

In short, this is a wide ranging collection which manages to offer scholarly substance in a more accessible format. While it cannot match the academic contribution of the articles and monographs written on the Innocenti over the past three decades, it conveys more immediately the compelling character of the place and its history.

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Kowalski, Waldemar. *Upozazenie parafii archidiakonu Sandomierskiego w XV–XVIII wieku* [transl: *The Revenues of Parochial Institutions in the Sandomierz Archdeaconry in the 15th–18th Centuries*] Kielce: Wyzsza Szkola Pedagogiczna im. Jana Kochanowskiego, 1998. 400 pp., 3 maps ISBN 83-7133-102-9

This book investigates the revenues of the parochial institutions in the Sandomierz archdeaconry from the fifteenth through to the eighteenth century. After the capital, Warsaw, Sandomierz was the second important city in the religious life of Poland. The author concentrates primarily on the archdeaconry's institutions such as: vicarages, chapels, poorhouses and confraternities. He also discusses the economic conditions of vicars, curates, chaplains, clerical and lay staff. The issue of fixed and irregular incomes is present throughout the book. This study supports the traditional hypothesis that even in times of economic hardship the clergy and lay staff could expect to have a better life.

Divided into two parts, the first consisting of a narrative and the second, more extensive, of statistics, this meticulous and detailed study gives the reader a picture not only of the situation, actions, and behaviour of the clergy, but also of the relationship between the clergy and the peasants. In the narrative part, Kowalski starts with the history of Sandomierz, going back to the 1470s, when the first extant account book was compiled. Chapter one also discusses the general geography of the region. The author then turns to the vicar's homestead, his income, and the incomes of clerical and lay service staff. The final section concentrates on the total, global revenue and structure of the benefices income and expenditure. Considering the fact that in Sandomierz non-agricultural activity was limited to a minimum, Kowalski describes the benefice productions, such as livestock, harvest, taverns or liquor.

Perhaps the most interesting are the forms of income of the vicars. The author points out that tithes were the most important source of all incomes which did not come from the homestead (sheaf tithes predominated). According to him, there is no question that revenues obtained from *iura stolae*—baptismal, marriage, and burial offerings—played a crucial role and were excluded from registration. The author found numerous examples of the clergy's rapacity, and stressed that the vicars pressed for these revenues, even though the church did not require them. This income was augmented by revenues "for the Mass," "for the table," "for the Christmas visit" and by offerings into the church money box on Sunday.

The second part of the book contains statistics of the number of people registered in a parish, the number of marriages, baptisms, communions, confessions, income collected per parish, and even the quantity of livestock and harvest. Given the difficulty of the material and its detailed nature the statistical method was necessary. The author also used other sources, which were equally vital to his research: the *Liber Beneficiorum Diocesis Cracoviensis*, the *Liber Retaxationum Diocesis Cracoviensis*, registers, poll tax rolls and inspection records.

Even though the statistical study is not the most appreciated by the reader because of its highly detailed and numeric nature, this book puts it to proper use. This work is a path-breaking study, which assesses the economic situation of the clergy as well as the lay people. Still, the question that should be developed is whether the tithes were given out of the people's free will, or requested by the church. Moreover, the interesting findings on the conflict over tithes and the vicar's family benefits from his income, mentioned only in passing by the author, should be discussed in more detail. Despite these limitations, this study sheds a new light on ecclesiastical institutions in the Sandomierz archdeaconry and, as the author suggests, it opens the way to further research on other institutions in different parts of Poland.

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Ospedali e città. L'Italia del Centro-Nord, XIII–XVI secolo, ed. Allen J. Grieco and Lucia Sandri. Firenze: Le Lettere, 1997. 283 pp. 25 illustrations in colour and b/w. ISBN 88-7166-325-X

This collection of nine articles originates from the April 1995 conference organized by the Istituto degli Innocenti and the Harvard University Center for Italian Renaissance Studies-Villa I Tatti on the 550th anniversary of the Innocenti's first admission of an abandoned child from the streets of Florence (1445–1995). It examines the various aspects of the growth, management, and specialization of hospitals from the 13th to the 16th centuries in northern and central Italy, with an emphasis on the major urban centres of Florence, Venice, Milan, Bologna, and Rome. Each article provides a considerable amount of additional information on topics such as the architectural development of hospitals, the various (and sometimes surprising) societal motivations for establishing and maintaining such shelters, and governmental practices and policies toward charitable institutions.

John Henderson's contribution deals with 14th-century Florentine hospitals, in particular with the oldest ones of Santa Maria Nuova and San Paolo. He first examines a number of comments and descriptions of the medical capabilities of the staff in several Italian hospitals made by local and foreign travellers in the 15th and 16th centuries (in particular, Leon Battista Alberti and Martin Luther). Henderson then looks back to the early 14th century, when the medical profession began to affirm a new 'corporate' identity of itself, to show how these much