




ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—December 2023



**William Dodsworth:
Pioneer of Tractarianism
in London**

Stephen Young



CHAIRMAN'S NOTES

Since the last Newsletter I have attended the launch, at All Saint's, Margaret Street, of Dr John Wallace's book on *Anglo-Catholic Church Planting*, not least as Dr Wallace is a member (he wrote about this for us in the May 2021 Newsletter). The following week I returned for the launch of our latest Occasional Paper, Stephen Young's stimulating study of William Dodsworth, the first Minister of the Margaret Chapel. Dodsworth was the pioneer of Tractarianism in London yet has been largely overlooked. Following his move to Rome and acrimonious break with Dr Pusey, he was written-out of the Tractarian narrative by Pusey's biographer, H.P. Liddon. This is an important study, so if you have not already purchased it I encourage you to do so. Available from the Secretary, 211 Hills Road, Cambridge, CB2 8RN. £12, including postage.

A few days later we had our autumn meeting at which Pauline Adams, the Emeritus Fellow Librarian of Somerville College, Oxford, spoke fascinatingly on *The Cost of Conversion*: the problems and difficulties of those converts to Rome who could not become priests. Part of a larger study published in the USA, it began life as an Oxford BLitt thesis, researched in the early seventies when I first met Pauline as I began my research on Gladstone.

The talk was preceded by our AGM which I briefly summarise. Sadly it was poorly attended with only 17 members present. Thankfully a few more came for the talk. As Chair I reviewed the past year and outlined the programme for 2024. I paid tribute to the work done by fellow committee members, expressing particular gratitude to Brent Skelly, co-founder with Michael Farrer, of the Society. Brent gave up being secretary and treasurer some while back but continued to send out our mailings. That is a task I have now taken over. Brent has resigned from the committee but of course remains a valued member. A person I should have thanked, however, is Julie Dyg. Julie gallantly transfers members' names and addresses onto a data base providing labels for our mailings. Without this, of course life would be much harder. Michael Yelton reviewed the finances which are in a satisfactory state and announced there was no need this year to raise the membership subscription. Membership remains steady. Last year we had 270 members. Inevitably we lose some by death or failure to renew and this year membership stood at 265. We have some new members so do please encourage others to join. It is



very good value. Michael also told us two more Occasional Papers were in the offing. Officers of the Society were then re-elected *nem con*.

A day conference is being held here in Canterbury to commemorate the 75th anniversary of the publication of *The Architectural Setting of Anglican Worship* by Addleshaw and Etchells. This was another pioneering study of how churches were used liturgically since the Reformation. Well researched with ground plans, it had significant influence. However, Addleshaw wasn't just a churchman with an interest in ecclesiastical architecture. He was a scholar who published widely on many different things. I have a personal interest in that when I graduated from York in 1970 I was asked to be his research assistant for a chapter in the history of York Minster. I worked away for about six weeks but for some reason Addleshaw never completed his chapter which was eventually written by Owen Chadwick. Nonetheless we kept in touch, and my first teaching job was at his old school Bromsgrove where he was once invited to preach. George W.O. Addleshaw (1906-82) had an interesting career. Ordained to a title in Southampton, he became Vice-Principal of St Chad's College, Durham, a canon of York, and finally Dean of Chester. While at Chad's, early in the war, he published a short book on the liturgical thinking of the Caroline divines of the seventeenth century. Aware of the Liturgical Movement on the continent in 'The High Church Tradition', he argued that in these thinkers you saw something of that integration of dogma, prayer and life for which the liturgical movement was striving. His argument I suppose was that catholic Anglicans had a rich inheritance rooted in the Church of England and English life and should be wary of simply importing things from Rome. While commending the book, the reviewer in *Theology* felt that while the Prayer Book scheme did have many excellencies Addleshaw had minimised its limitations and defects. Addleshaw remained very much a Prayer Book Catholic, however, believing this was the best way to bring Catholicism as the Church of England had received it to the majority of the parishes.

