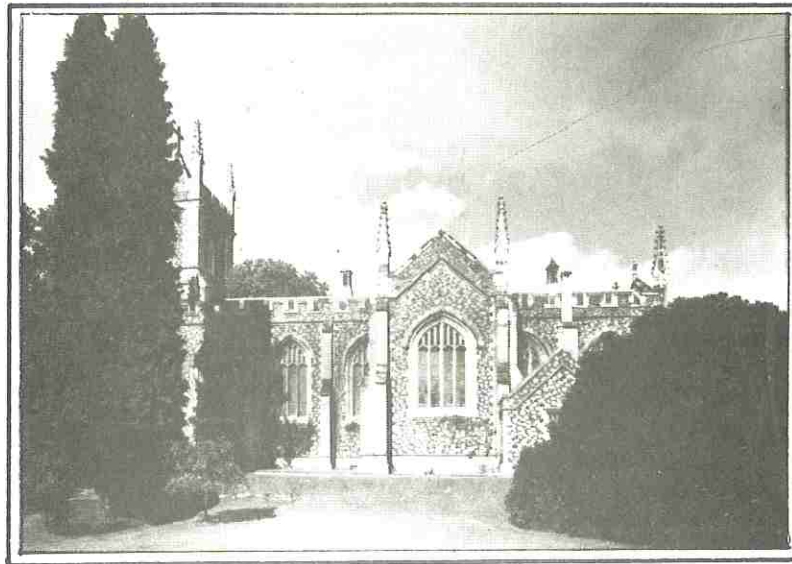
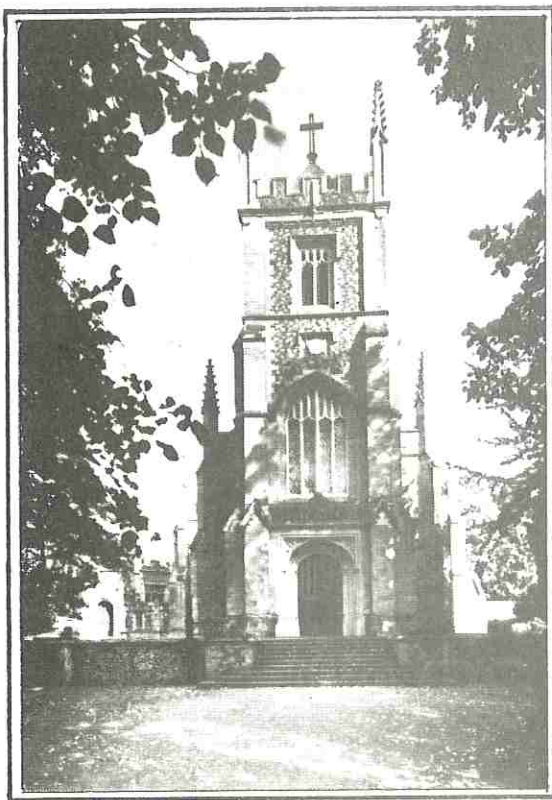


"THE YEARS of FERMENT"



SOUTH FRONT



WEST FRONT



INTERIOR

being
the story behind the
building of
THE CATHOLIC APOSTOLIC CHURCH
in
ALBURY, SURREY
in 1840

"THE YEARS OF FERMENT"

In the peaceful valley of the Tillingbourne, within a few hundred yards of the Old Parish Church of Albury, there stands the fine nineteenth century church illustrated on the cover of this Paper. This church was built in 1840 by the banker Henry Drummond, the then owner of the Albury Park mansion. At that time the Old Church was still the parish church. The new church does not have the appearance of a country parish church, and this is not surprising because it was not built for parish use: it was provided by Drummond at his own expense to be the spiritual centre and administrative base for a newly-formed body of Christians whose fervent conviction was that the Second Coming of Christ was imminent.

In 1826, at Advent, Drummond had called a six-day conference of ministers and laymen, at Albury Park, to study the prophetic scriptures as casting a light on contemporary problems and as describing the signs and portents of the Second Advent. Similar conferences were held annually thereafter at Albury Park until 1830. Groups and congregations came into being to pray for an outpouring of the Holy Spirit. At about this time there occurred examples of speaking in tongues, of prophecy and of miraculous healings, and these happenings were seen by believers as the answer of the Holy Spirit to their prayers.

Between 1832 and 1835 there came the calling of twelve of these believers to be Apostles. By 1835 Albury had become the centre of the body that later became popularly known as the "Catholic Apostolic Church". Drummond's church was built as the Apostles' Chapel. Leading off its north transept he provided an octagonal Chapter House (or Council Room), and it was here that the Apostles assembled to conduct the affairs of the Church. Further ministries, of Prophets, Evangelists and Pastors were established; and a full liturgy was later evolved. Worship in this new church continued for over a hundred years, from the first service in September 1840 until the last service in August 1950.

Reflecting on these events at the present time, the absorbing interest for the social historian lies in asking: What happenings had there been on the Continent, and in this country, and in the county of Surrey, of such a nature as to lead a body of thoughtful Christians to

the considered conclusion that the Second Coming of Christ would take place within their own lifetime? It is to be borne in mind that the Albury apostles were not detached dreamers; they were men of ability, active men of affairs. Included in their number, as well as Henry Drummond, there were two apostles who were Anglican priests, two were Presbyterian ministers, three were members of the legal profession, and two were aristocrats of wealth and position.

What happenings had there been by the early 1830's to bring the prophetic scriptures so vividly alive that such men should look out on their England and see signs and portents of a speedy Coming of the Lord?

To find the answer to these questions it is necessary to step back in time and look at these years of ferment from the viewpoint of those who, in its formative years, were the leaders of that body of Christians later to be identified as "Catholic Apostolics". It will be convenient first to look at what had been happening in Europe, then to consider the condition of England and thereafter to touch on the state of affairs in Surrey and the climate of thought in the early nineteenth century.

