

Church of England remains symbolically in tune with the era of its pre-liberal ascendancy. Yes, it has lost almost all of its old power, but it has not broken with, or repented of, the aura of this power. This aura remains active; it still informs its practical life. The Church, to put it poetically, remains possessed by the ghosts of empire. This affects Britain's idea of what Christianity is: it seems to be something that belongs to the pre-liberal, monocultural past. This is a serious matter, if you believe that the communication of the gospel is of absolute importance. The Church is guilty of putting an obstacle between liberal people and the gospel. Instead of worrying about this, the Church conspires not to 'go there'. It plays it cool, bullish, sanguine. It refuses to admit that there is a latent crisis here, in the tension between its archaic formal identity, and liberal reality. This refusal is reflected in this book: there is no contribution that expresses discomfort, impatience, angst. The reform advocated by McLean and Peterson is couched in prosaic, technical terms: there is little sense of theological principle.

Why is there not a pro-disestablishment lobby within the Church? Is it not a famously 'liberal' institution? Only up to a point. As Mark Chapman's contribution shows, Anglo-Catholicism had a pro-disestablishment wing during the twentieth century – but this was ambiguous; it was not exactly rooted in liberal principle but was more a Tractarian hang-over. The issue reveals the Church's liberalism to be surprisingly weak, vague, ad hoc. It has produced almost no thinkers who seriously worry about the clash between establishment and liberal principle. From one perspective, its habitual pragmatism has thwarted the serious, risky work of ideological renewal.

Would disestablishment unsettle Britain's liberal tradition, and lead to narrow secular triumphalism, as Biggar claims? No: the American model shows that full liberalism is compatible with a deep national respect for religion. This model, it should be noted, has English roots – it should perhaps be 'brought home'. The chief problem with this book is that it reflects the general lack of urgency and anxiety in English Anglican reflection, the failure to acknowledge a major symbolic crisis. A couple of other deficiencies: it has almost nothing to say about education, though this is perhaps the main public face of the established Church, on the ground. And it does not address the question of international Anglicanism. If international Anglicanism is a coherent phenomenon, then the establishment of one province begins to look anomalous. Perhaps this is the way that disestablishment will finally come: through a campaign for a coherent global Anglican identity.

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J.G. Muthuraj, *We Began at Tranquebar. II. The Origin and Development of Anglican-CSI Episcopacy in India (1813–1947)* (Delhi: ISPCK, 2010), pp. 356. ISBN: 978-81-8465-095-2. doi:10.1017/S1740355311000209

In 1960, when Dr Rudra of Allahabad was a small girl, she was introduced to Bishop Lesslie Newbigin. Bewildered, she asked him what a bishop was: 'A bishop, my dear, is a waste paper basket.' We think he meant that a bishop is the

repository for all the problems no-one else can deal with. In this second volume Muthuraj rightly draws quite heavily on Newbigin's writings on ministry as he was among the first generation of Church of South India bishops consecrated on 27 September 1947, and one of few to write on the subject of episcopacy and its pastoral and evangelistic purpose. For his laudable aim is, it seems, to stimulate a debate about the nature and theology of episcopal ministry because he thinks that the absence of any defining doctrine means that there is no yardstick by which to measure the performance of the present bishops or even to justify their office. It is very true that while many Indian Christians complain about the allegedly unethical conduct of CSI and Lutheran bishops, they rarely question the constitution of the CSI, or indeed, even mention it.

Muthuraj's response is to explore the historical role of Anglican bishops in India since 1813 and the intentions of the founding fathers of the CSI from 1919 to 1947. He is particularly good on the complex legal situation which made it so difficult to organize the Anglican Church in India appropriately before the passing of the India Churches Act in 1929 which made the Church of India, Burma and Ceylon independent of the Church of England's control. He also tackles the debates on episcopal governance which formed a crucial part of the negotiations to create the Church of South India in 1947, but fails to realize that the decision to have a 'historic' episcopate and make belief in apostolic succession compulsory was a typical Anglican fudge similar to that over what lies behind the words of administration in the 1662 *Book of Common Prayer*. He is right to demand, however, that what worked in 1947 to enable the churches to unite should be re-visited now.

