

this single inaccuracy does not diminish in any way the value of the book. Because of its clarity, attractive style, and rich bibliography, this book will certainly remain for many years to come an indispensable tool for those who want to understand where the current debate is concerning Galileo's juridical process and the nature of the subtle intrigues associated with it.

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Junípero Serra: California, Indians, and the Transformation of a Missionary. By Rose Marie Beebe and Robert M. Senkewicz. *Before Gold: California under Spain and Mexico*, 3. Norman: University of Oklahoma, 2015. Pp. 504. \$34.95.

Given the recent controversy in the United States generated by the September 2015 canonization of Franciscan missionary friar Blessed Junípero Serra by Pope Francis, this solid work by two professors at Santa Clara University is quite timely. Serra (1713–1784), a native of Mallorca, Spain, enjoyed a successful career as a professor of medieval philosophy and theology before, in his mid-30s, he embarked upon a 34-year career as a missionary to Indians in Mexico and California—the center stage of his life. The meticulously researched work is a vast treasure trove of historical documents related to Serra, his religious community, political figures, details about topography, and Spanish perceptions of the native peoples they colonized and hoped to evangelize. The book's methodology, which relies heavily on Serra's extensive correspondence, reports, and sermons, newly translated and annotated, is now easily accessible to contemporary readers. This work succeeds in situating this “most-widely known figure who lived in pre-U.S. California” (20) within his eighteenth-century worldview. Enflamed by zeal to spread the gospel to those whom he believed would not be saved without it, he became, as founder of the California mission system, part of the renewed Franciscan effort to evangelize as they had done in the early sixteenth century, specifically by protecting the indigenous communities against the abuses of the colonizers.

The book's introduction is extremely helpful in situating previous writings about the colonization and evangelization project, particularly as carried out in California. As a brief, but excellent historiographical tool, it succeeds in not only listing important biographies of Serra and the role of the missions, but also reminds the reader of the writers' ideological agenda, especially as manifested in the US anti-Catholic rhetoric of the nineteenth century. As B. and S. comment in reference to Serra, “the present has often overwhelmed the past, and the actual lived experience of Junípero Serra has at times been obscured by the interpretive controversies that have surrounded him. In this volume, we attempt to redress that balance” (33), a task they perform admirably as the book unfolds chronologically in great detail, often rendering Serra's positions in his own words.

The accusations made about Serra, that he physically beat the Indians, forced conversions, failed to learn their languages, denigrated their cultures, worked for the

infamous Spanish Inquisition, and that, in sum, according to Carey McWilliams, established what we would identify as “concentration camps” (29), are taken up at various points throughout the volume, often presenting specific cases with the relevant documentation where the reader can be the judge of their accuracy. This type of exposition quickly reveals that Serra, hardly the leader of the whole colonial enterprise, was not free to do as he pleased. In fact, much of the correspondence reveals his differences with California’s governors, soldiers, native peoples, and occasionally his own brother friars. In an atmosphere guided by the Patronato Real, that is, the Spanish state’s authority over the church, again and again, Serra disagreed with Spanish government officials who resented his desire to maintain the mission system primarily administered by the friars who saw themselves, albeit quite paternalistically, as protectors of the indigenous communities against a political establishment which sought to assimilate them into Spanish life, ultimately turning them into farming and ranch hands.

As the narrative unfolds, it becomes clear that Serra loved the indigenous communities he evangelized, seeing much good in them and quite willing to go to great lengths for them. Among the book’s outstanding qualities, nonetheless, are its attempt not to hide what some might term as Serra’s shadow side. One example was his inability to adapt his missionary strategies to the cultures he was evangelizing in the same way that his sixteenth-century predecessors had done in the Mesoamerican region. His approval of flogging as an alternative punishment to banishment is not whitewashed, nor are the subsequent deaths of millions of native peoples, many of whom had no defenses against European-borne diseases. Some of Serra’s later chroniclers, furthermore, praised the Franciscan missionaries of the period endlessly while denigrating the cultures of the California natives.

While controversy persists, the authors are to be commended for providing much historical evidence that Serra was a complex man of deep conviction, subject to the limitations of his age, and whose work cannot be separated from a much larger scenario.

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History of Christian Dogma. By Ferdinand Christian Baur. Edited by Peter C. Hodgson. Trans. Robert F. Brown and Peter C. Hodgson. New York: Oxford University, 2014. Pp. xiv + 402. \$125.

How do you review a book that is almost 150 years old? (No, I wasn’t late in submitting my review!) The age of the book deprives reviewers of access to such a helpful bromide as predicting a bright future for the work. In the case of this new translation of Baur’s *History of Christian Dogma* (a translation of the book’s third edition, published originally in 1867), the task is made even more difficult because Peter Hodgson, the editor and co-translator of the work, and himself a most distinguished theologian, sums up the