



ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—May 2021



St Augustine's, Kilburn

www.achs.org.uk



CHAIRMAN'S NOTES

I am writing this in Holy Week and hope that when you read it we will have made further progress out of lockdown with no nasty bumps in the road. It has been a great trial to us all and my thoughts are particularly with those of you who have suffered real difficulties or even serious loss during the last year.

I hoped very much that we would resume meetings this June but sadly we have had to cancel the meeting. Fortunately Professor Andrew Louth has said he will write up his lecture for us. I hadn't realised when he offered this lecture that he was in fact Professor Vigo Demant's literary executor and so particularly well placed to speak about his importance in shaping Anglo-Catholic social thought, especially between and soon after the War. Talking on the phone a few weeks ago, he told me the fascinating fact that during the war T.S. Eliot met up weekly with Demant at his vicarage of St John's, Richmond. This was, of course, while Eliot was churchwarden of St Stephen's, Gloucester Road, where I served my second curacy. Sadly Demant never divulged the content of their conversations but Demant clearly had a significant impact on Eliot which I have never seen acknowledged in any life of Eliot.

All being well we will resume our meetings at St Clements on 4th October when Canon James Garrard will speak on how Archbishop Howley viewed the development of the Oxford Movement. When I was still able to attend Evensong at Canterbury Cathedral pre-pandemic, I would pass the memorial tablet to Archdeacon Benjamin Harrison who early on had been Howley's chaplain and a young priest quietly sympathetic to the Movement. I will be interested to see how far he figures in Canon Garrard's lecture. It will be preceded by the much-delayed AGM at 6.30 p.m.

I remember well our AGM on 12th June 2017 when I announced the sad death of our then President Bishop Geoffrey Rowell on the previous day. He gave the Inaugural Lecture to the Society, and I was pleased to welcome him back in 2015 when he spoke on Fr Benson of Cowley. Now Bishop Geoffrey is himself becoming the subject of historical study as his contribution to Anglo-Catholic history, ecumenism and the life of the Church are being evaluated.

Our member Professor Mark Chapman has recently contributed a short crisp biographical article

to the *Oxford Dictionary of National Biography* which unfortunately can only be read online by subscribers. More accessible is the address given by Canon Robin Ward at the requiem celebrated at Pusey House in June 2018 to mark Bishop Geoffrey's "year's mind" which can be found in the *New Directions* archive 2018/12/27. This drew attention to the probable roots of Bishop Geoffrey's spirituality in Alton in Hampshire where he was brought up and schooled in the faith. Alton was where the saintly carpenter priest Charlie Bond, described in Roger Lloyd's book *The Church of England, 1900-1965*, had ministered and that quiet Tractarian piety, rather than a combative Anglo-Catholicism, was characteristic of Geoffrey, though it probably broadened with his deep interest and connections with the Orthodox Churches, especially the Oriental Orthodox like the Copts. This began quite early on with his visit to the Patriarchal School of Theology in Halki near Istanbul during his time as an undergraduate.



Perhaps the most significant evaluation of Bishop Geoffrey as an historian to appear, so far, is an article in the Summer 2020 edition of the *Anglican Theological Review* by Dr Jeremy Morris, Master of Trinity Hall, Cambridge, and himself an important historian of High Church Anglicanism. He points out that Geoffrey is best seen as an historical theologian rather than a research historian, alert



to the historical context yet primarily interested in theological ideas and their implications and especially in the personalities and inter-connections of the people and movements he studied. For most of us this is best demonstrated in the book he wrote for the intelligent general reader *The Vision Glorious* (1983) to mark the 150th anniversary of Keble's Assize Sermon. However, surveying Geoffrey's work as a whole, Morris found, rather to his surprise, that there seemed to be a movement from Geoffrey's initial concern to reinterpret the great figures of the Revival and especially John Keble who, unlike those who stressed Keble's "limitations", he regarded as a significant theologian, to an engagement with Newman and the problem of doctrinal development. No doubt this was influenced by the fact that now, as a bishop, Geoffrey was involved in the world of General Synod and the discussions resulting in the ordination of women and his concern to defend Catholic Order as he saw it. Chapman rightly sums up Geoffrey as perhaps "the last scholar bishop of the Church of England". Certainly no present bishop holds a Doctorate of Divinity for their academic work. We recall his Presidency of the Society with much affection and gratitude.

Bishop Geoffrey Rowell

Born Alton, Hampshire 1943

Died Chichester 2017

Educated Winchester College, Cambridge and
Cuddesdon Theological College

Deacon 1968 Priest 1969.

Assistant Chaplain of New College 1968-1972

Fellow and Chaplain of Keble College, Oxford
1972-1994

Bishop of Basingstoke 1994-2001

Bishop of Gibraltar in Europe 2001-2013

President of the Anglo-Catholic History
Society 2000-2017

On a personal note I am having a bypass operation on 14th April so when I see you all again (God willing) the health problems I have had since last July will have been sorted out.

Perry Butler

WILLIAM PARKER

In February we were sad to learn of the death of William Parker, one of our earliest members.

Until he became unwell he regularly travelled from Brighton to attend our lectures and other events. He was an authority on Anglo-Catholicism in Brighton and in Sussex generally. He was a long-serving member of St Bartholomew's, Brighton, where he was a server, and it was there that we last saw him, during our Walking Tour of Brighton churches in 2018. He answered questions and pointed out items of interest but was unable to join us for the whole Tour. He was a member of the Guild of Servants of the Sanctuary for over 40 years. His funeral rites were held at St Bartholomew's in Easter Week. The Bishop of Chichester celebrated the Solemn Mass of Requiem. May he rest in peace.

WILDE GOOSE CHASE: The Strange Affair of Oscar Wade Wilde – The Importance of Being a Hellenist

We have received some very nice feedback about the St Ives booklet, by David Yeandle, that was sent to members a couple of months ago. Can anyone help David find a copy of this book that is mentioned in the information on Google?



