favors Pasithée's devotion to learning over Iris' flightiness, it stages the conflicting desires that a young woman may harbor. She also conceives of an idealized relationship between Sincero and Charité in which the latter serves as a teacher to her would-be suitor. Finally, Catherine's poem *La Puce,* reprinted in *Les Secondes oeuvres,* signals to the reader the happenstance of a flea landing of Catherine's breast, an event that inspired *La Puce.*[1] The erotic context of the male-authored poems in that collection problematizes Catherine's emphasis on chastity in her other works.

There can be few criticisms of this edition. It is clear that limitations of space and scope may leave the reader longing for more fully-developed analyses. Larsen provides ample notes and bibliography for those who want more. In bringing the works of the Dames des Roches to the English-speaking public, Anne Larsen has assured that their writings will reach a broader audience and stimulate more intellectual discussion, just as they did over four centuries ago.

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END NOTE

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[1] *La Puce* (1582) was the only volume published during their lifetimes that was not a mother-daughter collection.

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Francisca de los Apóstoles. *The Inquisition of Francisca: A Sixteenth-Century Visionary on Trial*, edited and translated by Gillian T.W. Ahlgren. (The Other Voice in Early Modern Europe.) University of Chicago Press, 2005. Pp. xxviii + 195.

Among the studies and translations of texts in the series edited by Margaret L. King and Albert Rabil, Jr., "The Other Voice in Early Modern Europe," this volume is unique, although it is by no means unique among texts that bear witness to the spiritual lives of early modern women. The text was not written by Francisca de los Apóstoles, nor by a sympathetic amanuensis. It is the transcription of Francisca's responses to the Inquisition's charges against her in a trial that began in Toledo in 1575. Among the nuns, tertiaries, and laywomen whose visions were scrutinized by the Inquisition, Francisca's defiance resounds across the centuries, insisting upon the truth of what she had witnessed in her soul against the numbing background of formulaic questions.

Gillian Ahlgren's introduction to the texts is informed by her scholarship on sixteenth-century Castilian social, economic, political, and ecclesiastical history, as well as the details of inquisitorial procedures. Author of two major studies of Teresa de Jesús, she draws upon her extensive knowledge of the spiritual lives and writings of Spanish women in the context of an increasingly suspicious, authoritarian church. The 1570s were a period of heightened scrutiny of lay spirituality among *alumbrados,* an unstable category associated with mental prayer. Ahlgren's lively, engaging translation of Francisca's letters and the first phases of her testimony, however, convey her spiritual passion, frankness, and energetic style of writing and speaking as she embarked on the foundation of a religious community in 1574. The translation also conveys her abjection and sheer exhaustion at the end of the trial in 1578. In the last few days of her interrogation, after repeated demands for legal defense, Francisca was forced to capitulate and beg for clemency. The inquisitorial judgment was that the visions were the work of the devil, and her reform was dismissed as an invention, evidence of Francisca's vanity. She was sentenced to flogging, banishment from the city of Toledo for three years, and wearing the *sambenito* in an *auto de fe* in April 1578.

A unifying thread in the interrogation is the epistemological validity of Francisca's visions. Her persistent defense of the spiritual nature of her experience allows readers an extraordinary opportunity to hear the courageous voice of a woman undeterred by the philosophical obfuscations of educated men in authority. Despite her rudimentary education, Francisca's testimony matches the criteria by which visions could be accepted as coming from God: suspension of normal physical faculties; feelings of tenderness and joy; humility at the recognition of her own sinfulness; greater energy for the pursuit of virtue; and willingness to take on suffering or hardship for the love of God and neighbor. While her interrogator complicates the terms she has used, "voices" and "inspiration," she repeatedly insists that the voices she heard spoke to her soul and the visions were clear, but not physical. Ahlgren explains the importance of this assertion of noncorporeal vision and voices:

"All bodily experiences of prayer and revelation were essentially expressions of spiritual pride in women" (33). Unfortunately, Francisca's descriptions of interior feelings were cancelled, in the eyes of the Inquisition, by the public settings of her raptures.

The content of Francisca's visions made it imperative for the inquisitor to demolish her confidence in her own judgment. The intention of her reform seems irreproachable: to found religious communities to provide poor women with an alternative to prostitution. The visions, however, challenged the religious authorities in Toledo: first, they explicitly condemned the moral and financial corruption of the clergy; and, second, they prophesied the release of Toledo's reform-minded Archbishop Bartolomé Carranza from imprisonment in Rome. Of the one hundred forty-four accusations against her, several involved her vision of the justice of God and her claim of victory over demons who beset her after she requested this spiritual test from God, inspired by her reading of Raymond of Capua´s *Life of Catherine of Siena*. These experiences were used as further evidence of her pride and vanity.

What distinguished a persecuted visionary like Francisca from the sainted mystic Teresa de Jesús? Teresa's writings underwent a long process of theological examination and revision in the decade preceding Francisca's trial. Both women were suspected of *alumbradismo*, and both faced problems of a lack of textual authority as a result of the prohibition of books of devotion important to their proposed spiritual reforms. Both women's visions were attributed to the devil, but Teresa's writings, as well as her visions, were ultimately approved, and her reforms won support, at least during her lifetime. As a member of an existing religious order and founder of another, Teresa was subject to ecclesiastical authority while Francisca was not, and her planned religious house, a *beateria*, would not have been. The foundations of Discalced Carmelite communities had powerful, wealthy patrons and sympathetic confessors able to defend the movement. Francisca's confessor, Miguel Ruiz, was also imprisoned and powerless to help her.

The trial transcript, contained in the Archivo Histórico Nacional in Madrid, Legajo 113, no. 5, has not been published in the original Spanish. Ahlgren observes that there is room for further study, but her introduction provides an indispensable analysis and contextualization of an astonishing text. It is illuminating for students to read Teresa de Jesús' *Life* together with Francisca's trial transcript and learn how inquisitors systematically questioned women's knowledge. This volume allows us to hear a dissenting voice that would have remained unknown without the trial that ultimately silenced a charismatic woman and dispersed the community forming around her.

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Sara M. Butler. *The Language of Abuse: Marital Violence in Later Medieval England.* (Later Medieval England, v. 2.) Brill, 2007. Pp. 286.

Sara Butler's study offers a wealth of details about marital conflict in late medieval England. Her meticulous archival research shows clearly that medieval marriages could, and did, go horribly wrong, and that church courts, royal courts, and the community at large recognized spousal abuse as a problem, even when they did not necessarily agree on what constituted abuse or on how best to address it.

Butler bases her work largely on the especially rich ecclesiastical and criminal court records from York and Essex. She begins by tracing discussions of marital violence in major legal texts, confessors' manuals, sermon collections, and literature. She concludes that these discourses justify husbands' use of force in governing their wives, but also recognize the need to limit that force.

Butler next turns to the meat of her study, the archival material. Chapter 2 is titled "Types and Frequency of Abuse," but the nature of the records—which she characterizes as "exceedingly terse"—makes it difficult for her to be very specific about the types and frequency. Instead, Butler focuses on the responses of church, manorial, and royal courts to spousal violence. She argues that these courts saw marital violence as a significant problem and employed strategies ranging from public humiliation, floggings, and fines to involving the community to correct the abusive spouse while preserving the marriage. Butler emphasizes that few abusive marriages reached the point of homicide and that medieval couples faced a wide range of options, both in their communities and the courts, for