

The book concludes with a rigorous consideration of dispensation, economy and legal theory. Within an ordered Church, Adam reminds us who has the 'authority to dispense', among them the legislature (Parliament/General Synod), judges and chancellors. While 'principled refusal' against 'unjust law' is richly attested to in Christian tradition and in some contemporary experiences from the Anglican Communion, no such exception is envisaged in English law – although civil disobedience is not entirely unknown!

Recognizing the primary task of the Church is the mission of God, Adam makes an important contribution. It acknowledges that there is a general obligation to obey the law but that, in order not to hinder the primary purpose of the Church in mission, strict enforcement of the law may lead to unintended consequences. Within the Anglican Communion there is a consensus that laws may be dispensed with in particular cases on the basis of 'legitimate necessity' provided lawful authority makes provision for such dispensation (Principle 7.6 in *The Principles of Canon Law Common to the Churches of The Anglican Communion* [London, 2008]). While Adam makes clear this is not something that is universally sanctioned or practised, he argues the facility is there for 'the prudent and just management of Church and Society and for the promotion and enabling of the mission of the Church' (p. 206).

The book is amply referenced with comprehensive tables of cases, Statutes and Measures. There is a substantial bibliography. Given his significant role in the contemporary reform of canon law it was a little surprising to find sparse reference to Archbishop Geoffrey Fisher, except in ecumenical matters. The 'Fisher Papers' at Lambeth would have revealed a treasury of reforming zeal in canonical and liturgical provision and the application of the principles of dispensation and flexibility. That said, this book provides insights to a fascinating and important subject.

Trevor Jones  
Archdeacon of Hertford, Diocese of St Albans

Daniel O'Connor, *The Chaplains of the East India Company, 1601–1858* (London: Continuum, 2012), pp. 167, ISBN 978-1441175342.  
doi:10.1017/S1740355312000137

During the two and a half centuries of the East India Company, 665 men served as chaplains to the company. The vast majority were priests of the Church of England, primarily English; a small but significant number were Scots, either in episcopal orders, or, after 1813, ministers of the Church of Scotland, when the Company set up a parallel Presbyterian establishment. With the exception of a focus on the Evangelical Company chaplains of the 1790s and early 1800s, scholars have tended to dismiss the mission work of the Company as feeble and ill thought out (reflecting, in fact, the Evangelical critique). It is not O'Connor's purpose to offer an apologia for company chaplains. But he sees their work as important in the development of British missionary activity, and of the creation of a worldwide Anglican communion. The book is a short survey, based on the extensive Company archives in the Oriental and Indian Collection of the British Library,

which have not previously been used in a systematic way specifically to examine the role of chaplains. The book is organized chronologically, but with a thematic focus for each period, exploring the changing role of chaplains as the Company itself developed from a simple trading company to a military and administrative megalith. The first chaplains were primarily responsible for the spiritual and moral welfare of the Company's sailors. But from the mid-seventeenth century, chaplains were attached to the factories established at various coastal locations in East and South Asia, of which Bantam, in Java, and Surat, on the west coast of India, were particularly important. By the late seventeenth century, the establishment of Bombay, Madras and Calcutta as important urban centres for the Company, brought a further change in the scope of chaplaincy, taking on a pastoral role towards the European and 'Eurasian' Christian communities which had grown around the British forts. By the end of the eighteenth century, as the Company interfered more directly in Indian political affairs, and India itself became the arena of European colonial rivalries, chaplains took on a military role, being attached to regiments and cantonments. Five chaplains (and members of their families) died during the uprising of 1857, which brought an end to company rule.