Oscar-Wade-Wild(e) (1858-1945) was at home in Rickmansworth at the time of the 1881 census and described as an Oxford undergraduate. He decided to be known as "Oscar Wilde" before the storm of adverse publicity descended on that name. He became curate of St Barnabas in Pimlico, London, and was vicar of St Ives, Huntingdonshire from 1899 to his retirement in 1930. A detailed account of his



life and some notes on his ancestry can be found in *A Wilde Goose Chase: The Strange Affair of Oscar Wade Wilde –The Importance of Being a Hellenist* by Allan Hart.

Has anyone got a copy?

TWO REMARKABLE VICTORIAN ANGLO-CATHOLICS

In this article I want to introduce readers to two very different individuals, Fr Richard Temple West, who built St Mary Magdalene, Paddington, and the banker and philanthropist, Richard Foster who made very significant donations in the latter half of the 19th century to establish churches in Walthamstow and other parts of London. These two Victorian Anglo-Catholics, one a priest and the other a layman, are not among the famous heroes of the Oxford Movement, like Newman, Pusey, Faber or Hurrell Froude, nor do they come in the list of later more well-known names like Fr Dolling, Fr Mackonochie or Fr Tooth. Yet in their own way they each made a significant contribution to the spread of Anglo-Catholic worship in London in the second half of the nineteenth century.

We are fortunate also that for each of them a biography exists. For Temple West it was written by the redoubtable Fr Carter of Clewer and is perhaps more in the vein of a hagiography, so keen is Carter to praise the ministry of Temple West. Carter's aim was not to describe a life but rather to portray the "attractive and influential personality of one who seemed to keep with true consistency a high religious aim". He locates this in the context of the difficulties faced by clergy who had enthusiastically embraced the Oxford Movement. He further quotes the Bishop of Nassau as saying that West encouraged "a spirit of hopefulness" which was part of the mission of the Church of England. For Foster, his son wrote a biography which was published for private circulation by Eyre and Spottiswode. It also contains reminiscences from his son's tutor and also his daughter. It is from these sources that most of this paper is derived.

West was born on 29th April 1827 to John West, a barrister who was also a Commissioner in Bankruptcy and to Lady Maria West, daughter of the Earl of Orford and also distantly related to the Earl of Delaware. He was admitted to Eton when he was twelve and won an exhibition to Christ Church, Oxford. Christ Church was not involved

in the Oxford Movement, which had its academic base at Oriel College. In contrast, it had arranged for its compulsory services to take place at the same time as those of churches which were supporting the Oxford Movement in order to prevent its students and fellows attending and being influenced by the teachings of Newman and his followers.



At Oxford besides his academic achievements, West won the silver racquet for the best tennis player and also was in the Boat Race crew. After graduating, he was elected as a Student (the Christ Church term for Fellow) and moved to London where he became a pupil barrister at Lincoln's Inn from 1850 to 1853. He was much in demand at society events as a skilful dancer, but his religious devotion was obvious as he started visiting the poor – which he continued all through his life. This religious devotion was the spur which took him away from the law to prepare for ordination. In 1853, West went to Cuddesdon Theological College, recently established by Samuel Wilberforce, Bishop of Oxford, and was subsequently ordained.

His initial curacy was at Leeds, where the vicar of the parish church was Walter Hook, a formidable high-churchman. It would seem that West's curacy was not a happy one as he only stayed in Leeds for a year, although Carter skates over the reasons for his



departure. It can be surmised that Hook and West had a difficult relationship as West was a stickler for the rigid adherence to the Prayer Book rubrics whereas Hook wanted to ensure that his services were accessible and so 'bent the rules' to make this happen.

In 1854 he became curate in charge at Hemel Hempstead, where the incumbent, Henry Mountain was very frail. He immediately upset a number of the congregation by making a slight change in the Ante-Communion liturgy. He also introduced book-marks with crosses embroidered on them. He invited Fr E Munro, a very high churchman, to preach. This resulted in him being burnt in effigy on 5th November at a demonstration with 'No Popery' placards.

However, the crisis which ended West's curacy in 1857 was a result of his intransigence in respect of what many would now consider to be a matter of secondary importance. Queen Victoria had given birth to a daughter, Beatrice, on 14th April 1857. The Privy Council issued a Prayer of Thanksgiving for the Queen's safe delivery of a baby, and Temple West refused to use it as it had not been issued by the Bishop of Rochester, George Murray. The Bishop would not re-issue it in his name as he believed it already had been lawfully issued. He was unable to persuade West to accept its authority as West had declared that he would not use the prayer unless it were personally authorised by Murray. Stalemate ensued, and Murray felt that in face of such disobedience, he had no option but to inhibit West's ministry. In spite of his poor relationship with the Bishop, West made a great impression on his people and was much loved. He was a faithful visitor of the sick and was always looking for babies to baptise; in one week he baptised thirty-five and twelve the following week. He organised the building of new schools and abolished the box pews. He also restored the west door of the church.

West next moved as curate to William Gresley who was rector of the newly-built church of All Saints, Boyne Hill, on the outskirts of Maidenhead. The church, designed by George Street, had been paid for by three wealthy women to provide a church for Anglo-Catholic worship. Gresley had in 1851 written *The Ordinance of Confession* which had caused great controversy. Many in the Oxford Movement were encouraging individual confession to a priest as a laudable spiritual practice which had a rightful place in the Church of England. This was

condemned as Popery by evangelicals and others. It was this alleged use of confession that led to West's eventual departure from Boyne Hill.

West had visited a sick woman who had led a profligate life and he encouraged her to confess as laid down in the rubric of *The Order of the Visitation of the Sick*, which says:

'Here shall the sick person be moved to make special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him, if he desire it.'

