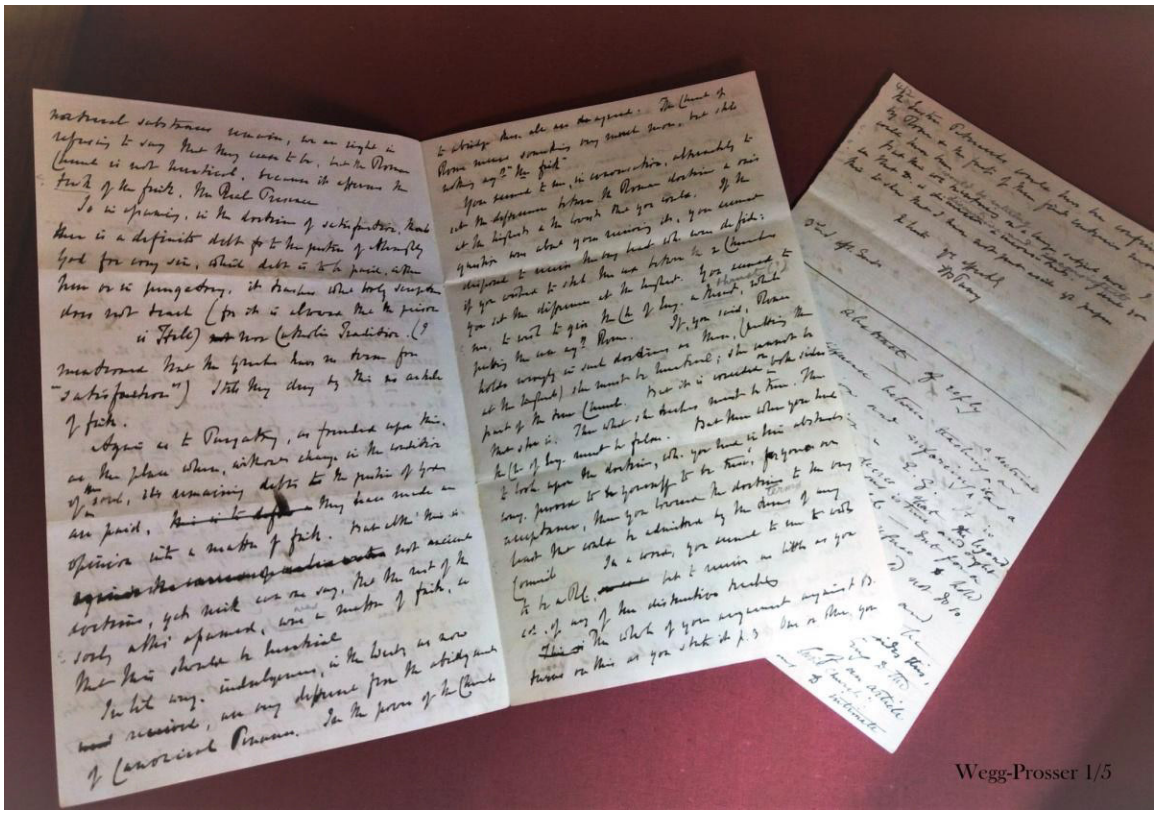
ANGLO-CATHOLIC HISTORY SOCIETY

Newsletter—May 2019



Pusey House WPR/1/4 Letter from E.B. Pusey to F.R. Wegg-Prosser on the Real Presence, ca. 1852. Purchased 2017 with the generous assistance of the Friends of National Libraries.
Image reproduced courtesy of the Principal and Chapter of Pusey House.

www.achs.org.uk

CHAIRMAN'S NOTES

Our Society was launched in June 2000 with the inaugural lecture given by Bishop Geoffrey Rowell at St Mary's Bourne Street. Therefore next year we will be twenty years old. I'm not sure those of us who were there at the beginning imagined we would still be in business twenty years later. It was certainly a great act of faith when Brent Skelly and the late Michael Farrer approached Bishop Geoffrey about founding a society that would make recent research about Anglo-Catholicism (broadly understood) more accessible to those who were not academics. Bishop Geoffrey was enthusiastic but felt his other duties precluded him from taking a too active role and asked me if I could be involved with himself as President and me acting as Chairman.

