

membership, and activities of the Misericordia Maggiore in the thirteenth and fourteenth centuries). Beginning in the fourteenth century, the MIA distributed scholarships to deserving students; by 1610 it had assisted hundreds of pupils to study grammar, rhetoric, law, theology, and medicine. The MIA also dispensed subsidies in kind (grain, clothing, firewood) to needy students, and also loaned books and provides housing for teachers. In 1506 the MIA established a day school to train aspiring priests, followed by a residential Academy of Clerics in 1566. In 1531 it founded a small residential college in Padua exclusively for Bergamasque students who wished to study at the university. In addition to the MIA, half a dozen other lay confraternities supported education by establishing neighbourhood schools and hiring teachers. The confraternities of S. Alessandro in Colonna, S. Alessandro della Croce, S. Lorenzo, and S. Spirito each contributed in diverse ways to the expansion of schooling in sixteenth- and seventeenth-century Bergamo.

This dissertation reveals the array of educational options that existed in Bergamo, as well as the surprising degree of cooperation among various institutions that promoted education. Confraternities worked closely with the commune and with the episcopate to encourage schooling for both lay and ecclesiastical students. It further shows that, with two important exceptions, Venice granted its subject cities a good deal of autonomy in local educational matters. Although schooling in Bergamo displayed certain idiosyncrasies, the city's educational network can serve as an example of educational resources available in many small and medium-sized provincial Italian cities during the Renaissance.

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Fifteenth-century Italy constitutes one of the watersheds in western civilization: city-states became territorial empires, population growth and new learning transformed the urban landscape, and a new religious spirit changed the dynamic of civic life. This dissertation investigates these transformation by examining a confraternity and civic hospital in Treviso, the first city of the Venetian mainland empire. Treviso formed the essential link in Venice's chain of *terraferma* cities that transformed Venice from a trading power to a territorial state. Political and social policies established in Treviso formed a template for the Venetian empire, admired by all of Europe for its stability and longevity. At the same time that Venice was extending onto the mainland, religious changes were sweeping all of Italy. A new awareness of Christian responsibility for the present world was added to the traditional medieval emphasis on contemplation, asceticism, and penance. This new "civic Christianity" was the product of an urban society imbued with humanist learning, a society where civic leaders sought to honour God, their city, and their families through public charity and devotion.

Elites of Trevisan society did not cease political posturing once Venice had eliminated the power of communal bodies, and the confraternity of Santa Maria

dei Battuti provided an outlet for political ambitions. Leaders of Trevisan society migrated to the Battuti and its hospital, which not only provided critical social services for Treviso but also became, through its organization of public ritual, a vehicle of civic pride. Local leaders expected to be honoured and recognized for their role in providing charity for the community and administering important charitable bequests. In the course of the fifteenth century the Battuti became a miniature commune, providing many essential services and acting as a surrogate for direct political power. This study of the Battuti of Treviso contributes to our understanding of the territorial state and the relationship between capital and subject cities.