



ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—May 2017



Holy Trinity, Shaw
(see page 7 for details)

www.achs.org.uk



CHAIRMAN'S NOTES

Canon Williams' lecture on *Anglo-Catholicism in North Staffordshire* was well attended and I hope all of you will by now have received a copy of it together with Professor Mark Chapman's lecture on *Anglo-Catholic Social Thought Between the Wars*, concentrating on Conrad Noel, given at the AGM last year. I know Professor Chapman wants to pursue this theme further, so we may perhaps be able to invite him again. I'm hoping the Principal of Pusey House's fascinating lecture on Pusey's revival of the typological approach to the bible, given last October, will not be too long delayed. There have been some setbacks in its re-working.

I often wonder how far regional studies of Anglo-Catholicism have advanced. There may be people who have contributed to various local journals or local historical societies or indeed university dissertations. If you come across any do alert me. We can publish short articles in the Newsletter and if anyone has done some sustained research in a particular part of the country they might be a potential speaker.

I look forward to seeing some of you at the AGM on 12th June when Canon Paul Avis returns to give us a lecture on *Michael Ramsey and the Reformation*, having given a lecture in 2003 on Ramsey's hero Charles Gore. The Tractarians of course took an increasingly negative view of the Reformation, as witnessed by Hurrell Froude's *Remains*, and it was this that brought about a decisive break with the older High Churchmen. As a young scholar Michael Ramsey wrote *The Gospel and the Catholic Church* which engaged more positively with Reformation thought in exploring the link between Gospel and Catholic Order. In this he was truly ahead of his time and that book had a profound impact on the growing ecumenical movement, influencing many Roman Catholic writers on ecclesiology in the lead up to the Second Vatican Council. So this lecture will be our contribution to the commemoration of the 500th anniversary of Luther's protest.

On 9th October we welcome back Professor Ken Fincham. He has moved forward from the 1630s to the experiences of "Anglicans" under Cromwell, a fascinating subject which has been under-researched. I have been involved since January with Ken's M.A. seminar on *Religion and Society in 17th Century England*, at the University of Kent, so I know the talk will give us insight into those labelled by the Puritans "Baal's Priests," as well as some surprises. I am at work on the programme for 2018. I can promise you Dr Michael Walsh on 29th January who has offered a paper on the response of the Catholic League to the disorientating changes of the second Vatican Council; and on 11th June we will welcome back Revd Dr Martin Wellings on something completely different... the Kensittes!

I have received a number of e-mail addresses as a result of my appeal in the last Newsletter but am always happy to have more. Our Facebook group currently has an astonishing 848 members though this hasn't translated into many actual paid-up members. Can I encourage those of you on it to contribute any historical "bits and pieces" you have. I obviously look at it from time to time and sometimes have to remind contributors that we are an historical society open to all and we are not aligned to any particular church group. More history especially about Anglo-Catholicism's progress in the 20th century would be very welcome, though it has provided a forum for people to request information or suitable reading. The membership is clearly very diverse and being on Facebook it straddles the Globe.

I have been asked to review Dr Jeremy Morris's *The High Church Revival in the Church of England. Arguments and Identities*, published by Brill in a new series *Anglican Episcopal Theology and History*. One of the chapters began life as a lecture to our society on Communicant Guilds, in May 2006. I will write more about this in the next Newsletter.

Once again I am grateful to my fellow officers for all they do in keeping the Society afloat especially to Stephen Savage for his work on this Newsletter. In his Christmas card to me



our member Bishop Peter Wheatley said, “How pleased I am that the Society is flourishing.” As I am indeed, but we do keep it going with a minimum of infrastructure and I’m sure all of us would be very happy if anyone else wanted to join us on the committee.

Till June!

