

**Representative Church Body
Library, Dublin**

Ms 262/1

**Correspondence and related materials of
Hugh Arthur Cornwallis Maude
(1904-1982)**

**of Belgard Castle, Clondalkin, Co.Dublin
Gentleman farmer, land-agent and lay member of the General Synod and
Dublin, Glendalough & Kildare Diocesan Council**

**concerning the “State Prayers”
controversy 1948-1950**

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Introduction

The passage of the Republic of Ireland Act (1949) and the withdrawal of the twenty-six counties which formerly comprised the Irish Free State from the British Commonwealth of Nations severed the connection between this territory and the British Empire. While this occurrence was politically and culturally acceptable to the majority of residents, a significant minority wished to maintain some form of connection with the empire, sentiments that were especially held by the Protestant population of southern Ireland.¹

For centuries prior to 1949, the order of service used in churches of the Church of Ireland contained prayers for the ruling monarch and the royal family, termed the State Prayers. This was complicated by that fact that, until the disestablishment of the Church of Ireland in 1870, the British monarch was the designated head of the Church. With the rupture of the connection with Britain in 1949, it was no longer appropriate for members of the Church of Ireland in southern Ireland to offer prayers for George VI as 'Our King', requiring some form of revision of the Book of Common Prayer. The fact that the Church of Ireland operates as an island-wide entity, and that over half her membership resided in the six counties of Ulster that had remained under British rule, meant that prayers for 'Our King' George VI could be offered in churches in the northern portion of the island but not in the southern jurisdiction.

Anxious to preserve liturgical unity, the Church of Ireland was determined to prevent the formulation of two separate Books of Common Prayer but was faced with an awkward dilemma. As the government announced its intention to establish a Republic in September 1948, followed by the enactment of the legislation in April 1949, these political changes came into being without discussion of the matter at a General Synod, which took place in May 1949. Temporary prayers, in which all reference to the monarch and royal family was removed, were distributed for use in the Anglican churches of southern Ireland in the weeks between the passing of the Republic of Ireland Act and the holding of the General Synod three weeks later. It was the intention of the bishops that these temporary prayers would be formally and permanently adopted for use in the churches of southern Ireland but their adoption was resisted by some members of the Church of Ireland who demanded the use of a modified form of the State Prayers to retain some form of identification with the monarch and the empire.

Chief among those who led the campaign for the retention for the monarch was Hugh Maude, who spearheaded a well-organised crusade to publicise his objections to the adoption of the bishop's temporary prayers, and to outline the rationale behind his demand that a place for the British monarch be retained in the order of service permitted for use in the Anglican churches of southern Ireland. In 1948, Hugh Arthur Cornwallis Maude (1904-1982), was forty-four years old. He had been educated at Malvern College, was unmarried and lived with his mother in Belgard Castle, Clondalkin, a few miles south of Dublin.² The Maude's were a Norman family and, like his father, Hugh Maude was agent for a number of

¹ The term 'southern Ireland' should be interpreted as referring to the territory formerly known as the Irish Free State.

² *Irish Times*, 20 Mar. 1982 (obit. of Hugh Maude).

notable landowning families such as the earl of Arran.³ He was widely interested in agriculture, was a breeder of pedigree cattle and authored *The farm, a living organisation*, a series of lectures on agricultural matters.⁴ Maude had good social connections; his occupation ensured contact with many persons of note and his mother, Eva Emily Maude (died 1960), was the last surviving grand-daughter of the Most Rev. Marcus Gervais Beresford, D.D., archbishop of Armagh.⁵ He was the third and only surviving son, his two elder brothers (Marcus Beresford Maude and Maurice Anthony Maude) had been killed on active service with the British army, aged twenty-five and twenty-six respectively. He had two younger sisters, both of whom were married by 1948.

In the course of his eighteen-month campaign which culminated in the decision of the General Synod of 1950 that modified prayers for the monarch were permissible, Maude generated a significant body of correspondence with those who variously supported or opposed his efforts. Maude retained this inward correspondence, along with copies of all outgoing letters, including working drafts of outgoing correspondence. He grouped the material, gathering together bundles of letters that formed a dialogue or were in some way connected and compiled a list of 213 entries organised in a roughly chronological manner. In keeping with best archival practice, Maude's categorisation scheme has been retained, but as many of his entries contain more than one item, they have subsequently been subdivided while maintaining the integrity of the original system. Maude's original listing is designated as MS 262/1/1 and, in compliance with his original scheme, his 213 entries were divided into three files of fifty items, and one final file of sixty-eight items (MS 262/1/2-5). Further subdivision was necessary to facilitate the allocation of a unique identifying reference to each item.

³ *Irish Times*, 8 June 1935 (obit. of Captain Anthony Maude, father).

⁴ Hugh A. C. Maude, *The farm, a living organisation: agricultural lectures* (Dundalk, 1943).

⁵ *Irish Times*, 19 Feb. 1960 (obit. of Eva Emily Maude).

1. Listing of correspondence as organised by Hugh Maude, 10 pages, typed, giving names of correspondents, date and summary of the contents of each letter with reference number.

2. Correspondence as categorised by H. A. C. Maude, items 1-50
December 1948 – May 1949

1. Letter from Bishop of Ossory (John Percy Phair), The Palace, Kilkenny to Lord Templemore, handwritten, with typed copy
10 December 1948

Responding to Templemore's concern that prayers for the monarch will be removed from services. This will be debated by the House of Bishops and then at the General Synod. Bishop confident that changes will be kept to a minimum. 'You may rest assured that whatever is possible will be done to preserve our continuity'.

2. Letter from unknown writer, The Mill House, St Albans to Hughie [Hugh Maude], handwritten
20 December 1948

Writer has received letter from Antonia MacNaughton describing pleasant dinner at the Ulster Field Marshalls and Generals, where King's health was drunk with enthusiasm. Spoke to Hugh O'Neill who wants to be known as an Ulsterman rather than an Irishman now. Malcolm keen retain King's title in the Union of G.B and Ulster, to show the Union has never been broken. Hugh O'Neill afraid trouble will break out against the North. 'Is the King's title really to be changed to 'conciliate' the I.R.A.?'

[in different handwriting]

Refers to *Irish Times* article which Maude sent. Considers that hostility is brewing against Ulster. 'The latest is to force Truman to stop Marshall aid to G.B. until Ulster is free!! It makes me sick. How R.Cs and Jews can be manipulated by the same strings is a very clever Kremlin trick and a very very dangerous one.

3. Copy of letter from Hugh Maude, Belgard to Reggie [Ross Williamson], handwritten
25 December 1948

Enclosing copies of two letters (see below).

Does not expect his own letter to *The Times* to be published. There are too many yesmen in the world, and someone needs to speak out and 'express the truth, and what is a deep spiritual feeling'. Knows some bishops are troubled, might take stronger line if *The Times* publishes this letter. Intends to write to the Church of Ireland Gazette 'We shall see what they say and do!' Seeking Reggie's opinion, in confidence.

Quotes from an un-named correspondent who told him that 'the Irish Americans have forced Costello to declare a Republic because they want to finish off England within seven years ... The socialist government in England, to my knowledge, do not understand the implications ... Trouble is brewing all over the United States re Ulster'. This letter contains quotes from MS 262/1/1/2/1 (above)

Includes copies of MS 262/1/1/2/1/4 and MS 262/1/1/2/1/5

Includes typed copy of letter from St John Ervine to Editor of *The Times*.

4. Copy of letter from Hugh Maude to Mr St John Ervine, handwritten
25 December 1948

'We are bewildered by the political events in our country. We have been disenfranchised', says that many persons will wish to continue to pray for the King

Asks for support from St John Ervine 'for you in the past have shown your sympathy towards to Irish loyalist'.

Some newspapers, including *The Times*, are not sympathetic towards us 'but I believe you have the ear of that newspaper'.

'there are still an enormous number of people of every class and denomination, who are intensely loyal to the Crown, scattered all over this western island'.

'Whatever the outcome of this tragic political error is, we Protestants will continue to pray to our Heavenly King, and even if it is only by private prayer, for our Earthly King, who binds so many together in one great Christian Family'.

5. Copy of letter from Hugh Maude to The Editor, *The Times*, handwritten with typed copy
25 December 1948

Changes in prayers may be proposed. 'It will be a bitter blow to a very large number in Southern Ireland if prayers for His Majesty, and the Royal Family, are altered in any way. We consider it our duty to pray for the King, not only because of our own respect and admiration, but also, His Majesty has undertaken, at his Coronation, to be the Defender of our Faith. We are part of that great Anglican church, with strong and ancient foundations, which has spread to the four corners of the world. The King binds us together as one great Christian Family'.

6. Letter from Reginald [Ross Williamson], Glen Druid, Cabinteely, to Hughie [Hugh Maude], handwritten
28 December 1948

Shares 'your frightful predicament' but 'officially one has to be entirely objective, in outlook, as you know!' 'The trouble is, as you say to Ervine, that scarcely anybody is aware of your plight, The C. of I, has lost its voice. It is very sad but there you are'.

Ervine has 'a wonderful Ulster voice'. Thinks Maude's letter is too long to get printed in *The Times*. Can he show these letters to Rugby?

7. Copy of letter from Hugh Maude, Belgard, to Reggie [Ross Williamson], handwritten
29 December 1948

Gives Reggie permission to share correspondence. Hopes to get something printed in *Church of Ireland Gazette*. Becoming more and more convinced that it is essential that 'as a handful of Christian men, reiterate our views on a subject that is one of the fundamental bases of our Faith. It is not regarded as such by many of the younger, & some of the older generations, in this bewildered country'. Glad to be able to confide in Reggie 'I really have no-one else in Southern Ireland who I have found to be interested in such an important subject. I repeat that I am afraid, that there are too many yes men – and the others are too lethargic – to take up what might be a difficult job of work. In all humility, I am determined to do something.

I live in hope that some of us can strengthen the bishops' outlooks and hands'

8. Copy of letter from Hugh Maude, Belgard, to Editor, *Church of Ireland Gazette*, handwritten
31 December 1948

Asks that the *Gazette* publish Maude's letter to *The Times*, and also St John Ervine's letter to *The Times*.

9. Letter from E. M. Greening, 61 Mid Abbey St to Hugh Maude, handwritten
4 January 1949

Church of Ireland Gazette will not republish letters, suggests Maude writes a letter specifically for the *Gazette*.

10. Copy of letter from Hugh Maude, Belgard, to Mr Greening, handwritten
4 January 1949

Encloses letter for publication in *Gazette* [see MS 262/1/1/2/11]

11. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Editor, *Church of Ireland Gazette*, two handwritten copies, two typed copies
5 January 1949

Dear Sir,

Sometime in 1949 the Republic of Ireland will, I believe, be an accomplished fact. When this happen the people of this country will be in a strange and anomalous position with regard to many matters connected with the new situation.

Exceedingly important to us, members of the Church of Ireland, is the possibility of alteration in the prayers for His Majesty The King, and the Royal Family.

We consider it our duty and privilege to pray for the King, not only, because of our respect and deep admiration for him, but also, because His Majesty has undertaken, at his Coronation, to be the Defender of our Faith.

We here, are part, and a very important part, of that great Anglican Church, with strong and ancient foundations, which has spread to the four corners of the world. The King binds us together as one great Christian family.

It would be a great blow to a very large number in Southern Ireland if the State Prayers are altered to preclude the King and the Royal Family.

In February the Bishops will meet to decide what changes are to be made in the liturgy. If any are recommended, for debate and approval, they will come before the General Synod.

Many to-day are praying that the Bishops, the clergy, and the laymen, who are their representatives, will be guided to make the right and wise decision.

I am, Sir,

Yours faithfully

Hugh A. C. Maude

- 12a. Letter from [Lord] Templemore, Upton House, Alresford, Hants. to Hugh Maude, handwritten
2 January 1949

Does not expect *The Times* to publish Maude's letter

Churches in Northern Ireland will pray for the King, churches in Southern Ireland will not – points out that some dioceses span the two jurisdictions

Offers to write to the Primate, as he previously wrote to the Bishop of Ossory

- 12b. Postcard from T[emplemore], Upton House, Alresford, Hants to Hugh Maude
5 January 1949

Is pleased Maude has heard from Ford.

13. Copy for letter from Hugh Maude, Belgard Castle to 'Dear Sir, typed
Undated

First item on agenda of General Synod is Bill to make provision for temporary State Prayers in churches outside Northern Ireland

Maude intends to to ppose any proposed alterations and suggests the following for Communion Service

'Almighty God, whose Kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy servant George the (instead of our) King and Governor of the Commonwealth of Nations, that he (knowing whose minister he is) may above all seek thy honour and glory: And that all his subjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in the and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth reigneth, ever one God, world without end. Amen.

‘It is sad to see by the proposed changes, as recommended by the House of Bishops, that all mention of the King’s name will be omitted, at all Church of Ireland Services in the South, except the following prayer.

‘Almighty God, who has associated in a single Commonwealth divers peoples and far off lands under the Kingly rule of thy servant, George the Sixth, grant thou that righteousness, peace and joy may inhabit all it’s [*sic*] borders; and bind it in service to mankind and loyalty to thee, through Jesus Christ, our Lord. Amen

‘Personally I do not object to this prayer. But it is not a personal prayer for the King himself’.

14. Letter from Dean [Wilson] of St Patrick’s, Dublin to Hugh Maude, handwritten
17 January 1949

Thanking Maude for his letter to the *Gazette*.

Wilson thinks ‘O Lord save the state’ is an abomination which he could not tolerate.

15. Letter from Reggie [Ross Williamson] , United Kingdom Representative to Eire, 50 Upper Mount Street, Dublin to Hugh, handwritten
18 January 1949

Thanking Maude for copy of the *Gazette* containing Maude’s letter ‘It is a good thing that it should have seen the light of day’.

