

clergy-controlled, hierarchically-based and obedience-oriented organizations of Galantini's time. It is against this backdrop that Aranci proceeds to decipher the various sources leading to the decline of the Grand Duchy, focusing on socio-economic and cultural depression in Tuscany under Grand-duke Cosimo II (r. 1609–1621) and Archbishop Alessandro Marzi Medici (r. 1605–1630).

By the time Aranci arrives at his stated goal, examining the life and work of Ippolito Galantini, he has provided such an all-encompassing review of the various influences and organizations of the time that Galantini might seem little more than yet another sub-heading in a section of a chapter. Yet, Aranci's skill as a writer is such that he manages to rescue the man from the potentially obscuring enormity of his setting. Moreover, Aranci has managed to extract the essence of Galantini from the sources which document his life. Aranci has not only put together the pieces of a documentary jigsaw puzzle, but succeeded in erasing the cracks between them. What emerges is more than a mere composite; rather, it is a unified image of a teacher, a living, breathing educator whose hospitality and generosity during the 1591 famine are described in as much detail as the jealousy and envy directed against him as he rose in the esteem of church and secular leaders alike. Aranci's painstaking detail in terms of the function and workings of the religious teaching institutes of the period, not to mention the numerous appendices that he includes in this volume, will be indispensable to scholars of Florentine and Italian religious life in the sixteenth and seventeenth centuries.

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L'archivio della mensa arcivescovile di Firenze, ed. Gilberto Aranci. Pubblicazioni dell'Archivio Arcivescovile di Firenze, Inventari 1. Firenze: Pagnini Editore, 1996. 131 pp.

There is likely no one more qualified than Gilberto Aranci to produce an annotated inventory of the holdings of the *Archivio della Mensa Arcivescovile* (Archiepiscopal Treasury Archives) of Florence. As director of the city's Archiepiscopal Archive, Aranci brings to this work not only the detail and description one would expect of an archivist, but also an intimate knowledge of the archive's history. In his introduction, Aranci notes that the organizational system used in this catalogue is that put in place following a reorganization by Archbishop Monsignor Antonio Martini in 1788, when the entire archiepiscopal archive was catalogued into three sections according to its original sources: *Mensa Arcivescovile*, *Cancelleria* (Chancery), and *Tribunale Ecclesiastico* (Ecclesiastical Courts).

Although this inventory focuses on the *Mensa Arcivescovile*, the compiler has included a general index of the entire collection, enumerating the categories of documents contained in all three sections. The mention in the second section, *Cancelleria*, of a series of documents relating to *Compagnie religiose e società laicali* (Religious companies and lay societies) will be of particular interest to confraternity scholars. Similarly, an entry pertaining to *Cause civili* (Civil suits) contained in the

third section, *Tribunale ecclesiastico*, may merit further investigation by our colleagues.

In terms of the focus of this inventory of the *Mensa Arcivescovile*, scholars will find Aranci's detailed introductions to the six subsections not only informative from an historical perspective, but exceptionally helpful in terms of navigating one's way through the great volume of documents pertaining to the administration of all goods belonging to the archbishopric of Florence dating back as far as the fourteenth century. For each of the subsections (*Indice storico economico*, *Bullettoni*, and four series of accounts: registers, leases, receipts and letters), Aranci sets out the nature and extent of the contents of each folio. For those interested in the daily functions of the Treasury, its internal workings, its book-keeping practices, and the scope of its activities, the inventory, and Aranci's annotations, are invaluable. For scholars interested in tracing the lease of space by confraternities, or the purchase of goods from the archiepiscopal authority itself, this may prove a helpful place to start. One can only hope that don Aranci will soon publish a similar inventory of the *Cancelleria* and the *Tribunale ecclesiastico*.

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Bertoldi Lenoci, Liana. *L'istituzione confraternale. Aspetti e problemi*. Biblioteca della Ricerca, Puglia Storica 9. Fasano (BR): Schena Editore, 1996. 96 pp., ill.

Given Liana Bertoldi Lenoci's belief that lay association is a phenomenon spanning both time and geographical expanse, it is not surprising to find that a major portion of this book examines the historical roots and varying geographical manifestations of lay associations in western Europe. Before approaching the issue of Italian confraternal activity, Lenoci presents the reader with an overview of lay societies in classical Rome and Greece, guilds in the "mondo germanico," and, finally, confraternities in the "romano-cristiano" world, suggesting that the confraternities of the late Middle Ages and the Renaissance are, in essence, merely one more form of lay association found throughout the ages. Geographical and historical factors, suggests Lenoci, are what produced the specific focus and organization of the variant we refer to as confraternities. In this first part of the book, Lenoci then goes on to enumerate the various historical and geographical aspects which have produced the specific manifestation that is Lenoci's principal focus: confraternities in Puglia during the Counter-Reformation, with particular reference to the effects of religious reforms brought about by the Council of Trent.

The second part of this slim volume is devoted to a study of the confraternities of Puglia during the seventeenth century. Here, Lenoci examines how diocesan control, socio-economic conditions, and various traditional *culti* shaped the Pugliese variant. Lenoci draws on a great number of documentary sources to produce a uniquely regional study that will interest scholars of the Counter Reformation and of confraternities alike.