

antidote to the first: it reveals there was nothing necessary in the negative opinion that academic canonists came to regarding quasi-religious women. Perhaps not everyone will agree with Makowski that it does the medieval legal profession credit, that some canon lawyers were prepared to ignore this tradition of negative commentary on quasi-religious women - when paid to do so.

There is no doubt that *A Pernicious Sort of Woman* is a first-rate book. Makowski's story of the formulation, reception, and use of the *Clementine* decrees on quasi-religious women is a model of how the neglected, 'elephantine literature' of Fourteenth- and Fifteenth-century canon law can be tamed and put to good use. Makowski aimed at a wide scholarly audience and her book hits the mark: a reader ignorant of canon law may take for granted the lucid summaries of texts that can be rather intractable. Those expert in ecclesiastical law will appreciate this achievement all the more, but should also be grateful for the way Makowski has smoothly integrated such technical material with one of the hot topics of medieval historiography today: late medieval women's religiosity.

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*CHANCEL REPAIR LIABILITY: HOW TO RESEARCH IT* by JAMES DERRIMAN, Barry Rose, Chichester, 109 pp (£12) ISBN 1-902681-51-7

As James Derriman explains, in pre-Reformation days, at common law, the rector of a church would ordinarily be (personally) responsible for repair of the chancel, the most sacred part of the church, and the parishioners would be responsible for the repair of the remainder. The rector would be the beneficiary of land and tithes, together known as 'the rectory', to assist him in discharging his liabilities. Over time monasteries acquired many rectories, supplying a suitable priest as 'vicar'. Post-Reformation, the monasteries were dissolved and their assets, including the land, dispersed. For their part, the original recipients of such land would be aware of their concomitant personal liability, as rectors (albeit lay) to repair the chancel. Over time and with sub-division, the origin of the title, with its personal liability, may have been lost. Yet the liability, even if forgotten, continues and hence the potential liability is ignored very much at one's peril.

Until 2013 this liability may exist as an overriding interest: thereafter it will have to be noted on Land Registry titles, at which point purchasers of land will be able to breathe a deep sigh of relief. Until then however two groups will be especially interested in whether landowners have any, and if so what, chancel liability: church authorities who will wish to know who to sue, and actual or potential purchasers of land who will wish to know how to avoid being sued (at least unexpectedly). To each group and other interested persons, James Derriman's book will be of absolutely inestimable value. His approach is to identify the questions and issues which persons with a practical interest, be they intending purchaser, church officials or others,

would (or at least should) raise when seeking an answer to the fundamental question: Who is liable to repair the chancel? And he identifies them in the order in which such persons need to approach them. Thus his first question is 'Which landowners are liable for chancel repairs today?' which he follows with 'Locating and identifying the land'.

This works well. His text is uncluttered with superfluous detail, but, unobtrusively, combines genuine practical knowledge and erudition. An example of the former is the list of commonly encountered abbreviations in tithe apportionments (pp 25-26): an example of the latter is the distinction between impropiators and appropriators (p xii). Throughout he guides clearly without any hint of patronising: his research plan (pp 50-52) ensures that an intending researcher has an easily used *aide-memoire*. Further he includes much detail which could save literally hours of hard slog, as for example Appendix 1 which lists the relevant documents at the National Archives and county record offices.

Overall, therefore, this book, written in an eminently readable style, and with the emphasis resolutely on the practical, fully attains its goal of how to research chancel repair liability. That it can be read with enjoyment in an evening is the final bonus.

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*TRIED FOR HERESY: A 21ST CENTURY JOURNEY OF FAITH* by ANDREW FURLONG, O Books, 2004, 256 pp (£9.99) ISBN 1-903816-52-1

At York in 2004 the General Synod showed an overall majority for a new disciplinary procedure for doctrine, ceremonial and ritual. But the majority lost out to a margin of two votes in the House of Clergy. So the proposals are bound to reappear in the near future.

It is in this context that this book is of interest. Andrew Furlong is an Irish Anglican priest. He holds to and propagates markedly radical liberal beliefs. Using the framework of an autobiographical style *Tried for Heresy* is his *apologia*. Part 1 chronicles his struggle with his bishop; Part 2 outlines some of his beliefs; Part 3 consists of ten appendices of articles and documentation.

This book raises a wide range of issues. Discipline presumes boundaries between what is acceptable and what is not. Anglicanism may have wide parameters and blurred boundaries, but there still needs to be some agreement on what constitutes orthodoxy.

Furlong asserts that religion is a totally human construct. He repudiates the Trinity, Incarnation, and any atoning significance in the Cross. Jesus was a mistaken and misguided end-time prophet and we should dispense with