

Enabling Act was passed, establishing Diocesan Advisory Committees (DACs). Soon continental ideas of liturgical reform, including the openness, accessibility and visibility of the sanctuary, gained some ground in the 1930s and post-Second World War. The conservation lobby in DACs would collide with liturgical ideas in the parishes, and, of course, there was also the wish to clear the vista. The separation of the clergy in the chancel was condemned by those advocating liturgical reform, but this could mean the screen continued in use to separate the church into two worship spaces, an auditory church in the nave and a chapel for smaller services in the former chancel.

The various theological interpretations, practical, aesthetic and decorative functions, and historical significance of the screen are subtly captured in the new research presented in this remarkable book, very fittingly brought together and published by the Ecclesiological Society itself.

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Bruce Kaye, *Colonial Religion: Conflict and Change in Church and State* (Adelaide: ATF Theology, 2020), pp. 217. ISBN 9781925612936.
doi:[10.1017/S1740355321000279](https://doi.org/10.1017/S1740355321000279)

Colonial Religion is a collection of seven essays arising out of the author's sustained and meticulous study of early colonial Anglicanism in Australia over the course of the past three decades. Of the essays, five are fully revised and updated versions of previously published articles, and two are so comprehensive a reworking of previously published papers as to represent wholly new work published here for the first time.

At first glance *Colonial Religion* might be taken to be a purely historical work, with any contribution it might potentially make to the present state of Anglicanism in Australia being located in the potential for an enhanced understanding of its past. But this is cast aside in the first line of the introduction, which links these historical investigations to the very recent tribulation of the Royal Commission into Institutional Responses to Child Sexual Abuse. The immediate connection is to the manner in which the complex governance structure of the Anglican Church of Australia presented a conceptual challenge to the Commissioners. The broader, and much more fruitful, connection, however, is to the manner in which the significant societal changes explored throughout these essays provides context for the many cultural and social challenges which Anglicans in Australia face in the present day.

Bruce Kaye describes the essays in this collection as both historical in their intention and character, while being simultaneously theological. The first five essays in the collection are previously published essays concerned with Australia's first Bishop, William Grant Broughton (1788–1853). The first is an interesting and engaging exploration of the 'Old High Church baggage' William Grant Broughton brought with him to

New South Wales upon his arrival there as Archdeacon in 1829, that sets the scene for much that follows and which is returned to in the later essays. The insights on Broughton, who was enthroned as Australia's first Anglican Bishop in 1836, emerge both from the historical and social context, and from Broughton's own publications, inclusive of the travel diary he kept while en route to the colony. The second is a detailed analysis of Broughton's struggles to adapt the governance model of the Church of England to the colonial context. As Kaye sums this up, 'the issue . . . for Broughton is one of translating the meaning of the Reformation settlement as exemplified in the Royal Supremacy, from England to the novel and institutionally unformed situation of NSW' (p. 33). The third essay then describes the 'collapse of the Royal Supremacy' as that notion came face to face with what Kaye summarizes as 'the problems which might confront traditional Anglicanism in coming to terms with a plural society and an ecclesiastically non-confessional state' (p. 55). This was especially difficult in New South Wales which, unlike other colonies of the British Empire established in other parts of the world, was established as a convict settlement and presided over by the Governor. This essay rehearses some of the struggles of Broughton and alludes again to the social and theological "baggage" Broughton brought with him to the colony.

There is a change of emphasis in the fourth essay in the collection, which focuses on the interactions between Broughton and the 'energetic Bishop Selwyn', the first Bishop of New Zealand, over the course of the 1850s. It is an insightful and highly informative description of the circumstances surrounding the convening and conduct of the 1850 'conference', so named in deference to the royal prerogative to convene synods. By this time there were now newly established dioceses in Tasmania, Melbourne, Newcastle and Adelaide, and Selwyn (New Zealand) also attended. Having noted the contrasting views of Perry (the first Bishop of Melbourne) to synodical governance, and in particular the inclusion of lay people, Kaye describes how the governance model favoured by Perry and Selwyn prevailed over Broughton's proposal for conventions of lay representatives to meet simultaneously with the synod. As Kaye notes, and carefully documents, the view put forward by Perry and Selwyn in respect to synodical church governance eventually prevailed in every Australasian diocese. Interestingly, Kaye reflects that the historian must rely on the notes kept by Perry for much of the sequence of events of the 1850 conference; he wonders if the Metropolitan (Broughton) was responsible for the absence, or at least paucity, of the views expressed by Selwyn in the public minutes of the 1850 conference. The fifth chapter of the collection details what Kaye calls 'the strange birth' of Anglican Synods in the Australian Church, which emerged from the 1850 conference in the years after Broughton's death in office in 1853.

The final two essays are the two newly published works, both extensively adapted from earlier published work. The first concerns the events surrounding the establishment of Sydney University and Broughton's role in it, which, somewhat surprisingly to this reviewer, largely concerned opposing it as 'an infidel place' with which Broughton's clergy were forbidden any involvement! The final essay is a brief exploration of the social transformation of the then colony into a pluralistic nation of the Commonwealth, and of the Anglican place within these structures. It serves to consolidate and contextualize all that has gone before.

Bruce Kaye's collection of essays provides a very valuable, meticulously researched, and engagingly written description of the pivotal events of the

mid-nineteenth century with regard to church state relations in colonial Australia. As Kaye notes, the implications of these events continue to be felt, and wrestled with, by Anglicans in early twenty-first-century Australia.

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Dale Adelman, *The Contribution of Cambridge Ecclesiologists to the Revival of Anglican Choral Worship, 1839–62* (Abingdon: Routledge, 2020), pp. xiv + 238. ISBN 9781138340350.

doi:[10.1017/S1740355321000486](https://doi.org/10.1017/S1740355321000486)

The nineteenth-century English choral revival renewed and redefined the role of music of the established English church, and for Anglicanism and Christian worship more generally. It brought together the choral worship that we now take for granted, whether ordinary parish worship, cathedral tourism or global webcasts – all exemplifying the central role of singing in Anglican worship today.

This book focuses on one group – the Cambridge Ecclesiologists of the mid-nineteenth century – and their musical activities from the 1839 founding of the Cambridge Camden Society until the closure of its musical committee in 1862. It shows how they turned the Catholic revival towards art, music and aesthetics, while acknowledging the contributions of many others in this choral revival:

By the mid-1850s church music was a subject that concerned all shades of churchmen. . . . Considering how splintered into parties the mid-nineteenth century Church of England was, it is not surprising that no single faction or society would preside over the entire course of the revival indefinitely.

The High Church portion of this revival was more Cambridge than Oxford; the Society changed the Church of England, by appealing to the hearts and minds of future clergy who were students at both universities. More generally, Adelman augments our understanding of today's Anglo-Catholicism, showing how Ecclesiologists bridged the gap between the Tractarians and Ritualists.

Then as now, the Cambridge group sits in the shadow of their legendary Oxford predecessors, whose impact continues to reverberate throughout Anglicanism to this day. The British Library lists 403 books with titles containing 'Oxford Movement' or 'Tractarian', not counting books by (or about) Keble, Newman, Pusey and others. This is only the second book in the past century on the Cambridge Movement itself. While the earlier book by J.F. White documented how it created the Victorian Gothic revival, this book emphasizes its role in the choral revival, using contemporaneous records, including journals, diaries and letters.

In 1839, inspired by the Oxford Movement, John Mason Neale and Benjamin Webb led a group of Cambridge undergraduates in forming a 'high church club'