



ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—December 2018



The World War One Memorial Bench
at St Thomas's, South Wigston, Leicester,
visited by the Society in July 2018

www.achs.org.uk



CHAIRMAN'S NOTES

Our AGM on 11th June was well attended and showed the continuing enthusiasm members have for the Society. Our Secretary and Treasurer, Brent Skelly, reported that membership was holding steady at around 255 and that we were financially well afloat. Sales of our publications continue steadily. The last two Occasional Papers received some financial backing which enabled us to go ahead and also make a small profit. We have had excellent speakers and their lectures are well produced and, I am sure, much enjoyed. In recent months we have had very successful trips to Hackney, Cardiff, and Leicester and, by the time you read this, there will have been a trip to the Brighton churches. Once again I expressed my thanks to my fellow officers and I do so again here. In particular Stephen Savage has splendidly expanded the range of the Newsletter and Brent handles the day-to-day running of the Society with an efficiency which your somewhat disorganised Chairman greatly appreciates.

My main task is to find our speakers, not too difficult a task, but it is sometimes difficult to get a well-balanced programme as twentieth-century Anglo-Catholicism remains an area that is under-researched and lacks labourers in the vineyard. The AGM was followed by a return visit of Revd Dr Martin Wellings who gave a lecture on John Kensit which was as informative as it was entertaining. I hope you have all received your copy with the delayed (but fascinating) lecture by Professor Ken Fincham on the fate of high churchmen during the Commonwealth.

I am very grateful to Dan Cruickshank, soon to embark on a PhD at Glasgow University, for standing in for Professor Clyde Binfield and giving us a most interesting insight into the state of ritualism at the turn of the twentieth century, the fruit of his MA thesis on the 1904 Ritual Commission. The Commission's extensive reports are available online; this is a veritable treasure trove and has the potential for significant further exploration. Do not fear, however, we will be hearing Professor Binfield on Fr Ommaney next October.

Dan was one of two recipients of the postgraduate bursaries that we offer in order that postgrads can attend the annual Ecclesiastical History Society Conference (held this year in Cambridge). It was a pleasure to award two this year (the other went to George Morris who is researching Newman

and the Achilli trial at Cambridge). It has been a considerable time since we have been able to do this for, as I said above, not many are researching in this field. But I think that although we are not an academic society as such, it is important that we foster scholarship and encourage (especially young) scholars where we can. Over the years we have also been able to give subventions to a few academic books to facilitate their publication, and Professor Fincham was extremely grateful for the help we gave with his research into Archbishop Laud's letters.

This Christmas we are offering you all a free gift! We are most grateful to John Morgan-Guy for giving us his paper *The Rich Man in his Castle: The life, family and ministry of the Reverend Wentworth Watson 1848-1925*. Dr Morgan-Guy, formerly a lecturer at Lampeter University, has researched this fascinating story of an Anglo-Catholic aristocrat. Unexpectedly Wentworth Watson inherited Rockingham Castle in Northamptonshire. Before that however he had an interesting ministry in South Wales having been a curate with Fr. F.W. Puller in Roath with special responsibility for East Moors Splotlands. Later he became Vicar of Monmouth and then in 1892 the living of St Thomas, Oxford, and subsequently Abingdon until 1900 when, because of family deaths, he became the inheritor of Rockingham. This is a splendid account not least the nine pages of end-notes which are an education in themselves. South Wales was a region where Anglo-Catholicism and Welsh 'High Churchery' found fertile ground, and we have great hopes that one of our members will be able to explore this for us in a future Occasional Paper.

Shortly before I went to Oxford to do my research on Gladstone and the Tractarians in September 1970 Dr Barry Marshall, the recently appointed new Principal of Pusey, had tragically died only a month before, in an accident at the House. He was only 47 and was an Australian priest of considerable pastoral and academic gifts. He has been described as "the Principal of Pusey House who never was". In 1956 he had submitted a remarkable DPhil thesis *The Theology of Church and State with reference to the concern for Popular Education in England 1800-1870*. Its hero was the old-fashioned High Church vicar of South Brent, Devon who had fallen foul of the ecclesiastical authorities in the late 1850s for his Eucharistic doctrine. He was a great defender of the role of the Established Church in popular education, teasing out with remarkable sophistication the



theological issues involved. His doctoral supervisor, Professor Vigo Demant, himself something of a twentieth-century Anglo-Catholic luminary, said it was one of the finest doctoral theses he had ever supervised. Sadly his promise was unfulfilled and he is now all but forgotten. It is good therefore that Nola Firth has written a memoir of him entitled *The Armour of Light* available from www.bookdepository.com. The place of Pusey House in the history of Anglo-Catholicism within the University would make an interesting subject for a lecture.

