

success of the Third Orders therefore undermined the original independence of the lay movement of penitence. It is in this context that Casagrande highlights the origins "from below" of the flagellant movement. It sought to maintain the lay independence of the penitents while still offering a means to engage in pious works for the reform of society. It is these that she refers to as the "veri laici." The clergy supported these groups but they did not direct them.

Throughout the volume Casagrande manifests her special expertise in the religious life of Umbria in general and Perugia in particular. This provides both the greatest strength of the work and its limits. The author's description and analysis of the origin and growth of recluses, tertiaries, and *disciplinati* is both rich and insightful. However, since the examples are limited to central Italy one is left wondering what the experience of penitents was elsewhere. This, however, would require further research and local studies. Casagrande has shown the way.

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Ditchfield, Simon. *Liturgy, Sanctity and History in Tridentine Italy. Pietro Maria Campi and the Preservation of the Particular*. Cambridge: Cambridge University Press, 1995. xv, 397 pp.

Simon Ditchfield offers in this book a fascinating study of the relationship between late Renaissance historiography, the cult of the saints in the Counter-Reformation, and the reform of liturgy. The result of this relationship is stated in the subtitle: "the preservation of the particular." Ditchfield differs with those historians who see the papal curia and local dioceses locked in a struggle over the shape of reform in which Rome is viewed as the centre and the local churches as the periphery. Ditchfield argues that it is "preferable to see the Tridentine reformation less in terms of centre versus periphery, than as an attempt to particularize the universal... and to universalize the particular." (p. 10) The relationship between Rome and the local dioceses of Italy, he argues, was one characterized by cooperation in the regularization of liturgical practice. It was not, Ditchfield holds, one in which Rome imposed a standardized liturgy on the rest of the Church. Rome acknowledged local custom when it conformed to acceptable standards of scholarship.

Ditchfield's specific research examines the work of Church historians in the age of Cesare Baronio. He studies how Baronio and his followers in Rome relied upon the local researches of historians such as Piacenza's Pietro Maria Campi in order to adequately reform the calendar of the saints for the new Roman breviary, the missal, and the propers for local saint's feasts that would be included in local editions of the breviary and missal. This cooperation led to more historically credible accounts of the lives of the saints and preserved, as much as possible, local hagiographical and liturgical traditions. This hagiographical endeavor is presented in the light of late Renaissance historiography. These historians possessed the same historical consciousness that informed the pioneering work of Lorenzo Valla more than a century earlier. The result was "a textually chaste liturgy which would excite the reader to devotion not ridicule." (p. 67)

Ditchfield does not address in any detail the consequences of this reform of liturgical texts for the activities of confraternities. The effect of the new liturgical books would have been quite significant, however. In one instance Ditchfield does indicate that the reforms would have altered the liturgical practice of lay confraternities. He mentions the example of Bologna where Archbishop Gabriele Paleotti sought a revised edition of the office for the feast of Bologna's patron, San Petronio. An anonymous manuscript in the Vatican Library related to this effort includes the observations that the office must be corrected, as there were many versions of the office used by confraternities that had been published by the authority of the priors of the confraternities who, as the Vatican document indicates, "were goldsmiths, tailors, carpenters, or similar...hence the presence of errors in these offices...written under the authority of private and unqualified people." (p. 65) Not surprisingly, therefore, clerical supervision of confraternities in the Tridentine period extended to this editorial review of their liturgical books. Ditchfield's work will be welcomed by the student of confraternities as well as by any who seek a better understanding of the nature of Catholicism and its relationship to the culture of the late Renaissance.

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Fineschi, Filippo. *Cristo e Giuda. Rituali di giustizia a Firenze in età moderna*. (Firenze: Alberto Bruschi, 1995). 252 pp., illustrations.

Much research has been done regarding the notion of public execution as ceremonial rite and public display, especially in early modern Britain, but Filippo Fineschi is one of the first to examine this subject in the context of sixteenth- and seventeenth-century Florence. The very title *Cristo e Giuda* reveals the conflicting Florentine view of those condemned to death. On the one hand, the condemned is paraded through the city to the gallows outside the city walls in an elaborate ceremony designed to evoke a parallel between the condemned and Christ, but at the same time he is also a Judas, who has betrayed Florence by means of a criminal act. It is the exploration of this dual nature which is the thrust of Fineschi's work.

The author organizes his work into three main parts: the imagery and ceremonies surrounding the execution such as the public procession (or *gita*), the participants, and the execution itself. Public execution in Florence, like anywhere else, was designed as a strict moral lesson to others as well as the ultimate punishment for the condemned. The crowd which inevitably gathered to witness the execution had a major role in the event as well, and Fineschi uses many vivid examples of the brutality of the masses toward the condemned. Fineschi also explores the complex position of the executioner, who was required for his contribution to civic order yet universally shunned due to his distasteful occupation.

The main point of interest for historians of confraternities is the author's discussion of the confraternity of Neri, which had the main task of comforting the condemned before the execution and caring for the corpse afterwards. Members of the Neri would spend the night before the execution with the condemned in the chapel of the Bargello, accompany him on the procession which would halt for mass at the