

during the 1580s. A corrupt judge, György Igyártó, brought accusations against seven witches. Six were executed but charges against the seventh woman were dropped after the husband of the accused bribed Igyártó. Daniel Barth examines the career of a Franciscan exorcist of the 1760s whose behaviour was judged scandalous by his superiors but who seems to have attracted a good deal of support in his community.

How was this lively world of popular belief tamed and the witch-hunt in Hungary and Transylvania finally ended? The essay by Péter G. Tóth offers a very helpful analysis of changing perceptions of witch-trials at the Habsburg court under Maria Theresa. A royal decree in 1756 allowed Hungarian courts to continue to hear accusations against witches but required the confirmation of any death sentence by central authorities. A similar decree followed in 1768 for Transylvania, and by 1770 a new law code curtailed the executions of accused witches. Maria Theresa intervened to end scandals that shed an unfavourable light on her realm and thereafter required courts to seek the monarch's help to determine if there was convincing evidence of evil magical activities. The contribution by Ágnes Hesz provides further pause for thought on the persistence of ideas about witches through a study of the popular culture of a contemporary Transylvanian village.

TRINITY COLLEGE,
DUBLIN

GRAEME MURDOCK

Luthers bleiche Erben. Kulturgeschichte der evangelischen Geistlichkeit des 17. Jahrhunderts.

By Wolfgang E. J. Weber. Pp. vii + 234 incl. 16 ills. Berlin–Boston: De Gruyter, 2017. €29.95 (paper). 978 3 11 054681 1

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This study aims to elaborate on the self-perception and self-conception of Protestant preachers in the seventeenth century. To do so Weber uses documents in which office-holders reflect upon their positions, their duties, their self- and external perceptions and the chances, limits and problems of their position. In these documents the authors gave advice on the practice of the Church based on their work experience. As a result, Weber creates a colourful illustrated broadsheet which does not let the inheritors of Luther seem 'pale' at all. Instead it offers a deep insight into the everyday realities of clergy life. According to Weber, shortly after the Reformation questions of vocation and the standardisation of an appropriate education came to prominence. Later on there was a shift to questions regarding the correct fulfilment of the office and correct behaviour. By analogy with the 'mirrors of princes' Weber calls these 'mirrors of preachers'. Very interesting is the change among the clergy from a critical attitude towards the established authorities to a *rapprochement*. This change arose from rivalry with Calvinism and the question of wages. These and other historical factors led to the theological foundation being taken for granted, no longer being subject to close examination. Instead, questions concerning everyday practice and discipline became of more importance. The sermon, however, still played a crucial role.

To what extent did preachers of the seventeenth century see themselves as inheritors of Luther amidst the challenges of Orthodoxy, Pietism and the early Enlightenment and how did they manage this inheritance? The sources used in

this book can only offer one perspective on these questions. A complete answer demands the use of other sources. And some further questions would have to be investigated: which literature did this generation have access to for their information about the Lutheran heritage? It is well-known that there were editions of Luther's writings available at that time but what did they actually use?

Another approach would be to study the theological implications in more depth. This has already been attempted, but there are significant gaps in the research (for example, on ecclesiology). However, Weber cannot be blamed for focusing exclusively on only one very unique and valuable access to the underlying questions in this study. He uses a wide range of sources, covers the most important literature and offers interesting and perceptive insights into the topic. This study definitely offers food for thought on the widely discussed topic of the image and role of a preacher.

INSTITUT FÜR EVANGELISCHE THEOLOGIE DER JUSTUS-LIEBIG-UNIVERSITÄT, ATHINA LEXUTT
GIEßEN

Debating perseverance. The Augustinian heritage in post-Reformation England. By Jay T.

Collier. (Oxford Studies in Historical Theology.) Pp. vi + 229. Oxford–
New York: Oxford University Press, 2018. £64. 978 0 19 085852 0

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Bishop Gilbert Burnet, in his best-selling exposition of the Thirty-Nine Articles, first published in 1699, opined that as regards the theology of grace the Tudor founding fathers of the Church of England were 'generally' followers of St Augustine and exponents of unconditional predestination, albeit the sublapsarian variety. Not until the 1620s, in his view, was this doctrinal legacy effectively challenged, with the coming to power of the 'Arminians' and the consequent suppression of sublapsarianism, along with the more extreme supralapsarian teaching on the same subject. (The difference hinges on whether or not the Fall is presupposed.) Although Jay T. Collier does not cite Burnet, he evidently disagrees with this scenario. According to Collier the 'rise of Arminianism' is a matter of mistaken identity. In reality we are witnessing instead, so he claims, a disagreement among fellow 'Augustinians' about the doctrine of perseverance. Could members of the non-elect, despite their inevitable condemnation, persevere temporarily in grace and exhibit accompanying signs of sanctification? There was also a related debate about the effects of baptism. Granted, however, that such rival views did indeed exist among 'Augustinians' on the subject of perseverance, the elephant in the room here remains predestination. An obvious case in point is the treatment by Collier of the 1595 Lambeth Articles. He correctly points out that one of the modifications agreed to these articles, by Archbishop Whitgift, left open the possibility that the non-elect might persevere for a time. But what of those Collier whom himself dubs 'semi-Pelagians', namely William Barrett and Peter Baro, who were at the eye of the storm? How their views on predestination fit the argument of this book remains unexplained. More problematic still is the failure even to remark upon the forthright criticism of the Lambeth Articles, as containing 'fatal opinions', voiced later by Richard Montagu and his backers – including William Laud. Similarly, in enrolling Lancelot Andrewes among the ranks of the