This second volume is better than the first, in that there are fewer mistakes of spelling, vocabulary and grammar. An exception is p. 76 where 'virulent' should be 'vigorous'. Typographical errors, which were such an irritating feature of the first volume, are reduced, and there are only a handful of unfinished sentences. The argument is much more focused. Again, the strength of the work is the way in which archive sources and obscure books are made accessible to the ordinary reader, and complex documents and legal processes usefully analysed, with an excellent interweaving of mission and church sources with those of the secular authorities. There is still a surfeit of gratuitous epithets, with, for example, documents being described as 'famous', of which I, relatively speaking an expert in the field, have never heard. Nevertheless, Muthuraj's enthusiasm for his subject makes this volume a pleasant read and the breadth and depth of his sources and his pertinent comments make it an indispensable tool for students and clergy alike. Unfortunately, he makes no reference to a number of important biographies and autobiographies, such as Amelia Heber's ground-breaking 1830 *Life* of her husband, Bishop Reginald Heber (1824–26), Constance Millington's *Led by the Spirit: A Biography of Bishop Arthur Michael Hollis* (Bangalore, 1996) or Bishop Sundar Clarke's autobiography, *Lead Us On! Autobiography of a Bishop* (ISPCK, 2004). All contain important reflections on the role of a bishop. Muthuraj's Barthian theology is interesting, for he insists that the 1947 CSI ordinal for the consecration of bishops is right, that it is God who consecrates, not, as in the 2006 revised ordinal, the bishops present at the service. Lesslie Newbigin had an old friend, Chaturvedi Badrinath ICS, whose hobby was church history. His argument was that the conduct of Anglican bishops in nineteenth-century India proved that Christianity was bogus. Newbigin would retort that just because a bishop in Madras

was an idiot, it did not mean Christianity was untrue. Nevertheless, the alleged corruption within the institution, and the very public court cases over property and position, do undermine the credibility of the Church, and hence the Gospel in Indian eyes. Muthuraj draws the reader back to Jesus' prayer: 'that they may all be one' (Jn 17.21). Without this emphasis on unity, there may be a splintering of the Church in India akin to that in Western Europe at the time of the Reformation, and both its ecumenical nature and its apostolic witness may be lost. Strangely, although about a fifth of the book is dedicated to the bishops' attitudes to caste, from Bishop Middleton (1814–21) onwards, Muthuraj does not then apply these insights to the present situation in the CSI episcopate with sufficient depth, nor analyse the reasons why groups marginalized in Hindu society should behave in this way.

There is a third volume to be written, on the role of 'Bishop Amma', the important work of bishops' wives, from Amelia Heber, a great ambassador for the Christian faith in Calcutta in the 1820s, to Mrs Doraiswamy and Mrs Clara Clarke in the 1980s and 1990s building up the Women's Fellowship. To this might be added the work of the redoubtable sister of Bishop Gell in raising money for and directing women's literacy projects for more than thirty years. Generally it is to be regretted that women's voices are so little heard in this work. It is also surprising that there is no mention of the Revd John Devasahayam (1786–1864), first Indian Anglican priest in South India, who became a CMS district missionary in Tirunelveli in 1846 and was regarded by his missionary colleagues as having equivalent responsibilities to a bishop, or his son-in-law, Revd W.T. Sathianadhan (1829–92) who was expected to be consecrated Bishop in Tirunelveli in 1878 but was debarred partly because of colonial racism and partly because he would not make his wife give up her ministry in Chennai. It is important for the theological issues raised by Muthuraj in this excellent work to be addressed – and soon.

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Paul Kwong, *Identity in Community: Towards a Theological Agenda for the Hong Kong SAR* (Contactzone: Explorations in Intercultural Theology, 9; Berlin: Lit Verlag, 2011), pp. 270. ISBN: 978-3-643-90078-4.
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The admirable volumes in the 'Explorations in Intercultural Theology' series seek to explore postcolonial discourse, and the places where religion and cultures meet. Rooted in the idea that cultural-religious exchange and conflict are determined by power-relations, the volumes in this series pay close attention to theories of communication, hermeneutics and cultural theory, and explore arenas such as ethnicity, fundamentalism, syncretism, class, race and gender. The interdisciplinary approach adopted in the series makes this one of the more refreshing and cutting-edge publishing enterprises in recent years.

In *Identity and Community*, Paul Kwong – the Anglican Archbishop of Hong Kong – has made a timely and impressive contribution to this series, and one with