



## ANGLO-CATHOLIC HISTORY SOCIETY

### Newsletter—December 2011

#### **NEW SUBSCRIPTION RATES FROM JANUARY 1ST**

As previously announced, the new rates are: UK and Europe £20.00, Elsewhere – Surface mailings £20.00, Air mailings £30.00.

Members in the UK paying by Banker's Standing Order are requested to inform their Bank of the new rate as soon as possible. Some Banks require a newly completed form.

#### **THE OCTOBER LECTURE AT ST MATTHEW'S, WESTMINSTER.**

The Reverend Dr Joseph Pereiro's lecture entitled "Henry Edward Manning: From Lavington to Westminster" is to be printed and will be sent to members early in the New Year.

#### **THE WINTER 2012 LECTURE TO BE HELD AT ST CLEMENT DANES**

The Winter Meeting will take place on MONDAY 13th FEBRUARY at 7pm at St Clement Danes Church in the Strand when Mr Tim Burnett will speak on "Barbara Pym and Anglo-Catholicism".

Tim Burnett is a long standing member of the Barbara Pym Society. On coming down from Cambridge he was appointed Assistant Keeper in the Department of Manuscripts at the British Museum. He remained there for the next 37 years eventually rising to be Head of Department, by then part of the British Library. Among his publications are: *The Rise and Fall of a Regency Dandy*, *The Life and Times of Scrope Berdmore Davies*. (1981), and *Robert Browning, The Ring and the Book* (1998, 2000, 2004). He is currently editing the *Complete Poems of Algernon Charles Swinburne* for Pickering and Chatto. He worships at the church of St Bartholemew the Great.

#### **NEW ACHS WEBSITE ON WWW.ACHS.ORG.UK**

The new website is now fully operational under a professional web master. New members of the Society may now join via the site by simply downloading an Application Form. All existing members are urged to publicise our site where details of all events and publications may be found.

Members are encouraged to suggest news for the website by emailing the Secretary; or example, to make an announcement of a forthcoming event which will be of interest to members or to recommend a book, perhaps including a brief review or appreciation.

#### **ALL SAINTS' CHURCH BABBACOMBE, TORQUAY**

With some financial assistance from the Society, the parish, long an Anglo-Catholic shrine, has produced a short booklet on the first vicar, John Hewett (1830-1911). The architect of the church was William Butterfield.

A copy of the booklet is enclosed for members.

#### **NOTES ON THE ANNUAL LONDON WALK OCTOBER 15**

The Society's annual walk around churches of interest in London is now well established and a large group gathered again for a strenuous but interesting day. Also well-established is the tradition of fine weather, and this year excelled every other with bright sunshine and temperatures that were so mild that some ate their lunch on outside tables in Pimlico.



We started at St. Stephen, Gloucester Road, where the Eliot memorial was a star attraction, and then moved on to St. Augustine, Queen's Gate. This has recently been taken over as a "plant" by Holy Trinity, Brompton, and all the pews have been removed, which in fact allowed better views to be obtained of the Travers furnishings, of which nothing has yet been lost. Our next stop was the hidden Peacock church of St. Simon Zelotes, Milner Street, which is an interesting building and one where the Oxford Movement has had little influence inside. Then to Holy Trinity, Sloane Square, the so-called "Cathedral of the Arts and Crafts Movement", where there has been much restoration recently with staggering amounts of money poured in by Earl Cadogan, the patron. Before a well earned lunch, we visited St. Mary, Bourne Street, where in the past many meetings of the Society have been held, and then the fabulous St. Barnabas, Pimlico, with its wonderful furnishings. After eating, our next stop was St. Gabriel, Pimlico, where the vicar had kindly assembled a great deal of historical information for us, and then the neighbouring St. Saviour, where cups of tea kept us going. On the final lap, we went to St. James the Less, Thorndike Street, now used for guitar led services but built for Catholic worship, and then to St. Stephen, Rochester Row, an early Tractarian church which was not well known to many. We finished at St. Matthew, Westminster, where we saw how cleverly the restoration had been effected after the disastrous fire some years ago, and marvelled at the Comper chapel.

We were made most welcome everywhere and the conviviality rating was, as ever, high. Next year's trip is already in planning....

