



ANGLO-CATHOLIC HISTORY SOCIETY

www.achs.org.uk

Newsletter—December 2015



St Mary, Lastingham

ABOUT THE NEWSLETTER

Thanks to the enthusiasm of our members we have a 'bumper' edition this time. There are more book reviews, reports on the three trips held this year as well as dates and items of news.

I have been invited by the Committee of the ACHS to take on the job of producing the Newsletter. I am honoured, pleased, surprised and some-what daunted by the task. Naturally I am very anxious to receive a regular supply of material to fill the pages: reviews, reports on events, places that you have visited, an account of your research. Anything relevant to Anglo-Catholic history that will be of interest to other members is welcome. Some past editions have included a 'Featured Essay'. Please do not hesitate to send yours for consideration. The next edition will appear at about the time of the AGM which as usual will be held in June.

On the subject of communication, the Society's website is receiving many 'hits' and there have been many positive comments. We also have an Anglo-Catholic History Society Facebook Group. Some may regard this as

somewhat 'worldly' and not for them but it certainly appeals to younger people (though not exclusively so) and very quickly attracted over 250 members. It is a quick and easy way of spreading information about events, anniversaries, commemorations, interesting churches, new publications and anything happening throughout the country relevant to Anglo-Catholic history. Looking ahead, some splendid lectures have been arranged for 2016 by our Chairman, Fr Perry Butler and trips are being arranged.

Steven Savage

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DATES FOR YOUR DIARY

25 January 2016

7.00 p.m. *Anglo-Catholicism in Ghana*, by Canon Andrew Grant, who has spent many years in Ghana and is a Canon of Kumasi.

13 June 2016

6.30 p.m. Annual General Meeting, followed by lecture on *Rethinking Christendom. Anglo-Catholicism and Society between the Wars*, by Revd Dr Mark Chapman, Professor of the History of Modern Theology in the University of Oxford and Vice Principal of Ripon College, Cuddesdon. He has previously lectured to the Society on Reunion Schemes in the nineteenth century.

3 October 2016

7.00 p.m. A lecture on *Dr Edward Bouverie Pusey* by Revd Dr George Westhaver, Principal of Pusey House, Oxford.

All scheduled to take place at
St Clement Danes, in the Strand.



SUBSCRIPTIONS

Members are reminded that Subscriptions are due on 1st January.

Annual Subscriptions being:

- UK and EC £20
- Elsewhere Air £35
- Elsewhere Surface £30

Members are encouraged to pay by Bankers' Order. Please apply to the Secretary if you do not already do this.

BOOK SALES

The recent 'Sale' of ACHS publications was very popular and there are still reduced-price copies available of:

- *Father Wilson of Haggerston* by Revd Trevor Jones, 2003
- *E.C. Shearman, Architect* by Dr John Salmon, 2009
- *One Part of London: Camden* by Michael Farrer, 2009
- *The South India Controversy* by Michael Yelton, 2010
- *Mission Accomplished: Lost Churches of Leeds* by Stephen Savage, 2011
- *More Empty Tabernacles* by Michael Yelton, 2014

Very limited numbers remaining. All now £8 including postage. Please send cheques with order to ACHS, 24 Cloudesley Square, London N1 0HN.

NORFOLK COACH TRIP – 16th MAY 2015

Anglo-Catholicism: Remote and Rural in North West Norfolk was the appropriate title given to our splendid coach tour on a bright, sunny Saturday. This was led by ACHS member the Revd Dr Edward Bundock who shared with us his considerable local knowledge.

We departed from outside King's Lynn Station at 10.30 a.m. for St Mary's, Rougham. This mainly fifteenth-century church, altered

over the years, was in the twentieth century, restored by Sir Charles Nicholson. It was fascinating to observe the rood over the west door, the figure of St John having been removed but that of Our Lady remaining. Second stop was the rather different: St Andrew's, Great Ryburgh, said to contain "one of the largest displays of Anglo-Catholic art in Norfolk". As priests and as benefactors, members of the Tatham family were extremely influential in promoting the Catholic Revival. There is significant work by William Wailes and Sir Ninian Comper. The war memorial screen on the south side is most unusual and its sequence of saints is very much in the Anglo-Catholic style of the 1920s.

Next was St Mary's, Rudham, seen externally by many pilgrims to Walsingham as it is by the main road. Hopefully as they speed by they notice the figure of Our Lady, restored to the niche above the main door. Rudham was the venue for our lovely lunch. The people were most welcoming and hospitable. Our fourth stop was St Margaret's, Tatterford, a church of 1864 by William Lightly. This church is forever associated with the Hand family. From 1925 to 1949 Fr William Hand, who is buried in the churchyard, ran a test school for ordinands, from which 150 were ordained. This was a remarkable achievement. Fr Hand's three sons became priests and David became Archbishop of Papua New Guinea. Peter Hand decorated the pulpit in 1942 but unfortunately it is not in use at the present time. Anyone going to Walsingham should make a detour to Tatterford.

Our final stop was just a short ride down the road, to All Saints', Helhoughton, a delightful church at a crossroads in a small village.



All Saints', Helhoughton



Here, as at Tatterford, we heard the organ played, by a talented member. The present church was built in 1790, replacing an earlier building. Unusual for East Anglia the main door is at the west end, with no door on the north or south sides. We were treated to sumptuous cakes and tea in the hall across the road, before returning to King's Lynn. It was a happy and memorable day and we were fortunate to be taken to some wonderful churches 'off the beaten track'. We are most grateful to Fr Bundock and his people; and to Robert our driver who negotiated some very narrow country lanes without need of satnav, he too having considerable local knowledge.

