

point is on how the primary sources are cited in the bibliography, which simply limits itself to a list of the archives consulted but not of the specific holdings. These shortcomings are offset by the fact this book must be considered an overview, an indication of the direction of future and more in-depth research. The capacity of Salomoni to marshal such a consistent literature and his effective writing-style demonstrate that this young scholar is well equipped to embark on this project. Furthermore, publication in a well-known series by a prominent academic publisher indicates that the author has all the necessary skills for moving to the next stage.

UNIVERSITÀ PER STRANIERI DI SIENA

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The clergy in early modern Scotland. Edited by Chris R. Langley, Catherine E. McMillan and Russell Newton. (St Andrews Studies in Scottish History.) Pp. xviii + 271 incl. 2 ills. Woodbridge–Rochester, NY: Boydell Press, 2021. £70. 978 1 78327 619 6

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The culture embedded in Scottish Protestantism during its first 150 years is layered with complexities and questions. Scholars have previously overlooked clergymen and their contributions to local ministries. Inspired by the recent studies of Margo Todd and others that demonstrated the ongoing negotiations between clergy, parish members, elders and theology, the scholars contributing to this volume have sought to explore ministerial activities with greater nuance.

In the introduction to this collection, the editors outline several goals: to understand the ‘clerical experience’ between the mid-sixteenth and mid-seventeenth centuries, explore the ministers’ local religious networks both within and outside the parish, reassert the importance of the individual clergyman’s agency in the Scottish Reformation, and highlight the available source material for future studies on this topic. Of the eleven chapters in this volume, some may focus solely on one or more of these goals, but combined, this collection provides an invaluable contribution to the field of Scottish Reformation studies.

Divided into two sections, the volume addresses these objectives through broader themes and individual case studies. The ‘Themes’ section explores five aspects of Scottish ministry. Chapter i, by Michelle D. Brock, uses preaching as a lens through which to examine the ongoing, ever-changing definition of the ideal minister. She notes that the process of negotiation between clergymen and parishioners influenced expectations. Chapter ii, by Russell Newton, asserts the centrality of the Bible as a practical and influential component of ministerial activities like preaching and counselling. He argues that the Scottish clergy believed the Bible to be a driving force behind their own authority and interactions with parishioners and fellow ministers. Chapter iii, by John McCallum and Helen Gair, focuses on kirk session collaboration with poor relief and local charities, demonstrating that institutional participation in such pursuits was of supreme importance. Primarily using kirk session records, the authors highlight active ministerial involvement through both formal and informal means. Chapter iv, by Janay Nugent and L. Rae Stauffer, asserts the roles of the minister’s wife and children as active participants in the Reformation. Wives served as spiritual teachers in the home, while the entire family modelled ideal religious and social behaviour

outside of the home. In chapter v, Chris R. Langley argues against widespread anti-clericalism in Scotland through an assessment of the language used in parish visitation records as well as other documents. As the parish visitation was a more formalised process, the language may have hidden underlying resentments that were expressed through informal means, though not to an extent that would demonstrate a broad pattern of anticlerical sentiment. Through exploration of these broader themes, each of these chapters contributes an additional layer of complexity to the lives of ministers within the parish, local community and at home.

