

Cremonese painter Giulio Campi that served as a processional standard for a Marian brotherhood. There then follows a list and brief description of a range of Milanese associations from the nineteenth and twentieth centuries. Giorgio Sassi concludes this section with a description of contemporary Milanese associations.

In the third and final part of the book Roberta Madoi provides a description of the web portal that was the intended goal of this research project, a web-based database of all the images and records gathered by the project over the years to be made available to the general public. Madoi explains the structure of the database and the materials in it. She is followed by Daniela Bellettati, Vesna Cunjá and Paul Valvo who describe the most useful archival, print, and iconographic sources available for the research on Milanese associations. The articles by Lucia and Marco Aiello Bascapè bring the volume to a close with a joint contribution on Milanese associations of mutual assistance and charitable associations in the Middle Ages and the modern era. At the end of the book a general bibliography provides yet another starting point for further research.

Thanks to its articles and rich array of images, this volume is a rich source of information for the study of lay religious (and other) associations in Milan over the course of the last five centuries and will provide scholar with a firm foundation for further innovative research on early modern and modern piety, charity, and Italian economic and cultural history in general.

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Les confréries dans la ville de Rouen à l'époque moderne, XVIe-XVIIIe siècles. Documents présentés par Marc Venard. Rouen: Société de l'Histoire de Normandie, 2010. Pp. 476 + 32 b/w images. ISBN 2-85351-0015-8 (paperback) € 25.

In this book, historian Marc Venard brings together documents related to confraternities in the French city of Rouen that he has gathered over the course of his career. The book is intended in some ways as a complement to Catherine Vincent's study of medieval Norman confraternities, *Des charités bien ordonnées*, picking up chronologically where that book left off, around 1540, and continuing on to the Revolution. Venard begins with a useful overview of what can be learned from the 86 documents, which in addition to statutes include lawsuits, financial documents, church records, external descriptions, and even a poem. The overview looks at the standard categories of analysis for confraternities, such as type of devotion and patron, membership, activities, relations with Church authorities, etc. These provide a useful continuation to Vincent's work, showing what continued and what changed between the medieval and early modern periods for Rouen's confraternities.

In addition to the documents, the book includes: an exhaustive list of all confraternities recorded in Rouen from 1560 to 1792, including the time periods in which they were active and the sources available; a collection of images, mostly of the title pages of confraternal statutes; and a collection of monographs by the editor that look more deeply into some specific confraternities for which more extensive sources are available. These monographs give an idea of the varied evolution of confraternities over these two and a half centuries. What the book does not include, surprisingly and unfortunately, is an index of the page on which each document appears. Thus, when searching for a particular numbered document, readers are left to leaf through the roughly 250 pages of documents for the one they want.

The collection reveals some interesting and intriguing insights. For one thing, it helps to demonstrate just how varied confraternal practice was in different regions of France — unlike the south, for example, almost no Rouen confraternity in this period was engaged in external charity; unlike some other provinces, craft confraternities continued to be prominent (if somewhat disguised as devotional confraternities), and parish confraternities were more common than ones based in monastic orders. The documents also reveal an interesting phase in the seventeenth century where the Church encouraged journeyman confraternities as a way to control behaviour, but by the eighteenth century they were once again discouraged. For the eighteenth century, Venard shows that confraternal decline was not just a function of external forces, but also internal loss of interest. In one extraordinary incident, in 1764 the masters of the Confraternity of St. Romain — one of the oldest and most prominent in the city, in charge of a significant annual civic ritual in which a prisoner was freed — asked the courts to abolish their own association because of “abuses” — a request that was refused. It is possible the masters wanted to avoid the expenses involved — expenses, along with disputes with the host parish, were probably the largest source of conflict in these records. While other large, prominent confraternities also went into decline — often described in terms of the devotion of their members being “refroidie” (cooled off) — many smaller ones continued to flourish up to the Revolution.

As well as being a valuable repository of documents, the brief and focused overview makes this book a useful source of comparisons for those studying confraternities in other regions. The systematic look at what the statutes and other records reveal, as well as the range of the records themselves, would also be a useful tool for introducing upper year undergraduate or beginning graduate students who read French to the study of confraternities and how to read confraternal sources.

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