textures within Islamic thinking through appropriate quotes from Ghazali, Muhasibi, al-Basri and others.

Overall it is hard to be very enthusiastic. It appears to be rushed and unfinished, with far too much Latin and too many Western worldview intrusions. There are probably better chapters on all the selected topics in other books, however this is still a useful compilation if one can avoid the many linguistic and editorial pitfalls.

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*The Proprietary Church in the Medieval West* is an extraordinary work of scholarship that has been a forty year investigation for Susan Wood. Wood re-evaluates the *Eigenkirche*, which was proposed by Ulrich Stutz in 1894. Stutz promulgated that the laws which govern church property in Germany differed from canon law in the west because its foundations were Germanic and these ideas had become dominate over Roman concepts. He maintained that Germanic laws allowed the founder of a church to possess its property which could be traded, bequeathed or loaned at his discretion. This privatization continued until the eleventh century when the state’s acquisition of church property converted this privatization to public property.

Wood clearly states that “the book is about churches being treated as items of property” (1). However she challenges the extent and power of the Germanic laws to entirely facilitate this and that the attitudes and practices of customary law should be considered. The book is divided into four parts: (I) Beginnings; (II) Lordship over Higher Churches, Ninth to Eleventh Century; (III) Lower Churches as Property, Ninth to Twelfth century, and (IV) Ideas, Opinion, Change.

‘Beginnings’ of the proprietary church was between the sixth and the mid-eighth centuries when the bishop as the church’s administrative head of its property was replaced by independent churches. This independent ownership was recognized by Carolingian law. However this ownership was limited since the legislation distinguished the bishop’s authority to
consecrate churches and to ordain the priests who attended and staffed the churches.

Parts II and III, ‘Lordship over Higher Churches, Ninth to Eleventh Century’ and ‘Lower Churches as Property, Ninth to Twelfth century,’ are the core of the book. In this period the proprietary church reached its heyday. Wood evaluates how churches were treated as property by religious and secular powers and places them into regional contexts. These two parts distinguish between the Higher and Lower churches; ‘from the massive splendours of the abbey churches with the treasure enshrined in them to wooden sheds with barely pewter or horn chalice, and from lordship of several thousand mansi or peasant holdings to a single peasant holding or less’ (438). Between these two extremes Woods considers that the Lower church is more susceptible to being treated a property.

In the final part ‘Ideas, Opinion, Change’ Wood examines the origin of the proprietary church up to the tenth century; but it was not until the late tenth century that reformers used proprietary rights of God as a defence against the abuses of secularisation of church property. Proprietary practices continued into the eleventh century; however, they were not fully redefined under the canon law of patronage in the twelfth century.

It is an extremely well written book, nevertheless the scope and complexity of the material can sometimes make it not always easy to read and its sheer size, over a thousand pages, can be daunting. The regional and chronological arrangement of the book is carefully considered and covers close to a thousand years of history of the proprietary church. It is well annotated with detailed cross references and an extremely comprehensive index which makes it possible to track down any topic.

The Proprietary Church in the Medieval West is an impressive book and it is a significant contribution to medieval monastic history. It would be a valuable resource for any historian to have in their library.

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Baxter, Stephen, Karkov, Catherine E., Nelson, Janet L., and Pelteret, David (eds), Early Medieval Studies in Memory of Patrick Wormald
(Farnham: Ashgate, 2009) hardback; xvii + 582 pages; ISBN 9780754663317

It is a matter of profound sadness for any discipline when it loses a scholar of the stature of Patrick Wormald, particularly when it would not have been unreasonable to hope that he might have continued to