genuine enough, but one formed and selected through a Presbyterian (and later nominally Congregationalist) lens, which is evident in his book. In this context, one of the most intriguing pieces is a prayer before communion by John Colet, the pre-Reformation humanist and Renaissance Dean of St Paul's Cathedral: 'Make thy Word and Sacraments always so powerful and effectual in our ears and hearts . . . O Lord, seal and confirm this covenant of grace in our hearts by these holy Sacraments (pledges of thy grace and love towards us).' This is so Reformed in vocabulary, one wonders whether a Protestant interpolated the prayer into the late seventeenth-century publication of Colet's prayers. If not, then either Colet was a Calvinist *avant la lettre*, or Calvin was a Colet-type Catholic sacramentalist! For the compilers of this anthology, though, dying in communion with the Holy See is what gives the imprimatur. The book contains many treasures, which cumulatively shed a really helpful light on what for far too long has remained a concealed strand in British Christianity.

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Steve Boardman and Eila Williamson (eds), *The Cult of Saints and the Virgin Mary in Medieval Scotland* (Woodbridge: Boydell & Brewer, 2010), pp. xiv+209. $105.00/£55.00 (hbk).

This is the second volume of essays to have been produced by the team behind the AHRC-funded project, *The Survey of Dedications to Saints in Medieval Scotland*. While the first (*Saints' Cults in the Celtic World*, also published by Boydell & Brewer in 2009) took a pan-British approach, this volume focuses explicitly on Scotland, while still retaining the chronological breadth which characterised the first volume. The collection contains a range of essays, which use a wide variety of sources, showing that saints' cults can be found everywhere, regardless of the genre of material. Particular focus is given to Marian devotion, which is the primary focus of three of the articles (Hall, Innes and Fitch), and appears in others (Hammond, Ditchburn).

Both Thomas Owen Clancy's essay and David Ditchburn's make significant historiographical contributions to the study of 'Scottish' saints' cults in their respective periods: the early and later Middle Ages. In light of these chronological bookends, it is perhaps a shame that there is no similar essay for the central Middle Ages, although Matthew Hammond's ambitious and well

argued essay in the volume – on royal and aristocratic devotion in the twelfth and thirteenth centuries – goes some of the way towards this. Ditchburn's essay takes on the McRoberts thesis and firmly situates later medieval Scottish devotional practices in the context of cults which had sprung up in particular places elsewhere but taken on importance throughout Western Christendom. This is a firecracker of an article, much to be recommended, and its themes are taken on in some of the more focused chapters in the volume, most notably those by Mark Hall, Sím Innes and Audrey-Beth Fitch, all of which are interested in how Marian devotion was worked out in a Scottish context in the later Middle Ages. Alan Macquarrie's article on the *Breviarium Aberdonense*, in part a compendium of 'Scottish saints' (*Propria Sanctorum*), makes for even better reading in light of these essays.

Questions about the process of formal canonisation are also raised by some of the chapters. In Helen Birkett's lively and engaging analysis of the *Vita Waldevi* she argues that this text was produced as part of a never fully realised bid to obtain Waltheof of Melrose's official canonisation. Birkett also makes the interesting point that it was still local devotion that mattered for a saint to be a saint: in this late twelfth-century context, papal canonisation only had to be sought, not necessarily successfully so. Steve Boardman also zones in on the problems contemporaries and later writers had with the cult which sprung up around David, Duke of Rothesay, after his murder in 1402. Boardman ends with some very interesting questions about why devotion to secular 'martyrs' was not as common a phenomenon in Scotland as in contemporary England, where it could act as a cathartic strategy to bring about political unity after massive political fissure.

In short, this is a diverse collection of essays, with some really stand-out pieces. Collectively, they concentrate on the complicated relationship between more regional and universal saints, and show us yet again the wide and diverse functions particular saints' cults, no matter how long-lived, could serve. It would have been extremely interesting to know what the editors thought the contribution of this volume was to wider questions, such as the changing and expanding nature of Marian devotion and, say, the difference between earlier and later patterns of devotion, and how focusing in on a national experience makes sense in the context of European-wide cults. The two historiographical and methodological essays by Ditchburn and Clancy raise many questions about the typicality of Scotland in their respective periods, and show the reader the different challenges presented by studying saints' cults in the early vis-à-vis the later Middle Ages. A longer introduction could not only have raised some of these questions more fully but also shown more explicitly how the volume as a whole contributes to

these wider debates. This is, however, a volume of very high overall quality, containing extremely interesting and diverse studies.

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Halvor Moxnes, *Jesus and the Rise of Nationalism: A New Quest for the Nineteenth-Century Historical Jesus* (New York: Palgrave Macmillan, 2011), pp. 272, $85.00.

Halvor Moxnes' *Jesus and Rise of Nationalism* is without a doubt a groundbreaking book which examines nineteen-century historical Jesus studies in their cultural and political contexts of developing nations rather than viewing them as literary-historical discipline. Moxnes explores 'how nineteenth-century constructions of the historical Jesus contributed to national projects at different stages of development and in different geographical locations'. To that end, Moxnes chose four European scholars from different eras of nineteenth-century Europe. He shows clearly how Friedrich Schleiermacher's Jesus biography reflected the role that German teachers played in Germany's movement towards a democratic nation with the rights of free speech and participation in government of the state. David Friedrich Strauss portrayed Jesus first as spiritual, apolitical and religious-moral in a world full of power, war and oppression and later as the other, the enthusiast with a sense of national superiority. Ernst Renan's Jesus became a prototype of the 'positive Orient' which mirrors Renan's image of French society. And finally Scottish Adam Smith portrayed Jesus as the great and ideal young man who overcomes the temptations of sex and success, thus creating the example of a person necessary to build the nation and thus the British Empire.

In all of these examples Moxnes' interest is in studying the correlation between two modernising processes of nineteenth-century Europe: the rise of nationalism in Europe and the emergence of historical Jesus studies, both being critical forces against the monarchy and its religious Christian legitimisation. 'By placing the historical person of Jesus Christ in focus, such studies took away the authority from the dogmatic teaching about Christ in the church and challenged the Christological legitimatization of the political authority of monarchs and rulers' (p. 2). On the other hand, both processes led to conflicts, two world wars, colonialism and even ethnic cleansing. The nineteenth-century study of the historical Jesus is thus an important theological exercise raising awareness of the national package that underlines modern Jesus studies and the political implications of the construction of