

The collection concludes with two art history papers. Sarah Blake McHam examines the political meaning and influence of Donatello's monumental tomb of Pope John XXIII in the Florentine Baptistry, and Creighton Gilbert explicates the humanist iconography of a Castagno fresco cycle in a villa near Florence.

The collection is provided with a general index.

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Luisa Proietti Pedetta, *Le confraternite di Assisi tra Riforma e declino (secc. XVI-XVII)* (Assisi: Accademia Properziana del Subasio, 1990), 216 pp., illustrations.

This is the second volume in a projected three-volume study of the confraternities of Assisi. The volume discusses the socio-religious aspects of Assisi confraternities from the time of their efflorescence after the Council of Trent to their decline in the eighteenth century, with special reference to the impact of the politico-historical environment in which they thrived and waned.

After some informative introductory remarks by Salvatore Vivona (pp. 7-8), a "Presentazione" by Rita Chiachella (9-11), and the author's own introduction (13-16), the reader is presented with Part I, "Le confraternite di Assisi in età moderna (secc. XVI-XVII)", which presents the author's own historical investigations. This first section is divided into four chapters and enriched with many plates of the confraternities' rich artistic patrimony as well as with tables pertaining to various aspects of their administration. The first chapter, which deals with Assisi under the rule of the Papal States, investigates the local context (21-29), and the area's rural geography (29-36). The second chapter focuses on the activities of the confraternities during their periods of relative autonomy and on the intervention of the Bishop, Filippo Geri. The intercessions of the Bishop and the

apostolic representative, Pietro Camaiani (39-45), the state of the confraternities during the course of the sixteenth century (45-51), the directives of the apostolic representative after the Council of Trent (51-56), and the subsequent interventions of the bishopric (56-59), are discussed in this chapter. Chapter three delves into everyday life in the confraternities by examining their social organization through analyses of their statutes (63-65), their worship practices and veneration of patron saints (65-72), their admission criteria (72-78), their charitable work (78-81), and their management of material possessions (81-82). The final chapter examines the decline of the confraternities' influence into the present century (83-91).

Part II, "Le confraternite di Assisi nei documenti vescovili e nei testi statuari", provides a lengthy chronological inventory of the history of Assisi's confraternities based on their statutes and episcopal documents. This includes the "Visitatio Apostolica Camaiani 1573" (95-98), the 1581 pastoral visit of Bishop Brugnatelli (99), the 1717 revised constitution of the confraternity of Sant'Antonino Martire (100-105), a 1752 notice to all Assisi confraternities regarding their involvement in public processions (106-108), the 1828 constitution of the confraternity of San Ruffino (109-110), the 1835 revised constitution of the confraternity of Santo Stefano (111-151), the 1837 constitution of the confraternity of SS. Antonio, Giacomo e Caterina (152-170), the 1858 constitution of the confraternity of San Rufino (188-192), a copy of the 1885 speech of the confraternity of San Rufino Umiliata to Bishop Gaetano Lironi (188-192), the constitution of the confraternity of SS. Crispino e Crispiniano (193-195), an 1828 history of the Ospedale degli Infermi (196-203). The volume ends with an index of names and places mentioned in the text.

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