

alliance of the confraternity in the parish of Saint Babila with the confraternity of the Pietà in 1585 after a search for a specific spiritual goal for the membership of the Milanese confraternity, and the structure and activities of the confraternity in Milan after its association with the Pietà. Baldissarri's short survey of the prison system in Milan during this period gives useful background to her study of the confraternity's activities in the prisons, although she does note that the scope of her work is too limited to provide a full account of prison life (p. 92). Historians studying the activities of female members of confraternities will be interested in the brief discussion of the role of women in both Santa Croce and the Pietà (pp. 199-123). Each chapter is extensively annotated.

The appendices include the 1577 statutes of the confraternity, a membership list of officials of the company from 1586 to 1611, a short description of the backgrounds and social status of the officials listed, and a number of unedited documents which pertain to the activities of the members of the confraternity in the prisons. There is also an index of names which appear in the body of the text and a selected bibliography. This volume provides a rare examination of the relations between two post-Tridentine confraternities in different communities, and it will also be of interest to scholars working on the role played by confraternities in urban communities.

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San Lorenzo. I documenti e i tesori nascosti (Venice: Marsilio, 1993), 239 pp. [catalogue of the exhibition commemorating the 1600th anniversary of the basilica of San Lorenzo, Florence]

The 1600th anniversary of the Basilica of San Lorenzo was celebrated with one of the most fascinating exhibitions to be mounted this year in Florence. It brought together a variety of

documents and objects from the Basilica's own archive and collections, as well as from other archives and collections in Florence. The rarity of the items on display was then complemented by the exquisitely suggestive location: the underground cloisters of the Basilica, long out of reach for the general public, and recently brought back into use as exhibition space—it was first used for this purpose in the summer of 1992 for the exhibition "La Chiesa e la Città" (see the review in *Confraternitas* 3:2 (Fall 1992), pp. 26-31). The exhibition catalogue expands on the exhibition with several scholarly articles, in-depth descriptions and analyses of the items in the exhibition, and a number of entries and photographs for pieces not on display. The entire volume will be of great interest not only to historians of that church, but also to scholars working in art history, the history of spirituality, and on Florentine confraternities.

The first section, "I documenti, la vita, la cultura, la musica, le feste" presents five brief but carefully considered articles on the exhibition and the Basilica. After Arnaldo D'Addario's opening comments on the significance of the exhibition (pp. 19-20), Anna Rita Fantoni follows with "La Biblioteca Capitolare di San Lorenzo" (pp. 21-34), Paolo Viti discusses "San Lorenzo e i Medici nel Quattrocento" (pp. 35-36), Piero Gargiulo looks briefly at the music in the Basilica with his "La cappella granducale medicea: musiche e protagonisti (1539-1653)" (pp. 37-40), and Ilaria Ciseri concludes with an examination of "Scenari festivi a San Lorenzo: apparati, cerimonie, spettacoli" (pp. 41-45). The catalogue of items relevant to this first section comprises the second section of the volume (pp. 49-91).

The third section presents seven more short articles. Of particular interest are Licia Bertani on some paintings and sculptures once in San Lorenzo (pp. 97-100), Marco Assirelli on the coral cameos (pp. 101-104), Dora Liscia Bemporad on 14th-16th century gold and silverware in the church (pp. 105-108), Elisabetta Nardinocchi on the 17th-19th century gold and silverware (pp. 109-112), Paolo Peri on liturgical vestments (pp. 113-118) and Ludovica Sebegondi on the confraternities that met in San Lorenzo (pp. 119-123).

The catalogue of items relevant to this third section comprises the fourth section of the volume (pp. 125-231). A general bibliography (pp. 233-239) concludes the volume. The volume is filled with many clear, well photographed illustrations (colour as well as B\W) of the items discussed or displayed.

While the most important section to scholars working on confraternities will certainly be Ludovica Sebreghondi's article, the illustrations, the wealth of archival information present through the volume, and the well-considered bibliography appended to each catalogue entry will also be of great interest and use.

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Trio, Paul. *Volksreligie als spiegel van een stedelijke samenleving. De broederschappen te Gent in de late middeleeuwen* (Leuven: Universitaire Pers Leuven, 1993), 471 pp.

In this in-depth analysis of confraternities in the city of Ghent in the late Middle Ages, Paul Trio sets out to shed some light on popular religion as a mirror of communal life in Europe prior to the Reformation. Taking as his starting date the first recorded establishment of a confraternity in Ghent (1182/3), the author follows the establishment and development of all such organizations until the abolition of Catholic services in 1580 by the then Calvinist city-government. Although concentrating on the later period of Ghent confraternities, he renders a socio-economic portrayal of that city and its lay orders for the whole period. Trio begins by defining the terminology he uses in discussing *broederschappen* and the problems inherent therein (caused in part by the diversity among the various groups). After a brief overview of the present state of confraternal scholarship, the author turns to a discussion of the same in the Netherlands. Trio then proceeds to his study of all aspects of confraternities in