



# ANGLO-CATHOLIC HISTORY SOCIETY

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**Newsletter—December 2022**

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*Church of St. Pancras, West Bagborough, Somerset*



## CHAIRMAN'S NOTES

I am writing this towards the end of October as I will be away in November when Stephen Savage puts the Newsletter together. How grateful we are for his willingness to deal with our publications.

The meeting on 3rd October, when Dr Allen Warren spoke on Dean Milner-White, was most informative; given that he had asked for all private papers to be destroyed Allen had put together a fascinating account of his early life, especially in Cambridge, and his war service. By the 1920s he felt his religious position was more or less settled and he illustrated the Dean's very 'English' non-papal Anglo-Catholicism. He ended by giving the Dean the last word, playing a recording of him reciting the Bidding Prayer at the Service of Nine Lessons and Carols and for which, I suppose, he is best known. We look forward to the printed version of the lecture which, with Canon Robin Ward's paper on Edward King, is in preparation.

The lecture was preceded by the AGM at 6:30 p.m. which fits more naturally with the October lecture I think. Twenty-one members were present and a dozen sent apologies. Michael Yelton, as Secretary and Treasurer, told us that membership stood steady at around 270 and that the finances were in a healthy state so there was no need to raise the subscription. He also told us that there are a number of Occasional Papers in various stages of preparation. The next one will be Keith Penny's study of Fr Briscoe of Bagborough. More anon! The possibility of another London Church Crawl was raised as trips have been a casualty of the pandemic and they have always been much enjoyed. The current officers of the Society were then re-elected for another year, *nem con*. Everything seems to be in good heart. In my remarks I outlined the programme for 2023 and told members how, with the help of Julie Dyg who looks after the postal labels, I have constructed a group email list. At my first attempt several 'bounced' which suggests the email address had been changed, or it went into spam. If members with email didn't receive my notification and want to be on the list do send me your up-to-date details.

Fr Alan Wilkinson, a former member who gave a lecture in our early days comparing Kelham and Mirfield, died in June age 91. He had a varied and rich priestly ministry and will be remembered by many as a too brief Principal of Chichester Theological College. Well read in literature and history, he wrote

a number of distinguished books including a fine history of C.R. and (I think) an outstanding study of *The Church of England and the First World War*, written with an empathy and sensitivity which caught the pathos of the war and those it affected. He was also a perceptive observer/critic of Anglo-Catholicism in his lifetime. He contributed to *Catholic Anglicans Today*, an attempt to take stock after the upheavals of the 1960s. In January 1978 he contributed to the journal *Theology* "Requiem for Anglican Catholicism" which analysed the reduced situation of the Anglo-Catholic movement which he felt no longer had agreed goals, giving some thoughtful reasons why it seemed fragmented and divided. It remains a challenging piece but it was offered in affection by a priest who while something of a 'maverick' was rooted in catholic spirituality with a questioning well-stocked mind, a gift for friendship and an interest in our Society.

On a personal note, having been a trustee of the Eastbridge Hospital in Canterbury, a medieval foundation since the Reformation an almshouse, I have been invited to become the Master. As the almshouse only has three 'indwellers' at present, it is not in itself an over-demanding role but the trustees, having revamped the adjacent Franciscan Garden, are rethinking its purpose and so it is a most interesting time to be so actively involved in this venture. If in Canterbury do look us up; you can Google for more information.

Perry Butler

## HAVE YOU GOT YOUR COPY?



*The Community of  
Reparation to Jesus in  
the Blessed Sacrament  
and the Church of St  
Alphege, Southwark*

by Michael Yelton

The Society's 2022 book, by Michael Yelton, describes the growth and decline of a little-known but very interesting community of sisters founded in Southwark, and of the church of St Alphege, with which they were closely concerned. It also describes



the life of Father A.B. Goulden, the founder, a life which contains a number of surprises. The author has also tried to analyse the background of the sisters: they were not aristocratic as were some other orders but rather came mostly from middle-class or skilled working-class families.

