

Guild, Confraternity, and Academy of *Disegno*." She demonstrates that public spectacles such as confraternal processions, celebrations, funerals, the public dispensation of charity and the public administration of guild protocols performed a disciplinary function and served to articulate the place of artists in the evolving social order of the Grand Duchy.

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Confraternity of the Buonomini di San Martino. Historical Archive. Preface by Fr. Lorenzo Fatichi O.P. Texts by M. Raffaella De Gramatica and Ludovica Sebreghondi. Firenze: Edizioni della Meridiana, 2001. 24 pp.

This *volumetto* was published to commemorate the reorganization of the historical archive of the confraternity of the Buonomini di San Martino, one of the most important (and still functioning) lay confraternities of Florence. The group was founded in 1442 by Antonino Pierozzi (later St. Antoninus) while he was still prior of the Dominican convent of San Marco, an institution of enormous importance in the cultural and religious life of Florence. As its name suggests, the Buonomini consisted of a group of men who were to carry out the good will work of financially assisting those Florentines who had unexpectedly fallen into economic difficulties.

After a short preface by Fr. Lorenzo Fatichi, the current prior of San Marco, the pamphlet offers two short, but fine essays by M. Raffaella de Gramatica and Ludovica Sebreghondi. De Gramatica provides the reader with an overview of the confraternity's archive, one of the richest in the city. Its documents span over five centuries of activity on behalf of the "shame-faced poor" (those who were ashamed of being poor because unaccustomed to their sudden poverty). They are richly varied and extremely well detailed. De Gramatica lists the various types of ledgers and books kept by the confraternity, points out the different sub-collections in the archive, and brings to our attention the fact that over the centuries a number of families and individuals donated their own archives to the Buonomini: the Gianfigliuzzi, Minerbetti-Squarcialupi, Capponi, Mazzinghi, Baroncini, Guadagni, Del Campana-Guazzesi families, and then Francesco Marucelli, Angelo Barbieri, Andrea Ghidetti, Bernardo Folchi – clearly the archive of the Buonomini is an unexpected source for a variety of historical research. Ludovica Sebreghondi follows with an examination of the images of charity used to embellish the Buonomini's oratory, the confraternity's only piece of real estate. Following one by one the nine lunettes in the confraternity's meeting room, Sebreghondi points out the major features of the fresco cycle and connects them with the Buonomini's charitable activities: distributing food and clothing to the needy, giving dowries to poor girls, freeing debtors from jail, assisting pilgrims in finding accommodations, and burying the poor.

The volume is beautifully produced, with seventeen finely chosen illustrations. Although it is a celebrative pamphlet, and not a scholarly tome, the two short articles by De Grammatica and Sebregondi elevate it to a work of serious scholarly interest that will prove useful to researchers for the ideas and insights they present.

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"Un solo corpo". Le Confraternite, la Fede e le Opere. Ed. Danilo Zardin in collaboration with Alessandro Rovetta and Ferdinando Zanzottera. Castel Bolognese (RA): Itaca, 2001. 48 pp.

The Italian Adriatic resort of Rimini is full of tourists in August. For the past twenty years, a growing group of volunteers have found in this an opportunity to present a cultural and religious program of presentations, debates, exhibitions, displays, and sports events called the "Meeting for Friendship Among the Peoples." This past summer, vacationers in Rimini had the chance to leave the beach and visit an exhibition on the history and cultural production of confraternities. The display of artworks, photos and texts was organized by Danilo Zardin, one of the leading Italian scholars of confraternities. Together with a group of collaborators, Zardin organized an impressive collection of materials from across the Italian peninsula. It moved deliberately from the first Christian communities (described as fundamentally fraternities) and the earliest medieval groups of *gildoniae* (also known as *collectae* and *confratriae*) through to the modern *Misericordia* confraternities, whose 500,000 members, gathered in 400 groups, provide ambulance service in large parts of Italy.

Zardin's purpose, stated in a well-illustrated catalogue, is to demonstrate how and why these groups constituted the key pillar of collective life animated by a Christian ethos, and constituted around the metaphor of the 'Body' – in this, the book offers a visual accompaniment to Zardin's 1998 essay collection, *Corpi, 'fraternità, mestieri nella storia della società europea* (Rome: Bulzoni). The purpose is not simply to illustrate a rich ritual or cultural life, but to probe how faith, fed by the devotions and rites of confraternities, puts in movement a dynamic of mutual solidarity and charity – that is, how it moves from private conviction to concrete action in society. This is very much at the core of Zardin's concept of 'rechristianization', which develops as the spiritual legacy of the Tridentine reforms in the later sixteenth century, and which he contrasts to the concept of 'dechristianization' developed by some French historians of the seventeenth and eighteenth centuries. In this setting, 'rechristianization' becomes for Zardin that concern with linking the body of Christ, the body of brothers, and the body of society that animates confraternities from their earliest origins to the present day. Zardin has plotted this process in numerous scholarly books and articles focused on Lombardy, but here adapts it to the level of a non-scholarly