

# Anglo-Catholic History Society



## Newsletter

Summer 2025



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ANGLO-CATHOLIC HISTORY SOCIETY

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NEWSLETTER

Summer 2025

### The Chairman's Notes

Recently I have been delving into the history of *Friends in Council*, the groups of Anglo-Catholic clergy in London who met regularly for discussion and mutual support throughout the twentieth century and until recently. I think a rounded historical account of Anglo-Catholic life needs to include things like such priestly groups, devotional societies, communicant guilds, parish fraternities and so on, and not simply the “political” side of the Anglo-Catholic movement. What Anglo-Catholicism meant to the priests and people who “lived” it. We need to see how it developed from the bottom up as well as the top down. I am sure there is an abundance of material locked away in cupboards but it is always in danger of being thrown away. There is also oral history and reminiscence.

*Friends in Council* had a particular importance beyond the local in its early days because its members were instrumental in the origins of the Congress Movement between the wars. John Gunstone (a former member and speaker) has written about this in his book *Lift high the Cross* published in 2010, highlighting in particular the role of Fr Marcus Atlay vicar of St Matthew's, Westminster. I think there is some evidence that the Bishop of London, Winnington Ingram (1901-39) looked to members of F.I.C. to gauge catholic opinion in the diocese. Indeed others felt he was too much influenced by them.

The story begins in 1908 when Fr Mackay became vicar of All Saints, Margaret St., and renewed his friendship with Fr Leary of St Augustine's, Kilburn. Both felt there was a lack of camaraderie among catholic minded clergy in the London diocese and with a few

like-minded friends formed a dining club for twelve incumbents to fulfil this need. The first meeting was held at Margaret Street in December 1910; the second a month later. It was decided to call the society *Friends in Council* and a second group was established in 1915 and a further one a year later. These were popularly known as “The Wise men of the East” and the “Wild men of the West”. In 1919 “the Northern Lights” was formed, a second eastern group (which faded out early on) and a south-western group which seems to have survived into the 1930’s. A Constitution was put in place and individual groups passed their own bye-laws.

The Western Group (to which I joined in 1987) was probably typical. Membership was limited to twelve incumbents (later eleven plus a speaker) and members were co-opted by invitation. The meetings were held monthly, apart from August. Members assembled at 7pm for drinks, then prayers, a short business meeting, a paper and discussion and then a meal (each member acting as host in turn). The minutes have survived and give a fascinating insight into the concerns of catholic minded clergy especially in the period between the wars when their concerns were more strictly ecclesiastical and “party” minded: future policy, the reservation of the sacrament, the South India scheme, the role of deaconesses for example. (In my time speakers were invited to talk on a wide range of subjects). F.I.C was also involved at the end of the First World War in helping some clergy in the Midlands to form what became the *Federation of Catholic Priests*, which still exists.

I certainly enjoyed my twenty-two years in F.I.C. becoming secretary to the Western Group in, I think, 1991. I found it what Fr Mackay hoped it would be, a priestly support group and an enjoyable source of camaraderie. It is worth noting that our group was unique, I think, in inviting a Roman Catholic priest, Fr. David O’Driscoll (parish priest of Gunnersbury) to join in 1987. He proved a loyal member throughout and invited us to Sherborne several times where he retired. Looking back we had a host of interesting speakers. I often tried to find academic friends who could speak on historical subjects but we ranged widely, from Wagner, to Trollope, to the *Daily Mirror* fashion correspondent, the Irish situation (from a former ambassador) to heraldry as well as more obviously ecclesiastical topics.

Alas by 2000 however it became more difficult to find clergy who wished to join. Perhaps it was the commitment, perhaps it says something about the state of the catholic movement and the sort of priestly fraternity people want, but it was decided in 2010 to bring our branch to an end. I had already retired to Canterbury when the decision was taken. Fr. Tuft (then assisting in retirement at St Mary’s Bourne St) organised a final meeting. On the 9<sup>th</sup> of November we met for a mass celebrated by Fr Tuft followed by drinks in the Presbytery with the Churchwardens, a brief meeting with prayers said by Fr John Salter as the oldest member (and a member of ACHS) and then we sat down to a splendid meal with much nostalgic reminiscence. An era, stretching back to 1916, was at an end. We had, however, decided that all the records should go to the archives at Pusey House so our activities lie there for a future historian.