Stephen Savage

NORTHAMPTONSHIRE COACH TRIP – 11th JULY 2015

The Annual Coach Trip from London during the summer is now an established part of the Society's activities. This year some of our regulars could not make it but we did have some new participants. I hope everybody enjoyed themselves: they certainly appeared to and to be excited by what they saw. We went to Northamptonshire, not an area in which much has been written about Anglo-Catholicism, but with a history which is reflected in the holding of a local Congress in Kettering in the 1920s.

We started at the incomparable church of St Mary, Wellingborough, (photo right) Comper's masterpiece, now refurbished and open again.



St Mary, Wellingborough

This astounded those who had not seen it before and gave fresh delight to those who had.

We next visited two other churches in Wellingborough, the Victorian All Saints and the mediaeval All Hallows, at both of which we were warmly welcomed and there was plenty to see. We then made the short journey to Kettering, where we dispersed for lunch and met up again at the ancient parish church of SS Peter & Paul, which has another Comper window and a Travers altar. Then we made the short trip to St Mary, Kettering, which was a church few knew. It is an archetypal back-street Anglo-Catholic citadel, well-kept and unashamedly Full Faith, with a very pleasant and keen young vicar who made us all welcome cups of tea. Then it was on to our last visit, the stately Pearsonesque church of St Matthew, Northampton, which has not only a long Anglo-Catholic tradition but also has a number of works of art installed by Father Hussey, who later became Dean of Chichester. These include a Sutherland mural and a Henry Moore Madonna.

Next year's expedition is in early planning and may well be to Kent.

Michael Yelton

ANNUAL LONDON WALK – EALING – 3rd OCTOBER 2015

This year the Annual London Walk took place in Ealing, sometimes known as the 'Queen of the Suburbs' on Saturday 3rd October 2015. Eight churches including a private chapel were visited in mostly autumnal sunshine. It was well attended by about a 50-strong party, some travelling a considerable distance from outside London and with two visitors from the USA.

The tour started at Christ the Saviour, designed by Sir George Gilbert Scott with work by Bodley and windows by Hugh Easton. We were greeted with coffee, an introductory talk by Father Andrew Davis, and while looking round also saw the Sacristy by Bodley. Our next call was at St Peter's, Mount Park Road, designed by J.D. Sedding. The vicar, Father David Neno, after giving a short introductory talk, kindly showed us two large framed drawings by the architect, and vestments over 90 years old. A Harvest Fair enriched the visit



with coffee, tea, and excellent cakes. Members also bought several guidebooks.

We then walked to the Roman Catholic Ealing Abbey, dating from the 1890s but only completed in 1998. Father Peter Burns, one of 14 members of the present Benedictine monastic order, welcomed us, and after a chance to look around, guided us to the cloisters, showing some architectural drawings, and to the Sacristy. Completing the morning itinerary we visited St Barnabas', Pitzhanger Lane, built 1914-16 by Ernest Shearman. John Salmon devotes a chapter to the church in the ACHS publication, *Ernest Charles Shearman (1859-1939), An Anglo-Catholic Architect, An illustrated Introduction to his life and work*, published in 2009. The vicar, Father Justin Dodd, gave a short talk, pointing to the large mural, 69 by 25 feet, in the sanctuary by James Clark and featuring many angels, some playing the organ! The church had also installed in 2011 a large three manual organ from St Jude's Church, Southsea.

In the afternoon we walked south of the Broadway, starting at the Polish Catholic Church which is a remarkable example of the Catholicisation of a Methodist Church originally built in Gothic style in 1867 by Charles Jones, the architect of Ealing Town Hall. There were impressive sculptured Stations of the Cross, two large stone angels on the reredos, and confession boxes at the back.

The walk continued through the modern shopping centre, and passed Pitzhanger Manor, the home of the architect Sir John Soane in the early 1800s, and the Ealing Film Studios, where the downstairs of *Downton Abbey* was filmed. We then saw where Cardinal John Henry Newman went to school from 1808 to 1816 although no original buildings remain. This was near St Mary's Church, with a dominating tower by Teulon, and some interesting stained glass including two William Morris windows viewed well from the large gallery. An introductory talk was given, explaining that St Mary's was the original medieval parish of Ealing. The church was extensively restored in 2002/2003.



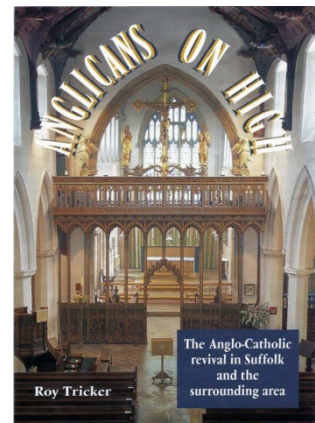
Pitzhanger Manor

We then walked through the churchyard containing some fine Georgian tombs. Next stop, an unscheduled visit as it was unexpectedly open, was All Saints Church, built in Gothic style in 1903-5 by W.A. Pite as a memorial to Spencer Perceval, the Prime Minister assassinated in 1812. Touching the edge of Ealing Common we proceeded to our last call, St Saviour's Clergy House, a remarkable undivided Edwardian survival of 1909, designed by George H. Fellowes Prynne. For some this was the highlight of the day including the private chapel, still frequently used, and the roof terrace overlooking the site of St Saviour's Church destroyed by a bomb on 16th November 1940 in the Blitz. Some fascinating photographs and newsletters of St Saviour's were on display. The day finished with a splendid tea party with delicious cakes.