My job was principally to organise a programme of speakers. Michael looked after membership, Brent became Treasurer, and Judge Michael Yelton came on board with an eye to publications and trips. Later we were joined by John Hawes helping with membership and Stephen Savage. After Michael's death Brent gallantly assumed most of the secretarial tasks, and indeed the day-to-day running of the society, with his house in Cloudesley Square hosting committee meetings and the stuffing of many envelopes to send out our lectures, often with the help of our member Don Young. With Brent's knowledge of Anglo-Catholic book selling and printing his contribution has been simply invaluable.

Michael Yelton suggested a website and had the idea of our publishing a series of Occasional Papers which have put into the public domain some extremely interesting material which otherwise would probably have remained unpublished, the sale of which has also helped our funds. Michael has also organised church crawls and trips and with others these have become extremely enjoyable events. Stephen Savage has brought much needed computer skills and for the last few years has got the manuscripts of the lectures ship shape for printing and has taken over the Newsletter, developing it into an important resource in its own right. We have been able to give subventions to aid the publication of some books like Bishop Kemp's autobiography and some of the publications of the Church of England Records Society as well as some small grants to scholars to aid their research. We have also offered postgraduate bursaries which have enabled young PhD students working in our field to attend the annual conference of the Ecclesiastical History Society. At the suggestion of John Salmon we even have a Facebook page which has attracted considerable interest though sometimes with mixed results.

At first we were a peripatetic society. Several meetings were held at St Mary's Bourne Street, St Albans Holborn, St Matthew's Westminster, but a while back now we moved, on a more permanent basis, to the crypt of St Clement Danes which is a good space for 30–40 people and is very conveniently situated for public transport. The other very important thing is that membership numbers have held up at around 260, and although we lose members each year we seem to roughly recruit an equivalent number. Our reserves are healthy although our annual outgoings are not quite covered by subscriptions, and no doubt we will have to consider this in the future.

What of the future? Well, we should be able to continue much as we are for the near future. I am pleased we have been able to recruit Dan Cruickshank, who gave the November 2018 lecture, onto the committee, as inevitably we will in the future need 'new blood'. The programme for next year is fixed, and in January we will welcome Dr Rowan Williams to give his inaugural lecture as our new President. I am beginning to think about 2021. It doesn't seem difficult to find speakers though it's easier to find 19th century ones than the less researched 20th century.

Altogether we seem in good heart and I salute the fellow members of the committee for all the time and energy they put in to keep the society afloat. Looking back it is a remarkable achievement for what is (in the best sense!) an 'amateur' society whose committee had little idea when it started where exactly it would go. When the Ecclesiastical History Society (of which I am a member) published a short history of its first 50 years, it took its title from the remark of one of its members who, reflecting on its combination of scholarship, friendship and enjoyment, described it as "A very agreeable Society" and I think that sentiment is equally applicable to us,

Best wishes,

Perry Butler

Note

The Annual Meeting will take place at 6:30 p.m. on Monday 10th June, followed by a lecture *The Society of the Faith* by Canon Robert Gage.

TWENTY YEARS

Many members will recall that in order to mark the 10th anniversary of the Society in 2010 we published an anthology of pictures with comments, many originating from trips that had been organised. As you know, next year marks the 20th anniversary, and it is intended to produce another special volume, which I shall edit. The book is designed to cover the lives of twenty 20 priests, with the hope that those described will not be too well-known, and certainly have not been the subject of recent biographies. It is essential that we have a wide range of subjects, by nature as well as by time and by area.

My thought is that each essay should be about 3,000 words in length, but that is not a limit nor too prescriptive. I shall coordinate the enterprise. I would be grateful for proposals by those who can write one or more such entries. They must be in Microsoft Word and any pictures (which are welcome) must be separate, not embedded in the text.

I would like to have all these contributions by say the end of November at the latest. Contact can be made via my email: mpyelton@yahoo.co.uk

While writing this, I would like to take the opportunity of thanking all those who have written or spoken to me with their kind thoughts over the terminal illness of my dear wife, who died in October 2018. The Society was represented at the memorial service by our Chairman, Perry Butler, and by others. I am grateful for your consideration and am getting back to full output again.

