

ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—Autumn 2016



St Augustine's, Tonge Moor, Bolton, Lancashire (see page 10 for details)



CHAIRMAN'S NOTES

Welcome to the latest edition of our Newsletter. Slightly earlier than last year. Next edition in the spring. I have now organised the **programme for 2017**. These lectures will take place at St Clement Dane's, in The Strand at 7:00 p.m.

Monday 30th January

Canon Clive Williams will talk on "Anglo-Catholicism in North Staffordshire: an overview 1833-1903." This will be a welcome look at how the Oxford Movement moved into the parishes in a particular locality.

Monday 12th June

(preceded by the AGM at 6:30 p.m.)

Revd Professor Paul Avis will address us on "Michael Ramsey and the Reformation". Paul addressed us on Bishop Gore in 2003. I thought it would be good to have a more theological topic again. 2017 is, of course, the 500th anniversary of Luther's protest. The Tractarian's took a negative attitude to the Reformers but Ramsey in his extremely influential book "The Gospel and the Catholic Church" was unusual in providing a more positive evaluation of how the men of *justification by faith* and the men of *sacramental order* might live together.

Monday 9th October

We welcome back Professor Ken Fincham from the University of Kent. He gave us a memorable lecture on Archbishop Laud a while ago at the Charterhouse. Recently the Society gave him a grant towards research for his edition of Laud's letters for the Church of England Record Society and this will be by way of a thank you. He will address us on the fascinating and under researched topic of High Churchmen under Cromwell.

"To have done the best things in the worst times, and hoped them in the most calamitous." Persecution and revival in the Church of England 1640-1660.

Bill Pickering

Some of you may have read W.S.F. Pickering's book *Anglo-Catholicism: A Study in Religious Ambiguity*. It was published in 1989 and a

second, paperback, edition appeared in 2008. I met Bill in the 70s when I was in Oxford and he was a visiting Fellow at St Antony's College. Bill was a cradle Anglican brought up at an Anglo-Catholic Church in Teddington. He was ordained in 1950 and served in Grimsby but he became interested in the sociology of religion, then a relatively new discipline. He went on to have a distinguished academic career, initially in Winnipeg and latterly at the University of Newcastle .He was fluent in French and was drawn to the study of the French sociologist Emile Durkheim. Indeed he was probably the world expert on Durkheim and was honoured by the French government for his academic work. In Newcastle he helped out at St Michael's, Byker, with Fr Bunker. In 1987 he retired to Coton near Cambridge but continued to be very productive, publishing 14 book-length studies. He helped out at St Clement's.

In Cambridge he had a happy retirement with his wife Carol. With increasing old age life became more difficult especially as Carol became so frail. I kept in touch and they visited me in Canterbury in 2011 as Carol having been brought up in India and the United States, had never visited Canterbury. Who should be at Evensong that Saturday but Rowan, who remembered Bill giving him a lift to Oxford about 20 years before! Bill died peacefully on 23rd May, his step-son the Vicar of Newmarket having administered the last rites the night before. He was in his 94th year. He was a fine academic, a faithful priest and a good friend. I am so pleased to have known both him and Carol. May he rest in peace.

George Herring

In 1984 George Herring submitted an Oxford doctoral thesis entitled "From Tractarianism to Ritualism". Now an expanded and revised version has been published by Oxford University Press under the title *The Oxford Movement in Practice: the Tractarian parochial world from the 1830s to the 1870s.* At £75 it is a book for libraries rather than the ordinary reader. In it he looks at how Tractarians tried to implement the ideals of the movement in the parishes using especially



material, sermons, tracts, correspondence and handbooks and illustrating the parochial aims of such well-known pastors as Butler of Wantage, Bennett of Frome, T.T. Carter and Munro of Harrow Weald. By a careful analysis he estimates there were nearly 1,000 Tractarian clergy in parish ministry by 1860, only 5% of the total but an expanding number. They were found mostly in London, the Home Counties and the South West. Besides description, however, there is a thesis underlying his analysis, and this is that the later Ritualists by being extreme and confrontational knocked the more moderate Tractarian programme off course.

