

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).

Three bibliographies, one general, one regional, and one local, plus an index complete the volume.

Most of the material is post-tridentine, much of it as late as the 19th-20th centuries, and the historical sections are rather brief and narrative in tone. As the subtitle to the volume clearly indicates, these are simply a series of "first inquiries into the lay association movement" of Fasano. As such they constitute an introduction to the background and contemporary reality of the confraternities of a mid-sized town in southern Italy and attest to the continued vitality of lay religious associations in the area.

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Paquay, Valentijn. *De geschiedenis van de Stichting Sint Nicolai Broederschap te Arnham. 1351-1993: Gasthuis, Preuven en Hulpbetoon*. Zutphen: Walburg Pers, 1993. 374 pp., illustrations.

Valentijn Paquay's history of the Saint Nicholas confraternity of Arnhem in the province of Gelders, Holland, runs from the group's founding to the present day. Established in 1351 in response to the social upheaval caused by the Black Death, the association sought to promote a communal life based on equality and brotherhood among the members. To strengthen these ties, members placed special emphasis on common meals.

In discussing the group's ethos, Paquay lingers on the internal workings of the confraternity, its communal life, its statutes, its holdings and its financial status. He also concentrates on the outer workings of the confraternity and its relation with the larger community of Arnhem and surroundings through the work of its members. This emphasis on external dealings leads the author to use of the political history of Holland, and specifically of Arnhem, to divide his study of the confraternity into three general parts.