

Turrini divides the study into two parts. The first treats the formation, culture, and career of Crescenzi, and is as much a description of what the prelate was *not* as what he was. Her examination of his nunziature to France, of his obstinate attitudes, and of his attempt to retain a devotional focus in the midst of a diplomatic enterprise left me wondering why he was sent in the first place. The catalogue of his small library indicates he was not a scholar or even especially studious, but rather one whose interest in hagiography and apologetic literature reinforced his devotional and spiritual outlook. The second part treats his archepiscopal administration, and Turrini argues that "confession" is the key to understanding his personal spiritual life and his archdiocesan program to actualize the decrees of the Council of Trent.

The heart of the book is an analysis of his pastoral action. Crescenzi desired to set a spiritual example for his people and used the visitation for that purpose. He held monthly conferences for priests at which a designated theologian would explain sticky cases of moral theology. He watched carefully over monasteries and supported schools of Christian doctrine, hospitals, and other institutions. Crescenzi aimed all of this, according to Turrini, at conversion through intensification of interior devotion. She includes a catalogue of the books he owned in an appendix, plus thirty-one graphs and tables illustrating diocesan, parish, monastic, and confraternal activities. One interesting point is related on the contemporary debate regarding the salvation of unborn children: Crescenzi exhorted local priests to learn enough of obstetrics to teach parents precautions necessary to avoid spontaneous abortion (pp. 79-80).

Turrini's discussion of confraternities and processions is reminiscent of studies utilizing anthropological methodology to analyze Italian religious life, but some will argue that the religious consciousness of an era cannot be understood through the study of individuals, no matter how "average." Some will question, or attack as anachronistic, her use of the term *aggiornamento* (p. 106) to describe Crescenzi's use of various pastoral models and of cautious adaptation to contemporary pressures in order to promote observance of the Tridentine decrees. Still, this is an important, solid study which will be useful to scholars interested in religiosity during the Enlightenment in Italy.

Bloomsburg University
Bloomsburg, Pennsylvania

WILLIAM V. HUDON

Maistre Studies. Translated and edited by RICHARD A. LEBRUN. Lanham, Maryland: University Press of America, 1988. xvii + 299 pp. \$27.50.

This volume contains twelve articles from the first nine years of *Revue des études maistriennes* (which appeared in mimeographed form for its first two years as *Études maistriennes*) and one more recent study by the editor Richard Lebrun. The selection here is excellent. Not only has Lebrun chosen the studies most fitting to stand on their own in an anthology, but he has surveyed them in an introduction that prepares the reader to see the separate

Maistre Studies

David Kirk



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