The neighbouring incumbent complained to Bishop Wilberforce that West had forced confession on this woman. Bishop Wilberforce was reluctant to act against West but, under pressure from *The Times* (which at that time was taking a close interest in church affairs, especially when there seemed to be a challenge to the Protestant nature of the Church of England), he eventually set up a commission to hear the accusations against West. It is worth noting that, on hearing of this, Walter Hook of Leeds asked to appear "to give evidence against Mr West". This perhaps sheds some light on the reason that West's curacy in Leeds only lasted for a year. The hearing lasted for eleven hours, at the end of which West was cleared of the charge of forcing a confession. However, West felt unable any longer to remain at Boyne Hill as he was sure his opponents would always be looking to find reasons to make further complaints against him.

He then went to Frome to work with an equally controversial priest, William J.E. Bennett, who had been forced to leave St Barnabas', Pimlico as a result of riots occasioned by his Anglo-Catholic practices. West was very popular and Bennett asked him to stay at Frome to take charge of the Choir School. Much as West might have been tempted, another opportunity was offered to him, which was to prove to be the most significant part of his ministry.

In 1860 he moved to London as curate to Upton Richards at the newly opened All Saints, Margaret Street. After a few years, he was asked to start a mission church in Paddington by some worshippers who lived in that area. The only piece of land that he could find was an inconvenient plot squeezed in between what is now the Paddington Arm of the Grand Union Canal and a notorious area of slum housing. Today on the canal towpath, the information board reads as follows:



'The parish was founded in 1865 as a 'church plant' from All Saints, Margaret Street in a densely-packed slum district by Fr Richard Temple West.'

A 'tin tabernacle' was erected in February 1864 called the Chapel of St Ambrose, and six services were held on a Sunday; a daily celebration of the Eucharist was commenced in 1866. West was busy raising funds via donations and the Offertory for a permanent building and George Street, who was a friend of West, was commissioned as architect.

On 21st October 1868, West celebrated the first mass in the partially completed building. It was not until 1878 that the building was consecrated, and that seemed to have been a very low-key event, but it was in use from 1872, when a fire destroyed the roof. Worship soon continued under a tarpaulin! The church was very well-attended, by all ages and classes.



St Mary Magdalene, Paddington

At Easter 1872 across six Eucharists, there were 1,122 communicants and the offertory amounted to £1,180 so it was no surprise that the church and neighbouring school were without debt by July 1874. It was said that if West wanted money he would always get it. He related well to the poor of his congregation, as a very frugal man who did not

socialise with the wealthy. His biographer records that at the 5 p.m. Good Friday Children's Service there were 4,000 children and teachers present "a reverent congregation, due to the example of a reverent Parish Priest".

His outreach and social welfare activities were immense: a choir school, a penitentiary home, a working men's club, a nurses' institute, private schools for different classes of children, a daughter church, St Martha's, with simpler, non-choral worship. Outside the parish there was what we would now call a probation hostel for female prisoners at Spelthorne, and a Sanatorium for Inebriates. West looked after all these. From 1882 to 1893 he was also on the Governing Council of Keble College, Oxford. The Bishop of Nassau, a friend and supporter of West who had been a priest in London prior to his consecration, commented that it was one of the most notable home missionary efforts in any English parish. With all these responsibilities, West still aimed to undertake five hours visiting a day.

He was supported by a number of curates; the service books in The London Metropolitan Archive show a considerable number of names and also the infrequency with which West himself conducted services, seemingly limiting himself to a regular Thursday Mass and Festivals. Publicly, he used to write letters to the press, particularly when he could see a threat of parliamentary interference in the running of the Church. He also supported St Andrew's, Holborn at the time of the ritualist prosecutions, but he was fiercely anti-Roman.

The other important aspect was his involvement with the wider Church. He took a prominent role both in the work of the Society for the Propagation of the Gospel in Foreign Parts, as well as the Society for the Promotion of Christian Knowledge. He saw his involvement in these as a way of countering the influence of the Evangelical wing over the missionary activity of the Church of England.

His workload over 28 years took a toll on his health especially in the last ten years of his ministry, and he spent some winters as a Chaplain at Cannes in an effort to improve this. Ill health eventually overcame him, and he died in Bournemouth on 10th September 1893, twenty-eight years to the day of his arrival in Paddington.

West was a truly remarkable priest. In his obituary in *The Times* he was referred to as "one of the most prominent and respected High Church clergy of the metropolis". His energy for his parish work and his



care for his parishioners and all who came to him for spiritual support were exemplary. The social and educational work which he established at a time and in an area where few such resources were provided, shows a man who put the social implications of the Gospel into practical effect. By doing this, he foreshadowed the words of Bishop Weston to the Anglo-Catholic Congress of 1923:

Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus.

His legacy continues today. St Mary Magdalene's is still open. Although it had fallen into some disrepair, it is now being restored to something like its former glory, for the worship of God and as a place to support the wider community and the arts. Richard Temple West would be proud of that.

By way of contrast, I now consider Richard Foster "a merchant of London". Foster's family came from Stainforth, near Settle in North Yorkshire, where they had lived for many generations. His grandfather was a blacksmith and ran a smallholding, but although the family had once been prosperous, by the time of his great-grandfather Thomas, "the family had fallen on bad times." So Thomas, the eldest son, was sent to London, where his uncle, a clergyman lived.

His brother John later joined him as did the other brother William (Foster's grandfather). William gained employment in the Bank of England. The brothers prospered in business, as Commission Merchants (Importers) trading with Portugal and Brazil. This was the family into which Richard Foster was born on 4th September 1822 in Finsbury. His father was 47 years old and his mother 37. He was an only child, and his parents had despaired of having children. He was baptised on 11th October 1822. His schooling was of a private nature and at one stage he boarded with a clergyman.

