

Anglo-Catholic History Society



Newsletter

December 2024



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ANGLO-CATHOLIC HISTORY SOCIETY

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NEWSLETTER

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The Chairman's Notes

The Annual General Meeting was held before the autumn lecture on 30th September at 6.30pm. Seventeen members were present (the same as last year). Could I ask those members who live in London or who could commute to make an effort to attend meetings if possible? A few travel considerable distances, at some expense, such is their enthusiasm. Post-covid, numbers have fallen, which is a pity as it is nice to socialise with members in person; and a glass of wine at the end does make it a convivial occasion!

Michael Yelton as Secretary reported that the current membership is 260 and has tended to remain around that figure, with some new members replacing those who have died. Very few members fail to renew their membership, fortunately, but I am sure some new members would be welcome - so do spread the word. As Treasurer Michael reported that our financial position is sound and so there is no need to raise the subscription for 2025. Five publications a year (sometimes six) do make it very good value.

As regards our Occasional Papers Michael reported that *Anglo-Catholicism in Australia and New Zealand* has sold well. Michael hopes to produce his study of *Anglo-Catholicism in the Church of Ireland* next year. Also, as it is our 25th year we plan to publish later next year a *Compendium* which will include some of our early lectures that are now out of print, plus some new articles, including a study of Newman's early book *The Arians of the Fourth Century* by our President, Bishop Rowan Williams.

As Chair I thanked fellow members of the committee. Michael as both Secretary and Treasurer puts in a lot of effort as does Stephen Savage who turns our manuscripts into printable form and saves us enormous costs in so doing. I ended by announcing the programme for 2025 (see below).

People sometimes ask if I can recommend a good book on Anglo-Catholic history. For the early period (1860-90) I think undoubtedly the best is John Shelton Reed's *Glorious Battle. The cultural politics of Victorian Anglo-Catholicism* published in 1996 (to be found at a reduced price on Amazon!). It came to mind recently when I became aware that both Professor Hilliard, author of the recent study of Antipodan Anglo-Catholicism, and I, had both reviewed it. His review was in the *Journal of Ecclesiastical History* and mine in the *American Historical Review*. It is impressively researched and as a practicing American Episcopalian Shelton has empathy and an intuition about his subject expressed at times with a wry humour.

He charts the origins, aims and growth of the movement in this essentially ritualistic phase as well as the opposition it evoked. He stresses, as both of us pointed out, that the movement should be viewed essentially as a counter-cultural one, and that was its attraction. As Professor Hilliard put it anglo-catholicism "contradicted and so appealed for various reasons to groups alienated from Victorian Middle Class culture." As a sociologist Shelton Reed approaches his topic with questions sometimes different from a conventional church historian, posing critical questions largely neglected in much of the older hagiographic literature. Who was attracted to the movement and why? Who opposed it? What was the social composition of the laity? What was the role of women in the movement, particularly the attraction of the Sisterhoods as a challenge to patriarchal authority, and its appeal to young men repelled by the cult of "muscular Christianity".

Reed deftly charts many of the obvious features of the movement but in a fresh way: the slum priests, the "new" kind of priest, clean shaven, ascetic, the product of the new theological colleges, the factors that aided its growth as well as divisions between the more moderate and extreme wings of the movement and the

unsuccessful attempts by the more Protestant opponents to suppress it. By the end of this period of course the movement had become more widely accepted often in middle class suburban contexts. Hence the results of the Royal Commission into Ecclesiastical Discipline, 1904-6 (ably discussed by Dan Cruickshank in the lecture he gave to us in October 2018) which memorably declared "the law of public worship in the Church of England is too narrow for the religious life of the present generation". Reed's title of course, from the medieval passiontide hymn *Pange lingua*, to my mind catches the pugnacious spirit that characterized the remarkable, odd, saintly, difficult and often heroic band who transformed the worshipping life of the Church of England. It is certainly a good read!

I began my review by pointing out that the historical study of Anglo-Catholicism has been a patchy affair. Even now, over twenty five years later, there is still so much to discover but I hope in a small way our Society has helped to explore various avenues and shed light on aspects of the history of Anglo-Catholicism for the benefit of a wider public. There remains much unexplored terrain!