Can I conclude by wishing you all a blessed Christmas-tide and my best wishes for the coming year.

Perry Butler

Please remember...

...subscriptions fall due for renewal on 1st January. The best way to pay is by Standing Order.

This is easy to arrange – contact the Secretary.

The Book Stall...

...available after our last meeting was very popular. Good things at bargain prices—and a useful addition to our funds.

Canon John Gunstone...

...one of our long-standing members, died during the summer at the age of 91. He was a fine scholar and author of many books. Many members will have a copy of his very detailed *Lift High The Cross—Anglo-Catholics and the Congress Movement* (2010), a standard work of great value and usefulness.

Newsletter

As always, we are very grateful to all our contributors. This time we are particularly grateful to Brother Steven Haws CR for a substantial article on Fr John Neville Figgis CR., as 2019 is his centenary year.

Send in your articles, anything relevant to the theme of Anglo-Catholic history, at any time, to stephen.leeds@btinternet.com or by post to Stephen Savage, 4 Austhorpe Gardens, Leeds, LS15 8TF

OUR LECTURES IN 2019

Monday 28th January at 7:00 p.m.

Dr Clemence Schultze, Chair of the Charlotte M. Yonge Fellowship, will speak on *Tractarianism Fictionalised: The Novels of Charlotte M. Yonge*.



Charlotte Yonge (1823-1901) lived in Hampshire and was greatly influenced by John Keble, the nearby Vicar of Hursley. She was a prolific author and put her literary gifts at the service of the Church and so helped spread the influence of the Oxford Movement.

Her first novel was *The Heir of Redcliffe* (1853) and among her other popular works was *The Daisy Chain*.

Monday 10th June, following the AGM at 6:30 p.m.

Canon Robert Gage will speak about *The Foundation and early years of The Society of the Faith*.



The Society of the Faith was founded in the early years of the twentieth century by two brothers, Charles and John Douglas, for “the popularisation of the Catholic Faith”. It gave us Faith House, the



Faith Press and much else. Canon Gage is Vice Principal of the Court of Fellows which governs the Society.

Monday 7th October at 7:00 p.m.



Shipshape and Sheffield Fashion: the impact of George Campbell Ommaney (1850-1936) on a Low Church Parish and a matching Industrial City. Clyde Binfield, Emeritus Professor, University of Sheffield.

OBITUARY—

MICHAEL COLES, 1940-2018

Michael Coles was one of Britain's most significant contemporary Anglo-Catholic artists. He produced stained glass windows, reredoses, icons and banners which adorn several English churches and beyond. He died earlier this year and was diagnosed with lung cancer only a few weeks before, despite being a non-smoker.



His work, if not his name, will be familiar to several ACHS members. He designed and produced the large reredos (above) and Stations of the Cross (below) at St Silas, Penton Street, N1, visited by the Society on its autumn walk on 6th October 2012.



One of his most important works was a series of stained glass windows at Walsingham, to be found in the main Anglican Shrine retreat house (on the staircase), in the refectory and in the shrine garden buildings. There is a fine Annunciation window at St Peter's Church, Radway in Warwickshire. Some works can be seen abroad in America, South Africa, and Malaysia. Several chapels contain his work including the small YMCA chapel at Wimbledon which has a reredos of the crucifixion; and Grey Coat School chapel which features a stained glass window depicting the school's patron saint, St Andrew. City of London churches contain notable works including the icon of Bishop John Fisher at All Hallows-by-the Tower, and the icon of Saint Luke "In memory of people with haemophilia who have died as a result of treatment with contaminated blood products" at St. Botolph, Bishopsgate. There is an icon of Archbishop Laud at St Katherine Cree, a church which he strongly supported for many years. I well remember attending several dedications of his works at splendid Anglo-Catholic masses. In particular Bishop Chartres of London was kept busy! The Archdeacon Emeritus of London, The Venerable Peter Delaney MBE gave the address at Michael's funeral, held at St Richard's Church, Haywards Heath on Friday 15th June 2018.