It was from him I learned of the connection he had with JOC'ism (Jeunesse Ouvriere Chretienne or Young Christian Workers) which has been, as far as I can see, completely forgotten. As a curate he felt the C of E had little to offer those who had left school at 14 or 15 and gone into work. JOC'ism was the brainchild of a Belgian working-class curate who later became Joseph Cardinal Cardijn. Founded in 1924, it gained papal approval and rapidly



spread throughout catholic Europe and beyond. It was highly organised and its message of relating faith and the workplace well thought out. Addleshaw showed me a photo album of his visits to Belgium with a young Gerald Ellison, later bishop of London, at various conferences, dressed in sarum cassocks. This was rather remarkable in un-ecumenical times. Addleshaw wrote a report on the movement for the Bishop of Winchester, then Cyril Garbett, and followed it up by two other pamphlets on how a definite faith might be presented to the young worker. Of course it was the early years of the war and I wonder how far any of it was acted on and whether it gained any traction in parishes here. There is a brief mention of Young Christian Workers and the Christian Workers Union in the pamphlets which I believe had some connection with the Christendom Group. It may have fed into the Industrial Christian Fellowships that were a feature of the post-war Church of England. Certainly, as we will be hearing next September from Professor Ormrod, the catholic movement was to the fore in thinking about Christian social teaching and Anglo-Catholic sociology in the 1930s and 1940s. This is a subject which I think would repay further study.

Perry Butler

THE ORDER OF ST ELIZABETH OF HUNGARY: A SHORT HISTORY

The following is offered as an initial history of OSEH, in the hope it may inspire someone to undertake a fuller account.

The founding of the Order of St Elizabeth of Hungary (OSEH) in 1916 came comparatively late. OSEH was founded by Mother Elizabeth (Mabel Hodges, 1869-1960) who originally entered the Society of St Margaret at East Grinstead in 1904. She was already troubled by the alienation of the urban poor from the Church.¹ In 1913, following a strong interior call, she left SSM to start a new order. East Grinstead circulated a letter saying that she had left without their consent, implying a broken vow of obedience. She regarded herself as continuing in vows with episcopal approval, but this rather glossed over the reality.² It helped that OSEH was supported prayerfully and financially by another of her initiatives, a lay association called the Confraternity of Divine Love.



She named her order after St Elizabeth of Hungary (1207-31), a Franciscan tertiary who cared devotedly for the poor, sick and elderly. Mother Elizabeth wrote, “St Elizabeth of Hungary was chosen for her prompt response, for her love of her Lord, to every human need. Thus are we led in our mission work... It may be to nurse someone who is ill, to care for a motherless babe, to teach the Faith, to wait on those in Retreat, to take charge of a home where there is illness, to settle some quarrel, to comfort the bereaved.”³ The habit was grey, with a white wimple and a long black veil.

Mother Elizabeth and her companions began working in St Alban's, Fulham, an ‘advanced’ Anglo-Catholic parish, at the invitation of its vicar Fr G.G. Elliott, who had won local respect for his work “to relieve poverty in what was then a very poor area of London”.⁴ Soon she was joined by eight novices and two aspirants. The order dated its beginnings from the profession of the two senior novices on 19th November 1916. The professions took place at another parish with a reputation for ritual, St Matthias', Earls Court.⁵ In January 1917 the community acquired a mother house in nearby Redcliffe Gardens. On 5th March 1921 the Bishop of London, Arthur Winnington-Ingram, installed and blessed Mother Elizabeth, thus signalling official recognition of OSEH.

The work of OSEH expanded throughout the 1920s and 1930s. In 1916 a house was bought at Heathfield in Sussex, which became a centre for retreats. The sisters also looked after children following the death or illness of a mother, or because of inebriate parents. They opened a home for children in Earls Court Square. Some children were in delicate health, so the work moved to a Children's Colony in the fresh air of Mayfield in Sussex. In 1927 they handed this work to others, and Mayfield became St Mary's-in-the-Fields, a home for elderly ladies needing the care and support of the sisters.⁶ In addition there were almost constant requests from Anglo-Catholic vicars for sisters to work in their parishes.

Their first overseas initiative was in West Australia, where sisters went in 1927 at the request of the Governor, to work with war veterans in the south-west of the state who had been given tracts of land to clear and farm. Many farming families were now struggling and isolated. Small convents were established in Bunbury, Margaret River and Busselton. In 1930 two sisters joined them from New Zealand where OSEH had sent a small group to work in an Anglican hospital near Christchurch. The latter venture failed when their superior tried to form a new order.



Reminiscences of the sisters who served in Australia convey vividly a more informal Franciscan style, living close to the people and open to their needs.⁷ At Margaret River there were long periods without a priest, and the bishop authorised Sister Marion to take non-sacramental services.⁸ A Sunday School by post reached 300 children on isolated farms. The order also opened a hostel for schoolgirls at Bunbury in 1930, which was handed over to the government when OSEH withdrew from Australia in 1957. Though the sisters were much loved, Anglo-Catholic spirituality was relatively new to the region, and the Order made no local vocations in their 30 years there.