The 1860s was the key decade. The result was that Anglo-Catholics settled for eventually becoming one group among others within a comprehensive Establishment. This meant the original Tractarian aim to gently catholicise the church went overboard and Anglo-Catholicism ended up with sectarian status and the effective victory of the Liberals who the Tractarians had opposed. This is, needless to say, quite a controversial conclusion and will continue to fuel debate. Fortunately George wrote a much shorter introductory book in 2002 published by Continuum called "What was the Oxford Movement?" It is by far the best survey on offer and it includes a chapter on Parishes that anticipates what he writes in the bigger book. It is an excellent book for the general reader.

Membership Secretary

I have taken over from George Skelly the job of Membership Secretary. It would help I think especially if there is need for quick communication for me to have e-mail addresses if you have one. Can you please send yours, if you have one, to me at holmado@aol.com

Best wishes, Perry Butler

OBITUARIES

Fr Clive Pearce

We are not always informed about the death of a member. However, it was with sadness that we learned of the death, in August, of Fr Clive Pearce, aged 75. He was a kind and friendly man and a long-standing member of the Society. It was always a pleasure to chat with him at our meetings. He studied at the University of Wales (Lampeter) and St Stephen's House. He was for 43 years the Priest at St Anselm's, Hatch End. He was shortly to celebrate 50 years in the priesthood.

Mr Brian R. Wilson

Brian was a genuine English gentleman and a member of the Society from its foundation. He was a real enthusiast even though in recent years he was unable to get to meetings. He bought all the books and was an authority on cricket as well as on Anglo-Catholicism. He did his homework before the trips, arriving with maps and additional information. He was a long term member of the fine Anglo-Catholic church of St Margaret's, Ilkley, where he was a server and PCC member.

May they rest in peace.

Anglican Abbot-Dom Denys Prideaux by Aidan Harker

Members and their guests are cordially invited to attend a Reception marking the publication of this, our latest publication, to be held on

Monday 28th November at 6:00 p.m. at St Cuthbert's, Philbeach Gardens

(nearest Tube station Earl's Court)

Dom Denys Prideaux (1864-1934) was the first Abbot of Pershore, later Nashdom Abbey, and was in effect the re-founder of the Anglican Community on Caldey Island after the majority decided to leave the Church of England and be received into the Roman Catholic Church.

Copies will be available at the Reception at £15



WORK IN PROGRESS – MALCOLM KEMP REPORTS

All Souls, Brighton

My history of All Souls, Brighton, is being published by St Mary's Church, Brighton, and will be issued at Easter 2017 when there will be an exhibition in that church commemorating the 50th anniversary of the closure of All Souls. I've got all the material I am ever likely to get and am now organising it into readable form. The intention is that there will be a formal launch in St Mary's, possibly combined with an appeal for funds for the restoration of the All Souls 1903 Comper cloth of gold cope. I'll keep you informed of developments.

NEW BOOK FROM MICHAEL YELTON

Michael Yelton's new book, *Martin Travers* (1886-1948) is now published.

The Book Launch is on Wednesday 30th November at 5:30 p.m. at Church House Bookshop.

Michael wishes to stress to members that it is not a second edition of the book written by himself and Rodney Warrener and published in 2003, but a *completely new work* with about 95% of the many photographs (some taken by John Salmon, guaranteeing their quality) having not been published before. In addition the book contains a lengthy list of Travers' work with background information on many commissions, including a number from Wood Green to Johannesburg which were not in the earlier book.

In addition, a great deal more has become available on Travers' difficult personal life and the recent discovery of a trunk of papers belonging to his assistant John Crawford has cast fresh light on a complicated investigation. The author has visited all but about four schemes in this country and a number abroad.

Stephen Savage

COMING SOON TO MEMBERS...

...your copy of the lecture delivered by the Revd Dr Mark Chapman on 13th June *Rethinking Christendom* and that of the Revd Dr George Westhaver on *Dr Edward Bouverie Pusey* delivered on 3rd October.

A.C.H.S. DAY IN NORTH WEST KENT – 30 JULY 2016

It was with some anticipation that I looked forward to the ACHS annual coach outing and this year's to North West Kent was really excellent thanks to the efforts of Michael Yelton and others.

Our first stop was St Mary, Kemsing (photo below), a truly exceptional church with major work inside by Ninian Comper under the auspices of the wealthy incumbent the Revd Thomas Carleton Skarratt, a strong Anglo-Catholic whose parsonage has since become a 65-bed youth hostel (his curate was for a short period, Hugh Benson, prominent Catholic convert and younger brother of Arthur and E.F. Benson).



