the non-academic reader looking for a quick introduction, Crawley’s book certainly does not fill this gap for the academic community.

Ohio University THOMAS W. WALKER, SERGIO ZELEDÓN


Thales de Azevedo is best-known to North American readers for his research in regional social history. In this new work originally prepared for the Wanderley Pinho competition, the Bahian historian offers an interpretive overview of Church–state relations in colonial and imperial Brazil. Azevedo focuses on the archbishopric of Bahia, yet he defines his subject flexibly to permit substantial chronological, territorial, and topical latitude. Clearly conceived as an exploratory project, the book is based in the main on published sources.

In two well documented sections the author examines a series of events, issues, and personalities to illustrate the critical forces at work in the establishment of Catholicism in Brazil and to highlight the often troubled relations between secular and religious authorities over four centuries. The subject matter here is fairly predictable: the origins of the Padroado and the just war, the mingling of religious and political ritual, the Jesuit question, the early seeded contradictions between doctrine and pastoral practices, the meshing of political and clerical functions, regalist “oppression” in the nineteenth century, and so forth. Throughout, Azevedo seems most concerned with how the Church established its identity in Brazilian society and defined its role vis-à-vis the state, first within the integrative structure of the colonial Padroado, then as the protected but dominated established church of the empire, and, finally, in face of the confusing but opportunity-laden separation of Church and state under the republic. In the process the author presents a balanced synthesis of most issues yet tends to stress the innovative, the progressive, and the positive in Church history and to contrast the sometimes passive role of the institution with the actions of individual churchmen (concerning slavery, for example). He suggests that a final assessment of the impact of the Church and of Catholicism on secular life, particularly in the nineteenth century, awaits a comprehensive study of the content and dissemination of Catholic thought.

Ann Arbor, Michigan RAE FLORY