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Notes

1. The record was published in Rome by the Italian Felice Tocco as early as 1899 as "Il processo dei Guglielmiti." The text is a transcription of MS A 227 inf. of the Biblioteca Ambrosiana in Milan: *Processus ab inquisitoribus haereticarum pravitatis confecti Mediolani anno Domini MCCC contra Guglielmam Bohemam*. In 1999 Marina Benedetti made a new critical edition of the protocol records in *Milano 1300*, with a parallel translation into Italian.

2. On the probable sentences of the devotees see Istoft 2002, 71-77, 196-202.

3. Luisa Muraro's book, *Guglielma e Maifreda*, from 1985 was translated into German, *Vilemina und Maifreda*, in 1987. In the German translation, though not in the original, parts of the trial records have been translated from Latin on pages 213–307.

4. The prohibition against female priests was laid down in canon law, which specified that women were not allowed to exercise priestly functions. Gratian's *Decretum* (c. 1140), which compiled centuries of ecclesiastical tradition into canon law, forbade women to teach, baptize, to handle sacred objects, and to carry the consecrated host to the sick. Pope Innocent III (1198-1216), who were well versed in canon law, expressed similar views, and Gregory IX (1227–1241) forbade women to enter the sanctuary, serve at Mass, read the Gospel in public, act as confessors, and preach. See Jansen 1998, 67-69

5. Thomas Aquinas (c. 1225–1274) saw woman as a failed man. Women could not represent the divine Logos at the altar, since the divine rationality was basically a masculine principle. Since God was conceived as male and the Logos or Word of God was a male principle, women could not represent the divine as priests. See Børresen (1968) 1995, 143-311.

6. In my master's thesis on Hildegard of Bingen from 1996, *Den inkarnerede Visdom*, I explored the connection between Hildegard's divine female figures and the roles she envisioned for women on earth. A shorter version of my research on the topic may be found in the article "'For hendes asigt skinned som solen...': Det kvindeligt guddommelige hos Hildegard af Bingen" from 1997. For further insight into the subject see Newman 1989.

7. In several testimonies it was said that Guglielma was a daughter of the king of Bohemia. On the probability of Guglielma's royal background see Newman 1999, 185-186.

Online: SORAAAD Book Notes with the *Bulletin*

Those readers who have been following our online blog will have noticed a new series of semi-weekly BookNotes that have appeared along with our regular *Bulletin* blog entries by the editorial staff and guest writers (<http://www.equinoxjournals.com/blog/>). This exciting new endeavor is a collaborative project between the *Bulletin* and the Study of Religion as an Analytical Discipline (SORAAAD) workshop: <https://sites.google.com/site/religion-disciplineworkshop/>. SORAAAD's dedication to encouraging intra- and interdisciplinary discussions for a critical analytical study of religion, especially

in light of the recent resumption of the joint AAR/SBL annual meetings, promises to stimulate scholarly developments in future scholarship by bringing together diverse theorists.

We are pleased to play a role in SORAAAD's work by posting these book notes on our website (and perhaps occasionally within the pages of the *Bulletin*). The BookNotes will bring to readers a weekly note or review that highlights the most interesting recent and newly published books on the analysis of religion as a phenomenon. The series will emphasize books that break new analytical ground on long

standing themes in the study of religion or exemplify thoughtful attention to and implementation of methodological techniques.

In this issue of the *Bulletin*, we are presenting a sample of these weekly book notes by publishing the first four notes. Many of these notes have been written by our indefatigable associate editor, Kenny Paul Smith (who has done so much over the past year to develop the *Bulletin's* blog). We wish to extend an invitation to other scholars to join us in writing these book notes, as well as to contribute to our regular blogs (we are always looking for guest writers). If you are interested in participating in this new endeavor, then please email the editors for more information.

The Editors

Violence as Worship: A Note on *Violence as Worship: Religious Wars in the Age of Globalization*, by Hans G. Kippenberg (Palo Alto: Stanford University Press, 2011)

In his latest book, Kippenberg argues that the analysis of religious violence should not seek to sanction the purity, authenticity, or legitimacy of religious groups while deeming others aberrant as this type of analysis distorts our capacity to observe. For Kippenberg, the mis-handling of Jonestown as feared by J. Z. Smith was manifest in the Waco disaster. Or Kippenberg asserts that when academics credential the alterity of religious groups and public officials fail to understand the recursive impacts of religious belief and socio-political activity, potentially preventable harm occurs. Kippenberg's other case studies—Iran, Hezbollah, the Palestinian-Israeli crisis, American apocalyptic Christianity, and 9/11—demonstrate how macro-scale religious violence is observably a function of religious belief and perceptions of individual agency, communality, and autonomy. He indicates that these issues are also causative factors in the choice of non-violent religious responses by these same communities.

