

methods to a perspective that embraces social or cultural history. Among several outstanding papers of this type I would single out Jean Weisz's study of the Confraternity of San Giovanni Decollato in Rome. From a study of the decorative program of the group's oratory she moves to an analysis of the altered role of the *compagnie della giustizia* when the Counter-Reformation changed their clients from common criminals and political figures to heretics condemned by the Roman Inquisition. Another excellent study is Nicholas Terpstra's lucid overview of confraternal life in Bologna. And it is clear that comforting confraternities (*compagnie della giustizia*) will for some time be a fertile area of study for Kathleen Falvey and others. The essays also suggest movement towards a less linear, more nuanced model of the contribution of confraternal music to the development of drama, and of drama to themes in confraternal art.

To the specialist these papers suggest future directions in confraternal studies; for the non-specialists they provide an introduction to the breadth of the field.

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Un santo laico dell'età postgregoriana. Allucio da Pescia (1070 c.a-1134). Religione e società nei territori di Lucca e della Valdinievole. Ed. Cinzio Violante. Pubblicazioni del dipartimento di medievistica dell'Università di Pisa, 2 (Roma: Jouvence, 1991) 391 pp., illustrations, geneological charts [for a complete list of contents see below under Publications Received].

This volume contains most of the presentations given at a conference held in Pescia on 18-19 April 1985. Sant'Allucio da Pescia (c.1070-1134), a layman venerated locally as a saint, was active in the Valdinievole between 1085 and the year of his

death. Because little is known or can be discovered about the saint, the conference presentations were devoted, instead, to a reconstruction of the religious, spiritual, and political context in which Allucio lived and worked—the Valdinievole in the years between the end of the 11th and 12th century.

The valley, which runs from Pistoia to Lucca, was a stronghold of clerical and lay Lucchese elements who favoured the Gregorian reforms. As a result, the Valdinievole became a refuge for reformed canons and even for the bishop of Lucca, Anselm II, when the city and its cathedral fell into the hands of anti-Gregorian and pro-imperial elements. The presence in the Valdinievole of strong reforming clerics, not to mention its strategic importance in the region bounded by Lucca, Pistoia, Florence and Pisa, attracted the interest of political figures such as the counts Cadolingi, the countess Matilda of Tuscany, and the emperor Frederick I "Barbarossa".

The presentation of particular interest to researchers on confraternities is that of Amleto Spicciani, ("Le istituzioni pievane e parrocchiali della Valdinievole fino al XII secolo"), in which he examines the development of the parish (*pieve*) structure in the area and the contribution made to local spiritual and religious life by a confraternity that began meeting in the church of Santa Maria di Pescia at the beginning of the 12th century (see also his brief article on this confraternity in *Confraternitas* 2:1 Spring 1991, pp. 9-12).

Although not strictly a book on confraternities, this volume contains an extremely informative collection of works on the spiritual and religious life of a rural area in the late Middle Ages, and its reflections on the politics and arts of the Valdinievole.

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