David Neil-Smith

BOOK REVIEWS

Anglicans on High: The Anglo-Catholic revival in Suffolk and the surrounding area
by Roy Tricker,
Published by
Fitzwalter Press, 2014
ISBN 1 901470 21 0





Suffolk is not a county that generally springs to mind when discussing Anglo Catholicism, although the fame of Kettlebaston seems to have spread comparatively recently. Most of the churches discussed in this book are little known outside the county and Roy Tricker, with his engaging style has provided us with a useful reference book.

The first chapter gives a general summary of the history of the Catholic Movement which explains some of the niceties of ceremonial encountered in churches: this is one of the few books that actually discuss the Sarum and Roman schools of thought and the implications in churches. Following the section on individual churches there are chapters on Suffolk clergy, religious communities, which includes the bizarre story of Fr Ignatius at Claydon, and on opposition and persecution. In my opinion, this is the best part of the book.

The book is well illustrated throughout, with some especially attractive colour pictures. My favourite shows Fr Waskett of Hundon in blue cope and Canterbury cap looking like a fashion plate for the Parson's Handbook. I remember visiting Hundon Church many years ago and being very taken with the Lenten array and Passiontide red frontal and I imagine this photo must be contemporary with that era. The picture of the old Comper sanctuary arrangement at Eye is also very attractive.

I was slightly surprised at the lack of any real reference to the Cathedral which has always been of the Prayer Book Catholic school. And as a former librarian, I do find the lack of an index frustrating. But these are minor criticisms of an enjoyable book.

John Hawes

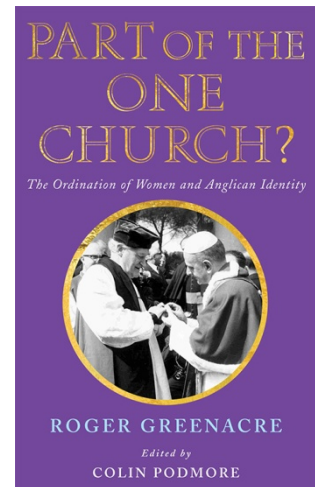
Copies (£35 for a single copy; £62 for two, including postage) are available from The Fitzwalter Press (to whom cheques should be made payable), 38 Lark Drive, Attleborough, Norfolk NR17 1NZ

Part of the One Church? The Ordination of Women and Anglican Identity

by Roger Greenacre,
edited by Colin Podmore

Published by
Canterbury Press,
Norwich, 2014

ISBN 1848256272
£24.99



Following *Maiden, Mother and Queen*, Roger Greenacre's studies of Mary in the Anglican Tradition published in 2013, Dr Colin Podmore, his literary executor (and ACHS member), has brought together Roger's many articles, letters and papers on the ordination of women in a valuable second volume and one that he believes was for Roger the most important.

This collection, from many varied sources, highlights Roger's profound concern at this development from the vantage point of a scholarly cleric with wide ecumenical concerns especially with the Roman Catholic Church in France. As our President Bishop Geoffrey Rowell writes in a Foreword, Roger was not an impossibilist in this matter but was keenly aware that it touched on significant issues regarding authority and Anglican identity. The material itself spans the period from 1985 to 1999 and show Roger wrestling with the ecclesiological issues, the threat to future Anglican/Roman Catholic relations and Anglican identity both before and after the crucial Synod vote and the first ordinations of women within the Church of England. Ten pieces come in the section *Before*, while eleven follow in Part 3, *After*. A final Part 4 contains three pieces on the Second Anglican-Roman Catholic International Commission's report on Authority in the Church.

The 33-page introduction by Dr Podmore is a model of its kind, weaving together the theology in Roger's papers with his life story as an ecumenist and interpreter of Anglicanism to the Roman Catholic world. It sets out with great



clarity the issues as Roger perceived them with the unfolding debate and its consequences. Specific pieces are succinctly introduced with appropriate references and like its predecessor it is beautifully produced by the Canterbury Press. On the cover is the lovely photograph of Pope Paul VI placing his Episcopal ring on the finger of Michael Ramsey. For the future historians of Anglo-Catholicism studying this period of profound disorientation and crisis, this volume will provide an insightful guide both to the issues themselves and how they were perceived by an intellectually able and thoughtful priest keen to remain loyal to his church and the vision of the Oxford Movement and the desire of many for reunion with Rome. As Bishop Geoffrey writes, "These papers are written always with a properly challenging yet creative courtesy, and at times an inevitable sadness..." Roger was deeply rooted in the Anglican Catholic tradition and was not in the usually understood sense an 'Anglican Papalist'. He died before the consecration of the first woman bishop so the volume does not reflect the events of the last few years or how Roger might have responded to them.

Whither Anglo-Catholicism now? No doubt at some future date our Society will be hearing lectures on the bifurcation of the movement between Traditionalists and Affirming Catholics, the creation and impact of the Ordinariate, subsequent changes in the Anglo-Catholic 'mind-set', PEVs and the situation in parishes. Recent events certainly mark a distinct moment in Anglo-Catholic history and the changing relationship with the church in which it is set. The ARCIC vision which so permeated Roger's thinking and hopes from the time of the Second Vatican Council has now become something rather different and less ambitious. But the history of the Church is always full of surprises. The election of Pope Francis has brought a new freshness while showing that sharp tensions within an ecclesial body may not just be an Anglican preserve. The story goes on...

Dr Podmore speaks in his introduction of Roger's third retirement project, a study of the correspondence between Bishop George Bell of

Chichester and the Belgian ecumenist and liturgist Dom Lambert Beauduin. While infirmity meant Roger was unable to pursue this, the correspondence has been gathered together and it is much to be hoped that Dr Podmore will complete this task too.

