

The book's final chapter has rather little to say about the present-day Catholic shrine at Walsingham and seems to be based upon experience of a rather distinctively Anglican kind. This arouses the suspicion that Waller has read back into the Middle Ages the well-known flamboyance of Walsingham's present-day Anglican culture. Waller describes the Catholic Chapel of Reconciliation (which is modeled on the vernacular architecture of North Norfolk) as "austere" (p. 188) and sees it as reflecting the more "Protestant" character of worship since the Second Vatican Council. He quotes a visitor who said, "It is the Anglican shrine that remains a 'full service Catholic experience'" (p. 188). Yet a visit to Tridentine liturgies or other devotions, notwithstanding all the polyphony, lace, and incense, is an experience of a certain severity and even austerity. Modern Anglo-Catholicism, like Walsingham, is an invention of the nineteenth century and should not be confused with Catholicism *tout court*.

University of Roehampton

SARAH BOSS

Ospedali e città nel Regno di Napoli: le Annunziatie: istituzioni, archivi, e fonti (secc. XIV–XLX). By Salvatore Marino. [Biblioteca dell'Archivio Storico Italiano, XXXV.] (Florence: Leo S. Olschki Editore. 2014. Pp. xvi, 152. €23,00 paperback. ISBN 978-88-222-6306-3.)

This excellent volume brings attention to charitable institutions in the Kingdom of Naples, a place often overlooked in the study of charity and poor relief in late-medieval and Renaissance Italy. Archivist and historian Salvatore Marino does this by focusing on the Real Casa Santa dell'Annunziata in Naples, a hospital (attached to the basilica of Santissima Annunziata Maggiore) that cared for abandoned children and young women in addition to offering other charitable services. Founded in the early-fourteenth century, the Annunziata became a wealthy and powerful institution with a network of additional hospitals, called *annunziate*, located throughout the kingdom. Although more descriptive than analytical as a whole, Marino's work effectively highlights royal participation as well as cooperation and tension between local ecclesiastical and lay officials in hospital administration, demonstrating the important role played by the Annunziata in the spiritual, political, and social life of the city and Kingdom of Naples.

Marino's purpose is twofold: to provide an institutional history of the Annunziata as well as a description of archives and documents related to its history. To that end, the book is divided into three parts. The first part reviews the history of the hospital, sorting through various accounts of the institution's origins, detailing the competition between lay and ecclesiastical powers over hospital administration, and following the expansion of the Annunziata into a network of *annunziate* across the *regno continentale* during the early-modern period. Throughout, Marino emphasizes the interest and involvement of Angevin rulers like Queen Joanna II and Aragonese rulers such as King Ferdinand I in promoting, preserving, and protecting the Annunziata as a key charitable and religious institution.

The second part situates the archives of the Annunziata in relation to other hospital archives in Italy and details the various collections pertaining to the hos-

pital. In doing so, Marino offers useful comparisons and illustrates one of the challenges associated with researching the Annunziata: unlike other Italian charitable institutions in cities such as Florence, Milan, Siena, or Venice, the records of the Annunziata were not kept in a single archive but instead were dispersed across a variety of archives and collections in Naples and southern Italy. Marino's talent as an archival specialist shines in this section as he offers a cohesive account of the available documentation, complete with an inventory of the various archives, collections, and locations where these materials can be found today. His focus on archives is continued in the third and final section of the book, which contains transcriptions of ten royal documents (privileges and patents) from the archives of the Annunziata. Spanning 1383 to 1473, these documents serve to demonstrate Marino's prior emphasis on the interest taken by both Angevin and Aragonese rulers in this important charitable institution.

This volume is concise and informative, containing photographs, maps, and illustrations as well as a bibliography and indices of both persons and places. What Marino achieves in this book is both an impressive feat of archival work and a welcome contribution to the history of the Kingdom of Naples and the history of charity. Those interested in comparative studies of charity across the Italian peninsula or the roles that charitable institutions like the Annunziata played in the Kingdom of Naples will find much of use here. Indeed, this volume should prove useful as a resource and starting point for future studies.

University of Toronto

SARAH LOOSE

Médecine et religion: Collaborations, compétitions, conflits (XII^e–XX^e siècle). Edited by Maria Pia Donato, Luc Berlivet, Sara Cabibbo, Raimondo Michetti, and Marilyn Nicoud. [Collection de l'École Française de Rome, Vol. 476.] (Rome: École Française de Rome. 2013. Pp. 400. €40,00 paperback. ISBN 978-2-7283-0967-2.)

Medicine has rarely been separable from religion. Only in parts of the developed world, and only in the last century or so, have religious considerations not impinged much on health-seeking behavior. At the extreme, medicine may become a religion in itself. In some parts of the United States, it is said, health and medicine have attained quasi-cultic status, and the British now find their established church in the tax-funded National Health Service. For most of human history, however, medicine has been not only deeply entangled with, but in some way subordinate to, religious imperatives: questions of health could never be seen in entirely secular terms. Over many years Darrel W. Amundsen and Gary B. Ferngren (often in tandem), among numerous other scholars, have provided an overall typology of how medicine and religion may interrelate and a broad sketch of historical developments, especially in classical antiquity and Christian Europe. Yet to read Ferngren's recent *Medicine and Religion: A Historical Introduction* (Baltimore, 2014) is to be reminded how much remains to be done, particularly with respect to modern times as a counter to any simplistic narrative of progressive secularization.