Withdrawal from Australia was dictated by limited numbers of sisters. A questionnaire prepared for a visitation that year showed that since its inception there had been 52 professions, but death and departures meant that there were now only 28 sisters.⁹ The 1957 visitation report by the Bishop of Kensington, Cyril Eastaugh, came as a shock to the community. Their governing Council recorded “They found much in it unacceptable.”¹⁰ What brought this rejection? No clear answer is possible because, tellingly, Eastaugh’s report is missing from the file. There is a clue in Mother Angela’s Charge to the community in 1960. The report was unacceptable “because we considered it to be a most unfair and unkind judgment on our Mother Foundress”. The bishop insisted that it reflected what he had been told by the sisters.¹¹ Mother Elizabeth had stepped down in 1949, aged 80, and Mother Angela elected in her place. Presumably Mother Elizabeth found it hard to let go, to the dismay of some sisters, perhaps the younger ones. She died in 1960, aged 90.

In the next visitation in 1963, another Bishop of Kensington, Edward Roberts, found tensions between the older and younger sisters. Perhaps remembering how his predecessor fared, he used orotund language. His message was that the older sisters thought the younger ones lacked initiative, and the younger ones found their elders obstructive.¹² Something had changed in the community, which became more inward-looking. The loss of confidence was not helped by the drought of vocations. The London house closed in 1970 and Mayfield in 1975. The life and work of OSEH now centred on Heathfield, but the community was in decline. The last life profession took place in 1967. In 1988 Sister Madeline, one of a brave handful of remaining sisters reflected in a letter that living an aging community “is a situation which simplifies the Religious Life, bringing it down to the basics of faithfulness and trust”.¹³ Sister Hilda, the last surviving sister, died in 2006.¹⁴



The sisters would have said that their work was for the invisible kingdom which endures. At their best there was a liveliness and warmth, true both to Franciscan spirituality and the teaching of Mother Elizabeth, who stressed the importance of an apostolate of friendship. At a time when religious orders feared affectivity she rejected the idea that friendship with a sister should be something “wholly cold and unnatural. Whence comes this idea?... when the whole aim and object of [friendship] is the mutual uplifting of character and mind and soul, then we must welcome such attractions as a most real gift of God.”¹⁵

Fr Terry Tastard, PhD FRHistS

Footnotes

1. Mother Elizabeth OSEH, *Into the Deep: The Story of the Confraternity of Divine Love and the Order of St Elizabeth of Hungary* [ITD] (London: Confraternity of Divine Love, 1967), 3.
2. OSEH Papers Lambeth Palace Library, MS 3862, ff10/1-3. Cf ITD, 7.
3. ITD, 58.
4. Michael Yelton, *Anglican Papalism: A History: 1900-1960* (Norwich: Canterbury Press, 2005), 163.
5. An early vicar, Fr Samuel Haines, was summoned before the Bishop of London for ‘Anglo-Catholic excesses’. See: https://search.lma.gov.uk/scripts/mwimain.dll/144/LMA_OPAC/web_detail/REFD+P84~2FMTS?SESSIONSEARCH
The church was demolished in 1958 and the parish merged with St Cuthbert’s Philbeach Gardens.
6. ITD, 31-2.
7. MS 3889. See also Merle Bignell, *Little Grey Sparrows of the Anglican Diocese of Bunbury, Western Australia* (Perth: University of Western Australia Press, 1992).
8. MS 3889, f2/2.
9. MS 3881, ff1/1-1/2. It is not clear whether this included the small number of sisters about to leave Australia.
10. 26th March 1958, MS 3869, f98.
11. MS 3865, f30/2.
12. “The older generation sees no prophet arising among the younger: the generation ‘that knew not Pharaoh’ is impatient with the older.” MS 3881 f6/8.
13. 27th March 1988, letter to the present writer. She died in 1993.
14. MS 4775 ff26-7.
15. ITD, 55.



