

to the seats. Davidson preached on the text “Our Father.” Such evidence adds to Snape’s critique of writers and historians who have tried to interpret Anglican responses to the outbreak of war in 1914 through the lens of later attitudes to war.

The breadth of the canvas and the emphasis on war means that there are aspects of the story being told that do not receive the attention that might have helped the argument. The absence of a mention of the 1867 Army Chaplains Act passed by the British parliament, together with other subsequent attempts to define the place of British military chaplaincy within the organizational structure of the Church of England, overlooks a theme that might have been a fruitful source of enquiry. As late as 1989, an “uncontroversial” attempt to repeal the 1867 Act resulted in a row in the General Synod of the Church of England that laid bare the ambiguities of military chaplaincy when provided within the United Kingdom—an ambiguity that remains unresolved. The earlier abolition, by archbishop Ramsey, of the Bishops’ Board overseeing military chaplaincy was another twist in the story of the governance of Anglican chaplains by their Communion.

Given the discussion of the criticism of Anglican chaplains in Robert Graves’s polemical memoir, *Goodbye to All That* (Jonathan Cape, 1929), it is a pity that reference was not made to Robert Keable’s *Simon Called Peter* (U.S. ed. E.P. Dutton, 1922), not least because of its mention in *The Great Gatsby* (Scribner’s, 1925) and thus its resonance in the United States as a description of Anglican World War One chaplaincy in France. Another of Keable’s books, *Standing By* (Nisbet, 1919), with its argument that Anglican chaplains would have been better to have become either Catholic chaplains or workers for the YMCA, is similarly overlooked. The debate about the efficacy of chaplaincy, particularly during the wars described in this book, remains live. The difficulty for Snape is that the debate is not merely about Anglican chaplains.

This is an Anglican book. Other churches receive only occasional mentions. The ecumenical aspect of the development of military chaplaincy is thus lacking. The importance to British army chaplaincy of the 1999 *Spiritual Needs Study* (unpublished Ministry of Defence paper, 1999) and the consequent adoption of an “all souls” ministry that allows the army to view all chaplains as interchangeable might follow a traditional Anglican model of chaplaincy but results in a theology of chaplaincy that is more “Church of Army” than “Church in the Army” that would merit more discussion. As Snape has shown, this is a vast subject with important questions for the contemporary world in the light of the Russian invasion of Ukraine. As he would be the first to accept, there is still more research to be done in this field.

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***Anglican-Methodist Ecumenism: The Search for Church Unity, 1920–2020.*** Edited by Jane Platt and Martin Wellings. Abingdon: Routledge, 2022. xii + 264 pp. £96.00 hardcover (e-book also available).

This collection of thirteen essays on the history of Anglican-Methodist ecumenism originated in a conference held in November 2018 to mark the acquisition by the Centre for

Methodism and Church History at Oxford Brookes University of the Documents of the Anglican Methodist Union Collection (DAMUC). Around half of the essays were originally given as papers at this conference with additional essays then being added “in order to achieve a comprehensive treatment of multifaceted topic” (p. xii).

At the heart of the collection are a range of essays that look at different aspects of the Anglican- Methodist Conversations, which took place between 1955 and 1972 and which proposed a scheme for eventual Anglican-Methodist unity, a scheme that was agreed by the Methodist Conference but then twice rejected by the Church of England. These essays consider the origins and development of these conversations, why the unity scheme they proposed met with opposition in both churches, and why it was ultimately vetoed by the Anglican side.

Additional essays then look at how an ad hoc form of Anglican-Methodist ecumenism has developed in the context of army chaplaincy, how the Anglican-Methodist ordinal of 1968 “continues to have influence up to the present day” (p. 227), and how Anglican Methodist relations have developed since 1972.

This is a collection of well-written essays by Anglican and Methodist scholars who know their subject matter well and explain it in a clear and readable fashion. Anyone who wants to be better informed about the history of Anglican-Methodist ecumenism should certainly read this book. However, as someone who is a theologian as well as a church historian, I felt that there was something missing from this book, which was an evaluation from a theological perspective of the history it describes. The key theological question raised by the essays is whether Anglicans have been right to insist on ordination by bishops in historic succession, and this is a question to which the essays do not provide an answer.

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### ***The Nature of the Religious Right: The Struggle Between Conservative Evangelicals and the Environmental Movement.***

By Neall W. Pogue. Ithaca and London: Cornell University Press, 2022. xi + 237 pp. £38.00.

Evangelical Christians, especially the political conservatives among them who have made up the majority of the religious right over the past decades, are associated with environmental skepticism and denial instead of pro-environmental attitudes and action. But contrary to public and scholarly perception, as environmental historian Neall W. Pogue claims, the religious right has not always held its present-day anti-environmentalist views. Moreover, such views “were not preordained” fifty years ago (4, 110), but rather became dominant in the 1990s, and may change again in the future.

Largely based on archival documents, two case studies, and k-12 educational material disseminated for the Christian school movement by Bob Jones University Press and A Beka Book, *The Nature of the Religious Right* tells an intellectual history of America’s largest and most controversial religiopolitical movement through the lens of the religious right’s views on nature and environmental protection. In addition, it “explains