Michael Yelton

TOUR OF CHURCHES IN WEST GLAMORGAN AND GOWER, FRIDAY & SATURDAY, 7-8th SEPTEMBER 2019

Following last year's tour of Anglo-Catholic churches in Cardiff and Llandaff led by Ken Powell and Fr Morgan-Guy, the Society is planning a two-day event to West Wales. Once again the Cardiff leaders have organised this second tour. We will be based at a hotel in Swansea, and visit Port Talbot and the Gower Peninsular churches by coach. In particular we will explore churches funded by the wealthy Anglo-Catholic Talbot family including Pearson's St Theodore's, Port Talbot as well as other churches restored or furnished by members of the family. We hope to offer an inclusive deal including hotel accommodation as well as coach transfers and some meals. Participants will make their own travel arrangements to Swansea where the tour begins and ends. Details and a booking form will be circulated shortly.

THE LIBRARY OF PUSEY HOUSE

Pusey House was founded in 1882 as a monument to the life and work of Edward Bouverie Pusey (1880-1882), Professor of Hebrew and Canon of Christ Church Cathedral in Oxford, and for forty years figurehead of the Oxford Movement. When he died, it was agreed that he deserved a permanent memorial in the city in which he had lived and worked for more than six decades, but the traditional Oxford honour of a College had already been 'done' for John Keble a few years earlier. Pusey's friends decided to maintain his personal library and buy a building to put them in, with priests to care for the books and to provide 'spiritual counsel' to students and Fellows of all colleges.

Pusey's own stock of books formed the founding collection of Pusey House Library. Although not a classic bibliophile, Dr Pusey was a judicious collector of books, spending money only on works which he could not access elsewhere within Oxford. This means that many of his books are unavailable elsewhere in the University, and in some cases, even in the UK. These have been added to over the years, and there are now 75,000 works available in the Library, with particular strengths in Patristics, liturgy and – not very surprisingly, but quite usefully

for our members – the Oxford Movement. We are currently part-way through a major cataloguing project* to upload the records of our main printed collections to Solo (a catalogue shared between the Bodleian Libraries and Oxford Colleges), and by the time you are reading this there should be around 25,000 titles available to search on http://solo.bodleian.ox.ac.uk, several hundred of which are on Anglo-Catholic history. We also have some 35,000 theological and ecclesiastical pamphlets from the nineteenth and twentieth centuries, on subjects from Agnosticism to Worship (nothing in x, y or z), but it will be some years before we are able to make these records available online. However, work is in process to digitise a slightly eccentric guide to the 19th-century pamphlets written in the 1960s, which will allow researchers to have some access to information about the pamphlets from the comfort of their own desktop or phone.**

Our printed collections are complemented by an important archive, described by The National Archives as the "richest collection of material devoted to the Catholic movement in the Church of England". Our most important holdings are the papers of E.B. Pusey and his family, the transcripts of these and of dispersed papers used by H.P. Liddon in writing Pusey's biography. (See the cover image of this newsletter.) Other collections include records of Anglo-Catholic societies, letters and papers of notable Anglicans; and historic archives of several monastic orders. Some almost randomly selected highlights include papers of the ecclesiastical historian S.L. Ollard, the theologian E.L. Mascall, The Society of the Holy and Undivided Trinity and Mother Marion Hughes, modern records from the Church Union, The Society of the Holy Cross (SSC), and the papers of the House itself including minutes, accounts, term cards, and a memorable exchange of letters between Principal Darwell Stone and a local butcher over an unpaid bill of £250 (worth about £16,000 by 2019). We have posted some archival lists and catalogues online at http://puseyarchives.blogspot.com/. It is possible to carry out keyword searches across most of these lists but we do not yet have the facility to implement what librarians and archivists grandly call 'authority control': that is to say, if you search for John Smith, you will get all references to all John Smiths, but will miss any records mentioning J. Smith. It should be noted that, like most archives, we have a significant quantity of material which has yet to be catalogued.

The Library is open on weekdays all year to any who are interested in our collections, and visits to the library can (in term-time) be bookended with Morning Prayer, Mass, and Evensong, and punctuated with a pause for the Angelus at noon to provide a balanced diet of spiritual and intellectual nourishment. If you want to know more and keep up to date with developments in the Library, see our website at http://www.puseyhouse.org.uk/library. Or visit Oxford, and see it for yourself, of course.