I hope that everyone has received our latest publications sent out in the autumn: Andrew Chandler's study of the place of John Mason Neale; and our "free-bee", Michael Yelton's study of Martin Travers and the Society of SS Peter and Paul. I wish you all a Happy Christmas and we look forward to some interesting lectures in our Silver Jubilee year!

Perry Butler

Programme for 2025

Monday January 27th - 7pm Canon Christopher Irvine (former Canon of Canterbury) will speak about **Gabriel Hebert, Kelham monk and liturgist**.

Monday June 16th - 7pm Fr Chris Cawse (member) will speak about **Fr Ken Leech** who died in 2015, the fruit of his Durham M.A. thesis.

Monday September 29th - 7pm Ryan Blank, (Harrow School) will talk on a Tractarian subject to be announced.

This meeting will be preceded by the A.G.M. at 6 30.

ANGLO-CATHOLICS IN THE THEATRE:

2. Dame Angela Baddeley, CBE (1904-76)

The veteran actress Angela Baddeley (full name Madeleine Angela Clinton-Baddeley) was born on 4 July 1904 in West Ham, Essex, then a leafy, well-to-do, area. Her family was a wealthy one, living in a very large Victorian house with a great many servants. Her half-brother, Canon W.P. Baddeley, her mother's son by her second husband, whom she married after Angela's father's death, was an Anglican priest who was subsequently Dean of Brisbane, Australia, from 1958 to 1967. He had been influenced heavily by Father Cyril Eastaugh, later Bishop of Peterborough, who was a definite Anglo-Catholic, active in the Guild of All Souls and the Shrine at Walsingham. Upon Father Baddeley's return to England, he became vicar of St James', Piccadilly, for some years, which may surprise some today but, in those days, it had a Prayer Book Catholic orientation and was considered an "important" appointment.

The family atmosphere in the Baddeley home in those days was very much a High Church, serious, Anglicanism, which involved attending the early mass once a month for communion, the later choral service every Sunday, and evensong after tea. The servants in those days had Sunday afternoons off, in theory to attend church themselves, so the family returned home and had a cold light supper, having had a considerable roast with all the trimmings at mid-day after church. This church background stayed with both Angela and her sister Hermione, also an actress, for the rest of their lives, and they were both known for faithful church attendance wherever they were.

In 1912 Angela and Hermione enrolled at Margaret Morris's dancing school in Chelsea. At only eight years of age, Angela made her stage debut at the Dalston Palace of Varieties in a long-forgotten play. At nine, she auditioned for the Old Vic theatre, where she made her debut in 1915 in *Richard III*, and subsequently appeared in a great many younger roles in Shakespearean plays. She was quite fond of appearing in Christmastime pantos, and enjoyed the broad comedy of that genre, a love which never quite left her. She married Stephen Thomas briefly and had one daughter. though she was permitted to re-



marry in church as her first marriage had been by the Registrar at Caxton Hall and her first husband was not a Christian. Her second marriage, to actor and stage director Glen Byam Shaw, on her 25th birthday, was a happy life-time one, which produced a son and a daughter.

They toured Australia in the late 1920s and at the beginning of the 1930s she appeared in two films, the Sherlock Holmes tale *The Speckled Band* (1931), starring Raymond Massey as Sir Arthur Conan Doyle's sleuth, and

in *Ghost Train*, the screen version of a popular stage thriller. Throughout the 1940s she played many roles on stage including Miss Prue in *Love for Love* and Nora in *The Winslow Boy*. In later years, she played the bawd in Tony Richardson's production of *Pericles* in Stratford in 1958 and Mistress Quickly in several episodes of the famed BBC Shakespeare series in 1960, performing with Hermione as Doll Tearsheet.

Her greatest fame came as Mrs Kate Bridges, the cook in the 1971-5 BBC original series *Upstairs, Downstairs*, in which she starred with Gordon Jackson as the butler Mr Hudson, whom her character married at the end of the show. The series was spectacularly recommissioned in 2012 as the continuation in the 1930s but sadly this splendid show was cut short after two seasons.

After the series ended, Angela replaced Hermione Gingold in the original London production of *A Little Night Music*, and was so favourably reviewed that for a time she and La Gingold fell out. She was awarded the CBE in 1975 for services to the theatre, at which the Queen apparently revealed to her that she had been an avid fan of *Upstairs, Downstairs*, remarking: "Thank you so much for entertaining my great-grandparents!" This referred to the famous

episode in which the Bellamy household had a great fuss when King Edward VII and Queen Alexandra came to dine at the house. Angela died at the age of 71, a year after the series ended its original run.

