



ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—May 2013

ANNUAL GENERAL MEETING

This will be held on Monday June 10 at the Church of St Clement Danes, Strand, London at 6.30pm. It will be followed by Dr Julian Litten's lecture entitled: Ambrose Thomas (1880-1959), "Marquis d'Oisy": An eccentric exotic on the fringe of 1920s Anglo-Catholicism.

ICONS & ANGLO-CATHOLICS

It is always a pleasure when one of our members lectures the Society on a subject in which he or she is expert. The January lecture this year was given by Father Stephen Stavrou on Anglo-Catholics and Icons. As one baptised in Orthodoxy and later converted to Anglicanism, he is extremely well placed to consider those individual Tractarians and Anglo-Catholics who befriended leading Eastern Christian churchmen and through personal visits and meetings pioneered the good relationship between the Church of England and Orthodoxy now existing; an early ecumenical success indeed. One of these pioneers was Fynes-Clinton and our latest Occasional Paper explores this part of his life.

Fr Stephen's paper is not only an insightful account of how individual ecumenical friendships can generate good will and rapprochement but it also acts as an introduction to the devotional significance of Icons in worship. The widespread presence of Icons in so many Anglican churches of different churchmanship is another testimony to the influence of Anglo-Catholicism in general. A printed copy in booklet form of Fr Stephen Stavrou's January lecture is enclosed for members. The cover of this Newsletter reproduces the cover of the printed lecture – extra copies are available at £4.00 post free.

ADVANCE NOTICES FOR YOUR DIARY

July Coach Tour

Our annual summer coach tour will take place on Saturday July 13, joining at Kings Cross, London. As usual it will be a day's excursion in the south, this year taking in a number of interesting churches in West Berkshire, centring on Wantage where we are invited to visit the sisters of CSMV in their substantial Victorian convent.

In addition we hope also to see two modern churches in Newbury itself, the astounding Comper interior in Stockcross, just outside Newbury, and Compton Beauchamp, where Samuel Gurney employed Martin Travers over many years to decorate the interior of the tiny church: if you have never been it is well worth the visit. There will be other stops as well and a suitable place will be found for lunch. We will leave Kings Cross at 9 a.m.

Further details and booking form see Events section.

The London Walk

Planning is already in hand for Michael Yelton's annual and much appreciated London Walk. This is to take place on Saturday September 28. Full details will be circulated later.



The Autumn Lecture

This is scheduled to take place at the Church of St Clement Danes on Monday October 7. Fr William Davage formerly of Pusey House will speak on “Athelstan Riley and the Lost World of Anglo-Catholicism”.

OUR FIRST E-BOOK

One of our recent Occasional Papers was about Canon Peter Green entitled “A Complete Parish Priest” by a member of the Society, Bishop Frank Sargeant.

The hard copy run of 250 was sold out but the book is now available as an ebook on Kindle. It can be obtained from Amazon at a low price, currently £5.67.

FATHER BERNARD WALKE CENTENARY EVENTS

Father Walke was instituted to the parish of St Hilary, Cornwall in 1913 and a number of events are to take place there in his honour this summer.

- April 20 – November 2. Exhibition in the heritage Centre, adjacent to the church.
- Sunday July 21. Service to commemorate Fr Walke’s ministry with the Bishop of Truro will take place in the church.
- September 6. Lecture by David Thomas of the Cornwall record Office.

Enquiries should be directed to Dr Christopher Tyne on 0113 2605144.

Nicolo Bernard Walke (1874-1941), the son of a Tractarian vicar, was parish priest of St Hilary from 1913 until 1936. His memoir entitled “Twenty Years at St Hilary” was first published in 1936 and still in print.

BISHOP AMBROSE WEEKES CB

Many members will recall the cheery presence of the late Bishop Ambrose at early meetings of the Society. He was one of the first members recruited by the late Michael Farrer when both were Brothers at the Charterhouse. Despite old age and infirmity he attended many of our Lectures where he was unfailingly friendly and chatty. A knowledgeable oenophile, he was very likely to be carefully assessing the quality of the wine provided after the lecture.

