

a genuine disease, and the doctors' picture was as much shaped by its biological reality—new, often venereal, chronic and incurable—as by their cultural and intellectual conditioning. The limitations of the authors' approach is particularly noticeable when the strong moral reaction to the pox is related to social and cultural attitudes towards sexuality, without really taking into account the fact that this moral reaction originated in the simple realization by observers that the disease was often spread through sexual contact. The French Disease, as a phenomenon, was a synthesis between the biological condition and the society that received it. While the new perspective provided by the authors is vital to understanding the phenomenon, their exclusion of any biological analysis means that their discussion is as incomplete as a traditional, primarily medical approach to the subject. In spite of this limitation (and the inexplicable absence of a bibliography), their study of the reception of the pox will prove a useful resource to scholars of the French Disease.

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Carlo Borromeo e l'opera della "Grande Riforma": Cultura, religione e arti del governo nella Milano del pieno Cinquecento. Milan: Credito Artigiano. 1997. 383 pp., illustrations

This large volume is an example of the kind of cultural patronage so common in Italy and so rare elsewhere. Danilo Zardin conceived of a collection dealing with Carlo Borromeo's reform program for the Diocese of Milan, Credito Artigiano was persuaded to underwrite the project as one means of marking its fiftieth anniversary, and the Accademia di San Carlo in the Biblioteca Ambrosiana offered the necessary institutional collaboration to carry the project through to completion. Volumes of this kind are frequently published by Italian banks, and favorable tax laws are only a small part of the reason.

Zardin assembled leading scholars from both sides of the Atlantic for this project. The individual articles are of varying length, complexity, and depth. Most are roughly ten pages long and, though uniformly well-documented, offer either an overview or a snapshot of work which the scholar has developed at greater length elsewhere. These cover a very wide range, including ritual, liturgy and iconology (Cesare Alzati, Maria Luisa Gatti Perer, Claudio Bernardi & Annamaria Cascetta), music and architecture (Giancarlo Rostirolla, Robert Kendrick, Stefano Della Torre), books and literary production (Claudia di Filippo Bareggi, Amedeo Quondam, Sandro Bianconi, Silvia Morgana), spirituality (Franco Buzzi), issues related to clerical authority, preaching and confession (Flavio Rurale, Luigi Prosdocimi, John O'Malley, Wietse de Boer), and the educational program of the Schools of Christian Doctrine (Angelo Bianchi). A few of the authors tackle their subjects in far greater depth, including Samuele Giombi on Borromeo's preaching, and Zardin himself on reform of manners as a theme

within Borromeo's general reform program; Agostino Borromeo offers two pieces, one on the archbishop's jurisdictional disputes with Spanish authorities, and the other on his fights against heresy. Finally, roughly a third of the volume is given over to beautifully reproduced colour plates of paintings, both individual works and cycles, depicting Borromeo and the broader reform program which he promoted.

Borromeo's reforms have been controversial, not least because of their use of and impact on such traditional lay forms of religious life as confraternities. His defenders have argued that the reforms were well received by large segments of lay believers who shared the conviction that some change was necessary; this is why they could be successful at all, since even someone of Borromeo's determination would not have been able to overcome united lay resistance. This is a reasonable point, but it begs the question of whether all those who thought change was necessary wanted the Borromeo approach to change; it would be interesting to hear more about the contrary voices which were raised at the time, and how they were dealt with.

While the individual authors see Borromeo's program as generally necessary, well-meant, and positive, the volume is far from a hagiography. It is, on the whole, well-rounded, well-documented, and fair-minded, with many good articles and some genuinely excellent ones.

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Czarcinski, Ireneusz. *Bractwa w wielkich miastach panstwa krzyzackiego w sredniowieczu*. Torun: Wydawnictwo Uniwersytetu Mikolaja Kopernika, 1993. 126 pp., illustrations. ISBN 83-231-0382-8

Czarcinski's aim in this concise work is to describe the origin and development of the religious confraternities in the large cities of the Teutonic state, as well as to establish the social basis on which these brotherhoods were founded and the motives which guided their organisers. As a result of the scarcity and restricted availability of sources, most of the book is confined to the brotherhoods operating in the cities of Gdansk (Danzig), Torun, Elblag and Braniew, although attempts were made to obtain material on the other cities of the Teutonic state.

The work is divided into five chapters. The first of these, entitled "Historical origins of the development of confraternities in the Middle Ages" (pp. 10-29), describes the assumptions at the root of the hypothesis that the model of the corporation functioning for the west-European cities is identical to that for the cities of the Teutonic state. Czarcinski's second chapter (pp. 30-57) then presents the circumstances surrounding the establishment and the direction of development of religious brotherhoods in the Teutonic cities. This leads to a discussion of the actual organisation of the confraternities, the socio-professional structure of their memberships and the financial administration of the corporations (pp.