Sir Montagu Norman, pre-war Governor of the Bank of England, lived in the parish and his wife was from the local Collet family. Their memorial plaques and windows are found throughout the church. Skarratt started with W.F. Unsworth in the 1890s but soon moved onto Comper by about 1902 who provided the exquisite reredos, a canopy above the altar, wall paintings, a memorial brass to his patron, rood figures (both 1908) and several windows.



Unfortunately a Comper lectern of 1914 is no longer in use and has been stored. As well as this early Comper work, the church also contains fine medieval glass as well as high quality work by Henry Wilson including a superb Transfiguration window made by Christopher Whall and a bronze Virgin and Child designed to commemorate Dame Nina Collet (died 1922) by the font. There's even a window by the leading Scottish stained glass designer Douglas Strachan on the life of St Edith, a late Saxon princess and nun around whom Skarratt made something of a cult. Wilson also did fine memorials in northeast corner of the churchyard to the Skarratt and Collet families.

Our next stop was a bastion of the 'Full Faith' St John, Sevenoaks added to through the late 19th and early 20th centuries by Ewan Christian and Hoole and Thomas, with post-war chancel with baldacchino and hanging rood by Laurence King (1965). It has interesting post-war glass by Francis Spear, Maile Studios, Barton, Kinder and Alderson and four distinctive south lancets by Caroline Benyon (2001 and 2005).

Our final morning stop was Plaxtol near Tonbridge, a church without a dedication as rebuilt during the Commonwealth in 1649, the interest for ACHS being that the incumbent was the Revd Wilmot Phillips, an ardent Anglo-Papalist forced from his London parish of St Ethelburga's, Bishopsgate in 1898, and latterly Priest Director of the Sodality of the Precious Blood (S.P.B.).



Our second undoubted highlight of the day was a visit to the restored Tonbridge School Chapel of St Augustine in the company of its architect Dr Donald Buttress.

A devastating fire in 1988 alas destroyed most of the furnishings, apart from the superb Henry Wilson WWI Memorial (making his second appearance of the day) which was partially protected by the organ falling on it. Dr Burgess eloquently explained what he was trying to achieve in his restoration including installing Kempe glass, replacing that lost from a number of sources in the north-west of England some acquired in packing cases but skilfully put together to create a collegiate chapel interior both modern and traditional in concept and realisation.

Our final port of call was All Saints, Tudeley transformed in recent years into a major tourist attraction with stained glass by Marc Chagall, the first window in memory of Sarah D'Avigdor-Goldsmid who drowned in 1960 with others added from 1974 to 1985 to give a unique ensemble in England of this painter's work.

Once again thanks go to Michael Yelton, Brent Skelly and to the bus driver for a really superb day.

Robert Drake

ANNUAL OCTOBER WALK – CAMBRIDGE

The Annual Walk, normally held in London, took place in Cambridge on Saturday 8th October 2016. Ably led by Michael Yelton, a select group of us visited three churches and three college chapels and were blessed with reasonable weather.

We first gathered at St Mary The Less, known as Little St Mary's, a church attended in our student days by both Michael and myself (at different times). We saw work on the altar by Comper, stained glass by Kempe, and a fine lady chapel added by T.H. Lyon in 1931. There was also a pair of stained glass windows in memory of The Revd James Owen, Vicar from 1974 to 1993, and the Dewey Aumbry in the sanctuary,



in memory of The Revd Meredith Dewey, Dean of Pembroke and Honorary Priest of Little St Mary's from 1936 to 1983; these commemorating devoted service by two priests I remember well.

We next visited Corpus Christi college chapel with a history of twentieth-century Liberal Catholicism. T.H. Lyon designed the War Memorial as well as the altar cross and decorative candlesticks. The organ case, by Stephen Dykes Bower, was added in Michael's time as an undergraduate there.

The oldest church in Cambridge is St Benet's with an Anglo-Saxon tower. It was heavily restored inside and we noticed the Victorian angels on the roof. The future Archbishop of Canterbury, Michael Ramsey, was vicar from 1939 to 1940; and from 1945 to 2005 the church was run by The Society of St Francis.