Anna James, Librarian

* Generously funded by the Foyle Foundation; Chichester Theological College Trust; Pilgrim Trust; William Dellafield Foundation; Historical Society of the Episcopal Church; Anglican Association; and all who gave to our campaign on crowdfunder.co.uk (further donations still welcome!)

** With many thanks to Richard Mammana.

A WALKING TOUR OF SOME BRIGHTON CHURCHES, 6th OCTOBER 2018

We met at 10:30 a.m. at Brighton Station and headed towards St Bartholomew's, our first destination. This church by Edward Scott was paid for by Fr A.D. Wagner (1824-70) and is a real landmark, being the tallest parish church in the country. Fr A.D. Wagner was the son of the vicar of Brighton, and vicar of St Paul's from 1848. He was staunchly Anglo-Catholic, founded several churches in which the seats were free and which were built to facilitate the offering of sacramental worship. We were joined by long-standing member of St Bartholomew's, William Parker, who was able to answer questions and to point out particular features.

We moved on to the Church of the Annunciation, Washington Street, by William Dancey, not previously visited by many members of the party as it is often locked, and rather 'off the beaten track'. It is a modest building, built in 1864 by Fr Wagner to serve a poor neighbourhood. It is a delightful building, the right size for the present day, containing some very attractive fittings, dramatic roof beams, space for informal gatherings and an excellent historical display. Hopefully it will thrive, maintaining its Anglo-Catholic tradition of worship and service to the community.

We continued to St Martin's, Lewes Road, which was built in 1872-75 by the family of Fr Wagner as a memorial to him. This too is not open all the time and came as a wonderful surprise to many. It was designed by Somers Clark to be a place of Anglo-Catholic worship and on entering it is the High Altar and enormous reredos that immediately attract attention. The other fixtures and fittings blend in as a whole. It is light, colourful and spacious. Like St Bartholomew's it is too big for the present day and one wonders how these churches will develop – or be redeveloped. Fortunately there is a local population and a Church primary school at both churches.

It was then lunch time, and most people went by bus into the city centre to find a suitable eating-place. Some of us added to the joy of the day by quickly visiting the Chapel Royal and also St Nicholas', which were not included in our itinerary because of time-constraints. These were both open and well-worth visiting, even if it did mean a shortened lunch time. We reassembled to take the local bus to St Michael's. The weather was changing but enthusiasm not at all dampened.

St Michael and All Angels does not owe its origin to the Wagner family. It is actually 'two churches in one'. The atmospheric 'old' church of 1858-62, on the south side, is by G.F. Bodley. It was too small for the number attending and so in 1868 William Burges designed the much larger and stunning 'new' church which was built onto it in 1893-95, linking the two with open arches. It appears to be as high as it is long. It has a tradition of fine liturgy and music. Fixtures, fittings and glass are excellent. Like the Annunciation it is some distance from the city centre, which may discourage some from visiting, and is often locked, but persistence will be well-rewarded.

We tore ourselves away, tempted by the promise of tea, and walked to St Paul's, West Street. This was built for Fr A.D. Wagner by his father Fr H.M. Wagner, who was the vicar of St Nicholas', in 1846-48, although father and son did disagree on matters of theology and worship. It is by R.C. Carpenter. Notoriety came in 1865 when one Constance Kent was accused of murder. She had made a Confession to Fr Wagner and quite naturally he refused to give evidence in court. The church has maintained a fine tradition of liturgy and music and we arrived during a choir practice, which was quite splendid. We were treated to tea and cake in the adjoining Fisherman's Vestry, a room itself well-worth seeing.

