

people dressed in pure white marching ahead of the clergy dressed in the papal court's pompous red colour added grandeur to the occasion.

In the last chapter Rihouet points out that by the seventeenth century processions began to show the growing influence of the pope's own ecclesiastical power. The triple *translatio* of relics in 1609, arranged by the bishop and approved by the pope, became a "tool for recapturing and controlling space" in response to the destruction of relics and images by Protestants (229). The glamour, grandeur, and sheer number of clergy in attendance displayed the stability and power of the papacy during the Catholic Reformation.

The rich illustrations included in the text provide a visual framework that allows the reader not only to visualize the grandeur of the event, but also to see the theatricality of such events. Narrative descriptions penned by local speculators offer a glimpse into the emotions evoked by the glamour and spectacle of both the objects and the processions.

Rihouet's book makes a significant contribution to the growing scholarship on material culture and processions. Her case study of Perugia, a city that has received much less attention from historians of processions and confraternities, brings yet another important setting into focus. Her interdisciplinary approach highlights the intricate relationship between sacred and profane, religious and civic aspects of early modern public life. Her work can thus be placed in the context of broader concerns about processions in relation to civic, political, and ecclesiastical authority during the Catholic Reformation. At the same time, it brings into focus daily life concerns such as death and disease. Lastly, while confraternities are not the specific focus of Rihouet's research, their presence in the processions she analyses and their role in civic and religious rituals is an important element not to be missed.

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Sá, Isabel dos Guimarães. *O Regresso dos Mortos. Os Doadores da Misericórdia do Porto e a Expansão Oceânica (Séculos XVI–XVII)*. Lisbon: Imprensa de Ciências Sociais, 2018. Pp. 331 + 17 ill. ISBN 978-972-671-485-9 (paperback) €22.

This volume examines how the *Misericórdia do Porto* (the confraternity of Mercy in Porto) served as a link between individuals separated by vast oceanic distances. Portuguese expatriates living overseas relied on the *Misericórdia* not only to transport their letters to Portugal, but also to transport those goods they wanted to send back home after their death.

The cases examined in this book include Portuguese who died in Asia, Africa, or Latin America. As the author points out, the current work does not intend to focus on the testators' purpose, but to see these individuals as human beings so as to understand why they made donations to the *Misericórdia do Porto* and why they possessed certain types of assets and not others.

Two primary themes intersect in Sá's book: the first is how donors to the *Misericórdia do Porto* were influenced by the opportunities offered to them by the Portuguese and, to a lesser extent, the Spanish expansion overseas; the second is the presence of consumer goods from different cultures that appear in these donors' legal documents and inventories. The people enjoying exotic consumer goods can be subdivided into two groups: those who at some point traveled to overseas part of the Iberian empire and those who consumed exotic products in Porto or in its region without having travelled abroad. Not surprisingly, one of the contributions this book makes is the analysis of the impact of exotic products from overseas on Porto's elite and middle classes.

The first chapter begins with a discussion of early modern Portuguese regulations on the transference of good by inheritance and then moves into an analysis on how confraternities served as surrogates for the deceased, thereby connecting emigrants with their homelands, especially when it came to the transfer of assets. The second chapter examines the city of Porto itself and its context. The third chapter offers a glimpse into the people who donated to the *Misericórdia do Porto*: who they were, their gender, occupation, and social status. This chapter also describes the confraternity's growing wealth as a result of donations. Chapter four examines the connection between the donors and funerary rituals or memorials; aside from leaving assets to the needy, donors were also interested in managing their own eternal salvation. Chapter five begins a close examination of the donors themselves by first discussing the sources and methodology for such a study. Chapter 6 concentrates on a single family, the Ferreira, with subsections on Pantaleão Ferreira and his wife Ana de Mesquita, their son Diogo Ferreira and their inheritors, all of whom were directly and indelibly affected by the Iberian empires. The next chapter pays the tribute to the biggest benefactor of *Misericórdia do Porto* during the chronological period in question, D. Lopo de Almeida. The following three chapters examine donors from the transoceanic areas: the Indian Ocean (Malacca; chapt. 8), the far East (Japan and Macao; chapt. 9), and the Atlantic (Angola and Portuguese America; chapt. 10). The epilogue draws some concluding observations on the main axes of research—persons, families, things, and properties—and the changes the oceanic expansion wrought on Porto in the sixteenth and seventeenth centuries.

The current study offers a fascinating view into the role of the Confraternity of Mercy in Porto, the Portuguese expatriates overseas, and the dynamics of transference of goods across vast oceanic spaces, with a special focus into how they affected both the people involved and the city of Porto.

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