

This much-anticipated edition, published by the London Record Society, consists of a historical introduction, written by Caroline Barron, Laura Wright's linguistic study of the text, a full transcription and, very helpfully, a modern English translation. The introduction provides a fascinating account of the turbulent London politics that produced the Jubilee Book and, in the end, consumed it. Barron argues that it was a written constitution for the city, and it is hard to disagree with this conclusion. The Jubilee Book records the oaths and duties of the various civic officers and councillors, describes the modes of their election and appointment, and pays particular attention to the operation of the London courts and quasi-legal bodies, from the mayor's court and sheriffs' court to the London wardmote. A written constitution suggests qualities of permanence, stability and clarity. In fact, the Jubilee Book was the outcome of internal disputes about the governance of the city and the cause of further unrest, from the moment of its writing. Subject to almost continuous processes of inspection, debate and revision, the Jubilee Book is a witness to the seriousness of constitutional thinking about how, by whom and in whose interests the city should be governed.

Reading the text today, we might ask what the fuss was all about. Without the historical introduction, it would be easy to miss the significance of a written constitution that elevated the role of the common council at the expense of the court of mayor and aldermen, that bound all members and institutions of civic government to uphold its provisions and that gave the common council the legislative power of veto. Yet Laura Wright's contribution is fundamental. Her brilliant analysis of the language, spelling and grammar of the Jubilee Book suggests that it was an *earlier* version of the Book that was burnt in 1387, which points to the preservation and perhaps circulation of unofficial copies of the Book well into the fifteenth century. Above all, Wright proposes that the fifteenth-century English text (Trinity College Cambridge MS O.3.11, folios 133–157) was not an English translation, but a direct transcription of an early draft written in English between 1377 and 1383. We are left to wonder whether what was most controversial, and dangerous, about the Jubilee Book was not its constitutional reforms, but its use of the English language.

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Carsten Jahnke, *Gott gebe, dass wir alle selig werden mögen. Die Mitgliederverzeichnisse der Heilig-Leichnams-, St. Antonius- und St. Leonhards-Bruderschaft zur Burg in Lübeck sowie das Bruderschaftsbuch der Heilig Leichnams- und St. Mauritiusbruderschaft der Weydelude zu St. Katharinen*. Göttingen: Vandenhoeck & Ruprecht, 2022. 387pp. €55.00 hbk.
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This volume prints the foundation books and related materials of four of the most important fraternities in late medieval Lübeck: the fraternities of the Holy Sacrament, St Anthony's and St Leonard's, based in the Dominican friary of St Mary's in the north of the city, and the fraternity of the Holy Sacrament and St

Maurice's, based in the Franciscan friary of St Catherine's in the city's centre. The large parchment codices kept by the fraternity stewards recorded endowments, testamentary gifts and the giving of alms, but also listed their members – both living and deceased – for reasons of joint prayer and to record payment of membership fees, preserving a valuable prosopographical resource in the process. The materials published for the first time in this volume offer a compelling window into the operation of fraternities as both spiritual associations and – as the editor puts it – 'deeply political organs' (p. 44), shedding light on how the urban elites of fifteenth- and early sixteenth-century Lübeck utilized ostensibly religious organizations for purposes of political networking and advancement, to exchange valuable commercial information and strike trade deals, and to secure favourable marriage partners for themselves and their kin.