Best wishes, *Perry Butler*

Many thanks to all the contributors to our Newsletter. The next edition will appear in the autumn. You can send your articles or reviews at any time, to stephen.leeds@btinternet.com or, if necessary, by post to 4 Austhorpe Gardens, Leeds, LS15 8TF

All Saints, Surrey Square, Walworth – Malcolm Kemp

My lengthy researches into the history of All Souls’ church Brighton, which closed on Easter Sunday 1967, where I was a server, led me to the parish magazines and these reminded me of why, at the impressionable age of 14, I was so attracted to the whole Anglo-Catholic ethos. Contrary to the views often expressed at the time by friends and family I knew instinctively that it was very definitely not the ceremonial, dressing up, parading about etc., but something which I strongly felt but could not then define but now know to be what Kenneth Leech described years later as contextual, incarnational theology of the kind which has always best been seen in the poor, working class “back street” Anglo-Catholic parishes. This is something I feel even more strongly now than ever. I write about it in the opening chapter of my book about All Souls’. One of the reasons for this was because the vicar, Fr Cecil Curwen, an alumnus of Kelham and of Fr Kelly, serialised in the parish magazines for January to May 1962 a booklet, long out of print, which he had written in 1941 describing his experiences as vicar of All Saints, Walworth, in south-east London between 1936 and 1942.

This was a very poor, working class parish, very typical of many London parishes at the time, and he describes what he was able to

achieve there in spite of, and perhaps because of, the Blitz. The church, hall, vicarage and other properties were either totally or partially destroyed and yet, for as long as possible they carried on. He describes how at his induction the six candles on the high altar gradually went out because they could not afford new candles. He also describes how, during the last Mass he ever celebrated there, in 1941, those six candles again went out one by one but this time for a different reason. The east wall behind them was much cleaner than it had been in 1936 but in 1941 it was the only wall of the church which was still standing.

He describes telling a lady in one air raid shelter that both her parents, in another shelter, had been killed. He describes the vital but necessarily brief ministries he and his curate could offer to the wounded, homeless and exhausted whilst working with and around secular rescue workers and how, somehow, both clergy and laity had to make do living communally in whatever accommodation they could find. It is a narrative of its time and most of us can have no idea what they all went through, but it does, I believe, demonstrate Anglo-Catholicism at its purest and very best. What he doesn’t write in the booklet he nevertheless used to tell me verbally and that is how every year on Good Friday the most rough, tough, hardened south-east London men used to file up the aisle to Venerate the Cross whilst crying their eyes out. I am having the whole booklet retyped in one continuous narrative, instead of in early 1960s duplicated Parish Magazines, to make the inspiring story available to all who are interested. Watch this space, as they say.

Three Anglo-Catholic Priests commemorated in St Alban’s, Holborn, London – The Ven. David Meara

In 1866 Lord Shaftesbury, a leading Evangelical layman, visited St Alban’s Holborn, in London, and recorded his impressions as follows:-

“A high altar is reached by several steps, a cross over it – no end of pictures. Abundance of servitors etc., in Romish apparel... Service intoned and sung,



except the lessons by priests with white surplices and green stripes... Such a scene of theatrical gymnastics, of singing, screaming, genuflections, such a series of strange movements of the priests, their backs almost always to the people, as I never saw before even in a Roman temple. Clouds upon clouds of incense, the censor frequently refreshed by the High Priest, who kissed the spoon, as he dug out the sacred powder, and swung it about at the end of a silver chain... The communicants went up to the tune of soft music, as though it had been a melodrama, and one was astonished, at the close, that there was no fall of the curtain."

Shaftesbury was clearly unimpressed by the splendid High Church ceremonial for which St Alban's had by then become famous under the leadership of Fr Alexander Mackonochie. Mackonochie was one of the most energetic and well-known of the younger generation of ritualist clergy, and was Master of the Society of the Holy Cross. He made St Alban's a centre for High church ritual and what were regarded at the time as extreme liturgical practices.

Mackonochie in 1862 was joined by Father Arthur Stanton. Stanton (born 1839) went to Rugby School and Trinity College, Oxford, before training for the ministry at Cuddesdon Theological College, which had been founded in 1854 by Bishop Samuel Wilberforce, as a graduate college in the Tractarian tradition. When it was suggested that he should serve at St Alban's Holborn, Stanton was warned by Bishop Tait, "If you go to Mackonochie of St Alban's you must never expect any church preferment," but thanks to his father he was a man of independent means, and devoted the rest of his life to the parish of St Alban's as Curate. He became a great spiritual guide and confessor, and for the last thirty years of his time there served under the Revd A.J. Suckling. Suckling has been somewhat overshadowed in the history of St Alban's and the Anglo-Catholic Movement by Mackonochie, Stanton and others, but he was a very successful incumbent, gathering around him a team of clergy with whom he was able to steer the church forwards.