His uncles were traders with Portugal and Brazil, and it was their business that Foster joined at the age of thirteen, as an alternative to studying for ordination as he hated Latin and Greek. He remained as Clerk for sixteen years until he and his cousin took over the business at the beginning of 1853. He married one Jane Footner in Romsey on 9th June 1858 and had six children, four girls and two boys. Foster's own diary account of these things is very basic and matter of fact as is the way he described his daily routine after marriage: breakfast at 7.30 a.m., Morning Prayer at 8 a.m. at West

Hackney Church, then walking to his office in the City to arrive by 9 a.m. He stayed until 6 p.m. except for the day before the arrival of the South American Mail when he did not get home before midnight – very much a man of habit and routine.



As we know, the first part of the nineteenth century was a time of rapid change in transport, communication and society. Many saw the need for reform, and this view was extended to the church. Foster's biographer writes:

The bulk of the clergy had become apathetic and dull, performing with an easy-going acquiescence the perfunctory discharge of formal duties. The Church as it had been in the eighteenth century was scarcely adapted to the needs of more stirring times.

Into this context came the Oxford Movement which William Foster says, "deeply affected my father, and from it his work received its inspiration". As a result, it became very clear to many that the structures of the church no longer met the missional and pastoral needs of the nation. Foster saw that the clergy lacked enthusiasm for mission and, because of the lack of



churches in newly built areas, people were slipping out of religion. Even before 1848, he had begun to take an interest in church extension but was unable to interest the parish of West Hackney, where he worshipped, in extending its buildings as there were not enough free seats for the poor. (As an aside, his mother had given him £2 as a present for his twenty-first birthday in 1843, but he donated it anonymously to the National Society for the extension of its work.)

The first new church he was involved with was St Mathias', Stoke Newington. He was a member of a committee which worked towards the building of this church, which was consecrated on 13th June 1853 – the first involvement of many. In his own self-effacing style, he wrote in his diary:

From the year 1858 my book, which I call my Charitable Gifts Book, gives an account of the chief amounts of what I have given away under the name of Charity.

This book records that between 1858 and his death in 1910, he gave away about £380,000, sometimes in small but often repeated amounts. It contains nearly ten thousand entries. He was also open to appeals for support but objected on principle to bazaars and raffles as ways of funding church building. To such requests he would send a pamphlet that he had written giving his reasons. Sadly there do not seem to be any copies of this pamphlet still in existence. His secretary, Mr Townsend, kept the record and oversaw the distribution of the donations which covered a wide range of recipients. The main ones were either individual building funds or centrally organised schemes such as the Bishop of St Albans Fund which was to support churches in the eastern part of London, which at that time were in that diocese. In 1872, he set aside £100,000 for charitable giving but gave away far more. He seemed on occasions almost to be embarrassed by his business success. He ensured that funds were paid through the right channels because as a businessman he saw that "[f]inance is a matter over which the average clergyman is not infrequently a sad bungler".

Foster was concerned about the state of many London churches and the alienating effect of the style of worship. He wrote at length about how Morning and Evening Prayer, which, with their repetition of seemingly incomprehensible scriptural sentences and the recitation of 'Dearly beloved brethren', were alien to the masses and almost in an unknown language. He wanted something to stir the imagination, energetic sermons that would

be relevant to the thoughts and feelings of the poor. Churches should contain what is stirring and beautiful as a witness to the honour due to God. He concluded a letter on this subject by writing:

The highest form of worship on earth should be a reflection of that which is rendered in heaven, and the great end of all the subordinate ministries of the church should be to prepare souls to this end in their measure and degree.

This view was enhanced when on a visit back to Yorkshire he attended a service in Leeds Parish Church, conducted by Dr Walter Hook. He found the worship bright and accessible. As his biographer writes:

[This] taught him also that there could be no fixed rule as to what type of service was right, and that in different times and with different congregations a different degree of ritual might be desirable.

Isn't that what the Church of England is still trying to grapple with today, more than 150 years later? Foster believed that churches should provide what was honouring to God both in ambience and worship. It was to those churches that were providing worship in line with this view or to new churches that would follow this example, that he gave his support. He was proud to call himself a Merchant of London, and firmly believed that as his money was made in London, he should use it for the physical and spiritual benefit of Londoners.

He was particularly concerned about the growing area of Walthamstow. It had been a small Essex village with a population of 3,006 in 1801 but just over a century later it had become an urban part of London with a population in excess of 120,000. In 1840, there was one Anglican church, the historic parish church of St Mary; by 1911 there were eighteen. Of these Foster, with his cousin John Knowles, paid entirely for the construction of St Saviour's Church in 1874. He also contributed to the funding of the building of other churches in Walthamstow. His uncle James had lived there and in his legacy he had asked Richard Foster to remember Walthamstow. This he did, and his passion for church-building is seen in a pamphlet that he wrote in 1881 entitled *Some Wants of the Church at Home Abroad with Suggestions How to Supply Them*.

A great and terrible fact meets our eyes at every turn, and it is this, that, in all our dense centres of population, by far the greatest portion of our people are as yet unreached by the working machinery of the Church, and for want of it, are, in too many cases, living a life of utter ungodliness.



He was involved in the building of St Michael's but his *pièce de résistance* was the Church of St Barnabas'. He had already purchased a site and had erected a 'tin tabernacle' in 1899 but intended later to provide a permanent building. He laid the foundation stone in 1902 and on it were inscribed these words, carved by Eric Gill:

This church of St Barnabas' Walthamstow is to be built at the cost of Richard Foster a merchant of London as a thanksgiving to Almighty God for numberless mercies during a long life. This stone was laid by the aforesaid Richard Foster on 4th September 1902, being the day on which he completed his 80th year.

The building was completed and consecrated on 7th November 1903 and is still in use.

In 1862, Foster had moved from his family house in Stoke Newington to a house on Clapton Common; his mother also moved. By 1879 he was finding London too polluted and crowded so he bought a house in Chislehurst, called Homewood, where he lived until his death. The house in Clapton was loaned to the London Diocese to house the newly appointed Suffragan Bishop of Bedford, William Walsham How, who had responsibility for churches in North East London. Foster had also offered £12,000 towards the stipend costs of Bishop How. This offer was never taken up as the vacant living of St Andrew Undershaft was given to the Bishop, the endowment of which was more than sufficient to support his ministry.

