

in some cases “the will becomes a kind of key into the woman’s house that, through the objects left as a gift or sold to obtain money to be used in various ways, allows us to look at her furniture, into her wardrobe, and even into her kitchen” (p. xxxiv).

Brolis’s introduction is followed by Andrea Zonca’s complete and accurate transcription of the 47 wills and testaments, followed in turn by a glossary of terms. A detailed analytical index of names, places, and institutions compiled by Attilio Bartoli Langeli closes the volume.

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Sartor, Ivano (ed.). *S. Maria dei Battuti di Treviso. L’Ospedal Grando secc. XIII–XX*. 3 vols. Crocetta del Montello (TV): Terra Ferma, 2010. Pp. 303, 302, 534 + ill. ISBN 978-88-6322-033-9 (hardcover) Euros 190. Vol. 1, *Profilo istituzionale: dal medioevo all’età moderna*. Contains: “Cronologia dell’Ospedale di Santa Maria dei Battuti in Treviso” (17–31); Giampaolo Cagnin “La Scuola e l’Ospedale di Santa Maria dei Battuti di Treviso in età medioevale” (33–177), David D’Andrea “L’Ospedale di Santa Maria dei Battuti di Treviso dal medioevo all’età moderna” (179–243). Vol. 2, Danilo Gasparini, *Le terre della pietà: il patrimonio immobiliare e fondiario dell’Ospedale* (1–290). Vol. 3, Ivano Sartor, *Dalla Pietà alla Sanità pubblica: L’Ospedale Civile di Treviso nei secoli XIX–XX* (1–534).

This elegant set of three volumes, all enriched with hundreds of colour pictures, delineates the history of the Hospital of Santa Maria dei Battuti in Treviso from its medieval origins to the present. The volumes are edited by the Italian historian Ivano Sartor and outline the ancient and modern developments of an institution that was born in close conjunction with the brotherhood of the same name. Each article is followed by an annotated bibliography and various appendices.

The first volume contains a detailed and useful chronology of the Ospedale and the essays by Giampaolo Cagnin and David D’Andrea dedicated to an institutional profile of this and other hospitals in the Veneto up to the modern age. The history of the foundation and its growth are analyzed in light of the changes in the culture and mentality of the times. The brotherhood of Santa Maria dei Battuti was founded in Treviso in 1261, at the time of bishop Alberto from Vicenza and after the end of the cruel Da Romano tyranny. The name of the institution derives in part from the widespread cult of the Virgin, to whom many churches in Treviso were dedicated, and in part from the practice of beating one’s breast or even flagellating oneself during processions.

The brotherhood was originally founded to provide assistance to the poor, to orphans, and to prisoners, but soon found its *raison d’être* in the

hospital it founded at the end of thirteenth century. At the hospital men and women from various social classes could put into practice the ideal of Christian charity. Funded in part from testamentary legacies, the hospital also received material benefits from the local government and spiritual benefits from local religious authorities, the latter by way of indulgences. Even the cultural activities carried out by the Battuti stand out: they promoted academic scholarships, supported schools, and organized the staging of a religious play on the feast-day of the Annunciation.

Over the centuries, the confraternity and the hospital changed both location and scopes. Originally established in the Contrada San Martino, the Battuti moved to the current, larger quarters in the Contrada San Pancrazio. Over time, but especially in the fifteenth century, the brotherhood acquired new responsibilities both from the local government in Treviso and from the capital city of Venice; for example, they built and managed a hostel near the hospital to accommodate pilgrims on their way to Rome. In response to the confraternity's growing contribution to the spiritual and charitable life of the city, in 1425 Pope Martin V eventually granted the oratory of the Battuti the same rights as a parish.

In the second volume Danilo Gasparini examines all the real estate, in town and in the countryside, acquired by the Battuti in the course of time: farmsteads, mills, fields, factories. Gasparini considers these legacies not only as evidence of the generosity of the donors, but also as proof that the Battuti were providing services encouraged by the authorities in a way akin to those of the modern Welfare State.

The third volume consists of a series of chapters by Ivano Sartor, who reconstructs the vicissitudes of the hospital during the eighteenth and nineteenth centuries. The first chapter deals with the period from the Napoleonic domination (1805–13) to the establishment of the Kingdom of Italy (1861–1903), when the brotherhood was abolished and the management of the hospital handed over to the new Congregation of Charity. The second chapter examines the hospital's history through the two world wars, the fascist period, and then the recent projects of the "Citadel of Health". In the third chapter Sartor considers the role of the clergy and of religion inside the hospital during the modern period. Finally, the fourth chapter contains a documented review of the artistic and cultural heritage of the institution: a miraculous crucifix, a relic of the Holy Cross, a seventeenth-century painting cycle by Bartolomeo Orioli in the chapel, the eighteenth-century altarpiece of the Virgin of the Rosary by Francesco Maggiotto, the organ (1750) by Pietro Nachini, a collection of various works of art partly lost and partly now conserved in the Civic Museum "Luigi Bailo" of Treviso, where there is also the sketch of the "Allegory of the Princely Virtues" (1712) that Sebastiano Ricci drew on the ceiling of the Blue Hall at Schönbrunn Palace. Documents from the hospital archive, including manuscripts dating from 1094 to 1832, have mostly been transferred to the local Archivio di Stato, while the hospital's library, rich in medical books and reviews, is still now accessible on site. The volume ends

with an appendix listing the name of the presidents, directors, and doctors at the hospital.

Thanks to the work of these scholars from both sides of the Atlantic and the generous support of local organizations that funded the publication of these beautifully produced and richly illustrated volumes, a remarkable set of archival documents and historical information on the confraternal movement in Treviso has now been examined and published, bringing the role and place of the confraternity and hospital of Santa Maria dei Battuti to the attention of scholars and into the general discussion of confraternity charitable activities in medieval, Renaissance, and modern Italy.

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