

greater success and, eventually, even reached Rome (7–15 September), where the entire movement finally petered out.

There are many unanswered questions about the origins of the movement of the Whites, its progress through the northern half of the peninsula, and its long-term effect on popular piety in Italy. This volume seeks to approach some of these questions and to offer some tentative answers by pursuing a careful, region by region examination of the records extant in various areas touched by the movement (a process reflected in the very title of the volume). For scholars of early modern confraternities and popular piety, the process and the volume are of great interest because, as Daniel Bornstein points out in his concluding remarks to the congress, they bring to light further examples of confraternities that were established, re-established, or invigorated by the movement of the Whites (p. 442). Another noteworthy observation arising from this careful, town by town, archive by archive study, is that a lot of information on the Whites and on popular piety in north and central Italy is to be found not only in the written documents, but also in the visual records and the iconography of the movement. By combining the visual and the written records, several of the contributors to the volume were able to catch the distant echo of the passage of the Whites through the small towns of Umbria and northern Latium. Some of these visual records are now reproduced in this volume in black and white and in colour illustrations.

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Ilaria Taddei, *Fanciulli e giovani: Crescere a Firenze nel rinascimento*. Florence: Leo S. Olschki Editore, 2001. vi + 370 pp. ISBN: 88 222 4986 0

Ilaria Taddei's monograph is an excellent addition both to the literature on youth and childhood, and to scholarship on Florentine confraternities. She engages with the scholarship of recent decades, particularly the works of Aries, Trexler, Weissman, and Eisenbichler, and offers some clear analysis of her own based on extensive researches in various Florentine archives.

Following a number of authors, Taddei argues that youth took on a special significance for fifteenth century Florentines. Youths held both promise and threat in their natural innocence and in their equally natural tendency to stray from straight and narrow paths. To value them was to be concerned with their moral development and socialization, and these concerns pushed republican Florentines to create a number of youth confraternities through the fifteenth and early sixteenth centuries. Here youths could be sheltered, indoctrinated, socialized, and prepared for re-entry into Florentine society as balanced citizens prepared to advance the public good.

Taddei divides her study into two parts. The first sets the broadest terms of the discussion by looking at youth as an intellectual, political, and legal category. Here Taddei reviews Renaissance notions of the stages of early life, from *infanzia* and

*puerizia* through *adolescenza* and on to *giovanezza* (roughly infancy, childhood, adolescence, and youth). She sets the notions into broader literary traditions and into Florentine legal custom. Humanists argued for a pedagogy that would engage and discipline young people, and Catholic Reformers later picked up the methods if not all of the supporting ideologies.

The second part of the study turns to the youth confraternities (*societates puerorum, adulescentium et iuvenum*) that multiply in republican Florence from the early fifteenth century. She offers a broad ranging review but also focuses more particularly on the Company of the Purification. Separate chapters review the relations between the groups and civil and religious authorities, the internal administrative structures as derived from statutes, the sociological analysis (on entry, identity, neighbourhood, and political orientation) as derived from other archival sources, and the range of activities undertaken by the youth groups. While the first part of the study reaches into the mid and later sixteenth century, this second part halts at 1530, when Ducal politics begin to significantly alter the groups' organization and activities.

Taddei's interpretation builds more on Weissman than Trexler. Though the groups departed from statute norms on many fronts, they did aim to realize internally the ideal of a society that crossed social and neighbourhood bounds and realized peaceful brotherhood. A series of helpful statistically based appendices buttress her argument here. Another more traditional interpretation is that of Florentine exceptionalism, built on a thorough reading of Florentine sources contained in the excellent bibliography. Taddei argues that few if any other Italian cities have similar groups before the flourishing of Companies of Christian Doctrine in the later 16<sup>th</sup> century, compares this situation to Florence's initiation of other confraternal forms like the *conforteria* that comforted condemned prisoners, and finds in both examples Florence's ability to initiate and export its own cultural and religious models to the rest of Italy. In fact, the *conforteria* first emerged in Bologna as the work of a travelling Bergamask friar who planted similar groups elsewhere in Italy. Bologna also had at least two youth confraternities dating to the second decade of the 15<sup>th</sup> century that were inspired by peripatetic high clerics like its Bishop Nicolo Albergati and later Pope Eugenius IV. We need more archival research into youth confraternities elsewhere in Italy, and more sustained comparative scholarship on confraternities generally before making assertions about primacy and extrapolations about civic-spiritual leadership. But this is a minor quibble. Taddei has provided an excellent scholarly study which provides a methodological model and interpretive guide for further work on confraternities and youth in Renaissance Europe.

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