In This Issue

Between the fall of the Roman empire and the rise of communal city-states in Italy, the classical portico was replaced by a multivalent loggia. In Justice Seen: Loggias and Ethnicity in Early Medieval Italy, Kim Sexton examines the buildings that effected this transition, termed laubiæ, a Latin neologism first appearing in Carolingian Italy. No laubiæ survive in Italy, but scholars have known of their existence from Italian legal documents dating from 865 to 1065. A systematic study of this rich textual data—supported by an analysis of pictorial evidence and surviving buildings outside Italy—reveals unexpected architectural diversity among Carolingian laubiæ, which anticipate later medieval loggias in their form and function, as settings for the innovative staging of public rituals. This article links Carolingian architectural innovation to the implementation of judicial reforms in Italy, where a multi-ethnic population could find diverse cultural references in the buildings that framed the administration of justice.

Merlijn Hurx’s study Bartolomeo Ammannati and the College of San Giovannino in Florence: Adapting Architecture to Jesuit Needs examines the architectural restructuring of the complex of San Giovannino for the Florentine Jesuit foundation. The complex was designed by Ammannati to satisfy the new demands of Tridentine religious reforms. The article redates a critically important drawing and shows that San Giovannino became a model for Florentine church architecture. The nave elevation invented by Ammannati was widely emulated. This smaller Jesuit commission reflects better than the larger establishments—such as the Collegio Romano, the Roman Gesù, or San Fedele in Milan—the flexibility and pragmatism that were often required of the architect in complying with the new ideological and functional demands of the Jesuits, while taking into account grave spatial and financial limitations.

Across Europe, troop losses incurred during World War I resulted in a postwar “surplus” of young, unmarried women. In Frankfurt am Main, under the New Frankfurt housing initiative led by architect Ernst May, the question was addressed with the invention of new housing models intended to meet the needs of single women within the boundaries of social propriety. Local women’s groups called attention to the problem and participated in the creation of the projects. The effort to build housing for single women is exemplary of the comprehensive reach of reform in early modern architecture, and the failure to build such housing in any numbers reflects the desperate and ultimately decisive stranglehold imposed by Weimar economic and political strife. Susan R. Henderson’s study of this movement, Housing the Single Woman: The Frankfurt Experiment, draws on the records of the municipal government of Frankfurt and the archives of individual architects.

Despite the ubiquity of the detached house in Southern California, many families began to live in owner-occupied multifamily homes in the 1950s and early 1960s. In Own-your-owns, Co-ops, Town Houses: Hybrid Housing Types and the New Urban Form in Postwar Southern California, Matthew Gordon Lasner examines the work of midcentury Los Angeles architects and developers who experimented with new typologies that met regional imperatives for privacy, indoor-outdoor living, and automobility. These helped transform the region into one of the nation’s most densely populated, while retaining its low-rise, dispersed form. This avant-garde countertrend to generic mid-century suburbia catered primarily to modern, often smaller households that could afford homeownership but that neither wanted nor needed detached houses. This genre of housing challenges popular conceptions of postwar Southern California as an endless single-family subdivision of conventionally gendered, nuclear-family domesticity.