

Episcopal appointments in England, c. 1214–1344. From episcopal election to papal provision. By Katherine Harvey. (Church, Faith and Culture in the Medieval West.) Pp. xviii + 334 incl. 3 figs and 3 tables. Farnham–Burlington, VT: Ashgate, 2014. £75. 978 1 4094 5615 5
JEH (67) 2016; doi:10.1017/S0022046916000245

It is a fact too little appreciated that the English Church enjoyed freedom of episcopal election for only a very brief period. Such freedom was first granted in King John's charter of 1214, itself negotiated by an archbishop of Canterbury, Stephen Langton, who had not been freely elected but postulated by the pope. Before this, and save for the isolated instance of Canterbury, all English bishoprics lay, in effect, at the king's disposal. Even thereafter, and as Katherine Harvey demonstrates in this concise, definitive and remarkable account, after less than a century, free election was itself edged out by papal provision. Provision of bishops, Harvey suggests, originated in the Italy of Pope Innocent III and spread north of the Alps slowly but inexorably. Having no basis in theory or theology to oppose it, kings such as Edward II fell back upon King John's 1214 freedom of election charter as a historic precedent allowing continued royal supervision. But paradox succeeded paradox. Thus, the bishops provided by the papacy were very seldom outsiders. A majority were courtiers or royal administrators, with an increasing preponderance of royal diplomats capable of seeking favours in Avignon. Moreover, kings found it more convenient to negotiate with a single authority, in Rome or Avignon, than with the previous multiplicity of capitular or metropolitan interests. In this way, after a brief golden age of the election of pastoral or scholar bishops under Edward I (1272–1309), England returned to the more conservative traditions of the twelfth or early thirteenth century. Not since Gibbs and Lang's *Bishops and reform* (1934) has a monograph approached the English episcopate in so comprehensive a fashion. *En route*, the criticism generally raised against such studies – that they are too Anglocentric, too dependent upon the chancery evidences – is silenced by a chapter comparing English elections to those in France, Scotland and Italy. By contrast to William the Lion's treatment of the Church, in Geoffrey Barrow's evocative phrase, 'the Constitutions of Clarendon read like a Gregorian Tract'. Not everything here is perfect. Roger of Wendover should be cited from Coxe or Luard, not from the Giles translation. Elsewhere, the citation of primary sources would be better made direct rather than at second hand. The cathedral of Sées hovered on the fringes of those whose bishops were elected by regulars. Provision was broadly and stridently criticised by English procurators at the Council of Lyons (1245). There was rather more encouragement to the descent of the Holy Spirit than Harvey's administrative eye discerns, with the 'sortes biblicae' as a reminder that electoral bodies followed in the tradition of Matthias, Pentecost and Christ's Apostles. Nor is it ever wise to allow publishers to reprint in black and white charts originally presented in colour. Even so, significant questions are posed and answered here. English electoral procedures, Harvey suggests, as at Ely in the 1250s, ensured a continued English influence over papal law long after the supposed end of the golden age of the decretalists, in the 1190s. Complications in procedure were common. But since only the richest chapters could meet the costs of disputed elections, full-blown disputes were comparatively rare. Only one in ten elections was appealed to Rome. Yet such appeals stood an

excellent chance of success, with the pope, for example, confirming only three out of the nine candidates appealed under Henry III. This is an excellent book, henceforth the leading authority in its field. It has implications well beyond the confines of thirteenth- and fourteenth-century England.

UNIVERSITY OF EAST ANGLIA

NICHOLAS VINCENT

The world of St. Francis of Assisi. Essays in honor of William R. Cook. Edited by Bradley R. Franco and Beth A. Mulvaney. (The Medieval Franciscans, 11.) Pp. xvi + 247 incl. 34 black-and-white and colour figs + colour frontispiece. Leiden–Boston: Brill, 2015. €140. 978 90 04 27098 5; 1572 6991
JEH (67) 2016; doi:10.1017/S0022046915002821

While I cannot claim to be a close friend of Bill Cook, I have seen enough of him over the years to recognise that he is both a good man and an extremely interesting one. More to the point, I have been consistently impressed by the dedication with which he has pursued his major scholarly passion, early visual representations of St Francis, and the quality of his work in that field. The essays collected in this *Festschrift* examine a wide variety of topics stretching from the thirteenth to the twenty-first century (though most involve St Francis in some way) and predictably vary in quality. Perhaps it was also predictable that my favourites should be essays dealing with Cook's major preoccupation. Bradley Franco contributes an essay entitled 'The functions of early Franciscan art' which clearly and concisely tells us just that, no small accomplishment; while Alexandra Dodson's 'Trial by fire: St Francis and the sultan in Italian art' raises questions so relevant to my own research that I barely resisted the temptation to fire off an email asking them. Yet the article that I most enjoyed pondering is one that barely mentions St Francis: Sarah Ritchey's 'Illness and imagination: the healing miracles of Clare of Montefalco', which offers insight not only into why doctors and healing saints could coexist in medieval Montefalco but also what modern doctors might learn from it all. Cook's own closing essay, 'My life with Saint Francis', offers disarmingly modest reminiscences and in the process provides an example of how, unwittingly, we often back into the very topics that will sustain us for the rest of our lives.

VIRGINIA TECH

DAVID BURR

Early commentaries of the rule of the Friars Minor, I: The 1242 commentary, Hugh of Digne, David of Augsburg, John of Wales. Edited by David Flood OFM; III: *Angelo Clareno.* Edited by David Burr. Pp. vi + 281, xlvii + 234. Bonaventure: Franciscan Institute Publications, 2014. \$99.99 (paper). 978 1 57659 236 6; 978 1 57659 305 9
JEH (67) 2016; doi:10.1017/S002204691600018X

The evolution of the Rule of St Francis of Assisi and the tensions that accompanied its preparation and confirmation by Honorius III on 29 November 1223 are reflected in the order's rich hagiographical tradition. The scruples felt by an unnamed novice and by a friar named Richer about the possession of a psalter and other books feature in the *Compilatio Assisiensis*, which depicts the founder