

The first sections of her volume recount the use to which Santa Croce was put by Italian fascists in the 1930s. There is a fascinating description of the planning, building, and later dismantling of the *Sacrario dei Caduti* ("Chapel of the Fallen") and two other chapels completed in the late 1930s to honour men who had died for the fascist regime. The following chapter describes the *Famedio*, a monument to Florentine soldiers in World War I erected under the sacristy, in a large space previously used by the Confraternity of San Francesco del Martello as its oratory.

Although *Santa Croce Sotterranea* is perhaps of primary interest to architectural historians or to historians of the Italian fascist movement, the work is also of interest to confraternity scholars because of dott. Sebreghondi's meticulously-detailed history of these underground spaces. Links between various Florentine confraternities and the Franciscan basilica of Santa Croce were first forged in the thirteenth century and remained strong until the suppression of confraternities in 1785. Sebreghondi often refers in her text to the many lay religious associations that used these spaces in Santa Croce during the course of five or more centuries. Particular attention is paid to the history of the spaces which were previously used as the oratories of the Compagnia della Natività della Vergine detta de' Librai (p. 44–47), the Confraternity "della Maddalena" (51–55), and the Confraternity "del Bernardino" (56–60). The volume would thus interest confraternity scholars if only for the information it offers on these three groups.

In this volume, a special publication of the Franciscan journal *Città di Vita*, Sebreghondi has also included an impressive array of photographs and illustrations that demonstrate quite well the various stages of renovation and alteration undergone by the religious spaces she discusses. Most helpful is the diagram on page 19 showing the physical layout of the underground areas of Santa Croce and the use of the various underground areas over the course of time.

Sebreghondi has done Florentine scholars a superb service with her *Santa Croce Sotterranea*. Anyone interested in the more distant or very recent history of the city will find her latest effort absorbing.

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Winston-Allen, Anne. *Stories of the Rose. The Making of the Rosary in the Middle Ages*. University Park, Penn.: Pennsylvania State University Press, 1997. xiv, 210 pp., ill.

This study is an engaging scholarly treatment of a complex issue. As the author points out, "the rosary is more than a prayer in the conventional sense. It is also a literary text, a ritual and social practice, as well as an object of religious art" (p. xii). This book endeavors to explore the sources and practices surrounding devotion to the rosary in the Middle Ages, treating mainly the Latin literature surrounding its development, but considering also its vernacular manifestations.

Confraternity scholars will find much of interest in this work. Winston-Allen considers the emotive, inner experience of rosary devotion along with its social and

cultural ramifications. She traces the research done thus far on the issue, and looks at both the complexities and controversies surrounding the quest for a clearly-laid plan of development. The rosary is not one text but many, and so is examined as an interplay between text and context. It prompted the creation of legends, songs, poems and anecdotes, paintings, sculptures, and a multitude of other reflective works. Interest in the practice of the rosary resulted as well in the establishment of a multitude of confraternities in its name, and she deals with them at length.

Chapter One, "Early Rosaries," traces the earliest Latin and Greek sources and influences as well as the contribution of later vernacular sources. Winston-Allen considers the relationship between the Marian psalters and the rosary prayer and their respective and joint roles in the evolution of confraternities in their names, and looks at the different facets of the devotion, providing an overview which she expands upon in later chapters. She speaks at one point of the further didactic agenda met by the addition of the Creed and Gloria to various rosary texts, but here perhaps misses a chance to discuss what this reader found to be a forgivable gap in her otherwise comprehensive source study—conciliar and theological evidence. While she does intend the book to be a history of social influence and practice, some evidence supporting the more "governmental" aspects of support or documentation in this vein would have been of benefit, as would have been an idea of Rome's reaction to, or support of, rosary devotion and its development exclusive of the sometimes excessive indulgences granted in its name.

Chapter Two, "The Picture Text and Its Readers" explores the pictorial antecedents of the rosary and the relationship between text and image while delving into the social context of transmission, evolution and response (pp. 47–52). Visual media had an important impact on the development of rosary devotion and practices. Winston-Allen suggests that the unchanging nature of many pictorial representations associated with the rosary reflects an evolving textual tradition which seemingly mirrored itself on its visual medium. Indeed, this is a well supported conclusion which may have wider ramifications for the study of other medieval genres and topics that share a textual and visual history.

Chapter Three, "One for Sorrow, Two for Joy: Confraternity Writings, the Fifteen Mysteries, and the Observant Reform" deals with the teaching of the rosary and the eventual victory of the set of fifteen mysteries over a larger number of other emphases and textual versions, and will be of particular interest to confraternity scholars. Other chapters treat the development of the rosary narratives and their reliance on the symbolism of the rose, historically a product of secular and pagan as well as Hebrew and Christian influences. Another deals with popular songs, confraternity handbooks and sermon exempla in order to explore avenues of transmission and attitudes of reception. Chapter Six, "Rosaries and the Language of Spirituality," considers devotion to the rosary and its various manifestations in the larger context of medieval popular and affective devotion.

Winston-Allen adds a welcome supporting voice to the chorus of medieval scholars who are continually faced with the difficulty of applying "modern" labels to texts which cross disciplines and genres. The rosary is just such a collection of texts, and provides an opportunity to see how an attitude toward religious devotion

created its own material, drew an audience, and evolved into a cornerstone of catholic devotion. Altogether, this book is an engaging, well-balanced and comprehensive treatment of a complex devotional, historical, social and cultural issue. Winston-Allen's excellent choice and treatment of both primary and secondary sources make her attempt to synthesize a millennium's worth of documentation and scholarship a success.

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