Fr Perry Butler

Uncommon Partners: The Winchester College Mission and Portsmouth

by Paul de N. Lucas and Richard Eckersley

Published by Paul de N. Lucas in conjunction with Rib Press, 2014

ISBN: 0952527022

Copies obtainable from the author at 11 Fisherton Island, Salisbury SP2 7TG

One of my memories as a Hampshire County Council bursar at Winchester College in the late 1950s was attending a magnificent service in St John the Baptist, Rudmore, to mark the fiftieth anniversary of the link between Winchester College and this poor parish in Portsmouth. Not only was the Bishop of Portsmouth there in cope and mitre, but the impressively gaunt Alwyn Williams, Bishop of Winchester and formerly Headmaster of the College, likewise in cope and mitre. With copious incense and Catholic ceremonial it also marked the culmination of the ministry of Fr Norman Coley, the vicar and Winchester Missioner in the parish since 1935 (he retired the following year). I also remember 'Holy Coley's' Mission visits to the school to preach and to speak about Rudmore and the Mission.

The Winchester link with Portsmouth had begun much earlier with the work of Fr Dolling at St Agatha's, Landport, vividly recounted in Dolling's *Ten Years in a Portsmouth Slum* (1896). The College had also owned much of the land on which the rapid development of Portsmouth took place, which was another reason for the development of the Mission link.

The Winchester Mission's 1908 move to Rudmore was overseen by the Headmaster, Hubert Burge, later to be Bishop of Southwark and then of Oxford, and his immediate predecessor, W. A. Fearon, the Archdeacon of Winchester – and Portsmouth was, of course, at



that time in the Diocese of Winchester, the Diocese of Portsmouth not being created until 1927. Bertie Lucas was appointed in 1908 as the first Missioner, and this book by Paul Lucas has as its major focus Bertie Lucas's years of ministry there from the founding of the mission until Lucas left Rudmore to become vicar of the Ascension, Lavender Hill. The disparate sources which are drawn on – the Mission reports in *The Wykehamist*, two years of parish magazines, and Bertie Lucas's letters to his soldier brother, Harold, in India – make this, as the authors admit, a chronicle which is “a collection of fragments, an impressionistic depiction rather than a comprehensive portrait of the landscape”.



St John the Baptist, Rudmore is now flats

Nonetheless there are interesting themes and vivid cameos. One of the best is of Bertie Lucas, then chaplain of Hertford College, Oxford, going to see Bishop Edward Talbot, who was staying with the Vice-Chancellor at Magdalen, to discuss whether he should accept the invitation to go to Rudmore. He called just after 10 p.m. as instructed and found Talbot already in bed. “A most splendid sight, with a kind of purple dressing jacket on, the white collar of his nightshirt above it, and with his red beard and hair all pillowed on snowy sheets he was really a glorious picture.”

There were visits (often on his ancient motor-cycle) to Winchester, often described as ‘ripping’, a term also used by Kissa Beloe, one of the housemaster's wives, about Lucas's Mission addresses to the school: “How *rippingly* Bertie does the Mission meetings...

The whole school crowds into School to hear him and they *love* it. He is so natural, just talking like himself and saying such funny things, and such good things too.” Lucas comments later that he had a Sunday school teacher who “used the word ‘bloody’ about as easily as we should use ‘ripping’.” In Rudmore, with its long rows of bleak terrace houses the challenges could be great. “The men glower at you, the women – at least the more polite ones – greet you through about 3 inches of open door with ‘Not today, thank you,’ as though you were a sort of insurance agent or a tout for sewing machines; and the children treat you as a rather bad joke, and will laugh at you when they are in a good temper, and throw mud (sometimes) when they are not.” There were dark things – babies starved to death deliberately and men sleeping with their daughters of 12 or 13 and “These things were taken for granted as an ordinary part of life.”

Yet a year after starting there were 30 communicants for the Easter Eucharist in the room he had fitted up as a little chapel. By 1916 a new church had arisen, generously supported by Winchester donations. John Coleridge, the architect, planned “...a large and simple brick church in the style of northern Italy and of the Basilican type of plan. The dome of the apse will eventually be enriched with mosaic after the manner of Torcello cathedral, to draw the eye to the east.” Lucas commented that never again would he “get a church consecrated, single-handed, in the middle of a European war and a national mission”. In his sermon Bishop Talbot spoke of how the Mission enabled a link to be forged between two classes – often over far apart, of the different duties to which each were called, of the difficulties with which each were especially beset, and of the sense of sympathy and charity of mind by which alone each could help the other.’

As well as the more church-related activities, there are vignettes of elections, observations that it is “The mother and not the father who is really the head of a working class family,” and on the depression of an unemployed shipwright now that Portsmouth no longer built ships; a report of a local boy



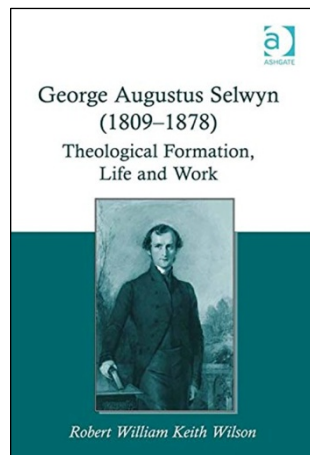
who wished to be ordained, whose father thought that his propensity for playing the banjo and his care for his guinea-pig were admirable reasons for him to become a parson.