Alfred John Suckling studied at St Edmund Hall, Oxford before being ordained in 1865 and serving a curacy at Rowde in Wiltshire. From

1868 until 1880 he was Rector of Barsham, his ancestral home in Suffolk, and then he succeeded Fr C.F. Lowder at St Peter's, London Docks.

According to the *Tourist's Church Guide* of 1874 vestments were used at Barsham, and Gregorian chant was sung, and St Peter's, London Docks, was similarly categorised. Suckling had been trained at Cuddesdon too and was a contemporary of the Revd Montague Henry Noel, Vicar of St Barnabas', Oxford, 1869-1899, another leading Anglo-Catholic. Noel kept a scrapbook at the time which is full of contemporary photographs of his circle of Ritualist clergy colleagues, including Wagner of Brighton, William Richards of All Saints, Margaret Street, Fr Charles Lowder, Dr Richard West of St Mary Magdalene, Paddington, and also a group photograph of Fr Mackonochie and the staff of St Alban's, Holborn. A very similar photograph, dated 1874, appears in Reynold's, Martyr of Ritualism.



In the late 1860s the Church Association brought prosecutions against a number of incumbents, including Mackonochie. The Court of Arches gave judgement in 1868, but the complainant appealed and Mackonochie dug his heels in. Archbishop Tait intervened



in the impasse over the Church Discipline Act and the Public Worship Regulation Act which had left Mackonochie suspended and the parish sequestered. On the intervention of Lord Halifax, Mackonochie reluctantly agreed to exchange parishes with Fr Suckling in November 1882 but was again deprived of the living of St Peter's, London Docks, and returned to St Alban's as Suckling's curate, living in the clergy house. He died on 15th December 1887 while holidaying in the Scottish Highlands. Fr Mackonochie is commemorated in St Alban's by a recumbent marble effigy in a perpendicular wall niche with a painted rear wall, set within the Mackonochie Chapel designed by C.H.M. Mileham in 1891.

It was through Mackonochie that the architect John Ninian Comper became involved with St Alban's because his parents and Mackonochie were friends. When Comper became a pupil of architects Bodley and Garner, between 1883 and 1887, he lived in Doughty Street, Holborn, just around the corner from St Alban's, and so would have been familiar with the church. Comper had designed vestments for Mackonochie, and Fr Suckling appointed him as consulting architect in succession to Bodley. Comper designed a wonderful font cover, over 30 feet in height, at the west end, which was

destroyed when the church was bombed in the Second World War.

In 1913, during Father Suckling's incumbency, Father Stanton died aged 74. Stanton was one of the most popular preachers of the nineteenth century. He had taken elocution lessons from Henry Irvine, and modelled his style on that of the Baptist preacher Charles Spurgeon. He could be startlingly theatrical. Once, when in the pulpit, sweeping his arm sideways in an expansive gesture, he knocked his biretta off the pulpit ledge. He stopped his sermon in mid-flow, and startled the congregation by leaning over and asking a member of the congregation: "My good lady, please hand me back my cap!" Comper was at first put off by his theatricality but gradually became a friend, and used Stanton as his spiritual confessor. Stanton in turn became an admirer of Comper's work.

After Stanton's death Comper designed a chantry chapel at the east end of the South Aisle containing Stanton's tomb. It was enclosed on two sides by a stone screen and canopy and on the west side by an iron grill. The bronze effigy was modelled from Comper's cartoons by Alfred Drury. The small alabaster figures were by W.D. Gough and the decoration in gold and colour by the atelier of H.A. Bernard Smith. The bronze effigy was supposed to be gilded, but was not





sufficiently finely modelled, much to Comper's disappointment. Stanton's effigy rested on a tomb chest decorated with the Stanton arms in champlevé enamel. There was also originally an altar with a fine alabaster reredos with a Pieta executed by Alfred Drury. Tragically this fine memorial also was completely destroyed in the Second World War.