Her marriage came as a surprise to many, as Glen Byam Shaw, her second husband, had been the best friend (platonically) of Sir John Gielgud, who had been a school friend at Westminster and was well-known as a homosexual, and he was introduced by his great friend, the actress Constance Collier, to Ivor Novello, with whom he had a short relationship, and then took up with Siegfried Sasson, the war poet, for some years. They remained friends for life, although their relationship was broken by Sasson's affections being claimed by Stephen Tennant, the "bright young thing" of the 1920s set, and by Byam Shaw falling in love with Angela Baddeley. At first the marriage was not taken seriously, as it was then a common thing for gay men to make such marriages à convenance, but they were clearly in love, and the production of two children and a life-long happy marriage silenced its critics, Shaw survived her and died in 1966.

It had been intended by her children and executors that she might be buried from St James', Piccadilly, but it was discovered that she had instead left instructions that she be buried from the Annunciation, Marble Arch, where she attended regularly and whose vicar, Father W.G. Bennett, regularly heard her confession.

Revd Barry Swain
Church of the Resurrection, New York

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As always we are grateful to contributors for their extremely interesting and varied articles. The next edition of the *Newsletter* will appear in May 2025. Any items for inclusion need to be received by the end of March.
stephensavage@achs.org.uk

Ken Leech and the Jubilee Group

*2025 is the 10th anniversary of the death of Fr Ken Leech, a member, who had a distinguished ministry, through his books especially *Soul Friend and True Prayer*; also his ministry with drug addicts in Soho, and also in Race relations. We look forward to Fr Chris Cawse's lecture on Fr Leech in June.*

The tradition of Anglo Catholic social activism is an important part of the history of the theological and practical ministry that can be lost in discussion of what are perceived to be more important issues.



The tradition is exemplified in the activities and publications of the Jubilee Group which was active from 1974 until the end of the 1990's. Initiated by Kenneth (Ken) Leech, it contributed publications and papers on a wide range of theological and political questions.

The East End of London was Ken's home and particular focus for ministry. He had a special affection for the community around the Whitechapel Road and the wider community; it was where he could walk the streets and feel at home. In 1974 he was appointed to be incumbent of St Matthew's, Bethnal Green, where Stewart Headlam had been a curate between 1873 and 1878, where he created the Guild of St Matthew.

Ken was active in anti-racism activities, with a particular commitment to opposing the British National Party and fascism which had deep roots in the parish.

In Bethnal Green he initiated a support group, which brought together clergy and a small number of lay members, all of whom were committed socialists. The group produced papers and publications that explored theological issues and what is now called practical theology. It began as an unplanned group of Anglican Catholic clergy based in the East End of London. The origins of the nameless group was formed as a support group for like-minded priests, linked by geography and by theological and political commitment. Soon it

became clear that there were others who shared this perspective. Out of these meetings the Jubilee network developed.

In 1983, with Rowan Williams, Ken edited *Essays Catholic and Radical*, a symposium, to celebrate the 150th anniversary of the founding of the Oxford Movement. The creation of the group is described in the Introduction:

*The Group came into being as a result of a series of discussions on the current state of Catholicism in the Church of England. While there were, and are, some important differences among us, we found that we are united in (i) a commitment to the Catholic movement, and a strong sense of standing within the tradition of Catholic orthodoxy, (ii) a sense of alarm and frustration at the present decayed and demoralised state of the movement; and (iii) a concern for the resurrection of the unity of contemplation and politics. In addition, within the wider framework of Christianity, we shared (iv) a concern at the woolly liberalism of much current social action in the church, and in particular at the state of the Christian left with its lack of clear theological thought.*¹

The title Jubilee was based on the Levitical tradition of a Jubilee year Leviticus 25-27, in which if followed through to its conclusion would have been a society based on a concern for all people, poor and wealthy alike.²

Whilst the word “group” is used, it was a Network of fellow travellers: individuals who shared a committed to Anglican Catholicism, whilst also being politically socialist. Meetings would regularly gather for a discussion of a paper that Ken had produced, often erudite and on occasion very amusing. An example of the amusing was ‘*How to spot a red priest*’.

