

renovations(doorways, vaults, etc.). These developments point to the confraternity's growing economic resources and devotional interests, something that, eventually, would come to rest around the confraternity's processional crucifix, a source of spiritual identity and strength for the confraternity brothers and for the diocese of Pescia.

Although there are serious lacunae in the archival records for the Confraternity of the Magdalene in particular and for the diocese of Pescia in general, it is clear even from this slim volume and from the one-day conference that inspired it that much can still be gleaned from the surviving documents to illuminate the devotional, religious, and artistic life of an early modern provincial town such as Pescia. The activities of other confraternities, the role of the canons in running the diocese, the religious patronage of the town's magnate families, not to mention the vitality of local cultic activity are just some of the areas that merit further investigation. Professor Spicciani and his team of scholars have presented us with a alluring locale for further research into early modern lay religious life.

Konrad Eisenbichler  
Victoria College  
University of Toronto

*CXIX Reglas de Hermandades y Cofradías Andaluas. Siglos XIV, XV y XVI*, ed. José Sánchez Herrero, coord. Silvia María Pérez González. Huelva: Universidad de Huelva, 2002. 224 pp. ISBN 84-95699-34-6.

The fruit of ten years of research from dozens of scholars and local enthusiasts, this documentary collection brings together the official regulations for one hundred and nineteen early modern Andalusian confraternities. Given the size of this project, the University of Huelva has published these regulations in CD Rom format, with the accompanying book constituting a useful complement to the digital version.

Although the vast majority of the confraternities researched originated in Seville or its hinterland, regulations from as far as Córdoba, Granada, Jaén, Jerez, Málaga, and two Castilian towns have also been included. These regulations, officially approved by the local bishop, offer an unparalleled wealth of information on a variety of matters that affected confraternal life. Membership, administration, the role of female members, the election of officials, festivities and processions, and charitable activities constitute, among others, some of the topics covered by the regulations.

Aside from the actual transcription of the original documents, each chapter includes introductory remarks tracing the origin of the specific regulation, the state of the manuscript and a brief history of the confraternity itself. These

introductory notes not only appear in the digital version but are also printed in the accompanying book.

The CD Rom itself is well presented and easy to use. Pleasing to the eye and published in a professional manner, this digital collection includes an easy-to-use interface as well as onomastic, topical, and toponymic indices. These are particularly useful for they allow the reader to search this vast array of confraternal regulations for a variety of investigative purposes. As an example, the topical index includes the denial of membership to black people, a feature appearing in over a dozen of the confraternities' regulations. The ease with which a scholar can cross reference matters such as this one for a wide collection of these religious associations makes this collection an impressive and valuable research tool.

Aside from the introductory remarks already mentioned, the accompanying book includes a short preface and general guideline for the project, a chronological list of the various regulations covered in the collection, and a short analysis of the different types of confraternities appearing in this work. The inclusion of the topical and onomastic indices (without references to corresponding page numbers, unlike those in digital form) might seem somewhat unnecessary. This minor quibble does not detract from the overall value of the work in question. These hereto unpublished confraternal regulations, presented so professionally and efficiently in digital form, will certainly provide scholars with invaluable and easy access to these geographically dispersed regulations. This collection represents a treasure that cannot be ignored by those interested in early modern Spanish confraternities.

Cristian Berco  
Centre for Reformation and Renaissance Studies  
Victoria University in the University of Toronto

*The Florence Laudario. An Edition of Florence, Biblioteca Nazionale Centrale, Banco Rari 18.* Music ed. by Blake Wilson. Texts ed. and trans. by Nello Barbieri. Recent researches in the music of the Middle Ages and Early Renaissance, 29. Madison, Wisc.: A-R Editions, 1995. cv, 135 pp., 2 ill. ISBN 0-89579-321-0.

*The Florence Laudario* is a modern edition of a manuscript once owned by the Company of Santo Spirito. The Company, which met at the Augustinian church of Santo Spirito, was one of twelve confraternities established in late thirteenth-century Florence for the purpose of singing vernacular religious songs as a spiritual discipline. Lauda singing originated as an oral practice, so when the songs came to be written down it was usually only their texts that were recorded. As one of only two extant laudarios from late medieval Italy that include both music and texts, the manuscript Florence, Biblioteca Nazionale Centrale, Banco Rari 18 (referred to here by its sigla Mg1<sup>1</sup>) is a valuable record of this devotional