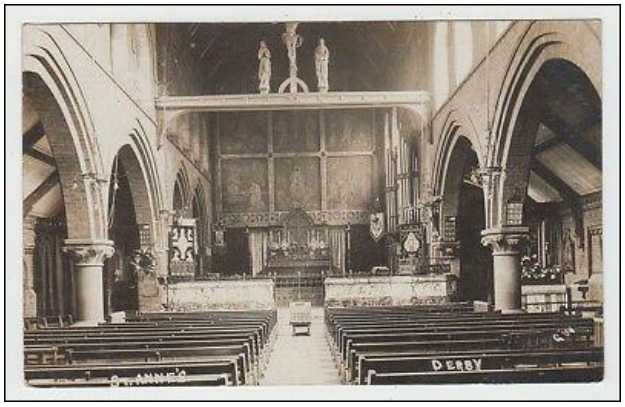
This trip was meticulously planned in every detail and down to the last minute by local member Malcolm Kemp. His Tour Notes were extremely informative. We owe him a huge Thank You for all his efforts. Some members had been discouraged from attending because of the threat of a bus replacement service at Brighton Station, football fans and a poor weather forecast. However, all worked out well and it was a very enjoyable day.

Stephen Savage

SOON – A TRIP TO DERBY

Following the success of the Brighton, Leicester and other trips, it is hoped to arrange a similar visit to Derby in July. Whilst it is not yet possible to confirm all details it is hoped to visit the following churches.

St Anne's is an evocative building of 1871-72 which contains some lavish, slightly later, furnishings. It is very typical of the archetypal back-street Anglo-Catholic church, although recently it has been struggling to survive. (Below: postcard, 1908.)



St Osmund's is a fine brick building of 1904 by the local architect P.H. Currey, and architecturally it is the most distinguished of the Derby churches, not dissimilar to later work by Pearson. Historically it is interesting as it was the most 'extreme' church in town for many years.

St Bartholomew's is a much smaller church of 1927, broadly in sympathy with the Arts and Crafts houses in the area. It was completed, with an apse, in 1966.

The massive **St Luke's** (below) is the masterpiece of E.J. Robinson, another local architect. The tower is a landmark in views of Derby from a distance.

In the city centre we will be visiting three sites, all within a few minutes walk of each other. First is the **cathedral** with its magnificent Tudor tower adjoining the light and elegant body of the building designed by James Gibbs. Many of the monuments from the former collegiate church survive and there are good Comper furnishings. Since it became a cathedral it has developed a tradition of dignified Prayer Book Catholicism.

Although administered by the cathedral, the medieval **Bridge Chapel** maintains its own Sunday congregation which has inherited some of the English Missal tradition from nearby St Michael's, now closed. The little building was rescued from dereliction in the 1920s. Finally we will visit the early Pugin church of **St Mary**, which is the main Roman Catholic church in Derby.

Fast and frequent trains serve Derby from St Pancras and from many stations around the country.

John Hawes

RESURRECTION OF A MAGNIFICENT AND UNIQUE GRADE I CHURCH

St John the Baptist, Holland Road, London W14 8AH has returned to its pre-1914 Anglo-Catholic splendour. As the prime if untypical late Gothic Revival Church of James Brooks (1825-1901), the church and its parish were long regarded as one of the spearheads of the Catholic revival in the Church of England. For nearly 40 years, however, from the 1970s, it followed the extremist version of Anglo-Papalism. Its congregation dwindled and it was intermittently in danger of closure or of amalgamation. Revised gradually and at first painfully from 2006 on becoming part of a newly created United Benefice with St George's, Campden Hill, it now describes itself as Catholic, liberal and inclusive, and wholly loyal to the Anglican Communion. Generous and very necessary Heritage Lottery Funds, other such grants and parish and private funding have provided a new roof – a hugely complex and expensive task. Further funding has allowed the first full clean of the interior since 1914. Other funding has underpinned associated refurbishments both interior and exterior. The Church is transformed, light, and magically alive. It

was awarded the accolade of Grade I status in 2016.

The soaring stone-vaulted nave (possibly the last built in London) and its cathedral-like size and proportions on the 13th-century Cistercian model, are truly inspiring and are now fully revealed. Its carefully integrated and complex iconographic programme makes it unique among parish churches; the more so because reconstruction, war and 1960s liturgical reforms have left its pre-1914 structure, furniture, fixtures and fittings, sculpture and stained glass, entirely intact. It is an undiscovered gem, and it astonishes and inspires anyone who first enters it. But better still, the congregation is steadily growing, and that congregation is perceptibly getting younger. Its members both young and old appreciate the special offering of this extraordinary church. Its regular Sunday Mass at 6:30 p.m. is assisted once a month by a cathedral-quality voluntary choir which wonderfully exploits the resonant acoustic of chancel and nave.