The cost is £12 per copy, £20 for two. Because of the steep rise in postage costs, overseas copies are £22 per copy. You may pay by transfer to the Society account: the name is that of the Society, sort code 09-01-55 and account 06043088. If you do that please order by email ([mpyelton@achs.org.uk](mailto:mpyelton@achs.org.uk)). Alternatively please send a cheque to Michael Yelton at 211 Hills Road, Cambridge, CB2 8RN. Please make cheques out to the 'Anglo-Catholic History Society'.

## THE ORATORY OF THE GOOD SHEPHERD

*Dean Eric Milner-White was one of the founders of the Oratory of the Good Shepherd. As our autumn lecture was about him I asked the Revd David Johnson, a friend of mine who was a member for many years, to write something about the origin and early years of this rather distinctive Anglican religious society. P.B*

The Oratory of the Good Shepherd (its members add OGS after their names) began life in Cambridge before the First World War. The first professions were in 1913. The founding clergy were three dons: Eric Milner-White of Kings, John How of Trinity and Edward Wynn of Jesus.

For a full account of the Oratory's history there is *The Oratory of the Good Shepherd, an historical sketch*, written by Henry R T Brandreth OGS, published by the Oratory in 1958. In 1988 Fr George Tibbatts

published a survey of the first seventy five years. This is the fullest account available. I can only give a brief account of the earliest years. I did, however, meet both Fathers Brandreth and Tibbatts in the 1980s and corresponded with Fr Tibbatts who had known the founders.

The Oratory was an Anglican society of priests and lay brothers rather different in ethos from the other religious orders that had established themselves in the Church of England. Cambridge was its centre and remained its focus until the Second World War. The society is now scattered across the world with members in South Africa, Australia, Canada and the USA. In the United Kingdom there are Members, Companions and Associates in England, Scotland and Wales.

The early fathers were keen to promote a more definite catholic understanding of Anglicanism in Cambridge at a time when 'college religion' seemed from their point of view lacking, both doctrinally and spiritually. It was therefore part of the definite Anglo-Catholic revival within the Church of England that was gathering momentum in the early twentieth century within an academic context. The prime mover in its first few years was in fact a layman, H. L. Pass of St John's College. He had a profound influence on students as did Fr E.G. Wood for many years Vicar of St Clement's.

The return to Cambridge of several young priests who had studied at Cuddesdon or Ely theological colleges gave an added impetus to this catholic cause within the university: such men as A.S. Duncan-Jones, Spencer Carpenter (later Vice Principal of Westcott House) and John How, Hebrew lecturer at St John's. Others were Edward Wynn, chaplain of Jesus from 1912, and Eric Milner-White who left a

## PROGRAMME FOR 2023

Monday 30th January—Roland Jeffrey, Architectural Historian: *Fr Basil Jellicoe and the dilemmas of clerical leadership*

Monday 19th June—Jane Shaw, Principal of Harris Manchester College Oxford: *Mysticism and Anglo-Catholicism in the early twentieth century*

Monday 2nd October—Pauline Adams, formerly Fellow Librarian Somerville College Oxford: *The Cost of Conversion. Tractarian Converts*

All lectures at St Clement Danes, Strand at 7 p.m.

The AGM on 2nd October is at 6:30 p.m.

Non-Members welcome





curacy in south London to become chaplain of Kings. What united these men was a common vision of the meaning of Christian discipleship as expressed in the catholic tradition of the Church of England. It is best expressed in *The Seven Notes of the Oratory*. The first 'Fellowship' was arguably the most important. The others were Liberty, Stewardship, Labour of the Mind, the Love that makes for Peace, Discipline and Joy. The introduction to the Rule of Life describes the aim of the Oratory thus: "The aim of the Oratory is the adoration of God and the service of the Lord Jesus Christ and the imitation of his most holy life." The Rule itself was developed over many years and was largely the work of Milner-White.

