

The author then draws from several contemporary ‘national’ constitutions to discern how member churches understand ‘being in full communion with the Anglican Communion’ (p. 96). Here Ross makes his first clear insistence that a corrective to the national church vision is metropolitan authority, a ‘basic concept of Anglican Church structure’ (p. 103). But before that unfolds, he takes on the rise of primates and the associated problem of vague authority.

The concern to support the national church model beginning in the 1970s was in part to establish autonomy as a corrective to the earlier ‘colonial attitudes and frameworks’ (p. 109). But what binds the communion together in this reassertion of autonomy? Part of the solution was the rise of primates, which Ross argues threatens the ‘more primitive understanding of metropolitan authority and provincial polity’ (p. 110). Tracing the history of patriarchal structures in the early church to the late medieval struggle between York and Canterbury, Ross argues that the ‘primal office has come to personify the sovereignty of the national church’ (p. 120) rather than work to offset that monopoly. Chapter 7 then traces the growing influence of primates in addressing divisive global issues with the associated problems of the authority of their decision-making and subsequent communiques and the usurping of the role of bishops and the Lambeth Conference.

Finally, the problems of the national church model and the rise of the primates is brought home to the author’s native Australia, in which the oddity of Australian Anglican ‘diocesanism’ (p. 161) rooted in colonial history and warring theologies represents a type of ‘super-autonomy’. In the midst of this chapter, Ross moves to a defence of how provincial polity can demonstrate the four marks of the church, the ecclesiology of one, holy, catholic and apostolic. Here the theology of the church is most clearly presented, although woven together with the particularities of the Province of Victoria.

While the complexity of the first section may be challenging for some readers, I have to celebrate how much I learned from reading this book (including the helpful footnotes). I will use it with seminarians and graduate students in and beyond the Anglican Communion, *but* I will have them read the six-page conclusions first. In the last few pages, Ross clearly presents the problems with the national church model and the ‘Age of Primates’, why Anglicanism must be grounded in metropolitan authority and provincial polity, a clear and brief presentation of how polity shifts came about. Finally, there is a wonderful image of the Anglican Communion in the vaulted ceiling of King’s College Chapel in Cambridge. Start there, go back to the beginning, and inwardly digest a most helpful study on how Anglicanism is a communion.

*The Revd Canon Dr Lizette Larson-Miller
Huron University College
London, Ontario, Canada*

Luke Miller, *A Life-Long Springtime: The Life and Teaching of Father George Congreve SSJE* (Durham: Sacristy Press, 2022), pp. 272. ISBN: 978-1789591989
doi:[10.1017/S1740355322000110](https://doi.org/10.1017/S1740355322000110)

With the publication of *A Life-Long Springtime*, the Cowley Trilogy is now complete, following the previous publications in 2019 of Serenhedd James’s *History*

of the English Congregation of the Society of S. John the Evangelist (Canterbury Press) and *The Cowley Fathers in Philadelphia* (AuthorHouse/Mirfield Publications) by Steven Haws CR. Luke Miller has produced a detailed account of the life and teaching of Father George Congreve who spent more than forty years as a Mission Priest of the Society of St John the Evangelist (SSJE). Ten chapters comprise the 242 pages with 20 black and white photographs. A further 13 pages lists Congreve's bibliography of published works including some 56 papers published in the *Cowley Evangelist*, introductions or prefaces contributed to published works, unpublished materials and sources. Among the many footnotes, the author attributes throughout the book are those taken from Mildred V. Woodgate's *Father Congreve of Cowley* published in 1956. Miss Woodgate had written four years earlier of the Founder of SSJE, *Father Benson of Cowley*.