There is not enough space here to trace the history of the other groups of F.I.C.

Fr Timothy Bugby and our member Fr Mark Woodruff, kindly supplied me with some information about “Northern Lights”. In more recent times they became a group that met for lunch without a speaker, having had speakers in the past. The 1990’s, with the ordination of women, was a time of considerable turmoil which deeply affected this group. A number decided to join the diocese of Westminster but none wished to lose the fellowship that F.I.C had provided. A conscious decision was made to stay together despite denominational differences and as Fr Bugby put it, this was “a great benefit and support when ecclesial separations caused suspicion and acrimony in wider Christian communities”. The group continued to meet but as time went on the numbers dwindled with deaths and moves away and so it was decided to cease meeting formally around 2011. The only group now remaining is the “Wise Men of the East”. They still meet regularly with at present eight members. Fr Peter Anthony at All Saint’s, Margaret St., is the secretary, a connection that would, I’m sure, have pleased Fr Mackay.

There was, I believe, a group in south London called “The Southern Cross” but I am afraid I have been unable to find out any information about them. There was also a group which Fr Skeoch of

St Gabriel's, Pimlico, formed, I think in the 1980's, called "The Chapter of Cloyne" which I gather was famed for its fine dining!

There may be those who might be able to fill in some gaps in this history, especially if anyone knows about the group south of the river. Perhaps too there were other groups of a similar kind in other dioceses. I am happy to hear from anyone and where appropriate send any useful material to Pusey House.

Perry Butler

### Dates for your Diary

**Monday 29th September** 7.00pm: Ryan Blank (Harrow School), a member, will speak on *Tractarian Friendship*. (This is the fruit of his research for a Cambridge doctorate).  
Preceded by the AGM at 6.30.

#### 2026

**Monday January 19<sup>th</sup>**: (a little earlier than usual)  
Dr Ralph Norman (Canterbury Christ Church University).  
*Lux Mundi and Liberal Catholicism*.

**Monday June 8<sup>th</sup> 2026** 7.00pm: Fr Peter Groves  
(Vicar of St Mary Magdalen, Oxford, formerly of Pusey House)  
*H.P. Liddon and Gerard Manley Hopkins*.

**Monday October 5<sup>th</sup> 2026**: The Ven. Bill Jacob, a member, will speak on  
*Anglo-Catholicism in London in the later nineteenth century*.  
Preceded by the AGM at 6.30.

## Nashotah House Theological Seminary Mission Road, Nashotah Wisconsin USA

### Introduction

In 1842 three young deacons entered what was then the unchartered territory now known as the State of Wisconsin to establish a "Mission in the wilderness." Bishop Jackson Kemper had been consecrated in 1835 as the Missionary Bishop of the Northwest Territories [which became the states of Indiana, Missouri, Wisconsin, Kansas, Nebraska, Minnesota and Iowa]. He had great difficulty finding clergy willing to endure the hardships and isolation of a ministry in his diocese; he realized that he must raise up clergy from among the sons of the hardy pioneers that he served. He intended to establish a "Mission" where clergy could set out to establish new congregations as well as instruct candidates for ordination.

The "Mission" begun in 1842 became not only the first institution of higher learning in the State of Wisconsin, but its graduates became the arbiters of Anglo-Catholicism in the Episcopal Church. Kemper's Northwest Territory of 1835 became the centre of the 'biretta belt' that flourished into the 1960s. Nashotah continues to be the only Anglo-Catholic seminary in North American Anglicanism.

### Early Struggles

Bishop Kemper visited General Seminary in New York in 1840 to seek volunteers to join him in evangelizing the Northwest Territory. Seven students showed interest and met to consider his proposal. James Lloyd Breck suggested that they could join together as an intentional community under common vows. In a letter to his brother Charles, James Breck proposed that they might commit to a three-year Rule of Life that included a common purse, vows of poverty, chastity and obedience, and be devoted to the Offices of the Prayer Book. Only two of the students joined with Breck: John Henry Hobart Jr., and William Adams. The men covered more than 1800 miles by horse or on foot, leaving New York in October 1841 and arriving in Wisconsin on New Years Day, 1842. They found lodging in one room of a log cabin which they shared with their landlord's family. By spring they had visited 17 fledgling congregations within a fifty-mile radius of the cabin. Hobart was sent back East to seek donations, but