The state of Europe

On the Continent there had been more than ferment. There had been a revolution. The significance of the French Revolution is summed up in this way in Cambridge Modern History:-

"The French Revolution is the most important event in the life of modern Europe. It deserves to be ranked with the Reformation and the rise of Christianity because, like them, it destroyed the landmarks of the world in which generations of men had passed their lives. As Christianity taught man that he was a spiritual being, and the Reformation proclaimed that nothing need stand between the soul and God, so the Revolution asserted the equality of man.

This doctrine expressed itself in three main principles. The first was the sovereignty of the people: a conception differing widely from the old belief that the object of government was the good of the governed. The second doctrine which France proclaimed was the principle of personal liberty. Feudalism as a system of relations between the King and the nobility had nearly disappeared from Europe; but as a system governing the relations between the nobility and the peasantry it still lingered on. It received a mortal blow from the Revolution. The third doctrine, that of nationality, arose naturally from the sovereignty of the people. The French Revolution astonished Europe by the spectacle of a nation thinking and acting independently of its government."

It is impossible to exaggerate the effect that the French Revolution had on the climate of thought in this country. Initially, in 1789, the events in France were regarded with some approval and even with enthusiasm, and clubs and societies sprang up in sympathy with the ideals of Liberty, Fraternity, Equality. But after France became a Republic in 1792 and the reign of terror began, there was immediate revulsion. The diarist James Woodforde (1740-1803), sitting in his Norfolk parsonage, wrote on 29th December 1792: "Revolution Clubs everywhere much suppressed, and Constitutional Societies daily increasing all over the Kingdom. Levelling Principles and Equality almost discarded." The English mood changed in fact from admiration to hatred. Woodforde, writing about the guillotining of Louis XVI on 21st January 1793, describes him as having been "inhumanly and unjustly beheaded by his cruel and blood-thirsty subjects." Since the Massacre of St. Bartholomew no event in a foreign country had produced such a thrill of horror in England. And later in 1793, on 16th October, there was the guillotining of Marie Antionette.

These events presaged an almost unbroken period of Wars, lasting until 1815. On 25th January 1795 Woodforde writes: "The French have taken all Holland. Dread and terrible times appear to be at hand"; on 3rd December 1797, "No appearance of peace. The French are determined to make a descent on England"; and on 1st April 1798, "French invasion daily expected." In the event the French plans became changed and when, in May 1798, General Bonaparte departed with his armament his object and destination was the invasion not of England but of Egypt.

There was a brief cessation of hostilities after the Peace of Amiens in 1802, but only until May of the following year when war was declared with France which lasted for the next 12 years.

Napoleon Bonaparte in 1803 was in the ascendant. In 1804 he took the title of Emperor, and from that time was known as Napoleon. In 1805 Napoleon conquered Austria. In 1806 he occupied Berlin. In 1807 he defeated the Russians and was at the height of his powers. Having earlier decided that the invasion of this country was not possible, he had set up the "Continental System" of excluding Britain from trade with continental countries. Not until 1809 did the tide begin to turn, with the French being driven out of Portugal. In 1812 Napoleon retreated from Moscow with heavy losses, and in 1815 he was finally defeated at Waterloo, and was banished to St. Helena where he died in 1821.

To men such as Henry Drummond the significance of the French Revolution came as a shattering blow, albeit he had been only a child in its early days. Until its occurrence the eighteenth century had revealed no serious threat to the established order of things. This established order, and not only in France, became challenged and menaced by the Revolution and by its aftermath of Wars. Long after the excesses of the Terror had burned themselves out, the portentous events which marked the close of the eighteenth century still hung as a lurid cloud over the contemporary nineteenth century scene. For some religious thinkers these extraordinary events were seen as having a deep underlying significance.

The state of the nation

In this country, the ferment of change had stopped short of serious insurrection but, during the period of the French Revolution and the Wars that followed it, there had been changes in the nation that were far-reaching and fundamental - save only in the field of government.

By 1815 Britain had become the great manufacturing country in the world; from about 1750 coal had been put to use for the smelting of iron; from 1761 canals were being constructed for the movement of materials and goods; from about the same date machines became invented for spinning and weaving; factories were then built to house these machines, the machines themselves being then fed with cotton coming from India and wool from Australia; and before the end of the eighteenth century steam power had come into use. In the countryside there had been the enclosure of open fields and common lands, first under a series of Private Acts and then under a General Enclosure Act of 1800: during the twelve years of the Napoleonic War over five million acres became added to the cultivated area of England and Wales.

This period of rapid change in the countryside and in the towns led to various and great hardships: indeed the first five years of peace (1815-1820) have been called the most miserable epoch in English history.

Distress to country people resulted mainly from a combination of three factors - the Enclosures, the Industrial Revolution and the high price of corn. Enclosures resulted in the disappearance of the smaller farms and the extinguishment of pasture-rights, thus making the labourer entirely

dependent on his wages. The Industrial Revolution led to the progressive extinguishment of village industries. The high price of corn was a reflection of the control exercised over Parliament by the "landed interest"; a control which ensured, by successive Corn Laws, that until 1800 there was no importation of corn - and very little for some years thereafter. By 1801 Woodforde was writing in his diary for 31st January "An enormous price (for my wheat) I sincerely wish that it might be cheaper e'er long for the benefit of the poor who are distressed on that account". By 1834 wheat in Britain was selling for £2 per cwt. - certainly an "enormous" price when it is recollected that a hundred years later, in 1934, the price was only £1 per cwt. (having risen from a deplorably low figure of 5/4d per cwt. in 1894). In 1843 there came the Irish troubles and the failure of the potato crop, threatening thousands with starvation and making it necessary to allow the free admission of grain. Duties had already been reduced in 1842, and in 1846 with the repeal of the Corn Laws all duties on the import of grain and other foodstuffs were removed.