As can be seen by his activities in Walthamstow, the move to Chislehurst did not lessen his support for North London churches, and he was involved in a plan to establish five District Parishes in Tottenham. In addition, as he travelled by train each morning into the City, he saw the crowded districts in South London with few churches. He became a firm supporter in 1883 of the plan by the Bishop of Rochester to build ten new churches, and he offered funding for two clergy for two years in two Mission Districts in the hope that these districts would eventually become new parishes. He also was keen on the idea of 'associated parishes'; that is the linking of a rich parish to support a poor parish both in workers and finance. He supported the linking of the parish of Chislehurst, where he was now worshipping, with the deprived parish of St Katherine, Rotherhithe.

But Foster was not only concerned with church-building and expansion. He was a founding member

of the Candidates Ordination Fund, which aimed to support young men who had little financial backing of their own, to train for ordination. He saw this as important in order to widen access to the ordained ministry. He also actively promoted and supported, as one of the Founder Members, The Sustentation Fund for Parochial Clergy (later renamed The Queen Victoria Clergy Fund) which sought to raise all stipends to £300 a year. He said that:

"...the time had now come when we must think of the incomes of the Clergy. It is no use building Churches and having no Clergy to minister in them... The living voice would make itself heard, but the building without the voice would not."

The condition of the clergy continued to cause him significant anxiety until his death. His oft-repeated phrase was, "Living voice rather than buildings of brick and stone."

He died on 23rd December 1910. His body was taken into Chislehurst Church on 27th December and he was buried in Chislehurst Churchyard. The *Te Deum*, his favourite devotion, was sung instead of a closing hymn at his funeral.



My thanks to Peter Appleby for this photograph of the grave

He saw the needs of the Church and used his wealth to meet some of them. But he was a visionary; he saw beyond bricks and stone to the needs of those to whom the church seemed irrelevant. He wanted to plant a Christian presence where there was none; so the presence of a priest was, in the immediate term, more important than the existence of a church building. He was pleased to use his influence as well as his wealth as a way of ensuring that this would happen. Although describing himself as a 'Prayer-Book Churchman' he could clearly see that there was need for other ways in which the Church should



engage with the growing population with a more accessible form of worship. Above all, he saw that faith needed to be put into practice rather than being imprisoned in buildings, important as these might be. In a letter to Foster's widow, the Bishop of St Albans wrote to Foster's widow: "We shall honour his memory and treasure it among the heirlooms of our church."

What then can we learn from these two very different Victorian churchmen? Richard Temple West shows us how a faithful pastoral ministry led to a growing and thriving church. The challenge is how to replicate that in today's very different societal setting, where many of the levers that he had at his disposal have been taken over by the state. Perhaps we should see his pastoral concern in terms of presence and visibility in his parish – the embodiment of that incarnational ministry which is so important in Anglo-Catholic ecclesiology.

Sadly today, there are few, if any, philanthropists of the stature of Richard Foster, but besides his generosity, what stands out for me is his vision and willingness to change for the sake of the Church's mission. His comments about the style of worship which is necessary to engage with those outside the church would not be out of place in a 'Fresh Expressions' publication, nor would his comment on the need for the 'Living Voice'. His over-riding concern that the church should be accessible, both physically and liturgically is a lesson that needs to be taken to heart today.

Sources

We are fortunate that there exist biographies both of Richard Temple West and Richard Foster, and they are accessible at the British Library. The details are: Carter, T.T., *Richard Temple West – A Record of Life and Work* (London: J. Masters and Co., 1895)

Foster, W.F., *Richard Foster* (London: Eyre and Spottiswoode Ltd, 1914)

In respect of the churches in Walthamstow, I am indebted to the following locally produced publications:

Litten, Julian W.S., *St. Barnabas and St. James the Greater* (Walthamstow: The PCC of St. Barnabas and St. James the Greater, 2003)

Saxby, Steven, *Anglican Church Building in Victorian Walthamstow* (London: Walthamstow Historical Society, 2014)

John Wallace

Candidate for Doctorate in Theology and Ministry
University of Durham

Our cover photo is of St Augustine's, Kilburn, which was visited by the Society in 2014. This year the church is celebrating 150 years of parish life and ministry. There has been a Daily Mass since Passion Sunday 1871. Various events are planned, subject to COVID restrictions, and so do check for updates. Hopefully there will be a Solemn Patronal Festival Mass on Saturday 29th May, with a lunch, lecture and displays.

www.staugustinekilburn.org

Many thanks to Dr John R. Salmon,
Church Photographer

THE ORIGINS OF ST MICHAEL AND ALL ANGELS CHURCH, BUSSAGE

Background

When the Revd Tom Keble, brother of John, became vicar of the very large straggling parish of Bisley, Gloucestershire, in 1827 he was horrified by the condition of many of his parishioners. Prior to this, the population of around 6,000 had, for centuries, prospered from a vibrant woollen industry that offered master craftsmen and women a comfortable and pleasant lifestyle. However, this all ended in the early 1800s. Due to competition from large mills in the north of the country and poor management by the Gloucestershire clothiers who were unable or unwilling to adapt to new market conditions, the industry in this area had virtually collapsed, causing widespread unemployment, dire poverty and distress in its wake.

Contemporary reports underline the appalling situation, and one survey undertaken by Parliament (indicating how serious the situation was) pointed out that one of the factors making the situation worse was that although distances were small in mileage terms, the typically steep hillsides and narrow valleys within the district made walking any distance, particularly for the elderly or women with small children, difficult if not impossible. The situation was made worse by the fact that there was no local 'lord of the manor' to take an interest in the welfare of the people. Locally, Bisley became a byword for poverty and begging.