BOOK REVIEW

Nightingale's Nuns and the Crimean War

by Terry Tastard

published by Bloomsbury Academic

£76.50 hardback

£26.09 paperback

£61.20 ebook

Available via the Bloomsbury website:

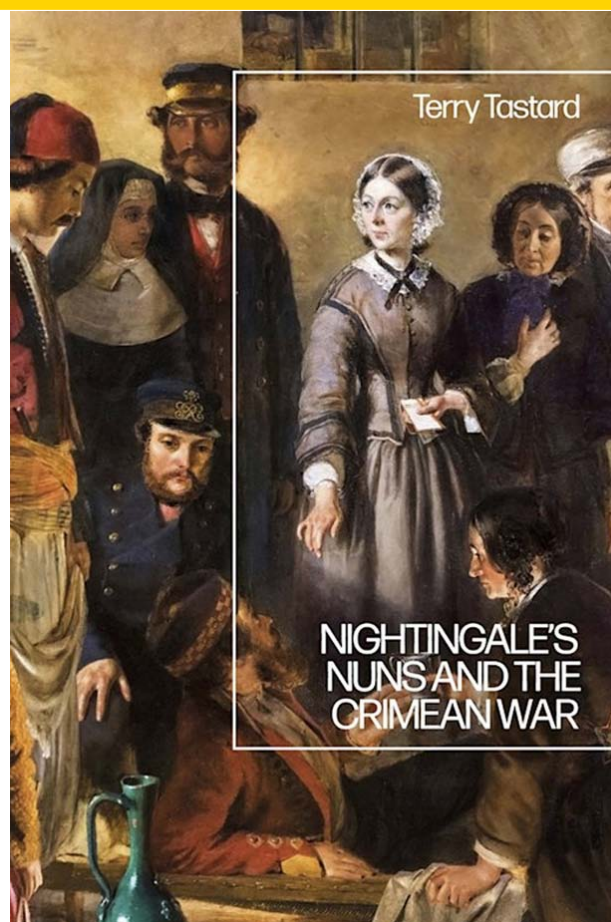
[www.bloomsbury.com/uk/](http://www.bloomsbury.com/uk/nightingales-nuns-and-the-crimean-war-9781350251588/)

[nightingales-nuns-and-the-crimean-war-9781350251588/](http://www.bloomsbury.com/uk/nightingales-nuns-and-the-crimean-war-9781350251588/)

The Revd Dr Terry Tastard is a Roman Catholic priest and also a member of the Anglo-Catholic History Society, a combination which makes him a perfect choice of author for this stimulating and informative book.

Most of us know, as I did, that Florence Nightingale went to the Crimean War with nurses and indeed sisters. The book tells us that the group arrived in Constantinople in November 1854. Accompanying Florence Nightingale, who was very much the leader, were 38 nurses, 18 of whom were sisters, and one of the interesting perspectives is that ten of these were Roman Catholics and eight were Anglicans. The growth of sisterhoods in the Church of England was at a very early stage and these young women came from the Park Village Sisterhood and from Mother Lydia Sellon's community in Devonport, which was moving towards taking over the Park Village community. It is interesting also that six of the nurses came from St John's House, which was one of the first institutions offering training in caring for patients and from which later emerged the Nursing Sisters of St John the Divine, upon whom the television series *Call the Midwife* is based, albeit with little insight by the writers into Anglo-Catholicism.

The women met inertia and, worse, outright misogynistic hostility, from the Army hierarchy. Nightingale was however a formidable opponent and





well versed in the politics of manoeuvring for influence and control. She met her match later when a group of Irish sisters arrived; she fell out almost immediately with their Superior, who managed to outdo Nightingale at her own game and get her own sisters established outside of control from the Englishwoman.

The conditions under which the nurses had to work were appalling, especially when the winter set in. Apart from the need to deal with soldiers who had lost limbs, suffered other horrific injuries, and often died in hospital, the women had to contend with typhus, cholera, rats, lice, poor food and constant hostility from the authorities.

Florence Nightingale was not only the romanticised figure which history has left to us. She could be ruthless and determined; she decided that the leader of the Anglican sisters, Emma Langston, was insufficiently robust and too indecisive to lead her group and sent her back to England, as she did with a number of others, both religious and secular. In due course there were only two Anglican sisters, Bertha Turnbull and Margaret Goodman, remaining with the expedition. In those pre-ecumenical days, the two sets of sisters did not worship together, but it is still important that the fact that they travelled and worked together was novel and indeed the involvement of the Romans had been at a very high level, indeed from Manning himself.