- 16a. Letter from F. Moffett, 247 Cavehill Road, Belfast, to Hugh Maude, typed
18 January 1949

Thanking HM for letter with copy of *Gazette*. Will let him know if anything published in papers regarding the topic

- 16b. Letter from F. Moffett, 247 Cavehill Road, Belfast, to Hugh Maude, typed
20 January 1949

Enclosing copies of Maude’s letter to *Gazette* for Maude’s signature, to be sent with cover letters [written by Moffett] to the *Spectator* and the *Daily Telegraph*.

‘If only you can get your letters published in the daily press, it would have good results’.

- 17a. Copy of letter from Hugh Maude, Belgard, to Dean [Wilson] of St Patricks, handwritten
19 January 1949

Thanking the Dean for his letter of encouragement

‘There is a faction in this country belonging to our great people, who have become lethargic, I am afraid defeated too in their outlook towards their Church & faith, their country, and their King. That is why I wrote the letter.

Here is a great opportunity to rally them. I trust the Bishops & the clergy will seize this opportunity because if they do, Protestant people will I believe become more spiritually minded and perhaps inspired to carry on against all adversity’.

- 17b. Letter from [Lord] Templemore to Hugh Maude, handwritten
20 January 1949

Thanking Maude for copy of *Gazette*. Thinks best not to place too much emphasis on the ‘Defender of the Faith’ as this was granted by the Pope ‘in consequence of Henry VIII having written a pamphlet against Martin Luther!. Asks to stay with Maude during the Spring Show week: ‘I’m afraid it is becoming a habit’.

- 18a. Copy of letter from Hugh Maude, Belgard, to Chancellor Luce [of Christ Church Dublin], handwritten
29 January 1949

Expresses thanks for support

- 18b. Copy of letter from Hugh Maude, Belgard, to W[illiam] Proctor ⁶ and [Joseph Riversdale] Colthurst, ⁷ handwritten
29 January 1949 [on reverse of 18a]

Expresses thanks for support

19. Letter from J. R[iversdale] C[olthurst], Ardnamara, Greystones to Hugh Maude, handwritten
31 January 1949

Thanks Maude for his letter
Refers to ‘some of the more foolish letters to the Gazette’.
States that neither China nor the USA were ever members of the Commonwealth

20. Letter from Reggie [Ross Williamson], Glen Druid, Cabinteely to ‘Dear Hughie’, handwritten
1 February 1949

Continued encouragement

⁶ William Cecil Proctor (1906-91), educated TCD, incumbent Harolds Cross, 1936-63. James Leslie, *Clergy of Dublin and Glendalough*, revised, edited and updated by W. J. R. Wallace (Belfast, 2001), p. 991.

⁷ Joseph Riversdale Colthurst (1874-1958), Dublin born, Cambridge educated, formerly incumbent of Calary, retired in 1931. Leslie, *Clergy of Dublin and Glendalough*, p. 494.

- 21a. Notes for preparation of letter to Primate, handwritten, 1 page
2 February 1949

Some have told Maude he is entirely wrong in his efforts, others that he is entirely right. He has sought out opinion of Roman Catholics, Lord Killanin told him the government would consider the matter entirely the concern of the Church of Ireland. Wants to inform Primate that 'In Southern Ireland we have too many yes men and too many lethargic Church of I laymen'.
'I know it to be a fact that those who stand up to their beliefs & principles, have the admiration, & perhaps blessings of all factions of the people'.

- 21b. Copy of letter from Hugh Maude to Primate, handwritten, 2 pages
5 February 1949

Is confident that most of 'our people' want to continue to pray for the King

- 21c. Copy of letter from [Lord] Templemore to Primate Gregg, handwritten
6 February 1949

Changes in Book of Common Prayer necessary 'owing to what I consider the deplorable action of the Eire Government in passing the Irish Republic Act'.
No longer possible to pray for the King as Head of State in Eire, 'that is unfortunate, but inevitable'.
Church of Ireland is 'a branch and the most important branch, of the Church of England'.
There will presumably be different forms of prayer for parishes in Northern and Southern Ireland, and some dioceses straddle the border
'In common, I am sure, with many Irishmen, who are good citizens & perfectly loyal to the Government of the New Republic, I do hope that a place may be found in our Book for a Prayer for the Sovereign of Great Britain and N.I. ... To omit him altogether would be to offend many of us very deeply, which I am sure Your Grace, as Head of the Church would not want to do'.

22. Letter from Ynyr [Bruges], Parkanure, Castle Caulfield, County Tyrone, N. Ireland to Hughie [Maude], handwritten
5 February 1949

Delighted Maude is coming to stay, having closed the servants wing cannot accommodate a chauffeur
'It has distressed me that so many Eire gentry have become almost nationalist in their views and in many cases anti-Ulster and anti-Brooks & I feel that it is because they are [] we are not 'in the soup' with them, unless they imagine they or Eire would be better off if we came in with them.
If Eire is a Republic, it is difficult to see how the C of I can pray for the King

23. Letter from G. Butler, 52 St Stephens Green, Dublin to Maude, handwritten
31 March 1949

Bishops' proposals will only be revealed at Synod. A resolution will be introduced at General Synod asking leave to introduce a Bill to the Synod in 1950

- 24a. Draft of letter from Hugh Maude to Rector [of Clondalkin, Frank Alexander], handwritten, 1 page
Undated

Seeking a copy of the bishops' proposals

- 24b Copy of letter from Hugh Maude to Rector [of Clondalkin], handwritten, 2 pages
1 April 1949

Apologies for not sending down potatoes yesterday
Mr Butler's letter said bishops' proposals not generally available, but Mr Butler said that one bishop has circulated the proposals to his clergy
Asking if he can possibly ascertain the bishops' proposals

- 24b. Copy of letter from Hugh Maude to Archbishop [Barton], handwritten, 3 pages
14 April 1949

Delighted Archbishop and Mrs Barton coming for lunch on Sunday 24th
Maude's rector has shown him the proposed temporary State Prayers
Could he have a copy of the alterations to be proposed at the Synod
Assures Apb he is not going to be a nuisance but 'There are many, who ask that the alterations should be at a minimum to fit in with the new situation, and acceptable to the whole Church of Ireland.
'As I see the political developments that are arising from this declaration, the complete unity of our church and its people in this extremely important question is what so many of us are praying for today'.
'though this letter appears egotistical, I do not mean it that way. I hope I stand in this matter for many Protestant people who have not the opportunity of voicing their opinions, or who by force of circumstances, will not express themselves.'.

25. Copy of letter from Hugh Maude to Dean [Lewis-Cosby], ⁸ handwritten, 2 pages
undated

Thanking him for the recommendations of the House of Bishops
'I know that true feeling in the country as a whole. I know many, especially the younger generation are not interested, but I believe the majority of Protestants are prepared to be [] to the path of sincerity

⁸ Ernest Henry Cornwall Lewis-Cosby (1864-1961), educated TCD, Dean of Christ Church (1938-61). Leslie, *Clergy of Dublin and Glendalough*, pp 824-5.

‘To me, and I think to all of us, there is no border in our faith’.

‘I maintain that we should not be intimidated by any political situation’.

‘I am quite certain, that if a referendum was taken in our church, the majority in Southern Ireland would pray that we retain the splendid continuity of our sincere Church Services – Many would beg even their representative at the General Synod, to pray for all people, including the King, who God knows, perhaps more than all other men, needs and deserves our prayers ...’

‘I feel that if the Synod are led by the Bishops’ proposal, we – as a people – will be throwing away a goodly and priceless heritage. In the future we may have many regrets. Our position here in this country will be weakened. The other denominations will undoubtedly say the Protestants are indeed supine – They cannot stand up to what they believe to be right. Our consciences should tell us that it is our duty to pray for the King. Before me is a letter from the Archbishop of Dublin, dated the 20th April. He says ‘with regard to the State Prayers, the over in the printed form cover almost the whole ground. In the rubric at the beginning of the Accession Service, we are putting in the word ‘Northern’ before Ireland, and one or two negligible changes such as that. If we can keep politics out of the discussions in the Synod, I think all will go pretty smoothly, and I don’t really think there is any threat to the Unity of the Church of Ireland’.

‘Now I am afraid I do not agree. The recommendations are not negligible changes’.

‘I am determined to beg the Synod for the retention of altered State Prayers – Not because of my own personal feelings only, or because the honoured friendship of His . Majesty. But because I believe in my work, I watch and hear the deeply felt needs of many Irishmen and women, who do not, or are not able to express themselves. I do not think it is an exaggeration to say that they would be horrified if they could read, and think, on the suggested changes in the prayers, as recommended by the House of Bishops.

‘But if we fail, and give up our prayers because of man-made politics then I believe, we shall face a sad future for the ancient Church of Ireland, Countless Protestants here and overseas will be greatly offended.

Invites the Dean to lunch to draw up proposals

Suggests that Chancellor Luce ⁹ and Revd Proctor, who have similar ideas

26. Letter from John [Gregg], The Palace, Armagh to Hugh Maude, handwritten
4 February 1949
Misfiled, should be read after MS 262/1/1/2/20

‘The State Prayers are an awkward question. And it seems to me that this matter must to some extent at any rate, be governed by the wishes of those who live in Eire. Change of some kind, I think, there must be but whether it should be immediate & complete, or whether it should proceed by stages, will have to be decided. Judging by incidents on Sunday last, I cannot but feel that the surrounding majority [R.C.s] intend to be aggressive as well as progressive’.

⁹ Arthur Aston Luce (1882-1977), born and educated in England, then TCD, Chancellor, St. Patrick’s Cathedral, 1936-52, Vice-Provost TCD 1946-52. Leslie, *Clergy of Dublin and Glendalough*, p. 839.

27. Letter from Reggie [Ross Williamson] to Hughie [Maude], handwritten
7 February 1949

Thanks Maude for sharing material, keeps it confidential except for 'his master'.

28. Letter from Arthur [Archbishop Barton], Dublin to Hugh Maude, typed
20 April 1949

'If we can keep politics out of the discussions in the Synod, I think all will go pretty smoothly, and I don't think there is any threat to the unity of the Church of Ireland'.

29. Letter from Ynyr [Bruges], Parkanure, Castle Caulfield, County Tyrone, N. Ireland to Hughie [Maude], handwritten, 2 pages
15 April 1949

We had an interesting discussion at the Standing Committee, Bill will be introduced at Synod this year, cannot be ratified till next year.

'However regrettable it may be, one cannot deny that the strictly legal and constitutional point of view is that in a Republic you cannot very well pray for the Royal Family of another country & I imagine the Synod will accept this point of view though there may be some opposition from places like 'Portadown'.

[Bruges hoped it would be possible to find] some 'sort of compromise whereby Eireannas could pray for the Royal Family of the Association of Nations to which India & Eire hope to belong to'.

'But I'm afraid that not all Prods in Eire are unanimous now about singing the 'King' & praying for the Royal Family & if the question is left to the local parsons there will be differences of opinion & the Bishops want to have something in writing which they can have the authority to enforce or stop.

30. Copy of letter from Hugh Maude, Belgard to Ynyr [Bruges], handwritten, 4 pages
19 April 1949

Thanks for yours. 'I am glad to see we are over one early fence. It is entirely due to the masterly rideing [*sic*] of the part of a courageous neighbour of yours. Good luck to him.

Hopes to see contents of the Bill in advance of the Synod.

'I am not of the opinion that in a Republic, such as we are in now, it would be illegal and unconstitutional to pray for the King of Great Britain, and the Dominions beyond the Seas'. [countries that are] 'bound to us by strong bonds of blood, religion, and the deepest spiritual ties – These no man, or men, can cut'.

'I want to see our representatives, clergy, laity in the General Synod, realising that prayers for the King and his family, for all Governors, Presidents, etc are a most vital and enduring thing. We should attach much more importance to

those prayers, especially in the strange days that [unfinished], 'on the horizon' crossed out.

'We should in our Faith be strong & stick to what we believe to be right!'

'We know that we have to change the existing prayers for the King & his family, But we should retain them in altered forms and not just say 'God save the state' and 'God bless all rulers'. Those prayers suit definite occasions, but sincere prayers are what we should have and hold'.

'Certainly if Communists in England decide to pray for Stalin, as your comparison, no action would or could be taken against them. I personally would be glad to hear of their praying for their leader'.

'Surely we Protestants all over Ireland are in the same position? I do know that all other denominations will admire us if we stick to our beliefs & principles. If we give in they will continue to say the Protestants are supine, and will soon be absorbed. We must remember that the extremists of every denomination are becoming more and more aggressive. They have an inferiority complex with regard to ourselves & alas, many of our own list have too. They dislike the ordinary man, who is a staunch but quiet living Protestant because he has more than the other fellow.

The complete unity of the Church of Ireland in this matter is what I pray for, So, I hope that no trouble will arise amongst us, as we should & perhaps do recognise that prayer is something sacred which we must honour all our lives. You are quite right, not all Protestants in Eire are unanimous now about praying for the King. That is the tragedy. But, if we representatives in the General Synod can hold fast to a certain loyal example, not political loyalty, but religious loyalty, then those who waver will undoubtedly fall into line, as they will see the wisdom of prayers for one and some, that have made more sacrifices for the human welfare of fellow men, than any of us know.

Duplicate on another sheet

We must remember that the extremists of every denomination are becoming more and more aggressive. They have an inferiority complex with regard to ourselves & alas, many of our own list have too.

[Presumes Ireland will still be a member of the Commonwealth]

'I would like to feel that you and men such as Lord Hamilton agree with me, and will not fall in with those, who muddle up man-made politics, with prayer, which is our strongest armour in life. I do not want to be like 'Portadown' & be unconstructive, or not facing facts. What I feel is that altered prayers must be retained forever because that is our belief'.