Among the key contributors to the development of its published work was, as noted above, Rowan Williams, who contributed to many discussions. In particular those of the ‘Literature Group’, who met to discuss the publication of pamphlets which were published on a

¹ Rowan Williams and Kenneth Leech, *Essays Catholic and Radical* (London: The Bowerdean Press, 1983) P.8

² Terry Drummond, *Poverty and Theology: Towards a Renewed Understanding*, *Essays Catholic and Radical* P. 241

diverse array of topics, including Liberation Theology, a response to *Faith in the City*, and other important theological and political issues.

Another key contributor was the theologian David Nicholls who with Rowan Williams contributed *Politics and Theological Identity*, (1984) and *Principality and Powers*, (1979). In each of these essays the emphasis was on exploring key themes that challenged the Catholic tradition to recover a prophetic voice.



An important event in the life of the group was a conference held between June 27th and 29th 1997, *The Catholic Social Tradition: Past, Present and Future*, which includes a solemn High Mass with procession with a sermon from Archbishop Michael Ramsey. Held at St

Matthew's, the consultation heard papers from a wide range of speakers. Including, from the USA, Dr John Orens, who had researched the life of Stewart Headlam, who, as noted earlier, had been a curate at St Matthew's – pictured above.

The 150th anniversary of the foundation of the Oxford Movement was marked as noted above by the publication of *Essay Catholic and Radical*, which included essays from a wide range of contributors. The aim being to offer a critical theological and political analysis that would contribute to the on-going debate on Catholic Orthodoxy with critical insights.

The Jubilee Group whist small in number, over its key years contributed to discussions of a wide range of issues theological and political. The emphasis on the political was to offer a critical and left wing approach to social issues that were rooted in catholic social theology. Its importance was in many ways limited. What was important was that it followed in the tradition of the Catholic Social Union the Guild of St Matthew and the less well known Order of the Church Militant. In each case they offered prophetic and theological issues for their time.

Jubilee gradually declined, leaving a catalogue of serious publications that addressed issues that remain important today. The tradition is maintained by the Society of Catholic Priests, of which Fr Paul Butler contributed the following:

In 2004 when the Jubilee Group was ending and Ken was moving back to the Northwest, a group of younger Jubilee Executive members took the lead in setting up a series of meetings to discuss the way forward for the Anglican catholic left. As a result, the ‘Society of Sacramental Socialists’ (SSS) was founded in 2005 as a more tightly structured and rigorous group. It had been Ken’s intention to join SSS and participate once it was established. Unfortunately, due to his health this fuller participation did not emerge, and Ken’s involvement was more as an ‘emeritus’ comrade. Membership of SSS is open to practising Anglicans who see themselves as part of the catholic tradition of Anglicanism and who are committed to international socialism. Members commit to work together for the flourishing of Christ’s Kingdom on earth through prayer and righteous action, by commitment to the Catholic faith, socialist praxis, prayer and personal integrity. They are asked to affirm the Constitution of the Society, which includes the ‘Rule of Life’, ‘Theological Statement’, and ‘How we co-operate’, and to renew their commitment at the Annual Meeting on the Saturday before the Feast of Christ the King. Those who see themselves as being in solidarity and communion with SSS from different denominational or faith backgrounds are encouraged to apply to the Convening Group to join. SSS is planning to publish a ‘new Essays Catholic and Radical’, and in 2025 will be launching an updated website and other materials.

For further information or to join the SSS please send an email to Fr Paul Butler of the Convening Group: socsacsoc@hotmail.co.uk

Revd Terry Drummond

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Cover photo - At St Martin’s, Ruislip, visited by the Society 2012.

Anglo-Catholic Remains in the Far North of Scotland 2

Part One of this article, in the May edition, created much interest. We learn that the detached tower to the church in Inveraray was added by the 10th Duke in 1933 to commemorate members of Clan Campbell who were killed in the First World War.

