

their suppression in the eighteenth century. What lies between, though, is no linear, straightforward story, but rather a diverse array of approaches to sources and interpretations which serve to open up exciting new paths to research.

For example, Elliot Horowitz gives a fascinating overview of the rise and fall of Jewish confraternal piety in Ferrara in the sixteenth century. Horowitz analyzes the development of the earliest Jewish confraternity in Italy whose documentation has survived. Giovanna Casagrande opens up a valuable discussion on the participation of women in Umbrian confraternities, focusing on the question of women's "mere presence" in institutional archives and the "real worth" of that presence in the spiritual life of women. Angelo Torre analyses expressions of social kinship in rural Piedmont and their connection to the jurisdictional culture and territorial politics. Attempting to move beyond the general study of "collective mentalities" to the specifics of time, place and practices, he argues for the centrality of rituals and their "ability to increase the powers of the patrons who appropriated and exercised them," (p. 261). These are just a few examples of the interests and approaches displayed in this volume. What is clear is that all of the contributors are concerned in some way with the larger question of social change and the practices which mediate its development.

This volume presents scholars of confraternities in particular, and readers in general, a two-fold offering. First it invites readers to take stock of the development of confraternity studies over the last thirty years and to recognize its leading role in social history in general. Secondly, and perhaps more importantly, it brings together diverse works that display the real strength of confraternity studies in scholarship and research and their contribution to our understanding of late-medieval and early modern Italian society and culture. The synthesis offered by the editor is useful for understanding the 'big picture' of contemporary confraternity studies, while the studies themselves highlight the complex issues underlying that synthesis.

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Quellen zur Geschichte der Kölner Laienbruderschaften vom 12. Jahrhundert bis 1562/63, ed. Klaus Militzer. Band 4. Appendix, *Register zu Band 1–4*. Publikationen der Gesellschaft für Rheinische Geschichtskunde, 71. Düsseldorf: Droste Verlag, 2000. 297 pp.

With the publication of the fourth volume of the *Quellen*, Klaus Militzer brings to a close his contribution as compiler and editor of sources for lay confraternities in Cologne. Militzer's four volumes constitute a tremendous expenditure of time and effort, but, as he himself suggests, the sources are not yet exhausted. The opening pages to the fourth volume point to this fact: he includes seven pages of documents transcribed from a recently discovered book of documents for the St. Lupus *Josephsbruderschaft*, compiled in 1744, though the documents come from

the late 15th and early 16th centuries. These include: a letter of confirmation and statute of ordinances from the archbishop of Cologne, Philipp von Oberstein, in 1515 (Miltzer includes the Latin text, #72*.1a.1, and a portion of the German paraphrase/translation, #72*.1a.1.1); a contract between the priest of St. Lupus and the Joseph's confraternity (#72*.1a.2); and several brief examples of transactions made by the confraternity (#72*.1a.3). These documents join those already referenced in volume 2, p. 897 (#72.1, #72.2). In the main, however, this volume consists of three indices (place, person, and subject), a very helpful addition to his previous three volumes; though these volumes include comprehensive tables of contents, the vast number of entries they contain require the addition of these indices.

Miltzer's work is thorough: he includes almost 300 pages of entries, and includes references to their appearance in the documents and also in the annotations (with an asterisk). The editor also takes care to include alternate spellings of names, often a stumbling block to researchers of early modern Germany (see for example the twelve different spellings of Baesweiler). The place name index also frequently includes the names of significant officials, members, and bodies associated with the name, so that the researcher can easily connect places and institutions to the individuals and groups associated with them. With a careful reading of the introduction and some practice, the index of places can become a valuable tool for the researcher.

One potential problem is clarified in the introduction to the indices. The first two volumes are conceived as a whole, thus the pagination of the second volume begins where the first leaves off. Volumes three and four are conceived independently, however, and are paginated accordingly. The indices take this awkward inconsistency into account: the index refers to entries found in the first two volumes by page number only, whereas entries found in the last two volumes are designated by both volume number and page.

Miltzer's four volumes join the ranks of well-edited and referenced source collections that offer scholars a wealth of otherwise inaccessible material within arm's reach. The task of compiling and editing such documents is undoubtedly time-consuming, frequently frustrating, and often thankless. Yet as a previous reviewer noted, Miltzer's work provides "a contribution that will survive all articles and monographs based on it."

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Terpstra, Nicholas. *Lay Confraternities and Civic Religion in Renaissance Bologna*. Cambridge: Cambridge University Press, 1995. xx, 251 pp. ISBN 0-521-48092-2

Nicholas Terpstra's *Lay Confraternities and Civic Religion in Renaissance Bologna* analyzes the social, political, and religious roles of confraternities in Bologna from their beginnings in the thirteenth century through to the seventeenth century,