Even before the opening of the nineteenth century, however, the operation of the above factors had been such as to necessitate some alleviation of the plight of the poor in country districts. A crude system of Poor Relief had been devised in 1795 and continued for the next forty years. Called the Speenhamland system (from a decision of certain Berkshire magistrates in 1795 which was endorsed by Act of Parliament later in the same year), this took the form of out-door relief administered to the able-bodied by "overseers of the poor" to supplement low wages, being graded according to the price of corn and granted by the Vestry of the parish out of the rates raised in that parish. It was a pernicious system because it depressed the level of wages, it bred a pauper proletariat, and it encouraged improvident marriages. In 1834, by the Poor Law Amendment Act, this system was replaced. Outdoor relief was no longer given to the able-bodied; and groups of parishes were united into Unions for the joint control of a Workhouse administered by local Boards of Guardians. This was a necessary change, and in the end a beneficial one, but with its sudden stoppage of outdoor relief it caused much hardship to, and a great outcry from, disendowed paupers. And the enforced separation of husbands from wives, where there was no alternative but to enter a Workhouse, was a legitimate cause of bitterness.

In the towns the suffering was still greater. As the Industrial Revolution continued to concentrate employees in factories, the houses

available for the working population deteriorated into slums, over-crowded and unhealthy. In 1837 records show that a tenth of the people in Manchester and a seventh of the people in Liverpool were living in cellars, only a small proportion of which had any ventilation or drainage. In order to try and improve wages and regulate working conditions in the factories, combinations of workmen were formed. To circumvent this movement, a severe Combination Act was passed in 1799 making such combinations illegal. Distress reached a climax when the harvest failed all over Europe in 1811-12. In certain trades the plight of the workers was worsened by the introduction of machinery to replace manual labour: the hosiers of Nottingham, for instance, were thereby enabled in 1811 to discharge large numbers of workmen. An attack on their factories followed, and the new machinery was destroyed. (One of the workers who thus destroyed stocking-frames was called Ludd, and thus it was that the frameworkers of Nottingham became known as Luddites). In 1819, four years after the battle of Waterloo, a large and resentful assembly in St. Peter's Fields, Manchester, was charged by cavalry and at the "Massacre of Peterloo" some five or six people were killed.

Nevertheless, activities directed to the industrial organisation of labour continued to increase, and combinations of workers for the purpose of regulating wages became legalised by Acts of Parliament in 1824 and 1825. Several of our present powerful trade unions were started within the ensuing decade. Employers, however, continued to be strongly opposed to the movement, and combined to refuse to give work to anyone who was a union member.

Child labour was taken for granted. Some mitigation of the working conditions of the young was introduced in 1833 when an Act was passed prohibiting the employment of children under the age of 9 in textile factories; and fixing a maximum 48-hour week for those under 13, and a maximum 69-hour week for those under 18. In 1842 girls and women, and boys under 10, became prohibited from working in mines, where they had been employed as "hurriers", dragging cars of coals by means of a chain attached to a girdle round their waists.

Except for the fortunate few, there was virtually no organised schooling other than under the aegis of religious bodies. Not until 1833 did Parliament interest itself in the education of children. In that year £20,000 was voted in aid of elementary education, to be administered by the

(Church of England) National Society and the (Non-Conformist) British and Foreign School Society. These are the times and the conditions of which we can find contemporary descriptions in the novels of Charles Dickens (b.1812).

In the sphere of government, change came much later than it had come in the lives of the governed. And when Parliamentary change did take place, it was by way of evolution rather than by any kind of revolutionary process such as had taken place in the towns as a result of the Industrial Revolution and in the country as a result of Enclosures.

Until well into the nineteenth century only a small proportion of the people had the right to vote for Members of Parliament. In the counties the voters were those individuals who owned land and derived from it a revenue of 40/- a year ("the forty-shilling freeholders"). In the boroughs the franchise varied according to the charter: in some boroughs the franchise was open to householders or ratepayers; in others it was confined to Freemen; and in some others it was only the owners and occupiers of certain ancient tenements who had a vote. Many boroughs had decayed, and the few remaining voters were prepared to sell their votes ("the rotten boroughs"). Other boroughs were entirely under the influence of great landowners on whom the inhabitants were dependent ("the pocket boroughs"). And there were recent new towns that had no representatives in Parliament at all: Manchester and Birmingham, each with over 100,000 inhabitants had no M.Ps; nor had Leeds or Sheffield, each with over 50,000.

Parliamentary change was long overdue, and after years of pressure it came with the Reform Act of 1832 which both redistributed the seats in Parliament and widened the register of voters. Those householders in boroughs who paid a rent of £10, and those farmers in the counties who paid a rent of £50 were enfranchised. But although the Reform Act went some way towards putting political power in the hands of "the middle class" - manufacturers, shopkeepers and tenant-farmers - it did not start to enfranchise "the working class". Even by 1865, by which time the population of England and Wales had risen to 21 million, less than one million had the right to vote at Parliamentary elections.

As the traditionalists, such as Henry Drummond, looked out on their England during the early part of the nineteenth century it presented to them not merely a picture of rapid and disorderly change, but of threatening disintegration and impending collapse. They noted the

hardships of the poor, and the consequent resentment breaking out into violence. They were alarmed by the new portent of democracy, as evidenced in the pressures that had culminated in the Reform Act and which seemed to be based on the creed "All power to the people". They deplored the steady swing of power from those who had a stake in the land to those who had no roots there but instead based their wealth and growing influence on finance and the exploitation of labour in the new factories.