31. Letter from E. H. Lewis-Cosby, The Grange, Stillorgan to Hugh Maude, handwritten
24 April 1949

Thinks that if effective opposition is to be made against the temporary state prayers, like-minded people must consult with each other in advance of the Synod'.

'Of course the Archbishops are acting 'ultravires' in prescribing forms of prayers. There is no 'jus liturgicum' that entitles them so'.

32. Letter from Rev. W. E. White, The Rectory, Kinsale, to Hugh Maude, handwritten, 2 pages
23 April 1949

Agrees with Maude's opinions as published in Gazette. Thinks the bishops have acted too hastily in proposing temporary prayers.

What the Bishops seem to have forgotten is that we are part of the Anglican Communion & surely should pay homage to the King as Supreme Defender of the Faith'.

33. Copy of letter from Hugh Maude, to Revd White,
Undated

Thanks for previous letter 'it has heartened me. I have had a large number of letters, many supporting me, and some attacking me rather bitterly'.

Archbishop lunched with Maude yesterday but, by prior arrangement, State Prayers were not discussed.

[The proposed prayers are] 'a sign of great weakness, which will not be received by the people'

'I personally accept that changes in the State Prayers must be made. But, at the same time, I am determined to try & carry through the magnificent prayers that our church possesses for the [not finished or else missing page]

34. Letter from W. E. White, The Rectory, Kinsale, to Hugh Maude, handwritten, 2 pages
27 April 1949

Thanks for Maude's letter

Thankful a committee being formed to plan a campaign.

'I feel that many of our Church people are too inclined to give way & bow to the majority & certainly in this case I feel the Bishops have acted too quickly'

'The only people who may wish for the changes are possibly the young & I fear some of our more junior clergy may be numbered amongst them.

35. Letter from Raymond F. Brooks, 46 Anglesea Road, Dublin to Hugh Maude, handwritten, 3 pages
28 April 1949

Is not a member of the Synod and so cannot help. Was unaware of proposed changes

No information re proposals has been circulated

Seems that the changes that were made last Sunday seem to have been ordered at a moment's notice'

Thinks the new prayer is 'a lamentable effort. It does not pray for the King in fact it is not easy to see of it prays for anyone, but perhaps that is intentional'.

36. Copy of letter from Hugh Maude, Belgard to Raymond [Brooks], handwritten
30 April 1949

Thanks for his [#35]

Has received letters from three clergymen, now feels there is a need to seek legal advice, going to see Mr Frank Fitzgibbon¹⁰

Wants to meet with Brooks to draw up a plan of campaign

Has prepared a shorter version of his letter to Brooks for circulation to thirty-one lay members of the Synod resident in the south

37. Letter from Cecil Proctor, Harolds Cross Rectory, 51 Grosvenor Road, Dublin to Hugh Maude, handwritten
28 April 1949

Following meeting with Maude yesterday is convinced that a case should be made at the Synod for retention of prayers for the King. 'The points need to be very simple and clearly expressed'.

1. The P.B. should have a prayer for the King so that we need not have two editions - one for N. & one for S.

2. Many Irish men & women live in the King's dominions overseas ... and a prayer for the King on this account is justified

3. Incidentally, the versicle, O Lord save the King, might be left as it is, because these versicles refer to the Church in its various orders of King & clergy & people, and are not political

I have looked up this point and find that this is the best interpretation of them (i.e. 'ministers' means laymen).

R.C.s pray for the Pope; and although the King is not like the Pope, yet he is the chief member of the Anglican Communion & holds the title 'Defender of the Faith'

I am sorry Dean Crosby is speaking against giving the Archbishops authority to legislate for the interim period, as I think he may raise acrimony on this topic, which will create a bad atmosphere. After what Luce said yesterday, perhaps you could have a further chat with the Dean on this point.

'Very many thanks again for delightful lunch party'

38. Letter from G. M. Franks, Ryecroft, Bray, Co. Wicklow to Hugh Maude, handwritten
29 April 1949

Has no vote on Synod, 'and so shall watch and applaud'

¹⁰ Frank Fitzgibbon (1881-1970), Q.C. was a prominent member of the legal profession. He was a lay member of the General Synod of the Church of Ireland and was legal advisor to the Representative Church Body. *Irish Times*, 1 July 1970.

39. Letter from Edward F. Grant to Hugh Maude, 'Private', handwritten
Undated

Clergy are now in 'an odd position'.

[In the new prayers], 'we, who used to lead prayer for the King are now being asked to lead prayer for what in effect is opposed to the King'

'Unfortunately hasty & far reaching decision making without consulting widely seems to be the present fashion here in both Church & State'.

'And if, as seems to be a fairly general opinion here, our Government were guilty of breach of promise in the action they have taken, our Bishops should have hesitated to do anything that seemed to applaud it'.

In his services Grant adopts a midway approach, saying 'O Lord save the King, & guide & defend our Rulers' and in the Prayer for the Church Militant 'especially thy Servants, King George & the President of this State'.

40. Letter from E. H. Lewis Cosby, The Grange, Stillorgan to Hugh Maude, handwritten
23 April 1949

Wonders what Maude thinks of proposed changes

41. Copy of letter from Hugh Maude, Belgard to Chancellor Luce, handwritten
26 April 1949

Invitation to lunch tomorrow, apologises for short notice
I hope the two Deans and Mr Proctor are coming

42. Copy of letter from Hugh Maude, Belgard to the Dean [Lewis-Cosby],
29 April 1949

Thanks Dean for coming to discuss 'vitaly important question of the State Prayers'.

Seeking legal advice from Mr Fitzgibbon, after which Maude hopes to meet with Dean again to draw up a plan of action

'My idea is to avoid creating a bad atmosphere, but to hold hard onto what we believe to be right, and the deeply felt wishes of the vast majority of Protestants'.

43. Letter from E. H. Lewis Cosby, The Grange, Stillorgan, Co. Dublin to Hugh Maude, typed
3 May 1949

The resolution of the coming Synod will form the basis for the Bill which will be introduced in 1950, and is therefore extremely important. Resolution for next year's Bill more important than this year's Bill

44. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
3 May 1949

Has written to the *Gazette* and to the Primate on the subject
Stressing the point that if we are to pray for the political abstraction – the Commonwealth - why should we be debarred from praying for the Head of the Commonwealth, as such, and for the members of the Royal Family, in whom we all feel a deep personal interest.
‘The only conceivable reason would be deference to anti-British republicanism’.

45. Letter from A. A. Luce, Ryslaw, Bushy Park Road, Dublin to Hugh Maude, typed
3 May 1949

Thanks for discussion at ‘your hospitable house’.
Thinks Maude’s intention of delaying is wise. The whole face of things might be altered in six month’s time. After India’s action anything might happen, and we might find ourselves with some sort of tenuous formal link with the ‘Head of the Commonwealth’. It seems to me stupid for loyalists to let themselves be stamped into what I once called ‘an orgy of liturgical regicide’.
Need to adjust to the new situation and to think calmly and coolly what is the best thing to do
Agrees with Maude’s first motion, unclear about his second motion
‘We ought not to pray here for the King in the old way. The King himself has tacitly told us not to do so; and I shld think it quite wrong for the Bishops or Synod to sanction prayers that conflict with our duty to the State’

46. Letter from R. J. Paul, Ballyglan, Waterford to Hugh Maude, handwritten
4 May 1949

Reply to Maude’s letter of 3 May
Will support Maude at Synod unless someone else puts up a strong case to the contrary.
Suggests change of proposed wording. Instead of ‘Thy chosen servant George, Governor of the Commonwealth of Nations’ suggests, ‘Thy chosen servant King George VI, Head of the Commonwealth of Nations’
‘To my mind this describes more correctly the King’s actual position and also conforms to the Proclamation of the New Constitution of India’

47. Letter from R. H. Prior Wandesforde, ¹¹ Castlecomer House, Castlecomer to Hugh Maude, handwritten, 5 pages, plus one page inclusion
4 May 1949

Wants new prayers for the Republic to be in addition to existing prayers

¹¹ Richard Henry Prior Wandesford (1870-1956) owned substantial landholdings at Castlecomer, County Kilkenny, including a significant colliery.

In Ossory clergy have been ordered to omit prayers for the King,
Prior Wandesforde has protested to the Bishop
pp 2-3 'I said that I was one of several thousand in the S of Ireland who had
taken and oath of allegiance to the King & had served in his army
p. 3 complains about 'the urgent haste to join in throwing the Crown into the
sea'
p. 4 'If this is persisted in it will split the church'.
p. 5 'I have spoken to some members of our Parochial Vestry & they are
opposed to the change'.

48. Letter from unknown writer, Rathkenny, Cootehill, Co. Cavan to Hugh Maude,
handwritten
5 May 1949

Support for Maude 'As many of us will retain our British Nationality, I think it
would be very wrong to omit the prayers for our King'.

49. Letter from R. H. Fowler, Rahinstown, Enfield, Co. Meath to Hugh Maude,
handwritten
5 May 1949

Supports Maude's position

50. Copy of letter from Hugh Maude, Kildare Street Club, Dublin to Dean [Lewis-
Cosby], handwritten
5 May 1949

Agrees that resolution is more important than this year's Bill.
Has spoken to Lord Farnham and Sir Eric de Burgh, and several others
All think some prayers should be preserved
It appears that most think that laymen should start the question at the Synod
and 'try to do most of the hard work' so that 'we can keep the worried clergy out
of any publicity – or even bitterness'.

3. Correspondence as categorised by H. A. C. Maude, items 51-100
May 1949 – June 1949

51. Letter from Doris M. Weir,¹² The Rectory, Irishtown to Hugh Maude, handwritten
5 May 1949

Best wishes and support from Doris and her husband

52. Letter from unknown writer, Castlehackett, Galway to Hugh Maude, handwritten
5 May 1949

‘I feel just as strongly as you do in this matter & so, I am certain, do all good churchmen’.

Would like to remove ‘this Commonwealth of Nations’ and instead pray for ‘thy chosen servant King George’

53. Letter from Bob [Ashtown], Oaklands, Clonmel, to Hugh Maude, handwritten
6 May 1949

Was ‘horrified’ prayers for the king suddenly left out the Sunday before last
The fact that King prayed for in the North, suggests the Church is splitting in two.

‘I am quite sure in my own mind that (1) any decent Irishman would expect us to continue our Prayer for the King and respect us all the more for doing so (2) I shall always put my Faith before Politics because one is honourable & the other never can be.

54. Letter from Ynyr [Bruges], Parkanaur to Hughie, handwritten
7 May 1949

Thinks state prayers will be discussed at the Synod on Wednesday.

55. Letter from R. H. Prior Wandesforde, Castlecomer House, Castlecomer to Hugh Maude, handwritten, 2 pages
7 May 1949

Is pleased Frank Fitzgibbon is supporting Maude

Thinks it is important that the Northern members should vote on this ‘After all, it is their Prayer Book that it is proposed to carve up as much as ours.

Heard the bishops were bombarded by clergy asking what they should do after 18th April and that the Bishops adopted this temporary measure without consulting the laity.

¹² Doris Weir married Robert Edward Weir, rector of Irishtown in Oct. 1947. She was the widow of John E. Walsh (formerly organiser, Irish Unionist Alliance). Revd Weir was the secretary of the Southern Irish Loyalist Relief Association in the 1920s. Leslie, *Clergy of Dublin and Glendalough*, pp 1162-3.

‘Some laymen look upon it as an attempt at clerical domination which they will not stand for, and the danger is that this feeling will be reflected in reduced subscriptions to assessments & perhaps in some empty pews.

56. Letter from Cecil S. King-Harmon, Rockingham, Boyle to Hugh Maude, handwritten, 2 p.
7 May 1949

In agreement with Maude but

p.1. ‘I feel that this is a matter on which we must be realistic and we must have regard to the facts as they are and not as we would wish them to be.

The essential fact is that we are now a Republic whether we like it or not. Although it is very sad, to you and I, to see the King’s name omitted from our Church Services I do think that it is very important to avoid any political issue in Religion and thereby tend to make the Church of Ireland a political body. “Render unto Caesar, Etc!”

To my mind our duty is to pray for the Head of this state in public worship. If we are to pray for the King and Commonwealth (of which we are not members) I think that we could only do so by including “the President of the U.S.A. and all Christian Kings, Rulers and Governors”.

Consequently I am afraid that the House of Bishops is right. That is goes sorely against the grain with me [p.2] is obvious when I say that I am a Baronet of the United Kingdom, I have held the King’s Commission in 2 wars and am bound to the British Empire and Commonwealth by ties of blood and sacrifice which cannot be broken by mere laws and regulations.

It is just because many of us feel so strongly that it is important that a political controversy should not be introduced in our form of Public Worship. We can pray for the King in private but, until this dreadful muddle has been disentangled (which I believe that it will be, in time) I think that we must be careful to “Render unto Caesar the things that are Caesar and unto God the things that are God’s”.

57. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Sir Robert [Paul], handwritten
8 May 1949

Thanks for his [#49]. Agrees with suggested change of wording,

Frank Fitzgibbon will take charge of challenge at Synod, if he can get away from the Law Courts, if not Maude will take charge

Maude is very nervous, has never spoken at the Synod before.

58. Copy of letter from Hugh Maude, Belgard Castle, to Mr [Frank] Fitzgibbon, handwritten
8 May 1949

Enclosing copies of the two amendments in their names [included in MS 262/1/1/3/1] and also of the speech Maude intends to deliver

59. Letter from C.P. Coote, Beauforest, Mallow to Hugh Maude, handwritten
8 May 1949

Agrees there should be personal prayer for the King
Will not be present at Synod

60. Copy of letter from Hugh Maude to D.A. Webb
undated

‘I do not say that all churchmen in the Anglican Communion should pray for the King because of their political associations, but that they should pray for him as Defender of the Faith. The Ch. Of Ireland, both racially and geographically is much more closely associated with England than the Anglican Church in China or even that in the U.S.A. and for this reason, even from a political stand point, there would seem to be much more justification for retaining the prayer for the King in our Prayer Book, than in that in use in other countries.

