

references (either because the author himself did not have the chance to revise his work, or because other authors have had a hand in it), the charm of Benedict enables one to put up with all this. In him, the papacy (at a time when its temporal power was on the wane) found a representative who was acutely conscious of the higher—and spiritual—rôle of a Pope; the many instances of his balanced and neutral policy were inspired by the very high conception he had of his charge. The great interest he took in the sciences and in ecclesiastical education is not to be wondered at when viewed against the background of his earlier career. Already the ideological currents which prepared the way for the upheavals of the French Revolution were gathering momentum. Yet I think that Pastor, in interpreting the Gallican crisis in the light of what was to come later, does not do full justice to the facts; Gallicanism was, on the contrary, the last kick of the erastianism of the previous two centuries. And if he had paid more attention to the significance of the resistance offered by the French clergy and had given us some picture of those who resisted at the time of Beaumont de Repayre instead of a mere account of the harrowing of the Church by successive parliaments, he would have shown the eternal youthfulness of the Church to greater advantage and would have provided a key to the changes the revolution of 1789 and 1848 brought about in the outlook of the Church in France. It must be confessed then that this volume does not adequately delineate the life of the Church at this period, indeed that it fails to provide a complete and personal portrait of Benedict XIV. No doubt it gives us the materials for a portrait, but our desire for that portrait is only enlivened, never fulfilled.

HENRI DE RIEDMATTEN, O.P.

DURHAM JURISDICTIONAL PECULIARS. By Frank Barlow. (Oxford University Press; 12s. 6d.)

The introduction of Roman Christianity into post-Roman barbarian society in England had to be achieved at a doctrinal, liturgical and constitutional level. In doctrine and liturgy the Roman tradition was established and developed with that sureness of touch inherited from Gregory the Great. But the constitutional position of the Church involved two problems which were solved with only qualified success, problems rising firstly out of the Church's relation with the secular government, and secondly out of the introduction of a diocesan system into a society dominated by a Germanic conception of ownership. While the former has received much attention from historians, the latter has been curiously neglected.

Mr Barlow's study is therefore welcome as a necessary contribution to the ecclesiastical history of medieval England. The problem, briefly, was that private ownership of churches involved a private relationship

between the owner and the holder of an ecclesiastical appointment. This brought conflict with episcopal authority, which could be thereby limited to a bishop's proprietary churches. Moreover, some episcopal churches were possibly situated in the diocese of another bishop, to the detriment of the latter's authority. In Durham the position was complicated by the claim of the monastic cathedral to a franchise within the bishopric of Durham. Mr Barlow examines the origin and development of this franchise, as well as the rights of the priory in Lothian and Yorkshire. His period, the eleventh to the fourteenth century, is restricted to allow detailed research.

It is doubtful whether any sure generalisation can be made, from this piece of investigation, as to the diocesan condition of medieval England as a whole. Backward conditions in north-east England, and the special status of the bishop of Durham as palatine earl, combined to make Durham an exceptional area in English history after the Conquest. It possibly accounts to some extent for the strained relations between bishop and chapter. At the same time the monks' claim rose as much from a genuine desire for freedom of election as from hope of more material privileges; the author makes no clear distinction between the value of the true causes. At times he is hampered by lack of evidence, and particular interpretations are correspondingly tenuous; this is especially noticeable in the largely conjectural account of the relationship between Bishop William of Saint-Calais and the monks (p. 8).

This is minor criticism of a competent piece of work, which has added something new to a larger subject; and if the constitutional history of the Church, especially on a local scale, is one of the less appealing parts of church history, here at least it is made more digestible by lively narrative, and an aptness of expression all too rare in studies of this kind.

JOHN LYNCH.

THE INTELLECTUAL ACTIVITIES OF MEDIEVAL ENGLISH JEWRY. By Cecil Roth. British Academy Supplemental Papers. (Oxford University Press; 10s. 6d.)

This monograph provides a valuable survey of the scholars in Jewish society in England up to the expulsion of 1290. It is comprehensive, containing recently discovered material and correcting earlier work; at one and the same time a convenient short reference work, and a guide to more detailed study. Although English Jewry produced no great body of scholarship, what it did achieve is impressive as the work of a small and scattered community. In some fields, notably philology, it had lasting value. It may prove more significant in the general pattern of medieval English life as exact, detailed study of the period advances.

A.R.