

Linage Conde, José-Antonio. *Tres cofradías de Torrevieja (1791–1933): El Santísimo, El Rosario y Las Ánimas.* Prologo de Francisco Sala Aniorte. Epílogo de Antonio Bonet Salamanca. [Madrid]: CSIC Consejo Superior de Investigaciones Científicas, [2017]. Pp. 157. ISBN 978-84-697-3885-6 (paperback) €12.

José-Antonio Linage Conde's book is a detailed historical analysis of three confraternities in Torrevieja (Spain): the "Cofradía del Santísimo", the "Archicofradía del Rosario" and the "Cofradía de las Benditas Ánimas". The volume is divided into three sections, each focused on a different confraternity in chronological order according to date of foundation. Drawing on meticulous archival research, Linage Conde describes the circumstances that led to the founding of each confraternity and then narrates its history until the eventual closing of the sodality. In his conclusion, he suggests that these three religious associations summarize the characteristics of western Catholicism.

The analysis starts with the oldest of the three associations, the "Cofradía del Santísimo Sacramento" also known as the "Cofradía del Corpus" (1791–1919). Though founded on the principle that the Eucharist is proof of Christ's love for humanity, it was also a profoundly Marian confraternity. The chapter presents the confraternity's statutes, membership dues, ceremonies, and the obligations of the brothers (such as paying for a deceased member's funeral). On Holy Thursday the confraternity built a "structure" to house the Sacrament for the ritual of the Forty Hours. In 1919 the members renounced their right of association and the confraternity ceased to exist.

The founding date of the Archicofradía del Rosario (1795–1933) is somewhat ambiguous. Its register bears a stamp (*impreso*) by the Master of the Dominican Order fray Baltasar de Quiñones dated February 1788, but the sodality's founding date is registered as September 1795 when the founder don Roque Martínez delivered a sermon in front of the Dominican delegate fray Francisco Tineo asking for the confraternity to be approved by him. The confraternity did not have an entrance fee, but it did require new members to be inscribed in the official register. Members were expected to recite the rosary once a week and adhere to other Christian devotions. The register contains a list of the revenues and expenditures, the names of the new members, and the religious ceremonies, especially the reciting of the rosary while walking through the streets of Torrevieja. In 1880 the local bishop asked the confraternity to undergo some changes, but it is not clear that the confraternity adhered to his request. Starting this same year, the confraternity register begins to fall behind in its record of confraternal activities until the sodality closes in 1933 for reasons that still remain unclear. Unlike the Cofradía del Santísimo, which paid more attention to

private devotion, the Archicofradía del Rosario paid more attention to solemn public liturgy in Latin.

The “Cofradía de las Benditas Almas” (1813–1873) is youngest of the three sodalities and also the one with the shortest life. It was founded by Antonio Terragrosa, a former member of the Archicofradía del Rosario, for the purpose of commemorating the blessed souls in Purgatory and pray for them. Another of its aims was to support the creation of new parishes, encourage confession and communion on All Souls’ Day (2 November). Governance was originally in the hands of a three-persons executive, but over time it devolved to a single person. Aside from the usual information to be found in the records (income and expenditures, membership lists, donations, festivities, etc.), we find that the confraternity held several raffles during the course of the year. A note from 1862 indicates that the confraternity was undergoing a severe crisis, but the records do not expand on the causes. From that point on, there is mostly silence until the confraternity eventually closes down in 1873.

The last part of the volume contains a number of transcriptions from the registers of the three confraternities and a brief chapter on a sermon for the feastday of Our Lady of Sorrows (15 September) entitled *Les dio un corazón tan grande como el mar* and a series of illustrations from the documents and religious celebrations in Torreveja.

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Masala, Cesare. *L’Arciconfraternita della Santissima Vergine d’Itria in Cagliari. Profilo storico 1607–1700*. [Rome: Cesare Masala / Cagliari: Grafiche Ghiani, 20130]. Pp. 391 + 28 colour illustrations. ISBN 978-88908-7081-1 (paperback) €35.

Cesare Masala’s book explores the origin and growth of the confraternity of the Holy Virgin of Itria in Cagliari between 1607, the year when Pope Paul V officially recognized the sodality, and 1700, the Jubilee year announced by Pope Innocent XII, when the confraternity was 92 years old and in great shape. The book consists of nine chapters gathered into two parts. At the end of the book there is a summary of the most important events in the confraternity’s life from the seventeenth to the twentieth century and a selection of unpublished documents.

In the first part (chaps. 1–2, pp. 13–35), the author discusses the origin and spread of the cult of Our Lady of Itria, that is, of the *Odegéttria* (“she who is a guide”) from its origins in Constantinople to its diffusion in the Byzantine Empire and then, finally, in Sardinia. According to tradition,