The Bishop died last year and left behind his Memoirs in MSS; this has been edited and published by his niece, Mary Snape. Michael Yelton has written a review of the book which appears below. Members can order books directly from the publisher using the enclosed order form.

FATHER HENRY FYNES-CLINTON

To mark the publication of the Society’s latest Occasional Paper, a Reception was held on February 4th at the Church of St Magnus Martyr, London Bridge. This was a popular event and attracted a numerous and enthusiastic attendance and many copies of the book were snapped up.

Canon Browning, a retired Anglican priest and former server, has sent in the following personal memories of Fr. Fynes.

Canon Browning writes:

The Anglo-Catholic Scrap Book, published by the Society in 2010, contains on page four a photograph of Fr Fynes in a Palm Sunday Procession in 1934 (?) and I am on his



right. A friend, John Risdon, is pictured on his left. Fr As a pastor, Fynes was always concerned for his youthful servers, and at Christmas about six of us were always taken to the circus at Olympia and in the Summer to Whipsnade Zoo. Another server was my friend the late John Reffitt DFC who later became a Roman Catholic priest.

On social occasions Fr Fynes was jolly and clearly enjoyed himself. In church he was a disciplinarian, requiring, for example, written confirmation every Easter that we had completed our duties of confession and communion, and issuing us with sanctuary slippers for wearing at Mass and for Vespers and Benediction. I began as a boat boy but graduated over the years to become MC at a Latin High Mass. In all this my father, a layman, who was equipped with Fortescue's Ceremonies of the Roman Rite Described, rehearsed me in detail.

Mass was devoutly celebrated at St Magnus' and Fr Fynes always took himself to a side altar after the service to make his thanksgiving. But I did find one of his habits regrettable: he invariably began Mass 15-20 minutes late and could be seen in the Vestry making last minute adjustments to his sermon – which would include snide remarks about the Church Times, then edited by a layman, Sidney Dark, and hostile critiques of the South India Scheme of Union. In 1935-36 I recall him including comments in defence of General Franco's forces in Spain, seemingly borrowed from the Roman Catholic newspaper, The Universe. I was always shocked that Fr Fynes, whose background was aristocratic and upper class, actually read the Daily Mail rather than The Times! I was quietly amused when he asked me to attend as server when he officiated at the annual service for the Worshipful Company of Fishmongers for which he wore his Oxford hood, without scarf, which was then returned to a drawer in the Vestry for another year.

In 1932-33 the Rector had the assistance of a deacon from Nashdom Abbey, Eric Hugh Richards; however, after only six months he moved to a more normal residential parish, All Saints, Camden Town, where he lodged at the Vicarage with Father Webb-Bowen and his family. My guess is that Fr Fynes had been under pressure from the Abbot of Nashdom to make the appointment and that he came to regret it.

I remain hugely indebted to my youthful apprenticeship at St Magnus' and to Fr Fynes' example of priestly devotion and absolute determination that in the Lord's Temple nothing but the best was allowable.

Canon Wilfrid R. F. Browning Honorary Canon of Christ Church, Oxford College of St Barnabas

BOOK REVIEWS

An Interesting Life: The Memoirs of the Right Revd Ambrose W.M. Weekes, CB, QHC, AKC, FKC, RN

The late Bishop Ambrose Weekes, who died recently, was a member of the Society and for some years regularly attended talks and other events until increasing frailty and deafness intervened. His niece, Mary Snape, has edited his memoirs, which are well illustrated with photographs of Bishop Weekes and others in various parts of the world. His was indeed an interesting life and a varied one. Most of his priestly ministry was spent in the Royal Navy (1944-72). In the last three years he was Chaplain of the Fleet. The record of his service is not only out of the ordinary run of clerical reminiscence, but it reflects an era which is now passed, when the Fleet was far more numerous and widespread than is now the case. On retirement from the Navy, Weekes was appointed chaplain in



