

historical and ideological lines between the Anglo-American restoration school and the Italian one. Citti gives a precise, rigorous, and even proud summary not only of the restoration of Daddi's cross, but also of the scientific and cultural methodologies followed by the Opificio delle pietre dure of Florence. Caterina Toso describes the details, passages, and techniques of the restoration.

This book is not only a valuable contribution to the history of art, but also a stimulating publication that allows the reader to appreciate a 'minor' masterpiece such as Bernardo Daddi's "Croce astile" from a large and rich perspective.

Gianni Cicali  
Department of Italian Studies  
University of Toronto

Jerzy Flaga, *Bractwa religijne w Rzeczypospolitej w XVII i XVIII wieku (Religious Brotherhoods in the 17th- and 18th-Century Poland)*. Lublin: Wydawnictwo KUL, 2004. Pp. 308. ISBN 83-7363-203-4.

This book is the fruit of long-standing research by Jerzy Flaga, professor at the Catholic University of Lublin, into confraternities in Poland. In it, the author brings the findings and works of French, Belgian and Italian historians of the confraternal movement to bear on his own archival and documentary research on Polish brotherhoods.

The volume examines five dioceses in detail (Krakow, Płock and Żmudź in the metropolitan of Gniezno, and Kamieniec and Przemyśl in the metropolitan of Lvov) and uses them to represent all of Poland in the seventeenth and eighteenth centuries. Although the chronological span was determined by what the author considers to be the era "of the most intense development" of confraternities in Poland (that is, 1600–1800), on many occasions evidence is also drawn from the Middle Ages and the sixteenth century. The book consists of seven chapters plus a preface, a conclusion, and short summaries in English, French and Italian.

Flaga's research is based on a variety of sources: visitation records, confraternity books, printed books (including statutes, privileges and prayers), last wills and testaments, and Jesuit *catalogi breves* and *litterae annuae*. This source material is discussed in Chapter 1.

Chapter 2 comprises a survey of ecclesiastical legislation which regulated confraternity activities in various epochs (including the significant *Quaecumque* bull of 1604). This chapter also contains a discussion of documents governing individual brotherhoods, pertaining to their foundation, erection, and canonical approval by a bishop.

The organisation and internal structure of confraternities provide the subject matter for Chapter 3. The author describes in detail the function of the promoter in confraternities which operated at both diocesan and religious churches, together with the hierarchy of lay officials, directed by a senior or seniors. In this

respect, what needs to be stressed is the management of monastic confraternities in which the nomenclature and hierarchy of offices were modelled on the structure of their original order. This chapter also contains interesting information on the internal organisation of Unitarian confraternities.

Chapter 4, the longest, deals with the parish confraternities that operated in the territories of the five dioceses under discussion, as well as with those brotherhoods that remained under the supervision of the Franciscan-Bernardine order. The relative frequency of confraternities enables the author to demonstrate the special character of each investigated diocese, as well as to present the relationship between the network and registers of parishes and the types and numbers of confraternities operating within them. This approach toward fraternal issues provides useful guidance for research into other church institutions as it demonstrates the need to investigate confraternal issues in detail.

Chapter 5 is devoted to the issue of the recruitment of members to confraternal communities, which is considered “a measure of their influence.” On the basis of quantitative research concerning the entry of new brothers into the books of twelve brotherhoods, the author confirms the findings of other confraternal research, namely that recruitment to brotherhoods was strongest in the first years of their operation, and their attraction declined with the passing of time. This chapter describes the reasons and circumstances of this process.

Chapter 6 examines aspects of confraternal devotion that provided the fundamental purpose and, in general, the essence of brotherhood activities. The author first characterises the services typical of the majority of communities and then discusses more exclusive practices, such as the observance of the virtue of purity, special respect for the name of God and sacred words, or the fight against heresy. The final chapter, in turn, shows the broad spectrum of charitable, educational and cultural operations engaged in by brotherhoods.

Serving, in a way, as a guide to confraternities in early modern Poland, the volume provides valuable information on confraternities in Poland and serves as a model for further investigation.

Dominika Burdzy  
The History Institute  
Holy Cross Academy, Kielce Poland

Kiddy, Elizabeth W. *Blacks of the Rosary. Memory and History in Minas Gerais, Brazil*. University Park, PA: The Pennsylvania State University Press, 2005. ISBN 0-271-02693-6

This volume examines the lay religious brotherhoods devoted to Our Lady of the Rosary in the state of Minas Gerais, Brazil that were established for non-white peoples. It is divided chronologically into three sections – European and African origins of the brotherhoods, the Brazilian colonial and Imperial periods