A break-up of the foundations seemed to be going on everywhere. These events, the traditionalists were saying, could not be unrelated: they were inter-connected and they were cumulative. What did these things signify? To what were they tending? Was there not some infinitely greater event lying in the near future to which all that was now happening would lead?

The state of affairs in Surrey

The state of affairs in the county of Surrey during these changing times mirrored that in the nation. This may be sufficiently illustrated by the three following passages. The first is an excerpt from Malden's "History of Surrey", the second is from Hearnshaw's "The Place of Surrey in the History of England", and the third being a letter written by Henry Drummond to a neighbour in Shere.

"History of Surrey"

"The son of a small Surrey farmer, William Cobbett, born in 1762, has told us of the hardships of his early life in a class just above that of the receivers of weekly wages. W. Stevenson ("Review of the Agriculture of Surrey" 1809) shows how the pressure of the wartime, with its high prices and high taxation and rates, had influenced wages and rents beyond Arthur Young's time /who wrote describing a six weeks tour in the South of England in 1769/. The burden of the old Poor Law, with its stupendously unwise encouragement of out-door relief in aid of wages, had fallen upon the county. The population in 1801 was 269,043 resident persons. The number of paupers relieved in their parishes in 1802-1803 was 36,140 or 13 $\frac{1}{2}$ %, and the money expended for the relief and maintenance of the poor was £133,840. The burden sometimes drove parishes and persons to strange devices for escaping it. In 1801 the Vestry of Parish X instructed one of their overseers to employ a solicitor to prosecute the churchwardens and overseers of Parish Y for conspiracy because they had bribed a "foolish person" in Parish X to marry another "foolish person" in Parish Y, so as to relieve Parish Y of her presence. The churchwardens and overseers of Parish Y, in 1802, paid £100 to Parish X rather than go into court".

"The Place of Surrey in the History of England"

"[Among the most formidable events] were the so-called "Swing Riots" of 1830. These were caused by the genuine distress among the agricultural labourers due to low wages, high prices, oppressive rates and extensive unemployment. The suffering peasantry attributed their misfortunes to the introduction of threshing machines and other labour-saving inventions. Hence they made violent attacks upon farms where such devices had been installed. They smashed the machines; burned the ricks; sacked the houses; maltreated the farmers and their families. The rioters were, or professed to be, led by a mysterious "Captain Swing", in whose name letters of warning, demanding the disuse of machinery, were sent to the hated farmers. The most serious disturbances in Surrey centred in Dorking, Woking and Albury. The soldiery had to be called in from London and from Portsmouth before order was restored.

No man was more deeply interested in these painful happenings in Surrey than was William Cobbett, whose famous book Rural Rides was published in the very year of "Captain Swing's" most destructive activities (1830)."

A letter addressed by Henry Drummond to William Bray, dated 22nd November 1830. The following letter should be read in the context of a comment made by a body of Commissioners instructed to examine the state of the Agricultural Poor at this time, and who reported:

"It is impossible to resist calling his Lordship's attention to the deplorable condition of this parish (Shere) and the adjoining parish of Albury, owing to the disaffected and demoralised state of the labouring classes, and the continual fear in which the respectable inhabitants live of fires or other destruction of property. It will be in his Lordship's recollection that this part of the country was notorious in the winter of 1830-1 for the lawless outrages committed both on person and property."

Drummond's letter to Bray written "in the winter of 1830-1", reads:-

"The rising of the labourers which is taking place throughout the Southern Counties of England threatens the destruction of all property. They are maddened by oppression, and chiefly by the high price of Cottage Rents; the obstruction that is thrown in the way of erecting dwellings; and the refusal of farmers to let them have small portions of that very land which the farmers say they cannot profitably cultivate. They are determined to take the law into their own hands and say that they prefer being hanged or shot to continuing as they are.

In these circumstances it is our duty, as well as our interest, to do what we can to obviate their distemper. It is very well known that it is not profitable to build cottages to pay any interest for the money so employed: and therefore that

whoever does build, must build at a loss. I am willing to view this loss: and if you will grant me a copyhold lease of twenty acres on Shere Heath I will build twenty cottages which I will undertake to let only to the labourers of your Parish. As it is a great point to take some step before they shall be able to say that we do this from intimidation, I shall beg to have an answer at your earliest convenience."

The climate of thought

[The following paragraphs owe much to Davenport's "Albury Apostles", one chapter of which describes the wider background to the gathering at Albury Park in Advent 1826].

During the third decade of the nineteenth century many serious-minded people in England, as they took stock of the conditions prevailing in the world in general and in their own country in particular, were being drawn irresistibly to the conclusion that they were living in days of crisis. This apprehension was very strongly felt in the circles of the upper and middle classes whose social and political outlook can be summed up as conservative, traditional and authoritarian, and whose affiliations were evangelical. To many such people it seemed that not only were the foundations of human society being shaken; they were in imminent danger of collapse.

Men such as Henry Drummond were guided by principle. They envisaged a traditional pattern of life in which every man had his allotted place in society; a society in which the poor, equally with the rich, had an assured existence. This concept contrasted with the newer one which accompanied the Industrial Revolution, that men were "hands", and their labour was a commodity: and that everything must be subordinated to the price mechanism. The traditionalists, who stood for an England built upon landed proprietorship with its privileges and responsibilities, were now confronted with a new England destroying their semi-feudal order.

The religiously-minded Tory was a firm believer in monarchy as the divinely-appointed instrument of authority and rule. He believed in a Christian Church in a Christian State, each with its respective sphere of action clearly defined. His basic axiom was "All power is from above". For him "Vox populi vox Dei" was a deadly heresy. The times appeared apocalyptic: so it was to apocalyptic writings that such a person turned, and in particular to the Books of Daniel and Revelation. Could it be

that things long since foretold were now coming to pass? It was not only among clergy and ministers that students of the apocalyptic were to be found: godly laymen pursued the enquiry with equal intensity. Their approach to Scripture was literalist. The Bible to them was the Word of God in which certain statements of truth had been communicated to the faithful in the form of propositions the infallibility of which was guaranteed.

