

These are minor concerns, however, in an excellent book: Killeen tells this story authoritatively, compellingly, and, at times, with real verve. The scholarship is of a very high calibre, and the book poses a strong challenge to the kind of narrowly secular view of the period's political thought that does violence to the archive.

CITY UNIVERSITY OF NEW YORK

FEISAL MOHAMED

Edmund Geste and his books. Reconstructing the library of a Cambridge don and Elizabethan bishop. By David G. Selwyn. (The Bibliographical Society, MMXVII.) Pp. xxx + 493 incl. 110 black-and-white and colour ill. London: The Bibliographical Society, 2017. £50. 978 0 948170 24 9

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This insightful book casts light upon the life, history and reading patterns of the seldom-studied Elizabethan bishop Edmund Geste. Living through a tumultuous period, spanning the back-and-forth reformations of the long Tudor century, Geste was a man of the Reformation and authored *A treatise againste the prevee masse* in 1548. His fortunes, like those of other reformers, suffered following the accession of Mary I, before a resurgence under Elizabeth I, when he secured positions of increasing importance within the English episcopate. The backbone to Selwyn's research is a thorough catalogue of Geste's library, supplemented by a range of indices and appendices. The resulting analysis places Geste's interests and collections among those of his contemporaries, shedding light upon sixteenth-century reading patterns, England's theological influences and the international book trade. The 140-page introductory text first provides a biography of the man before attention turns to Geste's library. Supported by detailed and analytical bibliographical research within the collection itself, and aided by around a hundred illustrations, the reader is brought into Geste's collections. Specific attention is paid to bibliographical factors including ownership inscriptions, annotations, binding instructions and provenance. What emerges from this research is that Geste was not only an avid collector, but that his books were thoroughly used. His books carry annotations and commentaries through marginalia, which bring with them an insight into the thoughts of this sixteenth-century reader. Selwyn also returns later to Geste as a book owner, shedding light upon his acquisitions and on contemporary bindings. Thereafter, Geste's collection is analysed as texts rather than books, ably segmented into genres, making the relevance and importance of the collection clear. Selwyn's research is anchored in the historiography of the period, with each genre exploring contemporary characters and controversies. Geste's collection is often compared to those of his contemporaries, with Cambridge library inventories and, in particular, the libraries of Matthew Parker and Andrew Perne providing important supporting resources. Whilst the collection specialises in religious works, it displays a range of confessional alignment, as to works of the Church Fathers and staples of medieval theology were added publications of contemporary humanists and reformers of wide-spanning convictions. Geste was international in his taste for texts, as well as physical books. Few of the extant books are by English authors, and fewer still produced by English print houses. This reflects English reading patterns of the age: the London printing industry was still maturing even as the sixteenth century

progressed, and English readers continued to look to the presses of Europe for works in Latin and works of serious scholarship and theology. This Bibliographical Society publication is supported by additional introductions, appendices and indices, all found at <http://www.bibsoc.org.uk/publications/Geste>, which each facilitate the further study of this collection and its owner. Selwyn's research will allow Geste's profile to be raised significantly, now making this Tudor clergyman an important point of reference for those studying him and his contemporaries alike.

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CELYN D. RICHARDS

Lay prophets in Lutheran Europe (c. 1550–1700). By Jürgen Beyer. (Brill's Series in Church History and Religious Culture, 74. Pp. xiv + 474. Leiden–Boston: Brill, 2017. €144. 978 90 04 15628 9; 1572 4107
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During the past two decades Jürgen Beyer has published an impressive number of detailed studies of early modern religion, folklore and social history. His work has explored an incredible range of topics, from demonic possession to misbirth, prodigies and normative and non-normative forms of piety. Evangelical prophecy has been a particular interest of Beyer's throughout his career, and he has produced a number of studies of individual lay prophets, mostly, though not exclusively in sixteenth- and seventeenth-century German-speaking Europe. Until now, however, the insights of his Cambridge University dissertation, begun under Bob Scribner (d. 1998), but completed in 2001 under the direction of Willem Frijhoff (Amsterdam now Rotterdam), has been largely unknown, except to specialists interested in piety and prophecy.

This volume rectifies that deficit and for specialists the book is most welcome since, besides its thorough exploration of the themes that some 350 early modern Lutheran prophets treated in their works, it also includes a complete catalogue and bibliography of these figures and the printed texts that the messages of each one generated. The book is obviously a treasure trove for those who want to explore further the long afterlife of medieval prophecy in early modern Europe.

As Beyer shows, the revelations of Lutheran prophets most often came to a solitary individual in the form of an apparition; the messengers who proffered these communications were usually angels or some other 'vaguely described spirits' (p. 7). In some cases, though, Christ himself, or one of the Apostles appeared to someone. The communications that all these figures offered were almost always calls to repentance, usually warning of some cataclysmic circumstance to come if people failed to heed this warning. Most often, and here Beyer's conclusions are most suggestive, the prophets envisioned themselves as devout Lutherans, though some were critical of the *status quo*, particularly the standards of piety and devotion that their fellow parishioners displayed.

The world of the early modern Lutheran prophet, as demonstrated here, was consequently not a world of the outcast crying in the wilderness. Nor did the messages that these figures broadcast represent the dispossessed voice of society's downtrodden, the argument that Norman Cohn once made in the 1950s, and which has been roundly criticised and abandoned by most pre-modern scholars