

58–81). The fourth chapter (pp. 82–102) describes the concept of the religious cult and its function, paying particular attention to the interdependency between the invocations of the brotherhoods and their devotional profiles, including a look at the role of devotional services and indulgences in the life of the brotherhood and some of the questions surrounding the cult objects (mainly paintings) among the brotherhoods. Finally, the author addresses the question of the place of the religious corporations in the social welfare system of the Middle Ages (pp. 103–107).

One of the main theories in the book is that the economic growth of the cities of the Teutonic state in the fourteenth century found its reflection not only in the construction of monumental religious buildings, but also in the development of new forms of religious life. For the Catholic Church, the end of the Middle Ages was a time of significant change, especially in the area of the dissemination of Christian doctrine. The Church aimed to deepen the catechism and substantiate faith. One of the means to realise these aims was the confraternities.

Appended to this study is a list of documents detailing indulgences for the brotherhoods in Prussian cities in the Middle Ages, a list of the representatives of Elblag families in the Brotherhood of Corpus Christi in the years 1443–1537, and a list of the members of the Brotherhood of Corpus Christi of the Old City of Elblag participating in Prussian conferences in the 1480s (pp. 110–114). Scattered throughout the book, there are a number of illustrations of pages from confraternity books found in the archives listed in the sources for the work.

The author provides an extensive bibliography (pp. 116–122), with a sizeable listing not only of primary sources, but also of secondary works (mainly Polish, but with some German entries as well). At the end, Czarcinski also includes a short German summary of his book (pp. 123–125).

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de Ghetaldi, Enrico. *La Confraternita di San Martino e la Chiesa di N.S. di Loreto in Borgo Peri nella loro storia*. Imperia: n.p., 1994. 252 pp.

This work covers an area in which very little has been written: the origin of the confraternity of Saint Martin of Tours in Oneglia (Liguria, Italy). The author stresses the importance of the confraternity for the life of the town which, owing to its geographical position on the Ligurian coast near France, has been exposed throughout the centuries to foreign attacks and invasions.

De Gheraldi researched carefully the archives of the church of Our Lady of Loreto in Borgo Peri (Oneglia), finding many charters and other diplomatic evidence with information on the origin of the confraternity and its history. The volume contains several facsimiles of the documents, mostly dating from 1700 onwards. The history of the church is accurately traced, the author provides all the evidence he has unearthed, and also mentions the confraternities of the

Annunciation and the Misericordia, both of which had been active in that church even before the establishment of the confraternity of Saint Martin. One praiseworthy feature of the book is the large number of photographs of the church itself, which will be of interest to art and architecture historians. These include photographs of the interior of the church, its paintings, and its relics.

Before providing a detailed account of the history of the confraternity in the church of Our Lady of Loreto, De Gheraldi gives a very useful synopsis of the leading theories on the origin of confraternities in Italy, which makes the volume amenable to newcomers to the field. He then traces the history of the confraternity of Saint Martin of Tours, including in it a biography of the saint and quoting relevant passages from Gregory of Tours' *Historia Francorum* (in Italian translation). Among the documents provided by the author is the modern (1993) Statute of the Confraternities in the Diocese of Albenga-Imperia, which may be of interest to scholars of contemporary religious organizations. The volume ends with photographs of the confraternity's current ceremonies. Particular attention is paid to the celebrations in honour of Saint Martin (11 November).

The volume is clearly organized with an aim to celebrate the confraternity's long history and current vitality. It is, therefore, intended primarily for a local audience. Advanced scholars in confraternity studies may quibble with the idiosyncratic organization of the enormous amount of information presented in this volume, or with the absence of self-contained thematic units. Nevertheless, the volume makes a significant contribution to the history of lay spirituality and lay religious organizations in Oneglia over the course of many centuries and sheds light on local piety in a small Italian town in western Liguria.

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La devozione dei Bianchi nel 1399. Il miracolo del Crocifisso di Borgo a Buggiano, ed. Amleto Spicciani. Pisa: Edizioni ETS, 1998. 201 pp., 15 illustrations. ISBN 88-467-0082-1

Few elements of Christian theology have coloured medieval religious observance as vividly as penitence. Starting with the great processions of flagellants in the late thirteenth century and culminating in the movement of the Bianchi in 1399, the quest for physical expiation of sin and public demonstrations of remorse provided an outlet for lay devotion and worship rarely experienced after the Renaissance. It is often difficult, however, to appreciate the full significance of these penitence-based movements without a closer examination of the socio-political circumstances from which they emerged. Fortunately for scholars of the Bianchi movement, this is precisely the type of examination Amleto Spicciani's collection provides.

Starting with Mario Marrocchi's examination of the various sources and research methods used in recent studies (including his own) of the Bianchi