

photographs). There follows a very well-documented and helpful section devoted to the sources used (167-196), an appendix including various documents from the monastery (197-238), a bibliography (239-241), an index of names (243-248), and a separate booklet of illustrations of the monastery.

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Olivieri Baldissarri, Marina. *I "Poveri prigionieri". La confraternita della Santa Croce e della Pietà dei carcerati a Milano nei secoli XVI-XVIII* (Milano: NED, 1985), 330 pp.

Baldissarri's volume examines the establishment of the confraternity of Santa Croce in Milan, focusing on the company which was created by Archbishop Carlo Borromeo in the parish of Saint Babila. Several years after its creation the members of the Saint Babila confraternity allied themselves with the Roman Archconfraternity of La Pietà for the purpose of offering assistance to prisoners in the city's jails. In order to provide a clear context for the confraternity's activities, Baldissarri's study includes an examination of prison conditions in Milan, as well as an analysis of the activities of the members of the Milanese confraternity as they were described in the statutes of the association. Baldissarri claims that the spiritual purpose of the confraternity was not the only reason why many members joined; most members were as interested in the spiritual and material benefits that they could earn for themselves by belonging to the company as they were in providing help for prisoners. She notes that "any members of the company who gave assistance to prisoners did not look only to the spiritual benefits linked to their charitable work, but also to the advantages which could be derived from membership in the confraternity" (p. 132; my translation).

The chapters of the volume address the founding of the confraternity of Santa Croce during the plague of 1576/77, the

alliance of the confraternity in the parish of Saint Babila with the confraternity of the Pietà in 1585 after a search for a specific spiritual goal for the membership of the Milanese confraternity, and the structure and activities of the confraternity in Milan after its association with the Pietà. Baldissarri's short survey of the prison system in Milan during this period gives useful background to her study of the confraternity's activities in the prisons, although she does note that the scope of her work is too limited to provide a full account of prison life (p. 92). Historians studying the activities of female members of confraternities will be interested in the brief discussion of the role of women in both Santa Croce and the Pietà (pp. 199-123). Each chapter is extensively annotated.

The appendices include the 1577 statutes of the confraternity, a membership list of officials of the company from 1586 to 1611, a short description of the backgrounds and social status of the officials listed, and a number of unedited documents which pertain to the activities of the members of the confraternity in the prisons. There is also an index of names which appear in the body of the text and a selected bibliography. This volume provides a rare examination of the relations between two post-Tridentine confraternities in different communities, and it will also be of interest to scholars working on the role played by confraternities in urban communities.

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San Lorenzo. I documenti e i tesori nascosti (Venice: Marsilio, 1993), 239 pp. [catalogue of the exhibition commemorating the 1600th anniversary of the basilica of San Lorenzo, Florence]

The 1600th anniversary of the Basilica of San Lorenzo was celebrated with one of the most fascinating exhibitions to be mounted this year in Florence. It brought together a variety of