

whole chapel. Though much of the fresco is now lost, fragments have been recently recovered on the vaults that were enclosed above the ceiling of the old chapel during the seventeenth-century renovation. These fragments suggest the fresco was most likely an illusionistic *prospettiva* similar to the one Sandrini painted in the chapel of the Immaculate Conception in Santa Maria del Carmine, also in Brescia. Savy's study traces a similar story of relocation and loss for the Sacrament Chapel in the Duomo in the latter part of the sixteenth century through the discovery of documentary evidence of two previously unknown paintings created by Romanino for the confraternity's old chapel as well as a *gonfalone*, all of which are sadly now lost.

Overall, Savy's study of these two confraternities and the histories and iconographies of their Sacrament Chapels provides a valuable window into a time of intensely revitalized interest in Eucharist theology on the part of clergy and laity alike and highlights the ways in which artists sought to create a vision of the mysteries of the Eucharist that served as a feast for both the eyes and the souls of the Catholic faithful.

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*Gli statuti medievali dei disciplinati di Viterbo: edizione sinottica delle redazioni del 1355 e 1365*, eds. Thomas Frank and Luca Gufi. Special issue of *Quaderni del Centro di ricerca e di studio sul movimento dei Disciplinati*, n.s. 3, vol. 24 (2007), 104 pp. ISBN 978-88-95331-00-3.

The Umbria Local History Committee (Deputazione di storia patria per l'Umbria) has revived the Perugia research centre for the history of the Flagellant movement in two ways: first, by establishing a special section on the Flagellant movement within the Committee's own *Bollettino*, and second by publishing specific issues of the Centre's *Quaderni*. The latest issue of the *Quaderni* (new series, no. 3) is completely dedicated to the Flagellant movement in Viterbo and to its vernacular statutes, which have come down to us in eight different editions, all dating from before 1500, and all tied to four liturgical texts.

The Viterbo Flagellant movement is of interest for a number of reasons. First, because between 1330 and 1342 Viterbo's various Flagellant confraternities organized themselves as a federation with the confraternity resident in the cathedral as its leader and with the governor of this confraternity as the general head of the federation. Second, the Viterbo Flagellant confraternity movement had a very close rapport with the bishop, Nicola di Paolo de' Vetuli (1350–85). In the confraternity statutes, the bishop appears as an indispensable authority. For example, the confraternity regulations were "drawn up and corrected by the reverend father and lord messer Nicola bishop of Viterbo" (58); the names of aspiring confraternity members were to be presented to the bishop (62); those who performed the

“discipline” as indicated were to receive an indulgence of forty days from the bishop (72); members with “bad reputation” (*mala fama*) and an unacceptable life style at the time of their death were not to be buried in confraternal robes without special permission from the bishop (84); the federation’s general and confraternity visitors had to be approved by the bishop (86), and so forth.

The Viterbo Flagellant confraternity movement thrived over the course of the fourteenth century, but suffered a decline in the fifteenth century on account of competition from various corporations devoted to the assistance of the infirm and also because of the creation of new confraternal organizations.

In this issue of *Quaderni*, the editors include not only a synoptic edition of the statutes, but also the various liturgical Offices from the fourteenth- and fifteenth-centuries. These Offices touch on the flagellation ritual, which was to be carried out every Friday and at the investiture of a new member; they are written in Latin, but the first one contains a long prayer in the vernacular that includes an exhortation to pray for the bishop of Viterbo “who is the head of this holy brotherhood” (50).

According to the editors, “the Viterbo Offices differ from the liturgies devised by other Flagellant confraternities because of their similarity to ecclesiastical liturgy” (34). The statutes and the Offices included in this volume provide us with a revealing picture of the vitality of Viterbo’s confraternal movement and its distinctiveness.

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Traverso, Chiara. *La Scuola di San Fantin o dei “Picai”. Carità e giustizia a Venezia*. Venice: Marsilio, 2000. 186 pp, 20 colour and 70 b/w illustrations. ISBN 88-317-7650-9.

Confraternities dedicated to helping prisoners condemned to execution through their last hours began spreading across Italy from the 1330s. With names like the Company of the Dead (Bologna) or the Company of the Blacks (Florence, Ferrara, and elsewhere) we might be forgiven for thinking them self-consciously macabre groups. Yet they considered themselves ‘comforters’ of the condemned, and from that gained the generic name of ‘*conforterie*’. Elsewhere in Europe, this charitable work tended to be the province of regular or secular clergy, but in Italy it was the laity who early and determinedly claimed the right to undertake it. The usual mix of pious and political motives animated them in this, and given the tenacity with which they defended their rights, one might be forgiven for wondering whether the latter weighed more heavily in the balance. Moreover moving through the fifteenth century and into the early modern period we also find across Italy that the membership in these *conforterie* becomes ever more patrician and we might wonder from that whether their motives become ever more political as well.

With permission of the Council of Ten, Venice’s *Scuola Grande di San Girolamo* established one such group, the ‘*Scuola di Santa Maria della Giustizia*’,