How, Wynn and Milner-White soon felt their society should be dedicated appropriately to the Good Shepherd, but it took some time to arrive at the idea that it might be termed an Anglican Oratory. Its adoption was due to Milner-White, who had knowledge of the French oratory of Cardinal de Berulle and the Italian oratories, especially that of St Philip Neri, and felt this was the ideal best fitted to what they were striving for. At Edward Wynn's request, Fr Neville Figgis CR, a former Cambridge man, agreed to act as an unofficial advisor. The idea was not to found a religious order or a 'common life' on a more monastic model. However, its members were known as 'brethren', and they met for the offices and eucharist together, initially in Sidney Sussex college and later St Edward's Church.

Milner-White was an historian, and his seventeenth-century interests drew him to Nicholas Ferrar of Little Gidding. Encouraged by Milner-White, Nicholas Ferrar was adopted as patron of the Oratory, and in 1913 the brethren went to the farm at Little Gidding for ten days to share a common life, holding services in the little chapel where Ferrar's little community had worshipped. Devotion to Ferrar remains a special devotion for the Oratory, and his commemoration is on the 4th December.

St Edward's, Cambridge, became the focus of the Oratory's worship with a weekly sung mass, special courses of sermons and times for confession, and so an important Anglo-Catholic element within the university. The onset of the First World War however saw a dispersal of the brethren. Milner-White became a chaplain in France in December 1914 where he saw distinguished war service and was awarded the DSO. Edward Wynn also went to France as a chaplain. John How remained in Cambridge until 1917 when he left to become a chaplain in the Middle East. Milner-White returned

to Cambridge as Dean of King's in 1918. He briefly tested his vocation at Mirfield but decided to remain in the Oratory. Edward Wynn spent a long period as Dean of Pembroke before becoming Bishop of Ely in 1941, remaining in the Oratory until his death in 1956. John How left the Oratory to marry (vows were usually renewed annually) and later became bishop of Glasgow and Galloway in the Episcopal Church of Scotland. Milner-White later became Dean of York (in photo at York) but left the Oratory as he felt that by becoming less focused on Cambridge it had grown away from its original ideals.



The Oratory has continued as a small but distinguished society of priests united by a rule and its particular charism, with Companions and Associates. Since the days of the founders there have been several notable members. Alec Vidler the church historian who, after parish ministry in Birmingham and the Wardenship of Hawarden, returned to Cambridge; Wilfred Knox, brother of Mgr Ronald Knox, who remained in Cambridge as a distinguished New Testament scholar; Robert Selby Taylor another bishop-brother with an important ministry in South Africa; and the well-known Anglo-Catholic theologian Eric Mascall, author of a considerable output in the field of doctrine. The Oratory, despite its relatively small numbers, has thus made an important contribution to the life, not only of the Church of England but in the Anglican Communion.

David Johnson



## THE HERBERT KELLY INSTITUTE FOR THE STUDY OF ANGLICAN RELIGIOUS LIFE

*We are grateful to ACHS member William King for sending on to us the following very interesting information.*

The Society of the Sacred Mission (SSM) is an Anglican religious order founded by Herbert Kelly in 1893, and perhaps best known in connection with Kelham Theological College (1903-1973). Today SSM operates St Antony's Priory, a Christian spirituality centre in Durham. This proposal, to set up an Institute for the study of Anglican religious life at St Antony's Priory, will not only preserve the legacy of Anglican religious life, but also provide the resources that will help to inform its future. Since the mid-19th century Anglican religious life has flourished in many forms and made a rich, if hidden, contribution to the life of the Church.

