

the religious orders working at the University of Paris between 1373 and 1500. The present volume completes the study, providing information on secular clergy working at the University of Paris during the same period. The present volume is an outstanding resource for scholars studying the intellectual history of Paris in the late fourteenth and fifteenth centuries. The volume includes 1) a chronological list of Parisian licentiates in theology between 1373 and 1500; 2) biographical notices; 3) an appendix of *licentiati* (seculars) by first name; 4) an appendix of *licentiati* (seculars) by college affiliation; 5) a bibliography of primary and secondary sources; and 6) a thorough index. The appendices, bibliography, and index contribute to the utility of the volume, complementing Sullivan's fine prosopographical research.

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ALBERT VON SACHSEN, LOGIK: LATEINISCH-DEUTSCH. Edited and translated by Harald Berger. Philosophische Bibliothek, 611. Hamburg: Felix Meiner, 2010. Pp. cxvi + 1364. €198.00.

The *Logica* of Albert of Saxony (+1390) was one of the most influential late medieval introductions to logic. For the first time, this handbook of scholastic philosophical learning is now available in a critical edition based not only on the most important textual witnesses, but respecting also—and much to the benefit of any comparison with previous studies—the hitherto standard early modern edition of 1522. With its critical apparatus reduced to the minimum (a reduction which is, however, regrettable in view of Albert's implicit sources), this edition is not only a tool for experts of late medieval logic: a careful German translation opens the work's content to a wider public, and this translation might even be useful for an English audience since it gives an idea of the structure and meaning of the relatively technical scholastic Latin Albert uses. The edition and translation are completed by an extensive introduction, which not only deals with the usual scholarly prolegomena of editing principles and manuscript descriptions, but also summarizes in fifty pages the main content of the six books of the *Logica*. In combining a new critical edition with a translation and tools for an extended audience, this edition presents an important resource for any library specializing in late medieval scholasticism.

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History of Christianity (Modern)

CREATING CATHOLICS: CATECHISM AND PRIMARY EDUCATION IN EARLY MODERN FRANCE. By Karen E. Carter. Notre Dame, IN: University of Notre Dame Press, 2011. Pp. 328. \$40.00.

Carter's insightful book explores the evolution of primary education in rural France across the seventeenth and eighteenth centuries. Her approach to the subject is two-pronged. First, she examines over seventy-eight catechisms from across France. By comparing these catechisms in terms of their length, organization, and message, she argues that they were flexible documents that clergymen revised according to the demands and abilities of their parishioners. Next, Carter examines diocesan records of the three dioceses in northern France—Auxerre, Chalons-sur-Marne, and Reims—to explore how church officials administered schools. Carter discovers that there were more *petites écoles* (small village schools) than previously thought in these areas. Also, these schools often ignored the prescriptive literature calling for sex-segregated education and mixed boys and girls in the classes. In addition, although not officially part of the church (the “little schools” were taught by lay instructors and paid for by laity), these schools cooperated with local priests to teach catechisms and fulfill other parish duties. For Carter, this cooperation is her book's main contribution to the historical literature. Instead of finding power struggles between the laity and clergy, she discovers the two working together, with the village schoolmaster as an important agent of Catholic reform. She also argues that the Catholic Church's success in promoting primary education in rural areas was a key to its success in France. While the book addresses the historical debates on reformation and education, scholars of rural life, education, childhood, and family life will also find it of great interest.

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“I HAVE ALWAYS LOVED THE HOLY TONGUE”: ISAAC CASAUBON, THE JEWS, AND A FORGOTTEN CHAPTER IN RENAISSANCE SCHOLARSHIP.

By Anthony Grafton and Joanna Weinberg (with Alastair Hamilton). Cambridge MA: Harvard University Press, 2011. Pp. xi + 380. Hardcover, \$35.00.