In 1920 Comper resigned from his position at St Alban's because he wasn't given the commission for Fr Suckling's memorial. Suckling had been, in his quiet way, a successful vicar. We are told that he was "a big, quiet man", perhaps more in the Tractarian than the ritualistic tradition. He died in 1917, and is commemorated by a fine memorial brass laid in the chancel floor, showing him in full Eucharistic vestments holding a chalice, standing on a bracket under a canopy, with a supercanopy and crucifixion above. St John and St Alban stand in the side-shafts, and there are two shields above. The brass bears a strong stylistic resemblance to that of Bishop Headley at Ampleforth College (d. 1915) which was designed by Mr Johnson of

Watts and Company, under the supervision of the architect Giles Gilbert Scott. Scott had taken over from Comper as the supervising architect for St Alban's so he almost certainly oversaw Suckling's memorial.



All three monuments commemorating these great spiritual figures of the late Victorian and Edwardian eras symbolise the high point and flowering of the Anglo-Catholic movement, but also point to the gradual diminution of confidence in the latter part of the Edwardian era. Comper was probably not chosen to design Suckling's memorial because he was



considered too expensive, or because large free-standing tombs were no longer thought to be an appropriate form of commemoration. His memorial to Arthur Stanton was undoubtedly an expression of the high summer of Anglo-Catholic aspiration in England.

Annual Summertime Trip 8th July 2017

This year we are returning to Oxford. Only days before the 184th anniversary of John Keble's Assize Sermon we will be in the chapel of the college which bears his name. Other places to be visited – on foot – are St Thomas's, St Mary Magdalene's and St Barnabas' churches and also Pusey House. See below for further details.

ANNUAL EXCURSION 2017

This year we are trying something new. Oxford is an area of particular interest to us, for obvious reasons, but attempting to get to places in the central area by coach is impossible. We are therefore meeting there and then visiting a number of churches and other interesting establishments on foot. This will enable members from the Midlands and North to travel a lesser distance than to London, and Oxford Station is not far from our first visit. If you come by car, there are park and ride schemes all around the ring road. Under no circumstances should anyone attempt to park in the city centre. The walking is not too far, and the apparently convoluted route is to accommodate the needs of the clergy and institutions.

The trip will be on Saturday 8th July 2017

We meet at 10:30 at **St Barnabas**, Cardigan Street, Jericho, a famous bastion of the Faith, which is about 10 minutes from the station or the centre. We go on to **St Mary Magdalene**, made famous by Father Stephenson, and then to **Pusey House**. There will next be a lunch break, and we then visit **Kebel College** followed by the interesting and often overlooked **St Thomas the Martyr**, which was a pioneer of Tractarian practice and had a convent adjacent, now

demolished. St Thomas is two minutes from the station for those coming by train. I had hoped to take in the former Cowley Fathers' chapel, now used by St Stephen's House, but they have a prior engagement. Other places of interest will be seen.

The cost of the trip, apart from personal travel, is only a nominal levy for donations. It is not necessary to book in advance but it would be helpful if you give an indication you may be coming – either by post to me at 211 Hills Road, Cambridge CB2 8RN or by email: mpyelton@yahoo.co.uk

Michael Yelton

Heritage Open Day 2017 Saturday 20th May 2017 at 2 p.m.

HOLY TRINITY PARISH CHURCH,
CHURCH ROAD, SHAW, OLDHAM, OL2 7AT

Canon David Wyatt (St Paul's, Salford) will introduce Roy Tricker who will speak about the history and architecture of Shaw Parish Church (Richard W. Drew 1871). Special mention will be made of Holy Trinity's liturgical development from Shaw Chapel to more recent times entitled *The Oxford Movement in an English Parish* Holy Trinity Church has just completed a five-phase restoration project (2005–15) supported by English Heritage.

There will be a small exhibition of 19th century Church vestments, and Beryl Patten of Manchester Victorian Society will be available to explore this subject and the importance of the care and conservation of ecclesiastical textiles.

The event will be followed by Afternoon Tea in the Church Hall.

Roy Tricker

This former teacher and Churches Conservation Trust Field officer has been a crusading church-crawler since the age of four. Roy never misses an opportunity to share his passion, proclaiming from pulpit, projector and coach seat that these wonderful buildings, with their living history and amazing craftsmanship, are not only Holy Places, made sacred by centuries of prayer and care, but also fascinating and fun!