After lunch we visited Sidney Sussex college chapel (photo below), the masterpiece of T.H. Lyon who completely reconstructed and lengthened the existing chapel in 1910-12 with later furnishings. This was part of a plan by some fellows for an Anglo-Catholic Revival in Cambridge. It is therefore ironic that at the entrance to the chapel is a plaque stating "Near to this place was buried... the head of Oliver Cromwell"!



A short walk away and after walking through the courtyard gardens of Westcott House Theological College (where one of our number had been a student) we came to All Saints, Jesus Lane. This masterpiece of Bodley had a moderate Anglo-Catholic tradition. The impressive East Window is from the William Morris studio including work by Burne-Jones, Ford Madox Brown and Morris himself. It is now vested in the Churches Conservation Trust.

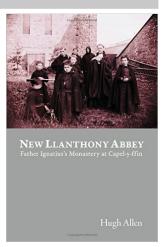
St Clement's Church proved unavailable to visit so instead we walked via King's Parade to Pembroke College where I was an undergraduate. The Chapel is the first work by Sir Christopher Wren, built in 1664 in unmistakable classical style. The story goes that after being imprisoned in the Tower of London for many years by the Puritans the Bishop of Ely, Matthew Wren, in gratitude to God for his liberation, got his nephew to build the chapel. And outside the Chapel is the War Memorial by that man again, T.H. Lyon. Many thanks to Michael Yelton for organising and leading this most enjoyable walk and we look forward to him completing his research on T.H. Lyon and reading the subsequent work.

David Neil-Smith

BOOK REVIEWS

New Llanthony Abbey: Father Ignatius's Monastery at Capel-yffin by Hugh Allen

Peterscourt Press, 2016, pp. xx + 509, £18.50 Also available from Amazon



Joseph Leycester Lyne, Father Ignatius, OSB, (1837-1908), founder of new Llanthony Abbey at Capel-y-ffin, has been the subject of three biographies. The first, by Baroness de Bertouch, appeared in 1904, three years or so before his death, and is described by Hugh Allen, as 'a fantastic web of myth and miracle, all 599 pages of it in the deepest purple of purple prose.' (p. xiv). This was followed in 1931 by a briefer and more sober life by Donald Attwater, and in 1962 by Arthur Calder-Marshall's more critical work, *The Enthusiast*.



In this detailed new work Hugh Allen concentrates on the story of the community from the early 1860s to its demise shortly after that of its founder, bringing the story up to date with the subsequent uses given to the monastic buildings, including their use by the sculptor and engraver Eric Gill and his collective of Catholic artists and craftsmen between 1924 and 1928, and the more recent history of pilgrimages, with which Hugh Allen himself, as a member of the Father Ignatius Memorial Trust, has been involved.

Much meticulous research has gone into this substantial book, particularly in the detailed investigation of the biographies of those many young men and boys who were erstwhile members of Ignatius's Community. This is now possible in a way that it could not be to earlier historians of the community through access to census returns and newspaper reports on the internet. But Hugh Allen has also utilised a wide range of archives relating to Ignatius himself and the community and its associates across the whole chequered history of its existence. There is no doubt that Ignatius had a charismatic personality, capable of drawing young men into his romantic understanding of monasticism. Yet he was supremely lacking in spiritual wisdom. As Hugh Allen puts it: "At the age of twenty-four he clothed himself in the habit, and as he later put it 'So I became a Benedictine' - complete and ready-made, impatient to launch himself and his idea on the world. And because of his semidetached relationship with his own community he expected those who joined it to make their own way much as he had done, coming down on them like a ton of bricks when they got it wrong, but rarely at their side to direct and encourage them." (p. xii) Time and again he was absent from Llanthony for extended periods, giving mission addresses as a monk-evangelist, leaving the community to fend for itself. Because of the author's focus on the community it is regrettable that we are not given any sense of Ignatius' preaching, which had so much of the revivalist about it, and J.V. Smedley, who edited Ignatius' Mission Sermons and Addresses delivered at Westminster Town Hall in the late 1880s does not appear in the extensive index of names and places. He described himself as a 'monkevangelist' and yet his frequent itinerancy, necessary also for fund-raising, was in clear tension with the stabilitas, which was and is an essential element of the Benedictine life. It is not surprising that so many passed through rather than grew into his community; and that time and again we find amongst those who did some unstable characters who are noted as having later convictions for theft, or who became part of the ecclesiastical under-world of episcopi vagantes - as indeed did Ignatius himself through his ordination to the priesthood in July 1898, along with Brother Iltud, by Joseph René Vilatte (Mar Timotheus).

