

under another jurisdiction, entirely separate from that of the diocesan bishop' (pp 116-7).

The Third Province would retain the existing legal framework of the Church of England, with clergy, parishes and dioceses opting in or out. Nor are these things unheard of. Provinces, dioceses and parishes can and do emerge and change. The creation of the autonomous province of Hong Kong in 1988 was 'to cater for differing views on women's ministry' (pp 120-121). Southwell diocese used to be in the Province of Canterbury - in 1935 it came to York. The parish of Edmundbyers with Muggleswick was transferred from Durham diocese to Newcastle diocese in 1990 (p 124).

A new Third Provincial synod could, once established, alter and emend existing law and pass Measures. It could adopt Measures of the General Synod with appropriate modifications in the way the Diocese in Europe, the Isle of Man, and the Channel Islands do (p 127).

Nearly every contingency is covered by the working party, from pensions to patronage, from pastoral reorganization to schools. 'The new province would be in communion with the See of Canterbury, but neither the Archbishop of Canterbury nor the Archbishop of York would have jurisdiction over the province' (p 127). This was written before the Church of Nigeria decided to write out of its constitution, and its definition of Anglicanism, 'communion with the see of Canterbury'. The legal working party is capable of rethinking if there are future developments. Its Measure is, after all, only 'draft'.

Certainly this report must be read.

David Holloway, Vicar of Jesmond

HUMAN RIGHTS & RELIGION: A READER, edited by LIAM GEARON, Sussex Academic Press, Brighton, 2002, xi + 404 pp (£17.95 paperback) ISBN 1-902210-95-6

In a prospective evaluation of the consequences for religious organisations of the incorporation into English domestic law of the European Convention on Human Rights,¹ I forecast 'a litany of unintended consequences'. Events have not proved me wrong as is borne out by the litigation reported in the Recent Ecclesiastical Cases of this Journal. There is no sign of this abating. Turning the spotlight on specific cases - parochialism in its most pejorative sense - can cause us to lose sight of the broader picture, not merely jurisprudentially but from a deeper theological and sociological viewpoint as well. For this reason, amongst others, *Human Rights &*

¹ M Hill, 'The Impact for the Church of England of the Human Rights Act 1998' (2000) 5 Ecc LJ 431.

Religion: A Reader, has been widely welcomed as a compilation of critiques on the dynamic of religion and human rights.

Dr Gearon has brought together in a single volume some of the most significant and representative work on the interaction between the two disciplines in a modern and challenging world. Although each of the chapters have previously been published elsewhere, they sit comfortably together and provide a solid foundation for study, coupled with a helpful bibliography for further reading.

Of particular topicality are the discussions by Jeff Haynes and Stephen Ryan on religion in world politics and the role of the beleaguered United Nations. Nathan Lerner's seminal paper on 'Religion and International Human Rights' more than merits its reproduction and is as fresh and insightful now as when it was first published in 2000.

The territory covered is immense, with thorough treatment in discrete chapters of Islam, Judaism, Confucianism, and Buddhism. National and regional studies relating to India, Afghanistan, China, Georgia and Rwanda (and other places of significance) are illuminating and well-informed. Occasionally the authors lapse into the hollow rhetoric beloved of NGOs, and some readers may not find the subtle polemic of the New York based Human Rights Watch entirely to their taste. However the quality of the writing is uniformly high and the deft selection by the editor permits each chapter its own voice whilst preserving the homogeneity of the whole. The concluding chapter by Carl Wellman, 'The Proliferation of Rights: Moral Progress or Empty Rhetoric' modestly ventures what it styles 'fragmentary conclusions', which sit well with those chapters which have gone before.

It is not the business of this book to posit conclusions. Rather it is to describe, delineate and inform the topography of the landscape within which religious communities operate in the free exercise of their human rights and in deference to those of others. It is an excellent collection of papers, more than just introductory, but nonetheless accessible. And on the domestic front, with the English judiciary being called upon to make significant value judgements in the application of the qualified right to freedom of religion under Article 9 of the European Convention on Human Rights, a fuller grasp of the global parameters of the debate is becoming inevitable. There is much to be learned from this compilation.

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