Chaplains came from the whole spectrum of theological opinion in the Church of England – there were quite a few Puritans in the seventeenth century; in the nineteenth century many were Tractarian. Evangelical chaplains played an important role in criticizing the lack of missionary zeal in the Company at the end of the eighteenth century, causing controversy by their abrasive manner, and their lack of sensitivity to Indian religious sensibilities at the time, an ongoing debate in mission historiography. One of the important themes of the book is to show how the Company and its chaplains reacted positively to the Danish-German Pietist missionary work in Tranquebar, and encouraged the Lutherans to establish an 'English mission' among Tamil and Telegu who resided in Company territory. O'Connor argues that this is 'a persuasive answer to persisting notions both of eighteenth-century Anglican torpor and of the Company's hostility to mission' (p. 94). The chaplains also had concern for the spiritual life and well-being of the expanding mixed-race community which grew up around Bombay, Madras and Calcutta, in the creation of schools and orphanages. O'Connor is warmly appreciative of the evangelical chaplain Henry Martyn, particularly his translation skills, but less attracted to 'the vehement bigotry which [Claudius] Buchanan brought the debate' and 'contempt for everything Indian' (p. 146). Such a thesis clearly needs more critical analysis than is possible in this survey. O'Connor is warmly appreciative of the early bishops of Calcutta, both Middleton, a high churchman, and Daniel Wilson, an evangelical. They worked hard to establish a coherent church in India, to include Company chaplains and missionaries, at a time when 'CMS [was] at its most bishop-resistant and SPG at its most tractarian' (p. 141).

It was quite a coup to get Gordon Brown to write a preface to the book. The former Prime Minister notes that the 'question of religious values and ethics in economic affairs' has been an important one since the days of Adam Smith, 'an acute observer of the East India Company's activities'. The overall impact of reading this fascinating account is that, despite the early determinations of the Company's directors to run their enterprise in thoroughly Christian ways, the chaplains were rarely in a position radically to influence its ethical conduct, especially during the

financial plunder of the late eighteenth century, and the military expansionism of the nineteenth.

Daniel O'Connor has done mission and Indian scholars a service in pointing out the importance of the rich source of material in the Company archives. He hopes that it might encourage more detailed monographs and a more comprehensive history. The present work is an admirable overview and should achieve that aim. I wish that a more detailed historiographical appraisal of the material on chaplains in the archive had been included, and that there had been more detailed referencing. The original spark for this study was the unpublished comprehensive list of the chaplains which S.J. MacNally compiled between 1935 and 1976. Clearly that labour of love could not simply be reprinted in this work; but it would have been very valuable to have had a summary in an appendix, with the names, length of service and location of each chaplain. Probably that is no longer economically viable in today's publishing world.

Kevin Ward  
University of Leeds

Brian Douglas, *A Companion to Anglican Eucharistic Theology*. I. *The Reformation of the Nineteenth Century* (Leiden: Brill, 2012), pp. x + 679, \$257/€188/£160. ISBN: 9789004219304 (hbk).

Brian Douglas, *A Companion to Anglican Eucharistic Theology*. II. *The 20th Century to the Present* (Leiden: Brill, 2012), pp. viii + 791, \$282/€206/£176. ISBN: 978904221260 (hbk).

doi:10.1017/S1740355312000320

Brian Douglas sets out in these two very large volumes the fruits of a remarkable enterprise. It is an encyclopaedic analysis of Anglican eucharistic theology on a theological and philosophical basis which then includes no less than 150 case studies using the analysis which he establishes at the beginning of each volume. The two books begin and end with identical opening and closing chapters. He titles these repeated chapters *Introduction* and *Ramifications*. No review can do justice to the detail but suffice to say that each case study employs a similar set of tools for analysis but varies in length depending on the significance of the author or source. So, for example, John Macquarrie is analysed in 27 pages but Edmund Arbutnott Knox receives just one page in the book.

The *Introduction* sets out the basis of Douglas's thesis. He begins with the question: 'Is there an Anglican eucharistic theology and if so what is its nature?' He follows this question by asking about the nature of Anglicanism itself and quotes a variety of commentators. So, John Whale sees Anglicanism as ineluctably multiform, and Rowan Williams is quoted for his reflections on different views within the Anglican Communion: some see the Anglican Communion as exactly that and defined in theological terms on the basis of a *koinonia* basis – others see the Communion as unavoidably federal in its nature with a far looser theological base. As Douglas's argument unfolds he presses the issue of multiformity seeing it as virtually self-evident. He then argues, however, that there must necessarily be a search for