

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 Because the entire second section contains, as it seems, mostly analyses of historical documents and visitations concerned with the narrow area of interest in each article, it is much less varied in interests and themes than part I.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

Spain. It is a rigorous work of revisionist history that challenges long-standing *topoi* in the historiography of the Moriscos that for too long went unquestioned; namely, “that in the more than a hundred years that passed between their forced conversion at the beginning of the sixteenth century and their eventual expulsion between 1609 and 1614 the Moriscos had made little or no attempt to assimilate to the majority Christian culture around them (that, in fact, they were inassimilable), and that this apparent obduracy made their expulsion both necessary and inevitable” (2–3).

The book is organised thematically, rather than chronologically. The first chapter looks at the interactions between the Campo de Calatrava Moriscos and the Inquisition. Here, Dadson identifies two distinct periods of persecution in the years before the expulsions. The first began in 1538 and focussed on the community of Old Moriscos at Daimiel; the second took place in 1596 and 1606 and targeted newer converts from Granada who settled in Almagro. In chapter 2, Dadson relies on various methodologies to determine the possible levels of literacy at Villarubia de los Ojos throughout the seventeenth century. There, a significant part of the Morisco population had at least a basic ability to read and/or write. Contrary to popular belief, Moriscos were neither uneducated nor unwilling to assimilate; instead, the contrary is true: education was valued by the New Christians as a means to social acceptance and upward mobility within the dominant Spanish culture (64). The third chapter examines how Moriscos, who were frequently victims of the law, were able to use their education and new posts in local government to avoid persecution.

Chapter 4 shows what the process of assimilation through education and social mobility might have looked like over time; it does so by following the fortunes of the Herrador family over the span of a century. Around the 1540s, members of the family were field workers who were tried by the Inquisition for continuing to observe Muslim dietary restrictions. Within four generations, the family had produced a number of law graduates and priests capable of defending themselves and their status as Christians during and after the expulsion of the Moriscos from Spain. The next chapter analyses the rhetoric used by the Spanish Crown (and, until recently, propagated by historians) during the official expulsions: that the Moriscos were a base people unwilling or unable to assimilate, that it was necessary to kick them out of Spain, and that the expulsions had been a success. In this and the following three chapters, however, Dadson shows just how inaccurate such propaganda frequently was. The reality of various localities reveals that in a large number of cases the Moriscos had become an integral part of their communities, both religious and secular. Many refused to leave or, if they were forced to go, returned to their homes. Their success in staying or returning was possible thanks to their own resistance and that of their Old Christian neighbours, the clergy, and the ruling class, who did not want to see them go.

Chapter 9 looks at the Morisco community of Villarubia de los Ojos in the post-expulsion period. When King Philip IV came to power, the Moriscos took advantage of his more tolerant attitude in order to recover their rights, privileges, and lands. First, they asked him to reaffirm their status as Christians, which had been granted to them by the Catholic Monarchs over a century before, but which was frequently disregarded during the expulsions. Once they received this favour from Philip IV, they were legally able to reclaim the lands, properties, etc. that they had been forced to sell or give up when they had to leave town.

The following chapter offers a revealing glance into the religious lives of the Moriscos. It is clear that, out of desire or necessity, they were full participants in the Catholic faith. Some had joined religious orders, many participated in confraternities, and the majority took part in essential rituals and practices (e.g. going to Mass and receiving Communion). Chapter 11 summarises the information offered in the previous chapters of the book.

This fascinating volume includes some interesting information for scholars with a specific interest in confraternities. In chapter 2, we learn that most of the stewards charged with overseeing the finances of various confraternities could read and write: they wrote receipts for the bequests and sometimes included a short statement (49–50). One of them, the Morisco Juan López de las Sorianas, had however to get a witness to sign a testamentary bequest for him because he could not do so himself (51). In a will written in 1655, we learn that Alonso Herrador, who received a degree in law and later became a priest, was a member of five different confraternities: the *Hermandad de la Santa Vera Cruz, del Santísimo Sacramento, del Santo Nombre de Jesús, de Nuestra Señora del Rosario and de San Antonio* (98). In 1609, a group of theologians, who met in Madrid to discuss the expulsion of the Castilian Moriscos, argued that the latter had, in fact, assimilated, and used their participation in confraternities as an example (106). Finally, Dadson looks at the many ways in which Moriscos had proved themselves to be “good and faithful Christians”. In various wills from Villarubia, women and men claimed to have belonged to the Brotherhood of the Holy True Cross and of the Chapter of the Clergy, and a number of them asked to be buried with the cloth and wax tapers of the former (204–05). Some Moriscos also assumed positions of power within confraternities, becoming their stewards (206). When Francisco el Gordo was denied entry into the Brotherhood of Our Lady of Mirabuenos, he kicked up a fuss, noting that other Moriscos before him, including his father, had been members; he even went so far as to petition the Vicar General of Ciudad Real, who supported his cause and helped him become a member (207).

Dadson’s thesis, which he proved over and over again in this volume, is that the long-held belief that the Moriscos could not be assimilated and therefore needed to be expelled is inaccurate and must continue to be challenged. There is overwhelming evidence that the Moriscos did assimilate.

Moreover, in many cases, their Old Christian neighbours did not simply tolerate them, but formed meaningful bonds with them. Dadson's emphasis on tolerance and coexistence and his refusal to focus solely on the conflicts between Moriscos and Old Christians is fitting. In a time when in certain parts of Europe old hatreds are being revived and the fear of a Muslim enemy is feeding renewed intolerance, it is important to remember that groups from different ethnicities, cultures and/or faiths can and do live side by side peaceably.

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Nerbano, Mara. *Teatro, arte e cultura materiale presso i Disciplinati umbri. Inventari inediti dell'Archivio del Pio Sodalizio Braccio Fortebraccio di Perugia*. Special issue of *Quaderni del Centro di ricerca e di studio sul movimento dei Disciplinati*, 25 / New series, 4. Perugia: Deputazione di storia patria per l'Umbria, 2014. Pp. 143 + 11 colour and b/w illustrations. ISBN 978-88-95331-33-1 (paperback) € 10.

This volume on the theatre, art, and material culture of the flagellant confraternities of Umbria is, in a way, a sort of appendix to chapter 4, "Material Culture", from Mara Nerbano's earlier volume *Il teatro della devozione. Confraternite e spettacolo nell'Umbria medievale* (Perugia: Morlacchi Editore, 2006). In that chapter, Nerbano discussed the scenery, stages effects, and costumes of religious theatre in medieval Umbria. A leader in the research of what we might generally label "stage materials", Nerbano examined everything and let nothing slip by — costumes, liturgical vestments, ornaments, furnishings, special effects, stage machineries — and underlined the "macabre naturalism", a sort of morbid taste for the corporeality of the suffering of Christ, the martyrs, and the saints, that pain that attracted and impressed the "public" and could be heightened by the sudden appearance of angels and demons.

With this volume, instead, Nerbano takes us to a different corner of confraternity history by way of a written source whose importance and scope is becoming ever more apparent to modern scholars — the inventories of goods held by confraternities. Such inventories can be an important source of information for the actual staging of sacred plays. Nerbano opens her volume with the statement that "Interest in the furnishings owned by flagellant confraternities is born contemporaneously with the earliest research on the dramatic lauda tradition" (p. 7). After a brief overview of the furnishings and of the dramatic lauda tradition, Nerbano discusses 26 different inventories dating from 1326 to 1623, drafted either in Latin or in the vernacular, and provides an accurate transcription of them. The