

approach makes the book not only an accessible read to scholars who are new to the study of Lombard congregations and confraternities, but also provides specialists with a concise outlook on the charitable organizations of Milan's history.

Accompanying the description of each of the *luoghi pii* is a myriad of images that thoroughly enhance the reading experience. Annotated maps marking the location of the points of interest are used to introduce each chapter of the book and give the reader a brilliant perspective on both the geographical layout of these sites and how this network of congregations and confraternities spanned each sector of the city. If the maps serve to facilitate a broader geographic conceptualization of Milan, the images that accompany the text provide an engaging visual accompaniment that helps the reader focus on the local "experience" of each site. Antique printings, seals, and stamps are used alongside paintings and modern photographs to give the book an extraordinary visual appeal that allows the reader to engage with the work on both a visceral and academic level.

*Milano: Radici e luoghi della carità* is a beautiful book whose appeal can reach out to a wide audience. Not only does the work effectively explore an expansive network of fourteenth to nineteenth-century lay religious organizations, but it also provides a great deal of insight into each place of charity and a collection of images that greatly enhances the text. With this comprehensive history of *carità milanese* that spans over six centuries, scholars of every discipline are likely to find something of value in this exquisitely put-together book.

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**Burdzy, Moninika and Beata Wojciechowska, eds. *Bractwa religijne w średniowieczu i w okresie nowożytnym (do końca XVIII wieku)* [*Religious confraternities in the Middle Ages and the Modern Era (until the end of the 18<sup>th</sup> century)*].** Kielce: Wydawnictwo Uniwersytetu Jana Kochanowskiego, 2014. Pp. 420. ISBN 978-83-7133-598-3 (hard cover) n.p.

As the editors of this multi-language volume underscore in the introduction, the aim of the book is to shed light on yet unexplored areas of confraternity studies and to extend existing scholarship on those aspects of the field that have not received much attention heretofore. The contents of this volume are listed in the 'Publications Received' section of this issue of *Confraternitas*. Six of the articles are in English, twenty-three in Polish, and one in Russian. Both the table of contents and the introduction are bilingual in both Polish and English, thus making it easier for readers less

familiar with Polish to navigate around the book. Additionally, each article written in Polish (and Russian) has a summary in English. The volume is divided into four parts: (I) "Religious Confraternities in Europe", (II) "Catholic Confraternities in Poland", (III) "Orthodox and the Uniate Confraternities", and (IV) "Religious Confraternities and the Arts." The chronological timeframe of the articles runs from the thirteenth to the eighteenth century.

Part I ties confraternity scholarship to varied interests and provides a comparative analysis of a number of aspects of confraternal life in Europe. It presents various approaches to the study of European confraternities, their diverse membership (lay, religious, social, gender), and their relations with other groups (professional, religious). Articles opening the volume discuss the mixed religious and lay membership of *Pauperes catholici* and *Pauperes reconciliati* in Western Europe, and the daily lives and routines of the society of tertiaries in thirteenth-century Foligno. These are followed by a study of various lay/professional fraternities in the Republic of Ragusa (modern Dubrovnik) between the thirteenth and fifteenth centuries, the importance they had on the development of local economy, administration, and judicial system, and their relation to the creation of professional guilds. The article seems particularly pertinent to any studies of connections between lay religious and professional fraternities (guilds). Then the mutually beneficial relations between the Dominican Order and lay confraternities in medieval Scandinavia are discussed, followed by an analysis of the differences that emerged in the organization and functioning of confraternities in Bohemia after the Hussite wars. The four articles on early-modern topics in this section discuss the influence religious confraternities in sixteenth-century Italy had on the development of early modern Catholicism, the consequences of the Council of Trent, the sociological constitution and gender distribution of seventeenth- and eighteenth-century confraternities in Aalst, the relation between religious and lay (Enlightenment) groups in eighteenth-century Edinburgh, and, finally, an interesting study of religious groups in early modern Congo.

Part II deals in more detail with Catholic confraternities in Poland. The opening issue of charity fraternities and their non-linear timeframe of activity in Poland is followed by a very interesting article about gender distribution in religious groups — a study of brotherhoods emerging as parts of female convents. The two local studies of Kujawy and Jasna Góra connect to articles on fraternity books in Trzemeszno, a study of material and intellectual culture of the fraternity of St Anne in Sieciechów, and an extremely interesting, though narrow, discussion of bequests from pious laity to confraternities in Nowy Sącz in the seventeenth century. The same topic is subsequently analyzed in a wider geographical range in Saxon times (18<sup>th</sup> century), and two detailed studies of the material situation of eighteenth-century fraternities in Przemyśl completes the material culture themed papers. A highly interesting study of the publications of the

Societas Jesu press in Warsaw in the mid-eighteenth century analyzes their emergence in newspaper advertisements at the time. Because the entire second section contains, as it seems, mostly analyses of historical documents and visitations concerned with the narrow area of interest in each article, it is much less varied in interests and themes than part I.

Part III deals with the broader context of the Republic of Poland in the early modern period. All its articles discuss the interconnections between fraternities in various cities of the region. Its attention thus falls on orthodox groups, the mutual influence of Catholic and Orthodox fraternities. This is followed by an article about inter-ceremonial relations and mutual influence between the Latin, Uniate, and Armenian fraternities in Poland. The final two papers provide an interesting angle for the relations between confraternities and their social surroundings: an analysis of complaints of Orthodox fraternities against priests in Przemyśl is followed by a paper on the St Onuphrius fraternity in Siedliszcze and its material situation in the light of its relations to the army and the Catholic Church.

The study of confraternities and their connections to the arts in Part IV is largely focused on studies of material culture and its role in the communal life of the groups. An interesting article, connected thematically to the article on the Republic of Ragusa, analyzes the furnishings of chapels and guild altars and their functions, arguing that guilds in eighteenth-century Kraków were, in fact, fraternities. A study of the artistic endeavours of Catholic fraternities in Wrocław reveals their fascination with the *ars bene moriendi*. This is followed by a brief analysis of no longer existing fraternities. The book ends with a very interesting attempt at tracing the relation between the influence of the Lvov stauropegial fraternity and Orthodox craftsmen on artists, resulting in an absorption of modern forms of art by the latter.

All four parts of the book work well together, providing any reader interested in the history, social ties, gender distribution, lay-religious composition of confraternities, and their material and artistic relations to other organizations and the state, with a sound and comprehensive volume of varied religious, and temporal angles to confraternity studies.

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**Dadson, Trevor J. *Tolerance and Coexistence in Early Modern Spain. Old Christians and Moriscos in the Campo de Calatrava*. Woodbridge, UK: Tamesis, 2014. Pp. xii, 279 ISBN 978-1-85566-273-5 (hardcover) \$99.**

This volume is the latest work by Trevor J. Dadson to look at the Morisco community (Muslims converted to Christianity) in seventeenth-century