### Objectives

- Establishing premises as a centre for the activities of the Institute, which will include a specialist theological library, as well as office space and lecture rooms.
- Curating a resource hub for the archives of as many religious orders as possible, especially those that may have already reached completion, and providing information about the history of the religious life, as well as signposting to other relevant resources.
- Working with the custodians and curators of collections to share knowledge and provide a resource for researchers, as well as supporting, where necessary, the creation of detailed catalogues and ensuring preservation of archive collections.
- Facilitating the study of, and enabling research projects relating to, Herbert Kelly, traditional Anglican Religious Orders, and new expressions of religious life.
- Hosting public lectures, seminars and other outreach projects which relate the story of Anglican religious life over last 150 years, and its significance for the future in relation to contemporary contexts.
- Funding postgraduate research in Anglican religious life at the University of Durham.
- Setting up an imprint for the publication of relevant research papers, books, etc.

### Benefits

- **To SSM:** fulfilling the aims of SSM, namely promoting vocation, nurturing faith and spirituality and encouraging theological learning, continuing the vision of Herbert Kelly and reviving interest in his unique contribution to theology, and building a national profile in relation to the study of religious life.
- **To Anglican Religious Orders:** ensuring the preservation of their archive collections and facilitating study of their history, enabling collaboration between religious archivists and sharing of good practice for curatorship and conservation.
- **To the Church:** celebrating the heritage of this important element of Anglican life, sharing its wisdom to support the exploration of new forms of religious life, and engaging with the wider 'spirituality movement'.
- **To Scholars:** collaborating with Anglican religious archivists and other stakeholders and providing a central information resource for researchers, students, and clergy on sabbatical.

### Potential Partners

Nothing like this is currently being done in the Church of England, although a similar project is now being explored, also in Durham, in relation to Roman Catholic religious orders. Potential partners, some of whom might also be willing to support this work financially, could include: Religious Orders and related bodies, libraries and archives (e.g. Lambeth Palace, Durham University), historians and writers on religious life, ecumenical partners.

The Institute will bring cohesion and focus to the study of Anglican religious life nationally, and help to ensure that its legacy continues to bear fruit in generations to come.

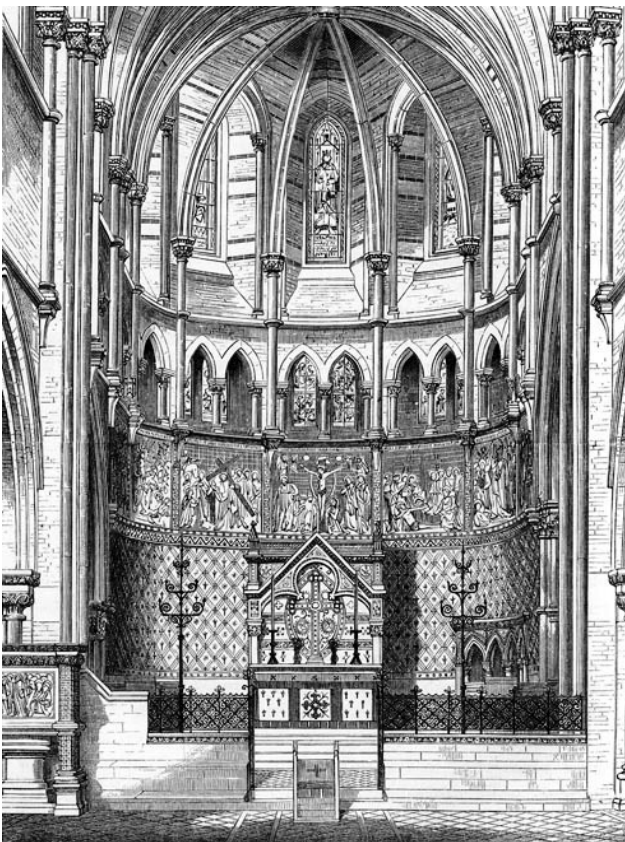
## ST PETER'S, VAUXHALL AND ITS ENVIRONS

Michael Yelton's very interesting talk about the CRJBS Sisters and their contact with St Alphege, Southwark, made me think about St Peter's Vauxhall and the Community of the Holy Name: another Anglo Catholic Parish and Sisterhood not so far away from Waterloo in South London. This article arises from some thoughts coming from the CRJBS book, and with a wider perspective on the decline of a pioneering Catholic parish.