Since the turn of the century many books on apocalyptic subjects had been written: over seventy such publications were issued between 1820 and 1833 alone. One pamphlet which had great influence had come in 1826 from the Anglican minister J. Haldane Stewart. It was entitled "Thoughts on the importance of special prayer for the general outpouring of the Holy Spirit". In the late 1820s various activities and movements became drawn together; in response to Stewart's call groups of devout people became joined in prayer; large congregations in London flocked to listen to the apocalyptic eloquence of Edward Irving; students of prophecy were searching for Scriptural clues to guide the believer through the disintegration which seemed apparent in Church, State and the whole social order.

This then was the background to the gathering called together at Albury Park in Advent 1826. Looking at this background, the events outlined at the opening of this Paper which led to the building of the Catholic Apostolic church in Albury become unsurprising and indeed almost predictable. Less predictable were certain later actions of Henry Drummond - the building of a new parish church for the village in 1842, the closing of the ancient parish church that stood (and still stands) near the Albury Park mansion, and the taking over of the south transept of the Old Church to serve as a mortuary chapel for his family. These latter events constitute another and separate story, which is told elsewhere.

The remainder of the present Paper consists of a short history of the Catholic Apostolic Church, with a footnote added about a more recent movement known as the "New Apostolic Church".

THE CATHOLIC APOSTOLIC CHURCH

A short history

The early years of the nineteenth century were times of ferment, and to many thoughtful people in this country it seemed that they were living in a period of crisis. As expressions of this climate of thought, there were at that time two significant religious movements. One was the Oxford Movement, and the other became known as the Catholic Apostolic Church. The beginning of the Oxford Movement was John Keble's sermon in the university pulpit at Oxford on 14th July 1833, occasioned by the government of the day proposing to suppress ten Irish bishoprics in order to obtain funds to make good the loss of income resulting from the difficulty of collecting tithes in Ireland. The leaders of the Oxford Movement were the clergy, and in particular Keble, Pusey and Newman. By contrast, the leaders of the movement leading to the foundation of the Catholic Apostolic Church were largely laymen.

At the conferences convened by Henry Drummond in Albury Park between 1826 and 1830 about half of those present were laymen and the rest were clergymen, mainly Anglican, including Hugh McNeil the rector of Albury. The subjects they discussed included:-

- (1) the duties of Christian ministers and people.
- (2) the present and future condition of the Jews.
- (3) the books of the Bible, especially those of Daniel and Revelation.
- (4) the future Advent of our Lord and the duties of the Church.

By the end of the fourth conference, among the conclusions that had been reached were:-

- (a) that the present Christian Dispensation would not pass insensibly into the Millennial state by gradual increase of the preaching of the Gospel. It would be terminated by judgements ending in the destruction of the visible Church in the same manner as that in which the Jewish Dispensation had been terminated.
- (b) that during the time these judgments were falling upon Christendom, the Jews would be restored to their own land.
- (c) that the judgments would fall principally upon Christendom and would begin with that part of the Church of God which had been most highly favoured and was therefore most deeply responsible.

- (d) that the termination of the judgments would be succeeded by that period of universal blessedness to all mankind which is commonly called the Millenium.
- (e) that a period of 1260 years had commenced with the reign of Justinian and had terminated at the French Revolution, and that the vials of the Apocalypse began then to be poured out. Our Blessed Lord would shortly appear and therefore it was the duty of all who so believed to press this conclusion on the attention of all men.

Those present at Albury became convinced that the troubles in the world and Church were in part due to the fact that there was in existence no College of Apostles, and that for centuries the Church had been in charge of bishops who tended to differ on points of doctrine and Church order. The calling in of the Civil powers to help in the enforcement of unity and orthodoxy was seen as a disastrous step resulting, almost, in the Bride of Christ becoming the Vassal of the State. The enhancement of the authority of the Bishop of Rome was regarded as a counterpoise to the increasing tendency of the secular power to dominate the Church.

Outside Albury an important element which contributed to the same movement of thought was linked with the name of Edward Irving. At the age of 23, in 1815, Irving had been licensed to preach in the Church of Scotland; in 1822 he was appointed minister of the small Caledonian Chapel in Hatton Garden, London. The power of his preaching and his magnetic personality soon drew large congregations, and in 1827 a new church with 1000 sittings was built in Regent Square to accommodate all those wishing to attend. Irving became convinced that certain spiritual gifts of his congregation, including prophecy and speaking in tongues, came from God. But in 1830 he was excommunicated by the London Presbytery because of his assertion that the Nature of Christ was of the self-same stuff as human nature, transformed by the Spirit but not different in essence. And in 1833, on the same grounds of doctrine, he was expelled from the ministry of the Church of Scotland. Irving had already been associated with the work at Albury in earlier years, and those ties became closer following his expulsion from his own Church. Despite that expulsion Edward Irving's spiritual stature was such that, on his death in December 1834, he was buried in the crypt below the High Altar of Glasgow Cathedral.

During 1832 words of prophecy had been heard in various congregations testifying to the need for a revival of the Apostolic ministry. At a

prayer meeting on 7th November of that year, according to a contemporary record, Drummond addressed John Bate Cardale speaking with great power through the Spirit: "Convey it, convey it, for art not thou an Apostle of the Lord". Cardale had already shown himself to be a natural leader of men: he was the son of a respected solicitor and was a qualified solicitor himself. This career he gave up entirely on receiving the call to be an apostle.

