, the author was not able to consult them. These lacunae, it is promised, will be filled in a subsequent edition.

The book is divided into four sections: (1) "Instituições de paróquias," pp. 5-8, a general statement on the parish in the Universal Church, and in Brazil during colonial times and the empire; (2) "Documentos relativos a criações de paróquias, apresentação de párocos, etc.," pp. 9-36, miscellaneous information on the first parishes of Minas Gerais, ecclesiastical benefices existing in Minas Gerais at the time of the installation of the bishopric of Mariana in 1748, the attributes of the Mesa da Consciencia e Ordens, documents on the presentation of parish priests during the colonial period and empire, documents on the presentation of Dr. Antônio Maria de Moura to the see of Rio de Janeiro during the period of the regency, patronage (*padroado*) during the empire, patronage in Minas Gerais, and the government of the diocese (archdiocese since 1906) of Mariana, 1748-1945; (3) "Instituições de capelas e matrizes do antigo bispado e do atual arcebispado de Mariana," pp. 37-319, an alphabetical list of the churches and chapels of Minas Gerais, with information concerning the erection and subsequent history of each of these establishments; and (4) "Adendas e documentos," pp. 321-378.

One is at a loss to know just what kind of a book this is. Strictly speaking it is not a collection of documents, although in many instances documents are transcribed. Under each entry or heading the author gives a greater or smaller number of facts, and occasionally intersperses

this type of material with reflections of his own. Sometimes the reflections show a certain impatience, as do those on patronage during the empire; and though I agree with Canon Trindade that patronage in its latter days was an unfortunate thing, and that it was used by the government to the detriment of the church, still I feel that the historian should speak calmly and let the facts take care of themselves. Actually the book seems to be a series of often very good notes jotted down by the author from materials in the archdiocesan archive of Mariana, and rather hastily put together in order to meet an important deadline. The book suffers from the limitations imposed upon the author by the pressure of his race with time; a few more months of preparation would have undoubtedly resulted in a better volume.

The author has collected a wide variety of information on the church in Minas Gerais, but how useful this material will be, without an index of any sort, is difficult to say. Moreover, though the book is almost entirely based on documents in the archive of the Archdiocese of Mariana—in 1941, when I visited it, the collection was still imperfectly housed and classified in the Church of São Pedro—the manuscripts consulted by the author are not sufficiently identified to make it easy for the reader to refer to the originals. Despite its drawbacks, the book is a desirable addition to the bibliography on the history of Minas Gerais. Other scholars will draw heavily upon it for their studies on the development of one of the most fascinating regions of Brazil.

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*As viagens terrestres dos portugueses: Ensaio histórico-filosófico.* By MÁRIO GONÇALVES VIANA. (Pôrto: Livraria Figueirinhas, 1945. Pp. 302. Paper.)

The Portuguese were the great navigators of the past, and their ships carried them over the seven seas, but they also traveled extensively on land, though this aspect of their moving about is less known. We find them in the heart of Abyssinia, on the Tibetan plateau, at the headwaters of the Nile, on Lake Nyassa, on the upper reaches of the Amazon, in Florida, in Peru, in Moldavia, in the Holy Land, on the Russian plains, in Outer Mongolia, in India. The Portuguese were certainly the earliest and among the best globe-trotters of modern times, and in their wanderings not only spread Christianity and the influence of Europe, as Toynbee has clearly observed, but also enlarged the white man's knowledge of exotic peoples, fauna, flora, and geography.

Mário Gonçalves Viana, in choosing these overland travels as the subject for his book, wrote about celebrated Portuguese itinerants, men