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¹Très précisément, sur une aire géographique comprenant une trentaine de diocèses qui dessinent un triangle entre les villes de Nice, Montpellier et Genève. Voir les premiers résultats d'enquêtes collectives, réunis par Marie-Hélène Froeschlé-Chopard, dans *Les confréries, l'Eglise et la cité*. Actes du colloque de Marseille (EHESS), 22-23 mai 1985, "Documents d'ethnographie régionale", 10 (Grenoble, 1988).

²*Les ordres mystiques dans l'Islam. Cheminements et situation actuelle*, travaux publiés sous la direction de A. Popovic et G. Veinstein (Paris: Ed. de l'EHESS, 1986).

³Consulter le travail pionnier de Maurice Agulhon, *Pénitents et Francs-Maçons de l'ancienne Provence* (Paris, 1968), qui atteste, par-delà les vicissitudes de l'histoire nationale, les permanences d'une sociabilité provençale spécifique: assemblées de pénitents d'Ancien Régime, sociétés populaires, loges maçonniques, "cercles" des débuts du XIXe siècles, etc. En tête de la réédition de son ouvrage (Paris, 1984), p. I-XIII, l'auteur procède à une mise au point sur cette notion de sociabilité.

De son côté, et de longue date, Alphonse Dupront avait relevé la prégnance d'un univers mental qui fait aussi du concile de Trente, par plusieurs traits, "un acte de société méditerranéenne": "Le concile de Trente" dans *Le Concile et les conciles*, B. Botte et al. (eds.) (Chèvètagne/Paris, 1960), p. 212 et *passim*.

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Confraternal Charity, Municipal Poor Relief,
and Political Consolidation in 16th Century Bologna.
Resumé of the Project

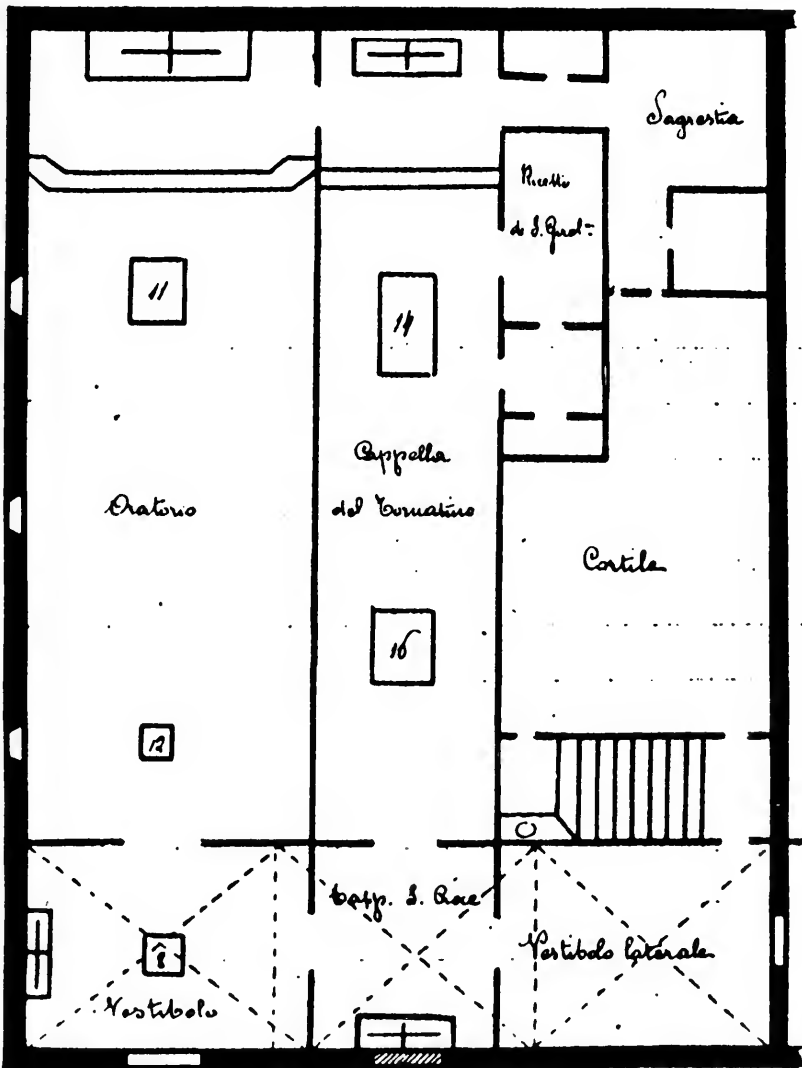
This three-year research program will analyze the development of civic-directed, more comprehensive systems of social welfare in sixteenth-century urban centres, with particular attention to why and how a political elite prepared both itself and its society for a radical departure from previous methods of handling poverty. Historians investigating this process have concentrated on northern Europe, and have credited the change to the Protestant Reformation and to brother intellectual and economic forces. The dynamic in Italy, with its different religious, economic, and political realities has not been thoroughly studied. This investigation focuses on the city of Bologna from the 1490s through

the 1590s, and considers the role of charitable institutions operated by lay confraternities in providing the model and experience necessary for civic elites which sought to 'reform' social welfare as a means both of controlling poverty and of consolidating their own authority. It seems that the civic Opera dei Mendicanti (proposed 1548, revised 1550, implemented 1563) represents the culmination of a process observable from the 1490s whereby public charity, formerly under the control of independent and often artisanal confraternities, was expanded and organized into a more comprehensive system of social welfare administered by an elite whose political power was concentrated in the Bolognese Senate. This process involved elite takeover of lay confraternal administration; a re-orientation of the functions of particular confraternal institutions; strengthening cross-institutional ties with overlapping boards; and the creation of new institutions, notably the Opera dei Mendicanti itself, to fill the remaining gaps.

Confraternal institutions under examination include the foundling home of S. Procolo, the orphanages of S. Maria del Baracano and S. Bartolomeo di Reno, the infirmaries of S. Maria della Vita and S. Maria della Morte, the small-loans bank of the Monte della Pietà, and the Opera dei Poveri Vergognosi which discretely assisted impoverished patrician families. The program traces the co-ordination of their charitable activities and the networks linking personnel, administrators, and Bologna's 77 senatorial families. It also offers a prosopographical analysis of key figures involved in the process and examines instances of official subsidization of confraternal charities through tax exemptions, grants, and concessions. It reviews contemporary literary sources in order to determine the Bolognese response to theoretical plans like Juan Luis Vives' *De subventionem pauperum*, and to civic relief schemes adopted elsewhere in Europe. This approach allows for an understanding of the movement of thought and circumstance leading towards the evolution of the Opera dei Mendicanti; of the participation in the debate of those already involved in confraternal institutions; and of the extent to which confraternal institutions provide the model for civic relief.

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Alfredo Cirri, floorplan of the Confraternity of S. Girolamo and S. Francesco Poverino (ill. 6 from L. Sebregondi, *Tre confraternite fiorentine*)

Oui chomincia vna sanctissima
della disciplina in sancta maria de
cia il primo

In nome del padri
spirito sancto
a del nostro sig
fua sanctissima
eta maria ver
li e archangel
oso confessore n
e di meser sanc
e di meser sanct
uangelista e d
feta e de gloriosi apostoli di gie
ero e meser sancto pagolo di m
melez sancto bartolomeo e di tu
guelu xpo e di meser sancto ste
e di tutti sancti martiri di giu