Apart from the medieval church in Bisley, the only other church in the parish was at Chalford, the furthest point south, and Tom Keble determined to improve the life of his parishioners by establishing churches, vicarages and schools at Oakridge and France Lynch, a school at Eastcombe, and improvements and extensions at both Bisley and Chalford churches. However, this left a particularly distressed area covering Bussage, Brownhill, Blackness and Toadsmoor needing a church and school.

Keble's extensive programme of building and improvement carried out in the parish between 1832 and 1840 had proved very expensive and, although in meeting the burgeoning costs he relied partially on his own resources and the zeal of his curates, most of the money came from the donations of wealthy patrons, all enthusiastic supporters of the Oxford Movement. Twenty young clergymen and other graduates of the University were invited to contribute to a fund to build a church "in some part of England where it shall be judged desirable". All twenty pledged to give a minimum of £20 a year for five years to the fund, with the proviso that such donation would cause some trouble and inconvenience to himself "to stimulate and encourage stricter habits of self-denial". At the end of the five years they had donated, not the minimum £2,000 but £5,000 – about £340,000 in today's values – and it was agreed that this money would be used to build the much-needed church at Bussage.

The Building

St Michael's was designed by J.P. Harrison and built in English Gothic Decorated Period style by Solomon Wallis. The specification for the building stated that it should be "substantial, beautiful and handsomely adorned"; the result consisted of a chancel, vestry, nave and a tower at the west end, with a south-facing porch, all in locally quarried Cotswold stone. Unfortunately, when construction began the ground chosen was found to be a lot less stable than had been thought and the foundations of the north wall had to be strengthened by driving oak piling into the hillside. The foundation stone of St Michael's, now buried, bears a Latin inscription that may be translated:

TO THE HONOUR OF GOD
The Lord of both the dead and the living,
And in pious care for the poor in Christ,
The Foundation Stone of this Church is laid

on the 21st day of November,
in the Year of Salvation 1844.

Built at the sole expense of twenty
Scholars of the University of Oxford
Unknown in this place, but known to God.

St Michael and All Angels was consecrated on 6th October 1846 and endowed as a separate parish two years later. A school, now a private house, was built on the hill above the church. The first Vicar or, more correctly, Perpetual Curate of St Michael's was Robert Suckling, a 28-year-old born in Norfolk, who had been toughened up during eight years of service in the Royal Navy before going up to Cambridge and being ordained at Gloucester. He distinguished himself as an energetic, earnest and well-loved curate at Kemerton before coming to meet the challenges at Bussage, where his first impressions were not good. He wrote to his wife:

I went to Bussage yesterday; it all looks very dismal. I cannot, though it is very wrong, bring myself to look kindly upon the place, beautiful though it is."

And in another letter to a friend written at the same time expresses his horror and concern at the plight of the children working in the local mills, he wrote:

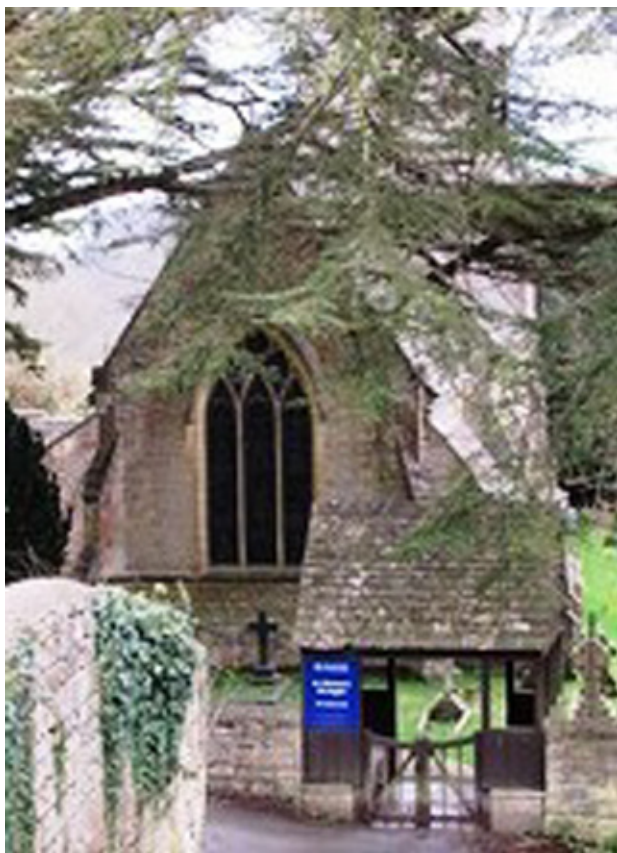
These poor things have to leave here at half-past five in the morning in all weathers, and do not return till seven at night.





He was a very pious man devoted to his church and his parishioners whom he served assiduously until his tragically early death at the age of 33. His grave is high up the slope on the south side of the church. His son, R.A.J. Suckling was vicar of St Peter's, London Docks, in 1880-82 and then of St Alban's, Holborn.

Robert Suckling set the bar high for the priests who followed in his wake but the church lacked endowment and consequently offered a poor living. However, this appears to have worked in its favour as St Michael's attracted an unusual type of incumbent for a rural parish – generally speaking one who had a private income and a burning missionary zeal. Most were either at the beginning of their careers and willing to 'rough it' before going on to achieve high office in the church or elsewhere at the end of a long and productive missionary calling and keen for a challenge to finish off their service. Thus, the parish benefitted from a very high calibre of priest and thrived accordingly; the lot of the parishioners being improved by a series of priests who saw their role as not only a religious one but also a practical one.



But the church building was not neglected, and the original concept that it should present a spiritually uplifting centre for the villagers was maintained. Later alterations to the building include the south

aisle, designed by the architect G.F. Bodley, which opens up to the nave through an arcade of three bays, and the tower clock which was installed to commemorate the Diamond Jubilee of Queen Victoria.

Patricia Main

The full story is to be found in
Building a Church for Bussage
which contains much detail of parish
life around the turn of the 1900s.

