

Professor. King was widely travelled and very much a European, as one of the chapter headings suggests. Alongside this, another very useful piece of work is Marshall's rehabilitation of Samuel Wilberforce, not only in relation to King (although he was certainly a key 'Kingmaker' in all senses here!) but also as an extraordinarily effective, radical (for his time) and balanced diocesan bishop.

Further on, we see the importance of Gladstone's support for King but also, at the same time, something of the controversy over his succession to the see of Lincoln. As bishop, both his extraordinary pastoral commitment and the drama and, to a large degree nonsense, of the Lincoln trial are well rehearsed. It is encouraging, too, to see the very balanced manner in which Marshall handles issues of sexuality and the rumours and assumptions which surround King as a single bishop who was 'good with men'. Marshall makes it clear that his pastoral gifts extended throughout all his relationships with men and women. He also argues that modern commentators have too easily applied anachronistic criteria to King in relation to sexuality. The language used in relationships has shifted very significantly, and expressions of warmth and friendship were very differently described in Victorian England.

King's friendship with Henry Scott Holland and other key influential figures of the period are effectively included. Edward King's extraordinary contribution to the 1897 Lambeth Conference through his Quiet Day addresses is another important addition to our understanding of this figure who presided over the huge rural diocese of Lincoln for some 25 years. Anglicans have always held back in discussions of how one might proclaim individuals as 'saints' and it may be safest to do the same thing here. Suffice to say that King's contributions to spirituality, prayer, pastoral care and moral thought helped build the foundations for the rediscovery of moral, pastoral and doctrinal theology as one integrated whole that emerged with Kirk and others in the first half of the twentieth century. This would effectively be a reclaiming of the Caroline tradition of the seventeenth century.

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Mark Kirby (ed.), *Chancel Screens since the Reformation: Proceedings of the Ecclesiological Society Conference 2019* (London: Ecclesiological Society, 2020), pp. 184. ISBN: 978-0-946823-26-0
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Chancel Screens since the Reformation is a valuable collection of recent research on various aspects and periods in the shifting fortunes of that most vexed and polarizing item of liturgical furnishing, the chancel screen. When explored theologically, as here by Peter Doll, it becomes evident why opinion has been so divided. This is an interesting excursus, appealing to the 'vital principles' of Pugin and then leaping to Israelite worship in the Tent of Meeting, the Temple, and the Great High Priest and heavenly worship. Curiously, the parallel between earthly worship in the Holy Communion and the worship of Heaven is made explicit in Charles Wheatly's *Rational Illustration of*

the Book of Common Prayer (see p. 21), in 1668, during the Restoration when screens were seldom provided. Opposing practical results in terms of the provision of screens can be reached from the same theological starting point. The story of screens is never straightforward or unequivocal.

Chancel screens, with their rood loft and the rood itself, were a standard provision in the mediaeval English parish church and Lucy Wrapston, a conservator, sets the scene with a chapter on 'Chancel Screens on the Eve of the Reformation', citing (on p. 37) Eamon Duffy saying 'that the most active years for rood loft building were between 1490 and 1520', continuing as late as 1538, but everything changed under Edward VI when roods, lofts and images were attacked.

In 1550 Bishop Hooper spoke critically about the clergyman remaining in the chancel, separated from the people 'as though the veil and the partition of the temple in the old law yet should remain in the church' (p. 46). Despite preaching this before Edward VI, screens for the most part remained in place, which was confirmed in Elizabeth's Royal Order of 1561, though rood lofts were to be removed and replaced by 'a convenient crest'. From the last decade of the sixteenth century there was a growing emphasis on the 'externals' of worship, including ceremonial and vestments, reaching a high-water mark under Archbishop Laud from 1633, but interestingly, Trevor Cooper provides a twist by demonstrating that 'two very similar screens could be placed in interiors representing different theologies, one Laudian, one not' (p. 62). This book constantly shifts perspective in surprising and interesting ways.

The editor, Mark Kirby, provides a chapter on Wren's screens, only two in 51 churches, but those were telling examples promoted by clergymen who were Patristic scholars. One, William Beveridge, author of the *Synodikon* of 1672, compared the chancel of a church to the Holy of Holies in the Temple. It should be reserved for the people to 'draw near with faith' and move from the nave into the chancel to gather for the purpose of Holy Communion. The subtle argument of the chapter concludes with the ways in which the Church of England 'had identified itself with the Early Church from the start of the Reformation, and continued to do so in the eighteenth century' (p. 106).

Through the eighteenth century right up to the Church Building Acts of 1818 and 1824, that identification did not result in the building of screens, as John Roberts points out, as he turns to the nineteenth century, when until the middle of the century many screens were destroyed. Everything changed with the advocacy of the screen by Pugin and the Cambridge Camden Society (later the Ecclesiological Society). As a Roman Catholic convert, Pugin enjoyed more influence in the church he left, than his adoptive church, and Andrew Derrick points out that the use of screens was branded 'the Anglican tendency' by George Wigley in his 1857 preface to a new translation of Borromeo's *Instructions on Ecclesiastical Buildings*, the Catholic touchstone since the Council of Trent.

Like many other 'externals' of 'Oxford Movement' worship, screens became commonplace, even expected, furnishings of the English parish church. This was later reinforced when they became favoured forms of war memorials after the Great War. The twentieth century is admirably covered by Clare Price in 'A Considerable Devotional and Artistic Asset' or an "Obstruction to Worshippers"? Changing Perspectives on Chancel Screens in the Twentieth Century'. In 1919 the

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.
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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