found resistance to their project: they hoped to receive \$5,000 but only collected less than half of that sum in eight months. With that money Bishop Kemper was able to purchase 500 acres of virgin woodland on the shores of twin lakes which the natives called Nashotah. By August of 1842 they built a cabin of two storeys that was 17 by 22 feet in which they squeezed a common room, a chapel, a library and a dormitory. Bishop Kemper appointed Breck as the head of the community and he imposed his monastic ideal on his comrades. Their black cassocks and daily Eucharists caused critics to call it “papism,” Bishop Kemper responded by eliminating the daily Eucharist and stressing that his intentions were not monastic, but rather to establish Nashotah as a place to train young men for the ministry. Students began to arrive at Nashotah in the following months and joined their common life. Staff and students cleared the land and fought bitter cold in the winter and swarms of mosquitos in the summer. The next year the arrival of more students required a second building, similar to the original house, which had a chapel on the ground floor and student dormitory above it. Several new congregations were established within a fifteen mile radius, including two missions for Scandinavian immigrants. In 1847 the seminary celebrated the graduation of 23 students. All members of the community followed the same schedule: 5:00 am waking bell, followed by private devotions, Morning Prayer and breakfast, After the 9:00 am chapel service everyone performed two hours of physical labour: clearing land, chopping wood, gardening, washing and cooking before dinner at noon. Two hours of labour followed, then study time before Evensong and supper. The day ended with a final chapel service. On Sundays everyone, students and faculty, walked to the parish to which they were assigned as catechists or lay readers.

Adams and Hobart chaffed over the community rules. Hobart left the Mission to marry, Adams also left but agreed to return in 1848 with his wife [Bishop Kemper’s daughter] and lived outside the community. To keep Nashotah on track, Bishop Kemper moved to a house two miles from the seminary and grew critical of Breck’s leadership. Breck realized that his monastic ideal could not continue, and left Nashotah in 1850 to begin anew in the wilderness of Minnesota.

## **The House Moves into Fuller Anglo-Catholic Vision**

With Breck’s departure the character of the House moved away from Breck’s monastic ideals and taxing schedule. A new head of the House arrived with a clear intention of developing a more academic emphasis. Manual labour was lessened to allow more time for study. Several more permanent buildings were constructed: A large four storey wooden building provided a library on the ground floor with student housing above it. The wood chapel was now too small for the community, and as an act of faith a large stone chapel was built to the design of the Ecclesiological architect Richard Upjohn.

Most importantly, the transition from a “High Church” to a decidedly Tractarian piety and worship began when James DeKoven arrived in 1854 as the Professor of Church History as well as the director of a preparation program for those seeking Holy Orders. DeKoven, as other graduates of General Seminary, had followed the growth of the Oxford Movement In England. At the same time bishops Hobart and Kemper sailed to England and met with several Oxford worthies in the Tractarian camp. DeKoven was already an advocate of “advanced” churchmanship and exercised it during his time at the House. Although DeKoven left Nashotah in 1859 to establish Racine College, his connections to the House continued. From its founding Nashotah House was dedicated to an increased devotion to the sacramental presence of Christ in the Eucharist and daily celebrations had been restored in the chapel. An indication of that Nashotah piety can be seen in DeKoven’s addresses at the General Conventions of the Episcopal Church in 1871 and 1874. He defended the use of candles and incense, bowing and kneeling, the wearing of vestments and the reservation of the Eucharist.

The history of Nashotah’s Chapel is an indicator of Nashotah’s evolving churchmanship. The Upjohn plan of 1859 placed a small wooden altar in its eastern apse, with benches in the nave facing it. No reservation or additional altars were present. By 1893 the interior was completely re-ordered: at the East was a large altar with a reredos, a Tabernacle was placed on the altar. The students now sat in antiphonal choir stalls behind a Rood Screen. Dean William Webb introduced Eucharistic vestments as well. In 1909 the chapel was



provided with new screens and at the end of one aisle was the Reservation Altar and at the other was a Chantry Altar. The number of altars for the daily celebration of the Eucharist by each resident priest grew to eight. Students were instructed in the use of both the Book of Common Prayer and the American Missal.