- 61a. Copy of letter from Hugh Maude, Belgard, to Mr [Frank] Fitzgibbon, handwritten, 1 page
8 May 1949

Copy of MS 262/1/1/3/58
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- 61b. Proposal that Frank Fitzgibbon and Hugh Maude move an amendment at the Synod

- 61c. Two handwritten copies of third draft of speech which Maude intends to deliver at General Synod, 3 pages

62. Letter from Brian Crichton, Carrowgarry, Beltra, Co. Sligo to Hugh Maude, handwritten
10 May 1949

Agrees with sentiments of A Mac in the Irish Times.
‘This unfortunate country always seems to be in a dilemma’. ‘Personally I regret our break away from the Commonwealth, but I do long for cessation of political and viviparous strife. Hence it appears to me at present the Prayer advocated by A MacC could not offend anyone’.

63. Letter from J. Riversdale Colthurst, Arnamara, Greystones to Hugh Maude, handwritten
10 May 1949

The situation is fluid, therefore Maude’s amendment is more valid. Chances are that India ‘a sovereign independent republic’ recognises the King as Head of the Commonwealth

64. Letter from Frank Alexander, [Rector of Clondalkin], Belgard Cottage, Clondalkin to Hugh Maude,
10 May 1949

Thinks it 'fair and reasonable' that prayer for King be retained in occasional prayers

65. Copy letter from Hugh Maude, Belgard to Rector [of Clondalkin], handwritten, 2 p.
11 May 1949

[p.1.] 'So many of us older and getting on for middle age laymen feel very strongly on this question. Putting all political thoughts aside, and I know that in the Republic our very deeply felt beliefs, and principles, were ~~being frowned on~~ not being prayed for as recommended by our Bishops, and that they were going to make us sacrifice something that I personally could not swallow. Sentiment has to come into this question, because [p.2] each of us have lost someone in the service of the Crown. In two wars, and between them, or due to them, I have lost, as you know, not only my brothers, but the whole male side of my family. Twenty one Maude and Beresford cousins life made the supreme sacrifice. Twice in my I have taken the Oath of Allegiance, and in a very deep spiritual sense I have to recognise that the King is Head of the Anglican Communion. ... I want to remain a loyal & humble subject of the King, - Also, I must be a law abiding [sic] ~~citizen~~ member of the community in this country. So you can see what all this means to, not only myself, but to countless members of the Church of Ireland.

66. Letter from W.A. King-Harmon, New Castle, Ballymahon to Hugh Maude, handwritten, 2 pages
12 May 1949

'I quite realise that one can't have prayers for the King in a rotten little Republic ...'

'I expect our Bishops want to run with the hare & hunt with the hounds, because I'm sure there will be very few Protestants in the 26 counties in 50 years time. I'd leave it tomorrow if I wasn't far too old to move and if Gt Britain had not sold herself to those filthy socialists'.

67. Copy of letter from Hugh Maude, Belgard to Archbishop [of Dublin], handwritten, 2 pages
14 May 1949

In the interim, can a clergyman use as an occasional prayer in Church a personal prayer for King George

'The whole question hurts so much. It gives one a lump in one's throat. It is hard now to reconcile oneself to these drastic changes'.

'I am going to face reality and I want to worship truth. Both of these are in the principle and in the belief that I personally, and many more, can not sacrifice'.

68. Letter from Arthur [Barton, Archbishop of Dublin], The Palace, Shrewsbury Road to Hugh Maude, typed
16 May 1949

Suggests that any clergyman with concerns should contact Archbishop personally. Promises to give further details in a later letter

- 69a. Copy of letter from Hugh Maude, Belgard to Dean [Lewis-Cosby], handwritten
16 May 1949

Congratulates Dean on letter to *Irish Times*.

'The *Irish Times* has never stood up firmly for Protestants'

'I believe that some [Protestants] are rather shattered and overcome by the course of events'.

'We were told to face reality and to worship truth. We believe we do face facts, and reality, and want to worship truth if we join together in praying for the Head of the Anglican Communion, and the Head of the Commonwealth of Nations'.

'But, if we do not do so [retain prayers], we have been shown a weakness that the aggressive ones will take full advantage of in the years that are before us'.

- 69b. Draft of letter from Hugh Maude to Reggie [Ross Williamson], handwritten
Undated

'At the moment it is all a tragic and unreal business which will weaken the Church of Ireland

- 70a. Copy of letter from Hugh Maude to Cecil [Proctor], handwritten, 2 pages
17 May 1949

Mr Fitzgibbon and I have had to accept the temporary [altered] State Prayers
Many laymen like the idea of the new prayer but not its wording, but also 'there are a great number who are deeply offended' that no personal prayer for the King.

'Many laymen are not able to express themselves'.

Tells that Archbishop suggested clergy with concerns should correspond directly. Maude suggests Proctor writes to archbishop.

- 70b. Copy of letter from Hugh Maude to Captain Prior Wandesford, handwritten
Undated

Have to accept altered prayers for the present

'Laymen in all walks of life are often not able to express themselves

Maude suggests leading laymen in each diocese approach their bishop on the matter and rectors should be encouraged to approach their bishops

'We can make the House of Bishops & the clergy see that there are still laymen in the country, who have to be resident in the Republic & have yet taken the Oath of Allegiance & remain British subjects'.

Encloses copy of speech he [Maude] was not allowed deliver at the Synod.

- 70c. Copy of letter from Hugh Maude to Mr Fitzgibbon, handwritten
Undated

Thanks Fitzgibbon for his efforts
'even of you felt you were a voice crying in the wilderness, it may not be the case next year'.

- 70d. Maude's proposed speech for General Synod, typed, 2 pages
71. Letter from R. H. Prior Wandesforde, Castlecomer House, Castlecomer to Hugh Maude, handwritten, 4 pages
19 May 1949

The synod 'confirm[ed] me in my indignation'.
Will certainly take it up 'strongly' with our bishop

- 72a. Letter from Dean [Lewis-Cosby of Christ Church], The Grange, Stillorgan to Hugh Maude, typed
18 May 1949

Trying to plan the next step in the campaign
Lewis-Cosby is willing to write a letter to the Gazette inviting interested persons to communicate with Hugh Maude

- 72b. Copy of letter from Hugh Maude to Dean [Lewis-Cosby], handwritten
19 May 1949

Thanks for above. Thinks that it is important that the clergy and laity should consult together, but realises that it is important that senior clergy not appear publicly disloyal to the bishops
'There are many clergymen, who are thoroughly bothered. They do not want to go against their bishops. – Yet there are laymen, who demand from them a prayer for King George VI'.
'This matter as it is the opinion of many in the Church of Ireland, that before the Republic is a year old, we suddenly omit all prayers for the King'.

73. Copy of letter from Hugh Maude to Dean [Lewis-Cosby], handwritten, 2 pages
24 May 1949

Has not heard further from Archbishop
Over last weekend, was approached by five laymen about the State Prayers, expressing 'great dissatisfaction', one is going to plead to the primate unless his bishop accedes to his demands for a prayer for the King, another is considering withholding all financial support. Maude begged him not to, as it would mean his parish could not continue.

Suggested to Maude that laymen should circularise the secretaries of every select vestry in the Republic with a 'carefully drawn up letter' asking if the people want to continue to pray for the King.

74. Letter from Cecil [Proctor], Harolds Cross Rectory, 51 Grosvenor Road, Dublin to Hugh Maude, handwritten
24 May 1949

Has written to archbishop asking permission to omit 'O Lord, save & defend our rulers' as introducing a political note

Suggests prayer for our country, and also for (our own kith & kin in) the Commonwealth, and for the King, the head of the Commonwealth'. 'This is clumsy, but it cannot be objected to by "Republicans" in our Church'.

'The Irish Times seems to be facilitating in every way those who write in favour of the Republic. I have personal knowledge that letters on the other side have not been published – I mean letters simply emphasising our British connections, not necessarily

75. Letter from E.H. Lewis-Cosby, The Grange, Stillorgan to Hugh Maude, typed
24 May 1949

Sets out position re Bill at next year's Synod

76. Copy of letter from Hugh Maude, Belgard Castle to Dean [Lewis-Cosby], handwritten
25 May 1949

Many laymen felt that if clergy were drawn into the debate they would be seen as disloyal to their bishops

Hopes to soon hear from the Apb, several people want copies of this letter

It is clear that clergy and laity must consult together – 'as united as possible'.

77. Letter from E. H. Lewis-Cosby, The Grange, Stillorgan, Co. Dublin to Hugh Maude, typed
28 May 1949

Enclosing a list of proposed amendments [not here]

78. Copy of letter from Hugh Maude to Dean [Lewis-Cosby], handwritten
31 May 1949

Suggests combined conference of laity and clergy, probably in Sept. or Oct.

How to 'get the all round opinion of the laymen' as 'so many do not, or are unable to express themselves. While there is a great number who are really troubled'.

'I personally am not keen on any publicity in the press, even in the Gazette. This is such a funny country, and there are so many of us, who interpret thoughts and things incorrectly. If we have to have publicity in the Gazette I would like to

have two or three names as signatures to any letter. I think you will agree with this, as you will know how those who oppose so often become completely personal to one, but not so much to a body of men'.

Archbishop still has not written

Some laymen are so offended it is hard to know how they will react as the Sundays go by.

79. Letter from E.H. Lewis-Cosby, The Grange, Stillorgan, Co. Dublin to Hugh Maude, handwritten
3 June 1949

Not in favour of waiting till autumn, suggests immediate meeting in Chapter House

[list of names in Maude's writing, top of page, 'ticks' after each name,; Farnham, Rossmore, Denis B, Capt. Prior Wandesford, Fitzgibbon, D. Browne, Raymond, Luce. Also Maude's hand, Thursday 16th 5pm]

80. Copy of letter from Hugh Maude, Belgard Castle to Mr Fitzgibbon, handwritten
4 June 1949

Had not received a reply from archbishop

Invitation to meeting in Chapter House, Christ Church on Thursday 16th.

81. Copy of letter from Hugh Maude to Capt. Prior Wandesforde, handwritten
4 June 1949

Has not received a reply from archbishop

Invitation to meeting in Chapter House, Christ Church on Thursday 16th.

82. Letter from T.F. Campbell, Derrynoose Rectory, Keady, Co. Armagh to Hugh Maude, handwritten
4 June 1949

Thanks for letter

Does not regard the King as Head of the Anglican Communion. Is head of the Church of England, yes, but since disestablishment not of the Church of Ireland
Offers advice on how to approach the Primate

83. Copy of letter from Hugh Maude, Belgard Castle to [Dominick] Browne, handwritten
5 June 1949

Contacting Browne since Browne took such a keen interest in the State Prayers question

Has not heard back from Archbishop

Invitation to meeting in Chapter House on 16 June

MS 262/1/1/

84. Copy of letter from Hugh Maude, Belgard Castle to Canon Campbell, handwritten
8 June 1949

Thanks for MS 262/1/1/3/82

Many persons are 'wounded and distressed' at omission of state prayers
Afraid that some people will take 'drastic action' which would be 'most detrimental'.

85. Copy of letter from Hugh Maude to Lord Farnham, handwritten
4 June 1949

Informs that the Apb promised a response and has not delivered
Invitation to meeting in Chapter House on 16 June

86. Letter from Dominick Browne, Breaghwy, Castlebar, Co. Mayo to Hugh Maude, handwritten
9 June 1949

Will try to attend meeting on 16 June

87. Letter from R.H. Prior Wandesforde, Castlecomer House, Castlecomer to Hugh Maude, handwritten
11 June 1949

Will not attend meeting on 16 June, is too deaf for his presence to be useful
Wrote strongly to his bishop 'All I can say is that I shall walk out of Church of there is not a personal prayer for the King & shall also reduce my subscription'.

88. Letter from Lord Farnham, Farnham, Cavan to Hugh Maude, handwritten
Undated

Re meeting in Christ Church in 16 June

Apologies, would like to attend meeting but cannot

'It seems rather odd too that we should be allowed to pray for the Commonwealth, of which we are not a member, & yet be refused a chance to pray for The King'.

89. Letter from unknown writer, Normans, Rusper, Horsham to Hugh Maude, handwritten
13 June 1949

Re meeting in Christ Church in 16 June

'I am afraid I shall be watching the Gold Cup in Ascot on Thursday'

'My post town is Galway, not Tuam'

90. Copy of letter from Hugh Maude to Captain Prior Wandesforde
Undated

Maude accepts Wandesfords cannot attend

91. Letter from Frank Fitzgibbon, Law Library, Four Courts, Dublin to Hugh Maude, handwritten
13 June 1949

Unlikely to be able to attend meeting on 16 June
Suggests the meeting immediately writes to Archbishop informing of its intention to strenuously oppose the Bill

92. Letter from [Lord] Rossmore, Camla, Rossmore Park, Monaghan to Hugh Maude, handwritten
14 June 1949

Hopes to attend meeting on 16 June

93. Draft of letter from Hugh Maude to Primate, handwritten (5 pages, also 4 page typed copy)
16 June 1949

Writing after meeting on 16 June
Does not want the Primate to think he is exaggerating the situation
'a great number of laymen in all walks of life'
Will be forced to take 'drastic action' if a prayer for the King is not introduced
'in the interim period'
Suggests bishops authorise a prayer for the King's welfare, for use until the next synod.
If new temporary prayers are discontinued at next year's synod, this will give rise to hostile comments, as they will have been used for a year. This will be averted if above conceded and 'the signs of weakening support to the whole church in the South would be averted'.
Is 'begging them to patient' [others who are concerned]
p.3 'we may have to live in the Republic & yet many of us – certainly for a generation, will be British subjects.
'This surely is the reality of the situation today? It cannot be denied that call us what you will, we have certain beliefs which should be granted to us when we come together to make humble petition to Almighty God'.
One clergymen explained that his select vestry wanted an altered prayer, and that a slight alteration in Cramner's prayer would suffice.
p.4 'Your Grace, May I, as a coming to middle age Churchman, who is in touch with people of every class & denomination throughout Ireland plead you to use this letter as you think fit, and help many who are now distressed and troubled by recent events'.
P.S. 'It is well known to many of us that among the younger generation of clergy & laity there is a strong Republican feeling in the country. It is felt that the

younger clergy should have the knowledge that they serve the needs of people of all ages. Also, there is little doubt that the younger members of laity will respect the wishes & deeply felt religious beliefs of the older generation & personally am convinced that if the Church of Ireland ~~acts strongly in this matter & holds for ever~~ fast to what it believes to be right & keeps the continuity of its simple sincere ~~Church~~ services, it will have the continued trust and admiration of every denomination.

p.5 'I must insert here that in the 1944 alternatives Forms of State Prayers there is a short prayer under the Schedule of Morning & Evening Prayer, which is adapted from Cramner's Collect of 1549 and the one that follows it in the service of the Prayer Book. This Prayer is, we believe, acceptable to the majority of the Church people.