Kippenberg's handling of violence as a religious act has broader applications for how analysts consider religion, agency, and causation. The book is enormously useful for the analysis of religious and civic activity. In line with his observations on the problem of sanctioning legitimacy, he asserts that analysts must try to understand the internal logic

or plausibility of actions taken rather than assume brainwashing or false consciousness on the part of those studied. Furthermore, analysts must take seriously the claims made about how activity is religious for the agents profiled and then situate those decisions as adherence or rejection of a communally understood array of options.

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Theories of Magic and the Project of Modernity: A Note on *Making Magic: Religion, Magic, and Science in the Modern World*, by Randall Styers (New York: Oxford University Press, 2004)

Another discussion of magic, Randall Styers' *Making Magic: Religion, Magic, and Science in the Modern World*. Styers is associate professor of religious studies at the University of North Carolina, Chapel Hill, where he teaches courses in religion and culture, modern Western religious thought, contemporary critical thought, religion and law, and gender theory. Whereas Allison Courdet (see below), argues that what *we* in the twenty-first century confidently identify as the discrete domains of magic, science, and religion were, as late as the early eighteenth century, "all of one piece," Styers takes as his primary data not magical texts, doctrines, practices, and the historical figures associated with them, but rather the "long and complicated history" of Western attempts to theorize magic/religion/science distinctions.

Making Magic engages in two over-arching projects. Firstly, it offers a detailed survey of Western understandings of magic since medieval times. Until about 1400, what we would identify as magic was largely tolerated or even ignored by ecclesiastical and political authorities alike—indeed, it was intimately bound up with popular Christian practices of the day. With the coming of the Reformation and Counter-Reformation, however, as Protestant reformers accused Catholics of dabbling in magic, and Catholics imagined the Reformation as rooted in demonic inspiration, these profound cultural turns had real-world consequences, as witch-trials and executions (actually *uncommon* in medieval times) reached their peak between 1560–1660. The vast majority of Styers's survey of theories of magic, though, arrives in later chapters, examining the ways in which philosophers (e.g., Spinoza, Descartes, Hume, Kant, Hegel), theologians (e.g., Schleiermacher), and an-

thropologists, philologists, and social scientists work to tease out what they took to represent the defining features of religion and science, with magic ubiquitously employed as a *foil* against which such notions and norms gradually came into focus.

This brings us to Styers's second primary task: unearthing the many ways in which dominant scholarly theories of magic have helped to create, sustain, and even extend, a certain subjectivity, namely, that required of citizens living in highly centralized, liberal, capitalist, nation states. Crucial to this subjectivity are proper religion, proper rationality, and proper desire, each of which is defined in relation to its alter or Other, magic. "Proper religion" means submission to and supplication of a transcendent divinity, and piety rooted in interiority, whereas magic involves the coercion and constraint of otherworldly powers in order to achieve selfish and worldly ends. "Proper rationality" is grounded in reliance upon institutionalized science and a sense of the world as governed by immutable natural laws, whether such laws regulate the movement of natural bodies or liberalized economic markets, whereas magic holds sway among stubbornly primitive, and thus justifiably colonized, Others who irrationally attribute causal significance to mere words, empty rituals, and inanimate objects. "Proper desire" has to do with the inscription of human aspirations and efforts within the narrow circles of free-market capitalism and social conformity; that is, those that do not threaten the prevailing social order and (ideally) can be readily commodified, to the advantage of ruling and mercantile classes, whereas magic provokes all sorts of socially chaotic desires that refuse the *status quo*.

Theorizing magic, Styers concludes, performs far more cultural work than merely providing intellectual frameworks for rarefied scholarly analyses. Indeed, it performs an ideological magic of its own. To me, this book represents a nearly ideal hybrid of scholars such as Eric J. Sharpe and Michel Foucault, a painstaking history of theory that, at the same time, explores the ways in which such theorizing disciplines modern subjectivity. There is even the suggestion that, if we wish to challenge the constraints of modern forms of consciousness, magic might prove particularly useful in so doing, especially if we look to those who practice (rather than merely theorize) magic for themselves.