Michael developed a particular medieval style of art with modernist features and vibrant colouring. He took great care with regard to every detail in his work, whether it was a symbol or event in a saint's life, or the history of a church or chapel or place. He produced a unique style of calligraphy with particularised inscriptions and decorated lettering appropriate to the client. Immense research was involved with each work. As a young man he had trained (and later taught) at the Hammersmith School of Art, and then went to the Royal College of Art, where he specialised in stained glass for three years.

However, Michael was not just an artist. He was a leading expert on Victorian stained glass, and I attended an outstanding lecture he gave on the art of William Morris. The Stained Glass Museum at



Ely features a work of his, a roundel stained glass window *Five Victorian Studios (1855-1910)*, depicting five of London's largest studios of that era. Once he was consulted on a window in Sheffield Cathedral which was believed to be a fourteenth-century Spanish window but after much research he proved it was only made in the 1850s and had come no further than London! In the 1970s/1980s he worked at the GLC Historic Buildings Division, and later for English Heritage. He played a significant role in preserving and listing much ecclesiastical art and church fittings, some of which might have vanished forever.

Michael was a single man who cared deeply for his sisters. He lived with his sister Daphne for many years in Southfields near Wimbledon. After her death he moved to Haywards Heath to be near his older sister Gwen for the last few years. He was well described at his funeral as "a gentle personality... a modest and very private person". I knew Michael for a quarter of a century. He worked in his studio at home and right up to his final illness. He was very kind in making and gifting works of art for his friends. My family will always treasure the icons, based on the named saints, which he made and gave to my two daughters, Maria and Cecilia, on the occasion of their confirmations. It must not be forgotten that it was Michael's deep-seated Anglo-Catholic faith which motivated and inspired his art, which in the future will continue to inspire the faith of many others.

David Neil-Smith

Photos: Dr John R. Salmon

REPORT ON THE A.C.H.S. LEICESTER DAY TRIP, 14th July 2018

I thought I knew Leicester from a church perspective, having taken part in an AGM weekend for the Twentieth Century Society there in 2016 but this ACHS event proved that I did not. We started with George Gilbert Scott's St Andrew's, Jarrom Street of 1860-2, an early example of both polychromy and Tractarianism in Leicester showing how Butterfield influenced Scott at this date; the phenomenal growth of De Montfort University around it has ensured its survival.

We moved on to two Medieval churches in the City Centre: St Mary de Castro and St Nicholas, both listed Grade I and both of which had their needle spires removed, St Mary's only in 2011 for

want of funds after it was found to be unsafe. They are two of five Leicester churches which survived the Reformation and contain much early Roman and Anglo-Saxon fabric.

A lunchtime look at the Cathedral of St Martin followed, which has recently had a controversial refurbishment to accommodate the tomb of Richard III which meant the removal of panelling and fittings by Sir Charles Nicholson installed after St Martin's was upgraded to Cathedral status in 1927, so needing additions like a song school for proper Cathedral services and a Bishop's throne. They are about to embark on phase 2 of their renovation but sadly someone managed to break into the Cathedral by smashing through two of the lower panes of a fine Veronica Whall designed window. The tiny glass pieces have been saved but it will be expensive to put it back together again.

The star church of the day for me was St James the Greater in London Road (listed Grade II*) which was simply exceptional in every way.



It was built by Henry Langton Goddard in 1900-1901 and finished in 1914 but with later fittings and wall paintings mainly done in the 1930s. It's in a neo-classical style, inspired by Torcello Cathedral, beautifully kept, in a strong Anglo-Catholic tradition. Some of the best things were the multiplicity of cherubim, the use of terracotta, the ovoid stained glass windows by Theodora Salusbury (and others by Robert Anning Bell) and 1935 wall paintings in both main and lady chapel apses by Diana Goddard (daughter of the architect) in a Byzantine cum 1930s theatre drop-curtain style. It's in the University area and seems to have a dedicated and good-sized congregation who appreciate the beauty of their church.

The next church, St Hugh's, Eyres Monsell was



for me extremely interesting if not fully realised as originally intended. It was one of two churches by Basil Spence both on a quadrangular pattern in the outer suburbs of Leicester in the 1950s in a similar scheme to that at nearby Coventry where three churches with separate bell towers were built for a total price of £15,000.



The other Spence church in Leicester, St Aidan, New Parks was completed with cloisters and fine tile mural in the porch. At St Hugh's only the characteristic Spence detached tower was built, a vicarage and a church hall in 1958 which serves as the church but with a recognisably Spence altar. Both Spence churches are unlisted.

