

interesting element of Bainbridge's findings is the institutional, social, and economic alterations caused by the destruction of medieval religious guilds. She argues that the Reformation did not, as some suggest, wipe out or immediately and successfully suppress all English Catholic lay organizations, their places of worship, and their members. The change was more gradual, the decay slower and more complicated, tied to new economic interactions, administrative changes, and social realities initially ushered in by the dissolution of the monasteries. The image that Dr. Bainbridge presents is that of a religious society in transition and transformation with vestiges of the old clinging to the new, where English medieval Catholic devotional practices, charitable duties, and funerary activities undertaken by rural guild organizations, like their urban counterparts, were gradually abolished and replaced by new puritan ideologies.

Dr. Bainbridge's book will be a welcome addition to the study of religious guilds in England. My only complaint, and it is a small one, is that title somewhat misrepresents the book's contents. The main title, and this may be the publisher's and not the author's fault, is too broad. As is often the case, the subtitle is more useful: this is primarily a book about social and religious change in Cambridgeshire c.1350–1558 and less about guilds in the medieval countryside generally. I would be pleased to see another series on this latter topic and several books examining rural guilds, if the records survive, in other areas of Europe.

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Casagrande, Giovanna. *Religiosità penitenziale e città al tempo dei comuni*. Rome: Istituto Storico dei Cappuccini, 1995. 508 pp.

In this impressive work, Giovanna Casagrande maps the itinerary of the lay penitential movement from the eleventh century to the fifteenth. This includes the study of individual recluses of the eleventh century, who sought an alternative to both the secular life of the laity on the one hand and the religious orders on the other, through the tertiary movement associated with the mendicants, to the more explicitly lay confraternities of penitents. In many respects this is the history of how many lay people found a place for themselves in a Church that was increasingly defined in theological terms by a sharp distinction between laity and clergy.

In particular, Casagrande's work highlights the achievements of women penitents whose activities as recluses or as members of communities provided an alternative to either marriage or full membership in a religious order. The recluses of the eleventh and twelfth centuries who attempted to live according to the evangelical counsels largely removed themselves from the authority of fathers, husbands, or religious superiors. The movement to establish lay branches of the Franciscan movement was initially welcomed by such individuals in the thirteenth and fourteenth century as a means to express desires that were consonant with the spirituality and apostolate of Francis of Assisi. Nevertheless, the increasing institutionalization of the Third Orders, both communal groups and those who lived at home, transformed the groups into quasi-religious orders, congregations of nuns and brothers. The

success of the Third Orders therefore undermined the original independence of the lay movement of penitence. It is in this context that Casagrande highlights the origins "from below" of the flagellant movement. It sought to maintain the lay independence of the penitents while still offering a means to engage in pious works for the reform of society. It is these that she refers to as the "veri laici." The clergy supported these groups but they did not direct them.

Throughout the volume Casagrande manifests her special expertise in the religious life of Umbria in general and Perugia in particular. This provides both the greatest strength of the work and its limits. The author's description and analysis of the origin and growth of recluses, tertiaries, and *disciplinati* is both rich and insightful. However, since the examples are limited to central Italy one is left wondering what the experience of penitents was elsewhere. This, however, would require further research and local studies. Casagrande has shown the way.

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Ditchfield, Simon. *Liturgy, Sanctity and History in Tridentine Italy. Pietro Maria Campi and the Preservation of the Particular*. Cambridge: Cambridge University Press, 1995. xv, 397 pp.

Simon Ditchfield offers in this book a fascinating study of the relationship between late Renaissance historiography, the cult of the saints in the Counter-Reformation, and the reform of liturgy. The result of this relationship is stated in the subtitle: "the preservation of the particular." Ditchfield differs with those historians who see the papal curia and local dioceses locked in a struggle over the shape of reform in which Rome is viewed as the centre and the local churches as the periphery. Ditchfield argues that it is "preferable to see the Tridentine reformation less in terms of centre versus periphery, than as an attempt to particularize the universal... and to universalize the particular." (p. 10) The relationship between Rome and the local dioceses of Italy, he argues, was one characterized by cooperation in the regularization of liturgical practice. It was not, Ditchfield holds, one in which Rome imposed a standardized liturgy on the rest of the Church. Rome acknowledged local custom when it conformed to acceptable standards of scholarship.

Ditchfield's specific research examines the work of Church historians in the age of Cesare Baronio. He studies how Baronio and his followers in Rome relied upon the local researches of historians such as Piacenza's Pietro Maria Campi in order to adequately reform the calendar of the saints for the new Roman breviary, the missal, and the propers for local saint's feasts that would be included in local editions of the breviary and missal. This cooperation led to more historically credible accounts of the lives of the saints and preserved, as much as possible, local hagiographical and liturgical traditions. This hagiographical endeavor is presented in the light of late Renaissance historiography. These historians possessed the same historical consciousness that informed the pioneering work of Lorenzo Valla more than a century earlier. The result was "a textually chaste liturgy which would excite the reader to devotion not ridicule." (p. 67)