The book is available from [Amazon](#)

Or send £6 to:

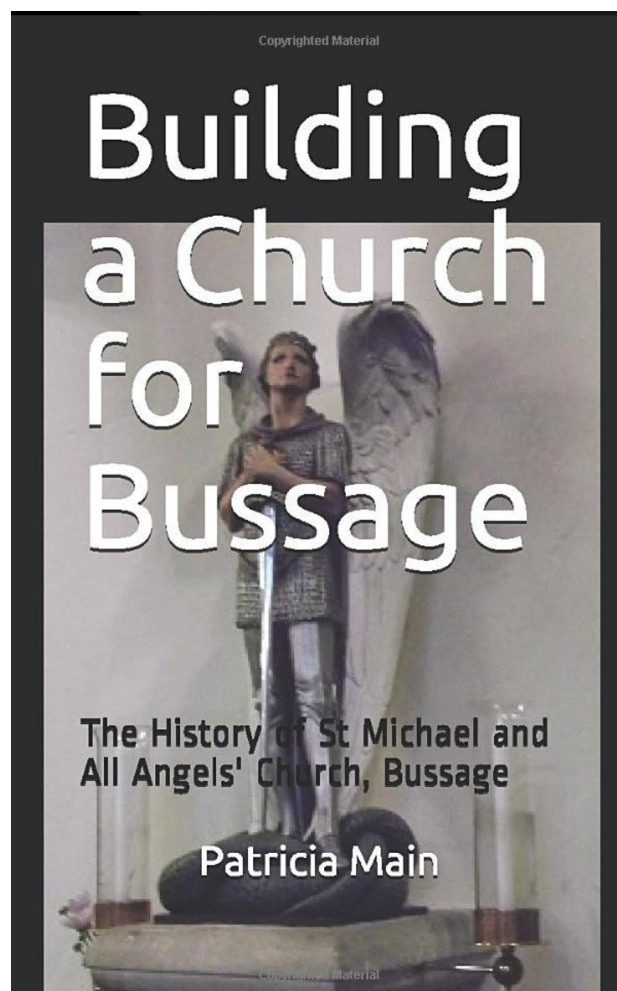
Patricia Main

c/o 41a Parsonage Street

Dursley, Glos. GL11 4BP

Delivery may take three weeks,
but well-worth the wait.

A very good read and highly recommended.





ANGLO-CATHOLIC CHURCH MUSIC

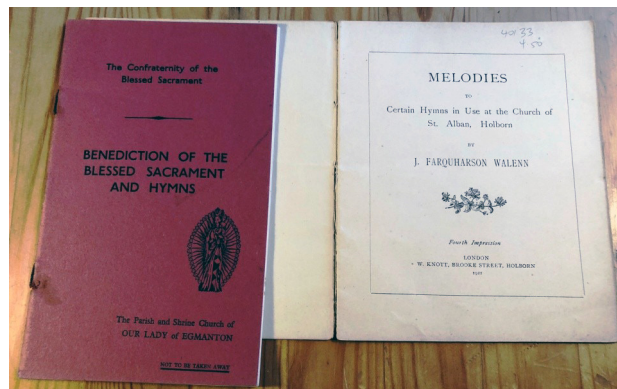
This article, and one on A-C Christmas music for the next newsletter, came from a suggestion made to me by the chairman, Fr Perry Butler, after a topic on the subject appeared on the ACHS Facebook page. Lack of space limits the amount of detail but I hope this article will help you to do your own research into particular items.

Hail! Festal Day – The Revd James Baden Powell. Much more fun and easier to sing than the E.H.'s *Hail Thee, Festival Day* – comes with assorted tunes to settings of words for the major festivals of the year. The Colles Library of the RSCM has a complete set and five appear in volume 2 of the *New Office Hymn Book*. Sadly its use seems largely to have dropped out. The somewhat anonymous *English Catholic Hymn Book* is wonderful but has no music edition and likewise the St Alban's, Holborn, tune book (copies now quite rare) has music but no words, whilst *The Catholic Supplementary Tune Book* (copies of which are very rare) has some items with words and some without. *The Mirfield Mission Hymn Book* was still quite widely used 50-60 years ago and, in some ways, had tunes in it which were in advance of its time, as well as Walter Vale's superb tune 'Hillingdon' for *Alleluia, Sing to Jesus*.

The New Office Hymn Book, two volumes, by Novello (1907), is interesting. Volume 1 has the plainchant for all the feasts and Sundays of the year together with sequences and office hymns including the Cobb tune for *Lauda Sion*. The larger Volume 2 has more general hymns.

Melodies for certain hymns for use at St Alban's, Holborn, by J.F. Waleen contains one usable item – *Clear Vault of Heaven* (from the Perseverance Manual!!) An extraordinarily slushy tune to *Mother of Christ* by Fr Twisaday is found in early CBS booklets and one day during a service in the Walsingham Shrine its previous organist descended from his loft and, mid-service, slipped into my hand a words-only copy of *Walsingham Supplemental Hymns – Church of St Mary, Walsingham*. The various editions of the *Novello Plainchant Psalter* (originally *Briggs & Frere*) need no introduction here but the Plainchant Publications Committee (PPC) produced the simple *Plainchant Evening Psalms and Canticles* for churches with limited resources, and there was the *Sarum Psalter* with a complex system of pointing by numbers and not for the faint-hearted or inexperienced. The *Plainchant Gradual* (two volumes – published by Wantage) has the English

Missal Propers set to the correct melodies from the Liber, and used copies are sometimes obtainable. I have only ever known them to be used at Bourne Street and Margaret Street and, of course, they are now largely redundant. Much more commonly used was the *English Gradual* issued with simple melodies by the PPC (see above) and, I believe, still obtainable from the RSCM online shop.