The detailed Notes on churches visited may be found on the Society's website:

[www.achs.org.uk/Events](http://www.achs.org.uk/Events)

## NOTES AND QUERIES

Richard McEwen writes:

I found the UMCA lecture fascinating. In Lincoln I came across a group (7 or 8) of former UMCA members mainly teachers and nurses who had retired to Lincoln. They were very impressive not least for their dedication, personal devotion - daily mass, weekly penitents and if you went for tea they were often engaged in saying Evensong at home.

Miss Verena Howitt was one such lady who was the headmistress of a local primary school. She had her first teaching post in Greenford and attended Holy Cross. It must have been a great adventure when she attended the 1958 Congress with the vicar Fr Ronald Dix and was influenced by all that she encountered there.

It is easy to criticise the "Englishness" of the UMCA house style and many do. The photographs show English Missal masses being celebrated and many vaccinations being given to the children in the schools- it was all very paternal. The missioneries were very intelligent, played bridge and drank pink gin in the evening. However, you cannot fault their sacrifice and commitment in an age where the talking shops and endless CE Reports are seen as a valid substitute for actually doing anything hands on let alone anything missionary minded.

Dr Julian Litten FSA has this request for information.

I'm coming towards the end of my researches on the exotic Marquis d'Oisy (b.1880; d.1959), an enigmatic figure who lived at Pledgdon Green, Essex between 1927 and his death in 1959 who devised pageants and painted furniture in a baroque manner. There are items of his work in Thaxted church and a Tilty, Essex. According to Peter Anson



(Bishops at Large, p.272) he was a disciple of H B Ventham and was at Caldy in 1901. From there he went to Buckfast and, in 1902, spent three months as a navy working on the extension of the Northern Line. He then disappears, only to turn up in 1927 at Pledgdon Green under the name of the Marquis d'Oisy, living in a cottage owned by the actress Irene Rook. Conrad Noel knew him well, as did Frances Maynard, Lady Warwick, who was of the opinion that far from being French he probably came from Whitechapel!

I have a vast amount of information on him from 1927 to 1959, but his true identity has escaped me. Every 'Ambrose Thomas' born in England and on mainland Europe between 1880 to 1890 has been traced, but not one of them could remotely be associated with the individual known to Peter Anson and H B Ventham.

I was, therefore, wondering if a note in the ACHS Newsletter might jolt a memory with one of your members? If so, I would be grateful if they could contact me at [julian.litten@btopenworld.com](mailto:julian.litten@btopenworld.com)

Inspired by our Occasional Paper by Stephen Savage, "Mission Accomplished", Jean Pickles writing from Halifax shares this memory of Temple Moore's great church of St Margaret's, Leeds:

I have very happy memories from the time of Father Figgess when I was in the Youth Club of St Margaret's. I recall a walk from Guisley one fine day. When we alighted from the bus at White Cross Fr Figgess led us into the nearest pub. He was not wearing his dog collar and we got some startled looks when he entered followed by twelve teenagers. At the bar he ordered a pint of beer and 12 oranges. The landlord's face was a picture and when he got his breath back he thundered "What do you think this is – a \*\*\*\* greengrocers"! But we got our drinks and consumed them quietly in a corner of a hushed bar. We all said a cheerful goodbye as we left. Needless to say, word went around the parish that the Vicar had taken the Youth Club into a pub: it was certainly my first visit to a pub.

Another time Fr Figgess arranged a visit to a coalmine, certainly a first and eye opening experience for all of us. His was just after the War and we had two German visitors with us. One of them was well over six feet tall and we traversed passages no more than four feet high, bending low with only lamps on our heads for light. If the miner leading us stopped we all bumped into the person in front. Now at the age of 81 I remember that evening perfectly. I remember Fathers Callister, Lyndon, Taylor and Shepherd well also. I left the parish in 1954 when I married and moved away.

It was delightful to read a record of St Margaret's in its great days.

## **BOOK REVIEWS BY MICHAEL YELTON**

### **Tumult And Joy: A short history of St. Hilary by Christopher Tyne**

Christopher Tyne is a member of the Society. In this short but illuminative essay he has set out the history of the parish and church of St. Hilary in Cornwall, which is best known because of the activities of the idiosyncratic but charismatic parish priest, Father Bernard Walke.