There was a welcome cup of tea with splendid cakes and fruit at our final stop of St Thomas, South Wigston, of 1892-3 by leading local architect Stockdale Harrison and which belies its history as a garrison church for the barracks nearby in its severity. This was a tour in the best ACHS tradition with some fine discoveries; our thanks go to Stephen Savage and Paul Griffiths for an excellent day.

Robert Drake

**JOHN NEVILLE FIGGIS C.R.
historian, philosopher, theologian,
religious, 1866-1919**

The Community of the Resurrection's list of members reads like a *Who's Who*, from two of its foundation members Charles Gore and Walter

Frere to latter-day twentieth-century Fathers such as Lionel Thornton, Trevor Huddleston, Raymond Raynes, Harry Williams and Benedict Green. Added to this list we must include an early twentieth-century member of CR—John Neville Figgis—whose centenary of death occurs in 2019.



He was born on 2nd October 1866. His father, the Revd J. B. Figgis, was Minister of the Countess of Huntingdon's Connexion Church in North Street, Brighton. The young Neville was educated at a private school in Montpelier Crescent, and later attended Brighton College. In 1885 he was enrolled at St Catharine's College, Cambridge where he studied mathematics. He had a remarkable knowledge of English literature, poetry and prose, and although he did not pursue a career in mathematics, for which he was reading his degree, he seems to have excelled in history which led to his receiving the Junior Whewell Scholarship in 1891, the Prince Consort Prize in 1892 and the Lightfoot Scholarship in 1899-1900 and 1905-06. In 1899 he became Examiner of University History.

Brought up in an Evangelical household, Neville had been drawn to the claims of Anglicanism and was confirmed in the Church of England. From Cambridge he attended Wells Theological College and was later ordained deacon in 1894 and priest the following year. He served his first curacy in Kettering, Peterborough, for a year (1894-95) and then returned to Cambridge to be curate of Great St Mary's, in 1895-98. Parochial life did not prevent him from becoming Chaplain of St Catharine's College and Pembroke College as well as a Lecturer of St



Catharine's. In 1900 he became Birkbeck Lecturer at Trinity College, Cambridge and Assistant Editor of Cambridge Modern History.

His first published work was *The Divine Right of Kings* in 1896, an essay he had written for the Prince Consort Prize. Since Neville's main interest as an historian dealt with political theories, and in particular, in the formative period of modern politics, during which the clash between Church and State determined the direction of modern political speculation, it had been suggested that he ought to investigate French political thought of the sixteenth century to show its bearing on the development of English theories. Kingship as Neville understood was regarded as being under divine authority in support of Christianity, although it was difficult during the Middle Ages for a sovereignty to build on since feudalism prevented its formation.

In 1901 Neville gave up academia to become Rector of Marnhull in Dorset which was in the patronage of St Catharine's College, Cambridge. For him this was a bittersweet union between priest and parish, happy in respect of learning much from ordinary practical Christianity from his parishioners and in teaching children. He had a natural way with non-conformists and would often appear at their meetings in chapel, but was equally unhappy and felt that parts of the Marnhull community didn't understand him. His own sensitivity and impatience with stupidity made it that more difficult to engage with the type of class of people who were his parishioners, so that he would not always be in agreement with them.

By 1907 it was clear that Neville Figgis felt that he had been called to a monastic vocation. After discussing the situation with a sympathetic friend who strongly urged him to pursue such a vocation, Neville resigned the living of Marnhull. It appears that he had no attraction to join the Cowley Fathers at Oxford, since most of his academic career had been in Cambridge. Neville seemed to be drawn to test his vocation with the Community of the Resurrection at Mirfield, in Yorkshire. Founded in 1892 in Oxford by Charles Gore and five other brethren, the Community was involved in prayer, preaching and teaching, retreats and missions and the men who joined were dedicated in a life of inward and outward self-denial as "the early Christians did who had all things in common, neither did any man say that aught he possessed was his own". This quote from the Acts of the Apostles appealed to

Neville which led to his decision to join the Mirfield Community.

The Community was also involved in Christian Socialism, and Gore identified himself as a 'liberal catholic' which drew criticism from both churchmen and non-churchmen alike. By the time Neville had joined 'CR' the Community was very well established and had become one of the most influential of the men's orders in the revival of the Religious Life. Not everyone was happy with his decision to join a monastic order, including his father, the Revd J. B. Figgis who objected to 'High Churchmanship'. The idea that his own son would join the Community at Mirfield was distasteful to the elder Figgis. In spite of his father's protestations, Neville made his mind up, determined to go. Although their affection for one another remained, J. B. Figgis never reconciled with his son's settling the matter. This fact was revealed years later when J. B. Figgis made his will, with the stipulation that Neville would not receive any money as long as he remained a member of the Community.