Tangier and then became Dean of Gibraltar: that was followed by his appointment as Assistant Bishop in the Diocese of Europe, which involved extensive travel over many countries, and then in 1986 by retirement, although even then he had a period as chaplain of Territet, near Montreux in Switzerland. He then lived in a flat in the clergy house of All Saints, Margaret Street, a church which reflected Weekes' liturgical and theological attitudes, and finally moved to the Charterhouse. There is a great deal of gentle but diverting interest in this book, and substantial detail about food and drink consumed in various parts of the world. There is not much insight into the development of Bishop Weekes' Anglo-Catholic beliefs but his constant regime of daily mass, wherever he may have been, is well set out. This book is in A4 format and very well presented in a short print run. There is no index. The only other regrettable feature is the numerous typographical errors and the fact that it was not read over by someone with close knowledge of ecclesiastical life during the period in question - for example the section on p34 on Father Henry Brandreth, who had a distinguished ministry and wrote a number of important books, would have benefited from checking.

Michael Yelton

Walsingham – Richeldis 950 – Pilgrimage and History

In celebration of the 950th anniversary of the founding of the Shrine of Our Lady of Walsingham the National (Roman Catholic) Shrine sponsored a Historical Conference, in March 2011. In this well-produced volume we are fortunate to have the varied and unfailingly fascinating Papers that were presented. There are available many guide books and histories telling the story of Walsingham but here we have so much more: the results of original research into different aspects of the rich tapestry which makes Walsingham what it is, from enthusiasts who love the story and offering to us the results of years of patient investigation.

In the opening Paper *950 Years of Walsingham* by Blue Badge Guide Scilla Landale we are treated to an amazing tour of 950 years of change. Characters and locations are well described. Much has changed and much has remained the same: in 1514 Erasmus described Walsingham as “Living by scarcely anything else but the concourse of pilgrims”. Having been many times I thought that I knew the village and shrine very well. I now need to return, walking around slowly whilst referring constantly to this most informative Paper. Beyond the village Dr Tom Licence, a lecturer in Medieval History, in *Religious Devotion in the Diocese 900-1200*, reminds church crawlers that according to the Domesday Survey of 1086 there were over 300 churches in Norfolk and 400 in Suffolk. Many of these were internationally connected by pilgrimage routes and linked to heaven by visionary mystics. The minster system of parochial care – now back in various locations – was yielding to more localised arrangements and the Bishop was peripatetic. It is puzzling that the C11th should have witnessed a surge in devotion to the figure of Christ on the cross, with publication of a tract: “Four reasons to revere the cross”. It was a time of visions, dreams and spiritual yearnings expressed through sumptuous church interiors. The Church known to Richeldis “endeavoured to replicate the splendours of God's kingdom in its earthly temples...” and anchorites were as common a phenomenon as round church towers.

Edward Matyjaszek's *Walsingham in Ballad, Poetry and Prose* is particularly important, this being a very significant aspect of the whole Walsingham phenomenon. The numerous references in Shakespeare and elsewhere ensured – for centuries – that the memory and message of the Shrine would not be extinguished. It lived on through verse and in prose, rooted in the country's imagination. In a carefully researched Paper Howard Fears traces *The Pilgrimage Routes from Lynn to Walsingham and the Nar Valley*. Upon arriving in Lynn most pilgrims had already had a long and difficult journey. Then decisions had to be made about which route to take, over land or by water, for the final stage, each having its particular difficulties and dangers. How easy we have it today. The effects of the cessation of regular pilgrimages were considerable, and the “degrading



change” to Lynn, for example, was quite dramatic. Many livelihoods depended upon the pilgrims. There were thriving businesses along each of the six possible routes. A large number of religious houses and also private householders provided board and lodging. Then the pilgrim had to plan his return journey. Read this Paper with a map beside you. There are places off the regular beaten track to be visited next time you are in Norfolk. John Morrill tells the sad story of the *Dissolution and its Consequences*. It is reassuring to learn that “there is no reason to doubt the continuing importance of Walsingham as a centre of faith and grace right up to the Reformation”. It had a lot of attractions for the visitor/pilgrim and the term “theme park” is teasingly used. There was continuing royal patronage to a very late date and so it is not surprising that it remained England’s primary site of pilgrimage. There was no move against Walsingham until 1538 and King Henry continued to provide funds until 1537. Following physical destruction of the shrine the memory continued, as brought out also in other Papers. “Walsingham remained an aching presence and an aching absence” as it slumbered for 450 years “before it became a crucial part of a new renaissance of divine immanence in and for the modern age”.