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**What Happens When We Historicize "Magic"?
A Note on Religion, Magic, and Science in Early
Modern Europe and America, by Allison P. Courdet
(Santa Barbara: Praeger, 2011)**

A very recent attempt to locate the comparative category "magic" within larger historical and discursive contexts is Allison P. Courdet's *Religion, Magic, and Science in Early Modern Europe and America*. Courdet is the Paul and Marie Castelfranco Professor of Religious Studies at the University of California, Davis. Her research and teaching interests include the history of Christianity, Jewish-Christian relations, women and religion, religion and food, and comparative mysticisms. Her most recent book argues that *what we typically identify* as religion, magic, and science were "well into the 18th century" so thoroughly entangled as to be "all of a piece," and only gradually came to be shaken out and set apart from one another by relatively stable conceptual and social boundaries.

Courdet supports this contention with three kinds of examples: (1) "religious" figures such as Orazio Morandi (abbot of Santa Prassede in Florence), who, "along with his order of monks, provided astrological advice, medicines, charms, and incantations to help people deal with the calamities of 17th-century Italian life," as well as Protestants who "used the Bible as a magic object to test for witchcraft and divine the future [carrying] it on their persons as a protective amulet"; (2) "esotericists" (i.e., ritual magicians) such as Cornelius Agrippa, whose philosophies and practices cannot be meaningfully separated from Christian theological and moral resources, empirical investigation and experimentation, and the search for a rational view of the cosmos; and (3) "scientists" such as Isaac Newton, whose intellectual accomplishments display numerous overlaps with major "esoteric" trends of the time, such as alchemy, to which Newton devoted the majority of his writings.

Importantly, Courdet argues, what was up for grabs during the sixteenth and seventeenth centuries was precisely what we are likely to take for granted; namely, that magic has to do with supernatural powers, science a precise understanding of the natural world, and religion the proper supplication of the divine. For example, when a magnet is passed over iron filings and the filings leap through the air and come to rest on the magnet, what was the

nature of this power? Did it reside in the filings, in the magnet, in the air, in the person using the magnet, the intervention of God, angels, or demons, or did it reside somewhere else entirely? It is worth noting that no less than Gottfried Leibniz accused Newton of speculating about “occult” forces following Newton’s attempt to capture the effects of gravity in mathematical expressions. Thus, Courdet implicitly suggests, much of our thinking about the pre-modern world is in fact quite anachronistic, imposing contemporary categories upon a time and place where such distinctions simply do not exist in any clear and consistent manner.

More, the historical sites where what would be called magic was teased out from what would be called science and religion played an important role in the historical emergence of modernity. The witchcraft trials, then, do not represent a step backwards into medieval modes of thought, but rather a move forward, an attempt to discern the proper place of humankind in a divinely created cosmos replete with all manner of beings and forces. This is not to suggest that Courdet valorizes witch trials—far from it. That more women were executed for the crime of witchcraft than for all other crimes together between 1480 and 1700 she takes as evidence of a deeply misogynist culture. Rather, she points out that, if we want to account for the emergence of what we now perhaps comfortably identify as science and religion, then magic and witchcraft trials are a necessary part of the story.

Religion, Magic, and Science in Early Modern Europe and America is a superb read, suitable for undergrads and grads alike, and a necessary text for anyone interested in problematizing overly linear accounts of modernity.

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The New Metaphysicals: A Note on *The New Metaphysicals: Spirituality and the American Religious Imagination*, by Courtney Bender (Chicago: University of Chicago Press, 2010)

The New Metaphysicals offers a close ethnographic study of self-identified metaphysical practitioners in the Cambridge, Massachusetts area. Bender works to provide a detailed portrait of this community, while also opening up new interpretive frames for thinking about “spirituality” as it emerges within

the contemporary American landscape.

Earning her masters (1993) and doctorate (1997) in sociology at Princeton University, and teaching for the departments of Sociology (1997) and Religion (1999 to the present) at Columbia University, Bender is well versed in the challenges implicit in sociological studies of “spirituality.” “Defining spirituality,” she concedes, “as well as locating it within social life, is notoriously difficult.” The problem is not that we have too few definitional attempts, but too many, most of which work to “protect, defend, debunk, and claim certain territory for the spiritual.” Consequently, “we have more to gain by observing how the term ‘spiritual’ is used...how distinctions within it make some practices and engagements more or less possible...how and where people became ‘spiritual not religious,’ and how these practices and identities are produced and reproduced” (3-5).

