

chapel, for which generosity he was excused the duty of performing readings—a rare privilege.

Though of less interest to the non-Welsh readers of this Journal, Griffith's chapters on 'University Learning', 'Religion and Ideology', 'The Welsh Church' and 'The relation between higher education and Welsh culture and public administration' are all well worth reading. More directly to the taste of lawyers will be an excellent survey of 'The Welsh legal profession' [*sic* the contents page; the chapter is headed 'Wales and the legal profession', a wider brief]. There is a useful introduction to the courts of Great Sessions and the court of the Council of the Marches,<sup>1</sup> while a section on Welsh civil lawyers reveals fascinating material on Doctors' Commons, beloved of the ELS, and the Court of the Arches—equally beloved, it is hoped. No less than four Welshmen advanced from advocacy in the latter court to its deanery—Richard Gwent, Griffith Leyson, Richard Trevor and Thomas Yale. The tradition lives on!

Perhaps it is inevitable that Griffith's final chapter, 'Conclusion and Epilogue', should be the least satisfying. It is not that he has been unable to handle the enormous mass of evidence so painstakingly unearthed, though at times it is near-indigestible, at least to your reviewer; it is rather that so many questions arise (some are raised by the author himself) to which answers are not (cannot be?) given. Why is there such a preponderance of north Wales over south Wales students in the three centres of higher learning? How, if at all, does this relate to the seemingly anomalous fact that it was the north, rather than the south, with the exception of Dyfed, which had the larger proportion of monoglot Welsh speakers? Why did this not militate against their taking up an English education? How did the trend, still with us, of Welsh students in England staying there after completion of their studies, contribute to the 'new' Wales? And when, most fervently, may we expect Griffith's next offering in acceptance of the thesis stated in his final sentence—'. . . while the Welsh experience in higher learning, law and religion after 1660 bore some similarities with that found before 1640, it also proceeded out of different arrangements and under different rhythms which deserve their own detailed examination'?

<sup>1</sup>To Griffith's own footnote on the Welsh Marches has recently been added a useful article (in English!) on the term itself—'The March of Wales: A Question of Terminology', *The Welsh History Review/Cylchgrawn Hanes Cymru*, Vol. 18, June 1996, No. 1, pp. 1–13.

*A HANDBOOK FOR CHURCHWARDENS AND PAROCHIAL CHURCH COUNCILLORS*, KENNETH M. MACMORRAN and TIMOTHY J. BRIDEN, 1996 edition, Mowbray, London, x+148 pp. (paperback £8.99) ISBN 0 264 67411 1.

A Review by James Behrens

This is a new edition of a book first published in 1921, the previous edition being that of 1989. The new edition reflects changes in the law since 1989, in particular those brought about by recent Measures, including the Care of Churches and Ecclesiastical Jurisdiction Measure 1991, which gives churchwardens new responsibilities, the Priests (Ordination of Women) Measure 1993, which allows parishes a choice to opt out, or to opt back in again, the Incumbents (Vacation of Benefices) (Amendment) Measure 1993, the Team and Group Ministries Measure 1995, and the Church Representation Rules, which have undergone extensive revision and new numbering.

The overall structure of the book has not changed from the 1989 edition. The chapter titles are: the constitution of the church, the courts of the church, faculties, the parish, the parochial clergy, the patron and patronage, the office of churchwarden,

the functions of the churchwardens, other lay officers, parochial church meetings and councils, and the conduct of meetings.

The book is a very good general summary of the legal framework of the Church of England by two authors of distinction, one a Queen's Council and a former chancellor, the other currently a chancellor of two dioceses and a member of the editorial committee of this Journal. Any criticisms I make are made therefore with some diffidence. But there are points where the book has, I feel, too legal an emphasis, and more could have been said on the practical day-to-day matters with which churchwardens and parochial church councils are involved. There is a very useful and practical chapter dealing with the conduct of meetings, for those who may be unfamiliar with the procedure on such occasions. But, by way of contrast, the chapter on parochial church meetings and councils contains 59 pages setting out verbatim (and with no comment apart from a few footnotes) the statutory provisions governing parochial church meetings. What a newly elected parochial church council member would find more helpful would be general guidance on the responsibilities of the parochial church council on day-to-day matters such as repairs, finance, relationship with the clergy and the other members of the congregation, and preparing for the annual parochial church meeting.

The practical illustrations stick to the old case law, but would I think have been of more value if they had been related to more contemporary issues. For example, in mentioning the churchwarden's duty to maintain order during divine service the case is given where a churchwarden was held entitled to remove a man's hat if he refused to remove it during divine service after being requested to do so. Rather more relevant would be advice on how far a churchwarden can go in preventing noisy and uncontrolled children running around and disturbing the service. I restrained one unruly six-year-old recently in the course of a service, and was almost taken to court by the child's mother for assault.

Two particular areas where the book could usefully have given practical advice are repairs and finance. Although the Care of Churches and Ecclesiastical Jurisdiction Measure 1991, section 5, is quoted to show the duties of churchwardens as regards repairs, guidance could have been given in practical terms on what should be done, with, perhaps, references to other literature on the subject. At a churchwarden's training morning I attended recently, 40 per cent of the time was spent discussing church maintenance, and not just from the legal standpoint.

Parish finances and the position of the treasurer are hardly touched upon. The index directs one to the rule governing the appointment of the treasurer, the rule relating to the presentation of accounts to the annual parochial church meeting, and the Measure which sets out the parochial church council's powers with respect to the financial affairs of the church. But there is no text explaining how this works in practice. There is no mention of the quota system, covenants, weekly envelope schemes for giving, Gift Aid, or security. All these are practical matters which treasurers have to deal with, and which parochial church council members should at least be aware of.

Can I recommend this book? The answer depends on who is thinking of reading it. It is useful—some would say essential—for at least some members of a parochial church council to have some knowledge of the law governing the Church of England. A book which sets out most of the rules which churchwardens and parochial church council members are ever going to need fulfils a useful function as a reference book. Yet I cannot recommend *A Handbook for Churchwardens and Parochial Church Councillors* as ideal for all new churchwardens and parochial church council members. Many such people would find the book rather indigestible. For them, far more important than the law are the practical day-to-day matters which govern their time. If there is to be a new edition of this book in a few years' time, I hope the balance between law and practice will be looked at afresh.