

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

legacy of the book in a succinct and unambiguous way: “In the strict sense there is no legacy,” a conclusion that reflects the absence of any “school” committed to furthering B.’s ideas. Does that mean, then, that the book is merely a nineteenth-century curiosity, one likely to appeal only to those interested in exploring the impact of Hegelian thought on one of the significant thinkers in the German Protestant tradition?

Hodgson’s introductory essay brings B. into relief as “a theologian of history,” rather than “a historian of theology.” In so doing, Hodgson makes a case for the enduring relevance of B. as someone willing to grapple with the reality of God’s movement in history, a movement that did not terminate in the nineteenth century. That explicitly theological grappling distinguished B. from both Schleiermacher and Hegel, who were nonetheless formative influences on him, but whom he judged to have been insufficiently attentive to history, particularly to the history of Jesus.

In relation to “dogma,” B. affirmed its value as a way to articulate the Christian “idea” or “principle,” but also understood the history of dogma to be ongoing, not subject to control by either what he regarded as Catholic authoritarianism or Protestant intellectualism. B.’s approach to dogma, then, differed from later scholars such as David Frierich Strauss and Adolph von Harnack, who are more representative of the later triumph of what Hodgson groups together as “Neo-Kantianism, pragmatism, and empiricism.” Indeed, Hodgson argues that B. can be read as anticipating what Paul Tillich would make famous in the twentieth century as “the Protestant principle,” the refusal to limit the movement of God’s Spirit on the basis of what suited the church or the prevailing intellectual fashion. Although the Spirit was not to be contrasted with dogma, dogma could not contain the Spirit.

Ironically, B.’s efforts to construct a theology of history might speak to the contemporary Catholic experience more so than they did to Catholics in the nineteenth century. This is because the movement of God’s Spirit in the vicissitudes of history and context is today more central to the considerations of Catholic theologians, and the struggles of the Catholic community as a whole, than could have been imaginable in B.’s own time. While Catholics are most unlikely to appropriate all aspects of B.’s analysis of dogma, what remains appealing in his work is his commitment to a faith that takes history seriously as the venue for God’s action.

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Mexican Exodus: Emigrants, Exiles, and Refugees of the Cristero War. By Julia G. Young. New York: Oxford University, 2015. Pp. xii +271. \$74.

Young presents the first transnational study of Mexico’s Cristero War, which erupted in 1926 when President Plutarco Elías Calles enforced anticlerical statutes of the 1917 Mexican Constitution. The war raged for three years until Catholic officials of Mexico, the Vatican, and the United States reached an agreement with the Mexican government to end hostilities. However, since during the Cristero conflict military leaders and