Over the ensuing three years eleven others were similarly called. All were men of above-average ability. Most of them were in their thirties.

The Apostles

Brief details of these twelve apostles are as follows:-

Called in 1832

Cardale, John Bate. Solicitor. "The Pillar of the Apostles"
(d. at Albury 1877)

Called in 1833

Drummond, Henry. Banker and country gentleman. The oldest apostle.
(b. 1786. d. at Albury 1860)
Perceval, Spencer. Son of the Prime Minister who was assassinated
in the House of Commons (d. 1859)
King-Church, Henry. Clerk in the Tower of London.
(d. 1865)

Called in 1834

Armstrong, Nicholas. Anglican priest.
(d. 1879)
Woodhouse, Francis Valentine. Barrister. Son of the Dean of
Lichfield. The youngest apostle. Stood alone as the last
surviving apostle for over 20 years. (b. 1805. d. at Albury 1901)

Called in 1835

Tudor, John. Artist and writer.
(d. 1861)
Dalton, Henry. Anglican priest, formerly Church of Scotland minister.
(d. 1869)
Carlyle, Thomas. Advocate of the Scottish Bar.
(d. 1855)
Sitwell, Frank. Member of a distinguished Northumberland family.
Brother-in-law to Archbishop Tait of Canterbury.
(d. 1864)
Dow, William. Church of Scotland minister
(d. 1855)
Mackenzie, Duncan. (d. 1855)

The Ministries

At an early date the apostles were moved to institute further

ministries, of prophets, evangelists and pastors.

The functions of an apostle were taken to correspond with those of the Apostles of the Primitive Church. Theirs was the task of sifting earlier traditions and practices, of discerning the teachings of the Spirit and distinguishing these from the mere product of human (mis)understanding. The apostles as a body comprised a College; none of them took precedence; and it was only as a College that they claimed to have the mind of Christ.

The task of the prophet was to speak by the impulse, through the inspiration of the Spirit. His function in a particular church was to elucidate, develop and enrich that which was already accepted authority, rather than to speculate or seek to re-interpret.

The ministry of the evangelist was to awaken faith and lead people to repentance, rather than to seek the conversion of the heathen or unbelievers.

The work of the pastor was more personal: he was to comfort the mourner, admonish the guilty, soothe the penitent, and guard against any straying of the flock. In each church there was appointed a chief pastor, who was given the title of angel (cf. Revelation II and III).

The setting up of the Church

By 1834 there were seven churches in London, each in charge of an angel. One of these churches had been formed by Edward Irving and his followers, and Irving himself had been appointed their angel; but he did not live long thereafter. Indeed Irving had died some seven months before the angels of the London churches decided, at a meeting in July 1835, to form the Council of the Seven Churches (cf. Revelation I. 4). The next and most important step came in the same month of that year, on 14th July. This was the "Separation of the Apostles" (cf. Acts XIII. 2), an event which may be taken as marking the end of the formative years and the setting up of a Church. The apostles, having been separated, were thereby set free from other work, and they went into retreat at Albury, the place which was to become the spiritual centre of the new Church.

The Testimonies

Still in the same year of 1835 the apostles prepared certain

testimonies. One was addressed to the archbishops, bishops and clergy of the Church of England, and a second was addressed to King William IV and Members of the Privy Council. These two documents were spoken of as "The Lesser Testimony". There followed "The Greater Testimony": this was addressed to the patriarchs, archbishops, bishops and other leaders of the church of Christ in all countries, and to the emperors, kings, princes and other sovereigns over the baptised of the Church. The burden of both testimonies was that Christendom was in spiritual distress, the clergy discredited, apostasy rampant, church discipline in abeyance, revolution and godless trust in the power of the masses were supreme, and the judgment of God was imminent upon the Christian church and nations. God had, however, now appointed fresh apostles to exhort and evangelise His people and to build up again His fallen Church.

Regrettably the testimonies, despite the earnestness of their message, made little or no impression upon the recipients, with the exception of Frederick William IV, King of Prussia.

Journeys to the lands of Christendom

In 1836 the apostles at Albury divided the various lands of Christendom, and in this context each apostle was deemed to be the head over one of the twelve spiritual tribes of Israel, as under:-

Armstrong	(the spiritual Zebulon)	Ireland and Greece
Cardale	(the spiritual Judah)	England
Carlyle	(the spiritual Simeon)	Prussia and North Germany
Dalton	(the spiritual Asher)	France and Roman Catholic
Dow	(the spiritual Dan)	Russia (Switzerland)
Drummond	(the spiritual Benjamin)	Scotland and Protestant
Tudor	(the spiritual Ephraim)	Poland (Switzerland)
King-Church	(the spiritual Issachar)	Denmark, Holland and Belgium
MacKenzie	(the spiritual Gad)	Norway and Sweden
Perceval	(the spiritual Manasseh)	Italy
Sitwell	(the spiritual Napthali)	Spain and Portugal
Woodhouse	(the spiritual Reuben)	Austria and South Germany

The apostles then journeyed to their respective territories, not to preach or teach but to learn: the task of each was to study such matters as the character of the people, the ecclesiastical customs, the liturgies and the state of religious life. After three and a half years the apostles returned to Albury having gained deep insights which enabled them later to establish theological truth as they saw it, and to evolve a new liturgy. The most fruitful of the journeys had been that of Carlyle

through Prussia and North Germany, where there had been a great revival of spiritual life in the early nineteenth century.

Doctrine

The kernel of the doctrine of the Albury apostles was the imminence of the return of Jesus Christ. Their teaching was that the whole future course of events on this earth is foretold in the apocalyptic writings of scripture, in particular Daniel VII to XII and Revelation IV to XXII.