The detailed Paper by Michael Yelton on *Charlotte Boyd and her Anglican Friends* occupies almost 60 pages of the book and adds very considerably to the stock of information generally available about the life and work of this significant and under-rated lady. Her purchase of the Slipper Chapel in 1896 led eventually, through complex means, to the establishment of the National Roman Catholic Shrine. She began negotiations to purchase when still a member of the Church of England, which she left to join the Church of Rome in 1894. Had the legalities not been so prolonged then history would have taken a different course: Anglican devotion to Our Lady of Walsingham might have revived before the arrival of Fr Hope Patten. Charlotte Boyd wished to restore ruined monastic buildings and in this was encouraged by John Mason Neale. She eschewed marriage but did not join a religious community, devoting herself to the care of orphans. Her good works were financed by legacies. The story of her many and varied activities, invariably involving property transactions and litigation, is told most usefully from the particular perspective of a lawyer. Like Charlotte her “Anglican Friends”, many in number, joined the Church of Rome, not necessarily as a result of her direct influence, and some interesting characters appear in the narrative. Owing to the intransigence of the Bishop of Northampton the Slipper Chapel was not developed until 1924 and the motivation then was rather negative and political: as a reaction to the successful work of Fr Hope Patten, who was regarded as “a rival to be out-performed”. Charlotte Boyd died in 1906 and was buried at Kensal Green. The grave was not marked until 1962. The cross and headstone were removed to Walsingham in 1982 and it has been suggested that it would be appropriate for her body to be re-interred at Walsingham.

Fr Michael Rear investigates *The Problem of 1061*. That Richeldis built the Holy House in that year is generally accepted. It is based upon the Ballad by Richard Pynson, printed in about 1496 but older than that. Is the date correct? Maybe not, but maybe. One problem is that de Favarches is a Norman name and there were very few Normans in England before 1066. However, the family may have come, at the instigation of Edward the Confessor or Harold. Geoffrey, son of Richeldis, went to Jerusalem presumably on a Crusade, but which one? Probably the first, of 1096. At a time when it was difficult for Christian pilgrims to visit the Holy Land alternative destinations were required, as a focus for devotion. There is much careful analysis of the three Walsingham Charters and pondering of dates. The issue is also approached from a different direction. Richeldis was led in spirit to Nazareth by Our Lady who showed her the place where Gabriel had greeted her. Richeldis was asked to build an exact replica in Walsingham. What exactly did she see?

The final Paper is *Walsingham Today and Tomorrow* by Bishop Lindsay Urwin, Administrator of the Anglican Shrine. “Making judgements about the past is precarious enough, but to predict the future impossible, maybe even foolish”. However, Bishop Lindsay has a go at both of these,



perceptively and convincingly. His account of who comes and what happens is very impressive. Walsingham meets the needs of a very wide cross-section of people. He reminds us too that this quiet rural village is certainly not “immune to the changes of this fleeting world”. How interesting that (Roman) “Catholic pilgrimage has an incompleteness about it without a Holy House” and “The great loss and diminishment at the Anglican Shrine is that it is Anglican, that it is denominational”.

In an Appendix is a history of *East Barsham Manor*, a beautiful building which always attracts the attention of visitors as they approach the village. Also an account of *All Saints' Church East Barsham and Restoration of a Statue of our Lady of Greeting*. Well worth a visit. Finally we have *The Chapel at Houghton-le-Dale Commonly Called the Slipper Chapel*, by Henry Curties, published in 1901.

Most visitors are quite content with a simple souvenir guide book focussing on the main features of the Shrine and the village. For those wanting more this book is essential reading. It presents a huge amount of valuable information not easily obtainable and also much fresh thinking is included in its 215 pages. You may have been to Walsingham many times but after reading this you will look afresh at aspects of its history, life, development and purpose. It is full of surprises, and as Fr Alan Williams says “...may hold yet more surprises for us”.

Stephen Savage

ISBN 978-0-9502167-8-2. First published 2012 by the RC National Shrine, with many illustrations. Copies may be obtained from the Shrine Shop at Walsingham.

