

Ghent: from their origins, foundation, administration, and financial aspects to their relationship to patrons. In addition, he explores such matters as the conditions for admission (among those excluded were women and 'regulars', that is, those who had taken vows in a religious order), as well as confraternal liturgical and socio-cultural activities. The author's considerable effort sifting through the sometimes sparse archival material enables him to present such historical evidence as the cost of confraternal membership, membership lists, and confraternity inventories. This information is presented at the end.

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Zardin, Danilo. *Confraternite e vita di pietà nelle campagne lombarde tra '500 e '600. La pieve di Parabiago-Legnano* (Milano: NED, 1981), 260 pp., 7 charts.

Zardin examines the life of confraternities in the *pieve* of Parabiago-Legnano in the Tridentine era. His examination begins with the first visitation to the area by Carlo Borromeo (1565) and then follows the life of the confraternities through the 17th century. His work is based on archival material from the Archivio di Stato di Milano, the Archivio Storico della Curia Arcivescovile di Milano, and the parochial archives of Legnano and Parabiago.

The confraternities of the Santissimo Sacramento and the Rosario that form the heart of this study reflect the broader history of Italian confraternities in that period. Both were given episcopal sanction and encouragement under Carlo Borromeo and his successors, and both demonstrate the resilience of traditional confraternal interests and independence.

Members of the local *scuole* of the confraternity of the Santissimo Sacramento performed their duties in the context of the local parish. These confraternities did not exist apart from

the parish functions as described by the archbishops of Milan. Thus, they were "institutional bodies, very often weighed down with administrative obligations and often with the full management of the [church] building" (p. 36, my translation). While the members engaged in activities common to confraternities of an earlier age—such as processions on feast days, care of the sick, and burial of the dead—, they did so in a manner that tied them much more closely to the parish and placed them under the control of the local pastor.

The confraternity of the Rosario drew its membership from a broader geographical area than any one *scuola* of the confraternity of the Santissimo Sacramento (pp. 204-211). It retained more of the independence and corporate pride of medieval sodalities. Zardin suggests that the Rosario even transformed the original universalist character of the devotion to the Rosary into a distinctly local variant. The "esperienza associativa" was profoundly changed from being one in which the Rosary confraternity was a cell inserted in a universal family to being "a local confraternity, self-sufficient, a confraternity in the classical sense of the term" (p. 225, my translation).

The two confraternities did share a number of characteristics. Generally, they were associated with secular clergy rather than religious, local notables dominated the offices of the *scuole*, both organizations reflected an uneven level of devotional fervour, and *disciplinati* operated as elites within the *scuole*. In sum, confraternal life in Parabiago-Legnano reflected experiences common to other regions of Tridentine Italy.

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