

the “parallels” between socio-economic life and the church calendar, such as dates of tithing in the context of the liturgical cycle. Social structure is presented from above, beginning with the pope and ending with the Jews. *The Two Cities* is good on the clergy and the nobility, too sketchy on the peasantry, fair on urban society. The chapter on the medieval economy is best on towns, commerce, and crafts, including architecture, but falls short on the dynamic of development. The period under review was characterized by significant changes in the conditions of the rural population. True, the growth of towns (whose inhabitants I, for one, would not call “bourgeois”, for that misleadingly suggests that medieval townfolk were the forerunners of the modern entrepreneurial bourgeoisie) was a major change, but the novice reader is not clearly enough informed that these centres contained only a minute minority of the population. The author is a careful reader of contemporary scholarship; hence, a bow is made in the direction of women, children, heretics, and other marginal groups, but not much more than that. His net for narrative sources should have been cast wider to include more “fascinating” aspects of these hitherto less well-studied members of medieval society.

All in all, *The Two Cities* is a very good textbook for advanced survey courses, offering sufficient information for exams, interesting selections from medieval sources, hints at topics that students may wish to explore in greater depth, and a bibliography that provides them with a good start in doing so. Perhaps I expected more “fascinating” answers to the dust jacket’s questions: “How did men and women of Western Christendom see the world in the twelfth and thirteenth centuries? What determined their way of life and their imaginative horizons?” That slight disappointment, however, should not deter anyone from trying out this textbook in a course.

János M. Bak
Central European University, Budapest

Claire Dolan, éd. – *Travail et travailleurs en Europe au Moyen Âge et au début des temps modernes*, Toronto, Pontifical Institute of Mediaeval Studies, 1991, xiii, 357 p.

For the economic and social historian, the study of the Middle Ages is a constant swing between excitement and frustration. While new or previously unstudied documentation allows insights into the organization and functions of economic groups in particular communities, it is often incomplete. Thus, the historian can only provide fragments of truth, flashes of perception surrounded by areas of darkness where documentation never existed or has been lost.

Most of the historians whose papers form the volume edited by Claire Dolan have attempted to reconstruct a slice of medieval life in a particular time and place. The chapters are so varied that it is difficult to draw general conclusions, but the authors are evidently producing micro-historical studies in the tradition of the *Annales* School. Thus more solid findings await the time when many more of these have been done.

The chapters include an analysis of artisans in medieval Italy and a discussion of the *confréries* in Provence, with Manosque as a specific example. The exercise of professions in Barcelona in 1300 and Palermo from 1200 to 1300 are the themes of two chapters, while another discusses the role of the family and women in Germany at the end of the Middle Ages. There are essays on wool manufacture in Narni (part of the Pontifical State) in the fifteenth century, on the kinds of work provided by the outfitting of ships bound on a Crusade in 1457, on the forms of work created by Roman ecclesiastical courts, and on marginal workers in Italy, whose fate seems hauntingly similar to that of Mexican day-labourers standing on street corners in modern-day Los Angeles. There is also a chapter on salaried workers in the early Middle Ages. Two chapters, one on middle managers in Renaissance banks and one on students in Padua in the sixteenth century, belong to the "*début des temps modernes*" mentioned in the volume title, and their subjects diverge from the basic theme of the volume. The last chapter, which analyzes the relationship between elite families, political power, and the Church in late medieval and Renaissance Siena, abandons the subject of workers altogether but addresses the important question of the relationship between economics and power. Dolan mentions in her introduction (p. xiii) that 11 of the talks given at the colloquium have been published elsewhere. Perhaps some of these would have provided links between the remaining papers, which do not exist in the volume as it stands.