American Anglo-Catholicism suffered opposition, especially from the more evangelical elements in the Episcopal Church all through the later C19th, but Nashotah was sheltered by its central position in the ‘biretta belt’ of bishops and clergy loyal to the House in the Upper Midwest. *The Living Church*, a journal with a decidedly Anglo Catholic orientation, was published in Milwaukee from 1878 onwards, and the 1926 American Anglo-Catholic Conference was held in Milwaukee which included a pilgrimage to Nashotah House, calling it “the shrine of American Catholicism.” The enlarged student body, and financial support, allowed the construction of a cloister range with offices, classrooms, student rooms, and a new library building.

#### **Nashota After the Second World War**

Before the Second World War the House was an all-male institution, married students who wished to come to Nashotah had to live a monastic life that left little time for family life. Housing for married students was eventually built in the 1950s, but students also had rooms within the quadrangle. Every student ate his meals in the Refectory, all continued to perform tasks for the maintenance of the House. Up to Dean Parson’s time in the 1970s students also worked on Nashotah’s farm, planting and harvesting, milking cows and bailing hay.

Changes in the wider society and within the Episcopal Church also required attention. The liberal agendas pursued by the mainline American Protestant denominations downplayed their theological differences by emphasizing their involvement in social change - secular revolution became their common focus. Self-proclaimed religious authorities, such as the Episcopal Bishop John Spong who promoted what he called “Progressive Christianity” denied the Nicene Creed. He was never deposed or censured by his fellow bishops. The ordination of women to the priesthood and episcopacy was made

mandatory. Same-sex marriage and the acceptance of multiple divorces even among the clergy became normative. The one positive progress toward catholicity in the Episcopal Church was the 1979 American Book of Common Prayer; but it was both a blessing and a curse for the House. Although the 1979 book afforded a more “catholic” content in its assertion that the Eucharist should be the principal service on every Lord’s Day. But the 1979 book abandoned much of the Prayer Book tradition and subtly shifted the theology of Baptism, Marriage and Holy Orders. The Missal tradition at Nashotah died with the 1979 book’s arrival.



**Nashota House Evensong**

In all these circumstances Nashotah stood steadfastly in obedience to the Apostolic Tradition in doctrine, piety, morals, and priestly formation. A crisis emerged in 2014 which could have closed the House. Nashotah is not owned by the Episcopal Church, and while its Board of Trustees have been clergy or laity of that church, a schism occurred where dioceses and parishes which protested the liberal agenda and doctrinal changes in the Episcopal Church withdrew from that Church in 2009 to form the Anglican Church of North America [ACNA]. Litigation and acrimony were under way and the House had persons on both sides of the conflict. Trustees were caught off-guard when Bishop and Ed Dean Salmon invited the

Presiding Bishop of the Episcopal Church, Katherine Jefferts Schori, to preach. She had advocated Bishop Spong's theology, and deposed clergy who remained loyal to the vows they made at their ordination.

Her presence at the House was a disturbing indication of her [and Dean Salmon's] desire that the House remain entirely in the Episcopalian camp. The conservative bishops and Trustees resigned; student enrollment went from 143 to 52 within one year. After Salmon's departure Dr Garwood Anderson, a Biblical scholar, became interim Dean and brought healing to the House.

### The Future of the House

Nashotah has re-affirmed its theological identity with a statement written by its Chapter in 1987, reaffirmed in 2003. It now accepts persons of faith - Episcopalian, Anglican Church in North America, or others who can commit themselves "to the Apostolic Tradition of Faith, Order, and Morals, as consistently proclaimed in Anglican tradition and formularies as set forth in the Scriptures, the Apostles', Nicene, and Athanasian Creeds, as proclaimed in the first seven Ecumenical Councils of the Undivided Church and embodied in the Book of Common Prayer....We are committed to maintaining the liturgical and devotional practices of the Catholic Revival, and require a spiritual discipline for all our members - which includes participation in the daily Eucharist, the regular recitation of the Divine Office, and set times of scriptural and other spiritual reading and personal meditation."

Nashotah House continues to be an island of orthodox theology and catholic piety in the midst of a polarized world. Bishops Hobart and Kemper, and priests Breck and DeKoven must rejoice in Heaven for work well begun and continued for the furthering of God's Kingdom in this place.

