

manifested itself in more than one way: in the devoutness of each individual (*orazione mentale*), in the various interpretations of “collective devoutness” (*Volksfrömmigkeit*, *spiritualità popolare*) which were carried out in churches, convents, academies and confraternities and in the specific Venetian symbiosis of religion and state, “the integration of *cose temporali* with *religione*” (15). In this religious domain music had the function of communicating the religious and social values of Venice—not only at services and processions in and around San Marco, but also within the context of numerous ceremonies of the Venetian sodalities that, at the beginning of the seventeenth century, totalled six *scuole grandi* and two hundred *scuole piccole*. The members of the *scuole grandi* came predominantly from the upper class (*cittadini originari*) and were the most important patrons of music in Venice, as they commissioned many musicians and composers for their elaborate ceremonies. The *scuole piccole*, which represented most Venetians, were not as well funded as the *scuole grandi*, yet they solemnized a wide range of religious ceremonies and acted as patrons of music as well. According to letters and documents, Monteverdi worked for both the *scuole grandi* and the *scuole piccole*, using the opportunity for increased income and to become involved with the dense social network of the fraternities. Koldau describes the crucial role the fraternities played in the Venetian social life in two main areas: the “collective veneration of god and saints” (*kollektive Gottes- und Heiligenverehrung*) and the “solidarity” (*Solidarität, carità*) (22). Due to the fact that the *scuole* were independent from Church, they contributed significantly to a unique balance of power within the political-religious system of Venice.

This excellent and insightful volume is of particular value to musicologists, as it reflects the relationship between Monteverdi’s sacred and secular music in a completely new and comprehensive way, re-evaluating the common distinction between functional sacred music and non-functional, “free” secular music. Scholars from other disciplines benefit from Koldau’s work because of the broad insights it allows into the religious and social life of seventeenth-century Venice. With the valuable chapter on the meaning and function of the Venetian confraternities, the book also holds special interest for confraternity researchers.

Elena Böhm
Faculty of Music
University of Toronto

Lazar, Lance Gabriel. *Working in the Vineyard of the Lord. Jesuit Confraternities in Early Modern Italy*. Toronto: University of Toronto Press, 2005. xv, 377 pp. 13 b/w illustrations. ISBN 0-8020-8854-6 US \$80, £40

This work of great breadth and intention presents new research data on the Jesuit confraternities in early modern Italy. It represents an important contribution to the study of religious reform in sixteenth and seventeenth century Italy and its impact

on society. Lance Gabriel Lazar examines three confraternal institutions founded by Ignatius of Loyola in the 1540s in Rome: the Casa di Santa Marta, the Conservatorio di Santa Caterina delle Vergini Miserabili, and lastly, the Confraternita di San Giuseppe dei Catecumeni. Though solidly grounded in scholarship, the book is accessible to the reader because of the clarity of exposition and its well-organized structure. It is not only highly informative, but also a pleasure to read. Not surprisingly, it was awarded the Helen and Howard R. Marraro Prize for Italian History in 2006 by the American Catholic Historical Association.

Lazar's study, which comprises a well-researched historical part and an in-depth study of the Jesuit confraternities, acquires remarkable significance as it provides an almost scientific approach. The book is comprised of five chapters; each examines different stages in the evolution of the Jesuit confraternities. Chapter conclusions offer more extended summaries of the developments discussed within than do the brief overviews at the beginning of chapters. Readers may find it useful to consult the conclusions first before immersing themselves in the detailed chapters.

The opening chapter, emblematically titled, "Preparing the Soil: The First Jesuit Confraternities and Poor Relief in Rome", provides a comprehensive introduction to the social-cultural factors that contributed to the establishment of the first Jesuit confraternities. The history of sixteenth-century Rome has been the subject of many analytical studies concentrating on its different social, political, and cultural facets. At the same time, this study does not add another laudatory page to the many that have been written on this city throughout the centuries, but rather delves into a dimension that still raises many questions: ways of practicing the Christian faith. With admirable erudition Lazar explains the main preoccupations of devotional organizations, namely, housing the poor, providing dowries, taking in abandoned children, thus insisting on their social and religious role as providers of assistance and assurance. His exploration closely intertwines historical and archival documents of the time, including significant sociological and statistical data.

The book is further enriched by four ancillary chapters on reformed prostitutes, Jewish and Muslim converts, the daughters of the prostitutes, and a geographic and chronological survey of the first confraternities in Italy. Lazar draws a comprehensive and not too flattering picture of the Italian patriarchal society of the time, a society in which women were present only at the margins, incapable of supporting themselves financially, and therefore failing to become active and dynamic subjects of social and cultural transformation. The confraternity in discussion is S. Marta, whose primary role was to reform prostitutes. Given the realities of that time, the institutionalization of prostitutes is not necessarily seen as a prime *desideratum* for the well being of society, but rather as a lesser evil that would prevent other greater misfortunes such as child molestation, rape, priestly concubinage, or homosexual activities. Its spectacular evolution, from a refuge for women to an exclusive convent for Augustinian nuns, is a clear indication that its purposes were attained and that reformers such as Ignatius were very innovative and had the capacity to foresee future sociological and economic developments.

In chapter three Lazar further develops the argument tackled in the previous section. He focuses on the daughters of the prostitutes at the conservatory of S. Caterina, established by St. Philip Neri and St. Ignatius. The concern and sympathy for this segment of the population is not a mere coincidence; in fact, it should be regarded as a pragmatic attitude that would lead to positive results in the near future. Moreover, it should be considered an effective means of preventing the next generations from turning to prostitution and a contribution to the decrease of the number of prostitutes in a time when this profession was of extensive concern.

The following chapter, entitled “Grafting New Shoots: Jewish and Muslim Converts and the First Jesuits: The Casa dei Catecumeni and the Arciconfraternita di S. Giuseppe”, is particularly captivating as it centres on the Jewish and Muslim minorities. Lazar provides a thorough account of developments within the above-mentioned confraternities. Ignatius, a firm leader in terms of admission criteria to the Society of the Jesus, overtly expressed his conviction that conversion was the first stage in gaining a position within the Jesuit order. The act of baptism was perceived as an occasion to reaffirm the accepted beliefs of the Catholic faith. The Casa dei Catecumeni was instrumental in converting not only Jews, but also Muslims and other minorities to Christianity. Ignatius’ reformatory perspectives were observed for a relatively brief period of time. The year 1593 marked the return to the old rules and practices, and, consequently, the conversion to Christianity did not facilitate admittance into the Society.

For scholars interested in Italian confraternities, the study is a valuable resource guide in this field. It adds an important instrument to the understanding of religious practices, culture, and society of that time, and of the period in general. Therefore, it should be viewed as a profusely annotated bibliography. The book includes two handy resources: a rich apparatus of notes, and data from a rich array of primary and secondary sources, which are consistently and lucidly presented. Readers will be truly impressed with this research devoted to the general themes of Jesuit confraternities, reformed prostitutes, and Jewish and Muslim converts. The author deftly demonstrates how the four areas of analysis—politics, economics, society, and cultural changes—penetrate and influence each other. All the important issues including organizations, movements and developments necessary for a complete understanding of Italian confraternities are also included.

Laura Prelipcean
Italian Studies
University of Toronto