Bender interrogates a cluster of controlling assumptions about the nature of spirituality evident in the writings of scholars and practitioners alike. “Spirituality,” she writes, “emerges over and over in our collective imagination as free floating and individualistic....A condition of modern life: it has no past, no organization, no clear shape. Studying spirituality thus appears akin to shoveling fog. [But] we can no longer conscientiously assert these positions, or the problematic logics that continue to reinforce them. Instead, we must approach spirituality and ‘the spiritual’ in America as deeply entangled in various religious and secular histories, social structures, and cultural practices” (182).

Her argument, then, goes directly to what we take our data to be. If we begin with the assumption that spiritual practices necessarily involve *highly personalized and individualized expressions of religion largely cut off from social, historical, and academic worlds*, such a hermeneutic is likely to distort and obscure more than it reveals. Bender challenges such assumptions by pointing to the ways in which contemporary metaphysical practices are in fact also involved with broader modes of social production.

On an *historical* plane, Cambridge metaphysicals are entangled with a great deal of intellectual and religious production in earlier decades of local history. Recourse to “channeled” materials (i.e., teachings received from other-worldly sources such as spirit guides and masters) connects with nineteenth and early-twentieth century traditions of spiritualism and mediumship popular among Cambridge

intellectual and academic elite, many of whom actively worked to influence the development of these practices and how they were received by the broader public (e.g., William James).

Socially, these practices are as entangled as any other mode of cultural production. She not only points to the many different contexts in which spiritual practices such as yoga, Reiki hands-on energy healing, astrology, meditation, visualization, and belief in reincarnation, are found in contemporary culture (e.g., medicine, arts, entertainment), but explains how she herself was drawn into the interpretive webs of the metaphysicals she studies. Even as she works to maintain a degree of scholarly objectivity, Bender's interests in popular films are insistently taken as evidence of her own past-life histories. In light of these dynamics—that is, how easily and frequently metaphysical practices and practitioners become entangled with other social phenomena—theorizing the spiritual in atomistic terms (as inherently individualistic) seems disconnected from the reality on the ground.

I thoroughly enjoyed this book, which is beautifully written, utterly lucid, nicely argued, and would be useful for the full range of academic readers, un-

dergrads, grads, and advanced scholars. (Indeed, it is not difficult to see why this book won the 2010 American Publishers Awards for Professional & Scholarly Excellence in Theology/Religious Studies, as well as the 2011 Distinguished Book Award for the American Sociological Association Section on Religion.) Perhaps most of all, I was struck by its implications for theorizing the spiritual/religious/secular relationship. For, if spiritual practices appear easily and often within presumably secular spaces (e.g., university health center, food co-op, doctor's office, popular film), this prompts us to think once more about how wide the gulf separating these domains actually is. The same question arises with respect to spirituality and institutional religion: perhaps the Baptist church and the metaphysical bookstore have more in common than was formerly suspected. Importantly Bender does more than merely re-raising these longstanding questions: she offers the metaphor of *entanglement* as an interpretive frame that might help us to further explore such queries in new and interesting ways.

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Field Notes

News and Announcements in the Discipline

The *Bulletin* welcomes announcements, including call for papers, conference announcements, grant competitions, news items, and other informative updates on happenings in the discipline. Such announcements (like those below) will first appear on the *Bulletin's* blog for timely distribution with occasional inclusion in issues of the *Bulletin*. Please email all announcements to the editors. Our editorial staff will also be watching for interesting items to include in this section of the *Bulletin*.

Deadline Reminder: Call for Papers – “Religion and the Politics of Humor”

The call-for-papers deadline is fast approaching on the topic “Religion and the Politics of Humor” – *The Bulletin for the Study of Religion* is accepting submis-

sions for a special issue on humor and religion. Articles engaging any aspect of the theme are welcome, especially the politics of parody, but including general studies of religious parodies, the presence of humor on the Internet (e.g., video clips, web comics, etc), and cultural analyses of the use of humor in various religious traditions (including comparative analysis but also specific area studies). Articles engaging theoretical and methodological issues in the study of humor and religion are especially desired. Queries should be sent to the editors, Craig Martin (cmartin@stac.edu) and Philip L. Tite (philip.tite@mail.mcgill.ca). Online submissions and guidelines: <http://www.equinoxpub.com/bulletin/> Deadline for submissions: July 1, 2012.