

BOOK REVIEW

Bishop Henry de Candole – His Life and Times, 1895–1971. Peter J. Jagger. Faith Press, 1975. 240 pp. £3.75.

It is forty years since the publication of that influential collection of essays *The Parish Communion*, edited by Fr. Gabriel Hebert. Churchmen who have grown up during that period have come to regard the main thrust of the book as the conventional wisdom and it is difficult in 1977 to understand the strength of the feelings, for and against the new movement, which were aroused. Canon Roger Lloyd commented: 'The broad insight of all the writers is this: if you express your philosophy of the Church and the world by the phrase "let the Church be the Church", then you are led straight to the Parish Communion as the rite which most naturally expresses what you believe . . . And what a theology "compels", the facts of the modern situation of the Church encourages.'

Henry de Candole, the subject of this memoir, contributed an essay entitled 'Instruction in Worship' to Hebert's book. He was at that time Chaplain of Chichester Theological College and in the prime of life, forty-two years old, newly married and with thirty-four years of active ministry still in front of him. The title of his essay provides an apt epitaph for a man who for fifty years devoted his considerable intellect, untiring energy and pastoral heart to teaching the Church of England about worship. It is the merit of Mr. Jagger's book that it enables us to assess the contribution of Henry de Candole, who never sought the limelight, to the liturgical renewal of the Church of England in the mid-twentieth century.

In what is clearly a labour of love the author traces de Candole's career from his pious late Victorian home in Clifton (his father was later a Canon of Westminster and Dean of Bristol), through Marlborough and King's Cambridge to ordination in 1920. By then he had become a convinced Anglo-Catholic and in a brief spell as a clerical schoolmaster at Marlborough had a marked effect on the traditional worship in the school chapel, introducing a weekly Eucharist, services of preparation for communion, altar lights, coloured stoles, termly meetings of the clerical staff, etc. This was followed by three years at Lambeth as Domestic Chaplain to Archbishop Davidson during which time he became aware of episcopal ignorance about liturgical questions! From there he went as curate to the famous St. John's, Newcastle, where under Noel Hudson, the principles of the Liturgical Movement were being worked out. The results were described by Hudson's successor, Bill Baker, in Hebert's

volume. De Candole wrote of this, 'Unconsciously we discovered ourselves becoming "The Church". We became a family by worshipping and communicating together, and practice taught us our theory. To be "The Church" then became the clue to all our pastoral work, and the Eucharist its centre.' For the rest of his life this was the insight he was to communicate so successfully to others. Subsequent chapters describe his ministry as Chaplain first at Peterhouse and then at Chichester Theological College, his brief period as Bishop George Bell's 'Liturgical Missioner' in the diocese of Chichester, his creative ministry as Vicar of Henfield (1940-49) and his sixteen years as Bishop of Knaresborough in the diocese of Ripon. His college posts in the 'thirties gave him time for greatly extended study and reading and for the writing of some influential small books. Later on, in association with Gabriel Hebert and others, he introduced to the Church of England the unique exercise known as the 'Liturgical Mission'. The idea had been borrowed from Catholic circles in Holland, Belgium, Germany, Austria and France and consisted of a mixture of instruction, liturgical demonstration and devotional study culminating in a single Eucharistic celebration for the whole parish followed by a parish breakfast. In his days as a bishop he became increasingly involved with the movement of renewal known as 'Parish and People' and ultimately became a member of the new Church of England Liturgical Commission in 1955.

Such are the bare outlines of a career faithfully and ably recorded by Mr. Jagger. His admiration for his subject is not such that he fails to be critical when necessary but both his praises and his criticisms are somewhat repetitious and make it difficult to trace the development of the man Henry de Candole. The arrangement of the book does not help. Nine chapters of uneven length deal with the successive stages of de Candole's life and a tenth offers an assessment of the man and his work from which we learn nothing new. Readers not primarily interested in the daily life of the Church of England would have found it helpful if some of the most important material concerning liturgical questions had been gathered into one or two specific chapters. However, there are excellent name and subject indices and a full bibliography of de Candole's works. Typographically the book is rather unattractive and there are several spelling mistakes. It is an enjoyable memoir but somehow just fails to be a biography. We get the 'life' but not the 'times' of a devoted son of the Church of England. Perhaps we should not complain for this small, shy and humble man would have hated anything more than a modest monument.

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