It was George Booker (Vicar 1868-89), the young and visionary curate of St Barnabas, Addison Road, W14, who saw the need of a church to service the developing northern section of his parish and who in 1869 bought the present site and also financed its original elaborate iron church. His relentless and exhausting labour against many difficulties attracted an enthusiastic, devout and very large new worshipping community. His charge passed to the 45-year-old Fr William Martin Spencer (Vicar 1889-1916), a rare late vocation priest of the era, who after rapidly obtaining an Order in Council demarcating the new parish, devoted his considerable and imaginative energy and administrative skills, devotion and his unusual personal wealth to the completion of the stone church from the already completed chancel and transepts, through the stone -vaulted nave to the western narthex.

The inspiration and joint understanding of priest and architect then created the total and unusual unity of the iconographic programme throughout the church, from the high quality sculpture (largely by Taylerson), to stained glass, font, the elaborate and expensive Stations of the Cross, to the massive and sumptuously romantic organ, as also to the vestments and altar plate. All this remains uniquely, as of 1914. Only the sculptures in teak of Our Lady and St John the Baptist, the holy water stoup, the memorial chapel of St Michael and St George and the exterior crucifix in memory of Fr Spencer were added later, during the 1920s.

Congregations, though somewhat diminished, remained significant and loyal between the wars, but shrank relentlessly after the 1950s. Changes in local demographics, greater mobility for all, the death and migration of officers and members of the church, self-limitation to a restricted Romanist group and the passing of the major energies of Anglo-Catholic piety all left their mark. Resuscitation and renewal on a new path since 2006 have however placed the church and its community on an increasingly solid basis of growth and commitment.

In sum, the total survival at St John the Baptist of iconography, fabric, and all the apparatus of conspicuous Anglo-Catholic piety at its pre-1914 zenith of commitment, wealth and devotion unscathed by war or by incompetent and unconsidered liturgical reforms is indeed rare if not unique. It is an extraordinary achievement, dramatic and inspiring, and speaks of another and far greater dimension – exactly the intention of priest and architect.

For further details visit the website: www.stjohnthebaptisthollandroad.co.uk. To arrange a visit, whether personal or group, contact the parish office on 020 3602 9873 or email office@stgeorgescampdenhill.com

Robin Price
Photos: Dr John R. Salmon

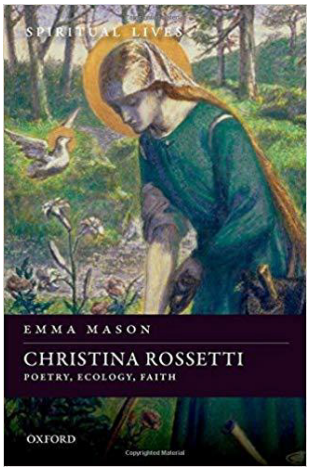
As Always…

Thank you to those who have contributed articles for the Newsletter. Articles for the December edition can be sent to me at any time:
stephen.leeds@btinternet.com
or by post to:
Stephen Savage, 4 Austhorpe Gardens
Leeds LS15 8TF.

RECENTLY PUBLISHED

Christina Rossetti: poetry, ecology, faith
by Emma Mason
OUP £30
ISBN 978-0-19-872369-1

Prices can vary



THE CATHEDRAL OF THE ISLES AND THE COLLEGE OF THE HOLY SPIRIT

An Icon of the worldwide Anglican Communion, this is amongst the spiritual homes of the Tractarians and the Oxford Movement.

The Hon. G.F. Boyle (later 6th Earl of Glasgow), inspired by fellow students at Oxford, founded a Collegiate Church on The Isle of Cumbrae, Scotland. The buildings of 1851 were designed by William Butterfield. His works include Keble College, Oxford, All Saints Margaret Street, London and St Paul's Cathedral in Melbourne, Australia. Dedicated to The Holy Spirit the Cathedral's Gothic style includes finest examples of encaustic tiles and stained glass.