Sir Charles Nicholson: Architect of Noble Simplicity by Edward Bundock

Father Edward Bundock is a member of the Society. This is a ground breaking work which for the first time gives a complete gazetteer of the works of Sir Charles Nicholson (1867-1949), a number of which we saw on our trip to Southend some years ago. Nicholson was famously described by Peter Anson in his *Fashions in Church Furnishings 1840-1940* as “the really representative Anglican architect of the first three decades of the present century. He designed furnishings which were both traditional and refined. The faint period flavour of them was inoffensive and the use of colour was in keeping with contemporary good taste. A church designed and furnished by Sir Charles always provided the right background for the services of the Book of Common Prayer, carried out with loyal but rich Catholic ceremonial”. However to the outside world, Nicholson has been almost completely forgotten, although his output was considerable and he was consulting architect to seven cathedrals and worked in no fewer than 21. This book attempts to restore his reputation and is well illustrated by a number of his commissions: a CD with many more photographs also accompanies it. The problem with his work, as the author points out, is that fashion has moved on, and the background against which he worked, like his more flamboyant, indeed showy, contemporary Comper, has gone. This book is in A4 format and very well presented in a short print run. It is well referenced and the gazetteer is invaluable. The writing is clear and authoritative. The only downside of such small scale production is that some of the pages rapidly worked loose with reading, but otherwise it can be recommended to all those with an interest in the period.

Michael Yelton

Available At £30.00 post free on line at www.jeweltreepublications.co.uk or direct from the author Dr Edward Bundock, West Raynham Rectory, Norfolk, NR21 7HH (Tel: 01328 838385)

The Community of St. Andrew 1861-2011, Sister Teresa, Joan White CSA

The amount of information available on the religious communities of the Anglican Communion has increased enormously in recent years, mainly due to the work of scholars such as Dr Peta Dunstan of Cambridge University. In his monumental but very uneven *Call of the Cloister* the late Peter Anson devoted only a couple of pages to the Community of St. Andrew, which was unique among



the orders in combining the religious life with that of work in parishes as deaconesses. The order was founded by Elizabeth Catherine Ferard in 1861 and established its headquarters in West London. It gradually became more like a conventional order, while maintaining its unique feature, and in 1917 a new rule was adopted which confirmed that tendency. The order was much less influenced by Roman precedents than many others, but the sisters worked in many Anglo-Catholic parishes, particularly in London. This is a home produced but detailed history with over 200 pages followed by appendices, and there is a great deal of interesting material for the historian. In particular there are outline biographies of many sisters, which provide information not otherwise readily available. The Community was in the forefront of the moves towards the ordination of women and much of the earlier history has been affected by retrospective justification of that idea: this may jar with some who read it, but we should be grateful that the Community has been so comprehensively documented.

Michael Yelton

Available from the Community at £15.80 inclusive of postage.

The Latin Clerk: The Life, Work and Travels of Adrian Fortescue by Aidan Nichols

Adrian Fortescue (1874-1923) is a name which is perhaps best known among Anglicans because of his authorship of *The Ceremonies of the Roman Rite Described*, first published in 1918 and found in many vestries of the Established Church. He was the son of the Revd E.B. Knottesford Fortescue (1816-77), who came from a long line of Anglican clergy, was enthused by Tractarianism, and was responsible for the construction, by Butterfield, of a chapel at Wilmcote, near Stratford on Avon, which is said to be the first in England where vestments were worn. He was later Provost of the Episcopal cathedral in Perth, Scotland, and joined the Association for Promoting the Unity of Christendom, but in 1872 he submitted to Rome, shortly after remarrying. His wife had formerly been prioress of Father Ignatius' sisterhood and later a member of an Episcopalian order. Adrian was only three when his father died, but the boy was schooled for the priesthood from the beginning, and after the early death of his mother was looked after by his aunt, a former Clewer sister who too had gone over to Rome. After ordination he began travelling and writing. His family was wealthy. In 1907 he was appointed to set up a Catholic mission in Letchworth, which he proceeded to do. Thereafter his well researched and penetrating writings, many on liturgy, became better known, particularly his work on the Eastern Churches, combining this with his parochial work. The author includes a chapter on Anglo-Roman debates and Fortescue's contribution to them, which included some praise for Dearmer's *Parson's Handbook*, considerable praise of his *English Hymnal* but little for his theology. He also debated with the Revd T.A. Lacey, another prominent Anglo-Catholic of the age. This book is elegantly written with comprehensive footnotes and is a joy to read.