94. Clean copy of letter from Hugh Maude, Belgard Castle to Primate, handwritten, with typed copy
17 June 1949

Clean hand-written and typed copies of letter drafted in MS 262/1/1/3/93

95. Copy of letter from Hugh Maude to Archbishop of Dublin [Arthur Barton] handwritten
18 June 1949

Reminding Archbishop of his promise to write [see #68]

96. Letter from Arthur [Archbishop of Dublin] to Hugh Maude, typed
20 June 1949

Promises to write soon

97. Letter from [Lord] Templemore, Upton House to Hugh Maude, handwritten
21 June 1949

Re Mothers Union, mentions 'Republican business'
'I am really very disgusted'

98. Letter from John [Gregg, archbishop of Armagh and Primate], The Palace, Armagh to Hugh Maude, handwritten (2 p.) plus 2 typed copies (2 p.)
22 June 1949

p.1 'The Church bishops are also face to face with another fact, sig they had no power to meet a situation of the kind. If there was a new King, they could change the Collect to fit – but there was no provision for meeting the case of there being no King. Accordingly the only thing they could do was to come to the Synod and ask it to cut the knot'. [Provided temp prayers] 'It would have been unfair to the clergy to leave the matter optional. They wd have been under pressure to pray or not to pray for the King, & wd have offended one side, or the other, by the exercise of their discretion',

p.2 'A similar situation existed in America in cent xviii when the Republic came into being. No change was made to any lawful authority in the State prayers & many of the Episcopal clergy conceived it to be their duty to continue using them as before – with the result that a good many of them had to escape for their lives to Canada or face public opprobrium if they stayed'.

'Well, in view of the inflamed state of opinion in Eire in the last 3 months, one can see that it might have meant the burning of some Churches, or physical attacks on our clergy in one part of the land or another, of State prayers had been continued'.

'The Church's governing body has spoken, and the Bishops – who asked it to speak must obey' [i.e. use temp prayers]

99. Letter from [Lord] Templemore, Upton House to Hugh Maude, handwritten
20 June 1949

Has written a letters to the Primate and to the bishop of Ossory protesting against temporary prayers

100. Copy of letter from Hugh Maude, Belgard Castle to Primate, (2 handwritten copies and 6 typed copies)
29 June 1949

Will circulate Primate's letter

4. Correspondence as categorised by H. A. C. Maude, items 101-150
June 1949 – November 1949

101. Copy of letter from Hugh Maude, Dunbrody, Arthurstown, Co. Wexford, to Rina [Ingram], handwritten, 3p.
29 June 1949

Also includes handwritten copy of letter from Primate to Maude [MS 262/1/1/3/98] in Maude's hand

Asks to Rita Ingram circulate copies of the Primate's letter

Maude intends to draw up a letter to send to every rector in S. Ireland to ascertain the views of each vestry in S. Ireland. Hopes rectors will circulate Maude's letter and Primate's letter among their congregations and Maude is certain that 'the largest majority' will want a prayer for the King

'The Primate's letter is an acknowledgement of weakness & of intimidation. If the clergy are so weak as to be frightened they need never be surprised they have so many people who do not fully support the Churches. It seems the courageous ones seem to belong to the European Churches'.

- 102a Copy of letter from Hugh Maude, Dunbrody Park, Arthurstown, Co. Wexford to Mr [Frank] Fitzgibbon, handwritten
29 June 1949

Enclosing copy of Primate's letter which is 'an acknowledgement of being intimidated'.

- 102b. Draft of letter from Hugh Maude to Primate,
29 June 1949
Thanking Primate for his letter

103. Copy of letter from Primate, The Palace, Armagh to Lord Templemore, in Maude's hand
30 June 1949
[in Maude's list, this is given as a letter from Hugh Maude to Templemore]

'The feeling in Eire was very much inflamed, & if our men were left without direction they would not have known what to do ... If they had continued to pray for the King, who was no longer king in S. Ireland, very likely churches would have been burnt down there, or they would have been personally threatened'.

104. Letter from Cecil [Proctor], Harold's Cross Rectory to Hugh Maude, handwritten
6 July [1949]

Thanks for copy of Primate's letter, disappointed at 'legalistic attitude' in it.

‘His idea that our Churches might be burned, & clergymen driven out is surely a bit far-fetched’

‘I think something may be saved by skilful manoeuvring’

‘I have told the Archbishop that I won’t substitute ‘O Lord save the King’ & his reply was that he thought it unlikely that anyone would bring me to court for it!

105. Letter from R. H. Prior Wandesforde, Castlecomer House, Castlecomer to Hugh Maude, handwritten, 3 pages
6 July 1949

Primate’s letter shows that Primate and bishops allowed themselves be intimidated ‘entirely unnecessarily’

The fact that the matter was discussed in public session at the 1949 Synod meant that laymen with business connections were disinclined to speak in favour of retaining prayers

Says he [Prior Wandesforde] objects to being quoted as warning of taking ‘drastic action’ and even if he said this in a private letter, he never intended this to be quoted to the Primate.

Would like to sign the letter to be sent to every vestry in the country

106. Letter from A.A. Luce, Ryslaw, Bushy Park Road to Hugh Maude, handwritten
7 June 1949

Likes Maude’s proposed prayers.

Re Versicle: ‘O Lord save and defend

‘I want our present rulers to be saved. I’m not so sure that I want them to be defended. I would like to see them out of office, bag and baggage’.

107. Letter from E.H. Lewis-Cosby, Christ Church Cathedral to Hugh Maude, handwritten
8 June 1949

Proposes meeting on Thursday 16 June [see MS 262/1/1/3/79]

108. Letter from Hugh Maude, ‘Travellers’ Club, Pall Mall, London SW1 to Rina [Ingram], handwritten
1 July 1949

Maude is ‘amazed and annoyed’ by Primate’s letter

‘It shows how weak he has become and how ignorant he is of the true situation’.

‘The Archbishop of Dublin’s letter is just rubbish’.

109. Letter from [Lord] Rossmore, Knossington, Oakham, Rutland to Hugh Maude, handwritten
10 July 1949

Received copy of Primate’s letter. Care must be taken when devising the letter for wide circulation

110. Letter from [Lord] Templemore, Upton House to Hugh Maude, handwritten
11 July 1949

His replies from Primate and from bishop of Ossory have been 'very unsatisfactory'

Lord Farnham told him that his 'parson' was still praying for the King

Does not expect the prayers to be altered at the coming Synod

111. Letter from Dean [Wilson] of St Patrick's, The Deanery, Dublin to Hugh Maude, handwritten
14 July 1949

Thanks for papers, will keep in the archives 'an interesting record'

112. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
15 July 1949

Enclosing a copy of a prayer in use in Delgany Church, also sent to the Primate [not here]

113. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
19 July 1949

Re Primate's letter 'Primate is losing his grip on things'

'The part about not inconveniencing the poor clergy by not giving them a choice emanates from our Archbishop'.

114. Letter from E.H. Lewis-Cosby, The Grange, Stillorgan to Hugh Maude, handwritten
27 July 1949

Primate's reply was as expected

Hopes to preach in Christ Church Cathedral on 7 August on the matter of the State Prayers

115. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Canon Barker, handwritten
28 July 1949

Grateful to Barker and also to Canon Batemen for their contributions at a meeting today

Is depressed about the state of the Church but nothing will make him defeatist or alter his loyalty to 'this great Church – & to the Head of the Commonwealth of Nations'.

116. Not included in file, note in Maude's listing 'not relevant'

117. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Lord Templemore, handwritten
28 July 1949

‘I have just finished copying the two letters that must go back to you tomorrow. It is very late, so I shall turn in, & hope to start this letter again early tomorrow morning. I want to keep the copies of these two letters, as the Dean of St Patrick’s Cathedral has volunteered to keep everything intact for the Archives of the Cathedral, so Mrs Moffett will make good copies.

Refers to Canon Proctor as ‘one of the younger clergymen’

‘The root of this trouble is intimidation of the legal advisors to the two Archbishops. Two men who want promotion under the Republic, are really evil geniuses. They are Mr Leonard, K.C. & a Mr. Micks – an extraordinary character. Because they have worked this, it is being openly said that they will both get their desires, if they can carry through to stop us praying for the King in the General Synod of 1950.

Frank Fitzgibbon, who is our legal advisor & who Leonard & Micks are frightened of, has told the Standing Committee of the R.C.B. that their action has been ultra vires and that strong opposition will come in 1950.

118. Copy of letter from unknown writer [probably bishop of Ossory], The Palace, Kilkenny to Lord Templemore, handwritten
Undated

There is no evidence that the bishops are influenced by intimidation. The bishops regret the omission of the ‘old familiar prayers’ but it is unavoidable

119. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Dean [Lewis-Cosby], handwritten
28 July 1949

Hopes to attend in the Cathedral on 7 August

Several laymen want the State Prayers raised at the Diocesan Synod in October

Is considering bringing a resolution protesting at removal of the State Prayers

120. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, Confidential, handwritten
30 July 1949

Primate relied to J. Riversdale Colthurst’s letter, is sharing reply with Maude in confidence

Outlined the ‘invidious position’ of the minister if decision taken locally

He stated that ‘Ireland is explicitly outside the C’wealth, & does not propose what India has done’.

Considers that ‘the Primate is losing his grip. The leading motif in his mind and the Archbp’s seems to be to try and placate one saction [sic] of our Church at the expense of the other – an intrusion of politics into our forms of worship of a most deplorable kind’.

‘How the R.C.s must chuckle – if they have any inkling of what is going on’.
‘Meanwhile Bird¹³ sticks to his guns and uses the prayer in question’.

121. Letter from Canon Barker, Holy Trinity Rectory, Killiney, Co. Dublin to Hugh Maude, handwritten
1 August 1949

‘In the very peculiar circumstances, the Primate could not have written otherwise’.

It is difficult to make satisfactory amendments at the Synod, ‘much spadework to be done beforehand.

‘Don’t let yourself get down at things. Much depends upon ‘the remnant’.’

122. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to [J. R.] Colthurst, handwritten
10 August 1949

Approves of Colthurst’s proposed prayer, which is founded on Archbishop Cramner’s personal prayer for his King in 1549

Asks Colthurst to thank Canon Bird for ‘holding fast to this great principle’.

Primate is ‘undoubtedly losing his grip’, has given great lead in the past, especially over the sweepstakes,

Archbishop feels he must appease everyone

The legal advisers ‘have trampled on sentiment and the spiritual values of our deepest felt beliefs. This has affected every type of person on the country – I am afraid they have injured the prestige of the Church of Ireland, among their own people and far beyond it’.

‘I am afraid the aforementioned men are inclined to fight for personal victory though it is under the guise (and no doubt believed by the Primate) to be for the best, and of loyalty to the Church, or Tradition, or some objective abstraction’.

Has drawn up a resolution for the Diocesan Synod in October

‘That this House desires to record it’s [*sic*] disapproval of the existing temporary State Prayers, and that the decision of this Synod shall be communicated to the General Synod.

Is afraid that Mr Leonard may try to rule it out of order as being a ‘pious opinion.

123. E.H. Lewis-Cosby, Christ Church to Hugh Maude, handwritten
17 Sept. 1949

Enclosing rough draft of paper Lewis Cosby has sent to *Gazette* [not here]

Having a discussion ‘here’ with N. Dublin clergy on 03 October

East Glendalough clergy have already sent a resolution to the Standing Committee of the Synod, proposed by R. Colthurst

¹³ Richard Bird, rector of Delgany, 1939-52, formerly St Kevin’s 1919-39.

124. Letter from J.R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
24 September 1949

Enclosing copy of resolution from East Glendalough Clerical Society (13 Sept. 1949)

‘Harris being the only Dissident!’

Thinks that ‘the Bishops shelter behind the General Synod; while the latter throws the onus on the Bishops’.

Harris, by the way, took the line ‘Oh! We must trust our bishops’.

Certainly, if they prove worthy of our trust; which I am bound to say, so far they have not.

Resolution headed ‘East Glendalough Clerical Society, meeting held 13th September 1949, proposed by Revd J. Riversdale Colthurst, M.A., hon. secretary, seconded by Revd Canon Bird, DSO and carried with only one dissenter

‘That in view of the close relationship existing between this state and Great Britain, Northern Ireland and the British Commonwealth, as regards equality of rights and privileges, it is fitting and desirable that permissive prayer for the welfare of the King and Royal Family should find a place in our prayer book; and that a copy of this resolution should be sent to the joint secretaries of the General Synod for submission to the Standing Committee’.