In the relative safety of a small Scottish island away from the then punitive legal restraints placed on the Church in England, famous members of the Tractarians and the Oxford Movement could visit and live a collegiate life experimenting and perfecting their sacred music, liturgy and worship supported by the Scottish Episcopal Church. The Oxford Movement was to influence the late 19th century and early 20th century, and brought about a revival of liturgy, worship, vestments, theology and church order throughout the Anglican Church shaping our Anglican Church today.

The Cathedral proudly possesses a copy of the 1833 Assize Sermon cope worn by John Keble and a relic of the hair of King Charles the Martyr. We maintain a high standard of liturgy, worship and sacred music. The College holds a full categorised library of significant and important books and manuscripts of much interest to scholars, especially those studying for MA and PhD qualifications and in research. An annual summer concert season brings many internationally famous concert recital musicians to perform using the variety of fine musical instruments the cathedral possesses. Extending an invitation for you to visit us we happily recommend our Cathedral Guest House with its excellent bed and breakfast or full board facilities for your stay. This is a truly stunning place, rich in history and spirituality to which can be added the island experiences of Scottish wildlife, bird watching, sailing, water sports and geology all available on this magical island.

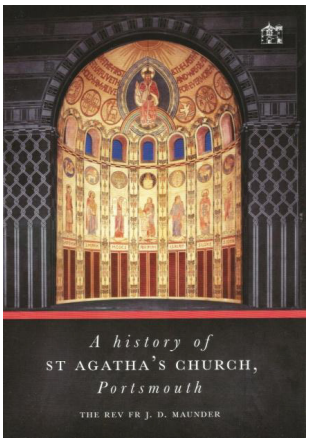
Island Retreats Limited work with the Diocese of Argyll and The Isles to run both Bishop's House on The Isle of Iona and The Cathedral on The Isle of Cumbrae, so perhaps your visit or pilgrimage could encompass both significant places? We look forward to your visit.

Canon Alec Boyd

Springfield, Bute Terrace
Millport, Isle of Cumbrae KA28 0BA
https://cathedraloftheisles.org

BOOK REVIEW

A History of St Agatha's Church, Plymouth
by Revd Fr J.D. Maunder
published 2019
Price £4 at the church
or £6 by post



St Agatha's, Landport, was a highlight of our Portsmouth Trip in 2010. The area has changed completely since 1882 when Fr Robert Linklater, Winchester College Missioner, arrived with his box of insect powder. He established a Mission Church, "equipped for Catholic worship". His successor, Fr Robert R. Dolling, immediately planned a permanent church of some magnificence. He worked indefatigably to that end for ten years, wearing himself out on the project and whilst engaging through every means with the local people. His robust style combined Catholic ritual with evangelical preaching and he made his mark, despite negative pressure from the diocesan bishop Randall Davidson.

Fr Dolling chose J.H. Ball to be the architect, and wished for an open-plan church, with no screens to divide priest from people. The splendid result was a brick structure, to seat 900, in Romanesque style, internally adorned with incredible mosaics and murals and with an incomplete squat tower, The church opened in October 1895 and Dolling resigned soon afterwards, quite exhausted. The consecration did not take place until May 1898 when all debts were paid and the new priest-in-charge, Fr G.T. Tremenheere, became the vicar. There was further embellishment of the building, including significant sgraffito work by Heywood Sumner. Fr Tremenheere was succeeded in 1911 by Fr C.W. Coles, a former Royal Navy chaplain, who stayed until 1954, serving the parish during very troubled times of depression and war.

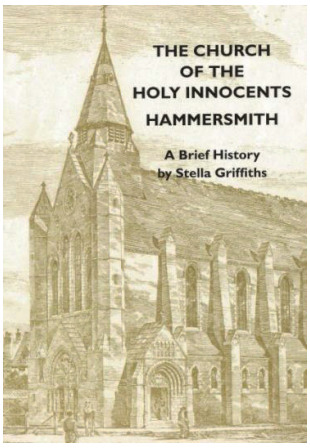
There was heavy bombing of the area in December 1940. The church was damaged, glass blown out and nearby housing wrecked. Fr Coles struggled on, living in the Choir Vestry for 14 years. He had a stroke and had to resign. The local population had gone, the church closed to be used as a store by the navy and items removed. Lorries entered to load and unload goods, graffiti scrawled, the Lady Chapel apse demolished to make way for road improvements. It became damp, gloomy, pigeon-infested and in disrepair. The city council wished to see it demolished but a group of enthusiasts was determined to save it. In 1983 a new road plan meant that the building would be untouched. A major scheme of repair and restoration began, following the establishment of St Agatha's Trust, and the church reopened in 1994 – forty years after it had closed. A congregation of the Traditional Anglican Communion began to use the church, and in 2012 they were received into the Roman Catholic Church as part of the Ordinariate of Our Lady of Walsingham.

