

sixteenth century and adopts an overall thematic approach. One chapter discusses how the Counter-Reformation church, spear-headed by the efforts of Carlo Borromeo (the archbishop of Milan), patronized printers and booksellers for pastoral ends. The local market for popular print literature is also discussed. Finally, the monograph ends by examining in detail the careers of two powerful Milanese book families, the Da Ponte (printers) and the di Antoni (book merchants).

For students of confraternities and late Renaissance Italy this study will be especially useful. Because Milanese bookmen functioned outside of a traditional guild structure (until 1589), local confraternities addressed in a meaningful way the social welfare and spiritual concerns of local printers and booksellers. What's more, *scuole* put Milanese bookmen in close touch with a wider community of artisans and tradesmen and thus offered an important arena for mixing devotional and vocational interests. Additionally, investigation of one printer's workshop inventory shows that confraternities provided crucial markets for popular religious publications (for example, catechisms and devotionals), and suggest that printers were frequently engaged in "job printing" for local confraternities. Confraternities, in sum, functioned not only as important arenas for defining social and professional relationships, but also offered bookmen an important business outlet in a notoriously risky trade.

\* \* \*

Terpstra, Nicholas. "Belief and Worship: Lay Confraternities in Renaissance Bologna". Ph.D. dissertation, University of Toronto, 1988. vi, 388 pp.

This study examines how Renaissance Italian confraternities functioned as lay-administered and rule-directed worship communities, offering members an alternative to both the parish church and the monastery, and how sixteenth-century religious and social politics undercut this identity. It is based on lay brotherhoods operating in Bologna from the thirteenth century, with

particular emphasis on the fifteenth and sixteenth centuries. The major divisions of the study are: an historical overview; aspects of spirituality; membership procedures and statistics; administration and finances; public charitable and cultic functions. In Bologna the number of confraternities grew in four stages from the mid-thirteenth century, with peaks in the early fourteenth, fifteenth, and sixteenth centuries arising out of peninsular devotional reform movements. Two major types emerged: large *laudesi* groups oriented to praise and public charity, and smaller *battuti* groups oriented to personal penitence. By the mid-sixteenth century, 80 confraternities gathered up to 20% of the adults in a city of 55,000. Lay committees and officers devised collective and individual devotional exercises based on mendicant models, and hired priests to perform sacraments otherwise administered through the local parish. The communities controlled membership through novitiates and disciplinary procedures; most members attended worship regularly and significant proportions retained membership until death. The largely artisanal membership based frequently-revised administrative forms on guild models. Expanding public roles undercut the brotherhoods' broad public base. Social stratification began in the later fifteenth century, particularly among the larger, charitable confraternities. The groups dominated by patricians became wealthy land-holding institutions whose resources were used to expand Bologna's control over the *contado*. By the mid-sixteenth century, local politics and Tridentine reforms had combined to erode the confraternities' artisanal membership, lay autonomy, and devotional purpose, particularly among brotherhoods which fulfilled public charitable and cultic functions.

\* \* \*

Webster, Susan Verdi. "The Processional Sculpture of Penitential Confraternities in Early Modern Seville". Ph.D. dissertation, The University of Texas at Austin, 1992. 366 pp.

The Early Modern period of Spanish history saw tremendous