- 124a. Copy of resolution from East Glendalough Clerical Society for Diocesan Synod, in Maude’s hand

‘That this House desires to record its disapproval of the existing temporary State Prayers & that the decision of the Synod be communicated to the Standing Committee of the General Synod’.

125. Copy of letter from Hugh Maude to Mr Fitzgibbon, handwritten
26 September 1949

‘Throughout the summer, I have been to many parts of Ireland. I have spoken to every type of Protestant - both laymen and clergy. Very few have said that the Church should not pray for King George VI. The majority have said that the existing State Prayers are most unsatisfactory, that there is no direct personal prayer for the King, Some have said that it would be sub Christian to give up all State Prayers’.

Encloses a proposed resolution, which will need to lodged with Mr Fisher’.

126. Copy of letter from Hugh Maude, Belgard Castle to Colthurst, handwritten, 2 pages
26 September 1949

‘Yes, I think the Bishops & the General Synod are using a technique, that is entirely unworthy of our Church

I understand that both legal advisors to the Bishops & to the Standing Committee, are both keen & working for promotion under the new Regime. This is, I am sorry to say, genuinely believed to be the explanation for what happened before, during & since the General Synod in May. So there is a great weakness to principle. If only more Church of Ireland laymen would come out in the open and say what they think and demand what they believe to be right. I am certain there are very few clergy in the Church throughout the land who are unprepared to pray for the welfare of the King & his family.
Proposes the following at the Diocesan Synod – encloses a copy of MS 262/1/1/4/124a

127. Letter from E.H. Lewis Cosby, Christ Church Cathedral to Hugh Maude, handwritten, 2 pages
27 September 1949

Asking for return of draft sent in MS 262/1/1/4/123, as wants to discuss this at Fingal Clerical Society
Suggests Maude appends, at the start of his resolution for Diocesan Synod, that the Synod welcomes prayers for the Irish Republic, and asking that prayers also be offered for Northern Ireland and for the King, and all in authority, and for the British Commonwealth of Nations.
Since the resolution will be published in papers, it is important to state that the Synod does not object to prayers for the Irish State.

128. Copy of letter from Hugh Maude to Dean [Lewis-Cosby], handwritten, 3 pages
28 September 1949

Thanking the Dean for his advice re tactics at the upcoming Diocesan Synod
Hopes to send a letter to every rector, to seek the views of all the select vestries but does not want to appear disloyal to the House of Bishops who might view this as an intrusion

129. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Mr Fisher
30 September 1949

Enclosing resolution for Diocesan Synod [not here]

130. Letter from E.H. Lewis Cosby, Christ Church Cathedral to Hugh Maude, handwritten (also copy in Maude's hand of same).
4 October 1949

Amendments to Archbishops Prayer
'As regards the Gazette, I depreciate the conspiracy of silence re State Prayers and also the Palace transactions'.
Does not approve of the wording of Maude's resolution, thinks it reads as a vote of censure on the Archbishops & the Republic
Encloses copies of two resolutions [copies here in Maude's hand], one made at Fingal Clerical Society

131. Letter from Frank Fitzgibbon, 71 Upper Leeson Street, Dublin to Hugh Maude, handwritten
4 October 1949

Approves of Maude's intention to propose resolution at East Glendalough Synod

132. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
7 October 1949

Enclosing draft of letter Colthurst to Primate

- 132a. Draft of letter, J. R. Colthurst to Primate [John Gregg], handwritten in Muade's hand
12 October 1949

Accepts that it is not 'congruous with existing facts' to pray for George VI as 'our King' and that certain modifications are needed
But it is an entirely different matter to be permanently prohibited from praying for the welfare of 'His Gracious Majesty King George' and the Royal Family.
Few people object to praying for the King, and the Synod appears to be pandering to the 'implacable and malignant minority'.
'I venture to acquaint you with the fact that there is a widespread feeling that the attitude of the legal assessors to the General Synod towards this question is – possibly subconsciously – dictated by a desire to avoid any overt action which might go to prejudice their prospects of future advancement in their profession'.
At a time when 'large and increasing demands' were being made for the support of the Church, it is unwise to upset a large portion of the people

- 132b. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
12 October 1949

Correspondence with Primate will be a delicate matter, Colthurst is going to approach him as an 'old friend' and also as the 'mouth-piece of our sympathizers'.
Canon Vandeleur [of the Divinity Hostel] has told Colthurst that he was dissatisfied with resolution of East Glendalough Clerical Society passed in his absence. Vandeleur (and also Gore and Scott Holland) feel that prayers must be made for the immediate rulers of the country. Colthurst said that prayers for the King would be along with prayers for the rulers of the Republic.

- 132c. Copy of letter from Primate [John Gregg], The Palace, Armagh to Colthurst, handwritten
13 October 1949

Is well aware of the 'feeling in the hearts of many of our people in Eire'

But something had to be done

A 'very sinister warning' of what might have happened, the American experience in 18th century

'No one wishes to do violence to the sentiments of loyalists, but any form that is to be permanent must take full account of the constitutional structure of the Republic'.

- 132d. Letter from J.R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
20 October 1949

Thinks he can see a 'slight softening of the hard Primateial [*sic*] Crust' more of a defensive attitude as to the past and not quite so uncompromising a tone
The EGCS resolution has had wider repercussions than he expected

- 132e Copy of draft reply from J.R. Colthurst,
Undated

Although the State has severed its connection with the Commonwealth, inhabitants are connected as individuals

133. Copy of letter from Hugh Maude, Caledonian Hotel, Edinburgh to Mr [Frank] Fitzgibbon, handwritten
22 October 1949

Enclosing copy of Primate's letter to Colthurst

Has received account of proceedings of Standing Committee of Synod, where Fitzgibbon made an 'admirable speech' on behalf of cause.

Asking Fitzgibbon would he [Maude] be wise to raise 'this burning question' at Diocesan Synod at this juncture, 'when I gather there is a definite change in the attitude of those who wanted to override our deepest & firm beliefs'.

Awaiting advice

- 133a. Letter from J.R. Colthurst, Kildare Street Club, Dublin to Hugh Maude, handwritten
21 October 1949

Tells of Fitzgibbons speech at Standing Committee

Archdeacon Webb told Colthurst 'Your resolution set the ball rolling, and it has rolled very far!'

- 133b. Letter from J.R. Colthurst, Kildare Street Club, Dublin to Hugh Maude, handwritten
21 October 1949

Might be good idea not to ventilate the matter next week and to withdraw the resolution

- 133c. Letter from J. R. Colthurst, Kildare Street Club, Dublin to Hugh Maude, handwritten
18 October 1949

Wonders how things are going in Stephens Green today

- 133d. Copy of letter Hugh Maude, Edinburgh, to [J. R.] Colthurst
9 October 1949

Thanking Colthurst for his draft reply to the Primate, and asks can he forward letter from Primate to Colthurst, and Colthurst's draft reply to Frank Fitzgibbon

134. Letter from Frank Fitzgibbon, 71 Upper Leeson St. Dublin to Hugh Maude, handwritten
24 October 1949

'As State we are severed from the Commonwealth: as individuals we are in intimate relationship with Gt. Britain, owing to the passing of the 'Ireland Act' since the last synod.

'What we plead for is that some recognition of this double aspect should appear in our forms of public worship;

Dismisses the relevance of the American experience

135. Letter from J. R. Colthurst, Kildare St. Club, Dublin to Hugh Maude, handwritten
24 October 1949

Establishment of sub-committee is very important

'In military language, while we have hitherto been engaged in long range bombing, we shall now be engaged in hand to hand fighting, having successfully breached the walls of the citadel'.

'I feel fairly sure that our Archbishops would view withdrawal with the utmost favour – though of course this is but a minor point'.

'N.B. The bombing was of high importance, as softening down the defence!!'

136. Letter from Frank Fitzgibbon, 71 Upper Fitzwilliam Street to Hugh Maude, typed, also handwritten copy in Maude's hand
24 October 1949

Suggests not raising matter at Diocesan Synod. 'We have gained something most important' [formation of sub-committee]

137. Letter from J.R. Colthurst, Kildare Street Club to Hugh Maude, typed, also handwritten copy in Maude's hand
24 October 1949

Exact copy of MS 262/1/1/4/135

138. Copy of letter from Hugh Maude, Kildare Street Club to Dean [Lewis-Cosby], handwritten
Undated

Resolution proposed at Diocesan Synod. Mr McKeever seconded resolution and made a speech in which he harangued the members in a manner that upset Maude, but Maude was told afterwards that it had done some good. It was not appreciated by the Archbishop or the senior members of the D.C. 'The poor man was undoubtedly worked up & felt everything greatly'. Maude had pre-arranged that if the debate turned hostile, he would withdraw the resolution.

'Two Republican laymen, one Cotton who wrote to the Gazette, & the other I did not catch his name, spoke quite well but brought in several un-necessary matters'.

Archbishop then spoke of formation of sub-committee, and asked both parties to withdraw resolutions. Both complied.

Canon Bird spoke kindly to Maude afterwards, so he is not depressed.

- 138a. Copy of letter from Hugh Maude to Mrs Kennedy,¹⁴ handwritten with amendments, 6 pages, also clean copy
Undated

[p. 1] 'Thank you so much for your letter & the most interesting enclosure from Lord Dunsany, which I have taken a copy of for the record.

Now, I know you will allow me to express myself freely to you, for what my thoughts are worth, with regard to probably the most vital spiritual and moral question that has arisen for the Church of Ireland, and each one of its people, since the Disestablishment of 1870-71.

The State Prayer question has been one that has been in the minds of ~~all~~ many Church people, since the Treaty of 1921.

Republicanism has gradually spread into the hearts of ~~many~~ numbers of our people. With it has come at the same time the awful world upheavals, of first the aftermath of the 1914-18 war, then the false peace, & the economic & financial crisis of 1931.

[p. 2] It was followed by the terrible isms of the world. Facism, Nazism [in clean copy, Communism']. True Christianity was attacked on all sides, and is being attacked today. The ~~ghastly~~ desperate war of 1939 to 1945 was inevitable, & came upon us unprepared when in a short time, alone and unafraid, the British people strove for freedom for the whole world. The men & women, boys &

¹⁴ Australian-born Doris Kennedy was the widow of Edward Robert (Cub) Kennedy, who owned extensive lands in counties Kildare and Dublin. She had close connections with the upper strata of society. One daughter married Viscount Jocelyn, who became earl of Roden upon the death of his father in 1956, another daughter married the Hon. Gerald Wellesley, son of Lord Cowley, another married a son of Senator 'McGillycuddy of the Reeks', while Mrs Kennedy's eldest surviving son married a grand-daughter of Lady Gregory. Her youngest son John (Darby Michael), a major in the Irish Guards, was killed in action in February 1945, having been awarded a military cross the previous year. Mrs Kennedy died in 1988, aged 101. *Irish Times*, 7 June 1930, 22 July 1933, 22 Oct. 1937, 17 June, 29 Oct. 1938, 2 Nov. 1956, 21 Apr. 1988; *The Times*, 8 Mar. 1945.

girls of England, Scotland Ireland, Wales & the colonies went out into that darkness. Some, among them, including your John never returned, but they made the supreme sacrifice for us, and their spirits shine & lighten our paths for evermore.

Never can any of us say that all was in vain. I believe exactly to the contrary. But this country politically drifted away from the great ideals. – So, now our church & people are being attacked from all ~~angles~~ sides, because we are ~~weak in number~~ minority, our leaders [p. 3] are weak in convictions, ~~and beliefs~~. They are frightened of this under-the-surface attack. Businessmen are fearful that if they express their true opinions [in clean copy, ‘which the ordinary person knows nothing about, or is not interested in. He feels he can do nothing to rectify it], their livelihood will be in danger.

To three quarters (without exaggeration) of the people of the Church of Ireland their ‘State’ prayers, especially at public worship, mean something very deep and sincere. Far more than I can express in my inadequate words. But, alas, political expediency, has come into the question, when in a Republic – which you & I have to recognise, but do not approve of in any way, ~~the prayers for the King are taboo~~. So prayers for a King have been suddenly prohibited. So many are led astray & are frightened that if they pray for the King of their Kith and Kin, they will store up trouble for themselves & their children.

Now I & many others, claim we have a right and a similar inheritance to pray ~~as~~ for what we believe to be truly Christian.

I know that if we stand up & are strong we shall have the continued trust and admiration of every denomination

[p. 4] Our most effective way of accomplishing this is to declare & show our convictions & inner beliefs in the best way that we think will impress those around us.

~~So~~, I feel strongly, if it does not burst & wound the spirit too much, every lay man & woman of the Church of Ireland should rally to the Church in this interim period, They ~~should~~ have own silent prayers, & show all that come ill or well, they will continue to pray sincerely for the Head of the Anglican Communion, who in a sacred moment of his life, undertook to be the Defender of the Faith, that title should be interpreted in the widest form. He & his queen have fulfilled this gigantic obligation.

I am hopeful that with the formation of this sub-committee to enquire into the whole question of these prayers, they will have to allow us permissive prayer for the King & his family.

[p. 5] It is inconceivable that the Church should give up State prayers & become completely insular, That would be a sub-Christian solution. Also it seems to me all wrong & not Christian to prohibit these prayers at public worship.

If, in May 1950, the General Synod decides to have no prayers for the King, then I believe many ~~will~~ in the South, will go to other Churches, such as the Methodists, Presbyterian and Moravian, who do pray for the King. Or, then, they will give up going to ~~Church~~ & supporting the Church of Ireland

So, to many of us the issue is clear. We have to wait till May. In the meantime I personally pray that this sub-committee of twelve will have vision & inspiration, imagination & courage.

If only the lay men & women, particularly would have the same, and give those of us, who are fighting for them all the moral support they can, – then I believe all will come well, and this

[/6] ancient Christian Church will ride on into the unknown, but glorious future, with faith, strength, dignity and goodwill to all mankind.