Roy lives in Ipswich and is a licensed Reader in the Diocese of St Edmundsbury & Ipswich



and an Emeritus Lay Canon of St Edmundsbury Cathedral. He has compiled histories and guide books for many churches in East Anglia and beyond. His most recent book, *Anglicans on High* (2014, reviewed in a previous Newsletter), is a selection of Suffolk churches and people who have been part of the Anglo-Catholic Revival in the Church of England.

The 500th Anniversary celebrations at Holy Trinity Parish Church, Shaw, Lancashire, in 2015 included the publication of a splendid history and guide researched and written by Roy Tricker. He enthuses about this great and glorious church (1871) designed by Richard W. Drew and unpacks many of the treasures to be found in the building including the stained glass windows and mosaics. A major restoration scheme in five phases took place between 2005 and 2015 and now the splendidly restored church is conserved for future generations

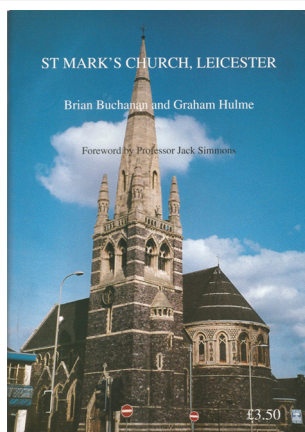
Cover photographs

Holy Trinity, Shaw, by Richard W. Drew (1871). The recess behind the High Altar is filled with a mosaic made to the designs of Messrs Heaton, Butler and Bayne (1880) by the Venice and Murano Glass and Mosaic Company and shows the Resurrection.

BOOK REVIEWS

St Mark's Church, Leicester

by Brian Buchanan & Graham Hulme
Only £3 (including postage and packing)
The booklet is in A5 format, 56 pages long and includes photographs and plans.



Copies can be obtained from Paul Griffiths, 5 Southernhay Avenue, Leicester LE2 3TU. Please make cheques payable to 'The Victorian Society'.

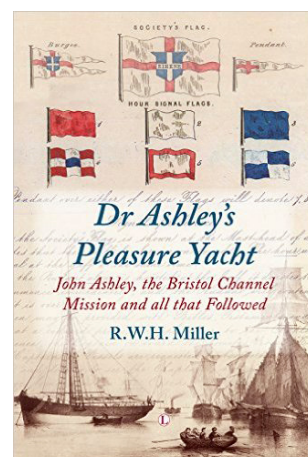
When St Mark's was consecrated in 1872, Leicester gained a striking addition to its skyline. Built of purple Charnwood slate and boasting a tower and spire, it dominated the impoverished area surrounding it. St Mark's was designed by Ewan Christian and is arguably his finest church. It was successfully extended by Ernest Shearman in 1904. Evangelical by design, but the Church became a centre of Anglo-Catholicism, notably under its third and fourth Vicars, Canon F. Lewis Donaldson (1896-1918) and Canon Linwood Wright (1918-1946). St Mark's acquired a reputation for ceremonial and music. Its interior was enriched by fine stained glass windows and a mural around the sanctuary. The mural of 1910 was by James Eadie Reid and entitled *The Triumph and Apotheosis of Labour*. It epitomised the Church's Christian Socialist stance expressed, for instance, in Canon Donaldson's decision to accompany an unemployed workers' march from Leicester to London in 1905.

Sadly, St Mark's was declared redundant in 1986. After years of uncertainty, it was eventually refurbished and converted into a banqueting hall which opened in 2005. The renovation work was carried out sympathetically, and ACHS members with internet access will be able to glimpse its current splendour at www.the-empire.co.uk As part of the campaign to save St Mark's, the Leicester Group of the Victorian Society published this booklet about the Church's history and architecture.

Paul Griffiths

Dr Ashley's Pleasure Yacht

by R.W.H. Miller
ISBN 978-0718894504
Lutterworth
RRP £20
Available in paperback, PDF, ePub and Kindle versions





Institutional foundation stories have a tendency to change and develop with the passage of time and much repetition. Maritime social historian, R.W.H. Miller, here explores the life of The Revd John Ashley and his association with the foundation story of the Mission to Seafarers, the work of which society is much admired by its present Patron, HRH the Princess Royal.

