

Lee and Ilany do a good job in bringing to the fore important yet understudied contributions from lesser known figures. They are read profitably together, not least because their chronologies and arguments do not overlap. Lee's analysis is precise, bordering on terse, and often overloaded with abstract nouns that will alienate the uninitiated. Ishai Mishory's translation of Ilany's 2014 Hebrew original is lively and readable – the book is also a joyously short 149 pages. The criticisms that inevitably befall any works professing to contribute to Enlightenment studies are, with apologies to the reader, relevant here. Despite the promise of its title, Lee's volume is only very lightly embedded in the wider historiography and has little to say about the German Enlightenment – which occasionally seems like a synonym for 'eighteenth century' – beyond its narrow doctrinal focus. Ilany, by contrast, engages with a wide array of important themes. That said, it is not always clear whether his German authors are contributors to or opponents of 'the Enlightenment'. Similarly, Ilany reifies 'the Enlightenment' into something that he can position his German authors as arguing against, yet such reification is not persuasive. Lee's volume is a solid piece of scholarship that will certainly appeal to specialists in the history of biblical criticism. It does share the list-like quality – in which each contributor's ideas on highly specific themes are briefly summarised in turn – characteristic of such doctrinal histories that will prevent it from being accessible or, most likely, engaging for a wider readership. Ilany's volume should appeal to eighteenth-century German, intellectual and religious historians, not least because it does an excellent job of capturing the energetic and innovative quality of much of late eighteenth-century German thought.

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*Black bride of Christ. Chicaba, an African nun in eighteenth-century Spain.* Edited, translated and introduced by Sue E. Houchins and Baltasar Fra-Moliner. Pp. xvi + 307 incl. 8 ills. Nashville, TN: Vanderbilt University Press, 2018. £69.95. 978 0 8265 2103 3

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This is an annotated English translation of the 1764 edition of the *Compendio de la vida ejemplar de la Venerable Madre Sor Teresa Juliana de Santo Domingo*, the *Vida* of Sister Teresa Chicaba (c. 1676–1749). Written by Fr Juan Carlos Miguel de Paniagua in 1752 as documentary evidence to promote Chicaba's beatification, the *Vida* describes the life of Chicaba, a West African (possibly Ewe) woman, who was enslaved as a child, baptised Teresa in Sao Tome and brought to Spain, where she entered the household of Juliana Teresa Portocarrero y Meneses, the duchess of Arcos. When her mistress died in 1703, she emancipated Teresa and bequeathed her an annuity which enabled her to enter religious life. The *Vida* stresses that despite her piety and financial means, Teresa, being an African woman, was rejected by several religious orders because of her skin colour, before the convent La Penitencia of the Order of St Dominic in Salamanca accepted her as a tertiary nun. There she gained a reputation for her piety,

charity and healing gifts, which led the order to initiate a process of beatification (in vain) shortly after her death.

The *Vida* is preceded by an extensive introduction (117 pages) by Sue Houchins and Baltasar Fra-Moliero, which situates the *Vida* in its socio-political as well as religious context, discussing, for example, how the *Vida* negotiates contemporary attitudes and racialist mentalities towards Africans and her social status as (formerly) enslaved. This is followed by a second section of the introduction which presents a chapter by chapter discussion of the *Vida*, which aids the reader to understand the various details and references in the *Vida* in their wider context.

The editors have opted for a strong literary take on the text, situating the *Vida* as part of a wider body of religious hagiographies in the Spanish world (both in Europe and the Americas) and as part of the *corpus* of narratives of the African American diaspora, most notably North American slave-narratives. They for example dedicate several pages to the question how to identify ‘Chicaba’s gendered and raced “voice” in the hagiographic structure’ (p. 27) as well as her ‘resistance’ (p. 33). Remarkably absent is a discussion of Chicaba as part of a larger group of Africans in eighteenth-century Europe (for example, Wilhelm Amo, Jacobus Capitein, Christian Protten, Frederik Svane, Ottobah Cuagoano) and the role that these Africans played in the European imagination of Africans as well as in the interpretation and propagation of Christianity (in Africa and Europe). The fact that Chicaba is a literate woman and a Roman Catholic nun makes her place among this group all the more significant.

All in all, compliments for Houchins and Fra-Moliero whose painstaking editorial and translation work has ensured that the *Vida* is now available to English-speaking audiences, offering them a fascinating glimpse in the life of yet another eighteenth-century African (and a woman for that matter).

Sr Teresa Chicaba’s remains, her portrait as well as her act of profession, are still extant in the Las Dueñas convent in Salamanca where they were taken in the early nineteenth century. The convent also has a small museum dedicated to Sr Teresa Chicaba which is well worth visiting.

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*Irish education and Catholic emancipation, 1791–1831. The campaigns of Bishop Doyle and Daniel O’Connell.* By Brian Fleming. Pp. x + 235 incl. 3 colour and black-and-white figs. Berlin–New York: Peter Lang, 2017. £38.95 (paper). 978 1

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Brian Fleming takes a novel approach to the history of nineteenth-century Irish education within the framework of the campaign for Catholic Emancipation. He is not wrong that such an approach is both interesting and needed in Irish historiography, and the book does examine attempts at educational reform in Ireland from the perspective of the Catholic Church and some Catholic political leaders. However, Fleming’s claim to provide a detailed account of educational reform is somewhat undermined by the book’s chapters, which are subdivided into short sections covering a wide variety of topics related to the origins of sectarianism generally, political unrest and government restriction of religion and education.