In this collage of the interaction of two different communities – Winchester College and Rudmore, and the bridging work of the mission – there is much interesting detail illuminating a significant chapter in parochial mission work in the Catholic tradition, though it would have been good to have rather more by way of evaluation and analysis. It is good to have this memoir, not least because much of Rudmore was demolished to bring the motorway into Portsmouth, and the fine Mission Church of St John the Baptist is sheltered accommodation for the elderly.

Geoffrey Rowell

***George Augustus Selwyn (1809-1878)
Theological Formation, Life and Work***

by Robert William
Keith Wilson
Published by Ashgate,
2014
ISBN 9781472438898
£60



See flyer – offer available to members.

In 2009 ACHS gave a small grant towards a conference about Bishop Selwyn held at the college named after him in Cambridge. This book is, in part, the fruit of the interest generated there, written by an alumnus of the college. By chance I spent last November in New Zealand visiting family friends (and taking tea with our two ACHS New Zealand members in Auckland). I stayed for a week in my friend's time-share aptly named The Bishop Selwyn in Paihia in the beautiful Bay of Islands and visited Waimate to see Selwyn's house now a museum. So it has been a pleasure to read this new and authoritative study of his significance as a missionary bishop and his

contribution to the evolution of the Anglican Communion.

George Selwyn was consecrated at a young age, the first bishop appointed under the Colonial Bishops Fund, to serve as Bishop of New Zealand, later becoming its Primate. For the last ten years of his life he was bishop of Lichfield which then included what is now the two dioceses of Southwell and Derby.

In New Zealand he had an heroic ministry and his significance in pioneering synodical government and including laity in the governing of the Church has been long recognised. It was something that ultimately shaped governance within the Anglican Communion and the Church of England itself and had an important bearing on Anglican understandings of authority. His "restless energy", to quote the words of our Australian academic member David Hilliard, also resulted in the formation of the Melanesian Mission expanding Anglicanism into Polynesia.

This is not a biography of Selwyn however. Rather it is a study of his importance in the development of the colonial church and the transformation of Anglicanism into a world-wide communion of self-governing Provinces. After a historiographical survey it focuses on five areas: Selwyn's theological formation; his missionary policy; his role in the formation of the Colonial Episcopate; his understanding of synodical and conciliar authority and the development of the first Lambeth Conference; and his subsequent career in England and his part in the later stages of what has become known as the 'Diocesan Revival', the institutional changes within the Victorian Church which so aided its revitalisation. Wilson has utilised a considerable amount of unused archival material, especially Selwyn's unpublished sermons which enable a far more nuanced understanding of his churchmanship as well as a mass of correspondence. It makes good use of Selwyn's correspondence with Mr Gladstone and I have to confess my omission of these letters in my own study of Gladstone's religion many years ago!

From all this emerges a picture of a true Victorian pioneer: a 'muscular Christian',



formed in the old high church school, in some ways wary of the Tractarians and suspicious of the Ritualists. It therefore builds on the reassessment of that tradition by Peter Nockles and Arthur Burns (both of whom have addressed us) showing us a group of churchmen 'high' but no longer 'dry'. Indeed Selwyn's missionary experience in many ways liberated him by introducing a real pragmatism into the way he developed things, enabling creative thinking which would have been more difficult had he remained solely in an English context.

The strength of Wilson's study lies in his integration of Selwyn's understanding of his missionary policy with his theological outlook. A good illustration of this is the tension between the high church stress on the pioneering role of the missionary bishop in the foundation of the Overseas Church and the evangelical view espoused by Venn and the CMS who saw the establishment of episcopacy following evangelisation rather than leading it.

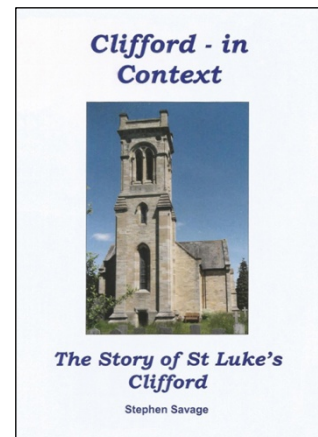
While the importance of Selwyn in the development in synodical government has long been recognised here it is fleshed out. Chapter 4 on the First Lambeth Conference and the development of 'Pan Anglicanism' is particularly important. It shows that Selwyn was prophetic in recognising the strains that would come within a developing world-wide communion which set its face against a central authority and the difficulties of maintaining unity in diversity. This is not without contemporary relevance.

This book began as a PhD and bears the marks of its origins. It may therefore be too scholarly for some of our members. It is, however an important reassessment of Selwyn and an important contribution to the developing study of the ecclesiastical dimension of British Imperialism and the history of the development of the Anglican Communion. It is difficult to see it being superseded.

Fr Perry Butler

***Clifford – in Context:
The Story of St
Luke's, Clifford***
by Stephen Savage,
2014

A version of this review appeared originally in a publication of the Thoresby Society, The Leeds Historical Society.



In the nineteenth century, the village of Clifford amazingly became a stronghold of Roman Catholicism set amidst rural Yorkshire. The reasons for this can be traced back to 1831 when Ralph and Thomas Grimston established a flax mill in what had formerly been an agricultural village. As devout Roman Catholics, members of an old recusant family, the brothers determined to employ a largely Roman Catholic workforce, some migrating from Ireland to work at the Grimston mill. Mass was first said in the village in 1832, and by 1878 it was estimated that two thirds of the local population were Roman Catholics. Despite the Catholic Emancipation Act of 1829, anti-papist sentiment in England remained strong, and the employment policy of the Grimstons created considerable consternation amongst the 'Protestant' gentry in the neighbourhood. It was partly to counter this perceived Catholic threat that St Luke's was erected in 1842. Spearheading the building campaign was George Lane Fox of Bramham Park (1793-1848) who donated the land for the new church and contributed £1000 towards the endowment of the living.