In 1992 I became Rector of North Lambeth, a Team Ministry of three parishes. In 1994 the Parish of St Peter's, Vauxhall, was added to the Team. St Peter's is a fine Pearson church, consecrated in 1864, and was at the centre of the Catholic Revival in the Church in the second half of the 19th century. It had been carved out of the Parish of St Mary the Less, Lambeth, to cater for the terraced housing being built on the old Vauxhall Pleasure Gardens. The vicarage was the enlarged house of the former manager of the Gardens. It was a desperately poor neighbourhood close to the River Thames and the expanding railway network.



The new Vicar, Fr Herbert, was appalled at the poverty and lack of hope in the people and set about to do something about it. This led him to form a group of women helpers who went on to become the Community of the Holy Name; to build a Community House; an orphanage; a school; and to found an Art School to equip the students to work in the nearby Doulton pottery factory. He introduced vestments, incense, servers and Guilds for large congregations, helped by curates and the sisters. (Fr William Sir, founder of Glasshampton Monastery, was later a curate.)

St Peter's flourished until the advent of the

Second World War, faithfully serving its parish, but bombing and the shoddy workmanship of the housing meant that all the parish north of the church was demolished, leaving behind a rather desolate open space/park in their place. By the late 1960s the congregation was just a handful of people and the buildings in poor repair.



In 1969 The Bishop of Southwark, Mervyn Stockwood, appointed a young energetic priest, Fr David Garlick, to see what he could do. For 13 years Fr David put the parish back on the map but did not have the money to restore the buildings. During his time, the Community House was sold to the Probation Service as a Day Centre. He built the congregation up to about 60 constantly changing people; he had re-established the Parish.

After Fr David left by 1994 St Peter's became part of the North Lambeth Team. We inherited a church covered in the grime of the past 100 years, with a leaking roof and no heating. Also the orphanage, now five flats, a school of 60 pupils, a barely habitable vicarage and three large Victorian Halls, formerly the Art School.

Thanks to a large government grant, we were able to reroof and clean the church inside and out and build on a purpose-built office area, kitchen and



toilets (not without many a fight with the Victorian Society). By closing and selling the school and halls we were able to modernise the Vicarage which enabled the Nursing Sisters of St John the Divine to begin a 12-year ministry in Vauxhall. For the next 20 years St Peter's continued to be a place of splendid worship and a real presence in the neighbourhood, but the congregation never grew beyond 40-50. Now the church has left the team ministry and become an HTB type plant !!!

What of the wider context?

Since St Peter's was founded in 1864 huge changes have taken place in its parish, and people have moved away from that area, causing a large decline in population from about 90,000 to 25,000. The bombing in the war, the expansion of the rail network and office building, the improved living conditions and abolition of overcrowding. The people are not there in the numbers they were. Since the Second World War the following churches have been closed or demolished in the North Lambeth Team Ministry area:

- Holy Trinity, opposite St Thomas's Hospital with its large Institute, used as a Diocesan Education Centre for a while.
- St Mary the Less, the parish from which St Peter's was carved. Church and hall demolished.
- St Philip's, Kennington Road. Church and hall demolished. The primary school continues.
- St Mary at Lambeth, now a Garden Museum. There are plans to bring it back into occasional use. Plus church halls and the Archbishop Davison Institute now in secular use.
- A Church in Kennington Park Road demolished (name to be established)
- St Anselm's now the Parish Church
- St Peter's now a church plant

What I hope this brief history shows is that the decline of St Peter's and the Catholic witness as represented is largely caused by the huge changes that have affected the area it was built to serve. Sad as this may seem, Catholic witness now needs to move into other parts of the Church. We can give thanks for the great Ministries of St Peter's and St Mary the Less but we cannot recreate the past. It is also sad that there was not a Catholic group able to take over St Peter's and use this beautiful church in the future.