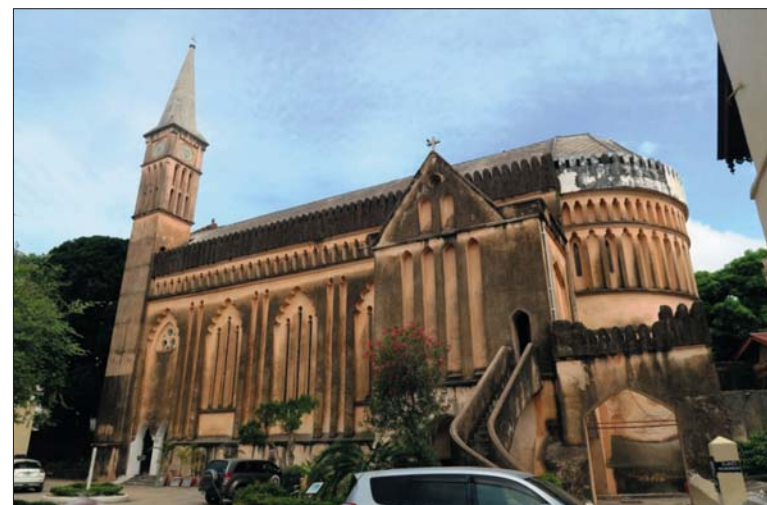
The Revd Dr Arnold Klukas  
Professor of Sacramental and Ascetical Theology [retired]  
Mission Road, Nashotah Wisconsin USA

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**Our Front Cover Image** – An aerial view of Nashota House.

### The Church in Zanzibar

Following my trip to the far north of Britain, the ecclesiastical content of which has already been chronicled in the Newsletter, in January 2025 I went by ship across the Indian Ocean. Drawing a veil over an incident where I was deposited in the sea when a rogue wave hit our inflatable landing craft off an uninhabited island in the Outer Seychelles, we eventually made it to Zanzibar, where I was able to see Christ Church Cathedral, forever associated with Bishop Frank Weston.



Zanzibar itself consists of a number of islands, of which the two largest are Zanzibar itself and Pemba. The old part of Zanzibar City is named Stone Town, a bustling area of houses and shops which draws on the many influences which have touched the port over the years. In the Nineteenth Century Zanzibar was a British protectorate but was governed by the Sultan and an elite group of Arabs who came from Oman. The population was almost entirely Muslim, and even today only 5% of the population is Christian, as contrasted to over 60% of the population of Tanzania as a whole. The reason why both the Anglicans and the Roman Catholics established cathedrals on the island was because it was regarded as healthier than the mainland of Africa, and from it missions could be despatched to the mainland, which was then under the control of the Germans.



The Christian congregations on the island are the descendants of the slaves who were previously traded in Zanzibar and also worked on the clove plantations which were established. The Anglican cathedral was constructed from 1873 onwards on what had been the main slave market, and near to it today is an informative museum setting out the history of slaving in the area. Slavery was not finally abolished in Zanzibar until 1909, although the British had attempted to suppress it for some time before then.



The cathedral was constructed under Edward Steere (1828-82), Bishop in Central Africa 1874-1882. Steere was closely associated with David Livingstone. The cathedral is constructed, as are many buildings in the town, of coral rock in an Early English style but with a barrel roof constructed of concrete, which was Steere's own idea.

Weston was consecrated as Bishop in 1908. He was later to make an enormous impact upon the Anglo-Catholic Movement in England through the Congress of 1923. However, his episcopate led to important changes in Africa. He was an early advocate of Africanisation of the Church and introduced a Swahili liturgy based on a modification of the Prayer Book of 1549 with some use of parts of the Roman liturgy. He was condemnatory of the Germans' attitude

towards the natives and himself raised a Carrier Corps during the First World War. He was a strong advocate of Christian Socialism, and was not a man given to moderation.