The six chapters of the 'Case Studies' section explore specific ministers, parishes and/or time periods in order to elevate understandings of the ministerial experience. Chapter vi, by Elizabeth Tapscott, examines the activities of early reformers within the Scottish Catholic Church between 1527 and 1546 to argue that these clergymen tailored their messages to specific audiences in order to grow their influence. In what Tapscott calls a 'pattern of radiating circles', ministers shifted from audiences at universities to the royal court, and then to the broader public as people either rejected or accepted their preaching. This was not done through a coordinated effort, but rather by individuals or small groups. Chapter vii, by Michael F. Graham, explores the actions of two ministers of St Andrews, David Black and Robert Wallace, during the 1590s. Their involvement in local controversies regarding kirk and burgh jurisdiction mirrored national events a few years later. In chapter viii, Peter Marshall assesses clerical endeavours in Orkney after the Reformation. Providing a window into ministry on the islands as well as quantitative data on the prevalence of clergy 'outsiders', Marshall reveals the complications involved in maintaining authority in relative isolation from the rest of the kingdom. Chapter ix, by Claire McNulty, demonstrates the effectiveness of one minister's efforts to enforce discipline in South Leith. McNulty uses kirk session records to untangle James Sharpe's work over a six-year period, as no extant personal records remain. This is not the case for the minister, John Dury, who is the focus of Felicity Lyn Maxwell's essay in chapter x. Maxwell uses his personal correspondence as key source material in order to demonstrate broader influences on an individual's ministry. In this case, that includes his communication with Dorothy Moore, who later became his wife, as well as Princess Mary Stuart and other prominent women, all of whom influenced the trajectory of his career. Chapter xi, by Nathan C. J. Hood, examines the use of emotion, or lack thereof, in the sermons of Hugh Binning between 1627 and 1653. Hood argues that Binning's tempered attitude was similar to that of his contemporaries, contrary to assumed scholarly notions of a push for 'emotionality' within Scottish Protestantism. Each of these case studies offers a window into the personal, local and sometimes private clergy experience in the early modern period. The contributors to both sections in this volume should be commended for their vast use of source material related to Scottish clergymen, especially those source collections previously ignored or underutilised.

The editors provide a succinct historiographical overview of the clergy within the study of the Scottish Reformation, positioning this collection as part of the shift to placing the clergy within 'devotional networks'. The volume simultaneously fills the scholarly gap in understanding the clergy's routine involvement in parish life while avoiding assessments that remove their agency. The structure of the

book amplifies each individual argument, as the chapters complement and support one another. As is acknowledged, there is still room for additional studies on the Catholic clergy in this period, experiences in the Highlands and Islands, and women. Fortunately, however, each of these topics is not completely ignored, providing the foundations for future research. This enriching and engaging volume is best suited for scholars and postgraduate students of Reformation studies.

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Good for the souls. A history of confession in the Russian Empire. By Nadieszda Kizenko. (Studies in Modern European History.) Pp. xvi + 327 incl. 15 ills and 1 table. Oxford–New York: Oxford University Press, 2021. £75. 978 0 19 289679 7
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Confession in the Russian Orthodox Church was an arduous business, as Nadieszda Kizenko documents in her magisterial new book. A gruelling three days of fasting, attendance of the liturgy, followed by confession to a priest and finally communion was required of all the faithful at least once a year, preferably during Lent. The whole process was known in Russian as *govienie*, which has no exact equivalent in English, but embodies the notion of cleansing or purification. Despite its physical and spiritual rigour, Kizenko argues that confession in the Orthodox Church was neither timeless nor *sui generis*. It was recognisably part of the wider Christian tradition of confession and, indeed, was frequently influenced by developments in both the Catholic and Protestant worlds. The book follows a chronological pattern, beginning in the seventeenth century in the reign of Tsar Alexei Mikhailovich and ending with the revolution of 1917. It is based on an impressive array of archival sources belonging to both the Church and the State, supplemented by diaries, letters and memoirs. The author situates the book firmly within modern scholarship on confession in the wider Christian world, enabling the reader to see both the commonalities of confession in the Russian Orthodox Church and its differences from the other Christian traditions.

There is a tendency to view the Orthodox Church as exotic and fundamentally different from Western Christianity. The Russian Orthodox Church's unstinting support for the present war in Ukraine will only exacerbate that tendency. However, one of the many strengths of Kizenko's work is exposition of the level of interaction between the Western Churches and the Russian Orthodox Church, mediated through Kyiv. Influences from the Counter-Reformation penetrated Russian Orthodoxy at all levels, including the rite of confession. This was particularly true after the annexation of Kyiv in the seventeenth century. Orthodox theologians, heavily influenced by Jesuit teachings of the Counter-Reformation, brought these ideas to Moscow. Later, especially during the reign of Peter the Great, Protestant understandings likewise influenced the practice of the Russian Orthodox Church, being particularly congenial to both the Church and the State, which shared a desire to discipline their flocks spiritually and politically.