

the late 15th and early 16th centuries. These include: a letter of confirmation and statute of ordinances from the archbishop of Cologne, Philipp von Oberstein, in 1515 (Miltzer includes the Latin text, #72*.1a.1, and a portion of the German paraphrase/translation, #72*.1a.1.1); a contract between the priest of St. Lupus and the Joseph's confraternity (#72*.1a.2); and several brief examples of transactions made by the confraternity (#72*.1a.3). These documents join those already referenced in volume 2, p. 897 (#72.1, #72.2). In the main, however, this volume consists of three indices (place, person, and subject), a very helpful addition to his previous three volumes; though these volumes include comprehensive tables of contents, the vast number of entries they contain require the addition of these indices.

Miltzer's work is thorough: he includes almost 300 pages of entries, and includes references to their appearance in the documents and also in the annotations (with an asterisk). The editor also takes care to include alternate spellings of names, often a stumbling block to researchers of early modern Germany (see for example the twelve different spellings of Baesweiler). The place name index also frequently includes the names of significant officials, members, and bodies associated with the name, so that the researcher can easily connect places and institutions to the individuals and groups associated with them. With a careful reading of the introduction and some practice, the index of places can become a valuable tool for the researcher.

One potential problem is clarified in the introduction to the indices. The first two volumes are conceived as a whole, thus the pagination of the second volume begins where the first leaves off. Volumes three and four are conceived independently, however, and are paginated accordingly. The indices take this awkward inconsistency into account: the index refers to entries found in the first two volumes by page number only, whereas entries found in the last two volumes are designated by both volume number and page.

Miltzer's four volumes join the ranks of well-edited and referenced source collections that offer scholars a wealth of otherwise inaccessible material within arm's reach. The task of compiling and editing such documents is undoubtedly time-consuming, frequently frustrating, and often thankless. Yet as a previous reviewer noted, Miltzer's work provides "a contribution that will survive all articles and monographs based on it."

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Terpstra, Nicholas. *Lay Confraternities and Civic Religion in Renaissance Bologna*. Cambridge: Cambridge University Press, 1995. xx, 251 pp. ISBN 0-521-48092-2

Nicholas Terpstra's *Lay Confraternities and Civic Religion in Renaissance Bologna* analyzes the social, political, and religious roles of confraternities in Bologna from their beginnings in the thirteenth century through to the seventeenth century,

by which time many had eventually secured an officially recognized place in city government. The book is well structured and organized. As Terpstra points out in the Prologue, the three analytic chapters (Two, Three and Four) deal primarily with lay spirituality, membership composition and procedures, finances, and administration and demonstrate how ennobling and devotional changes worked together to alter the character and social role of the groups. These are framed by two chapters (One and Five) which locate confraternities in civic politics as the shapers of civic cult and civic charity through the fifteenth and early sixteenth centuries. These chapters are, in turn, framed by a Prologue and Epilogue which trace the roots of confraternities into the thirteenth century and their development into the early seventeenth.

Confraternities were the chief organized expression of lay spirituality and hence the chief agencies which initially provided lay people of the artisan and merchant classes with a means to fashion a more individual liturgical life with considerable autonomy and creativity. Terpstra's recruitment and membership statistics reveal that the ennobling process of the confraternities in the Cinquecento, coupled with their increased roles in an ever expanding civic cult, opened up social distinctions between individual companies and led to a deliberate exclusion of lower class and artisan elements. These distinctions, he shows, had their greatest impact on the rights and terms of women's membership, which were further complicated by issues of class and politics. In general, Terpstra's membership statistics reveal a recurring pattern: first, the core of dedicated members; second, a continuing, small-scale movement brought on by recruitment, expulsion, resignation and death; and, third, a periodic renewing of the confraternity when a large influx of professing novices regenerates the membership.

Terpstra draws a similar conclusion from the transformation of confraternal administration: initially they were democratized, but by the Cinquecento, under the press of increasing charitable and devotional responsibilities, they became more authoritarian. He expands Edward Muir's thesis that control over and use of religious symbolism was the key to broader civic control. Through charitable activities, public shrines, and processions Cinquecento patricians increasingly used the confraternities to control civil order and the civic religious cult. Confraternities could also help to maintain harmonious relations among the city's rulers and to solidify the positions of the rulers by fitting its members more fully into the urban social structure.

The promotion of confraternities to the front rank as sponsors of charitable institutions, custodians of cultic sites, and teachers of Christian truths certainly represented the validation of all that the lay confraternities had been working to achieve since the Trecento, but at the same time, it was achieved at the expense of the autonomy, popular composition, and genuinely lay character of the artisanal lay brotherhoods of the thirteenth and fourteenth centuries. Thus, as Terpstra's book proves, while Bolognese confraternities began as lay organizations modelled after the mendicant and guild orders, by the sixteenth century they had transformed themselves into vehicles through which the patriciate could better govern and control the city.

Terpstra's *Lay Confraternities and Civic Religion in Renaissance Bologna* provides a detailed insight into the confraternities of Renaissance Bologna. He examines numerous confraternities and follows their administrative and spiritual life, and the transformation which most underwent. Many of his sources include statutes, matriculation lists, membership records and financial accounts. Although Terpstra's study examines individual confraternities, he does not neglect to set his study in the larger political, social and religious context of the day. In sum, this book helps to expand our understanding of civic religion and ritual, and at the same time to provide valuable insight into the confraternities of Renaissance Bologna.

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