Notes.


De son côté, et de longue date, Alphonse Dupront avait relevé la prémonance d’un univers mental qui fait aussi du concile de Trente, par plusieurs traits, "un acte de société médiiterranéenne": "Le concile de Trente" dans Le Concile et les conciles, B. Botte et al. (eds.) (Chèvetogne/Paris, 1960), p. 212 et passim.

* * *

Confraternal Charity, Municipal Poor Relief, and Political Consolidation in 16th Century Bologna. Resumé of the Project

This three-year research program will analyze the development of civic-directed, more comprehensive systems of social welfare in sixteenth-century urban centres, with particular attention to why and how a political elite prepared both itself and its society for a radical departure from previous methods of handling poverty. Historians investigating this process have concentrated on northern Europe, and have credited the change to the Protestant Reformation and to brother intellectual and economic forces. The dynamic in Italy, with its different religious, economic, and political realities has not been thoroughly studied. This investigation focuses on the city of Bologna from the 1490s through
the 1590s, and considers the role of charitable institutions operated by lay confraternities in providing the model and experience necessary for civic elites which sought to 'reform' social welfare as a means both of controlling poverty and of consolidating their own authority. It seems that the civic Opera dei Mendicanti (proposed 1548, revised 1550, implemented 1563) represents the culmination of a process observable from the 1490s whereby public charity, formerly under the control of independent and often artisanal confraternities, was expanded and organized into a more comprehensive system of social welfare administered by an elite whose political power was concentrated in the Bolognese Senate. This process involved elite takeover of lay confraternal administration; a re-orientation of the functions of particular confraternal institutions; strengthening cross-institutional ties with overlapping boards; and the creation of new institutions, notably the Opera dei Mendicanti itself, to fill the remaining gaps.

Confraternal institutions under examination include the foundling home of S. Procolo, the orphanages of S. Maria del Baracano and S. Bartolomeo di Reno, the infirmaries of S. Maria della Vita and S. Maria della Morte, the small-loans bank of the Monte della Pietà, and the Opera dei Poveri Vergognosi which discretely assisted impoverished patrician families. The program traces the co-ordination of their charitable activities and the networks linking personnel, administrators, and Bologna's 77 senatorial families. It also offers a prosopographical analysis of key figures involved in the process and examines instances of official subsidization of confraternal charities through tax exemptions, grants, and concessions. It reviews contemporary literary sources in order to determine the Bolognese response to theoretical plans like Juan Luis Vives' *De subventione pauperum*, and to civic relief schemes adopted elsewhere in Europe. This approach allows for an understanding of the movement of thought and circumstance leading towards the evolution of the Opera dei Mendicanti; of the participation in the debate of those already involved in confraternal institutions; and of the extent to which confraternal institutions provide the model for civic relief.
The project has been funded by the Social Sciences and Humanities Council of Canada, recently renamed the Canada Council.

Nicholas Terpstra
Luther College
University of Regina

Alfredo Cirri, floorplan of the Confraternity of S. Girolamo and S. Francesco Poverino (ill. 6 from L. Sebregondi, *Tre confraternite fiorentine*)
Capitoli, Confraternity of S. Niccolò, Florence (from p. 96, La Chiesa e la Città)

Nome del padron Spiritu Sancto di del nostro figlia laneti lunti.

Et tene di gloriosi apostoli, di me e melel lunti Bartolomeo ed in melel lunti pugno et in melel lunti. S. Xipo e melel lunti.