Father Tastard deals with the conditions, and the constant backbiting behind them, in detail, and in a way which has not been done before. Florence Nightingale herself emerges as a formidable but not sympathetic figure, very different from her public image, but well versed in using opinion in her favour.

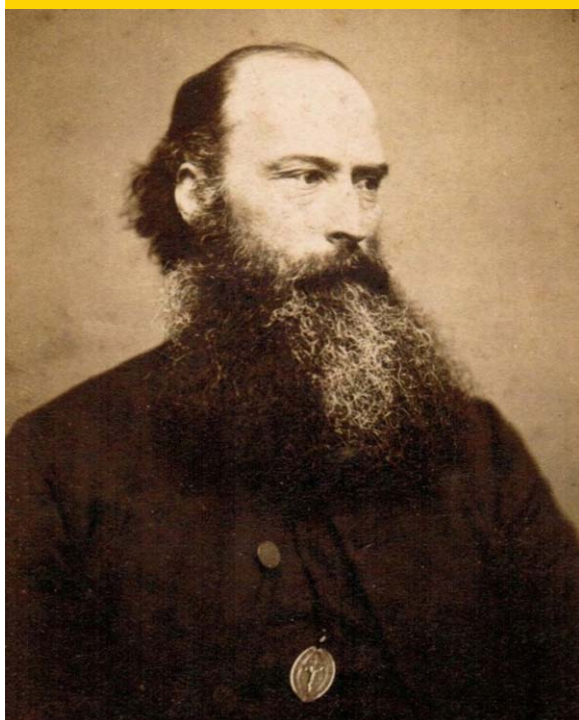
Not surprisingly, some of the sisters (and indeed the lay nurses) seem to have suffered thereafter with what nowadays would be diagnosed as post-traumatic stress disorder. This was compounded in the case of the Anglican sisters by the turmoil in the former Park Village community (by then in fact in St Saviours, Osnaburgh Street, near St Mary Magdalene, Munster Square), which resulted in Mother Lydia finally merging the two communities. Emma Langston showed some decision, which had been lacking before, and became a Roman Catholic, but her health could no longer cope with the demands of convent life. Sarah Anne Terrot, who had come from Devonport, found that while she had been away Mother Lydia had made the regime there much more austere, and she left to become a secular nurse and then to look after her father. Margaret Goodman, who had also been at Devonport, not only left



the order but then wrote a memoir critical of the religious life, and another book critical of sisterhoods in general. Florence Nightingale was “appalled” by these books. Bertha Turnbull, who like Goodman, had served throughout, on the other hand led a group of sisters to Hawaii to establish a new convent and on Mother Lydia’s death in 1876 was elected to succeed her. There is much more of interest in this book, which reads well, and is strongly recommended.

Michael Yelton

MAMERTO GUERITZ—A COUNTRY CATHOLIC



Before I recount a little of how Mamerto Gueritz came into my life and then refused to leave, I must offer three notes of thanksgiving. The first is to our Anglo Catholic History Society for the very welcome financial assistance towards the subvention needed by the publisher; the second to our colleague, Michael Yelton, who read an early draft of the work and encouraged me to take it further; the third is to our former President, the late Bishop Geoffrey Rowell who, once I had brought Mamerto Gueritz to his notice in my MA thesis, encouraged further work

and study. His exact words, one convivial evening in Great Torrington were, “Have you done anything more on your man?” The man in question was, of course, Mamerto Gueritz.

Gueritz and I first met when, newly arrived as Rector of Colyton in East Devon, I discovered a chest in the Lady Chapel which contained books, notes, records and photographs which had clearly not been touched for years. From these fragments began to emerge a picture of a character who was quite clearly a force to be reckoned with, both locally and nationally. The proto-service register contained much more than a record of services taken. There were fascinating comments, in Gueritz’ copperplate hand, about the people involved and their place in the life of the parish. A newspaper cutting of his obituary in the *Church Times*, written by V.S.S. Coles, a friend since Coles’



boyhood, was the final impetus to begin a journey which is still not done, not even with the publication of *Mamerto Gueritz—A Country Catholic*. There is more to discover.

