

other treasures of the confraternity. Roberto investigates the Ligurian confraternities in Argentina, following what Mario Carlo Nascimbene described elsewhere as a particular “Ligurian phase” (*fase ligure*) in Italian emigration to Argentina between 1835–1850.

This collection shows the exciting work still to be done on the interconnectivity of the confraternities, both in Liguria and in the world. One question that this reviewer would like to see explored in more depth is what made a confraternity “Ligurian.” There is a sense that it was more than Ligurian members, a sentiment attested to by many contributors. Perhaps more studies that examine the interaction between the Ligurians and their “hosts” would further illuminate their unique (or perhaps not so) offering, as would a further sense of the connections and communications among Ligurian confraternities, as Crosanego suggested.

Italian confraternities have enjoyed a glorious and distinct past. Yet, it was with the recognition that confraternities are living and breathing organisms—still alive today despite the trials of modern-day life—that this conference found its dynamic. Celebrating the past, many contributors also looked to a bright future for Ligurian confraternities. In this way, they truly captured the European Community’s goal in establishing the “European Cities of Culture” program back in 1985.

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Henares Paque, Vicente. *La hermandad de la Soledad de Marchena en el siglo XVII*. Marchena: n.p., 2004.

The early seventeenth century has been characterized as a time of greatness and splendor for the confraternities of Spain. Reforms first discussed at the Council of Trent and then implemented as part of the Counter-Reformation made the baroque period of the first third of the seventeenth century the high point for many Spanish confraternities. This was certainly the case for the penitential brotherhood of la Soledad de Nuestra Señora (the Solitude of Our Lady) in the town of Marchena, located sixty kilometers south of Seville. As described through a “veritable waterfall of facts” (10) by Vicente Henares Paque in *La Hermandad de la Soledad de Marchena en el siglo XVII*, this confraternity experienced growth in popularity and wealth during the first thirty years of the seventeenth century, only to fall into decline in the following seventy years. In great detail and with the support of many images, Henares provides a clear picture of this confraternity, with specific focus on its great involvement in the Holy Week celebrations in Marchena.

Because the archive for the brotherhood of la Soledad de Nuestra Señora does not survive, Henares has turned to two sources as the basis for his study. The first is a copy of the confraternity’s statutes dating from 23 March 1567. Although this is thought to be the original edition for the confraternity, Henares actually works

from a copy made for a civil court case that involved the brotherhood starting in 1671. Henares argues that such a source is the best and most complete way of understanding the way in which a confraternity functioned in the early modern period because it provides detailed information into the institutional framework for the association, its religious activities, and its members (241). The second source is an account book (*Libro de Cuentas*) preserved in the Parish archive of St. John the Baptist of Marchena that covers the period from March 1609 to March 1654. The author provides both a pictorial and written description not only of the book's contents but also of its physical appearance. Containing 260 folios with 45 chapters, the account book is the author's main source for his examination of the administrative and economic situation of the confraternity during the first half of the seventeenth century (16–17). To provide context for the confraternity's rules and account book, Henares has also utilized documents pertaining to the history of the parish of St. John the Baptist, including sacramental books and notarial records.

This study of *La Hermandad de la Soledad de Marchena en el siglo XVII* can be divided into three parts. The first section deals with the confraternity as a whole, beginning with its origin in the 1560s and then proceeding to an examination of its governance and administration, its members and its financial concerns. Established sometime during the mid-sixteenth century, the confraternity was part of the explosion of public penance in Europe after the Council of Trent (28). It reached its peak in 1630, but by the mid-seventeenth century, the confraternity had fallen on difficult times. Although it experienced a slight resurgence in popularity in the early eighteenth century, it never again regained the vitality it had enjoyed in the early seventeenth century (32). Membership in the confraternity was open to anyone of moral integrity, although "blacks, mulattos, moriscos, mestizos and indios" were not allowed to join. Henares does point out, however, that there is no reference in the statutes to the obligation of providing proof of purity of blood, nor a certificate of baptism (33). Both men and women joined the confraternity, although only men were able to participate in the governance and administration of the brotherhood. As was the case throughout Europe, women were also excluded from participating as flagellants in processions (36).

The second part of Henares' book focuses on the confraternity's participation in Holy Week celebrations, in particular on its central role in the penitential processions of Good Friday. This section is extremely detailed, describing each person that was involved in the procession, what he wore, and what role he played; it also describes each image, standard, flag and statue that was carried in the procession. Henares discusses the flagellants with their whips (the brothers of blood), the penitents with their candles (brothers of light), the "lavadores" whose job was to aid, care for and wash the wounds of the flagellants, the musicians, and the many clerics, both regular and secular, that carried various religious images including statues of the reclining Christ and the mournful Virgin. Henares then discusses the other holiday central to the confraternity's ritual life, the "September Feast" held every year on the feastday of the birth of Mary (8 September), the

confraternity's patron saint. The final chapter of the book contains an edited version of the 1567 statutes of the confraternity.

Although at times overly detailed, *La Hermandad de la Soledad de Marchena en el siglo XVII* makes some important contributions to scholarship of confraternities in early modern Spain. The author's inclusion of the brotherhood's statutes is an extremely valuable resource for scholars, both in terms of teaching and research. Henares also provides the reader less familiar with lay religious brotherhoods with a very clear picture of how a penitential confraternity operated during the early seventeenth century, including the challenges it may have faced as well as its central place in the broader community. Finally, Henares' description of the Good Friday processions allows the reader to picture precisely what this kind of popular religious participation looked like in Spain during the baroque period. For these reasons, the volume is a valuable addition to the growing body of literature on Spanish lay religious organizations during the early modern period.

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Patres. Cerkevni očetje v Narodni in univerzitetni knjižnici. 3–30 november 2005. [*Patres. The Church Fathers in the National and University Library of Slovenia*]. Exhibition catalogue, ed. Gorazd Kocijančič. Ljubljana: Narodna in univerzitetna knjižnica, 2005. 143 pp., colour ill.

The National University Library in Ljubljana, Slovenia (NUK) possesses a rich collection of materials carefully preserved through the numerous difficult events of the past century. Since Slovenia declared independence in 1990, the NUK librarians, archivists and conservators, have worked diligently to attract worldwide attention and academic interest in the manuscripts, incunabula, and printed works of this wonderful repository. In the spring of 2004, their exhibition of manuscripts was an outstanding introduction to some of the treasures housed in Ljubljana. And while the *Patres* exhibition was not directly focussed on studies in confraternities, it merits a description none the less because it invites further examination of the NUK library materials, materials likely to prove fruitful and satisfying also for confraternities scholars.

The *Patres* exhibition catalogue offers a tantalizing and academically exciting overview of manuscripts and early print editions of the works of early Western Church fathers housed at NUK, including Ambrose, Jerome, Augustine (represented especially by an outstanding exemplar of *The City of God*), Gregory the Great, with lesser emphasis on John Cassian, Cassiodorus, Boethius, and Isidore of Seville. The exquisite illuminations reproduced in the photographs are complemented by illustrations and commentary also on the Eastern Church Fathers, among whom John Chrysostom, Athanasius, Basil the Great, Gregory of Nicea, Ephraim the