

analysis of Richard's social conception of the Trinity, published in the series *Bibliotheca Victorina*. Richard is credited with the concept of social trinitarianism, which combined the Augustinian-Anselmian idea of the triune God, possessing one intellect and one free will, with the Boethian idea of personhood. Richard's theology redefines God's personhood in light of his notion of divine love. The latter is explored in more detail in Kyle Radar's essay on Richard's *Four degrees of violent love* (or charity; the author uses both). Radar examines the light it sheds on the interpretation of the Richard's trinitarian thought.

The last part is dedicated to Thomas Gallus, until recently one of the least examined Victorine authors, who lived in the thirteenth century. Csaba Németh explores Thomas' life and extant works. He points out that Gallus' work is quite different from that of the other Victorine authors, because of its late date and new scholastic methodology. However, in exploring the relationship between intellect and affect, Gallus fits very well within the themes set out by the Victorine scholars, especially Richard. His commentaries on the Areopagite's work make Gallus into one of the most influential mystics of the thirteenth century, and the first after Eriugena to engage with the Dionysian corpus in Western Europe—except Hugh, of course. In an essay that partly overlaps with that of Németh's, Katherine Shelby closes off the chapter of Gallus and the book.

Despite this occasional overlap, the essays together form a coherent introduction to Victorine contemplative mysticism. The essays have much to offer, and although its selection of Victorine authors is limited, the book serves as a good introduction to Victorine thought in general. This volume, and the rich recent harvest of editions, translations, and studies dedicated to the Victorine scholarship, all attest to the growing appreciation that the Abbey of Saint Victor has enjoyed in just the last decade.

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***Confession and Criminal Justice in Late Medieval Italy: Siena, 1260–1330.* By Lidia Luisa Zanetti Domingues. Oxford: Oxford University Press, 2021. 272 pp. \$85.00 hardcover.**

This interesting study of criminal justice in the Sienese context offers a new exploration of tensions between Christian education about peace and penance, the idea of public justice, and the culture of revenge. Zanetti Domingues proposes a penitential model of medieval criminal justice, using as a case study the Italian commune of Siena in the years 1260–1330. The author argues that criminal justice reform had among its aims penance and moral reintegration, goals that are fundamentally religious in nature. She proposes that “a penitential discourse on criminal justice [. . .] coexisted alongside the other ones based on revenge or on notions of public order”(2).

The introduction provides an historiographical overview that considers criminal justice reform as well as notions of peace, penance, and their connections to ideas of


justice. It also outlines the Sienese context for the period of the study, emphasizing the vibrancy of religious life. The author considers homiletic sources as well as hagiographical accounts of three local, non-canonized saints to construct a penitential model of criminal justice. She considers these sources alongside archival documents from the courts of the Podestà and the Capitano del Popolo, the minutes of the Consiglio Generale, chronicles, and statutes.

The thematic organization of the book focuses on different elements of the influence of religion on the development of criminal justice. Chapter 1 describes three models of responses to crime and violence: the first model, based on the idea of a “culture of revenge,” focuses not on punishing morally wrong acts but rather on restoring honor. The second model, based on the “ideology of public order,” holds punishment central and accepts a division of public and private power. Using hagiographical sources, Zanetti Domingues argues that penitential spirituality and the sacrament of confession form a third model by which to understand criminal justice. This penitential model regards violence and revenge as major social problems, not as acceptable responses to injury, for which contrition and peacemaking are appropriate remedies. Zanetti Domingues argues that this model of penitential criminal justice helps explain the broad diversity of attitudes and ideas about criminal justice in late medieval society.