The Story of St Luke's is far more than a conventional parish history. As Stephen Savage points out in his introduction, no parish exists in isolation, and wider perspectives are required to counter myopia. These were the years when the Oxford Movement was creating consternation and schism within the Church of England. For readers needful of a brief account of the doctrines of the founding fathers of the Oxford Movement, and its companion



organisation the Cambridge Camden Society, the author provides a masterful summary. More than this, he argues that St Luke's represents a very early example of the ways in which their ideas were put into practice at parish level. The man who seems to have been largely responsible for this was the church's first vicar, the Revd William Henry Lewthwaite (1817-1892).

'Lewthwaite' is the sort of surname that sticks in the mind, and some readers of this review may have encountered his father, the Revd George Lewthwaite, the long-serving rector of Adel, Leeds, between 1809 and 1854. William Henry was born in Adel, educated at Oakham School, Rutland, and Trinity College Cambridge. He was ordained in 1840 and for two years served as his father's curate in Adel. In acknowledgement of his munificence, George Lane Fox was granted the right of nominating the curate of St Luke's. Not known for his religious devotion (very much the regency rake), why he selected the Revd William Henry Lewthwaite remains a mystery. Certainly he came with good references, naturally one from his father but also from the Vicar of Collingham who lived at Bramham Old Hall, and Dr Hook of Leeds. The connections between St Luke's and the Leeds clergy were to remain strong throughout the nineteenth century and the author examines in particular, the revealing links between the Revd W.H. Lewthwaite and the clergy at St Saviour's.

It was Dr Hook who preached at the consecration service at St Luke's on 8th June 1842, choosing as his text, "Little children, keep yourselves from idols." An interesting choice of theme, and one that the author observes, lends itself to a variety of interpretations. Often accused of harbouring Romanist tendencies, was Dr Hook anxious to draw a clear line between his own High Church sympathies and those of the Roman Catholic Church? That the Revd William Henry Lewthwaite shared Hook's High Churchmanship should have surprised no one. Whether he ever met the key founders of the Oxford Movement is doubtful but he certainly was

acquainted with some of their key supporters, and whilst a Cambridge University student he became a founder member of the Cambridge Camden Society. At its first meeting in November 1839, he delivered a paper on the sculptures in Adel Church.

One of the great strengths of Stephen Savage's methodology is what contemporary sociologists call 'social network analysis' which amongst other things empirically studies the relationships between actors in order to understand the diffusion of new ideas and practices. As mentioned earlier, writing a history of St Luke's was only one of the author's purposes, as a stalwart of the Anglo-Catholic History Society, he carefully maps the connections and circles of influence which eventually were to result in many so-called Tractarian ideas being accepted into the Anglican mainstream.

After a ministry of nine years at St Luke's, the Revd Lewthwaite suddenly announced that he was joining the Roman Catholic Church. In a densely-packed St Anne's Cathedral, Leeds, on 2nd April 1851, along with four members of the clergy from St Saviour's, Leeds, he was received into the Church in a "service of great pomp and splendour" in the presence of John Henry Newman. The author speculates about Lewthwaite's reasons for "going over". The restoration of the Catholic hierarchy in 1850 had provoked jitters, some might even say *panic*, within the Church of England leading to greater surveillance of the Oxford Movement and its supporters, whom many regarded as some kind of fifth column. Perhaps it was a case of Lewthwaite *jumping before he was pushed*.

In language which seems today not just intemperate but inconceivable, the *Leeds Intelligencer* headlined their report, *Perverts to the Church of Rome*, writing of Roman Catholicism as a "corrupt and impure faith", and denouncing what it regarded as the seduction of the converts. In the Revd Lewthwaite's case, the finger of suspicion pointed to the charming but "slippery-tongued" Father Clifford, the Roman Catholic priest at St Edward's, Clifford, who certainly accompanied



Lewthwaite from the village to St Anne's in April 1851. Anti-Catholic feeling was then so central to any sense of British identity that these events in Leeds were reported in newspapers throughout Britain often under the byline, "The Leeds Perverts"! To those of us living in the twenty-first century, this may all seem preposterous but it is a salutary warning to historians that despite the results of the 1851 Religious Census, religious faith and the controversies it fostered, are essential to an understanding of the nineteenth century.

St Luke's survived the hiatus of the Revd Lewthwaite's conversion and the author goes on to chart the vicissitudes of Anglo-Catholicism in Clifford. In the immediate aftermath, a safe pair of hands was found in the appointment of the Revd John Barclay Scriven but from 1893 incumbents at St Luke's maintained and renewed the Anglo-Catholic traditions first established in 1842.

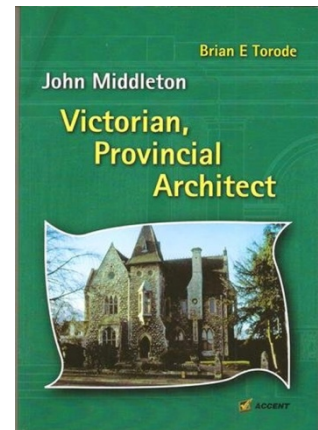
This is not intended as a quibble but needs to be pointed out: this is *not* a book primarily about church architecture (St Luke's was designed by John Bownas and William Atkinson of York). For the architecturally-minded, the text does demonstrate how theology and liturgy find their visual expression in the arrangement of church interiors, their fittings and furniture. What Stephen Savage has provided, is a model for any future writers of parish histories that the local can never be separated from a larger history, and it is the connection between the two that makes this such a rewarding book.