Mamerto's father and grandfather were officers in the Royal Walloon Guard of Spain, both with distinguished careers. The grandfather, a Walloon by birth, was killed at the battle of Bailen. Mamerto's father, Jose Francisco, was raised by the regiment and was in the battlefield age twelve! When the political climate changed, Spain was no longer safe for them and so Jose left by a route through France to England, and his mother, taking the infant Mamerto, left by sea from the south, on a boat carrying oranges from Seville. She and her son landed at Axmouth where, from the landing point, the tower of Colyton church could just be seen. Almost forty years later Mamerto returned as Vicar of Colyton. The family were reunited in London but soon moved to Plymouth where Jose's military pension would stretch further. After his father's early death, Mamerto was educated first in Plymouth and then at St Edmund Hall, Oxford, matriculating only a few months after John Henry Newman had departed for Rome. At St Edmund Hall Gueritz' awareness of the Church of England moved from his Calvinistic beginnings to an understanding of its Catholic heritage and the doctrines contained within the Prayer Book which supported that understanding.

In 1848, Mamerto was ordained to serve at Shepton Beauchamp under James Coles, the father of 'Stuckey' Coles. At this time Gueritz married and soon established a household with his wife Anne, his mother Antonia Josepha, and his sister Adelina, who became governess to the Coles children, including the young Stuckey. The connections established in this curacy were to last the rest of Gueritz' life and, for his children, beyond even that.

A series of 'troubleshooting' curacies in Devon and Cornwall followed, culminating in a ministry in Penzance. Here the first manifestations of ritualism were beginning to upset the mainly Wesleyan populace, and Gueritz was a participant in the first Christmas midnight mass in Cornwall since the Reformation. Gueritz' appointment to the vicariate of Colyton was a substantial preferment, especially considering the previous holder of the living, Frederick Barnes. Barnes was also Prebendary of Exeter, Canon and Sub-Dean of Christchurch Oxford, and Chaplain to the House of Commons. Colyton was very different from Penzance, and the potential opposition came, not from Trinitarian dissidents, but from the Unitarians in the town. The



battle lines in Colyton were differently drawn than those in, say, the Anglo-Catholic shrines in London—All Saints, Margaret Street and St Matthias, Stoke Newington, among them—but the battles raged nonetheless. Mamerto Gueritz was engaged on the battlefields both of Colyton and London. He spent time at All Saints, Margaret Street, where his son, George, was in the choir. Gueritz also assisted at St Matthias', Stoke Newington, where he became well known and made friends with C.J. LeGeyt, Robert Brett and W.H. Monk, the hymn-writer. Through these encounters he became integrated into the national working of the Oxford Movement.

Several national developments were translated to Church life in Colyton. First there was the tradition of Church music in the style developed by W.H. Monk. Then there was the formation of Guilds and Associations which echoed locally what was thriving nationally, among them the English Church Union, the Association for the Promotion of the Unity of Christendom and the Confraternity of the Blessed Sacrament. The existence in Colyton of a community of Our Lady of Compassion, Sisters of Mercy, is both mysterious and indicative. Where they came from is still not clear. Where they went is equally mysterious. What, however, is evident is the ministry they exercised in the parish.

Gueritz also achieved national, even international, fame over the funeral of John Pavey, who many years prior to his death had left the parish church and joined the Unitarian congregation. Unable to reconcile himself to saying a Trinitarian rite over the body of one who had long abjured that belief, Gueritz chose to defy the law and would not carry out the service. Lord Ebury praised him in Parliament for his courage, the Trinitarians all over the south of England vilified him, and the story even made the antipodean newspapers.

Attempts to re-order Colyton church met with violent opposition which took four decades to resolve. By then Gueritz' later ministry in Colyton had taken on something of the nature of an 'Indian Summer' although there were still occasional ripples of opposition. Towards the end of his ministry, Mamerto Gueritz was regarded something of a champion—an old war horse—by the younger clergy who were beginning to take for granted the privileges and catholic practices for which Gueritz and his peers had fought long and hard. May that struggle never be forgotten by those of us who come after.

David Gunn-Johnson



PRAYER BOOK CATHOLICISM

After nearly eight years of ‘retirement’, I took up the post of Head Verger at Chesterfield Parish Church, best known for its crooked spire, a few months ago. Even now I’m not entirely clear as to why I did so, but in the event, I am very glad that I did and am thoroughly enjoying the experience. The church of St Mary and All Saints, Chesterfield, is one of the last bastions of what used to be known as Prayer Book Catholicism and, given my background at St Mary’s, Primrose Hill, Westminster Abbey and Derby Cathedral, I feel thoroughly at home. These days this gentle form of Anglo Catholicism is far less common than it once was but is still to be found in most English cathedrals and some parish churches, so this article is a short explanation of what is now something of an endangered species.

