

John Alexander's article indicates. It would also be equally fallacious to conclude that Borromeo was the only figure implementing Tridentine decrees in Northern Italy after the closing of the Council. In this regard, T. Barton Thurber brilliantly situates Tibaldi's activity within the larger context of late sixteenth-century building projects by distinguishing between the independent vision of a reformer such as Borromeo from the more acquiescent imagination of a papist reformer such as Cardinal Ferrero, who hired Tibaldi for the (unrealized) renovations of the cathedral of Vercelli.

Finally, two commendable essays by Adele Buratti Mazzotta and Marzia Giuliani give us an insight into the intellectual formation of the artist. The first depicts Tibaldi as a humanist carefully poring over the vast array of Renaissance architectural treatises, which effectively reinstates Tibaldi's reputation as an independent theorist. Giuliani's sociological approach re-evaluates the status of the architect, while his brief section on the contents of the artist's library (which included religious works by Thomas à Kempis, Diego de Estella, Panigarola, Don Gabriele Fiamma, et al.) is especially illuminating for the social and intellectual historian. The series of essays contained within this volume offers a good introduction to Tibaldi, whose reputation is finally beginning to emerge from beneath the Borromeian penumbra, and also to the critical issues of post-Tridentine architectural reform.

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Quellen zur Geschichte der Kölner Laienbruderschaften vom 12. Jahrhundert bis 1562/63, ed. Klaus Militzer. Publikationen der Gesellschaft für Rheinische Geschichtskunde, 71. Düsseldorf: Droste Verlag GmbH, 1997. 2 vols. cxlviii, 1363 pp. ISBN 3-7700-7597-8 and 3-7700-7598-6 respectively.

The words *fraternitas* and *Bruderschaft*, in Cologne as elsewhere, had a wide range of meaning. Either term could be used to designate a guild of merchants (e.g. the *fraternitas Danica*) or a society of legal aides (*fraternitas scabinorum*). It could point to a group of priests (*Priesterbruderschaften*), or laymen (*Laienbruderschaften*), or priests and laymen alike. In spite of the overlap in usage, Militzer focuses his study and collection of sources related to *Bruderschaften* on, as we know them, confraternities. He distinguishes them from guilds, even though both could be called *Bruderschaften*, on the basis of their purpose more than their activity. Both guilds and confraternities could be devoted to prayer, intercession, remembering the dead, celebrating meals and masses communally, and honouring a specific saint. But guilds purposed primarily, beyond their religious activity, to regulate members vis-à-vis a world of goods and markets. With that distinction in view, Militzer limits his collection of documents to those dealing with lay confraternities, as defined by Christopher Black, exclusive of pure clerical brotherhoods, merchant societies and guilds. The

time frame extends from the beginning of the twelfth century to the end of the council of Trent.

The 148 page introduction is a study of change and continuity, both chronologically and geographically, in Cologne's confraternities. Of the 127 known *Bruderschaften*, the largest concentration (a full 33%) was active between 1450 and 1500, and most of those in the old city. An examination of the patron saints of those confraternities, 22 different patrons in all, shows that the Virgin Mary was by far the most honoured. In addition, Militzer analyses statutes, discusses membership, and details the goals of confraternities, before he turns to their role in society and their relationship to the church. The introduction alone is a remarkable work and is much more than just a gateway to the collection of sources that follows it. It is marked by solid analysis and rich discoveries.

The majority of the work, more than 1300 pages in two volumes—a contribution that will survive all articles and monographs based on it—is a collection of sources. It is organized, in 127 chapters, by confraternity. In some cases, for example the fourteenth-century confraternity of St. Agnes, only one passage is transcribed. For others, like the confraternity of St. Eloi (see above my review of *Ad summum* ...), there are more than 160 pages of descriptions and transcriptions, in both Latin and German, of statutes, membership lists, and account books (here alone with more than 2600 footnotes to identify people and places or to explain difficult passages). There is a wealth of material in these sources for researches of varied concern, whether social, intellectual, religious or political. That one archivist could have amassed these sources and edited them is remarkable. It forces one to take seriously, more than usual, the debts of thanksgiving expressed in the acknowledgements.

The editors had the foresight to supply a full table of contents in each volume. Had they gone further and included the 20 page bibliography and table of abbreviations in both volumes, the second half could have been used independently of the first cumbersome, not to mention expensive, half. As it stands, if the confraternity you want is in the second volume, both enormous tomes are required. On a more positive note, a third volume is still to appear — an index — that will make the entire work more searchable, and the needles in the haystack, precious as they promise to be, more accessible.

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