After sailing to St Kilda and then the Faroes, our next stop was Lerwick in Shetland. While we were there it rained incessantly, but while most of the passengers retreated to the ship for afternoon tea, the writer, as an indefatigable explorer, sought out the church of St Magnus, which he was delighted to find open. The foundation stone of this was laid in 1863 and the fundraisers were led by Major T.M. Cameron and his wife, who had returned from service abroad to live in Shetland. The church prospered and in 1902 a mission was held there which was assisted by a sister of the Society of St Margaret from Aberdeen, where their work was centred on the church of Ninian Comper’s father, the Revd John Comper. In 1892 they had opened St Olaf’s Home in Kirkwall in the Orkneys and after the mission they were asked to remain also in Shetland. The Mother Superior, who happened to be the daughter of the Camerons, who had had the church built, agreed. A substantial House of Charity was constructed for the sisters and was known as St Magnus’ Home. It was dedicated in December 1904 to the memory of Mrs Cameron, who had died in January of that year. The chapel was provided with windows designed by Comper.



Comper window now in St Magnus, Lerwick, in memory of Mrs M.M. Cameron

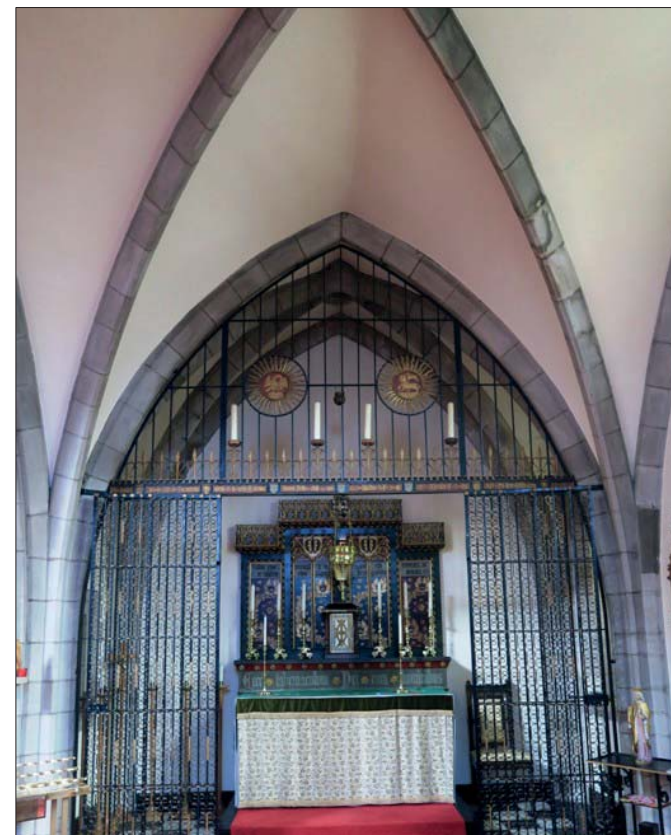
The sisters had a particular mission to the herring girls, who migrated down the east coast during the year, following the fish. They started in Shetland and ended up in Yarmouth and Lowestoft: very large numbers of young women were involved and they were thought to be in need of moral advice.

In early 1919 the sisters withdrew: Sister Annie, the mainstay of the mission, was elderly and unwell and there were insufficient younger sisters to staff this outpost.



Former convent in Lerwick, now a Guest House

The House of Charity became the rectory, but when it was sold, in 1969, the Comper windows were removed and stored. It is now a Guest House and much altered. The windows were restored and in 1973 were installed in the church of St Magnus, where I saw them. St Magnus Home was the most remote convent in the United Kingdom, but in 1988 the Society of Our Lady of the Isles established itself on the remote island of Fetlar (which we also visited), when a number of others joined Mother Mary Agnes, who had originally led a solitary life. A new convent was built, but in 2015 the community moved to Unst, the most northerly of the Shetland Islands, because of the need for more accessible medical care. In 2022 Mother Mary Agnes had to leave Shetland because of increasing infirmity and the community came to an end, although one sister was left in care on Unst.