The traditional story is that Ashley's son, out walking by the Bristol Channel with his father, in the early 1830s, asked how the islanders could go to church. Ashley went to see, and from the islands of Flat Holm and Steep Holm seeing large fleets of wind bound ships, asked himself the same question. He used his own money (deriving mainly from the trade of sugar and slaves) to build a schooner, which he sailed in all weathers to provide an answer, in the process creating for himself a place in the ancestry of several Anglican and Catholic societies, of which the Mission to Seafarers, the Royal National Mission to Deep Sea Fishermen, and the Apostleship of the Sea, continue to provide seafarers with a valued and often heroic service.

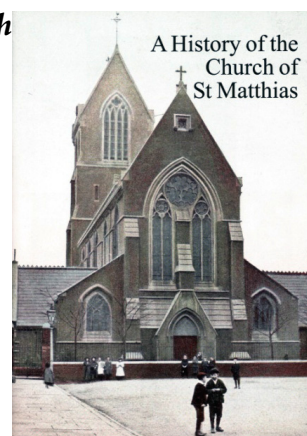
R.W.H. Miller, a Roman Catholic priest in the west of England, has been a long-time student of Maritime Social History and member of the Society for Nautical Research and the International Maritime Economic History Association. He has worked for both the Missions to Seamen and the Apostleship of the Sea. He is the author of *Priest in Deep Water* (2010) (reviewed in the ACHS Newsletter) and *One Firm Anchor* (2013), also published by The Lutterworth Press. For any book orders please contact myself or our customer service team: customerservice@lutterworth.com

David Bishop
Sales & Publicity
The Lutterworth Press/James Clarke & Co Ltd
P.O. Box 60
Cambridge CB1 2NT
Tel: +44 (0)1223 350865
Fax: +44 (0)1223 366951

David Bishop

***A History of the Church
of St Matthias, Stoke
Newington***

by Nicholas Riddell
ISBN 978-0993185700
£10 inc postage
From Fr David
Lambert, The Vicarage,
Wordsworth Road,
London N16 8DD



This fascinating booklet of 28 pages and containing some extremely interesting photographs has been produced not only to tell an interesting story but to raise additional funds for the urgent repair and improvement of this fine church by William Butterfield. The site was “a watercress bed”. Along the eastern boundary was Cut Throat Lane. Organist and choirmaster was the distinguished William Henry Monk who helped revive plainsong and arranged it for Anglican worship. First incumbent Fr T.A. Pope established its Anglo-Catholic tradition but a year after the consecration he was received into the Roman Catholic Church.

There was considerable “consternation and distress” and understandable anxiety about the future. Founder Dr Robert Brett exerted his influence and a worthy successor was appointed. Bishop Blomfield of London, jokingly maybe, said he knew what would happen “with a Pope for an incumbent and a Monk for an organist”.

Second incumbent Fr S. Mangin did not stay long, coming under pressure from the new Bishop of London, Frederick Tait. His successor Fr Charles Le Gayt, a former curate of John Keble, “was to become its most celebrated minister, leading it at the forefront of the Anglo-Catholic Revival”. Catholic teaching and ritual advanced and inevitably there was opposition. Fr Le Gayt's successor in 1877, Francis Caudwell, reduced things considerably but then “became imbued with the ethos of St Matthias’ and things were reinstated!” He appears in a photograph wearing cope and biretta.



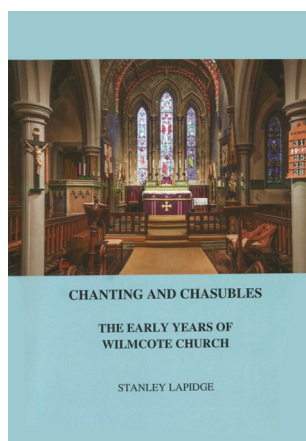
There is considerable detail about ritual changes, the features of the building, social change and parish life. The impact of the two world wars was considerable, St Matthias' being "in the front line". It was very badly damaged in 1941 and there is a very dramatic photograph taken in 1945 of the devastated building. It must have seemed like the end, as it was for some; but of course here it was not. The people were utterly determined. Revival and restoration came. When nearby churches closed fixtures and fittings found a new home at St Matthias'.

