

of his book. I suspect I will not be alone in regretting the limitation of his commendation of Christian stewardship to the more obvious passages in the Corinthian correspondence of St Paul. The stewardship obligations of the individual are very fully treated, but the stewardship obligations of the parish to the diocese and the wider church, not least through the Diocesan Quota, are passed by in a way which does not reflect the amount of time and concern spent on their debate in the average PCC! In this part of the world a 'discreet visit' (p 270) to the present parish of a prospective incumbent is an impossibility, and where such visits have taken place there have been hard words, false hopes and often disappointment. I have anxieties about 'people who would like to assist' in the distribution of the consecrated elements at the Holy Communion being commended to the bishop for approval, and I am alarmed that the author should state on page 402 that a photocopier, being part of the fittings of a refurbished church, is therefore a legitimate claim on the (restricted) Fabric Fund. Understandably and rightly much of what Mr Behrens says about PCC work, the employment of staff and child protection issues has little relevance for tiny country parishes or struggling parishes in Urban Priority Areas where children's organisations are non-existent, it is only volunteers who do jobs and where the PCC is virtually synonymous with the congregation. But good practice should not be confined to the large and flourishing. PCC business perhaps needs even more careful definition where none of the members are well-versed in procedural matters, volunteers are entitled to as much protection as paid employees and 'no children's work' is not an excuse for an irresponsible attitude towards visiting youngsters or no proper questions asked of outside organisations hiring a church hall or camping on the Glebe field. It would have been good to have a little more space devoted to the particular problems and challenges of practical church management in the smaller parish.

Despite this I have commended this book with enthusiasm to churchwardens in the Archdeaconry of Northumberland and hope that many parishes throughout the Church of England will buy it and use it. Names, addresses and telephone numbers (with which the book abounds) will I fear be rapidly out of date, but the bulk of the information and wisdom contained within its pages will have a very considerable shelf-life.

Peter Elliott, Archdeacon of Northumberland

*MONUMENTS OF ENDLESSE LABOURS; English Canonists and their Work 1300–1900* by JH BAKER, London and Rio Grande, the Hambledon Press with the Ecclesiastical Law Society, 1998, xx + 188 pp. (£25) ISBN 1-85285-167-8. [Copies are obtainable by members of the Ecclesiastical Law Society from the Treasurer at £15].

Throughout these last ten years Professor Baker has been gently introducing such as myself, who am not completely au fait with the history of the Church of England, to the 'Famous English Canonists'. This book brings together that series, with minor revisions and amendments, and also takes the opportunity to provide illustrations and indices. We are grateful. It is one thing to read articles some months apart, and quite another to see them brought together and to be able easily to cross-refer. The joint publishers, The Hambledon Press with the Ecclesiastical Law Society, are to be congratulated.

There is a gorgeous Freudian slip in the blurb on the front flap—it speaks of cannon law. Certainly those whose careers are sketched were big guns in the ecclesiastical law of England. There is an introductory chapter on how the tradition of English canon law began, and then, beginning with William Paull (comparatively unknown until recently), the careers and labours of fourteen men are outlined and discussed. Some were relatively familiar, and Lushington in particular was known to

me through Professor Waddams's biography of 1992. Others were only names. The last chapter is a brief discussion of the end of Doctors' Commons.

The great strength of this book is that in relatively few pages, but always with useful citation to other sources, often a monograph or major article, Professor Baker makes each of these men interesting. Some were active in the church; others worked in the law. Some were academic; others practical. Some, such as Burn, whose *Ecclesiastical Law* forms a sort of diptych with his *Justice of the Peace*, buried themselves in the countryside. Public lawyers will also be interested to see how Robert Phillimore bridged ecclesiastical law and international law.

The English canonists had an influence beyond their domestic responsibilities prior to Henry VIII. Bateman served in the Rota, and later was instrumental in the foundation of both Trinity Hall and Gonville (later to become Gonville and Gaius). Ayton's collections of the ecclesiastical law particular to England, with his glosses, and Lyndwood's *Provinciale*, had continental editions. Whether they are now highly thought of by our continental colleagues is a question, but it is true that in those days scholarship was not as territorial as it was later to become.

After the Reformation formal instruction in canon law ceased, and others took a different tack. Swinburne, for example, wrote, inter alia, on wills and on matrimonial contracts. As in Scotland, such matters remained a special part of the judicial structure of the kingdom. I was particularly intrigued by Edmund Gibson, whose attempt to compile a collection of the various laws affecting and governing the Church of England, though often despised, was a contribution to the defence of the church at a time when there was much controversy going on.

Throughout the various chapters there are also references to this man and that—minor figures who also contributed to the development of both the law and the church itself. It is good that they are brought to our notice. Apart from the major cannons dealt with in this fascinating book, there were also the pikemen and the infantry.

The book is well-produced and feels well to the hand. I have already mentioned the illustrations, which include title-pages, portraits and prints. In his Introduction Professor Baker indicates that the original articles were interim sketches, and that the book is a collection of lightly revised essays. I would hope that the implication that a larger work may appear will be fulfilled. In the meantime we have a very interesting introduction to the stalwarts of English canon law, and useful pointers for those who would dig further.

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*ROYAL WRITS ADDRESSED TO JOHN BUCKINGHAM, BISHOP OF LINCOLN, 1363–1398* edited by A K HARDY, Canterbury and York Society and Lincoln Record Society, available to non-members from Boydell and Brewer Ltd, PO Box 9, Woodbridge, Suffolk IP12 3DF, 1997, xxx + 178 pp text + 19 pp index (£29.50) ISBN 1-090723-9587.

At first glance, the contents of this volume might appear mundane and prosaic—an English calendar of over 500 writs addressed by the English Crown to a late fourteenth-century Bishop of Lincoln, the great majority of them transcribed into a separate volume of his episcopal register. Nearly all of these writs were *de cursu*, that is, common form available to the clerks of the royal courts, the Exchequer and Chancery, to be issued in set, recurrent circumstances—the apparent royal attestation of Chancery writs was a fiction, and implied no personal volition of the sovereign. The accumulation of such writs, however, represents in fact a vital source for the interaction of royal and ecclesiastical jurisdiction in later medieval England, and