

authors and publishers created their works. Equally important the reader receives insight into the linkage between publishing in the Low Countries, Germany, France and England. Intriguingly none of the contemporary publications on the siege of Ostend cited by Simoni appeared in the international language—Latin—all materialized in the vernacular.

Who will benefit from Simoni's study? The most obvious beneficiaries are those interested in print or early modern Dutch cultural history. However, reading it would be instructive to any early modern historian or post-graduate, because Simoni explains how contemporary printed works are often more complex than they might seem at first sight. Her analysis of economic and ideological forces indicates how a writer/printer might produce works for maximum sales or recognition. Those seeking a military history of the siege should read J. L. Motley's *History of the United Netherlands* (1869), or C. R. Markham's *The Fighting Veres* (1888). Simoni has produced a good book explaining the interaction of events on printing history.

Robert Poole, ed. *The Lancashire Witches: Histories and Stories*. Manchester: Manchester University Press, 2002. xiv + 226 pp. Paper \$24.95. Hard \$74.95. Review by GILIAN PATON, CENTRAL MICHIGAN UNIVERSITY.

"The Lancashire Witches are not yet dead," states editor Robert Poole in his introduction to *The Lancashire Witches: Histories and Stories* (xii). Indeed from reading this collection of essays by experts on these well-known witch scares it is easy to see why this topic has enduring appeal. *The Lancashire Witches* covers a broad range of topics and is very much interdisciplinary in focus, with articles by scholars who specialize in various aspects of seventeenth-century history, such as literature, the history of the church, scientific history, economic and social history, Renaissance studies, and, of course, witchcraft studies. This work will certainly appeal to anyone with interest in seventeenth-century English life.

The text deals with the trials of 1612 as well as the less well-known accusations and trials of 1633-34. In the year 1612, ten accused witches were hanged in Lancaster after authorities gained information from one accused woman of regular meetings of witches in Pendle, Lancashire, in which they plotted acts of witchcraft and made plans to blow up Lancashire Castle. Between the years 1633 and 1634, an estimated nineteen were put to death. In 1633, the accusations came primarily from a young boy who invented tales of witchcraft to cover up the fact that he had not done his household chores. These events of 1633 demonstrate the infamy the 1612 trials gained in the twenty-one years since their passing. This is because the young boy at the center of the accusations of 1633 used the famous events of 1612 as a model for his fabrications; he even went so far as to accuse the woman who had made the majority of the accusations in 1612 of being a witch herself in 1633.

The wide appeal and infamy of these witch tales and trials are ably put into context in the introduction as well in several of the contributions. An excellent example of this is the chapter by Alison Findlay, "Sexual and Spiritual Politics in the Events of 1633-34". In this chapter the author demonstrates that Thomas Heywood and Richard Brome's play *The Late Lancashire Witches of 1634*, based on the events of 1633, emphasizes "the double-edged nature of witchcraft stories . . . tales of the Lancashire witches exerted a fascination for authors and their listeners . . . the witches became a locus of outlawed desires and energies" (162).

The appeal of these events extends to both academics and general readers, and *The Lancashire Witches: Histories and Stories* is aimed at both. This means that much of the editorial content is intended for the non-expert; indeed each section has a preface by James Sharpe, which highlights the major points of the articles. However, each paper does have detailed endnotes, and there is a reasonable bibliography, which will be of use to scholars. The significance of the Lancashire witch trials is also put into context with a detailed introduction, also by James Sharpe, which ably

outlines the historiography of the Lancashire witch trials within the general context of wider English trials and even more generally, the European witch trial trends.

The text covers a wide array of topics and disciplines and features articles by some of the most prominent scholars of Lancashire and English witch Trials. Each of the contributors is an expert on some aspect of seventeenth-century society, which helps him or her to bring a unique angle to the analysis of the Lancashire trials. However, despite the varying approaches all the contributors take the same events as their baseline. Within this interdisciplinary text, eight of the featured articles stem from the 1999 conference “The Lancashire Witches: History, Heritage and Representation, 1612-1999,” only the papers by A. Findlay and J. Richards are additions.

While all of the articles are based on detailed research and help advance the knowledge and understanding of the Lancashire witch scares, several stand out as exceptionally interesting. For example, two of the contributors, Stephen Pumfrey and Marion Gibson, discuss the official account of the 1612 trial *The Wonderfull Discoverie of Witches in the County of Lancaster* by Thomas Potts, associate clerk to the Northern Circuit court where the witches were tried. Both authors use this same tract to reach very different conclusions about the 1612 trials. Pumfrey’s article, “Potts, Plots and Politics: James I’s *Daemonologie* and *The Wonderfull Discoverie of Witches*,” discusses the political significance of the 1612 trials and attributes the trial to a desire of the English gentry (notably the judges at the trial) to gain access to their Scottish king. According to Pumfrey’s reading of *The Wonderfull Discoverie*, Potts, whose text is the reason why modern scholars have such good evidence about the 1612 Lancaster trials, mirrored the work, beliefs, and principles about witchcraft of King James I, author of *Daemonologie*. Pumfrey sees this as an attempt by Potts and his superiors to gain royal favor and patronage. Pumfrey argues that it is this desire to appeal to and gain royal favor that leads Potts and the judges to document the first English appearance of the

demonic pact and witches sabbat, which had previously been an entirely continental European phenomenon and one that the King was deeply interested in and influenced by.

In contrast, Marion Gibson's study of Potts in "Thomas Potts 'Dusty Memory': Reconstructing Justice in *The Wonderful Discoverie of Witches*" highlights the dangers of relying on what may be faulty evidence. For example, she states: "Likewise, Thomas Potts reports . . . that John and Jane Bulcock were acquitted when they were in fact condemned. . . . This reminds us that serious and uncheckable mistakes may be made at any level of the representation . . . Potts's own attempts at accuracy, such as they are, are subject to more erosion further down the line" (52). In all, Gibson ably highlights her belief that Potts manipulated the evidence in an effort to "display the shining efficiency and justice of the legal system" (53).

*The Lancashire Witches: Histories and Stories* is a well-researched and detailed study of the most infamous trials in seventeenth-century English history. The text is very well organized, and the short prefaces to each of the three sections of the text (Part I The Trials of 1612; Part II Contexts: Society, Economy, Religion and Magic; Part III Rewriting the Lancashire Witches) will make the text user-friendly to non-specialists as well as to researchers of seventeenth-century England.

Maureen E. Mulvihill, ed. *Ephelia*. Aldershot, UK: Ashgate, 2003. xix + 158 pp. £40. \$69.95. Review by PHILIP MILITO, BERG COLLECTION, NEW YORK PUBLIC LIBRARY.

With the location of a "smoking gun" and an attractive new body of research, it appears that the case is closed at last on the tantalizing enigma, "Ephelia." This pseudonymous poet, songwriter, and playwright of late-seventeenth-century London has been the subject of a longstanding and hotly contested debate in the academic community: Was this writer of political broadsheets, court