

relationship. As long as he was the active partner, it did not matter if his sexual partner was male or female.

To some extent, Roche's findings fit a pattern suggested in the seventies by Herlihy: homosexual behavior usually involved men in their twenties (active partners) and adolescents under eighteen years of age (passive partners). Echoing Herlihy, Roche proposes that one reason Florentine men in their twenties had relationships with teenage boys was that, until their early thirties, they did not have enough money to marry and set up households. He complicates this picture, however, by adducing numerous examples of older men who also coupled with young boys. Roche proposes that, because these men in their fifties and sixties violated the accepted pattern of male sexual relations, they were the most harshly punished sodomites.

Roche builds one of his central arguments on shaky foundations. He insists that the majority of local males were probably officially incriminated during the later fifteenth century. During the seventy years in which the Office of the Night operated, in a city of only 40,000 inhabitants, he concludes that 17,000 individuals were incriminated at least once for sodomy, and close to 3,000 were convicted. However, he only has data for the number of individuals incriminated for the last seventeen years of the Office's existence (1478-1502). He takes the ratio of incriminated to convicted from these years and extrapolates for the previous fifty years. We have no reason to think that the ratio of incriminations to convictions would remain constant over half a century, making Roche's figures dubious. Furthermore, he neglects to address fully why the conviction rate itself was under eight percent.

Roche is on more solid ground when he writes about periods for which he has the data. By using the trial records to trace the prosecution of sodomy, Roche rebuts the claim of such nineteenth- and twentieth-century historians as Pasquale Villari and Roberto Ridolfi that the reign of Lorenzo the Magnificent was sexually free and tolerant and the Savonarolan government conducted an effective crackdown on licentious behavior. The beginning of Lorenzo's rule, Roche shows, actually signaled a peak in convictions for sodomy: 535 men between 1469 and 1474 were convicted; during Savonarola's regime (1494-1498) less than a quarter of this number were convicted. While Roche provides some insightful analysis of these data, he stretches the limits of plausibility when he characterizes the regulation of sodomy as a "measure of the city's pulse" (197). The trial data fluctuate too irregularly to fit into the regular pattern into which he would like to force it.

Although he makes a convincing case that homosexuality was an important part of Florentine male sociability, Roche overstates the political significance of male sexual relationships. He asserts, for example, that when a band of young aristocrats helped Lorenzo the Magnificent's son Giuliano de' Medici overthrow the Republic, they were performing a "remarkable defense of convicted sodomites" by asking that their friends jailed for that offense be released (228). He ignores other reasons why these young men might have supported the powerful Medici family. With *Forbidden Friendships*, Roche has provided valuable new material that will help us understand male culture in Renaissance Florence better. I only wish that he had addressed the fascinating question his work raised -- why were practitioners of a behavior as common and accepted as sodomy was in Florence so persecuted? -- instead of dancing around it.

Louisa Parker Mattozzi

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**Bergin, Joseph. *The Making of the French Episcopate, 1589-1661*. New Haven: Yale University Press, 1996. 761 pages. \$50.00.**

Following his three highly acclaimed monographs on Cardinals Richelieu and La Rochefoucauld, Joseph Bergin, a leading scholar of the French Catholic Reformation and Early Modern patronage, has written the definitive study of the bishops of early seventeenth-century France. Where previous studies have primarily examined exemplary individual bishops, dioceses, or provinces, Bergin analyzes the royal appointments and papal confirmations of all 351 bishops in all 113 dioceses across seven decades from the reign of Henry IV to the death of Mazarin. Written with clarity and wit, the work will be of interest not only to scholars of ancien régime France, but also to those engaged in the broader study of patronage and elites.

The work skillfully combines social and political history, examining both the general structure of patronage and the particular calculations of the crown, papacy, and nobility. The first of four sections describes the range of size, wealth, and prestige of the French dioceses, the complicated process by which episcopal nominees were selected and confirmed, and the frequent exaction of pensions from episcopal revenues. While intended for the assistance of retired or disabled bishops, pensions were paid to a variety of clerical and lay patrons with more than the occasional hint of simony. The second section considers the bishops as a group. Instead of the exclusive focus upon ancestry, status, and social mobility common to many studies of elites, Bergin in addition devotes incisive chapters to the geographical origin, education, pre-episcopal clerical career, and tenure of office of the bishops. The third section integrates the preceding corporate analyses into a close political narrative which shows the priorities, decisions, and actions of the French monarchs and regents from the turbulent end of the Wars of Religion to the Fronde's aftermath. The fourth and final section is a biographical dictionary of the 351 bishops which in itself makes the volume essential to specialists.

The work demonstrates a mastery of French and Vatican archival manuscripts as well as the printed sources. Numerous case studies, an abundance of maps and tables, and comparisons of the French episcopate to those of England, Spain, and the Holy Roman Empire enhance the arguments of each chapter. As Bergin declares in his introduction, this work does not discuss episcopal administration, theology, or individual piety, that is, how a bishop acted after attaining his office. Nonetheless, the work is an indispensable reference for research in those topics. As a significant contribution to the history of France, religious institutions, and patronage, Bergin's study deserves a wide readership.  
James Guba

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### **The Philosophy of History**

**Frykenberg, Robert Eric. *History and Belief: The Foundations of Historical Understanding*. Grand Rapids: Eerdmans Publishing Company, 1996.**

**Southgate, Beverly. *History: What and Why?: Ancient, Modern and Postmodern Perspectives*. New York: Routledge, 1996.**

Why do we study history? Two scholars explore the reasons why historians do what they do, by discussing the intellectual currents which have affected their perspectives. Southgate seeks to explain where the field of history is going, in light of recent philosophical developments, while Frykenberg is more interested in explaining the significance of history as a discipline. Although the two authors go in different directions, the books do overlap and complement each other. Frykenberg demonstrates how historians establish and interpret a collective past, while Southgate provides a frame of reference for understanding contemporary ideological debates within the discipline, based upon the vision of the collective past held by ancient, modern and post-modern historians.