

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*.

Mary Watt
Italian Studies
University of Toronto

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.

In the third part of the book, Lenoci culls the expertise of a number of other scholars to produce an iconographic appendix documenting the cultural contributions and varying objects of devotion of a number of confraternities throughout Italy. The appendix, which includes photographs of altars, paintings, and sculptures, attests to the very broad approach signalled in the earlier part of the volume and provides an engaging visual record of the depth of devotion in lay religious societies.

Mary Watt
Italian Studies
University of Toronto

Howard, Peter Francis. *Beyond the Written Word: Preaching and Theology in the Florence of Archbishop Antoninus, 1427–1459*. Florence: Leo S. Olschki Editore, 1995. xi, 291 pp.

This volume devotes itself entirely to an analysis of a single text, the *Summa Theologica* of Antonino Pierozzi, better known as St. Antoninus, prior of the Dominican convent of San Marco and later archbishop of Florence (1446). Howard claims that Antoninus' *Summa*, a handbook and guide for effective sermonizing, can be used as a barometer for the social, ideological, and even political climate of the city in the mid-fifteenth century because Renaissance Florence remained, in spite of humanist literary and philosophical enthusiasm, a 'traditional society' characterized by an 'oral' and 'sermon' culture. Because preachers had to make theology both accessible and relevant to all the social strata of their audiences, Howard reasons that the structure and content of their sermons reveal as much about the audiences as they do about the preachers.

Beneath the very cautious 'thrust of this study ... that religion ... mattered in Renaissance Florence,' Howard claims that Antoninus' *Summa* indicates the existence of a strain of theology that originated neither in the scholastic mendicant convents nor in the humanist circles of biblical scholars such as Ambrogio Traversari. He argues that popular preaching in the city's piazzas generated a 'preacher theology' vitally important to civic life because, rather than concentrating on arcane scholastic disputes, it reflected and addressed the moral dilemmas encountered by Florentines in day-to-day life. Howard situates Antoninus' *Summa* squarely in this oral and context-oriented theology.

Howard insists that his study has implications for a proper understanding of the relationship between religion, politics, economics, and society. However, *Beyond the Written Word* focuses intensively and thoroughly on the *Summa* and only incidentally on the Florentine context in which Antoninus operated. We learn that, in the midst of growing discontent towards the conservative 1427 regime, caused in part by the agitation of the Medici party, Antoninus prepared a series of sermons that defended the regime by emphasizing an equation between political stability, public order, and salvation; there is no discussion, however, of Antoninus' role in the Medicean patronage system, nor of his cooperation with Cosimo de' Medici during the extension of the humanist library at San Marco or during the founding of the Buonomini di San Martino, the charitable confraternity for the shamed-faced poor.