*Andrew Grant*

P.S. The Vauxhall of St Peter's Parish is not to be confused with the vast redevelopment in West Vauxhall including the new American Embassy.

## TWO RED-BRICK CHURCHES

Two churches share their 150th anniversaries this year. Both have been Anglo-Catholic throughout their existence although they have developed in different ways, demonstrating the diversity of that movement. Architecturally they are not dissimilar, especially externally. The origins of both owed a great deal to social action initiated by ritualistic clergy. One has become widely known throughout the Anglican Communion and the other has long been regarded as a regional centre. The two churches are St Mary the Virgin, Primrose Hill, London and St Anne's, Derby.



*St Mary's, Primrose Hill*

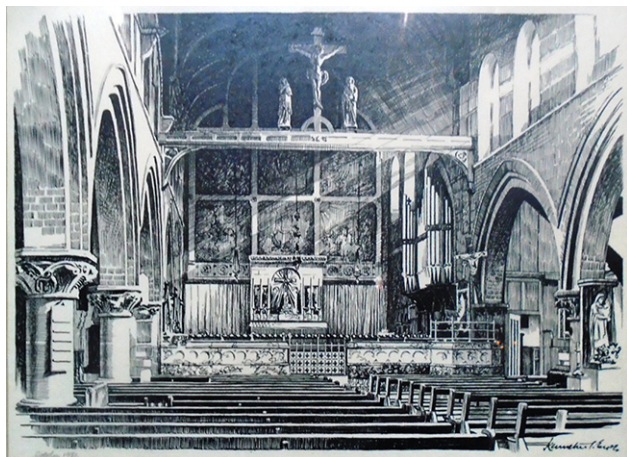
Architecturally the two buildings are of a similar size and constructed in red brick, with sparing use of stone dressings in a style that owes much to early French Gothic. Both have aisles, a prominent clerestory and a side chapel. St Anne's was the result of the collaboration of two local architects, F.W. Orlish and J.C. Traylen of Leicester, further revised by F.W. Hunt of London. The straight east end has no windows; and fenestration in the side aisles is distinctly limited. Despite exciting suggestions that this was deliberately done to make Kensitite attacks harder, the truth is more prosaic, as it was surrounded by housing, now demolished, which constricted the site.

St Mary's has a prominent site at the junction of four roads but again the site allows little room for expansion although the rather more affluent housing nearby does not impinge on the building so much. The east end here is in the form of an apse, which is circled by an ambulatory. Both churches are generously provided with vestry space. The architect





at Primrose Hill was M.P. Manning, a member of the congregation who produced few other ecclesiastical works.



St Anne's, Derby

Once inside, the differences between the two churches become more obvious. St Anne's mostly retains its original red-brick interior (although the north chapel has been whitened), dominated by a huge mural behind the altar. There have been very few changes over the last sixty years, and the interior is redolent of the churches in Barbara Pym's novels. St Mary's initially seems much lighter, mostly due to the whitewash so liberally applied in stages by Percy Dearmer who also remodelled the sanctuary and cut down the great Bodley reredos. In both churches the high altar is sufficiently close to the congregation to remain in regular use.

Liturgically the two churches have developed in very different ways within the Prayer Book Catholic tradition. St Anne's has always used so-called Western ceremonial combined with an Anglican rite. St Mary's originally adopted Sarum ways as then understood, but with the arrival of Percy Dearmer as vicar in 1901 a much more accurate following of English liturgical practice adapted to *The Book of Common Prayer* was adopted. That still continues adapted to modern rites, and Primrose Hill is in many ways the least changed of the well-known London churches. Dearmer is perhaps best known as the editor of *The English Hymnal*, published in 1906 amidst some controversy and adopted at St Anne's that same year.

