

divinely willed election of the new pope. Henceforth, it meant the right of the local Roman population to accept or reject the newly elected. The papal reflex was to place increasing emphasis on those aspects of the electoral decree of 1059 that stressed the pope's universal ecclesiastical jurisdiction instead of his local secular lordship.

One can quibble here and there with Twyman's interpretation of particular texts or political developments, but her views always command respect. Likewise, I think that she somewhere lost focus on the fact that *adventus* relates more to the arriver than to the receiver. After some very early discussion of *occursus*, Twyman let this aspect of the problem drop from view. Although I think that Twyman's overall argument is both original and sound, I believe that it could have been stated more carefully in terms of the ritual context within which she is working.

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Warriors of the Lord: the Military Orders of Christendom. By Michael Walsh. Grand Rapids, Mich.: Eerdmans, 2003. 208 pp. \$28.00 cloth.

This is not a scholarly book. It is, rather, a cross between a coffee-table book and a popularized presentation of scholarship on the military orders. It is well, if a bit quirkily, illustrated.

Its first sentence presents a problem, calling its subjects "monks who were also soldiers" (7). Members of military orders were not technically monks and were not, by their nature, generally cloistered. "Friar" is perhaps more appropriate for them, but even that presents problems. The military orders were *sui generis*; their members were literally "militant religious," and it might be best to designate them as "religious who fought" or "knights who were also religious." These are hardly catchy phrases, however—they presuppose that the reader understands the word "religious" in this context, which most non-Catholic readers, at least, would not. Given the intended audience of this book, there was probably no good way to avoid the problem.

The conclusion is likewise problematic. Walsh expresses doubts that the military orders "even held up, or held up for long, the progress of the forces of Islam from Asia Minor to central Europe" (185). History is not an empirical science, so we cannot determine how rapidly Muslims would have conquered the same territory minus the fierce opposition put up, say, by the Hospitallers across the Mediterranean. But it seems very likely that the military orders did indeed seriously inconvenience the Muslims, at least. If not, why was Saladin so eager to execute them when he captured them?—to raise just one objection.

There are other factual errors: for example, the last page refers to the "galleys [sic] which crossed the Atlantic in 1492" (186). And the author misses a chance here to make connections between the voyages of exploration and the late evolution of the crusading impulse.

The book has its strengths. For example, chapter 2 is devoted to "The Adversary" and includes an exploration of the background of centuries of Muslim attacks, which are indispensable to understanding how and why crusading and the military orders developed. It is encouraging to find such an exploration in a popular book.

At the end there are two appendices, one on the everlasting "myth of the Templars," the other a sort of brief dictionary of military orders. The first offers a much saner version of the story than the mischievously slanderous *Da Vinci Code*, whose readership this book may attract. The second is surprisingly comprehensive, though specialists could complain that it omits some orders (the Order of the Dragon) or that it fails to provide common variants of names ("Jubilant Brethren" or "St. Mary of the Tower" for the Order of the Blessed Virgin Mary), which would have helped allay confusion. The bibliography contains many outdated entries and does not generally note where key works have been updated. This is an unfortunate failure, for a book of this sort could have here directed its readers on to the best current scholarship.

Overall, as a popularizing effort, *Warriors of the Lord* succeeds. I would not, however, suggest it to my undergraduates as an appropriate resource for a paper.

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Religious Warfare in Europe 1400–1536. By Norman Housley. Oxford: Oxford University Press, 2002. x + 238 pp. \$55.00 cloth.

How refreshing to read a book in which the author assumes that the sources actually mean what they say! This study has little patience with historians who detect hidden motives in expressions of stated religious purposes for wars during 1400–1536. Nor does this book accept the view that sixteenth-century wars were the beginning of modern secular conflicts, with little of previous motivations for armed conflict. While not denying certain new tendencies in post-1500 wars, this monograph stresses the late medieval legacies that continued to inform these conflicts.

Norman Housley, professor of history at the University of Leicester, is one of the leading proponents of an expanded or pluralist idea of the crusade. His work on earlier and post-1274 crusades defines the crusade beyond the more restrictive views (papal summons, indulgences, cross-taking, privileges) of the crusades of 1095–1274. Housley's background in pre-1400 crusades gives him an advantage in appreciating the historical origins of war cries after the fourteenth century. He chooses the period 1400–1536 as a time when crusading values were still operative, although in changing circumstances. He defines "religious" warfare in this period as of four basic types: crusade, sectarian apocalypticism, national messianism, and defense of doctrine. As with his previous work on the crusades, the author prefers to focus on the motivations of the perpetrators of these conflicts. To illustrate how medieval attitudes toward war persisted after 1400, he draws from a large number of sources. In the construction of his conceptional models of religious wars, Housley often describes specific conflicts, particularly those in central Europe. He begins his discussion with a very fine bibliographic essay in chapter 1.

To explain the residual influence of crusade mentalities, Housley expounds in some detail on the Hussite revolts, the Dózsa rebellions, and the wars in Castille and Portugal. For apocalyptic-inspired wars he cites the Tabor battles of 1419–20 and Anabaptist Münster in 1534–35. For national messianic kinds of war, he gives attention to Castile, Aragon, Switzerland, and the Anglo-French wars. For the defense of true doctrine, Housley shows how the

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