Having resigned from his parish at Marnhull, in July 1907 Neville arrived at the House of the Resurrection and attended the Chapter of the professed brethren assembled. He was admitted as a Probationer (novice) on 13th July and admitted to the Holy Eucharist on Sunday the following day. In 1908 he was chosen as Hulsean Lecturer at Cambridge where there was a crowded attendance that made quite a stir and when his lectures were published under the title *The Gospel and Human Needs*; a second edition was soon called for. On 5th January 1909 Neville was elected to Profession, and after a Quiet Day made his Profession on Saturday 9th January. In April he gave a lecture on Apologetics at a Missions Conference at Mirfield. The fact that Neville was a member of a religious community made an impression on the undergraduates at Cambridge who would make it a point to hear him, but his preaching also took him to various Universities at Oxford and Glasgow.

While the House of the Resurrection was his home, he spent much of his time often preaching and lecturing in London or Cambridge, but his persona mixed with his lectures and sermons began to be noticed in America. In 1911 he left Liverpool on 18th February on the *Lusitania*; the gale at the start was so strong it required six tugs to get the ship away from the landing stage. He spent three weeks in Cambridge, Massachusetts, during which he gave



‘The Noble Lectures’ at Harvard University—his prophetic *Civilisation at the Cross Roads*, as well as four lectures to clergy on *Churches in the Modern State*; then afterwards spent a few days with the Order of the Holy Cross at West-Park, New York. From there he preached and lectured at Yale in New Haven, Connecticut. During Passion Week and Holy Week he preached and lectured at Columbia University in New York and took Holy Week services at Holy Trinity Church. On Easter Day he went to Philadelphia to preach, and on 19th April he left New York sailing again on the *Lusitania*.

In June 1912 Neville was appointed an Honorary Lecturer in the History of Political Theory at the University of Leeds. During the past two or three years he had delivered occasional lectures at the University which afforded this official recognition. In the autumn of 1912 Neville’s ‘Noble Lectures’ — *Civilization at the Cross Roads* was published. Their publication had been considerably delayed owing to the fact that the book had to be printed in America since the corrected proofs had gone down with *RMS Titanic* when she sank during its maiden voyage to New York on 15th April.

In March 1913 he visited Cambridge, having accepted the office of unofficial adviser to the newly formed Oratory of the Good Shepherd, still in its embryonic stage. During that same year his *Churches and the Modern State* was published and he was once more invited to America, this time to New York as Bishop Paddock Lecturer which culminated in *The Fellowship of the Mystery* published in 1914. During the same time he lectured on ‘*The Moral Law*’ during the Quarry Services at Mirfield.

In 1915 Great Britain with its allies were at war with Germany. Shortly after Easter, Neville visited America again, this time for the purpose of delivering the Bross Lectures on Nietzsche at Lake Forest University in Illinois. While *en route* to America his ship was tailed by a submarine to the obvious distress of all on board. In spite of German ‘frightfulness’ Neville effected a safe return home and arrived back in June even though a month earlier the *Lusitania* had been torpedoed by a German submarine and sunk with the loss of some 1,200 souls including Basil Maturin, the former Cowley Father who became a Catholic priest.

The following summer during July a series of Sermons on human nature were delivered in the Quarry at Mirfield. Neville preached on *The Conscience* and was followed by three other Mirfield

Fathers: Chad Windley, Osmund Victor and Lionel Thornton. A fifth preacher included was Fr David Jenks, Director of the Society of the Sacred Mission, Kelham. During this period a number of Tracts were written by Neville for The National Missions including, *The Church and Forgiveness*, part of a series entitled *New Tracts on the Creed*. A new edition of one of his earliest books *From Gerson to Grotius* was published. His main contribution had been *The Will to Freedom—and some defects in the English Religion*, a book of sermons.

At the end of October 1917 Neville suffered from what was supposed to be water on the knee which had been giving him trouble, and some weeks afterwards he underwent an operation for it. He was not able to be present at the opening meetings of Chapter and when he became able to attend it was thought best that he should avail himself of the kind invitation of the Wormalds and stay for a while at Field Head across the road from the House of the Resurrection.