Hugh Allen's book traces the history of the Llanthony Community from its beginnings at Claydon near Ipswich, to its time at Elm Hill, Norwich, where Ignatius assumed the title of Abbot and was addressed as 'Father' rather than 'Brother'. (He had been ordained deacon and served a (brief) curacy with George Rundle Prynne in Plymouth, where he had known Priscilla Lydia Sellon and the Devonport sisters.) He was reported as introducing 'a most slavish kind of homage, enjoining his associates of the order never to speak to him unless they went down on their knees, and never to pass him without making a prostration.' (pp. 42-43). This was later to be echoed in the harsh penances imposed at Llanthony, and the rigorous devotional timetable to which Ignatius himself, even when present in the monastery, appeared to have sat lightly. After the collapse of the Elm Hill community, a visit abroad to Italy, and an experience of conversion or transfiguration on an Isle of Wight beach, there was a re-launch of the community at St Bartholomew, Moor Lane, in the City in 18678, where his preaching there and at lunch-time services at St Edmund the King, Lombard Street, attracted significant congregations. Thence via Laleham, community came to Capel-y-ffin.

Allen provides a detailed record of the establishment of the community, the erection of



the first monastic buildings, and then the abbey church, as well as accounts of members of the community, including the monastery boys, the associates, and the small number of sisters who eventually joined them. John Henry Docking, who had been taken into the community when they were at Elm Hill, as an Infant Oblate, having been handed over at the age of two and three-quarters, by his abandoned mother and dedicated on the altar of the Chapel, was part of the community until 1876 when it was noted that Brother Ignatius, as he was known, 'at fourteen no vocation, so I have apprenticed him to sea.' An appendix reveals that in later life in America, Docking wrote an account of his life inventing a fictitious adoptive family without any reference to Ignatius and his monastery.

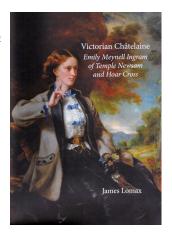
Full accounts from the original records are given of the Llanthony Apparitions, of the miraculous monstrance, and of our Lady, in 1880 and 1881. There are fascinating illustrations of community life and the monastic buildings both at Elm Hill and at Capel-y-ffin. All in all this book is a fascinating compendium of information about a bizarre and ambiguous monastic experiment, shaped by the enthusiasm of Ignatius himself, capable of attracting a sequence of others to a romantic expression of the monastic life but without the wisdom needed to shape, form and sustain it.

As a result of High Allen's researches we now know much more of the details of the community's life and the identities of those who for a longer or shorter period made it up. One is tempted to say, as James Anthony Froude is reputed to have done, having completed the life of St Neot for Newman's *Lives of the Saints*, "And this is all, and rather more than all, that is known of the life of the Blessed St Neot!"

Geoffrey Rowell

Victorian Châtelaine: Emily Meynell Ingram of Temple Newsam and Hoar Cross by James Lomax. Published and distributed by Leeds Art Collections Fund, Temple Newsam

House, Leeds LS15 0AE 216 pages 102 illustrations



£37.50 (including post & packaging) but £32.50 to ACHS members for orders received by 31st December 2016. Cheques to be made payable to Leeds Art Fund.

This splendid book is the first biography of a legendary châtelaine who ruled over two great houses in Yorkshire and Staffordshire for over thirty years. Drawn from original sources and including much unpublished material the book describes the life and times of a complex personality living with unparalleled wealth and privilege.

Emily Meynell Ingram (1840–1904) was born and brought up against the backdrop of high Victorian politics and society. The daughter of the Chancellor of the Exchequer, Sir Charles Wood (later Viscount Halifax), her brother Charles, the second Viscount Halifax, was President of the English Church Union for 60 years and she totally shared his passion for Anglo-Catholicism. She married Hugo Francis Meynell Ingram, whose family had been established at Temple Newsam, Yorkshire, since the reign of James I, and later at Hoar Cross, Staffordshire. After only a few years of happy marriage she was left a childless widow and one of the richest independent women in the country. Like Queen Victoria she was inconsolable. Her great project was the creation of possibly the most beautiful Victorian church in England, Holy Angels at Hoar Cross - to be the burial place of Hugo and (in 1904) of herself.

