

The Arras Witch Treatises: Johannes Tinctor's "Invectives contre la secte de vauderie" and the "Recollectio Casus, Status et Conditionis Valdensium Ydolatrarum" by the Anonymous of Arras (1460). Andrew Colin Gow, Robert B. Desjardins, and François V. Pageau, eds. and trans.

Magic in History Sourcebooks. University Park: Pennsylvania State University Press, 2016. ix + 158 pp. \$24.95.

This book offers the first full English translations of two important demonological treatises produced in the wake of the series of trials known as the Vauderie of Arras, which took place in 1459–61. Held by a special inquisitorial court, the trials ended with the public execution of twelve defendants (another died in prison) for charges of *vauderie*—a term originally referring to the persecuted religious movement of the Waldensians, but which in the fifteenth century was also used in French-speaking regions to designate witches. The two treatises drew on their authors' firsthand experience in Arras, and were instrumental in spreading accounts of the crimes attributed to the alleged new sect of witches. The first, *Recollectio Casus, Status et Conditionis Valdensium Ydolatrarum*, was probably written by Jacques du Bois, one of the trial judges, in 1460. The second, Johannes Tinctor's *Invectives contre la secte de vauderie*, originally appeared in Latin in 1460. It was translated into Middle French, most likely by Tinctor himself, and enjoyed a particularly wide circulation. One of the first books to be printed in French in the Low Countries, the work also circulated in illustrated manuscripts that reached the Burgundian and French courts, and included one of the earliest depictions of the witches' Sabbath. Both the *Invectives* and the *Recollectio* included many of the key notions subsequently publicized in the infamous *Malleus Maleficarum* of 1486. Nonetheless, the tremendous editorial success of the *Malleus*—which was inspired by witch prosecutions in Ravensburg and Innsbruck—eventually overshadowed the importance of the Arras treatises, which until lately have received only scant scholarly attention.

Reflecting the growing interest over the last few decades in the early phases of the persecution of witches in Europe, in 2006 Franck Mercier elucidated the historical significance of the Arras trials for the history of witch-hunting. In 1999, Émile van Balberghe and Frédéric Duval issued a critical edition of the French version of Tinctor's *Invectives*, and in 2011 P. G. Maxwell Stuart published a partial English translation of the *Recollectio*. Drawing on these works, Gow, Desjardins, and Pageau have translated the complete treatises and added a brief introduction that charts the background for their composition.

The accurate and accessible translations make this book a helpful resource for teaching. Furthermore, by making the treatises available to scholars other than specialists of French demonology, they help to expound the broad geographic scope in which notions such as the witches' flight to the Sabbath were already diffused a generation prior to the publication of the *Malleus*. As the editors point out, "ideas about diabolical witchcraft

seemed to be circulating among a group of relatively prominent intellectuals in the second half of the fifteenth century. Tincor and the Anonymous (Du Bois) made their own contributions to that circulation around 1460, and the author of the *Malleus* would be able to draw on them in the 1480s. . . . Precisely how those ideas were communicated we do not know, but they were the same ideas” (18). One could add that some of the witches’ crimes hitherto assumed to have made their first appearance in the *Malleus*—such as feeding toads with consecrated Hosts—already featured both in the *Recollectio* and in the original Latin version of the *Invectives*. This lends further support to the hypothesis that Heinrich Institoris, the *Malleus*’s author, was familiar with the Arras treatises. If this was indeed the case, it can certainly shed light on Institoris’s preoccupation with the sexual history of the accused witches that he prosecuted at Innsbruck and on his assault on female sexuality in the *Malleus*, because most of the first convicted witches to be executed at Arras had been prostitutes, and the descriptions of their orgiastic assemblies in the *Recollectio* included graphic details of their sexual transgressions. Reading this work could have convinced Institoris that lust was the key factor in leading women to join the devil’s sect. As this example makes clear, the potential of the new edition of the Arras treatises promises to transcend its already valuable contribution for classroom use. It will surely contribute to fine-tuning existing assumptions about fifteenth-century demonology, and students and scholars alike will benefit from its publication.

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Religion as an Agent of Change: Crusades, Reformation, Pietism. Per Ingesman, ed. Brill’s Series in Church History and Religious Culture 72. Leiden: Brill, 2016. xii + 280 pp. \$142.

Adapting its title from Elizabeth Eisenstein’s famous study on printing, *Religion as an Agent of Change* is a compilation of a dozen essays that were originally delivered as papers at a conference at Aarhus University in August 2011. Like Eisenstein’s bold and provocative study that argued print was the critical agent of change in the early modern period, the Aarhus conference considered the transformative potential of Christianity from the Middle Ages to the Enlightenment. As Per Ingesman states in the introduction, historians have long highlighted the negative impact of Christianity on society through phenomena such as bigotry, persecution, and war. The conference conveners, in contrast, sought to feature the positive contributions of the Christian faith. This is the central thread that ties the volume together. These essays share three additional characteristics as well. First, they examine Christianity not as a theological system or worldview but as a cultural dynamic. Second, they place the emphasis on Christians as a people or a New Israel living together in society. Finally, each of the essays addresses