The volume is divided into four sections. The first introduces the three fraternities based in St Mary's, surveying their foundation, incomes and membership, the latter often including significant numbers of women. All three were based in the so-called 'castle church' (*borchkercken*) of Lübeck (hence the fraternities' appellation *tor Borch* or 'zur Burg' in modern German, i.e. 'at the castle'), a term whose origin lay in the fact that St Mary's was built on the site of a former castle erected by the counts of Schauenburg to control the city, but which was seized by the civic commune in the early 1200s and handed over to the Dominicans soon thereafter. There were around 70 fraternities in late medieval Lübeck, but Jahnke argues that the three 'in the castle' were perhaps the most prestigious, forming the focus of the mercantile and ruling elite. Among their members were an array of leading long-distance traders, merchants and councillors, as well as captains of the city guard, the master of the civic wine cellar and the city apothecary. More humble citizens are rarely seen, with the fraternity of St Anthony's even banning the entry of craftsman and ecclesiastics, probably to preserve its elite character. As well as illuminating religious life and pious activity within Lübeck, the records analysed by Jahnke point to the broader economic activities of the fraternities. The fraternity of the Holy Sacrament's foundation book record not just their investment in liturgical paraphernalia and provision for civic processions, for example, but also their purchase of several villages in the rural hinterland during the fifteenth century, with the income derived from the settlements dedicated to purchasing food for Lübeck's poor. The detailed membership lists in the foundation books that follow in the second section reveal that many of Lübeck's elite belonged to all three of these fraternities, underlining how the religious associations 'at the castle' connected the city's leading figures for prayer, processions and socializing.

The third and fourth sections of the volume focus on the fraternity of the Holy Sacrament and St Maurice's in St Catherine's, with the former outlining its foundation and basic features and the latter printing the content of three parchment codices recording the association's membership and accounts. The value of this fraternity's materials, as Jahnke argues, lies in the fact that it was composed largely of members drawn from the 'middle class' of Lübeck, offering insights into the everyday life of more 'humble' men and women for whom sources ordinarily do not survive (p. 259). Rather than wealthy merchants and councillors, the membership lists in this section record the names of cooks, bakers, scribes and tanners, among other tradesmen, usefully broadening the volume's focus beyond the civic elite in the

process. The relative difference in wealth between membership of this fraternity at St Catherine's and those in the 'castle church' is made clear by the fees charged to their members for communal feasts and the pay they could offer to the servants who prepared it. St Anthony's, for example, paid the cook they hired to prepare their members' food between 13 and 14 shillings and charged individual brothers 5 shillings to attend each feast in the later 1400s, while the fraternity at St Catherine's paid their cook a measly 4 shillings and charged around 2 shillings or less for each brother at the communal meal. Not all the membership at St Catherine's were as well behaved as the stewards probably hoped, with fines for late payment of fees and other misdemeanours appearing frequently, lending the records reproduced in this section plenty of character. The case of the two men fined half a pound of wax each for drinking too much beer and talking during the presentation of the host remind readers today that people did not just join fraternities to engage in collective prayer, but to socialize, converse and drink beer (p. 292).

The materials printed in this volume have remained inaccessible for decades, with the bulk of Lübeck's fraternity records only returned to the city archive in the 1990s, after being forcibly dispersed in the wake of World War II to repositories as far afield as the DDR, the Soviet Union and Armenia. Jahnke has, therefore, produced a valuable edition of rich and fascinating sources that shed light on various aspects of urban life, piety and community, coupled with helpful critical introductions to the fraternities and a thorough index. This volume does not just make Lübeck's fraternities accessible to a new generation of scholars, but sets an example for future studies to follow.

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Elizabeth A. New (ed.), *Records of the Jesus Guild in St Paul's Cathedral, c. 1450–1550: An Edition of Oxford, Bodleian MS Tanner 221, and Associated Material*. Woodbridge: Boydell & Brewer, 2022. 311pp. 6 plates. £40.00 hbk.
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The Jesus Guild was one of medieval London's, and England's, most socially and religiously significant fraternities. This book presents all of the known surviving documents relating to the Jesus Guild (officially dedicated to the Holy Name of Jesus), which was based in the crypt of St Paul's Cathedral, London. New's comprehensive introduction provides the reader with key contextual information about the guild, including its governing structure, sources of income and devotional activities. Membership records of the Jesus Guild do not survive but a picture is sketched of its reach through the guild's system of farming of devotions: for an annual sum, individuals could purchase the right to collect offerings on behalf of the guild in English and Welsh dioceses (and Ireland, too, for a time). This reach firmly establishes the Jesus Guild as a national fraternity, alongside similar organizations such as the guild of St Mary's, Boston, or the Palmers' Guild of Ludlow. Of the known members, reconstructed by New through the records and last wills and testaments, there are a