

dependents (e.g., dowries or apprenticeship fees for the children of sick or deceased craftsmen). Guilds as institutions could adapt to changes in the pre-industrial economy, but not to the rise of factory production. Yet their legacy continued in the form of concern for working conditions and the length of the work day, and in this form made a transition to such new forms as the union and the political party.

This adaptability and metamorphosis of corporate groups is the greatest lesson for confraternity scholars from a book which barely mentions confraternities at all. Symbolic kinship was a fundamental part of medieval, early modern, and even modern social expectations. Our historical studies ought as much as possible to understand how kinship groups, whether guilds or confraternities, mediate the political, economic, and religious changes of a very dynamic period, and metamorphose through them.

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*The Politics of Ritual Kinship. Confraternities and Social Order in Early Modern Italy.* Ed. Nicholas Terpstra. Cambridge: Cambridge University Press, 2000. xi, 317 pp.

This collection of fifteen essays features work by some of the most prominent scholars of confraternities from North America, the U.K., and Italy, covering a broad temporal sweep from the High Middle Ages to the end of the eighteenth century.

The editor's introduction unequivocally places confraternity studies on the leading edge of social historical research in general and Italian Studies in particular. Terpstra credits social history for taking confraternity studies out of a "local-institutional mind set" (p. 2) and highlights the role of confraternities "as groups which define social and political roles and mediate changes to a more hierarchical society" (p. 3). The conceptual thread tying these essays together is well grounded in the tradition of social history, expanding on the themes of family and ritual, and also analyzing the structures of community and social control in late medieval and early modern Italy. Arguing that confraternities played more than a "purely" devotional role in early modern society and pointing to the common themes in the articles, he argues that "their activity offers insights into the organization and distribution of charity, gender and class relations, the character and uses of civic religion, the shifting dynamics of lay and clerical relations at all levels, and the means by which social elites used religious and charitable institutions to maintain political authority" (p. 4).

The first essay by Christopher Black gives a retrospective of confraternity studies – landmark studies, conferences, and interpretations – as they have developed over the last thirty years, and presents much the same conclusion as the editor's introduction. The rest of the essays proceed roughly chronologically from the foundation of late medieval confraternities in the thirteenth century to

their suppression in the eighteenth century. What lies between, though, is no linear, straightforward story, but rather a diverse array of approaches to sources and interpretations which serve to open up exciting new paths to research.

For example, Elliot Horowitz gives a fascinating overview of the rise and fall of Jewish confraternal piety in Ferrara in the sixteenth century. Horowitz analyzes the development of the earliest Jewish confraternity in Italy whose documentation has survived. Giovanna Casagrande opens up a valuable discussion on the participation of women in Umbrian confraternities, focusing on the question of women's "mere presence" in institutional archives and the "real worth" of that presence in the spiritual life of women. Angelo Torre analyses expressions of social kinship in rural Piedmont and their connection to the jurisdictional culture and territorial politics. Attempting to move beyond the general study of "collective mentalities" to the specifics of time, place and practices, he argues for the centrality of rituals and their "ability to increase the powers of the patrons who appropriated and exercised them," (p. 261). These are just a few examples of the interests and approaches displayed in this volume. What is clear is that all of the contributors are concerned in some way with the larger question of social change and the practices which mediate its development.

This volume presents scholars of confraternities in particular, and readers in general, a two-fold offering. First it invites readers to take stock of the development of confraternity studies over the last thirty years and to recognize its leading role in social history in general. Secondly, and perhaps more importantly, it brings together diverse works that display the real strength of confraternity studies in scholarship and research and their contribution to our understanding of late-medieval and early modern Italian society and culture. The synthesis offered by the editor is useful for understanding the 'big picture' of contemporary confraternity studies, while the studies themselves highlight the complex issues underlying that synthesis.

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*Quellen zur Geschichte der Kölner Laienbruderschaften vom 12. Jahrhundert bis 1562/63*, ed. Klaus Militzer. Band 4. Appendix, *Register zu Band 1–4*. Publikationen der Gesellschaft für Rheinische Geschichtskunde, 71. Düsseldorf: Droste Verlag, 2000. 297 pp.

With the publication of the fourth volume of the *Quellen*, Klaus Militzer brings to a close his contribution as compiler and editor of sources for lay confraternities in Cologne. Militzer's four volumes constitute a tremendous expenditure of time and effort, but, as he himself suggests, the sources are not yet exhausted. The opening pages to the fourth volume point to this fact: he includes seven pages of documents transcribed from a recently discovered book of documents for the St. Lupus *Josephsbruderschaft*, compiled in 1744, though the documents come from