

by Baumgarten. The work of scholars such as Barbara Wisch on “Counter-Reformational” art in Roman confraternities and archconfraternities, for example, certainly indicates that this is a rich area of inquiry for the “centre” that should not be ignored. And, as we saw in Dominika Burdzy’s article in the Fall 2004 issue of *Confraternitas* or in her review of Jerzy Flaga’s book in this issue, there are plenty of sources and materials on the confraternal movement in early-modern Poland (in the “periphery”) for scholars to delve into. Admittedly, the confraternal movement was not in Baumgarten’s radar, but perhaps Baumgarten’s analysis of visualization theories will inspire other scholars to put them there and to apply these theories to confraternity art and devotions “in the periphery in Eastern Mitteleuropa.”

Konrad Eisenbichler
Victoria College
University of Toronto

Black, Christopher F. *Church, Religion and Society in Early Modern Italy*. New York: Palgrave Macmillan, 2004. xxiii, 315 pp., 2 tables, 5 maps. ISBN 0-333-61844-0 (hardback), 0-33361845-9 (paperback). US\$ 85.

Christopher F. Black’s survey of the social and religious shifts in Italy that resulted from the Council of Trent is a magisterial study that is sure to become one of the standard references for teachers and researchers in this period. It achieves that most difficult of tasks for the historian, the balance of detail and overview, as it tracks the ways that religious changes sweeping across Europe in the sixteenth and seventeenth centuries affected the ways that religious institutions and their representatives worked in Italy.

The first two chapters provide a concise overview of the Reformation and its after-effects in Italy. The first provides historical background to the Reformation and the political situation in Italy, and the second focuses specifically on the Council of Trent. The remainder of the book is an examination of the ways that the post-Trent generation responded in matters of religious governance to the impetus for change that it provided.

There is much here that will be of interest to scholars of confraternity history. In particular, Chapter 7, “Confraternities, Hospitals, and Philanthropy,” addresses the kinds of activities that were undertaken by lay organizations, and the ways in which these were refocused by Trent. The level of detail is dense: Black brings together the findings of a great deal of recent scholarship under the headings of history, the attitudes of Church leaders to confraternities, relations between parishes and local confraternities, membership, processions, organization, and indulgences.

Church, Religion and Society in Early Modern Italy also examines Trent’s effects on the Papacy and the religious orders, Episcopal leadership, parish

politics, education, and convents. Breaking this material into thematic units allows Black to consider some social developments, such as enclosure and the changes to women's status, from multiple perspectives, and his handling of this material remains cool, neutral, and even-handed.

The book will be of use to researchers who need a fast and reliable overview of a complex period of history.

Kimberley Yates

Centre for Reformation and Renaissance Studies
University of Toronto

La Croce di Bernardo Daddi del Museo Poldi Pezzoli. Ricerche e conservazione, ed. Marco Ciatti. Firenze: Edizioni Edifir, 2005. 104 pp., b/w and colour illustrations. ISBN 88-7970-227-0 [Contains: Cristina Acidini Luchinat "Presentazione" p. 7; Annalisa Zanni "Presentazione" p. 9; Andrea Di Lorenzo "La Croce asile di Bernardo Daddi del Museo Poldi Pezzoli" pp. 11–30; Ludovica Sebgondoni "Riti, rituali e spazi dei confortori fiorentini" pp. 31–51; Marco Ciatti "Il restauro della Croce di Bernardo Daddi: alcune considerazioni di metodo" pp. 53–57; Caterina Toso "Tecnica e restauro" pp. 59–74; Alfredo Aldrovandi "Le indagini conoscitive" p. 75; Alfredo Aldrovandi and Ottavio Ciappi "L'indagine radiografica" pp. 77–78; Alfredo Aldrovandi and Natalia Cavalca "Indagini spettrometriche e colorimetriche" pp. 79–82; Pietro Moioli and Claudio Seccaroni "Analisi non distruttive di fluorescenza X" pp. 93–84; Fabrizio Seracini "Indagine TAC della struttura lignea e della superficie pittorica" pp. 85–89.]

This is a small but precious book concerning the artistic, historical, and social context of Bernardo Daddi's cross "astile" (heaved on a staff). This fourteenth-century masterpiece, conserved in Museo Poldi Pezzoli in Milan, has recently been restored by the highly specialized laboratories of Florence's Opificio delle pietre dure. The restoration was long and difficult, but the results are more than interesting, also because they revealed unknown details of Daddi's cross, such as a cavity that probably housed a relic. Since the cross was used to comfort those condemned to death, the discovery of the space for a relic helps to contextualize the object and its use in medieval and Renaissance Florentine society.

In his rich, precise and learned essay Andrea Di Lorenzo reconstructs the history of "croce astile" and Bernardo Daddi's life. The artist was born Florence, where he worked mainly from the beginning of the fourteenth century, and where he died in 1348 probably from the plague. We have a large enough number of sources about his activity, which is not such a common fact for an early Trecento artist. Some of his works are lost, but others are still part of the Italian art patrimony. In the *Trecento novelle* by Franco Sacchetti, composed at the end of the 1300s, Daddi is identified as a major artist together with Taddeo Gaddi, Andrea Orcagna, Giotto, and Cimabue. On the other hand, in his *Vite*, Vasari