She developed a remarkable relationship with her architect, George Frederick Bodley who



shared her ambitions. She built the churches of St Edward, Holbeck, and Altofts at her own expense and paid for the lavish restoration of churches at Laughton and elsewhere. She made many benefactions to Anglo-Catholic churches, and at Whitkirk in 1898 she bought the Advowson so as to ensure the appointment of a "sound" priest.

Another great passion, perhaps surprisingly, was yachting. She became the proud owner of the *Ariadne*, a 360-ton racing schooner, with a full-time crew of over thirty. For several weeks each year she would cruise the Mediterranean or northern Europe with a party of friends and family, and including a suitable priest to be chaplain, to escape from the formalities and restrictions of life at home. From trips around the Mediterranean she brought back artefacts, for one of her houses or to give to suitable churches.

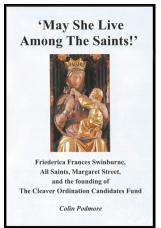
Emily's relationships with her own family were complex and often fraught. Daily life was recounted by one of her nephews in a series of notebooks which are published here for the first time: the routines, the servants and 'characters', the shooting parties, dinners, amateur theatricals and boyish practical jokes. They evoke a golden age of country house living, yet often with underlying tensions and unresolved problems.

Emily guarded her great inheritance with energy and enthusiasm. She took a keen interest in the management of her estates and saw their value grow exponentially during her stewardship. As the years advanced she grew to love the special character of Temple Newsam in particular, making great 'improvements' in the interior, moving the chapel and enhancing the art collections. Most of this was ready in time for the climax of her career when she hosted the future King George V and Queen Mary on their official visit to Leeds in 1894. The author James Lomax, FSA, worked as a curator at Temple Newsam, where for twenty-nine years he worked in Emily's house and walked in her footsteps.

Stephen Savage (adapted for Newsletter)

May She Live Among the Saints: Friederica Frances Swinburne

by Dr Colin Podmore. Available from the author (to whom cheques should be made payable). Price £6 including postage.



Address for orders: Forward in Faith, 2A The Cloisters Gordon Square, London WC1H 0AG

When I saw the advertisement for the Requiem Mass to be celebrated on the centenary day of the death of Friederica Frances Swinburne my first thought was that I could perhaps ask Dr Colin Podmore to write an article for the Newsletter about the life and work of this little-known holy lady. He has done something rather better, producing an attractive booklet of 78 pages with well-reproduced colour photographs, detailed endnotes and much useful background information. It is a most worthy commemoration.

The booklet does in fact mark the centenary of the founding of the Cleaver Ordination Candidates Fund which was established by Mrs Swinburne's will in 1916. She was a committed member of All Saints, Margaret Street and very appropriately her story is narrated within the context of the history of that church. The early history of All Saints is told in many books about the Anglo-Catholic Movement and usefully summarised here – enriched by local knowledge and personal experience.

Mrs Swinburne joined All Saints during the incumbency of Fr G.F. Holden, the fourth vicar (1905-08). There was no doubting his Anglo-Catholic commitment. The tradition was further advanced by his successor Fr Henry MacKay (1908-34). Mrs Swinburne was there to experience, support and assist during that exciting time when "the catholic character of All Saints was developed... and the church



largely received most of the fixtures and fittings that remain today". It had a leading rôle in the Anglo-Catholic Movement. During that time of great enthusiasm Mrs Swinburne made her will, in August 1910.

Of greatest value is the biography of Mrs Swinburne in Chapter 4, the product of considerable original research. From 1904 she was a widow. She died in 1916 leaving the considerable sum of £1,000 to Fr MacKay and made several bequests to Anglo-Catholic causes. Far exceeding these was £25,000 to the Cleaver Ordination Candidates Fund, with the residue of £50,000 to her close friend of many years, Lady Holker. There was no bequest to All Saints but she had given considerable amounts to various projects. Significant was the Lady Altar of 1909 by Comper, well described here. In 1909 she purchased the lease of 6 Margaret Street, which is still owned by All Saints church. A Requiem was celebrated in All Saints when she died and she was buried at Lytham, Lancashire, close to the graves of members of the Holker family.