Casaubon acquired celebrity by editing and annotating a long series of classical texts. He did so on the basis of erudition that was marked by an unequalled command of ancient languages, notably Greek. For many years, Casaubon also assiduously studied the history of the early Christian Church. Confronted with contemporary dogmatic strife, he argued for a return to the faith of the first six centuries as a feasible compromise between superstitious Roman Catholics and staunch Calvinist reformers. He thought this ideal had been fulfilled to a large extent in the Church of England and ardently endeavored to further disseminate his religious program in polemical works such as the *Exercitationes* (London 1614). This study sheds light on an aspect that has been neglected until now: in Casaubon's scholarly activities, the study of Hebrew played a significant role. The “holy tongue” was not only the

language of the OT, but also of post-Biblical Jewish texts, such as the Midrash and Talmud, sources that in his view needed to be explored more systematically: the creed, rites, and ecclesiastical organization of the early church could only be retraced and described adequately if the Greek and Latin sources were confronted with those written in Hebrew, Aramaic, Syriac, and other oriental languages. Although Casaubon was able to write an occasional letter in Hebrew, he did not distinguish himself as a qualified expert in Oriental studies. Nonetheless, the authors make abundantly clear that Casaubon's toilsome research in the field of Christian Hebraism was an essential element of his scholarly enterprises. And what is also important, their book studies these enterprises on the basis of quite inaccessible material preserved in marginal annotations, notebooks, diary entries, and letters: all succinct, informative autograph observations, hastily jotted down, and therefore often difficult to read, nowadays scattered over many archives and libraries. The exploration of these sources yields rich insights because we can now penetrate into the daily habits and routines of a scholar at work in the intimacy of his private study: light is thrown on the impulsive responses to the authors he studied, the web of connections he constructed to cover a wide range of disparate sources, the unexpected findings and inevitable errors, the search routes he traveled in vain, and the controversial insights that he withheld from publication for fear of unpleasant repercussions. This is a carefully edited book with illuminating illustrations showing Casaubon's illegible scratches and scribbles. The authors have enriched the notes to their text with extensive Latin quotations, thus allowing readers to check the conclusions they have reached when charting the itinerary of a prominent humanist through the well-nigh impenetrable thicket of rabbinical literature.

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Judaism: Hellenistic through Late Antiquity

THE JEWISH GOSPELS: THE STORY OF THE JEWISH CHRIST. By Daniel Boyarin. New York: The New Press, 2012. Pp. xxiii + 200. Cloth, \$21.95.

The central virtue of this slim volume is that it presents a sophisticated argument by an eminent scholar, and offers the best of current research into the matrix of first-century Judaism, but is written in a highly accessible, entertaining style that is designed to draw in undergraduates, lay readers, and other nonspecialists. Boyarin's contribution here is to demonstrate that the very idea (or "job description," as Boyarin puts it) of a messianic, divine "son of man" was already present and widely accepted in most Jewish circles before Jesus appeared; a close reading of Daniel 7 and other late Second Temple Jewish texts makes

this clear. Here and elsewhere, the author upends views that are common in lay circles about the Jewishness of Jesus and his earliest followers. Thus, Boyarin argues that the gospels' principal novel contribution is not that a messianic divine/human figure would appear and perform salvific work, but merely that the carpenter Jesus of Nazareth was this man. The volume is a welcome contribution for those who wish for a textually rich but jargon-free book to introduce readers to the exciting world of Jewish/Christian origins.

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Africa

LIGHT ON DARKNESS? MISSIONARY PHOTOGRAPHY OF AFRICA IN THE NINETEENTH AND EARLY TWENTIETH CENTURIES. By T. Jack Thompson. Grand Rapids, MI: Eerdmans, 2012. Pp. 286. \$45.00.

In recent decades, it has come to the attention of scholars that the history of Christian missions has not always been equitably recorded, and even the most thorough historical interpretations have become deeply entangled in ethnocentric assumption. In this provocative and thoughtful book, Thompson suggests that photography has suffered no less a fate. He proposes that the use of missionary photography during the colonial period in Africa clearly demonstrates that the so-called unbiased photograph is, in the end, a myth. Documenting the technological adolescence and cultural influence of photography, he emphasizes that photographs like fine works of art are created to convey a particular message. To illustrate his point, he offers such examples as the "scientific" photographs of the missionary party of David Livingstone, the manipulated photographs of European publishers in African biography, and the atrocity photographs of mutilated Congolese taken by Western missionaries. In the long run, he argues that such photographs tended to do little more than bolster the missionary propaganda for the civilization of Africa. But instead of fixating on the failures of the past, he underscores the opportunity for a new thoughtful missionary photography that seeks to acknowledge and suppress ethnocentric impulse in the interest of accurate representation. By exposing the ethnocentrism embedded within photography, this illuminating book promises to further the critique of colonial era missions and advocate a more responsible contemporary missionary approach.

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CATHOLICS IN THE MOVIES. Edited by Colleen McDannell. New York: Oxford University Press, 2007. Pp. xvi + 366. \$25.00.