

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

(and at least one woman) who poked their noses in the quaintest places, from Nagasaki across Asia and Europe to Tenochtitlán and the Philippines. The curiosity of the Portuguese was, of course, tremendous, and the record of what they did about it is impressive. The pity is that the author has given us only a pallid account of a really thrilling story, in a style that leaves much to be desired, and with a critical apparatus that is always inadequate and at times naïve.

He calls his book an "historico-philosophical essay." Strictly speaking there is little philosophy in it, only some general notions on travel as a preface to the specific journeys of his countrymen. This section is greatly padded, and in its present state, might have been left out entirely. The principal part of the book is also weak, and even the list of *viagens terrestres* is not complete. Aleixo Garcia, Luis Figueira, António de Albuquerque Coelho de Carvalho, the Conde de Assumar, Gomes Freire de Andrade, the Gentleman of Elvas, Dom Cristóvão da Gama, Pero Pais, Sebastião Manrique, and perhaps Hipólito José da Costa were all pretty important travelers who deserve more than a silent prayer. There are some errors, too, that indicate the apparent haste with which the book was put together. We cannot affirm with historical certainty that St. Thomas the Apostle was in India, or that St. James the Greater was in Spain (p. 28). As regards Fernão Mendes Pinto (p. 254), his travel book on the Far East, however excellent it may be in parts, is not entirely reliable, as Father Schurhammer has pointed out.

The Portuguese as travelers faced new situations with serenity. They never drew invidious comparisons; they were not surprised at anything they saw; they always felt at home. To them life in the remote parts of the world may have been imperfect, but it was normal and comprehensible. Sr. Viana does not mention in this respect the advantage of his countrymen over the modern traveler; and his account, instead of reflecting the richness of the sources, turns out to be a series of simple statements in a narrative punctured here and there with exclamations of surprise and wonderment.

Although the author has missed the opportunity of rising above the mediocre, his book still remains a convenient summary of the principal Portuguese *viagens terrestres*. It has been said that no book is wholly bad. Viana's, despite the observations that have been made, is a step in the right direction. It will now be easier for the author (or somebody else) to write a really good book on this most interesting aspect of Portuguese expansion.

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