The detailed account of more recent years is no less interesting than the story of the earlier years. The different challenges: changes within the building, liturgical revival, the arrival of a large West Indian population, demolition of older housing and the construction of blocks of modern local authority flats and with fewer clergy. Many of the outward manifestations may have changed but the Anglo-Catholic tradition continues. Always there has been the need to find adequate funding and this booklet stresses: *This remarkable church deserves much wider support, reflecting its national, even international, significance.*

Stephen Savage

Chanting and Chasubles

by Stanley Lapidge,
2014, viii + 168 pages,
16 illustrations, most
in colour. £8.99, plus
£1.50 P&P (within the
UK – please enquire for
overseas postage rates).
Proceeds of sales go to
church funds.



Available from the author, to whom cheques should be made payable. Address for orders: 41 Hillside Road, Stratford upon Avon, CV37 9EB

Knottesford-Fortescue and Fortescue-Knottesford – the names are of a P.G. Wodehousian character with which to conjure. This

carefully researched book by Stanley Lapidge, the churchwarden of Wilmcote just outside Stratford-upon-Avon, is dedicated to Francis Fortescue Knottesford (1772-1859) and Edward Bowles Knottesford Fortescue (1818-1877). It tells a fascinating story of an early Tractarian church, its worship and furnishings, and the clergy who inspired it. Edward went on to be the Provost of St Ninian's Cathedral, Perth, then latterly became a Roman Catholic. His son, Adrian Fortescue, became the author with J.B. O'Connell of *The Ceremonies of the Roman Rite Described*.

Lapidge draws on a range of original archives, particularly a box of papers kept in the archives of the Shakespeare Birthplace Trust, with letters written to Edward Bowles Fortescue Knottesford, the first priest of St Andrew's, Wilmcote, relating to his ministry and to the building of St Andrew's in 1841, as well as local newspapers. The Fortescues were well-connected, Francis being cousin to Samuel Wilberforce and brother-in-law to Archbishop Tait. Wilmcote became a centre for Tractarian gatherings, and is claimed as the place of the first retreat in the Church of England. Newman and Manning visited, as did Pusey and Keble. St Andrew's preserves a chasuble said to have been worn by Newman, though this is somewhat doubtful.

Lapidge gives us delightful cameos of the elder Knottesford Fortescue, as curate of Stoke-by-Nayland, where William Jones was an exemplar of older High Church theology and devotion, 'chanting the Psalms to his own accompaniment on the harpsichord;' and then, when he had inherited from his cousin, Alveston Manor, near Stratford, becoming Rector of Billesley and driving six miles in the family coach to take the service; after which 'he and his family retired to one of the pews for dinner' – the footman laying a cloth and setting out the cold dinner brought over in the coach.

St Andrew's, Wilmcote, designed by Harvey Eginton, was consecrated on St Martin's Day 1841, by the Bishop of Worcester. It included a stone altar. When Edward left to become Provost of St Ninian's, Perth, in 1850, the Bishop, Henry



Pepys, wished him well but wrote disapprovingly of the Cross on the communion table, and on top of the screen; “that you make continual bowings and genuflexions at the communion table, and bowings to it when you leave the church” and that “the service is... lengthened by chaunting”, though saying that he had not interfered because of Fortescue’s pastoral diligence. The choir was a notable part of Wilmcote worship. “The whole of the psalms and responses were chanted, and an anthem sung in a most devotional manner,” by a choir “consisting of eight men and twelve boys” singing the psalms and canticles unaccompanied. Influences on the church music certainly included his close friend Thomas Helmore, a significant figure in the Anglican choral revival. In this concern for chanting and choral worship Knottesford Fortescue followed the same ideal as W. J. Butler at Wantage, William Stevens at Bradfield and a number of others, as George Herring has shown in *The Oxford Movement in Practice*. The Dedication Festivals each year provided particular occasions on which notable Tractarian figures gathered at Wilmcote, such as Henry and Robert Isaac Wilberforce, Manning, and Dr Hook of Leeds. The resolution of the difficult matter of the patronage of Wilmcote (it being part of the benefice of Aston Cantlow) was finally resolved under Bishop Pepys successor, Henry Philpott, who having received the patronage at some point transferred it back to the Fortescue family.