- 138b. Copy of letter from [Lord] Dunsany, Danstall Priory, Shoreham, N[ear] Sevenoaks to Mrs Kennedy, handwritten
14 November 1949

‘I cordially agree with you about not going to Church where they don’t pray for the King.

Incidentally I hate the word Commonwealth. Who gave Cromwell’s name to the Empire. Lloyd George I think.

- 138c. Letter from Doris Kennedy, Newcastle-Lyons, Co. Dublin to ‘My Dear Hughie’, handwritten
27 October [1949]

‘I felt so furious about leaving out the old prayers which all through the war were by far the most important part of the service to me, and used to make me cry, that I wrote to Mr Stee (Johnnie’s parson) about it, and grandly sent my man to the Church to bring back my footstool’. ...

‘I think that of everyone who feels as I do refused to go to Church until the prayers were restored they would have to do something about it’.

- 138d. Letter from Doris Kennedy, Newcastle-Lyons, Co. Dublin, handwritten
Undated

Dislikes the word ‘Commonwealth’, prefers the word ‘Empire’.

- 138e. Draft of letter from Hugh Maude to Mrs Kennedy, handwritten
Undated

I do believe that many people think as you & I do, very few will come forward and say so openly.

139. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Archbishop [of Dublin], handwritten
27 October 1949

Withdrew resolution at Diocesan Synod when requested, tried to keep tone of debate at restrained, especially in light of the formation of sub-committee

140. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Rina [Ingram], handwritten
27 October 1949

Maude presented his case at Diocesan Synod, with decorum. 'Unfortunately the debate that followed was not sustained on that level. Mr McKeever ... harangued the members [second page missing]

141. Letter from Rina [Ingram], Avebury, Merrion Road, Dublin to Hugh Maude, handwritten
28 October 1949

Re McKeever's speech 'I can understand how you must have hated the not so gentlemanly attitude'

'The Republican supporters would naturally bring in a personal element: that is what I find so difficult to understand in their mentality, they all adopt it in all their arguments and, of course, as you say, in this case the whole tone was lowered.

'Inside the Synod, I imagine, the Archbishop (and others like him) were given a good jolt and I think it should do him good.

142. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
28 October 1949

Archbishop praised Maude's speech to Colthurst 'but he spoke with unconcealed horror at the subsequent performances!'

'It is deplorable that they should have appeared in the public press. I doubt very much whether any of the clergy would have spoken in your support – They would be very wary of publically supporting what was tantamount to in their eyes a vote of censure on the Bishops.

You might have noticed in my correspondence with Gregg how I steadily avoided being drawn into any comment unfavourable or otherwise, on the past action of the Episcopal bench.

'Both Gregg and Barton seem to have receded from their ... the Gen. Synod must decide attitude'

'The 'implacable maliquant minority' seem to have had their fling'.

143. Letter from R. H. Fowler, Rahinstown, Enfield, Co. Meath to Hugh Maude, handwritten
29 October 1949

Congratulations on speech at Diocesan Synod

'It should be well rubbed into Gregg and Barton that you can't mix up religion and politics'

'Cotton is an out & out Republican, & Kennedy a bit less extreme'.

- 143a. Copy of letter from Hugh Maude, Belgard Castle to Major Harry [Fowler],
handwritten
31 October 1949

Hopeful that the Primate, Archbishop and House of Bishops will realise 'that stalwart Protestants can not be expected to make further sacrifices for political expediency'.

Frank Fitzgibbon has worked hard behind the scenes for the State Prayers

144. Copy of letter from Hugh Maude, Belgard Castle, Dublin to J. R. Colthurst,
handwritten, 3 pages
29 October 1949

Views on diocesan synod

Worried about people like McKeever who feel very strongly in favour of State Prayers.

'There are far more of these people in the Church of Ireland than any of us realise. They are so deeply wounded, far more than ourselves, that they are in grave doubts of what their next step will be. I do not want to quote here others that I have received since the 26th, because they may be written on the spur of the moment and without much thought. But it would shock you to read the real unhappiness expressed in them. If these people speak to their Rectors on their deep distress, there will be some hard days for the clergy ... And although I hated how & what Captain McKeever said, I feel now that perhaps it was best for us, and the whole Church, to have this come out in the open, and not to have an underground tension, which could easily in the end mean a large break away from the Church of Ireland.

Now I come to the attitude of the clergy. I agree with you.

It is the laymen of the Church of Ireland, some demanding no prayer for King George VI, his family and the Commonwealth of Nations. Others, & I believe the majority the more ~~simple and~~ silent members of the Church praying ardently in their hearts now that some prayer – or prayers – will be restored to them when they join in public worship in Southern Ireland.

In a separate group are the clergymen. – Undoubtedly many young men do not want to have State prayers outside the Republic. While older men are again divided into two groups. Some against State Prayers. Some as keen as the lay people for prayers for all mankind, especially for those who carry the heaviest responsibilities. But, their loyalty to their Church & to their Bishops is unassailable.

'It is through you, Canon Bird, and the East Glendalough Clerical Society that the sub-Committee of the Standing Committee is coming into being'.

'Before I finish this too long letter, I want to say in very deep sincerity Thank You, and Canon Bird especially, and all the unnamed and unknown clergymen, who feel as we do, and who have all taken a part in bringing this vitally important matter onto the map of practical issues.

145. Letter from Helen [surname not given] St Mark's Rectory, Strandtown, Belfast to Hugh Maude, handwritten. 2 pages
30 October 1949

Congratulations on speech at Synod, fully reported in the northern papers

146. [missing, not on Maude's listing]

147. Letter from Rina [Ingram], Avebury, Merrion Road, Dublin to Hugh Maude, handwritten
31 October 1949

'I know you have had a tremendously uphill task with little or no support' Cannot get other people interested in the topic. 'all caught up in a poky little world of their own ... they feel let us accept the inevitable'.

148. Letter from [Lord] Templemore, Upton House to Hugh Maude, handwritten
31 October 1949

Praises Maude's speech but does not understand why he withdrew the motion

149. Letter from Arthur [Barton, archbishop of Dublin], The Palace, Shrewsbury Road, Dublin to Hugh Maude, typed
31 October 1949

Thanks for Maude's letter

Trouble about debates is that they open 'the floodgates of irresponsible oratory' Thanks Maude for withdrawing motion and says 'I would have been almost equally distressed at its being passed or rejected'.

150. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
31 October 1949

A large section of our people desire that prayers for certain individuals should appear in our P.B. for use in this country – beyond doubt a Christian wish.

On the other hand a certain section wish to prohibit the provision of these prayers; such people being inspired either by anti-British hatred, or by doctrinaire republicanism – both definitely non-Christian motives.

Which attitude, Christian or non-Christian, is to be reflected in our P.B.?

5. Correspondence as categorised by H. A. C. Maude, items 151-213
November 1949-May 1950

151. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Lord Templemore, handwritten
1 November 1949

Fitzgibbon has written that 'the battle will be won or lost in the sub-committee'

152. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to D. N. Weir, handwritten
3 November 1949

Thanking her for her support [see MS 262/1/1/5/141]

153. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
3 November 1949

Need to decide on course of action

154. Letter from [Mrs] D[oris] N. Weir, The Rectory, Irishtown, Dublin to Hugh Maude, handwritten, 2 pages
3 November 1949

Congratulations on speech at Synod

'it does not seem possible to stem the rot among increasing numbers of Church people'.

'In order to allay the irritation I feel in Church every Sunday now, I have evolved a response of my own to the alteration that has been made in 'O Lord, save the King' and 'instead of 'And mercifully hear us when we call upon thee', I say 'And bless and protect the King'. It may be highly irregular, but a number of people who have heard me are now doing the same. It happened in a little church in the West of Ireland where we attended service when we were on holiday that there was no response at all to the petition for 'the President' except mine, which was rather startling, especially to the English visitors sitting directly in front of us'.

155. Letter from Rina [Ingram], Avebury, Merrion Road, Dublin to Hugh Maude, handwritten
7 November 1949

'I am extremely interested to learn that since the publicity given to your D. Synod speech, people speak to you more freely. I sometimes have wondered of fear caused people to keep quiet; the same attitude taken up by the Primate – re possible burning of churches and the arousing of an extreme element.

- 156a. Copy of letter from Hugh Maude, Belgard Castle to F[rank] Fitzgibbon, handwritten, 5 pages, plus 2 typed copies
10 November 1949

Dissatisfied with composition of sub-committee, presumed equal number of supporters and opponents

Two archbishops (opposed)

Bishop of Meath (opposed)

Bishop of Derry ('important voice and has definite views') but which way?

Regius Professor of Divinity 'another name that might be good'

Canon Purser Shorrt, has musical knowledge. 'His views are not my views. So, I am sure I should welcome his name too'.

Lord Farnham 'ageing man, and is unhappy about many things in the Church of Ireland'.

'You are our spokesman and chief hope. Against you is Mr Leonard and with him is Senator Stanford'.

'So as I see it today thater are six known names against State Prayers, with three for State Prayers, and one with unknown convictions and ideas'.

'I cannot help feeling that this suggested Committee is being 'packed'. I feel strongly that two more appointments representing a wider field to cover Southern Ireland, and embracing a larger section of the people, should be considered next Tuesday'.

Suggests the Bishop of Cashel, and the Archdeacon of Glendalough, or failing that the Dean of Christ Church.

- 156b 'Basic facts of the present situation', drawn up by Hugh Maude and J.R. Colthurst

Basic facts of the present situation.

(1) By repealing the External Relations Act, this country severed all connections with the Commonwealth

(2) The passage into law of the 'Ireland' Act in Great Britain secured for all Irish citizens, as individuals, the enjoyment of the same rights and privileges, vis-à-vis the Commonwealth, as heretofore.

This dual relationship between the two States, of national independence, and individual interdependence has no historical precedent.

Considerations consequent on above.

(a) National independence necessitates certain alterations and modifications in existing State prayers, so as to conform with fact No. 1.

No exception can be taken to this.

But it is equally important that due recognition of fact No. 2 should appear in the forms of worship in our Prayer Book for use in Southern Ireland.

This would be most suitably effected by the provision of permissible prayers for the King and Royal Family; Prayer for individuals, personal and representative Commonwealth.

(b) The desire to be permitted to join in public prayer for any object or individual is in accordance with the tenets of our Christian faith. On the other hand, the desire to prohibit such prayer, whether it be rooted in anti-

British bias, or doctrinaire republicanism, is essentially non-Christian. Ample concessions to these, or similar sentiments, are included in the alterations to which reference has already been made.

157. Letter from E. H. Lewis-Cosby, Christ Church to Hugh Maude, handwritten
9 November 1949

Dissatisfied at composition of Committee
No member of East Glendalough Clerical Society, who brought forward the resolution
Wonders if report of the Synod debate was deliberately omitted from *Gazette*.

- 158a. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Dean [Lewis Cosby], handwritten, draft, 4 pages
10 November 1949

Dissatisfied with the composition of committee
Gives opinions of persons as per MS 262/1/1/5/156
Lord Farnham has spoken to Maude, and 'has felt all along that the whole question was not correctly tackled in the beginning'.
Is also surprised that the Gazette contained no report of the Synod speech
'I can only think that this was intentional to let the storm pass away. But it is a sign of weakness & cowardice'.
Urges him to 'please conserve your struggle'.

- 158b. Clean copy of /158a, handwritten, 1 page

159. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
10 November 1949, handwritten, 1 page

Assures Maude that the Church of Ireland is in full communion with the Church of England, as with all the other Churches comprised under the somewhat loose appellation of the Anglican Communion
'I hear the St Patrick's congregation sang 'God Save the king' on Sunday, in spite of Hewson's efforts to drown it with the organ!'

160. Letter from E. H. Lewis-Cosby, Christ Church to Hugh Maude, handwritten
17 November 1949

Archdeacon of Glendalough has been added to the sub-committee

161. Letter from J. R. Colthurst, Kildare Street Club to Hugh Maude, handwritten
13 November 1949

Dissatisfied with composition of committee
Wishes to send 'Basic facts' [MS 262/1/1/5/156b] to every member of sub-committee

162. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Dean [Lewis-Cosby], handwritten
15 November 1949

Approves the Dean's use of the word, 'inter-dependence'

Concerned re policy of the Gazette, has been approached by another synodman suggesting Maude get his message published in it.

'But each day has come more letters confirming your words [re policy of *Gazette*]

Mr Fisher spoke to him of Friday, asked Maude for copy of his speech. Maude is hopeful *Gazette* will publish as Fisher is going to speak to Mr Greening [editor].

'I have no hope of its being published in its entirety, as I am told that by several that the policy of the Gazette now 'is' to keep silent. It will do a great deal of harm. But there is the situation today.

163. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Dean [Lewis-Cosby], handwritten
17 November 1949

Bishop of Cashel and Archdeacon of Glendalough both elected onto sub-committee – 'This will mean a more representative Committee to go into this question of supreme importance'.

Going to send every member of committee his own proposals for State Prayers, which includes Cramner's Prayer

'all through I have tried to keep the prayers for the Church of Ireland as one united whole – with of course the inclusion of the President in this state.

164. Letter from Rina [Ingram], Avebury, Merrion Road, Dublin to Hugh Maude, handwritten
18 November 1949

'What a tower of strength Mr Colthurst seems to be. I am glad you have him to help when no layman will come forward'.

Regarding production of multiple copies of Maude's proposed prayers, Rina suggests that Mrs Weir might run of many copies of a waxed version.

165. Letter from R. H. Prior Wandesford, Castlecomer House, Castlecomer to Hugh Maude, handwritten
19 November 1949

Congratulations on speech at synod

'who is that wretched Mr Cotton (& his seconder) & what do they occupy themselves with'

'The archbishop was weak over the matter as he often is I fear'

Does not think it good idea to admit the press to local synods. No longer admit them is Ossory, not since some members made 'unwise speeches' which were reported 'to the detriment of our Church'.