Subsequent chapters examine emotions, virtues, and vices in Sienese reflections on violence and the influence of penitential theology on Sienese criminal justice. Zanetti Domingues contends that the focus on limiting public display of potentially dangerous male emotion was as accountable to pastoral teaching as it was to a revived interest in Stoic thought, and that the Church’s emphasis on *humilitas* and *patientia* as necessary virtues for containing negative emotions had some influence on Sienese legislation. This shift in attitudes about male emotionality in religious thought influenced the new emphasis in Sienese lay sources on masculine emotional self-control. Political elites encouraged repression of negative feelings in the service of public order, while the penitential model encouraged repentance as the proper outlet for those emotions. Vengeance, Zanetti Domingues argues, was meted out by the state acting as representative for God’s justice, and the vendetta was outlawed. Zanetti Domingues uses the *oblatio*, a ritual in which prisoners were released, to interpret communes’ general amnesties as manifestations of religious ideas of mercy. She sees evidence for this in the oath taken by the released criminal and the role played by the clergy in the ritual itself. Making mercy one of its attributes, the commune of Siena not only powerfully asserted its own legitimacy but also increased its flexibility. The government could “conveniently shift from a retributive model of justice to a restorative one, depending on what was best suited to a specific circumstance, without weakening its ideological claims” (175).

Zanetti Domingues offers an important perspective on penitential thought as an influence on the Sienese criminal justice system, asserting that hagiographical and pastoral sources are necessary for the study of criminal justice. Some readers may question the use of a relatively limited number of local hagiographies and pastoral sources to propose a new model for the study of criminal justice. However, no criminal justice system operates outside the context of its society, and the focus on these Sienese examples allows Zanetti Domingues to fully contextualize the operation of the justice system in its local environment. In its proposal of a penitential model for medieval criminal justice, and especially in its call to broaden the sources used for

an understanding of medieval justice systems, this interesting book provides lots of food for thought.

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***Margery Kempe: A Mixed Life.* By Anthony Bale. London: Reaktion Books, 2021. 248 pp.**

In *Margery Kempe: A Mixed Life*, Anthony Bale provides an erudite and engaging study of the life and world of Margery Kempe, the fifteenth-century pilgrim, entrepreneur, mystic, and matron whose *Book* is widely considered the first autobiography in English. Though it is directed at a popular audience and at times speculative, scholars will value Bale's book for its stimulating ideas and its insights into medieval society and devotional culture.

Bale moves through Kempe's life chronologically, each chapter taking a different approach to her experience and culture: "Creature," "The Town of Bishop's Lynn," "Places," "Friends and Enemies," "Things," "Feelings," "Old Age," and "Writing and Rediscovery." Each chapter's discussion is complemented by apposite maps and/or photographs. He intersperses among these thematically oriented chapters three "Interloges" that explore key moments in Kempe's life: her 1414 marriage to the Godhead in Rome, her 1417 interrogation for heresy in Leicester, and her witnessing of the 1421 fire in Lynn. Bale's mixed approach offers an effective introduction to Kempe's "mixed life," which blended a contemplative life of prayer and visions with an active worldly life of travel and engagement with others.

Bale begins the first chapter, "Creature," by conjuring up Kempe's first pregnancy and its aftermath—what might she have known, suspected, felt, feared? The narration makes Kempe accessible to the non-expert while challenging experts to imagine the lived experience of a medieval Englishwoman. While the chapter begins by reconstructing Kempe's interiority, it concludes by reconstructing the chronology of her life, moving deftly from fancy to fact in a manner appropriate to a book that moves freely between accounts of spiritual to bodily experience. I found Bale's narration such an effective tool for vivifying Kempe's experience that I wish he had taken that tack in other chapters. But mixing approaches is Bale's *modus operandi* for conveying Kempe's mixed life.

In startling contrast to the biographical approach of the first chapter, Bale's second chapter dilates on Kempe's hometown of Lynn—its history, government, topography, and economics, and what surviving records reveal about Kempe's family and in-laws. Bale follows this exploration of one place and its denizens with a chapter that guides the reader out of Lynn to the various sites Kempe visited as she travelled to and from Jerusalem, an expedition that took her through Constance, Venice, and Rome. He supplements her own accounts of these places with those of two other fifteenth-century pilgrims, John Capgrave and Felix Fabri. Bale analyzes political events that would have affected Kempe's visits, such as the Council of Constance,