An article of faith was that the primary function of the Church was not the promotion of schemes for political or social amelioration nor the preaching of a social gospel, but the witnessing to future events and the summoning of the world to prepare for these.

Its adherents never, in fact, referred to their Church as the "Catholic Apostolic Church", because they regarded themselves as part of the One Holy Catholic and Apostolic Church which is the company of all the baptised. They thus repudiated any suggestion that they were schismatic. Where there was no Catholic Apostolic church near, members were encouraged and directed to remain in their first allegiance; their normal allegiance was to the Church of England.

The Liturgy

The evolution of the Catholic Apostolic Church liturgy was a gradual process, accompanied by continuous discussion and comparative study, led by Cardale as the theologian among the group. In this process the apostles sought to avoid introducing new prayers where it was possible to bring in prayers from the Anglican, Roman or Greek Orthodox Churches. And where there are new prayers many of these are founded on passages of scripture.

A lithographed form of Communion Service had been prepared as early as 1837. In 1843 the first edition of Offices and Liturgy of the Church was issued. Seven further editions followed, each with some added feature, improvement, form and service. The definitive 8th edition is dated 1880 and may be regarded as one of the world's great liturgies. Dr. David Hislop, in his Kerr Lectures said of it:-

"One liturgy there is in modern times which contains all the virtues and escapes almost all the blemishes of the Prayer

Book. I refer to the liturgy of the Catholic Apostolic Church this book has an intimacy and a horizon not restrained by racial reticence nor limited by national outlook".

No-one who came into contact with the Catholic Apostolic Church movement could fail to be impressed by the piety of its members and the dignity and beauty of their worship. Their liturgy has been translated into several tongues. In 1850 translations were made into German and Flemish; thereafter into Danish and part into Italian; and in 1866 into Dutch, Swedish and Lettish. By 1902 there were current translations in eleven different languages.

Sealings

A ceremony that was practised by the Church from 1847 onwards was that of "sealing", or the laying on of hands by an apostle (cf. Revelation VII), the intent being that those who were sealed were endowed by the Holy Spirit with the power to attain to full spiritual maturity.

The Sealing took the form of a signing on the forehead with chrism (that is, with consecrated oil), and it was administered on attainment of the age of 20. The oil was consecrated once a year in the Apostles' Chapel at Albury for use during the ensuing twelve months. The last occasion of consecration was in 1900, the closing year of apostle Woodhouse's life.

The expansion of the Church

As the number of congregations continued to grow, it became clear that a central place of worship would be required in London, and another at Albury, these being the two places most important to the life of the Church.

The church provided in London was built in Gordon Square. This building, completed in 1853, is a fine example of the Early English style and it was built sufficiently large to accommodate the congregations of the Seven Churches of London at their central monthly gatherings. Drummond's generosity contributed largely to the cost. The Gordon Square church is now used as the central church for the University of London; certain floor space being retained however by the Catholic Apostolic Church for its

own offices and library.

At Albury the congregation had originally met Sunday by Sunday at Drummond's house, Albury Park. Later a converted stable had been used as the meeting place. The church that was built at Albury in 1840 constituted the headquarters of the apostles for their work throughout the world. Sometimes it was spoken of as the Apostles' Chapel and sometimes as the Chapel of the Great King. A brief description of its structure and furnishings is included at the end of this Paper.

By the middle years of the nineteenth century the Church was flourishing, both at home and abroad. Outside Europe, congregations had become established in Canada and New York. Support was forthcoming also in Australia, New Zealand and South Africa.

The Church in later years

In 1855 the Church suffered the loss by death of three of the apostles - MacKenzie and Carlyle in January, and Dow in November. In 1859 there came the death of Perceval. Then in 1860 Henry Drummond died: he is buried in the mortuary chapel designed for him by Augustus Pugin in the Old Parish Church at Albury.

In the decade following the death of Drummond four more apostles were taken to their rest: Tudor in 1861, Sitwell in 1864, King-Church in 1865 and Dalton in 1869. The passing, one by one, of the apostles tended to strengthen, rather than to diminish, the conviction of the Church that the end of the Christian Dispensation must indeed be very near. After 1861, in order to assist the remaining six apostles, a "Coadjutor" was attached to each, who was able to fulfil apostolic duties. This power, however, lapsed on the death of the apostle to whom the coadjutor had been attached.

By 1870 there remained just three of the Albury apostles. Of these, Cardale died on 18th July 1877 and was buried in the graveyard of the new parish church at Albury, about twenty paces north of the nave. Armstrong followed in 1879. And lastly, on 20th February 1901, Francis Valentine Woodhouse died, to be buried at Albury alongside Cardale.

The death of Woodhouse meant that ordinations could no longer take place, nor could the full rituals be observed. As the ordained ministry died out, one church after another was closed. The buildings became

handed over to other approved denominations, generally to the Church of England, and the members were commended to the care of the nearest Anglican church.

In due course all of the ministers who had been ordained by apostles were taken by death. The last of the apostles' coadjutors was Edward Heath of Albury, Surrey who died on 29th August 1929. The last of the angels was Karl Sohrey of Seigen, Westphalia, who died on 3rd November 1960 aged 90. The last of the priests was Dr. Wilfred Maynard Davson of Paddington, London, who died on 16th February 1971 aged 95. And the last of the deacons was Charles William Leacock of Sydney, Australia, who died on 25th July 1972 aged 95. Since that date most of the individual members of the Church in this country have worshipped in the Anglican Church, and have continued to meet for prayer in congregations at home and abroad.

F O O T N O T E

THE NEW APOSTOLIC CHURCH

In 1855, on the deaths of MacKenzie, Carlyle and Dow, there had arisen in the Catholic Apostolic Church the question of an apostolic succession; and by 1860, after the deaths of two further apostles, Perceval and Drummond, this question became critical.