Before the January Chapter in 1918 Neville had been seriously unwell, but rallied around in time for his departure for America where he was due in the spring to deliver a series of lectures that had been postponed a year earlier. He booked passage for America on the *Adania* and embarked in Liverpool. The vessel had been underway about fifteen hours when it was torpedoed at the end of the north channel between the Giant’s Causeway and Rathlin Island (i.e. north-east coast of Ireland). Some two hundred and forty passengers and crew were ultimately saved with the exception of seven crew members who lost their lives. Of those who survived, Neville was one of the lucky ones, having spent three quarters of an hour in an open boat, after which his fellow passengers were picked up by a trawler, spending five hours in it until they reached Larne. This happened on 27th January 1918, and the following day Neville was able to send a cable-wire from Belfast to George Longridge CR, Superior at Mirfield. After his return to Mirfield he had to leave for special treatment for his knee-trouble which turned out to be rheumatoid arthritis, something more serious than had been thought. He spent several months at Harrogate and elsewhere and was able to return to Mirfield shortly before the July General Chapter, a good deal better, but alas, not cured. His new regimen of treatment did not sit well, especially when it involved enforced inactivity, which he found intolerable.

In spite of his illness he made what would become



his last preaching engagement in the University at Cambridge on 2nd June 1918. His physical appearance was at once noticeable, a change from the once seemingly healthy svelte body of thirty years before. Obese, looking feeble and tired, and with the aid of a cane as walking became an increasingly difficult endeavour for him, Neville's condition gave rise to serious anxiety. No improvement followed his treatments and eventually mental trouble threatened his very existence which, given the tragic circumstances between 1912 and 1918, was not surprising.

In March 1919 his brother Samuel B. Figgis, who was a medical doctor, removed him to Holloway Sanatorium, Virginia Water. He remained much in the same state for some weeks. The end came quite suddenly on Palm Sunday 13th April 1919 when Neville Figgis died. His body was brought to Mirfield and buried in the Community's cemetery. His was the first grave to be opened there, on 25th April 1919. He was 52 when he died and had spent twelve years in the Community of the Resurrection, ten of those years as a professed brother.



People have spoken of his personal charm and loveliness and his writings speak for themselves of his learning and brilliance. It may not seem amiss to mention two of his traits, which concerned Community life in particular.

First then there was his interest in the probationers (novices). Perhaps none of the brethren held a more certain place in their affections or exercised a deeper influence upon them. No matter what his attainments might be, each newcomer

found Neville's sympathy and wise counsel at his service. Before many days had elapsed Neville would go for a walk with him and at once gain his affection and confidence. And secondly, brethren noticed his insight into character and his knowledge of the ways of men. This combined with his broad grasping of the needs and policy of the Community of the Resurrection made him invaluable in Chapter.

For those who were apt to think of Neville as a somewhat absent-minded scholar would have experienced a rude shock if they had heard the shrewd, worldly wisdom that so often came from his lips in Chapter discussions. Perhaps the chance sayings of his, which from time to time revealed the depth and solidity of his spiritual experience, would have astonished them even more.

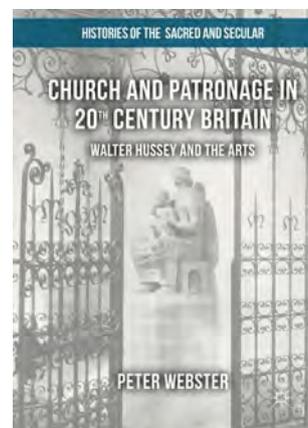


*Br Steven, CR
House of Resurrection, Mirfield*

BOOK REVIEWS

Church and Patronage in 20th Century Britain: Walter Hussey and the Arts

by Peter Webster
published 2018 by
Palgrave Macmillan UK
ISBN 978-1-137-36909-3
£72



Members may remember the annual lecture given in 2008 by Dr Peter Webster, published as *Anglo-Catholicism, theology and the arts, 1918-1970*. Many of the themes of that lecture are now explored at length in Dr Webster's new book on the career of Walter Hussey, Anglican patron of the arts.