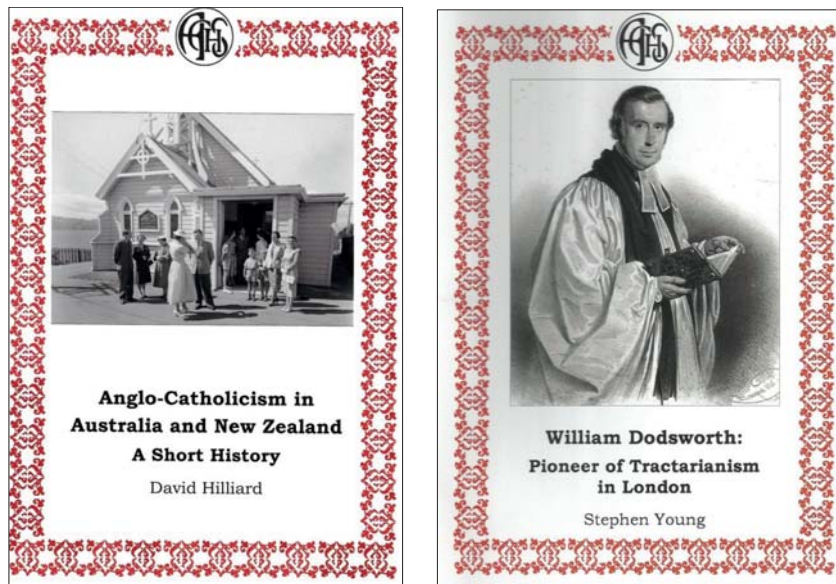
Comper's first work, the chapel for his father's church in Aberdeen.

When we got back to Aberdeen, I had the best part of a day to explore. The Episcopal Cathedral, which has work by Comper, is kept locked and no access appears possible. The former convent of the SSM, which also has much Comper work, has access only a few times a year. However, I was welcomed at Comper's father's church, St Margaret, where the artist carried out his very first work, and although the slums which it once served have now been replaced by car parks, the church continues to put before its congregation traditional Anglo-Catholic liturgy and music.

Michael Yelton

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Recent Publications



Have you got your copy? Don't wait too long or all copies will be gone.

£12 for one book, £22 for two, inclusive of postage.

Regrettably the cost of postage abroad is now very high and any copies outside of the UK will require a further £10 per book, for which we apologise. Orders may be sent by post with cheque, or (preferably) can be emailed to michaelyelton@achs.org.uk and the money transferred directly to the Society bank account (sort code 09 01 55; account number 06043088).

More good things on the way, as noted by the Chairman on page 1 of this Newsletter. There is a wealth of material out there, just waiting to be researched by local enthusiasts.

Significant Anniversary

The 140th anniversary of the opening of Pusey House was celebrated on 9th October. It was opened and blessed by Bishop of Oxford, John Fielder Mackarness on 9th October 1884. Pusey House was founded to be a centre, community, and home of theological study, worship, and pastoral care, and as a fitting memorial to Dr E.B. Pusey. Dr Pusey was Regius Professor of Hebrew, Canon of Christ Church, and leader of the Oxford Movement. Pusey's biographer, Canon H.P. Liddon, hoped that the new institution would be both 'a home of sacred learning, and a rallying point of the Christian faith'. It did – and is.



Meanwhile, John William Cudworth was born Leeds on 23rd July 1820. Although originally a member of the Society of Friends he was baptised at the age of 48, on 21st March 1870, by Richard Collins, the then vicar, in St Saviours, Leeds. There were four baptisms that day, all adults. Mr Cudworth was a solicitor and for many years lived at 43 Mount Preston, Leeds, and that is where he died on 21st November 1903. He left £114,000 – then an enormous sum. He left £2,000 each to St Saviour's and St Hilda's, Leeds, the churches in which Dr Pusey had a particular interest, for the augmentation of each

benefice – in the hope that this would be matched by the Church Commissioners. The livings were poor.

The will is dated 13th May 1896. There were some personal bequests and then the residue was left to **“the trustees for the time being of the Dr Pusey Memorial which has taken the form of an institution known as the Dr Pusey Library....”** On 23 December 1903 there was an Obituary in the *Leeds Weekly News*, reporting on the will (probate granted 22 December 1903) and continuing: **“It is expected that under the bequest the trustees of the Dr Pusey Library will receive a sum approaching £70,000”**. Presumably there is an account book somewhere, giving the precise amount.



The splendid building which we see today, by architect Temple Lushington Moore, on the site of the original, is therefore, very largely the gift of John William Cudworth and he should not be forgotten.

A slightly longer account of John William Cudworth may be found in the *Pusey House Annual Report and Journal 2008 – 2009*.

Stephen Savage

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