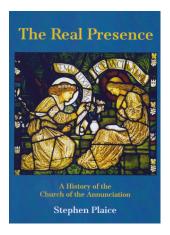
Her chief memorial is the Cleaver Fund and how characteristic that it does not have her name. After which member of the clerical Cleaver family is it named? I enjoyed the surmising and the detailed detective-work leading to the conclusion that it must be William Henry Cleaver, a gifted preacher, confessor and spiritual director. The will appointed twelve Trustees, all being decidedly Anglo-Catholic and four of the original being members of All Saints Church Council. At first grants were made to ordination candidates towards fees and living costs but later concentrating on books and today including help for pastoral assistants doing a course of study, clergy doing postgraduate study, help for ordinands and clergy in Africa. How good it would be if all beneficiaries of her generosity were to go at least once "on pilgrimage" to Lytham.

Like Mrs Swinburne and Mrs Meynell Ingram there are other highly influential Anglo-Catholic ladies who did significant good works throughout the country and their contribution should be recorded. Some were wealthy and others not. Some lived in the world and others in community. We know of some, but there are others, remembered hopefully in the areas where they worked but almost unknown elsewhere. The encouragement of local research is one of the functions of the Anglo-Catholic History Society. I do commend this booklet to you. It is a good read and one of those local studies having a much wider significance.

Stephen Savage

The Real Presence – A History of the Church of the Annunciation, Brighton

by Stephen Plaice.
Price £8 from:
The Churchwardens
89 Washington Street
Brighton BN2 9SR
E-mail: cannunciation
@gmail.com



In my experience the most interesting churches are usually off the beaten track, away from city centres and situated in areas where tourists do not usually go. My favourite Brighton church is the Annunciation which blends in beautifully with the neighbourhood which it was built to serve. It is joined to the terraced housing. To be sure of getting inside I attended a Mass and was very warmly welcomed one sunny Sunday morning. To my absolute delight I found this history of the parish, published in 2014, written to mark the church's 150th anniversary year, on sale on the bookstall. I had missed it somehow. It really is a very thorough piece of research by local historian Stephen Plaice, enthusiastically written and beautifully produced. There are 128 pages, good photographs, a detailed index and useful endnotes

The Annunciation, we read, was founded as a mission to the poor at the height of the Oxford Movement and became a battleground between extreme anti-ritualist Protestants and Catholic Revivalists. The book tells the story of the priests and people of the Hanover district,



documenting their struggles with poverty and sectarianism, as the Annunciation became the focus of civil and ecclesiastical litigation, street violence and even the "kidnap" of its ritual artefacts. Today the Annunciation and the other Brighton churches which were influenced early on by the Oxford Movement continue to stand their ground against a secular and liberalising society. A good read and highly recommended.

Stephen Savage

BOOKS NOT YET SEEN

John Henry Newman: A Portrait in Letters by Roderick Strange (editor) OUP (2015) £30 ISBN 978 0 190 9604124 2

The Eucharistic Theology of Edward Bouverie Pusey

by Brian Douglas Brill (2016) £40 268 pp. paperback ISBN 978 9004304574

A.C.H.S. ARCHIVE NEWS 2016

The Principal of Pusey House has agreed to house the Society's Archive in the Library. This is highly desirable for us to have a permanent home in what is probably the principal archive devoted to the history of the Catholic movement in the Anglican church. The Secretary is in touch with the archivist at the House and it is planned to include the following material:

- Occasional papers
- Lecture notes
- All other publications,
- Newsletters
- Annual financial accounts
- AGM minutes

In future the Pusey House archive will receive all our publications and Newsletters and we will supply as much as possible of material so far issued.



At present we need to find copies of Newsletters issued in before 2005 which are missing. The Committee would be grateful if any member having such copies is prepared to let us have them for the Archive. If so, please contact:

The Secretary A.C.H.S. 24 Cloudesley Square London N1 0HN Tel: 020 7833 1555

Email: skelly785@btinternet.com

Many thanks.

G. Brent Skelly

COVER PHOTOGRAPH

St Augustine's, Tonge Moor, Bolton, in Lancashire. A fine Anglo-Catholic parish church with an interesting history and well worth a visit if you are in the area. Known locally by the affectionate nickname Gussies. Architect R.K. Freeman. Built 1883–86.