Clifford in Context is available from Stephen Savage (to whom cheques for £5 should be made payable). Address on page one of this Newsletter.

***John Middleton:
Victorian Provincial
Architect***

by Brian E. Torode
Published by Accent,
2008
ISBN 9539976251

Now available through
Abebooks or Amazon
for about £10

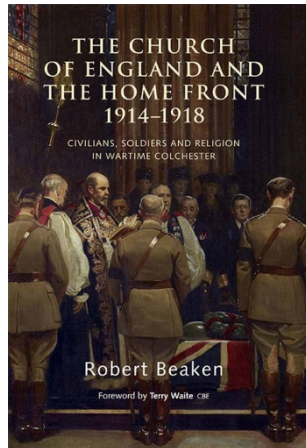


The late Revd Brian Torode was a member of the Society who had an abiding interest in churches and their clergy. In 2006 he wrote this pioneering study of John Middleton, a man whose name means little to all but the most assiduous readers of Pevsner. Father Torode uncovers details of his life and extensive, mainly ecclesiastical, work in Cheltenham, where he was based, Wales and elsewhere. Cheltenham was best known as a great centre of anti-Ritualist sentiment so the book is interesting in that it shows that even there the new Ecclesiological ideas permeated. Middleton designed five churches for Cheltenham, one of which (All Saints) became an Anglo-Catholic centre and another of which (St Stephen) was under the cure of the author and where a memorial stone to his memory was recently unveiled. Middleton also worked at St David's College, Lampeter and restored many churches in Wales. This is an interesting read, still available, but the pictures are not well produced.

Michael Yelton



The Church of England and the Home Front 1914-1918: Civilians, Soldiers and Religion in Wartime Colchester
by Robert Beaken
Published by The Boydell Press, 2015
ISBN 9781 78327 0514



There have been significant studies of the Church of England in relation to the First World War, but the emphasis has almost entirely fallen on the work of chaplains on the Front, bellicose sermons by bishops, and changes in such things as attitudes towards prayers for the dead as a consequence of the loss of so many – and often young – lives. There have also been significant studies of the aftermath of the war in memorialisation, war graves and the development of the annual rituals of remembrance, which still enjoy a perhaps surprising vitality.

In this well-written book Robert Beaken assesses the ministry of the Church not on Flanders Fields but in the garrison town of Colchester. It is an appropriately chosen cameo, given that Colchester had a significant military presence, its garrison providing a stream of soldiers passing through, wounded soldiers returning, and an involvement of military and civic authority. Dr Beaken has also the advantage of having served as a parish priest in Colchester and therefore knows the local history and community, as well as bringing a shrewd pastoral eye to the story he tells.

Drawing on primary sources as diverse as the diaries of King George V and the local Colchester parish magazines, as well as the Chelmsford Diocesan archives and local history collections in Colchester and collections in the Imperial War Museum and Lambeth Palace, Beaken tells a story of the parish churches and clergy of Colchester responding in a sensitive and pro-active way to the pastoral needs of the community, with special services and inter-

cessions for those on the field of battle, and the care of those bereaved. He explores the questions about the liability of the clergy for service as army chaplains, with the Evangelical Bishop of Chelmsford, Watts-Ditchfield, being hostile to clergy abandoning their churches and parishioners to serve in non-combatant roles. An important chapter is devoted to the theme of prayer and worship in Colchester's different parishes with their different churchmanships, as well as church parades for the garrison and the participation of soldiers in parochial worship with a renewed appreciation of Holy Communion in the parishes and amongst the troops. The National Mission of Repentance and Hope in the autumn of 1916 in which the Church of England held a simultaneous mission in every diocese and parish in England, has not received the attention it deserves, and once again the author's careful analysis of how the mission was conceived and planned for nationally and carried out in Colchester enables us to see in detail how the work of the mission was effected on the ground.

Colchester's churches also responded to the National Days of Prayer. George Behr, at the Anglo-Catholic St Stephen's, recorded how the 3rd January 1915 was kept as a whole 'Day of Watching'. It began with a Eucharist at 6.00 a.m., another at 9, then a Litany of Intercession, followed by meetings of the infants and children at 10 and 10.30, then a sung celebration at 11 with intercessions for those who had fallen in the War, with a special hymn, *Father, we bring our dead to Thee*. Further services of intercession for those who had fallen followed in the afternoon, leading on to Evensong and Compline and a final midnight celebration of the Eucharist. It was indeed a day of remarkable energy!

The publishers are to be congratulated on a handsomely produced and clearly printed book, and author and publisher on the excellent illustrations, which admirably complement the text. As Dr Beaken comments, his book challenges the idea that the Church of England had a 'bad' First World War. He demonstrates clearly that "The Church of England had a mixed, and on the whole, a better war, at a



parochial level, than has long been believed.” If ‘little keys open large doors’, then this study of Colchester and its churches during the First World War does exactly that. It is good to note that the Anglo-Catholic History Society was amongst those whose financial support enabled the publication of this fine book.

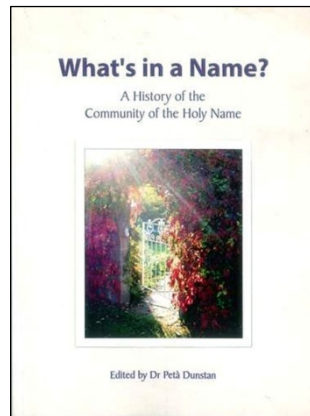
Geoffrey Rowell

The Society supported financially the publication of this book and we have negotiated a discount of 25% on the published price for members.

