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***After Jonathan Edwards. The course of the New England theology.* Edited by Oliver D. Crisp and Douglas A. Sweeney. Pp. xvii+339. New York–Oxford: Oxford University Press, 2012. £22.50 (paper). 978 0 19 975629 2; 978 0 19 975630 8**

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understanding. One of the most substantial essays is that of A. D. G. Steers. Drawing upon a wide range of evidence to illuminate the career of Samuel Haliday, Steers shows how Haliday's theological liberalism, derived in part from sojourns at Leyden, Basle and Geneva, led him to assert the primacy of conscience and to take the non-subscribing side during the internal divisions among early eighteenth-century Irish Presbyterians. The themes of conscience and private judgement receive further consideration from James Moore in an elegant and perceptive study of early eighteenth-century Presbyterian church government in Ireland and Scotland. The thought of David Hume receives no fewer than four separate treatments. Aaron Garrett comments on Hume's respect for Joseph Butler's moral theorising and has interesting things to say about the latter's *Sermons preached at the Rolls Chapel* (1726) to a congregation principally of equity lawyers. John P. Wright re-assesses Hume's manuscript 'Essay on chivalry', while James A. Harris challenges a number of preconceptions about Hume's intellectual affinities with Adam Smith through a careful exposition of the early responses in Scotland, articulated by Lord Kames and Thomas Reid, as well as by Smith himself, to Hume's theory of justice. Moritz Baumstark, in what is essentially an exercise in political history as well as the history of ideas, neatly explains Hume's combination of strong disapproval of Wilkite popular politics in the 1760s and 1770s with advocacy of complete abandonment of British sovereignty over America—an unusual juxtaposition at that time. Finally, Knud Haakonssen sites the Scottish natural law tradition, so characteristic of the Scottish enlightenment, within its wider Protestant European context.

These essays are all of high academic quality and are well-organised around the closely-interlocking issues of epistemology, conscience, morality and ecclesiastical and civil government. Two general observations may conclude this review. The heterodox and the sceptical receive significantly more attention than the orthodox; and, while the editor in her succinct introduction locates the themes of the volume in 'the period known as the "long eighteenth century"', the essays published here offer rather more plausible testimony to a long seventeenth century.

UNIVERSITY OF KENT

G. M. DITCHFIELD

After Jonathan Edwards. The course of the New England theology. Edited by Oliver D. Crisp and Douglas A. Sweeney. Pp. xvii+339. New York–Oxford: Oxford University Press, 2012. £22.50 (paper). 978 0 19 975629 2; 978 0 19 975630 8

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Jonathan Edwards (1703–58) is widely regarded as one of the major thinkers in the Christian tradition and an important and influential figure in American theology. The term 'New England theology' is applied to a special school of theology which grew up in New England and whose origins can be found in the works of Jonathan Edwards. This religious, theological school was at its height a little before the American Civil War, declined afterwards and rapidly disappeared after the year 1880. In theological and philosophical terms New England theology combined the Calvinism of the Westminster Assembly (1643–9) and the Synod

of Dort (1618–19). Its advocates developed a more ethical conception of God, stressed a new emphasis upon the liberty, ability and responsibility of man, the restriction of moral quality to action in distinction from nature, and formulated a theory that the constitutive principle of virtue is benevolence. New England theology went through several stages, including the New Divinity (or Hopkinsianism, after Samuel Hopkins [1721–1803]), and the New Haven theology espoused by Nathaniel W. Taylor (1786–1858). The essays included in *After Jonathan Edwards* trace Edwards's intellectual legacies from the works of his immediate disciples to his impact upon European traditions and modern Asia. This book is a unique interdisciplinary contribution to the reception of Edwardsian ideas, dealing more specifically with the ways in which the New England theology flourished, how themes in Edwards's philosophy and theology were taken up and changed by representatives of the New England theology, and, not the least, how this school of thought influenced and shaped American Christianity in particular and American intellectual history in general.

HEBREW UNIVERSITY OF JERUSALEM

AVIHU ZAKAI

La Basilique royale de Saint-Denis. De Napoléon à la république. By Jean-Michel Leniaud.

(Librairie de l'architecture et de la ville.) Pp. 208 incl. 58 black-and-white and 50 colour plates. Paris: Picard, 2012. €48 (paper). 978 2 7084 0919 4

JEH (65) 2014; doi:10.1017/S0022046913001097

With *La Basilique royale de Saint-Denis* the distinguished art historian Jean-Michel Leniaud returns to a building that he last explored in his 1996 *Saint-Denis de 1760 à nos jours*. This study, though, is less a single thesis than a collection of beautifully-illustrated stand-alone essays. Readers who overcome their irritation at the multiple repetitions which ensue are in for a treat. This is a piece of real detective work which is also a morality tale and a wonderful insight into modern French history. As the burial place for French monarchs from the tenth century onwards, Saint Denis was an obvious focus for the destructive power of the revolution. Here, Leniaud tells the story of what happened after Napoleon's 1806 decision to restore the church. Initially conceived as a memorial to the emperor, it became a shrine to the restored Bourbons and then a monument to France itself. At the same time it was a laboratory for the development of neo-Gothic architecture. The man who oversaw this transformation is the hero of this book, the architect François Debret. Now almost forgotten, his massive work of restoration is recreated here effectively for the first time, and Debret himself staunchly defended against the attacks of his successor, the far more famous – and, it seems, far more slippery – Eugène Viollet-le-Duc. Recapturing a lost moment in the history of Saint-Denis and raising vital questions about the nature of church restoration more generally, this is a book which deserves a readership far wider than its title might suggest.

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