The book is the first full-length treatment of Walter Hussey's work as a patron between 1943 and 1978, first for St Matthew in Northampton, and then at Chichester Cathedral. He was responsible for the most significant sequence of works of art commissioned for the British churches in the twentieth century. They included music by Benjamin Britten, Leonard Bernstein and William Walton,



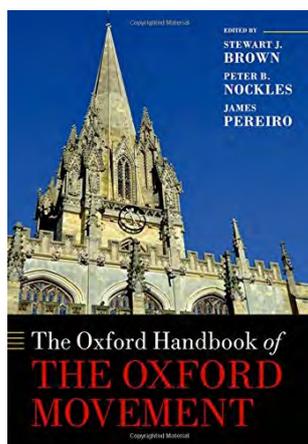
visual art by Henry Moore, Graham Sutherland and Marc Chagall, and poetry by W. H. Auden. Placing Hussey in biographical and theological context and in a period of rapid cultural change, it explores the making and reception of the commissions, and the longer-term influence of his work, still felt today.

It is published by Palgrave Macmillan in hardback or as an e-book, and hopefully in paperback in a year's time: further details are available at www.palgrave.com/gb/book/9781137369093

Perry Butler

The Oxford Handbook of the Oxford Movement

edited by Stewart J. Brown, Peter R. Nockles & James Pereiro
published 2017 by Oxford University Press
ISBN: 978-0199580187
nominally £95



There can be little dispute that a comprehensive but comprehensible study of Anglo-Catholicism over the years is badly needed: any such book should also be a correction to the many over-optimistic volumes which came out to celebrate the centenary in 1933 of Keble's Assize Day sermon and should bring the story up to date. This weighty 600-page tome, which contains over 40 separate essays, does not purport to fit that description, but is nonetheless an important contribution to Anglo-Catholic studies. The essays have been contributed by a wide variety of authors, some of whom are members of the Society, and others of whom have addressed us in the past. Many of those who have written for the Handbook are acknowledged and well-known experts on aspects of the subject, such as for example Dr Sheridan Gilley of the University of Durham. One of the very useful features is that each essay is followed by a bibliography of books and articles, which could well lead on to further research.

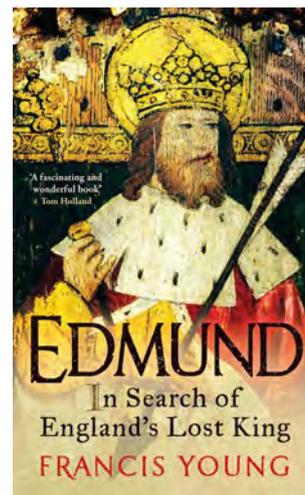
There are many penetrating insights in the book, and it is particularly strong on the early years in Oxford, leading to Newman's departure for Rome. That strength is also the book's weakness, as it is very unbalanced in favour of the nineteenth century, and the coverage of the twentieth century

is, by comparison, superficial. There are only three essays in Part VII (*Into the Twentieth Century*), one of which deals with the Congresses and flows from the elegant pen of Father William Davage, but many others could have been provided. The section on the influence of the Oxford Movement outside England is also somewhat sketchy. There are however a number of contributions on the effect of the Movement on literature and poetry, which break new, or at least often untilled, ground. However the weakness set out must be seen against the depth of the contributions on the early history of the Movement, in which a great deal of reflective thought and new learning is set out in an accessible and clear way. It is a book which no serious student of the Oxford Movement can do without and justifies its high price: however certainly earlier this year OUP were selling it at a much more reasonable £47.50.

Michael Yelton

Edmund: In Search of England's Lost King

by Francis Young
published 2018 by I.B. Tauris & Co.
ISBN: 978-1788311793
nominally £20
(but available for considerably less on Amazon)



This book will be of interest to many members of the Society even if its themes are outside our general remit. Francis Young is an established author on ecclesiastical history with particular reference to East Anglia and has already published a history of the once immense Abbey at Bury St Edmunds. This book looks at the person and the cult of St Edmund and the whereabouts of his body. The early history clearly contains a considerable amount of conjecture, as so many aspects of Saxon England are now unclear. However the author deals also with the development of devotion to the saint and in particular to the interrelation between the cult and the notion of 'Englishness'.

In the nineteenth and twentieth centuries Anglo-Catholics were forward in rediscovering saints and re-establishing their importance in the



Church of England. The best known of these is obviously the Shrine of Our Lady of Walsingham, but there were others, including for example the revival of devotion to St Wite at her surviving shrine in Whitchurch Canonorum in Dorset. It is perhaps surprising that St Edmund does not seem to have been ‘rediscovered’ in the same way and his cult revived. Matters may have been different if father Hope Patten or one of his colleagues had been appointed to a parish in the town of Bury. Perhaps encouraged by the discovery of the body of another king in Leicester, a place the Society has recently visited, Young advances a strong argument to the effect that Edmund’s body was reburied under what is now a tennis court in the former grounds of the Abbey. The book is somewhat tantalising, since it suggests that the site will now be excavated, but of course it had not been when publication took place earlier this year and no further information has been released, to my knowledge. This is an unusual, well-written, volume which will appeal to many and it leaves as many questions unanswered as answered.