THE ANGLICAN CHURCH OF TANZANIA DIOCESE OF ZANZIBAR PARISH OF CHRIST CHURCH CATHEDRAL	
<b>ORDER OF SERVICES AND HOLY EUCHARIST</b>	
<b>SUNDAYS</b>	
FIRST MASS - SWAHILI	06:30 AM
SECOND MASS - ENGLISH SERVICE	08:00 AM
THIRD MASS - SUNG MASS	08:30 AM
FOURTH MASS - PRAISE & WORSHIP	10:30 AM
FELLOWSHIP	04:00 PM
<b>SATURDAYS</b>	
MORNING PRAYER AND HOLY EUCHARIST	06:30 AM
CONFIRMATION CLASS	09:00 AM
CHILDREN CLASS - SUNDAY SCHOOL	09:00 AM
EVEN SONG	04:00 PM
CHOIR	04:30 PM
TUESDAY & THURSDAY CATHEDRAL CHOIR	04:30 PM
WEDNESDAY, FRIDAY & SATURDAY YOUTH CHOIR SAFIN	04:30 PM
<b>MID WEEK SERVICES</b>	
MONDAY, FRIDAY - MORNING PRAYER	08:00 AM
ON HOLY DAY - MORNING PRAYER	08:00 AM

The fabric of the cathedral deteriorated over the years, and the Anglican Diocese, which once encompassed a vast area of mainland Tanzania, is now restricted to the islands. However, an initiative then resulted in the building being refurbished. When we visited, mass was being celebrated in Swahili to a full church on Sunday morning, so we could not see the memorials inside. Fortunately this is an area where all religions coexist without apparent rancour.

Steere is buried behind the high altar: Weston's grave is in Magila, on the mainland. The church in Zanzibar in 1964 declared him a saint.

Michael Yelton

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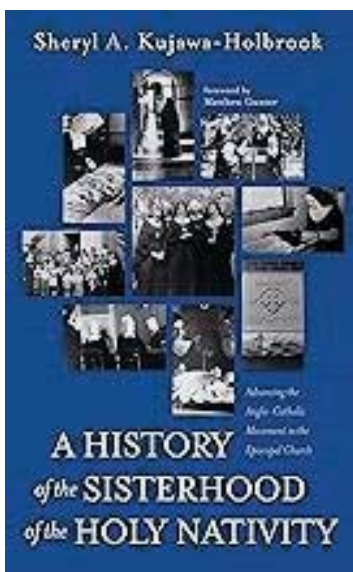
## A History of the Sisterhood of the Holy Nativity: Advancing the Anglo-Catholic Movement in the Episcopal Church

By Sheryl A Kujawa-Holbrook

Published by Pickwick Publications, Eugene, Oregon

Available via Amazon at £29 as a paperback or £7.98 on Kindle

The Revd Dr Sheryl Kujawa-Holbrook is a priest of the Episcopal Church in the United States and also a member of the Anglo-Catholic History Society, a combination which makes her a perfect choice of author for this stimulating and informative book.



The number of histories of religious communities in the Anglican Communion is increasing, as the communities themselves decline in numbers and, in many cases, then disappear.

The history of such communities for men and women in the Episcopal Church is similar to, but not the same as, those in the Church of England. At a recent meeting of the Society we welcomed Brother James Koesler SSJE of the American branch of the Cowley Fathers, which has outlived its English founding community.

The Sisterhood of the Holy Nativity was founded in 1882, at a time when many such communities were coming into existence both here and in the USA, and the author makes the point that because of the very large number of men killed in the Civil War, there were at that time many single women in America who were drawn to community life.

The foundation of the Sisterhood was brought about by Charles Grafton, a former member himself of the SSJE and in due course Bishop of Fond du Lac, Wisconsin, and by Ruth Tufts Vose, who did not enter the religious life until she was 52, when she became a

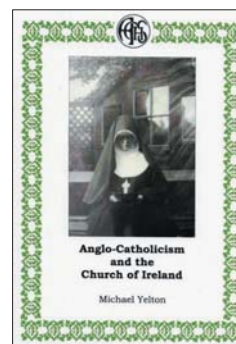
member of the Society of St Margaret (originating from East Grinstead) in Boston. The SHN was founded as a result of disputes within the SSM and the two communities were on poor terms for many years as a result.

This book sets out the growth of the community, and its spread across the United States. The mother house became established in Fond du Lac, but the author makes the point that most of the sisters came from the East Coast rather than being local. The Sisterhood led the mixed life, with many outside ventures, including a particular mission to the Oneida indigenous people of Wisconsin. The book chronicles the opening and closure of its many missions in various parts of the country. It was never a very large community, with the total number of those who took life vows and died in the Sisterhood (or in the case of two, are still alive) being 87.

