

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.

58–81). The fourth chapter (pp. 82–102) describes the concept of the religious cult and its function, paying particular attention to the interdependency between the invocations of the brotherhoods and their devotional profiles, including a look at the role of devotional services and indulgences in the life of the brotherhood and some of the questions surrounding the cult objects (mainly paintings) among the brotherhoods. Finally, the author addresses the question of the place of the religious corporations in the social welfare system of the Middle Ages (pp. 103–107).

One of the main theories in the book is that the economic growth of the cities of the Teutonic state in the fourteenth century found its reflection not only in the construction of monumental religious buildings, but also in the development of new forms of religious life. For the Catholic Church, the end of the Middle Ages was a time of significant change, especially in the area of the dissemination of Christian doctrine. The Church aimed to deepen the catechism and substantiate faith. One of the means to realise these aims was the confraternities.

Appended to this study is a list of documents detailing indulgences for the brotherhoods in Prussian cities in the Middle Ages, a list of the representatives of Elblag families in the Brotherhood of Corpus Christi in the years 1443–1537, and a list of the members of the Brotherhood of Corpus Christi of the Old City of Elblag participating in Prussian conferences in the 1480s (pp. 110–114). Scattered throughout the book, there are a number of illustrations of pages from confraternity books found in the archives listed in the sources for the work.

The author provides an extensive bibliography (pp. 116–122), with a sizeable listing not only of primary sources, but also of secondary works (mainly Polish, but with some German entries as well). At the end, Czarcinski also includes a short German summary of his book (pp. 123–125).

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de Ghetaldi, Enrico. *La Confraternita di San Martino e la Chiesa di N.S. di Loreto in Borgo Peri nella loro storia*. Imperia: n.p., 1994. 252 pp.

This work covers an area in which very little has been written: the origin of the confraternity of Saint Martin of Tours in Oneglia (Liguria, Italy). The author stresses the importance of the confraternity for the life of the town which, owing to its geographical position on the Ligurian coast near France, has been exposed throughout the centuries to foreign attacks and invasions.

De Gheraldi researched carefully the archives of the church of Our Lady of Loreto in Borgo Peri (Oneglia), finding many charters and other diplomatic evidence with information on the origin of the confraternity and its history. The volume contains several facsimiles of the documents, mostly dating from 1700 onwards. The history of the church is accurately traced, the author provides all the evidence he has unearthed, and also mentions the confraternities of the