RECENTLY PUBLISHED

What's in a Name?: A History of the Community of the Holy Name

Edited by Dr Peta
Dunstan, Divinity
Faculty, Cambridge
Published by
Moorley's Print &
Publishing, 2015
ISBN 0860716988

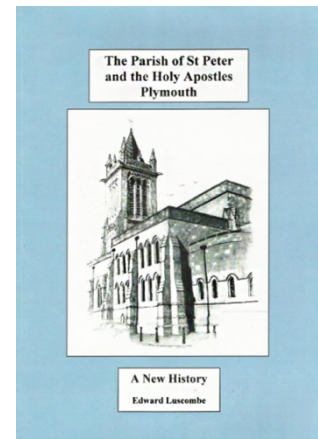


We hope to include a full review in a future edition of the Newsletter. The blurb on the back reads, “The Community of the Holy Name, like many Anglican foundations of the nineteenth century, grew from humble beginnings in difficult circumstances. Against the odds, it flourished and over the past one hundred and fifty years its sisters have ministered in a variety of contexts, both in Britain and overseas.

This history tells an inspiring story that will be of interest not only to those who know the sisters but for anyone intrigued by the significant role that Anglican sisters have fulfilled over the past century and a half”.

£12.95 from www.moorleys.1freecart.com/
Moorley's Print & Publishing Ltd,
23 Park Road, Ilkeston DE7 5DA
Phone 01159 320643 | Fax 01159 320643

The Parish of St Peter and the Holy Apostles, Plymouth – A New History by Edward Luscombe



Again, we hope to include a review of this most welcome history of a pioneer Anglo-Catholic parish in a future Newsletter.

Copies are available from the author at:
10 St Michael's Terrace, Stoke
Plymouth PL1 4QG
Phone 01752 50935
Email edward.luscombe@blueyonder.co.uk

Price £5 per copy plus £1.50 postage
Cheques payable to E. W. Luscombe

ALSO STILL AVAILABLE

Also still available direct from the authors are copies of books written by members, some with assistance from the Society and some produced quite independently. Newer members may not be aware of these:

- ***St Peter's and Highfields: the history of a Leicester church and its community***, by Paul Griffiths. £5 + £1.50 p&p from: Publications, 5 Southernhay Avenue, Leicester LE2 3TU. Cheques payable to 'The Parish of the Presentation PCC'
- ***The Church of Blue Columns – Anglo-Catholicism in a New District, being the story of St Olave, Mitcham, 1928–39***, by Keith Penny. £5 + £2.50 p&p. Available from the author at 29 St Olave's Walk, London, SW16 5QQ. Cheques payable to 'St Olave PCC Mitcham'

Please let us know about other local studies such as these for mention in a future Newsletter.



SEMINAR – ERIC MILNER-WHITE

Eric Milner-White (1884-1963): Priest, Soldier, Churchman, Educationalist, Liturgist and Collector



Eric Milner-White was a significant Anglican churchman for five decades in the twentieth century. Educated at Harrow and King's College, Cambridge, he was ordained in 1908 and served as rector of St Mary Magdalene, Woolwich. An Anglo-Catholic, he was a founder member of the Oratory of the Good Shepherd in Cambridge. An army chaplain throughout the Great War, he was awarded a DSO for gallantry and also came into conflict with the Chaplain-General of the Forces. He became Dean of King's College, Cambridge in 1918, remaining in that post until becoming Dean of York in 1941 where he continued until his death in 1963.

At King's his most notable innovation was the adopting of the Festival of Nine Lessons and Carols for the Christmas Eve Service, which had been pioneered at Truro. Through its being broadcast by the BBC from the late 1920s, it quickly became an event known all over the English-speaking world and remains so. At York his most well-known and controversial achievement was the restoration and re-installation of much of the Minster's medieval glass, a project which divides opinion still. But he was also very active and influential in the civic life of the city and led the group of

powerful local figures in the ultimately successful campaign to secure the founding of a university between 1947 and 1960

White's impact was also felt more widely through the church as an imaginative liturgist, sensitive writer of prayers and informed biblical translator. Independently wealthy, he built up an important collection of ceramics and paintings as well as being an enthusiastic reader of detective stories and a devotee and patron of the ballet.

The Oliver Sheldon Memorial Trust was established in the memory of one of the other leaders of the civic revival in York after 1945. Its general charitable purpose is to enhance the popular understanding of the City of York's history and civic traditions. As an expression of this the Trustees have promoted a series of lectures and seminars over the last few years to reassess significant figures in York's history since 1945. Eric Milner-White is clearly a member of this company, which includes Sheldon himself, J.B. Morrell, George Harris, Lord James of Rusholme and others. In the case of Milner-White the Trustees decided to host a seminar in the first instance to bring together those scholars and others who had interests in the various aspects of his life and times.

The seminar is to take place on Saturday 11th June 2016 in the University of York as part of its annual Festival of Ideas and this also coincides with the performances in York Minster of the city's Mystery Plays, whose revival in the 1950s was due in no small part to Milner-White. This abstract is to invite interest in Milner-White, his life and activities and their wider significance. More directly it asks for declarations of interest among those who would like to contribute to the seminar in terms of papers (long or short), notes, oral insights or through simply attending.

If you would like to contribute in any way, please contact allenwarren01@btinternet.com or by mail to Dr Allen Warren, 6 Sand Hutton, York YO41 1JZ.

Further details will be circulated in the New Year. I look forward to hearing from you.

Allen Warren