A Life-long Springtime takes its title from a quote of Father Congreve who wrote that the Christian experiences a 'lifelong springtime because the truth that is in us cannot be touched by old age'. He expanded on this by saying fundamentally the source of joy in old age is participation in Christ, for what participates in eternity is assimilated to the incorruptible, and old age is a renewed or rather re-experienced childhood. Luke Miller expands his extensive research where the Woodgate book seems to touch the surface. The author's themes have been maintained in each chapter and by way of introduction he sets Father Congreve's life in the context of developments in the age in which he lived through political, ecclesiastical, international and intellectual developments. His early life before he joined Cowley was growing up in a loving and supportive family surrounded by several siblings of which he was especially close, though he had a special bond with a younger sister who would later offer herself as a member of the Clewer Sisterhood that would influence his own decision to join Cowley. He wanted to be a missionary but learned that in joining the Society of St John the Evangelist it wasn't about equipping its members to go out as missionaries, nor the desire of the community to convert others, but the desire to be converted first themselves, and if by God's grace they are converted to him, he may use them in missionary work, or in any way he pleases.

During Congreve's novitiate, he observed that brethren came and went from the Mission House, and knew nothing much about them. He found the atmosphere an unfriendly place; mutuality and friendship were certainly not encouraged and community recreation was neither an exercise in recreation or community. Congreve wasn't alone in his criticism of the lack of brotherly love and affection. Father Benson's approach was one of austerity that was personal, emotional and physical. He preached 'deadness to the world' and expected his brethren to adhere to this principle. Congreve was, however, able to bond with certain brethren including fellow novice Basil Maturin. Father O'Neill, a co-founder of the Society, was the one Professed Father who showed sympathy and kindness to Congreve in the first difficult months and although he had doubts about the life, it was in the kindness and cheerful friendship shown him that persuaded him to persevere, where charity shone. Congreve eventually made his profession in 1875 and appointed in charge of the lay-brothers with whom he developed good relations including Br Maynard and in particular Br John who formed a lasting friendship living and working at Cowley and Cape Town.

Congreve believed that friendships were both valuable and important and part of the religious vocation, which was not shared by Benson. Relations broke down between the American Fathers and Father Benson which precipitated the crisis that followed in 1882. Congreve could be described as the saviour of SSJE having persuaded Benson to resign as Superior-General. Luke Miller records Congreve's relationship with his siblings, nephews and great nephews especially during the Great War. He speaks of the morality of war as a justified means. He outlived the founders of the Oxford Movement and 13 members of his own community, among them Father Benson who died in January 1915, five months later Basil Maturin, who had converted to the Roman Catholic Church, would meet a sudden and tragic death.

Congreve was certainly a man of the moment and this book highlights a number of Congreve's views on friendship, living together, nature, growing old and facing one's own death. His published letters to laypeople, priests and religious, and his books and writings based on his own life and experience show how relevant his views and ideas are today even after their publication more than a century ago.

Br Steven Haws CR
House of the Resurrection, Mirfield, UK

Tom Clammer, *Fight Valiantly: Evil and the Devil in Liturgy* (London: SCM Press, 2019), pp. 304. ISBN: 978-0334058229
doi:[10.1017/S1740355322000122](https://doi.org/10.1017/S1740355322000122)

A potential purchaser, merely glancing at the title, might assume that this book covers a wide range of subject matter, but in fact it is precisely focused on the themes of evil and the devil in the Church of England liturgies of initiation, healing and deliverance in the current *Common Worship* series of texts. Before that, however, the opening chapter engages in a quite complicated discussion of the interrelation of liturgy and doctrine, and a second chapter provides a useful brief account of the references to the devil and the demonic in the liturgical history of the Church of England. Next follows a chapter on the methodology adopted in this study, the structural analysis of the relevant liturgical units attempting to discern their theological and scriptural themes, and finally one on the various names used in *Common Worship* for the powers of evil.

These preliminaries over, the *Common Worship* services are then examined in detail according to the method that was outlined, the initiation services first, then those for healing, and lastly those for deliverance. In the third case, the task requires the author to look at individual diocesan rites, as there are no authorized *Common Worship* forms. This naturally makes any comparison uneven. There is no question that all this is done with very great thoroughness, which will help to make this an invaluable work of reference.

However, for many readers the most interesting parts of the book will be those sections where the author moves on from description and analysis and reflects on