The story of Fr Dolling and the early years of St Agatha's are told in his *Ten Years in a Portsmouth slum* (1896); *The Life of Fr Dolling* by C.E. Osborne (1903) and in *Father Dolling A Memoir* by J. Clayton (1902). Now Fr J.D. Maunder,of St Agatha's has brought the story up to date in a beautiful, lavishly-illustrated A4-size history-cum-guidebook. This is a beautifully produced and impressive publication which is sure to be very popular. Copies are available from Father John Maunder, 9 East Street, Fareham, Hampshire, PO16 0BW. Price £6 to include cost of postage.

Stephen Savage

FOR YOUR COLLECTION

The Church of the Holy Innocents, Hammersmith
by Stella Griffiths



This informative, well-illustrated booklet of 32 pages costs £6 including postage from the address below.
Cheques to be made payable to 'Holy Innocents Church'.

The Parish Administrator
The Parish Office
Church of the Holy Innocents
Paddenswick Road
London W6 0UB

MINUTES – A.G.M. 2018

The Annual General Meeting of the Anglo-Catholic History Society was held at 6:30 p.m. on Monday 11th June 2018 at St Clement Danes. The Chairman, Fr Perry Butler, opened the Meeting at 6:30 p.m.

Apologies were received from Alan Watson and David Neil-Smith.

Minutes of the 2017 meeting, previously circulated, were accepted and there were no matters arising.

Secretary/Treasurer Brent Skelly reported that membership is holding steady at around 255 and the annual subscriptions are the main source of income. Annual Accounts were accepted – proposed by David Morgan and seconded by Don Young.

The last two Occasional Papers had received financial support. Again this year there will be a 'free gift' to members in addition to the regular items.

Publications

Michael Yelton reported that we are at the moment rather short of new publications. A book on Anglo-Catholicism in South Wales is being prepared, but little else that we know about.

In 2020 the Society will be 20 years old and to mark this perhaps we might produce a compilation of 20 biographies of 20 priests.

Trips

Since the last AGM we have had successful trips to some of the churches in Hackney and also to Cardiff. We were looking forward to a visit to Leicester in July, and to Brighton in October.

Elections

All the existing officers were willing to continue to serve and were re-elected. Proposed Bishop Peter Wheatley, seconded by Fr Clive Ross. Again the Chairman pointed out the need for 'new blood'.

Chairman's Report

Fr Perry Butler reported that there is a lot of enthusiasm for the Society amongst the members.

We are delighted that Bishop Rowan Williams has agreed to be our President in succession to the late Bishop Geoffrey Rowell. He will give an Inaugural Lecture in January 2020.

Sales of our publications continue steadily.

Concerning research, Anglo-Catholicism in the early twentieth century is rather under-researched. Do you have ideas for a project?

We have given two Bursaries, for work on Newman and on the 1870 Ritual Commission.

The Chairman thanked fellow committee members for their work, particularly Brent Skelly who attends to the day-to-day running of the Society; also the volunteers who deal with the website and the accounts.

We have lectures planned on Fr Ommaney of Sheffield; Charlotte Yonge; and The Society of the Faith. This year's 'freebie' will be an interesting study of aristocratic clergyman Wentworth Watson of Rockingham Castle, by John Morgan-Guy.

Fr Butler thanked members for their attendance and drew their attention to the bookstall, many interesting items having been given to the Society for sale to members. He introduced our speaker for the evening, Martin Wellings whose topic was *John Kensit, the Protestant Truth Society and Anglo-Catholicism*. All were urged to stay afterwards for the refreshments.