

Maria Novella locations from the sixteenth to the eighteenth centuries. Previously unpublished watercolours of the confraternity insignia, the Archangel Raphael with Tobias, are reproduced from the confraternity's *ricordi*, or record books, while an example of the lush illumination of the Arcangelo Raffaello's statute books is provided through a seventeenth-century drawing by Valerio Spada. The appendix consists of rosters of the two adult administrators of the confraternity; a list of the chapel masters; the musical and theatrical performances performed by the confraternity; and the works of art held by the Arcangelo Raffaello.

In short, *The Boys of the Archangel Raphael* is an informative, engaging and often witty read for specialists in confraternity studies and non-specialists alike. Eisenbichler has set a high standard for future historians of confraternities.

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*Storia della Chiesa di Bologna*, ed. Paolo Prodi and Lorenzo Paolini. 2 vols. Istituto per la storia della Chiesa di Bologna. Bologna: Edizioni Bolis, 1997. xiii, 402, 670 pp., ill.

This two-volume work focuses on the history of the Church in Bologna from late antiquity to the present and includes a substantial collection of essays in various disciplines. The illustrations are excellently reproduced, very informative, and could be considered one of the salient features of the work. The two-volume format allows for a difference in approach to the extensive subject matter; more specifically, the second volume narrows the wider perspective laid out in the first.

The purpose of the first volume is to prepare the historical field of analysis, provide the necessary information, and trace the history of the Bolognese Church over times. There are articles by Amedeo Benati on the Bolognese Church from its beginnings to the High Middle Ages, by Augusto Vasina for the 12–15th centuries, Umberto Mazzone for the 16th century to Napoleon's rule, and by Giuseppe Battelli for the 19–20th centuries. Vasina's essay illustrates how Bologna grew and expanded her territory during the Middle Ages up to the year 1400. This was primarily an urban growth that resulted in economic growth and consequently favoured the expansion of the Church and, especially, of the diocese. Along the same line, Mazzone points out how Marian confraternities flourished from 1500 on, and how belonging to a confraternity was a sign of distinction and a re-affirmation of social status. Both articles also parallel the history of the Church with the political history of Bologna, clarifying many points of intimate connection between the Church and Bologna's oligarchic government. The chronological approach followed by the two authors is summarized in three appendices, the first on the organization of the diocese from the Middle Ages to the 20th century, the second is a list of the city's bishops, and the third a point-form schema of the principal moments in the history of the Church and the city.

The second volume is divided into six thematic units, each structured according to a strict chronological order. The first thematic division touches on saints, cult, and liturgy. For the High Middle Ages Paolo Gonnelli analyses the beliefs in miracles and relics, all the while drawing on literary sources to corroborate his views. Gabriella Zarri's essay analyses the change in devotional practices from 1400 on, with a main focus on the relatively large number of canonized women in the diocese of Bologna. The second thematic division touches on charity and social assistance. Mario Fanti's article is of great interest for scholars of confraternities for it points out that during the 15th century most religious orders were gradually replaced by religious and lay confraternities in the administration of hospitals and in social help. Fanti provides copious information on the administration of these social entities and looks very closely, for example, at the Ospedale della Vita. In this section there are also essays by Giampaolo Venturi on 19th–20th century charity and social assistance, and by Alessandro Albertazzi on catholic social commitment, also in the 19th–20th century. The third thematic division touches on the relationship between the Church and the university (with an essay by Carlo Dolcini), and the Church and schools (by Gian Paolo Brizzi). The fourth thematic division examines the Church from an art-historical perspective focusing on architecture (Paola Porta for the High Middle Ages and Anna Maria Matteucci for the later period), on the relationship between art and devotion (Fabrizio Lollini), painting (Donatella Biagi Maino), and music (Piero Mioli). The fifth thematic division analyses the history of the religious orders active in Bologna with articles by Paola Foschi on the Middle Ages and Alfeo Giacomelli on the period 1400–1800. Giacomelli notes especially how the *Certosini* flourished most from 1400 on, and how many medieval orders gradually disappeared from the Bolognese monastic scene. The sixth and last thematic division deals with preaching and with dissent in the city. Giandomenico Gordini analyses preaching up to the 16th century. Samuele Giombi's article is of particular interest for scholars of heretical movements because it provides an analysis of the remains of medieval heresy and its impact on Bologna's religious life after 1400. During the Reformation Bologna was one of the most open and receptive cities in Italy and the Church had to deal with many cases of heterodoxy there. Maurizio Tagliaferri examines preaching from the French Revolution to the present, and Guido Dall'Olio religious dissent in early modern times.

While there is quite a variety of material in this volume, there is also a clear thread linking all the essays together into a coherent historical study of the different aspects of the Church in Bologna. The volumes are directed to as vast a readership as possible, while at the same time providing scholars with an enlightening, interdisciplinary approach to the topic and many suggestions for further research.

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