

*Ecclesia et civitas. Kościół i życie religijne w mieście średniowiecznym (Ecclesia et civitas. The Church and Religious Life in Medieval Town)*, ed. Halina Manikowska and Hanna Zaremska, Warszawa 2002, Wydawnictwo Instytutu Historii PAN, series: Colloquia Mediaevalia Varsoviensia vol. III, 534 pp., 1 unpp, 39 ill., map, 5 tables, 3 annexes, index of geographical and ethnic names.

The volume contains articles by 32 Polish authors (as well as three texts by Czech historians), which testifies to medievalists' interest in the questions of urban societies' piety, the functioning of various urban ecclesiastic institutions and their contacts with the local communities. Nevertheless, in the opening article *Religiousness in Towns* (pp. 11–34) Halina Manikowska draws attention to the fact that Polish historiography cannot boast of great achievements in research on the subject referred to the title and that there is even a lack of an adequate research questionnaire. Aleksandra Witkowska OSU (*Sacral Centres of Late Medieval Cracow*, pp. 37–48) presents the distribution of the city most important centres of religious life in the 14th and 15th centuries. Jerzy Rajman (*Research into the Statistics and Distribution of Patrocinia in the Cracow Settlement Complex at the End of the Middle Ages*, pp. 49–52) says that research into patrocinia is of great importance for it throws light on local cults, places where relics were kept and links between individual churches and foreign countries. Przemysław Tyśzka (*Burghers, Church Institutions and Money. Pious Bequests in Late Medieval Cracow*, pp. 53–62) emphasises that in the 15th century ca 25 per cent of the properties in Cracow were encumbered by rents for religious purposes. Bogusław Czechowicz's article (*Modifications in the Functions and Significance of Sacral Buildings in Late Medieval Silesian Towns*, pp. 63–79) shows how religious and urban reality merged in Silesian towns; churches formed part of city walls and decorative elements were placed on city walls and the walls of burghers' houses. Jakub Kostowski (*The Bernardines' Monastic Temples as an Expression of a Militant Triumphant Church. Their Architecture and Equipment*, pp. 81–127) points out that the churches in Wrocław, Jawór and Lusatian Kamieniec had the same ideological programme; they all laid stress on missionary activity and the necessity of fighting against infidels. Małgorzata Maciszewska (*Bernardine Monasteries in the Landscape of Late Medieval Suburbs of Large and Small Towns in the Polish Kingdom and the Grand Duchy of Lithuania*, pp. 129–139) says that the

monasteries' foundations contributed to the development of suburbs. The importance of monasteries as centres of settlement and of the organisation of urban societies' life is discussed by Marek Derwich (*Monks in Polish Medieval Towns*, pp. 143–160). Maria Koczerska (*Ties between the Canons of the Cracow Cathedral and the Burghers of Cracow in the 15th Century*, pp. 161–174) writes about Cracow canons' ties with their families and their economic links with the burghers. Leszek Poniewozik (*Burghers in Medieval Collegiate Chapters, with Sandomierz and Wiślica as Examples*, pp. 175–186) says that canons of burgher origin were better educated, more willing to take orders and had more benefices than the canons who descended from other social groups. Maja Gąssowska (*St. Olaf's Church in Reval (Tallin) in the 13th and 14th Centuries*, pp. 187–200) emphasises that the church in question played an important role in integrating settlers of Scandinavian origin. Marta Piiber (*Links between a Suburban Parish and the Town. The Stłużew Parish up to the End of the 16th Century*, pp. 201–207) points out that the Stłużew parish was often manned by Warsaw canons. Jarosław Suproniuk (*The Biecz Parish School in the 15th and 16th Centuries*, pp. 209–216) discusses the financial basis, teaching staff, control of tuition and the fate of graduates of this school. The organisation and functioning of various religious fraternities are dealt with in the articles by: Hanna Pátkova (*Fraternities in Czech Catholic and Ultraquist Towns*, pp. 217–222), Krzysztof Guzikowski (*Calendal Fraternity in the Religious Life of West Pomerania's Medieval Towns*, pp. 223–226), and Waldemar Rożynkowski (*Fraternities' Indulgence Documents in Large Prussian Towns in the Middle Ages*, pp. 227–232). The authors focus on this links between the activity of fraternities and religious, social and political changes in urban communities (cessation of Prussian fraternities' activity during the Thirty Years' War). Grzegorz Myśliwski (*The Catholic Church and the Towns between the Order, the Upper Bug and the Pełtew (mid-13th–16th c.). Did It Stimulate or Hinder Their Economic Development?*, pp. 235–267) stresses that Church institutions could be an obstacle to the development of the urban community as a whole (economic rivalry, exemption from taxation accorded to Church properties in towns) but not to individual burghers who were assured of credits and a marke for their products by Church institutions. Two articles discuss the gap between the requirements of religious life and economic reality. Waldemar Kowalski (*The Church in an Abbots' Town. The Sources and Size of Incomes of the Jędrzejów Parish in the Middle Ages and the Early Modern Period*, pp. 269–288) says that as a result of limited economic opportunities, the burghers of Jędrzejów gave little financial support to Church institutions, and Michał Zbierański (*Sunday Fairs in Mazovian Towns in the 14th–16th Centuries*, pp. 289–293) points out that despite Church prohibition, trade went on practically unhindered on Sundays and feast days. The character and development of foundations in the 14th and 15th centuries are discussed in the articles by: Zdenka Hlediková (*The Character and Manifestations of Prague Burghers' Religiousness at the Turn of the 14th Century*, pp. 297–313); Jan Adamek (*The Influence of Parish Priests on Foundations in Royal Towns from the mid-14th Century to the Hussite Wars, with the south Czech towns of Budejovice, Pisek and Vodnany as examples*, pp. 315–325); Piotr Oliński (*The Burghers' Concern for Salvation. Remarks on Burghers' Numerative Foundations in Large Prussian Towns*, pp. 347–359); Marek Słoń (*Communal Authorities' Hospital Foundations as Centres of Urban Cult*, pp. 361–373); and Klara Kaczmarek-Patralaska (*The Patriciate and the Town. Sacral Architectural Foundations in Görlitz in about 1500*, pp. 375–386). The authors stress the burghers' growing activity in religious life, including the establishment of foundations. This activity led to the burghers taking over control of Church institutions and to the secularisation of Church property during the Reformation. Zbigniew Zygiewski (*Religiousness in Kujavian Towns in the Late Middle Ages*, pp. 327–345) emphasises that town owners and starosts exerted a great influence on religious life in this weakly urbanised region. Izabela Skierska (*The Townsfolk in Church. The Duty to Attend Mass in the Cities of Medieval*

