

Corpi, "*fraternità*", *mestieri nella storia della società europea*, ed. Danilo Zardin. Quaderni di Cheiron, 7. Roma: Bulzoni, 1998. 376 pp. ISBN 88-8319-239-7. L. 50,000 [see "Publications Received" for a list of contents]

The eighteen essays in this collection emanate from a congress held in 1996 in Trento, Italy, to examine the links between religious confraternities, social corporate bodies, and political power structures from the Middle Ages to the Enlightenment. The volume is divided into three sections. The first focuses on the transformation of guilds, confraternities, and "kinships" during the Middle Ages and the Renaissance. The second examines corporate structures in the early part of the Modern Age, with additional insights into merchant guilds and Jewish corporations. The third is entirely devoted to studies of confraternities in the Trentino region of Italy.

Danilo Zardin's introductory essay outlines the book's methodological approach. For him, religious confraternities and guilds were intertwined, especially in the way they dealt with centralized political power. Zardin's approach departs from the traditional interpretation of political power as a force attempting to limit the autonomy of religious and social corporations to suggest, instead, that rather than limit the autonomy of religious and social corporate bodies, political structures channelled the power of religious and social corporate bodies. According to this interpretation, the prince acted more like a guarantor than a tyrant, exercising a clearly defined role as arbiter of disputes between and within relatively independent corporate bodies. Zardin's theoretical analysis and his general methodological approach will undoubtedly find both supporters and detractors.

Maria Grazzini analyzes a group of Venetian confraternities to determine the connection between religious confraternities and guilds. Brian Pullan's essay takes up from Grazzini's and examines one particular Venetian *schola*, the Scuola Grande di San Marco. Pullan focuses on the distinction between brotherhoods whose charitable works were directed only towards their closed community of members and those that served the broader community. This interesting and exhaustive survey of the Scuola's structure and works emphasizes that "within the microcosm of the Scuola Grande, there was ideally a reciprocal arrangement between rich and poor, each needing the services of the other, which reflected the structure of society at large created by divine providence" (p. 91). In his contribution on the Tridentine Church and the *confraternite maggiori* Nicholas Terpstra note that, starting in the sixteenth century, Italian confraternities became increasingly hierarchical and competitive. In many cities and towns in northern and central Italy this competitiveness brought together different categories of the wealthy people—patricians, merchants, and professionals—into single corporations which, over time, became politically dominant and, not incidentally, increasingly paternalistic towards the poor.

These, and the other contributions in the volume, make a valuable contribution to the study of confraternities and their place in the development of European

society over a wide chronological and geographical spectrum. They will offer scholars in the field many insights and ideas to consider further.

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Künig von Vach, Hermann. *Pilgerführer nach Santiago de Compostela (1495)*, ed. Ludwig Hengstmann. Solingen: Verlag U. Nink, 1996. vii, 83 pp.

The 1495 guidebook for pilgrims to Santiago de Campostela is photoreproduced in this brief volume accompanied by a facing-page, modernized German edition of the work. The editor has provided a short introduction, a considerable number of notes to the text, an index of place names, eight sketch maps, and a bibliography. This pamphlet sized publication commemorates the 500th anniversary of the writing and printing of Hermann Künig von Vach's pocket-sized *Pilgerbüchlein*.

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Ogier, Darryl Mark. *Reformation and Society in Guernsey*. Woodbridge, Suffolk-Rochester, NY: The Boydell Press, 1996. xv, 223 pp., maps. ISBN 0-85115-6037. US.\$75.

The Channel Islands are the last geographical remnants of English possessions in Norman France. The islands, situated just off the French coast in the Bay of Saint Malo, but ruled from England, have a unique history and have been influenced by historical, religious, and social trends from both countries.

Reformation and Society in Guernsey is a revision of the author's doctoral thesis presented at the University of Warwick in 1993. The topic of Guernsey between 1540 and 1640 is a highly specialized one. Guernsey, whose population was French speaking and whose parishes were, in the pre-Reformation period, under the supervision of the Church in Normandy, is quite different from the rest of England. The Norman church was responsible for, but not overly concerned with, the Guernsey parishes. Priests willing to work on the island, with the exception of native born islanders, were hard to find and even harder to keep. Yet, despite this lack of interest from the Norman church, the author has found documentary evidence for over forty-four sixteenth-century fraternities on Guernsey and suggests there were many others for which no records have survived. Lay devotion on the island appears to have been vigorous and active in the pre-Reformation period, despite this lack of interest from the Church authorities in France or England.

Ogier offers a clear picture of the effect of each phase and counter-phase of the English Reformation on Guernsey. He shows that the Henrician Reformation