In the later chapters of the book the author covers Edward’s twenty years as Provost of

St Ninian’s, Perth; his involvement with the Association for the Promotion of the Reunion of Christendom (APUC); the death of his first wife, and his reception into the Roman Catholic Church with his second (probably in Belgium). He finally surveys the subsequent incumbencies of Wilmcote, throughout which the tradition has been maintained, including by the aptly named Fr Crucefix at the end of the nineteenth-century.

It is good to have this account of a significant, rural Tractarian parish, and of Edward Knottesford Fortescue, who shaped the tradition. Lapidge quotes an appreciation of him by Henry Jenner at the time of his death in 1912.

“[Edward] was a very remarkable man, of fine presence, with a striking face, and delightful courteous manners of somewhat old-fashioned type... Like most of the advanced churchmen of the period, he was extreme Tory in his political views... a masterful man, very firmly convinced that his opinions were the only right ones.”

His legacy at Wilmcote was enduring, and it is good to have this carefully researched account.

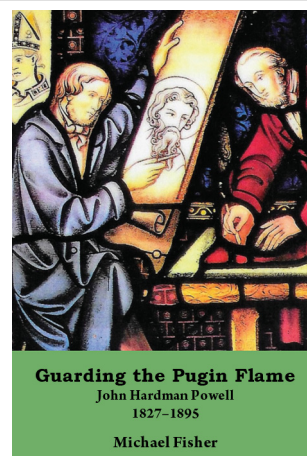
Geoffrey Rowell

NEW PUBLICATION

Guarding the Pugin Flame: John Hardman Powell, 1827-1895

by Michael Fisher
ISBN 978-1904965510
RRP £55

Available through bookshops and also from the publisher (address below) to whom any enquiries should be addressed.



Publisher: Spire Books
South Barn, Old Standlynch Farm
Downton, Salisbury SP5 3QR

Suddenly uprooted from his Birmingham home, a shy but talented teenager is sent away to the south coast to live under the roof of one of the country’s leading architects and designers,



and to be trained personally and uniquely by him. Seven years later he returns to Birmingham to be the artistic director of a flourishing design and manufacturing business at the very heart of the Victorian Gothic Revival. Meanwhile, he has married the architect's daughter, and fathered the first of a family of twelve children. This is just the start of a fascinating story, told for the first time in this new book published at the beginning of March.

The young man was John Hardman Powell (1827-1895), nephew of the Birmingham metalwork and stained-glass manufacturer, John Hardman (1811-1867). The architect was Augustus Welby Pugin (1812-1852), the undoubted master of the Gothic Revival, and the designer – amongst many other things – of the complete interiors of the Houses of Parliament. Hitherto, Powell has remained a somewhat elusive and fleeting figure in the Pugin story, but this new book reveals what a major role he had, during Pugin's own lifetime and even more so after the architect's tragically early death in 1852 when much of the responsibility for keeping the flame alive fell upon his young shoulders. Though he fully shared Pugin's 'Gothic Passion', Powell had a free-spirited artistic temperament which led him to interpret and apply it in imaginative and innovative ways, extending the scope and reputation of the Hardman firm.

Researched from newly-discovered original documents and drawings, this full-colour hardback examines Powell's rich legacy of stained glass, metalwork and sculpture which is still to be enjoyed in cathedrals, churches and great houses across the United Kingdom and overseas, but this is not solely about art and architecture. Enlivened by Powell's amusing drawings and caricatures, there are intimate insights into the artist's domestic life as head of a large Victorian family, his outside interests and pursuits. Among the buildings adorned by Powell is St Chad's Cathedral, Birmingham, where he sang in the choir. It was, appropriately, at St Chad's that the book was launched.

Adapted from Press Release

It is good that the ACHS has members in several different countries. Our own publications and the books reviewed here, do go far and wide. A copy of *Anglican Abbot: Dom Denys Prideaux* was sent recently to long-term member David Battrick, in Australia where he is not our only member.