The writer understandably concentrates on Walke's years in St. Hilary (1913-37), when the village became famous, because of the transmission by the BBC of plays from the church. This was a time when some turned up their noses at religious drama, particularly when the dialogue was delivered in strong Cornish accents rarely heard on the BBC. The church became notorious, when it was raided



and desecrated by Protestant bullyboys, who pulled out many of the furnishings, which the vicar had introduced.

However Christopher Tyne does not ignore the earlier years of the parish, and deals in detail with the disastrous fire of 1853, in which the church was destroyed. A new building designed by William White was erected, and successive vicars taught the restrained Tractarian-influenced faith which was often found in Cornish churches at that time.

Nor does he neglect the period after Walke's eventual resignation from the parish. The Protestant opposition did not rest on its laurels after forcing Walke out, and litigation continued for many years until 1946. His insights into the 1937-46 period are particularly valuable. He then deals in outline with the restoration of the church in more recent times: it is now an appropriate memorial to Father Walke.

The book lacks a photograph of the central figure in the story: these do not seem to be common, judging from their absence from other sources. His talents were manifold and included a close association, through his wife, with many local artists: this aspect could perhaps have been expanded. Walke's wife Annie Fearon was a talented painter and one of her pieces hangs today in St. Mary, Bourne Street.

This is a useful addition to the literature on Walke and is very professionally produced and illustrated.

Copies may be obtained from the author at 87 Temple Avenue, Temple Newsom, Leeds, LS15 0JS, Tel. 01132 605144

### **Sea Without A Shore: The life and ministry of Michael Houghton, Bishop of Ebbsfleet by Simon Ellis**

This is an interesting little book, which has been published with some financial assistance from the Society, and an unusual one as very little biographical material has been published at the present time on Anglo-Catholic priests working in the 1970s and 1980s.

Michael Houghton was born in 1949, and was appointed the second Bishop of Ebbsfleet in 1998, but sadly died prematurely in December 1999 after only one year in office. Therefore although the book deals with the role of a Provincial Episcopal Visitor as seen by Bishop Houghton, most of it is about his life and ministry prior to his consecration.

Michael Houghton was brought up in a church going family and his older brother was also ordained. He married young and after studying History at Lancaster University he and his wife went in 1975 to teach together in Lesotho, in a school founded by the SSM. He was influenced there both by the ministry of Father William Wrenford SSM, who had died some years before the Houghtons arrived in Africa, and by that of Bishop John Maund, Bishop of Lesotho 1950 to 1976, who was still there when they arrived.

In 1977 Michael Houghton returned to England and went to Chichester Theological College for training. There he learnt of the devotion and martyrdom of a former student of the College, Father Vivian Redlich (1905-42), whose life affected Houghton greatly.

In 1980 he was ordained deacon and went to the historic town centre church of All Hallows, Wellingborough, to serve his title: however shortly after his arrival the parish priest was seriously injured and he had to take on the pastoral care of the congregation. In 1984 however he went to the remote island of St. Helena to be parish priest in Jamestown, the capital. The Houghton family came back from the South Atlantic in early 1990 and Michael then became vicar of the well known



Anglo-Catholic church of St. Peter in Folkestone. It was shortly after that time that the Church of England made the decision in principle to ordain women. The book records the pain he and others knew. He described it thus, which will strike a chord with many: “[I was] left feeling that in some way the Church we knew had died. It was the quiet numbness of a death.”

However, Father Houghton decided to remain in the Church of England and became a regional leader of Forward in Faith. However as well as the national situation he had to deal with a serious fire in St. Peter in July 1996, which almost destroyed the church. Worship continued in various settings and the vicar never missed saying his daily mass and offices. The church was rebuilt after a substantial fund-raising operation: it was rededicated in June 1998, and no sooner had that happened than Father Houghton was invited to become the second Bishop of Ebbsfleet. In fact the work required at the church was not completed until after his consecration.

As mentioned earlier, Michael Houghton’s life as a bishop was cut short before it had really begun, but is still worth recording if, as looks as though may be the case, “flying bishops” become extinct.

This is an interesting and recommended short volume, not least because of the rarity of such accounts. It has resonances for many, including I suspect most of the members, who were born in the same generation as the subject. Published at RRP £10.99.

The Society made a financial contribution to the publication of this book and members may purchase copies directly from the publishers: Additional Curates Society, Gordon Browning House, 8 Spitfire Rd, Birmingham B24 9PB at reduced post-paid price of £8.80 quoting this Newsletter.