With the various liturgical changes over the past 50 years, the term ‘Prayer Book Catholicism’ is less frequently encountered these days, so what does it mean? In my opinion it describes a style of liturgy and worship that is based completely on the use of an Anglican rite without any importations from another communion. In the cathedral context it was pioneered by Dean Duncan-Jones at Chichester and adopted elsewhere, adapted to local needs. In some dioceses such as Derby, Newcastle and Southwark, the English Use adopted in the cathedral had a major influence on worship in parishes.

The great promoter of this style of liturgy at the beginning of the last century was the Reverend Dr Percy Dearmer, at that time vicar of St Mary the Virgin, Primrose Hill, in North London. He was the author of the hugely influential *Parson’s Handbook* and principle editor of the *English Hymnal*. Unlike many Anglo-Catholics he had no time whatsoever for Tridentine Rome and as he got older he became more liberal, a factor that perhaps contributed to his lessening influence in some sectors on matters liturgical. Ironically the reforms of Vatican II saw a sea-change in Roman Catholic attitudes to worship and today many of the same principles originally promoted by Dearmer are to be found in Roman Catholic churches.

Looking at the interior of one of these ‘English Use’ churches, there is great emphasis on the altar and occasionally you can still come across one with its reredos and riddell posts still in place (we still have four like this at Chesterfield—see the High Altar photo below). The altar will be covered by a frontal and sometimes the liturgical colours used are slightly different, with



blue in Advent and a Lenten array of unbleached linen. A handful of places still follow the Sarum colour sequence with red used for most of the year. Usually there will be two candles on the altar although sometimes six can be seen, as at York Minster. The inspiration for this style is very definitely English Gothic from the years before the Reformation. Both furnishings and ceremonial take the dictum of ‘decently and in order’ seriously.



One of the key principles of Prayer Book Catholicism was following the Book of Common Prayer precisely with only permitted deviations and the entire service rendered audibly. This was in contrast to a more ‘Western’ approach which encouraged interpolations from the Tridentine rite, generally accompanied with appropriate ceremonial. The consecration was often rendered silently using the Roman Canon in either Latin or English and the order of key elements of the service often transposed. A Prayer Book Catholic church would often use the entire Decalogue, the communion would follow the consecration and the Gloria remained firmly at the end of the service.



Ceremonial was also simpler in this type of church since Dearmer was probably the first writer on ceremonial to realise that the Book of Common Prayer was designed to be simpler than either the historic Sarum Use or Tridentine custom. By and large the *Parson's Handbook* follows the old Sarum practice reasonably accurately but the directions of the Prayer Book take precedence, for example there are no elevations of the host recommended as the practice was abrogated by Cranmer. Whilst incense can be used copiously it is often removed after the Offertory censings.

Aesthetically this style of worship is very well suited to Gothic churches, so common in Britain. Clergy tend to wear Gothic vestments and Anglican choir dress with long surplices, servers are often to be found in albs and apparelled amices. The processional order is slightly different and processions before the main Eucharist and after Solemn Evensong on festivals can still be found in a few churches.

The services at Westminster Abbey are very much of this type although today the rite used is generally Common Worship rather than the Prayer Book for the Eucharist. A host of televised services on national occasions have made these available to a wider audience. The special service when Pope Benedict XVI was welcomed to the Abbey was very obviously in this style and the principal guest clearly enjoyed himself!

The last fifty years have seen great liturgical upheaval, and many clergy are now less inclined to follow their Anglican service books to the letter. Whilst few churches carried out the directions of the *Parson's Handbook* as precisely as Primrose Hill, the principles of Prayer Book Catholicism still adapt very well to modern liturgies and Dearmer's work is still applicable in many ways. This gentle style of Anglo-Catholicism which shaped the worship in many parishes had a great deal to commend it and it seems a shame that it is now something of a rarity.

