

The other remarkable element is the widespread local tradition of *re-inages*, in which confraternities would annually select a king and/or queen for their major celebration. Two case studies include some discussion of this phenomenon, but it is also mentioned throughout the collection. The confraternity's king might be responsible for paying for the confraternal banquet, or the annual supply of candle-wax, or other expenses. Sometimes the king might be supported by a whole range of festive officials. In 1599, the *Confrérie de Sainte-Anne* had "roi, reine, le mignon du roi, le lieutenant du roi, un capitaine, le lieutenant du capitaine, un porte-enseigne, le fou de la confrérie, le lieutenant du fou, un vigneron, un porte-épée, le fait-à-sa-guise, le tête-salé, le fauconnier, un évêque, un prêtre, le paresseux, le lieutenant du mignon, un sergent-majeur, un lieutenant de port-enseigne, le bouteiller du roy" (p. 55). The most charming example of the *reinage* was the two children chosen as king and queen to crown the procession of washer-women who led the "Vierge du Battoir" every year for the confraternity of *Notre-Dame du Bon Secours* in Limoges.

The third part of the book looks at modern confraternal life. It includes a couple of articles and a repertory of thirteen currently active brotherhoods, ranging from some founded in the Middle Ages to two founded in 2007.

This collection's long perspective and comprehensive approach provides the opportunity to see the cycles and patterns of confraternal activity over time. It also provides a useful comparison with other regions, and a solid starting point for future research. As these valuable regional studies accumulate, they are beginning to provide a more complete picture of the full range of confraternal activity across the centuries in Europe.

DYLAN REID

CENTRE FOR REFORMATION AND RENAISSANCE STUDIES  
UNIVERSITY OF TORONTO

**Pastore, Stefania, Adriano Prosperi, and Nicholas Terpstra (eds.). *Brotherhood and Boundaries. Fraternità e barriere*. Convegno nazionale di studi, Pisa, Scuola Normale Superiore, 19–20 settembre 2008. Pisa: Edizioni della Normale, 2011. Pp. xvi, 614 + 39 ill. ISBN 978-88-7642-354-3 (paperback) € 35.**

This volume collects the papers presented at the conference on confraternities held at Scuola Normale Superiore in Pisa on 19–20 September 2008. The "boundaries" participants at the conference were asked to consider refer not only to the organization of physical space, but also the symbolic distance and reputation that the brotherhoods were able to maintain.

The articles in this volume are divided thematically into three groups: 1) Frontiers; 2) Churchmen and Laymen; 3) Politics and Devotion. The first group includes twelve essays, the second eleven, and the third ten, for a total

of thirty-three articles that range from the Middle Ages to the early modern world. The articles analyze the phenomenon of confraternities not only in Italy, but also in France, Portugal, Poland and the Philippines. They also examine the phenomenon within two different religions, Christian and Jewish, and do so in different languages, some in Italian, others in English or French.

The collection opens with an essay by Giovanna Casagrande that addresses the problem of the presence or exclusion of women in confraternities. The following essay by Mara Nerbano focuses on the celebrations of the brotherhoods in Umbria. This first section also includes essays about, for example, the confraternities of Saint-Esprit in Clermont and Montferrand (Alexis Fontbonne), the role of notaries in establishing the areas of competence of each confraternity in the Italian city of Bergamo (Roisin Cossar), Italian confraternities in the late Middle Ages in other Italian cities such as Bologna, Perugia, Assisi and Padua (Mariacarla Rossi), the transformations in early modern Jewish confraternal structure (Kenneth Stow), the sacred space of Roman confraternities (Alessandro Serra), and Renaissance confraternities in Portugal (Isabel dos Guimarães Sá).

The second section opens with an essay by Sabrina Corbellini on the role played by confraternities in the dissemination of translations of the Bible in Medieval Tuscany. In the same section we find Olga Zorzi Pugliese's article on Machiavelli, who joined the confraternity of St. Anthony of Padua when was eleven years old. Pugliese considers two works by Machiavelli that relate to confraternities, his *Esortazione alla penitenza* and his *Capitoli per una Compagnia di Piacere*. Other essays in this section deal with the relationship between the Inquisition and confraternities (Christopher F. Black), the confraternities of the *Sacramento* in sixteenth-century Venice (Paolo Sanvito), the situation with confraternities in Milan at the time of Carlo Borromeo (Marzia Giuliani) and in Renaissance Lisbon (Giuseppe Marcocci.)

The third and final section of the volume begins with an essay by María Álvarez Fernández that introduces the case of Orviedo in the thirteenth to the fifteenth centuries. The section continues with essays on confraternities in Lucca (Raffaele Savigni), in Parma (Cristina Cecchinelli) and in Genoa (Carlo Taviani) during the Renaissance, in Ireland in the seventeenth century (Colm Lennon), and even in Manila (Juan O. Mesquida). The volume concludes with Danilo Zardin who analyzes the problem of control and criticism of confraternities within the Catholic Church in a perspective that runs from the Renaissance to the eighteenth century.

The variety and wealth of information evident in the various contributions to this volume very much advance our knowledge of the history and geography of confraternities and, as the three editors point out in their introduction (x), help us move toward a fuller, more integrated history of the lay religious movement in early modern Europe.