A great strength of this book is the information that the author has been able to gather about the educational and social background of those who were professed, and their names in the world and in religion, which as the reviewer can attest, is not always available. There is an appendix setting out outline biographies of all those who were members. The pattern followed by the Sisterhood mirrors those of other communities: an aging body of sisters found it difficult to cope with change, and in due course new recruits failed to arrive. This book is a very important contribution to the history of religious communities, it reads well, and is strongly recommended.

Michael Yelton

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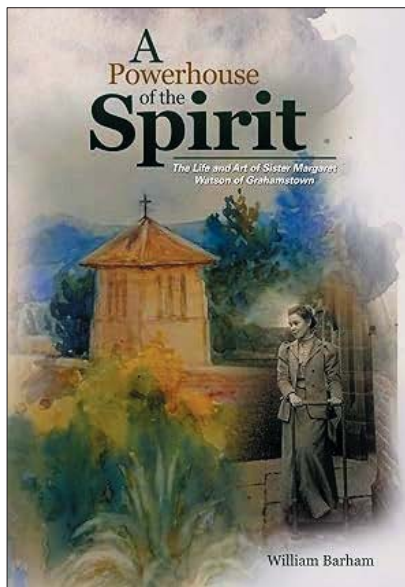
### Anglo-Catholicism and the Church of Ireland

**Have you got your copy?  
£17 inc postage.**



## **A Powerhouse of the Spirit: The Life and Art of Sister Margaret Watson by William Barham**

**Published by NISC (PTY) Ltd., Makhandla, South Africa**  
**Available via Amazon at £25 or £20 for members of the ACHS**  
**from [barhamw@outlook.com](mailto:barhamw@outlook.com)**



William Barham is also a member of the Anglo-Catholic History Society and following in the steps of Father Michael Sparrow, who published a history of the sisters of St Michael and All Angels, Bloemfontein, he has researched and had produced this book on the life of Sister Margaret Watson CR, of the women's Community of the Resurrection of Our Lord, the mother house of which was in Grahamstown, in the Cape.

Although the book is a biography of Sister Margaret CR (1879-1964), it also tells the reader a great deal about the life of all the

sisters and in particular about the sacrifices involved in young women leaving comfortable homes in England for what was then the mission field. It also describes the artistic talent which Sister Margaret used in the decoration of a number of chapels and churches in South Africa, including the Church of Christ the King in Sophiatown, best known because of its stand against apartheid when it was under the control of the men's Community of the Resurrection. The two orders were not allied.

The women's Community was founded by the Rt Revd A.N. Webb, Bishop of Grahamstown, who moved there from Bloemfontein, where he had set up the community which Father Sparrow chronicled. In 1884 he chose as his first novice for the new organisation a 21 year old girl, who was professed in 1887 and became Mother Cecile CR.

Mother Cecile turned out to be an inspiring leader who was much respected by her colleagues, which turned almost into veneration after she died of cancer in 1906 at the age of only 43. Later, Margaret Watson was to use her portrait as the model for a painting of Our Lady.

Numerically, the Community expanded rapidly. By 1908 there were 54 Sisters in vows, and by the 1930s over 100. In later years an almost inevitable decline set in, as elsewhere.

Margaret Watson was the daughter of a priest don in Cambridge and had an idyllic upbringing near where I live, with her many siblings. In 1907 she went to South Africa to assist the Sisters, and then became a postulant. The sisterhood was not only Anglophone but was also largely fed by women coming from England, which marked it out from many other such communities. Although during its time it ministered to all races, there does not ever to have been consideration of taking black women in.

Sister Margaret's artistic endeavours often took her away from the convent, and she was painstaking and slow in her efforts. However, this aspect of her life made her stand out from the ordinary life of a member of the community.

This book is extremely well illustrated and is excellently produced. It combines a clear depiction of the life of a sister under vows and its contrast from the life enjoyed by its members before they entered the community, with the specific description of Sister Margaret's artistic endeavours.

It is another important contribution to the history of religious communities, and is strongly recommended.

Michael Yelton

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Thank you to all who have contributed material to this edition of the Newsletter, which has a rather international theme. Our Winter Edition will be sent to members in December. Material for inclusion should be sent by the end of October to:

[stephensavage@achs.org.uk](mailto:stephensavage@achs.org.uk).