

accorded them (Hope), and a methodological inquiry into icon-theology (Marino).

The essays in this volume are particularly strong on the interrelation of the arts, lay devotion, and civic religion, and should be of interest to anyone doing interdisciplinary work on confraternities. The collection includes a comprehensive index.

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Le Mouvement Confraternel Au Moyen Age, intro. by Agostino Paravicini Bagliani (Rome: Ecole Française de Rome, 1987), 405 pp. [for a list of contents see below under "Publications Received".]

This collection is culled from a 1985 conference on confraternities held in Lausanne, Switzerland, entitled "L'institution ecclésiastique à la fin du Moyen Age". The conference was organized by the Unité associée 1011 du CNRS in conjunction with the Ecole Française de Rome and the University of Lausanne in order to facilitate the exchange of information among historians of different geographical regions and of differing historiographical traditions. Three countries participated in the round table discussion—France, Switzerland and Italy. In order to provide a common base for discussion, the organizers proposed the following fields for examination: demographic analyses of the confraternity movement; regional approaches to the study of the confraternities; the relationship between confraternities and ecclesiastical power during the 14th and 15th centuries.

The fourteen essays included in this collection reflect to varying degrees the objectives of the conference. For example, Jacques Chiffolleau's article on Provençale confraternities examines the complex relations between religion and politics at the end of the Middle Ages (9-40). Demographic analyses of

regional confraternal movements are provided by many of the articles, notably Noel Coulet's article on the spread of craft and penitential confraternities throughout Provence during the 14th and 15th centuries (83-110), Anna Benvenuti Papi's discussion of female religious movements in Florence (41-82), and Giovanna Casagrande's analysis of the social composition and function of a particular Perugian confraternity, the *Compagnia di San Giuseppe* (155-183).

A common focus for the majority of the articles is the social function of confraternities and their correspondent cultural practices or rites. Catherine Vincent's study of Normandy (111-131), Roberto Rusconi's examination of the Italian confraternal movement (133-153), and Jean-Loup Lemaitre's analysis of a 12th-century liturgical missal taken from a confraternity of clerics in Lodi (185-220) can be included in this category. Also interested in the social function of confraternities are Katherine Tresp-Utz, Louis Binz, André Schnyder, Nicolas Morard, Charles M. De la Roncière, Antonio Rigon, and Giuseppina de Sandre Gasparini. Tresp-Utz and Binz write respectively on the 16th-century confraternity of Saint Jacques in Bern, Switzerland (221-231) and Genevan confraternities (233-261). André Schnyder's article examines the confraternities of Saint-Ursula in Germany (263-273) while Nicolas Morard focuses his investigation upon the confraternity of the Holy Spirit in Fribourg (275-296). De la Roncière discusses the educational, social and moral functions of confraternities in Florence (297-342). The urban societies of clerics in Venice are examined by Rigon (343-360), whereas Gasparini, an historian of Venetian confraternities, offers a more broadly-based analysis of the confraternal movement both as a devotional and a social manifestation (361-394).

This collection of articles is well worth examining carefully, particularly for those historians interested in a comparative analysis of confraternities across Western Europe between the 14th and 16th centuries.

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