

The volume ends with 16 black/white photographs of confraternity events from the 1890s–1960s and an index of names.

Although in many ways a volume for local consumption, this is also a useful work for scholars anywhere interested in the confraternal movement in the smaller towns of Italy during the sixteenth-eighteenth centuries. Fabrizio Mari's "historical survey" (and a survey it is, given the nature of the volume) is solidly rooted in archival documentation and his transcription of the confraternity's three sets of statutes, its inventories, and its membership list will easily serve the greater interests of colleagues not able to consult the documents *in situ*.

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Il restauro di due codici trecenteschi dell'Archivio Capitolare di S. Rufino di Assisi. Assisi: Arti Grafiche Antica Porziuncola, 2006. 58 pp. [includes Francesco Santucci, "I 'Disciplinati' in Assisi e i loro codici più antichi (con particolare riguardo alla Fraternita di S. Stefano", pp. 39–58, on the restoration of the missal of the confraternity of the Disciplinati di S. Stefano di Assisi, dated 1338).

This small, but beautifully produced and illustrated volume was published to mark the restoration of two important fourteenth-century codices from the chapter archives of the cathedral of S. Rufino in Assisi.

The first is a manuscript antiphonary in use at the cathedral from the late fourteenth to at least the mid seventeenth centuries. Fabrizio Mastroianni, a specialist of Gregorian chant, provides the reader with a detailed analysis of the codex and a brief, but informative description of its use. This is then followed by fourteen beautifully produced full-page colour illustrations of some of the illuminated pages from the antiphonary. Music and art historians will find the description and the images particularly interesting.

Confraternity scholars will instead find the second codex of interest to them. This is a missal from the flagellant confraternity of S. Stefano. Francesco Santucci, director of the Archivio Capitolare di S. Rufino di Assisi, provides us with a fairly general, but again very informative survey of the development of confraternities in Assisi in the fourteenth century. Of particular interest to our readers will be his list (complete with founding dates) of the eleven confraternities active in Assisi in the mid-fourteenth century (an indication of just how quickly the confraternal movement set roots in Assisi) and then with a list of confraternities in smaller nearby towns and hamlets. He then follows this general introduction with a description of the contents of the missal. In so doing, Santucci transcribes two lists of members who had joined the sodality by 1338 (the lists can also be read in their original hand in the facsimile reproduction of the pages that contain them). Six full-page colour reproductions of selected pages from this missal close the *volumetto*.

Although more of a pamphlet than a booklet, this small contribution and the documents (not to mention images) it brings to our attention enrich our storehouse of resources and help us map out the ever growing field of confraternity studies by highlighting documents that, often, are unknown outside the walls of the fortunate city that holds them.

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Terpstra, Nicholas. *Abandoned Children of the Italian Renaissance. Orphan Care in Florence and Bologna*. Baltimore: The Johns Hopkins University Press, 2005. xii, 349 pp., 20 tables, 6 graphs, 6 illustrations. ISBN 0-8018-8184-6 US.\$50

This book analyses the situation of abandoned children both in Florence and Bologna in the period between the fifteenth and the eighteenth centuries. The starting point is a detailed analysis of the social situation in which, for many different reasons, children could find themselves suddenly alone: the death of their mother, that of their father (this could be really the beginning of the end) and the subsequent remarriage of their mother, the plague, famines. To all these causes, Terpstra adds the abandonment of newborns for yet another set of reasons, among which illegitimate birth and violence take the lion's share.

The cities of Bologna and Florence both had a long experience in providing assistance to abandoned newborns. During the early modern period, however, in the wake of recurrent famines and plagues, both cities began of necessity to provide assistance for older children, starting from four or five years of age. This was a critical age, both physically and morally, for raising children.

A wide social network helped, or aimed to help, the children: from the *famiglia di latte* (or 'milk-family') to the godparents, from guilds to confraternities to hospitals, the relatives of the children could count on much external help in education, apprenticeship, paying dowries. In many cases, however, all these networks were not sufficient. Having suffered from a series of frequent plagues and famines, both Bologna and Florence needed to set up, very quickly, a network of assistance to take care of their infants and children.

The major differences between the two cities are explained by Terpstra through their different assistential and charitable politics. While Bologna, the second most important city of the papal states, concentrated on supporting and assisting a lay charitable organization charged with the care of infants, Florence, moved by suspicion that charitable associations could be used against the government, was generally against such organizations and often exercised rigid control through a bureaucratic staff closely tied to the ducal family.

Briefly, we can note how the Bolognese situation shows a background of assistance to the children founded, at least in the beginning, on groups of voluntaries, usually widows, who took care of a small number of children left alone and living