John Hawes

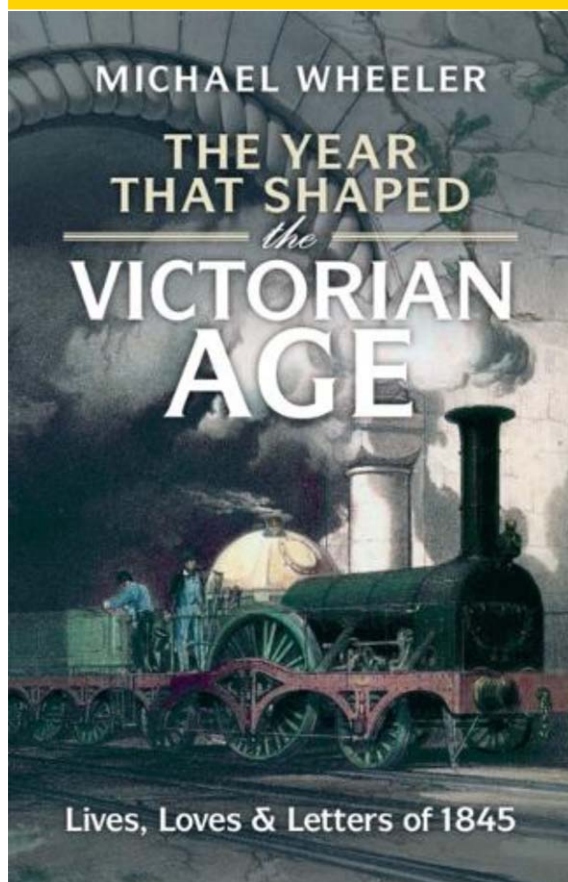
Again, we are grateful to contributors for their extremely interesting articles. The next edition of the Newsletter will appear in May 2024.

Any items need to be received by the end of March.

stephensavage@achs.org.uk



OF INTEREST



***The Year That Shaped the Victorian Age:
Lives, Loves and Letters of 1845***

by Michael Wheeler

published by Cambridge University Press,
2022

£29.99 hardback

ISBN: 978-1009268851

Not specifically about the Oxford Movement, but placing things in a wider context. Part 3 is entitled 'Oxford Movements'. For us 1845 is of course a significant date.

***A Love Surpassing Knowledge:
The Spirituality of Edward King***

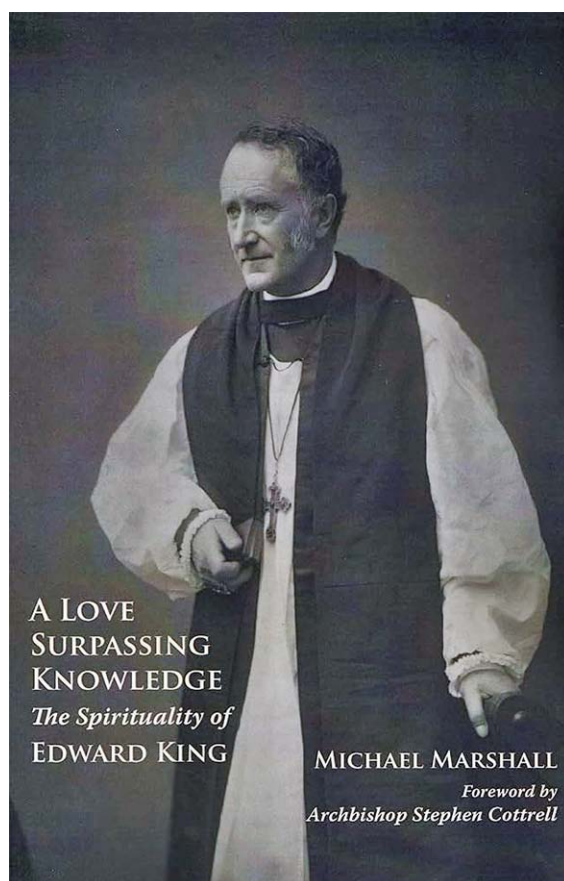
by Michael Marshall

published by Gracewing Publishing, 2023

£14.95 paperback

ISBN: 978-0852449905

Bishop Marshall's second book about Edward King, following his 2021 book *Edward King: Teacher, Pastor, Bishop, Saint*.





Programme for 2024

Monday 29th January

Fr Alan Walker—*A totally preposterous parson:
Evelyn Waugh and Fr Basil Bouchier*

Wednesday 5th June (note the day)

Professor Andrew Chandler, University of
Chichester—*The significance of John Mason
Neale*

Monday 30th September (note the month)

Professor David Ormrod, University of Kent—
*Maurice Reckitt and Christendom Anglo-
Catholic Sociology*

This will be preceded by the AGM at 6:30 p.m.

All lectures are held at 7 p.m. in the crypt of St
Clement Danes, Strand

Non-Members are welcome