

more to say and did not spend more time developing arguments related to some of these areas of scholarship.

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TARYN E. L. CHUBB and EMILY KELLEY, eds., *Mendicants and Merchants in the Medieval Mediterranean*. (Medieval Encounters 18/2–3.) Leiden and Boston: Brill, 2012. Paper. Pp. iv, 149. \$68. ISBN: 9789-0042-4976-9.
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The three essays in this volume were originally presented at the International Congress of Medieval Studies at Kalamazoo in 2009. They demonstrate how the mendicant orders legitimized the emerging structures of capitalism and the economic activities of merchants. The essays, as well as the rich and important introduction and conclusion to the volume, contribute a great deal to our understanding of the symbiotic relationship between merchants and friars as social, economic, and religious forces evolved over the course of the thirteenth century. Fundamental to this connection was a system of exchange based on spiritual intercession in return for patronage, and as a result, as Antonio Zaldívar demonstrates for Barcelona, in certain periods more funds were directed towards mendicant convents than all other churches, religious houses, hospitals, and charities in the city combined. The relationship between friars and merchants recast spiritual transactions within a system of economic exchange, a phenomenon that generated new types of sacred space and decoration; a fifteenth-century example is the library and Fra Angelico's paintings at San Marco in Florence, as noted in Terry-Fritsch's very fine contribution. Friars offered redemption, the preservation of memory, and salvation to those for whom these forms of grace had remained largely inaccessible within the traditional structures of the church. Their prayers legitimized individual prosperity, and their political connections helped business.

Indeed, the most important theme of these studies is how friars fostered, both locally and internationally, the financial, social, and political networks of Mediterranean trade. Mendicant convents played multiple roles, not only as the locus of redemptive spiritual practice, but also as the site for practical activities, such as the meetings of civic leaders, merchants, and bankers. Friars provided space for storing financial records, business transactions, and wills, while councils, both political and economic, met in their cloisters and chapter houses. As Vose shows us in "Friars on the Edge," mendicants actively promoted these enterprises, not only because they benefited from legacies but also because close family connections, real estate networks, and international trade supported both individual brothers and entire convents. For a merchant, close association with the Dominican communities of Barcelona or Palma, for example, could aid in upward social mobility and offer both professional and spiritual legitimization. This mobility was further enhanced by the friars' schools, which educated the aspiring scions of merchant families, a notable feature of the Dominican houses in Mallorca and Barcelona. Zaldívar observes that the educational role of the friars was particularly important for cultures that engaged with multiple languages and religious traditions. The creation of ostentatious altars and private commemorative chapels, or indeed the construction of entire churches or convents, was a particularly visible way of affirming the status of upwardly mobile new wealth, as attested, for example, by the 1234 will of the wife of an artisan: memorials established multigenerational links between convents and families. In these mutually beneficial relationships (a form of what we would now call "social networking"), friars enhanced the

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status of mercantile families in return for bequests and benefactions from the civic leaders, traders, and “money-men” who could assist in the acquisition of strategically located property and support the costs of constructing a convent. Vose’s essay shows us not only how friars advised merchants on delicate issues, such as loans with interest and (forbidden) trade with Muslims (in Ceuta, Seville, Tunis, for example), but also how convents themselves benefited from trade in salt and slaves. The studies of Le Goff, Rosenwein, Little, García Serrano, Chiffolleau, and others had already outlined the general context for the relationship between the new orders and the rising middle class in cities. The case studies presented here, however, focus on specifically Mediterranean sites and the challenges of multicultural trade.

The third essay is an important shift in both subject matter and goals: Terry-Fritsch’s excellent and subtle analysis of Fra Angelico’s decoration of San Marco as part of a program of “practiced space” (de Certeau) intended to engage an elite of erudite “mobile spectators,” especially the humanists reading in Cosimo de’ Medici’s remarkable library. In this study Terry-Fritsch provides a sharp and close reading of the decoration of the friars’ cells and corridors at San Marco as part of a visible program of benefaction (and astute self-promotion) on the part of this Medici patron.

Zaldivar’s survey of wills in Barcelona is useful for differentiating the patterns of patronage within the various economic sectors of the urban community. Nonpatricians frequently requested burial in mendicant churches (twenty-one out of thirty-three requests), and gave them many *pro anima* donations. Patricians, on the other hand, offered their largest donations to friars even when they requested burial elsewhere. This, in Zaldivar’s view, represented strategies to enhance family prestige by establishing ties to notable religious institutions whose urban and royal connections enhanced social status and connections.

Friars Preachers were the particular beneficiaries of patrician largesse. In Barcelona the Consell de Cent, the seat of the city government, met in their convent, placing the Dominican house at the center of governance and civic business. For ambitious merchants and bankers, the strong ties between these friars and royal authority was also a great attraction: Friars Preachers were often the diplomats, administrators, and royal confessors who could serve the interests of urban élites interested in contracts and government positions. This close connection between the Dominicans and royal authority characterized not only the Kingdom of Aragon but also can be seen in France and England. In Barcelona, the benefits of association with the Dominicans far outweighed those of their other mendicant counterparts.

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LINDA CLARK and CAROLE RAWCLIFFE, eds., *Society in an Age of Plague*. (Fifteenth Century 12.) Woodbridge, UK, and Rochester, NY: Boydell Press, 2013. Pp. x, 223; 9 black-and-white figures and 1 map. \$99. ISBN: 978-1-84383-875-3.
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This volume, the output of the Fifteenth Century Society conference in 2011, focuses on the effects of recurrent outbreaks of plague on medieval society. The collection moves the readers beyond the initial outbreak of plague in 1348–49 to consider how social structures had to be reordered under continuous onslaught from disease in the following two hundred years. The book’s editorship is shared by Linda Clark, who has edited most volumes in the Fifteenth Century series, and Carole Rawcliffe, who is a leader in research on public-health issues of the late Middle Ages and wrote the volume’s introduction. As is typical for this

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