At the time of receiving their respective calls to the apostolate, in the 1830s, all the apostles were of one mind that the Second Coming was at hand. It was natural therefore that there should have been no thought of, still less any provision for, a succession. And when the question of filling vacancies did come to be fully debated in 1855 the decision was arrived at that Holy Scripture provided no authority or precedent for the making of fresh apostles.

The strong German church at Hamburg, however, did not accept that decision. In their view it was essential that the apostolate be maintained at its full strength. Indeed, in 1860, at a meeting of the College of Apostles at Albury, a prophet from Berlin, Heinrich Geyer, was moved to name two more for the apostolate, Böhm and Caird. By way of

repudiation of these nominations, prophet Geyer was excommunicated.

In succeeding years others on the Continent were named for the apostolate, notably Preuss, Schwarz, Menkhoff and Krebs. The Albury apostles did not recognise any of these new names as apostles and by 1863 this dichotomy had led to a complete schism - "the Hamburg Schism". Thereafter the Catholic Apostolic Church continued as heretofore, but alongside it there grew a New Order which later became the "New Apostolic Church".

With the passage of time, whereas the Catholic Apostolic Church as a religious movement may now be said to have become a part of history, the New Apostolic Church is a movement that flourishes today in many parts of the world.

For the first fifteen years after the Hamburg Schism in 1863 the leadership of the New Order devolved on Preuss. After his death in 1878 it was Schwarz who took his place. Schwarz had been conducting Sealings since 1869. He had been ordained a bishop by Woodhouse in 1858, and the two men continued to be lifelong friends. Indeed in 1884 Schwarz, Menkhoff and Krebs jointly wrote to Woodhouse (who by then had been for five years the sole survivor of the Albury apostles), seeking a re-union of the two churches. The writers described all that had been happening during the preceding twenty years, and their message declared the truth and genuineness of the apostolic ministry of the New Order. Such a re-union was seen to be all the more desirable because Woodhouse himself was no longer able to travel and undertake Sealings in the remoter districts. This approach bore no fruit.

Following the deaths (both in 1885), of Schwarz and Menkhoff, the remaining apostles of the New Order nominated Krebs as "Chief Apostle", and thereafter it became the practice for all succeeding apostles of the New Apostolic Church to be ordained by the Chief Apostle. During his lifetime Krebs himself ordained eight new apostles.

The New Apostolic Church is strongest in Europe. In the Hamburg and Bremen Districts alone (including Denmark and Sweden) there were in 1968 some 400 congregations. In the same year services were being held in some 25 places in England. In the southern half of Africa by that time there were over 800 congregations having a total membership of some 150,000. There

were also strong congregations in America and Canada; and footholds in Australia, New Zealand, Turkey, Greece and Indonesia. Since then there has been a great increase in membership in India, Pakistan, Korea, Kenya, Nigeria, Cameroon, Zaire, and Central and South America; the present total world membership is estimated to be in the vicinity of one-and-a-half million.

The Old Parish Church at Albury, which stands so close to the church built by Drummond in 1840, continues to attract many visitors who are members of the Catholic Apostolic Church and others who are members of the New Apostolic Church. These are pilgrims who share between them a sense of gratitude for the outpouring of the Holy Spirit through the Albury apostles, and in particular for the lives of John Bate Cardale, the pillar of the apostles, and Henry Drummond, the builder of churches.

Some particulars of the structure and furnishings
of the Catholic Apostolic church building at Albury

[These particulars owe much to information supplied by Mr. George Hamp]

The architect was William McIntosh Brooks, who made use of drawings by an architect named William Wilkins. Brooks was also the architect for the present parish church of Albury, built by Drummond in 1842.

The materials used were mainly from local sources. The stone came from Ewhurst, and the greater part of the timber came from Drummond's own estate. The pinnacles were originally carved in sandstone, but this proved not durable and they were rebuilt in Bath stone after about 25 years.

The contractor for the main building in 1840 was a local builder, John Browne. For the three vestries, added at the east end of the church in 1896, the contractors were Mitchell Bros., Station Road, Shalford.

An interesting feature of the building is a wooden beam, about 9 inches square, which is carried all round the nave, the south transept, the chancel and the north transept, just below the window ledges.

The windows. The Rose window at the east end of the chancel was designed by Augustus Pugin. The figures in the other chancel windows represent the twelve Apostles. The windows in the north and south transepts were designed by Drummond's younger daughter Lady Rokewode Gage, who, on her death in 1883, was buried in the mortuary chapel in the Old Parish Church with her mother (d. 1854) and her father (d. 1860)

Furnishings

The iron cross at the top of the tower is inscribed William Filmer Iron Foundry, Guildford.

The bell in the tower is marked Thomas Mears, Founder 1841. This was used for the hourly strike of the clock.

The clock (now out of action) was originally over the stables at Albury Park. This accounts for its seeming rather small for its present position on a church tower.

The organ. The original organ was in the gallery at the west end. The present organ, in the north transept, was built in 1862 by G.M. Holditch, 361 Liverpool Road, N. London. From about 1901 the organ was blown by water power but the pressure was unsatisfactory and in 1965 an electric blower was fitted.

The canopy over the altar is Italian work.

The tabernacle on the altar (for the reservation of the bread and wine used in Holy Communion) is of cedar wood from Mount Lebanon.

The lamp stands on the altar are of olive wood from the Mount of Olives.

The pews and the chancel stalls are of oak. The ends were carved by a local craftsman Anthony Browne, who also made the tabernacle and the lamp stands.

The railings round the font were fashioned by the village blacksmith, R.M. Ledger, whose name is to be found scratched in the top diamond pane of glass in the window nearest the font.

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(by R. Charles Walmsley and G. Lancelot Standring)

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