The PPC, largely under the editorship of Francis Burgess, and under the collective title of Liturgical Choir Books, produced perfectly usable English editions of all the Rites for Holy Week, Candlemass, Ash Wednesday, Reception of a Bishop, Benediction, Requiems and much else including simple motets and Mass settings using hymn tunes as well as the *Missa Angelica*, *Missa Seraphica* and Casciolini's *Missa Brevissima*. Much of it is still obtainable from the RSCM. It is a useful resource for average parish church choirs.

Many churches, including St Alban's, Holborn, St Silas, Kentish Town, St Mary's, Bourne Street, and St Bartholomew's, Brighton, have produced hymns of their own and inevitably the quality of both the words and music varies enormously. Bourne Street's *Though the Streets of Heaven*, words and music, can be found in its book *Streets of Heaven*. Some churches have even produced their own Mass settings. I have never seen a printed copy of any of the music for the *Angelus* or discovered its origin. Likewise, *Blessed and Praised* seems to exist only in manuscript.

Anglo-Catholic churches have, of course, traditionally used music borrowed from the Roman Catholic Church. The rubrics of the ASB (1980) rendered redundant the necessity to translate much of the Latin texts into English. However, space, and the remit of this article, restricts me to specifically Anglo-Catholic music.

Malcolm Kemp



ALAN DON AND ANGLO-CATHOLICISM

In December's newsletter Perry Butler described and commended the edited diaries of Alan Campbell Don (1885-1966) for the period 1931-46, during which time he was chaplain to Archbishop Cosmo Lang and later to the King and to the Speaker of the House of Commons, as well as the incumbent of St Margaret, Westminster. He later became Dean of Westminster but the volume ends at that point.

The editing by Father Robert Beaken, a member of the Society, is judicious and the footnotes exemplary in giving even the informed reader a sense of who was who and what was going on. Don had a close view of matters of both church and state from his different perspectives and he kept his diary daily, meaning that the comments recorded are much more likely to be accurate than reminiscences written years later.

Don was a Scotsman from a well-off family which had moved out of trade. He was a member of the Scottish Episcopal Church and thus something of an outsider in the Church of England, although his hero and master, Lang, was of course Scottish himself, albeit from a Presbyterian background. Indeed, as the diary records, Don was approached on a number of occasions with a view to allowing his name to go forward as a Bishop of the Episcopal Church, but he always declined. Sometimes he used his health as an excuse, but he had a long life with a period in the exacting role of Dean of Westminster: the underlying reason seems to have been that he was in a loveless marriage in which he and his wife lived semi-detached roles and eventually separated, although not legally. It would have been very difficult to conceal the difficulties in the context of a Bishop's residence in Scotland with his wife expected to participate more there than she was prepared to do.

Because Don was an Episcopalian, he was averse to Protestantism, and the Scottish Church had practised Reservation of the Blessed Sacrament for the sick for many years. There was a very small stream of Papalism in the Episcopal Church, demonstrated most clearly at St Michael, Hill Square, Edinburgh. However, the general tone of Episcopalianism at this time was one of mild but definite Anglo-Catholicism, not least in order to distinguish its members from the Established Church of Scotland. As Father Beaken says in his Introduction, the high church tradition in the Episcopal Church "did not

mean advanced ritualistic practices but, rather, a high view of the Church itself".

Don thus echoed the views of Cosmo Lang, whom Father Beaken has earlier sought to argue was more influenced by the Oxford Movement than some have suggested. Don was in favour of dignified ceremonial with priests in proper attire and of reverence. He was, like Lang, a follower of the authors of *Lux Mundi*, who combined sacramentalism with social concern. Don recorded that "the Church of England owes [them] so incalculable a debt".

He was Anti-Roman in the sense that he did not see the need to ape what was happening in the Diocese of Westminster. He was also antagonistic to some of the frivolity which was found amongst the 'advanced' Anglo-Catholics. Although he himself got to like Father Maurice Child, then a leader of the Congress Movement, he deplored the fact that he put on a Punch and Judy show at his flat at a party to commemorate the centenary of the Oxford Movement in 1933. He had earlier recorded that he hoped that Lang could win Child to real loyalty to *Ecclesia Anglicana*, which reveals his prejudices clearly. Don himself notes that on 5th December 1934 Lang met Child, Father Rosenthal of St Agatha, Sparkbrook, Birmingham and Father Whitby of St Mary, Bourne Street, and Don wrote that the "Interim Rite" which was being proposed by them and had been devised by Bishop Chandler, formerly of Bloemfontein, had "much to commend it". Later he thought that the problems associated with Reservation might end up in the Church of England being split.

Don was particularly scathing in his comments about Bishop Barnes of Birmingham, probably the worst appointment to the episcopate of the twentieth century. He describes how Lang had to institute the Revd G.D. Simmonds to the parish of St Aidan, Small Heath, when Barnes refused to do so. That episode and its surrounding circumstances are on my post-Covid list research projects. He was also damning of the abilities of Bishop Winnington-Ingram, who stayed on far too long as Bishop of London, and said in 1937 that "in the Diocese of London he never [came] across any serious departure from the 1662 Communion Office, even in his 'advanced' churches." Don recorded that he was "living in a fool's paradise".

In 1937 Don stayed the night at Downside. It represented what he thought best in the Roman



tradition. He noted:

...dignified, restrained and homely. The Abbey is a place of supreme beauty, with no superfluous or tawdry ornaments or furniture. Some of our Latinising Anglo-Catholics might take a lesson as to how to conduct themselves - they are apt to imitate just those features of Roman Catholicism which the best Roman Catholics abjure.

His own considered judgment was that the Church of England was “essentially Catholic and incidentally Protestant”.

It is also right to say that Don was, although not politically reactionary, very Establishment-minded

and the Church of England he represented has now all but disappeared. He clearly thought it was perfectly normal to have priests with names such as Lumley Green- Wilkinson and Tissington Tatlow in positions of authority and he did not comment adversely at all on the system then in place whereby bishoprics were allocated by the Prime Minister, even when this fell to Winston Churchill, who was totally uninterested and in any event was running a War.

The book is strongly recommended.

Michael Yelton