

these organizations were either run or had extremely close ties with confraternities in the city.

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Fanti, Mario. *La Chiesa e la Compagnia dei Poveri in Bologna. Una istituzione di mutuo soccorso nella società bolognese fra il Cinquecento e il Seicento*. Presentazione di Paolo Prodi. Bologna: Edizioni Dehoniane, 1977. 201 pp., illustrations.

This study of the Bolognese Compagnia dei Poveri and its church of Santa Maria Regina dei Cieli was produced for the 400th anniversary of its foundation (1576). A small group of working class Bolognese established the confraternity for purposes of communal piety and mutual aid. The members' regular donations provided for financial assistance in times of sickness, for the care of orphans, for dowries, and for the burial of the deceased. Members were to exercise a spiritual life directed by confraternal and individual prayer. Membership, both male and female, quickly increased. In 1595 the confraternity counted over 2,500 members, a figure that Fanti estimates to represent 4.23% of the total population of Bologna. A concern of the officers of the confraternity was that only a small fraction of the membership participated in the confraternity's religious services. One reason for this may have been the greater emphasis members placed on the confraternity's work of social assistance. Another may have been the fact that a large number of members were day labourers and tradesmen whose time and economics may have made participation in communal worship more difficult.

The author highlights a significant shift in membership and operation at the end of the 16th and beginning of the 17th centuries. The original membership of day labourers and tradesmen was augmented by the presence of wealthier Bolognesi. By the

end of the 16th century nobles and clerics dominated the membership. The major offices were by then the preserve of senators. As a result, the confraternity spent less of its resources on carrying out the original intentions of the organization, that is, care of the poor, and more on the elaborate rituals that were gaining ground in the Baroque atmosphere of the 17th century. By 1627, when new statutes were published, the Compagnia dei Poveri had become a confraternity of the rich.

The transformation of the membership is reflected in the increased emphasis on the embellishment of the church, Santa Maria Regina dei Cieli. The last chapter records the artistic patrimony of the confraternity which, under its newer regulations, continues to function to the present day.

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Latorre, Antonietta. *Le confraternite di Fasano dal XVI al XX secolo. Prime indagini sull'associazionismo laicale fasanese*. Introduction by Cosimo Damiano Fonseca. Fasano: Schena, 1993. 368 pp., illustrations.

After an introductory chapter on the Counter-Reformation and piety in southern Italy (pp. 15-22), the author briefly examines the role of confraternities in the history of Fasano (pp. 23-30). She then devotes each of the following seven chapters to a different confraternity in town: that of the SS.mo Sacramento (pp. 31-78), Maria SS. del Rosario (pp. 79-116), Immacolata Concezione (pp. 117-53), Pio Monte del Purgatorio (pp. 155-228), Maria SS.ma Assunta in Cielo (pp. 229-62), S. Maria della Salette e S. Francesco di Paola (pp. 263-308), and S. Giuseppe (pp. 309-35). Each of these chapters gives a brief history of the confraternity, its constitution, and provides a number of illustrations (b/w and colour photographs) of its habit, building, artworks, and other objects of interest. The 1991 diocesan general statute for confraternities is appended at the end (pp. 337-43).