There is an interesting personal link between the two churches. George Timms, who became vicar of St Mary's in 1951, was brought up at St Anne's, where his father was head teacher at the church school. Inheriting a church where few changes had been

made since the Dearmer days, he was able to bring St Mary's slightly more into line with contemporary Anglo-Catholicism without changing the essential character of the church. The revised *Alcuin Club Directory of Ceremonial* and *The New English Hymnal*, both of which were edited by Timms, show the way in which this was done. Strangely the new Holy Week rites were adopted at St Mary's long before this was the case at St Anne's!

Both churches have served their parishes well over their 150 years. Superficially the two areas seem very different yet they both contain a high proportion of social housing and are not without social problems which are being tackled by the churches. Whilst St Mary's has never seriously been threatened with closure, St Anne's has recently emerged from a period when this was a very real possibility. In an increasingly Evangelical diocese, it is now one of the few churches to offer definite Catholicism. Conversely St Mary's, for many years the highest church in the area, now seems much more moderate given the general churchmanship of the Edmonton Episcopal area, but still remains true to the Prayer Book Catholicism that it was built to promote. One hopes that both churches will continue their distinctive yet divergent traditions for many years yet.

John Hawes

#### OUR LATEST PUBLICATION



*Father Briscoe of  
Bagborough: an English  
Catholic in Somerset*

by Keith Penny

Not just a priest biography, *Father Briscoe of Bagborough* by one of our members, Keith Penny, carefully explores a form of Anglo-Catholicism in Somerset, doctrinally Western but in its practices rooted in *The Book of Common Prayer*. Its proponent wrote extensively on rural ministry, conducted





many retreats, reformed offending clergy, spoke at local and national congresses and latterly opposed changes in Anglican moral teaching. For over thirty years he maintained a correspondence with John Ninian Comper, whose beautiful work at Bagborough is illustrated by some really splendid colour photographs, two here and one on this Newsletter's front cover.



The cost is £12 per copy, £20 for two. Because of the steep rise in postage costs, overseas copies are £22 per copy.

Order from Michael Yelton—details on [page 2](#).

Again, thank you very much to those who have contributed such interesting articles to our Newsletter. The next edition will appear in May 2023. Send items at any time before the end of March to [stephensavage@achs.org.uk](mailto:stephensavage@achs.org.uk)

## BOOK REVIEW



*The Church in The West End,  
150 Years of St Anne's, Derby*

*John Hawes*

### *The Church in the West End: 150 Years of St Anne's, Derby*

by John Hawes

This well-produced booklet packs a lot into its 39 pages. It is a very good read with some atmospheric photographs. It has been produced to mark the 150th anniversary of the consecration of St Anne's. Like many another church this has seen its parish change enormously over the years, but St Anne's has remained, a landmark and a presence. Originally it was in the Diocese of Lichfield, being consecrated by Bishop Selwyn on 26th July 1872. The Diocese of Derby was not formed until 1927.

St Anne's was Anglo-Catholic from the start, with all the devotional societies, numerous clubs, organisations and supportive groups that we might expect in such a parish, with an emphasis on serving the poor when the welfare-state had not yet been thought of. Fr Ferris Utterson (1872-1904) appears to have based much of his work upon what he observed at St Alban's, Holborn, a parish which he much admired. Vestments were used from 1887 and incense from 1889. Sisters came, first from the Society of the Holy and Undivided Trinity, Oxford, and later from the Community of St Lawrence, Belper, and the Sisters of Bethany, Clerkenwell.

Things became more difficult from the 1990s, and it was feared that the church might close. Fortunately it did not, owing to local enthusiasm and commitment. This book includes a useful and informative Guide to the Church (Part 4). Members of the Anglo-Catholic History Society were very pleased to be able to visit St Anne's on 20th July 2019. In many cities the most interesting churches tend to be away from the city centre and 'off the beaten track' not on the usual tourist routes. Do buy this commemorative booklet. Only £6, including postage, from the author: John Hawes, 7 Eaton Court, Leaper Street, Derby DE1 3NX

*Stephen Savage*