Despite their diversity, the papers in this volume serve to remind the reader of the fundamental importance of economic organization to the lives of individuals and communities as well as of the crucial connections between economic structures and government. Through these articles, we can see the beginnings of the modern economic world, largely based on urbanization, in which the concepts of work remunerated by a wage and of time as a measurable quantity have taken hold. Along with these developments in the Middle Ages came the potential for economic success through skills and their acquisition, as well as the constant threat of economic dislocation and marginalization for those with few skills or forms of specialization or those whose skills were needed or could be exercised only intermittently, as in the building trades.

While the first two chapters of *Travail et travailleurs* by Paolo Brezzi and Noël Coulet discuss the role of medieval corporations in establishing professional rights, responsibilities, and other forms of solidarity, the third by Giuliano Pinto discusses labourers and their vulnerability to the laws of supply and demand in central-north Italy from the thirteenth to the fifteenth centuries. For example, wages in Florence rose substantially after the Black Death, but returned to turn-of-the-fourteenth-century levels by the end of the sixteenth. Many of the labourers were itinerant, which made such work almost impossible for women; the small success that they did have was usually in family businesses, as is argued by Denise Angers. Politically, however, women remained powerless, as did the successful artisans of Palermo who, according to Rosa Buccellato, were blocked by the baronial class. In Barcelona, as noted by Carmen Battle, representatives of professional corporations were elected to the city councils. Michel Hébert points out that the "corporation" model, which is often generalized because it existed in Paris, does not always apply

to other parts of France and avers that his view of the corporations in Manosque as embryonic requires further documentation.

Anna Esposito shows how the local government of Narni increased the production of wool by legislating production of sufficient middle- and lower-quality cloth for the city and surrounding district to reduce the amount of imports. The idea of government-encouraged manufacturing has a long history. Ivana Ait discusses the kinds of skilled and less skilled workers needed to outfit a crusading ship and shows the substantial wage discrepancy between the knowledgeable governors of the ship, the men of arms, and the lowly rowers.

Pierre Hurtubise analyzes the role of the Church as employer, showing that, between 1526 and 1527, the courts of the 26 cardinals established in Rome employed 4,000 people out of a population of 55,000, while probably creating many other jobs for those who serviced the courts. From auditors to the major-domo who ran the household, to the newly invented coachman, the stable-boys, aides, valets, and serving-boys, the Church provided jobs and often a means of rising in status, for example, from kitchen-boy to chef. Maria Mazzi extends the discussion of labourers to those she terms "marginal", men who were underemployed or mostly unemployed, sometimes drifting temporarily into the category of beggars or flirting with crime in order to sustain themselves. These marginal workers, as in our times, were the products of a period of economic reorganization.

Melissa Bullard's discussion of middle managers in Renaissance banks illustrates that relatively modern concept of the rise to power and influence of obscure persons through knowledge and skill, although the success of the two *fattori* (agents) whose fortunes she traces was tied to their connections with the powerful banking families of the Medici and Strozzi. K. R. Bartlett, who focuses on English students at Padua, points to a new concept of the "gentleman" which was also ultimately tied to economic success. It no longer sufficed to be of noble birth, especially for the lower gentry; knowledge, skills, and at least a patina of culture and manners were required for furthering careers and maintaining family status. The final paper, by Edward D. English, shows how the elite families of Siena attempted to juggle personal and family interests with those of the public weal. The interplay of self-interest, which includes the success and status of family and social group, and the concern for those victimized by the economic system is the driving factor in the history of the modern world. Dolan's *Travail et travailleurs* is one contribution to a better understanding of the crucial economic processes which gave birth to that world.

Claudia Hoffer Gosselin
California State University, Long Beach

Lois Green Carr, Russell K. Menard, and Lorena S. Walsh – *Robert Cole's World: Agriculture and Society in Early Maryland*. Chapel Hill: University of North Carolina Press for the Institute of Early American History and Culture, 1991. Pp. xxi, 362.

Robert Cole died in 1663 on a trip to England, having established a small farm ten years earlier in Maryland. Ten years later, in 1673, his executor, Luke Gardiner,