### **William Lockhart: First Fruits of the Oxford Movement by Nicholas Schofield**

This is the biography of a priest whom the author terms “one of the forgotten giants of the Victorian Catholic Church”. A great deal has recently been written on the subject of Anglo-Catholicism in the Twentieth Century and also on the life and influence of John Henry Newman, but relatively little has recently appeared on Newman’s associates in the early years of the Oxford Movement. This well-written book, by Father Nicholas Schofield, the archivist of the Diocese of Westminster, goes some way to redress that balance.

Lockhart (1819-92), was a young, wealthy, well-connected man who on graduating from Oxford joined Newman’s community at Littlemore, but after a short time he submitted to the Holy See and became, as some said “a pervert to Romanism”. He was one of the first of the followers of the Tractarians to go over: his conversion led directly to Newman’s well-known sermon on “The Parting of Friends” and in due course to his own departure from the Church of England. Lockhart’s influence went further than at first sight appears: his sister Elizabeth was the first superior of the Wantage Community, but she in due course followed her brother, as did their mother. Much of the book is concerned with Lockhart’s life as a Roman Catholic, which will also be of interest to members of the Society, not least because of the many contacts he had thereafter with Anglicans and former Anglicans. Lockhart joined the Institute of Charity, otherwise known as the Rosiminians, who were the subject of considerable suspicion among many of their co-religionists, and founded the parishes of Our Lady and St. Joseph, Kingsland (Dalston), and then in 1873-4 re-established St. Etheldreda, Ely Place, which has become a well-known centre of faith in Central London. He also wrote extensively and encouraged many younger authors. This book is highly commended and authoritative but easy to read.

£12.99 including p & p from Gracewing, 2 Southern Avenue, Leominster, HR6 0QF



## **The Keys Of Heaven: The Life of Revd Charles Marson, Socialist, Priest and Folk Song Collector by David Sutcliffe**

This the first biography of an influential and interesting Anglo-Catholic priest. Charles Latimer Marson (1859-1914) was the son of an ultra-Evangelical home, as perhaps his second Christian name demonstrates. He took what was a somewhat familiar path to someone of his background, becoming entranced by the Anglo-Catholic Movement but combining ritualism with Socialism. Both of these aspects of his life led him into constant conflict with the episcopate. Marson was an important figure in the early Christian Socialist movement and knew well a number of others whose names will be familiar to members, such as Percy Dearmer and Conrad Noel. His first post was at St. Jude, Whitechapel, where he was shocked by the conditions of the parishioners. Marson was always handicapped by his poor health, particularly chronic asthma, and in 1889, shortly after his marriage, he and his new wife left for South Australia. Unfortunately the asthma was not cured but he further involved himself in a variety of enterprises in the Antipodes. It was there that he first met Cecil Sharp, the pioneer collector of folk songs, and he himself became enthralled by this new interest. In 1892 Charles Marson returned to London but after a further period of ill-health he was appointed to the very rural parish of Hambridge in Somerset. He remained there for the rest of his life, and became a model parish priest, combining his Anglo-Catholicism with an intense interest in the life of the parishioners. He combined this with a continued interest in folk songs, and collaborated with Sharp in the collection and publication of a number of books. The book is based on Marson's own papers, recently rediscovered, which enable the author to deal in detail with the deterioration of the relationship between Marson and Sharp, and also the problems in his marriage. There is a very substantial amount available on Marson's life, far more than most priests, and this reviewer as particularly interested in his association with the young Maurice Child, of which he was aware but in relation to which there is far more detail here. If there is a fault in the book, which is very good value for money (it has over 300 pages) it lies in a certain lack of appreciation of the ethos and the sidetracks of the Anglo-Catholic Movement, but it remains a very valuable contribution to the literature on Christian Socialism and gives a very full picture of a multi-faceted life.

£11.99 plus £2.50 p & p through the author's website [www.charlesmarson.co.uk](http://www.charlesmarson.co.uk)

### **FORTHCOMING PUBLICATION**

In preparation is a memoir of Father Fynes-Clinton by a member of the Society, John Salter. Fynes-Clinton (1875-1959), a stalwart of Anglican Papalism and the founder of many church and ecumenical societies, will be well known to our members and the book will be eagerly anticipated. It will be the first full length appreciation of his life and achievements and will be published next year.