

volume is nearly doubled in size by four extensive and annotated appendices of members of the Divine Love of Genoa from 1497 to 1556, of members of the Divine Love of Rome from 1515 to 1524, of members of the confraternity of Santa Maria del Popolo e San Giacomo in Augusta from 1508 to 1535, and of members of the Carità dei Cortigiani from 1520 to 1536.

Solfaroli Camillocci's careful reading of archival and published sources, her keen eye for the personal connections that linked members of the various sodalities, her awareness of the dynamics of early sixteenth-century Rome (especially during the papacy of Leo X de' Medici) provide a very nuanced and perceptive analysis of the spiritual, social, and political factors that contributed to the practice of charity in early sixteenth-century Italy.

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Vigo, Gian Paolo. *La confraternita e Vargo*. Tortona: Comune di Stazzano, 1989. 64 pp., 4 b/w illustrations.

This volume is borne from a re-evaluation of the confraternity in the town of Vargo when, in August 1988, it inducted a number of new brothers into the sodality. The author's intention was to accompany such an event with a publication that might highlight the origin and scope of such a lay religious association, much in disuse and even dismissed in his town from the 1950s to the present. The work is thus aimed, first of all, at the people of Vargo, whom the author wishes to inform on the history of their confraternity. However, an outside reader may also be quite interested in the volume and appreciate its strong local colour, its specificity and its richness.

The volume's six chapters frame the history of the confraternity within the great historical, political, and religious events that touched Italy and, more specifically, the border region between Liguria and Piedmont where Varga is located. They then focus on the town's own history and reality, which is the ultimate scope of the volume. In so doing, it is possible to examine how national and regional events had consequences that were fundamentally important in small communities. As the example of Varga illustrates, these communities were quite active and highly receptive to external stimuli, both religious and social.

Chapter 1 deals with the town's history in the Carolingian period and the High Middle Ages. Chapter 2 focuses on the great penitential movements of the late Middle Ages and then leads into a discussion of the movement of the Whites (chapt. 3). The following chapters outline how the town was touched by the reforming movements led by figures such as St Bernardine of Siena (chapt. 4), St Charles Borromeo and St Philip Neri (chapt. 5). The confraternity's constitution, a product of the reforms promoted by the Counter Reformation and the work of Borromeo and Neri, can be dated to the sixteenth/seventeenth century, while the confraternity's aggregation to the Archconfraternity of the Most Holy Trinity in

Rome is datable to 1701 (chapt. 6). The confraternity's own archival documents provide plenty of primary sources for the more recent (post 1700) history of the organization.

So as to preserve the memory of local events, an appendix (five chapters long) provides a wealth of information on the activities of the confraternity, bringing to light the relationship between the sodality and local religious sites (such as the Oratory and the Parish), or local devotional activities (such as pilgrimages to near-by shrines), or the local cemetery. The pages dedicated to Fra' Claudio seek, instead, to bear witness to the spiritual value of membership in the confraternity.

As the author acknowledges, the lack of extensive reliable primary sources has not allowed him to offer a more detailed and extensive history of the confraternity. He was not able to consult archival documents before 1801, the year the parish of Vago was founded, because before that date the townsfolk of Vago belonged to the parish of near-by Cuquello, whose archive was destroyed by fire at the beginning of the last century. The confraternity's account books and the membership lists are also scarce; only two volumes survive and they cover the years 1848–1873 and 1877–1913. Much of the blame for this devastation of the sources can be laid at the feet of archival re-organization and dispersion, not to mention human negligence and the ravages of time. In spite of these lacunae, the author has been able to overcome these obstacles by gathering oral testimonies from local residents so that at least the more recent events are enriched by a personal contribution from some of those individuals who, themselves, have lived through part of the confraternity's and the town's recent history.

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Webster, Susan V. *Arquitectura y empresa en El Quito colonial*. José Jaime Ortiz, *Alarife Mayor*. Quito, Ecuador: Ediciones Abya-Yala, 2002. 141 pp., 37 illustrations ISBN 9-9782-2257-X.

In this meticulously researched and well presented work Susan V. Webster traces the involvement of Spanish architect José Jaime Ortiz in the building of the beautiful church of the tabernacle for the Confraternity of the Holy Sacrament in colonial Quito. A monograph showcasing important implications for our understanding of architectural, business, and religious history, this work offers much to a variety of scholars and students of colonial America.

A well-known and powerful confraternity which included many of Quito's leading citizens, the Holy Sacrament commissioned Ortiz in 1694 to design and construct its church behind the city's cathedral. Recently arrived from the Spanish metropolis and in search of work, the professionally-trained Ortiz seemed the appropriate man for this endeavour. At the time, local architects in Quito merely