Poland, pp. 389–413) says that only in large cities with a large number of monastic churches could the population choose the church in which it wanted to hear mass. Tadeusz M. Trajdos describes *The Marian Cult in Mendicant Churches of Medieval Lwów*, its forms and the privileges connected with it (indulgences) as well as the altars and statues founded by burghers, monarchs and noblemen (pp. 415–432). As Jerzy Kaliszuk says (*The Cult of the Magi in the Towns of the Polish Kingdom in the 15th Century*, pp. 433–438), this cult was particularly strong among burghers but it could also be noticed in other social groups. Anna Pobóg-Lenartowicz (*The Cult of Saints in Silesian Monasteries of Canons Regular in the Middle Ages*, pp. 439–452) emphasises that in the mid-15th century the cult of saints became similar in all monasteries. Maria Starnawska's article (*The Distribution and Structure of Relics in Polish Medieval Towns. Research Issues*, pp. 453–462) contains remarks on places where relics were kept and on the importance of some of these relics. Ryszard Skrzyński discusses *The Medieval Sermons of Canons Regular in Poland*, emphasising their importance in the teaching of the faithful (pp. 463–472). Jarosław Wenta (*The Sermon and the Historical Example in Late Medieval Chełmno*, pp. 473–482) points out that Peter Dusburg's chronicle was used as a preacher's compendium in the 1430s. According to the author, this means that the subjects of the Teutonic Knights' state identified themselves with the Order. Krzysztof Bracha (*The Miracle of the Host and Anti-Jewish Excesses. The Example Cited in the Sermon 'De corpore Christi' from the Collection of Piotr from Miłostaw, 15th c.*, pp. 483–491) connects the anti-Jewish excesses with changes in Catholic religiousness. Paweł Kras (*Heretic Groups in Late Medieval Towns (Waldensians in Bohemia, Hussites in Poland)*, pp. 495–514) points out that the two groups used similar forms, such as secret activity, fixed places of meetings, masters, system of mutual aid. Only one article is dedicated to the Jewish community, even though Jews constituted a large part of the urban population in the region and period discussed by the authors. Hanna Zaremska (*Contacts between Early Medieval Jewish Communes in Central Europe and Rabbis of Western Ashkenazic Diaspora*, pp. 515–526) says that these contacts came to an end during the crusades and the pogroms of Jews at the end of the 11th and in the 12th century; they were restored after the inflow of from German countries to Central Europe.

To sum up, this is an interesting review of research on the piety of urban population and the functioning of Church institutions in towns. It is worth pointing out that the majority of the authors whose texts have been included in the volume are young or middle-aged historians, which augurs well for future research.

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