Michael Yelton

Available from The Lutterworth Press, PO Box 60, Cambridge, or from Amazon at £24.46 post-free.

Maiden, Mother and Queen. Mary in the Anglican Tradition by Roger Greenacre, edited by Colin Podmore

Canon Roger Greenacre (or Pere Gren-acre as I often heard him affectionately called) was a significant ecumenist and an important interpreter of the Anglican tradition to the French Church. When he finally retired to the Charterhouse in 2010 (after a ten year retirement ministry in Beaulieu-sur-Mer), he planned to draw together and build on work he had done on the Blessed Virgin Mary over many years. Alas it was not to be and he died on the 30th July 2011.

This collection of sermons and papers, together with biographical material, ably edited by Dr. Colin Podmore, the new Director of Forward in Faith, is nonetheless a fitting tribute to his life and



ministry. That ecumenical ministry spanned half a century and although not an academic as such Roger was, as Dr Podmore notes, certainly a scholar. It is particularly good therefore to have the ten papers on Marian subjects printed in various places brought together here. I am particularly grateful for the paper on Mark Frank (1613-64), a Caroline Divine whom Roger “discovered” (from an unlikely source, a French Marist priest of Polish descent) who would otherwise have been consigned to total obscurity.

The book begins with a Forward by the Bishop of Chichester and consists of four parts. The first is biographical. Dr Podmore (a good friend of Roger’s and a member of this Society) deftly outlines the main features of Roger’s life and ministry and includes the address at his Funeral Requiem (by Canon Jeremy Haselock), the sermon given at the subsequent Requiem Mass at Chichester Cathedral (by Bishop John Hind) and the tribute paid on that occasion by his old friend Cardinal Jean-Louis Taurant. The second part is a selection of homilies given by Roger on the BVM. The third part consists of five papers on the BVM in the Anglican Tradition including the paper on Mark Frank already mentioned together with a more general paper on Anglican devotion to Mary, a study of John Keble’s Mariology and a very useful survey of the BVM in the liturgical texts of the Anglican Communion. Part Four consists of five papers on the BVM in Ecumenical Dialogue, the first published as long ago as 1964 and the last (explaining and assessing the ARCIC report “Mary: Grace and Hope in Christ”) given at a conference in Lourdes in 2005. At the end is a bibliography of Roger’s publications which is no less than seven pages.

Dr Podmore is to be warmly congratulated for editing this book. It has clearly required considerable time and effort in a very busy life. The footnotes with references to people, events and texts are especially useful and the book itself is attractively produced by the Canterbury Press.

As the Bishop of Chichester says in the Foreword, Roger was a much loved and respected priest. He was both an able ambassador of Anglicanism to the French Church, an ecumenist at many levels and a worthy servant of the Catholic movement in the Church of England (as Chair of the Church Union Theological Committee and also in General Synod), as well as having a devoted ministry as pastor and teacher at St George’s, Paris, Chichester and latterly Beaulieu. Although unable to accept the ordination of women priests, principally for ecclesiological reasons, Roger was deeply rooted in the Anglican tradition despite the sadness and disappointment he felt at this new barrier to ecumenical progress with the Roman Catholic Church. In his Open Letter to some Roman Catholic Friends, published in *The Month* (March 1993) he wrote “I have always valued and lived within the Anglican tradition and would miss it terribly...In Anglicanism there has always been a mutual interaction between theology and liturgy and the formation of a spirituality, *pietas anglicana*, which has been both profoundly theological and profoundly liturgical...” yet he was never despondent. Few priests can have embodied that spirit of catholic Anglicanism in their life and ministry with such grace, learning style and hospitality as Roger did.

Perry Butler

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