Michael Yelton

OTHER PUBLICATIONS

St Michael’s Mission in Westfields

This is a paper delivered by Rhodri Walters to the Barnes and Mortlake History Society last November as part of the 150th anniversary celebrations of the founding of St Michael and All Angels, Barnes. It gives an account of the early years of the worshipping community that became St Michael and All Angels Church. It describes the foundation of the original school church, the acquisition of the mission ‘iron church’ and the eventual construction of the present building. It also demonstrates the church’s development in the context of the social history of the area and shows how different aspects of church life in those early years reflected some of the key features of the Oxford Movement which did so much to revitalize nineteenth century Anglicanism.

40 pages

Available by post from the Barnes and Mortlake History Society, £3.50, including postage

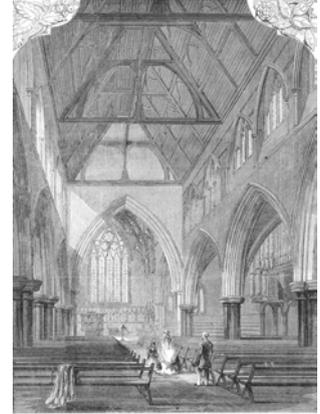
Details on website: www.barnes-history.org.uk

Or send cheque made out to ‘Barnes and Mortlake History Society’ to BMHS, 9 Parliament Mews, London, SW14 7QP

All Saints, Notting Hill

Seven Years on the Front Line is the arresting and appropriate title of a fascinating booklet by former vicar (1967-74) Canon Peter Clark. An important addition to your collection of parish histories.

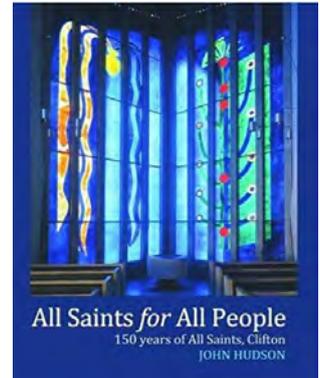
£6 (including postage)
from: Canon Peter Clark, 46 Havill Street, Camberwell, London SE5 7RS



All Saints, Clifton, Bristol

We are indebted to the website of All Saints, Church, Clifton, Bristol for this interesting information.

Just published is the history of the Bristol church once dubbed ‘the Anglo-Catholic cathedral of the South West’ and celebrating the 150th anniversary of its consecration. *All Saints for All People*, has been researched and written by local author John Hudson. The story is as colourful as its pages, as this is a church with a vivid story to tell. It came to Clifton as an outpost of the Anglo-Catholic High Church revival at a time when the suburb was staunchly Protestant, and from its consecration in 1868 it fought an often bitter battle against those who wished to see it fail.



Instead, it thrived, with its policy of free seats for all contrasting with most of its neighbouring parishes, where paid-for pews for the better-off were very much the order of the day. For the first four decades of the last century it became a High Church focal point for much of Bristol and beyond, with the big Gothic nave often filled to its 800-seat capacity. All that changed in the Nazi’s second great blitz on Bristol during the night of 2nd December 1940 when it was destroyed in a firestorm.

Subsequently services were held for many years in the adjacent church hall. It was more than a quarter of a century before the church was rebuilt



but on 1st July 1967 the first service was held in the new building which had a strikingly different look. “For a start,” says John Hudson, “other Anglo-Catholic churches had sprung up to take the pressure off this single building. And secondly, the pattern of worship in Europe was changing, so that in modern churches’ congregations no longer sat separately from the altar but gathered around it. As anyone who has ever passed All Saints well knows, the architect Robert Potter took this brief to heart,

while at the same time incorporating the parts of the original building that could be saved.”

The church today is perhaps best known for its windows, designed by John Piper, but with this year’s anniversary celebrations more people than ever have discovered how memorable the building is in many other ways.

Copies available from: The Parish Office at All Saints Church, Pembroke Road, Bristol, BS8 3ED
Price £12.50