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The Cambridge History of Religions in Latin America. New York: Cambridge University Press, 2016. Pp. xxiii + 830. Hb, \$250.

The history of religion in Latin America is a complex one, tied to the themes of cultural contact, conquest, outside political and economic domination, and cultural assimilation and social change that have defined the history of the region.

Religion played a defining role in the Spanish view of the subjugation of the American natives. The Spanish rationale for conquest was conversion of the Indians to Catholicism. Missionaries became agents of pacification as well as transmitters of religious truth, and saw themselves as the Indians' defenders against exploitive conquistadors. The church was an international institution under control of the Spanish state through royal patronage, but by the end of the colonial period it had secured its position as a powerful political, economic, and religious institution, playing a dominant role in education. In the post-independence era, the Catholic Church came under attack by liberals who sought to diminish its influence in government and education by promoting separation of church and state. The tensions of church-state relations became more profound, continuing into the twentieth century when liberation theology edged into political activism on the part of some members of religious orders, particularly Jesuits and members of the Maryknoll order. Religion in Latin America had never been monolithic or unitary. Varieties of popular or folk Catholicism and syncretic practice provided a multiplicity of religious experience that challenged orthodoxy. In the twentieth century, religious diversity in Latin America increased as Protestant churches, particularly evangelical ones, began successful proselytization. Increasing secularism also challenged the position of the church and Catholic belief.

The editors of the *Cambridge History of Religions in Latin America* have produced an encyclopedic volume that undertakes the telling of this long and complex history. Its forty-nine chapters are written by specialists in the fields of religious studies and history, and provide an overview of various topics. Each is followed by a useful short bibliography and suggested readings. The chapters cover topics that range from pre-contact religion in Europe and in the New World to non-Catholic religions in modern-day Latin America. There are chapters that cover topics in the study of religion, such as "Messianic and Revitalization Movements," "Marianism in Latin America," or "The Baroque Church," interspersed with chapters that focus on historical events, such as "The Church and Latin American Independence" or "Catholicism and Political

Parties in Modern Latin America.” Other chapters focus mostly on institutions (but not religious orders), such as “The Revival of Latin American Catholicism, 1900–1960,” “Progressive Catholicism in Latin America: Sources and its Evolution from Vatican II to Pope Francis,” and “History, Current Reality and Prospects of Pentecostalism in Latin America.” The last three hundred pages or so mostly contain chapters on the history of religion, including articles on “Afro-Caribbean Religious Expressions,” “Spiritism in Latin America,” and chapters that inform about Mormons, Jehovah’s Witnesses, Adventists, Jews, Muslims, and practitioners of Eastern religions.

The strength of this book is that its chapters provide a starting point for the study of religion in Latin America and for the study of religious institutions as they intersect with the history of the region. It is also a source for an introduction to a variety of topics about religion in Latin America for those wishing to pursue further study. Its focus is more on religion than religious institutions, and some topics—such as religious orders (including the Jesuits), church-state relations in the colonial era, the royal patronage, or the missions—are either missing or not discussed in depth. This is also true of the history of the development of the Catholic Church organizational structure in the colonial period and the system of royal control of the institutional church. The system is mentioned in a chapter on the Inquisition, one of the few institutions that does receive a chapter. Nevertheless, there is an excellent chapter on the Lutheran Church in Latin America, including its historical development, missions, and early position as an immigrant church. Certain historical events, such as Vatican II, the 1968 Conference of Latin American Bishops in Medellín, Colombia, or the influence of liberal economic and political theory are mentioned in the context of how they influenced religious activity and, by extension, the institutional church.

Scholars of the Society of Jesus will find this book useful for the variety of general information it provides on religion in Latin America. There is some information on the history of the Jesuits, but it is incomplete and mostly found in various chapters on other subjects. The Jesuit missions and schools for natives are discussed briefly in the chapter on “Evangelization and Indigenous Religious Reactions,” and also in the chapter on “The Spanish Missions of North and South America,” although in this chapter the focus is on their missions in Paraguay and Baja California to the exclusion of those in northern Mexico or Brazil where the Jesuits had extensive missions from 1549. There is an excellent chapter by John Lynch on “The Expulsion of the Jesuits and the Late Colonial Period,” but no mention of the reestablishment of the order in 1814 or how and when the Jesuits returned to Latin America. Individual Jesuits, such as Antônio Vieira, Pedro Arrupe, Ignacio Ellacuría, Jon Sobrino and Jorge María Bergoglio,

are mentioned briefly in various chapters in relation to mission, Central American conflicts, liberation theology, and other topics.

This book is appropriate for university libraries and for use in graduate and undergraduate courses, as well as for scholars or the general reader desiring an overview of one of the many topics that are covered by the scope of its various chapters.

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