‘The action of the Primate & Archbishop I fear has grievously offended many loyal members of the Church of Ireland’.

- 165a. Copy of letter from Hugh Maude, Belgard to Captain Prior Wandesforde, handwritten, 2 pages
22 November 1949

Thanks for his letter, ‘from a leading laymen’
Knows little about Cotton and his seconder, Kennedy, except that Kennedy lives at Rathcoole and sometimes comes to Clondalkin Church
Agrees it is a mistake to admit the press to local synods

166. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
19 November 1949

Re wording of proposed prayers
Encloses his suggestions [not here]
Would like to see Eire used, rather than S. Ireland, as Eire means ‘all Ireland’.
‘I should not like to see Poblacht na h’Eireann appearing in our P.B.’

167. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Hugh Maude, handwritten
21 November 1949

Impressed by Colthurst’s proposed prayers
Agrees that the term ‘Southern Ireland’ should not be used, but thinks that Eire is ‘geographically incorrect’
Better to avoid alterations in individual prayers, ‘This last item has done harm in the Church’
Wonders what Colthurst has in mind for the versicle
And then there are the three great petitions of the three states of the Church, King, Clergy and People. Leading from that comes the magnificent Litany, which embraces the whole creation. How it hurts to hear it said now, with so much prohibited.
Need to have ‘prayers and petitions that could be used throughout the country, and certainly be inoffensive to mixed congregations in the South, – be they very Irish or visitors.

168. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Rina [Ingram], handwritten, 3 pages
24 November 1949

Maude and Colthurst trying to get wording right
Have removed ‘Our gracious sovereign Lord [King George]’ and put in ‘King George & Queen Elizabeth’.
Has to join Lord Templemore at Dunbrody

Heading to a Diocesan Council meeting where 'a couple of us are going to explode rockets there!!'

Thinks Fitzgibbon will have a hard time on the sub-committee, much opposition

It is certainly due to me that Bishop of Cashel and Dean of Glendalough added

- 169a. Letter from Rev. Charles Carson, Landfall, Baily, Co. Dublin to Hugh Maude, handwritten, 1 page
21 November 1949

Is a cousin of J. R. Colthurst

Invites Maude to join the Irish Church Association, discussions can be more outspoken than at the Synod

Although he regrets the discontinuation of state prayers, he points out to Maude, that Maude's assertion that the King is head of the Anglican Communion 'is quite unsupported by facts.

- 169b. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Mr Carson, handwritten, 3 pages
26 November 1949

Will join the Irish Church Association

Retains his conviction that the King is head of the Anglican Communion, and is Defender of the Faith

'Granted the Anglican Communion looks to Canterbury for advice, and for guidance. The Presbyterian Church is established. We are disestablished, as the Church of Wales is too. But each and all, including ourselves till recent times, pray for the King as the Supreme earthly governor of is how communion and as Defender of the Faith.

Now, this latter title bothers and worries many Church of Ireland people, because, I believe past history, when George III & IV stubbornly refused to acknowledge other denominations. This led to the seeds being sown for our disestablishment.

I maintain that a very much wider and more liberal translation should be given, in these days, to this inspired title. In the reigns of Edwards VII, George V and in this one, I believe, and this is borne out by the last three Archbishops of Canterbury. That in a sacred moment of those men's [king's]¹⁵ lives, they were crowned and took certain oaths before their people, which to each of them, meant far more than Defender of the Faith [our Faith].¹⁶

On that translation there is little doubt that the Crown has rallied, shall I say millions of people, in two world wars, and it was those people who defeated the forces of evil, and defended our civil way of life'. In mentioning this last point I do not want to imply that I approved of the way Mr McKeever seconded my resolution' ...

¹⁵ Brackets and definition in original

¹⁶ Brackets and definition in original

‘You will understand me, when I say that to witness the great act in the Coronation of May 1937, would have made any man convinced in his own mind, that this King had done something for each of us, that he would hold fast to all his living days. No one could leave the Abbey that day without this conviction deep rooted in his heart. It will remain with me all by life, and this – with the reasons you give, and the others, makes me pray ardently for the petitions for the welfare of the King and his heirs, to be brought back into the services of our Church.’

Accepts that the Archbishop of Canterbury is the spiritual head of the Anglican Communion ‘But I do maintain that the King is the chosen and appointed – shall I call it – Lay Head and Chief’.

Although we are entirely independent as a Church, I am convinced that our strength lies in our individual interdependence, which has now no historical precedent.

- 169c. Letter from Charles Carson, Landfall, Baily, Co Dublin to Hugh Maude, handwritten, 1 page
21 December 1949

Enclosing copy of his paper, delivered at Irish Church Association on 12 December 1949

- 169d. ‘The Problem of State Prayers’, paper read by C. G. Carson at the Irish Church Association Meeting on 12 December 1949, typed, 9 pages

Objects to replacing prayers for the King with prayers for the President
Suggests that prayers be permissive rather than mandatory, leaving discretion at local level

170. Copy of letter from Hugh Maude to Mr [Charles] Carson, handwritten, 3 pages
Undated

Will not mention Defender of Faith at meeting of Irish Church Association on 12 December.

Knows many find this matter sensitive

Assures Carson he will not express differing views at meeting on 12th

Does not want to publically disagree with Carson and others who are thinking about this matter

Has not spoken to Senator Stanford or to Erskine Childers, ‘the two most opposed to my motion in the Diocesan Synod’.

Lord Killanin was non-committal but he did say that Roman Catholics expected us to pray for the King

- 170a. Letter from Charles Carson, Landfall, Baily, Co. Dublin to Hugh Maude, handwritten, 2 pages
St Andrew’s Day [30 November] 1949

Hopes that the discussion of Defender of the Faith will not side-track the discussion on the 12th]

Points out that the title was given to Henry VIII for his efforts against Luther

Also states that the coronation oath was modified for George VI, who promised 'to maintain the Reformed religion only as by law established in the United Kingdom'.

Cannot agree that the King is governor in any sense of the Episcopal Churches in America, China etc

Archbishop of Canterbury may be consulted, but is on no sense 'Patriarch'.

'We in Ireland do not take orders from our younger sister'.

Thinks that Maude is making a mistake in this crusade,, 'Not all our Church members agree that we should pray for King George.

'I think we should base our claim for Prayers for the King on a much broader basis with which a R.C. could concur. As you say yourself, the King is supporter of Christian beliefs in the widest sense, Christian principles and human rights, 'One wonders if say the Duke of Norfolk received a papal honour for services to the R.C. Church, and then should repudiate the papal authority, would not public opinion make it advisable for him to return the honour to the Pope; but Henry VIII was not troubled by these niceties of honour'.

He and Maude should try to agree 'if we try for too much we may lose all, and we must use arguments which cannot be twisted by our opponents to accuse us of being disloyal to our country (Eire) or of being west Britons!'

'We seem fated to disagree as we were on different sides for Sir John Kean's Bill to admit women into Synods'.

171. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
1 December 1949

Re 'suggestions'

- 171a. Draft of letter from Hugh Maude to Mr Fitzgibbon
1 December 1949

Enclosing 'Basic Facts'. Is going to circulate this among the Committee

172. Copy of letter from Hugh Maude to Mr Dean [Lewis-Cosby], handwritten
1 December 1949

Enclosing suggestions for State Prayers

173. Letter from W. B. Stanford, Mount Salus, Dalkey to Hugh Maude, handwritten
2 December 1949

Thanks for proposed prayers, will give consideration

- 174a. Letter from J. R. Colthurst, Kildare Street Club, Dublin to Hugh Maude, handwritten
2 December 1949

Has heard from Charlie Carson, suggests that Maude 'soft-pedal' on issue of King as head of the Anglican Communion, says that the Episcopal Church in the States not likely to agree
'So I would be very careful what I said – one does not want to present our enemies with a red herring!'

- 174b. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to J. R. Colthurst, handwritten
3 December 1949

Many churchmen in the South are unclear if the King is head of the Anglican Communion

Agrees not to advocate this view, even to his friends, as 'one's enemies must not have a red herring!'

[The following paragraph is crossed out in the copy]

'To me it is a really sad fact that we should have in our Church a division of views and beliefs, which instead of being spiritually minded in the largest sense, they are semi-politically minded. I would like to feel & see the Protestant Church, where ever it may be situated acknowledging the man, who has been chosen and can I call it, made by hands [laying on of hands at coronation]

Has sent the suggestions to Fitzgibbon

Fitzgibbon asked him not to send anything else till the sub-committee has finished its work – does not want to be influenced in any way

Thinks it will develop into 'a battle of legal wits'

Fitzgibbon's aim is the retention and preservation of a prayer for the welfare of the King in the Prayer Book or the inclusion of a similar prayer for each service.

175. Letter from E. H. Lewis-Cosby, Christ Church Cathedral, Dublin to Hugh Maude, handwritten
3 December 1949

Sending suggestions to Archdeacon Webb, has already written to the Bishop of Derry

176. Letter from Charles Carson, Landfall, Baily, Co. Dublin to Hugh Maude, handwritten
3 December 1949

The upcoming meeting [Irish Church Association] is private, and Maude should not feel prohibited from raising any point he wishes – no offence is ever taken

- 177a. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
6 December 1949

Notes Fitzgibbon's request not to keep in contact for the present, but thinks that they are quite entitled to bring facts and suggestions to notice of sub-committee.

'We have, I think, carefully avoided anything in the nature of an emotional appeal, which would be out of place as things are now'.

'"Legality" is a red herring drawn across the trail of "Expediency!"'

- 177b. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to J. R. Colthurst, handwritten
6 December 1949

Fitzgibbon is afraid that Mr R.G. Leonard 'in the past few years, [Leonard] has the ears of the two archbishops, and certainly the ears of the bishop of Meath'. Leonard is going to fight 'tooth & nail to continue the policy that he advised' last April.

It has been hinted that Leonard has advised that there be 'no outside protesting laymen'

Colthurst has said 'expediency wears the guise of legality'

Has had a polite acknowledgement from Senator Stanford [MS 262/1/1/5/173] and also a 'delightful & pleading letter from the Bishop of Derry [MS 262/1/1/5/178]

Met with Canon Oulton yesterday, did not seem to want to converse about it

178. Letter from Robert [M'Neill Boyd], Bishop of Derry], Bishop's Lodge, Culmore Road, Londonderry to Hugh Maude, handwritten with typed prayer
3 December 1949

Has drawn up a prayer [enclosed], adds in words 'in whose dominions we are not counted as aliens'.

'This addition sets forth, I think, a reasonable ground why any citizen might pray for the King without imputing disloyalty to his own State. This addition indirectly has Biblical basis for use of the word alien in Ephesians 2:12

'I would value your view upon it [the prayer] as an expression of what those who still feel the pull of the older connection would wish to express in worship, having regard to the changed conditions'.

179. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Lord Bishop [of Derry], handwritten
6 December 1949

Thanks for letter, approves of prayer

Sending copies of general suggestions drawn up by Colthurst and Maude, also personal suggestions by Maude

'I believe many laymen and women pray that this can be accomplished so that the great continuity of our noble services are maintained. We do acknowledge that we must pray for the Republic, and for all those in authority'.

180. Letter from Rina [Ingram], Avebury, Merrion Road, Dublin to Hugh Maude, handwritten
Saturday 12th [December 1949]

Worried that the sub-committee is overloaded with clerics 'the lay view (which is the essential one) isn't getting a chance'.

Disliked the attitude of Canon Simpson 'when the present prayers were 'bounced on us'. [he told them they had to accept authority.

Thinks should demand more lay representation on sub-committee

'By the way, I heard the other day that the Presbyterians are praying as they always did for the King, but, of course, their service is extempore so that gets them over the difficulty'.

Thanks for copy of his letter to Frank Fitzgibbon: 'You must be awfully tired writing things out'.

- 181a. Letter from E. H. Lewis-Cosby, Christ Church Cathedral to Hugh Maude,] handwritten
12 November 1949

Approves of 'Basic Facts' document, suggests adding that Church of Ireland, north and south, are one and that members should be concerned for each other.

New edition of Prayer Book must be printed

May be possible to devise State Prayers in such a way as not have different prayer for N and S

- 181b. Letter from E. H. Lewis-Cosby, Christ Church Cathedral to Hugh Maude, handwritten
22 November 1949

Thinks that Maude should ask for suggestions for modified state prayers

- 181c. Suggested prayers from E. H. Lewis-Cosby, handwritten

- 181d. Typed page, copied from *Church Review* June [1949]

A letter writer to the Church of Ireland Gazette recently [who] suggested that a suitable birthday gift to the Prayer Book on its 400th birthday would be some new clothes to meet the changed spiritual, moral and intellectual atmosphere that 400 years have brought to the Church. Is the Church awake to the call?

- 182a. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Mr Kerr, handwritten
2 December 1949

Relates to Central Fund

- 182b. Copy of letter from [Hugh Maude] to 'Your Grace
Undated

Relates to the establishment of a Central Fund

- 183a. Letter from J. R. Colthurst, Kildare Street Club, Dublin to Hugh Maude,
handwritten, 1 page
12 December 1949

In a letter to Colthurst, Gregg expanded on how it would be unfair to leave the decision re prayers for King in the hands of local clergy, said it would be an 'awkward tangle'.

Understood Bishop of Cashel on committee, now realises is not

- 183b. Copy of letter from J. R. Colthurst, Kildare Street Club to John Gregg
[Archbishop of Armagh], handwritten, 2 pages
9 December 1949

Says that no one proposes that prayers for the King should be compulsory in S. Ireland, suggests that the 'tact and discretion' of local clergy should be trusted 'We cannot help feeling that the permanent prohibition of any prayer for the King would create a festering sore in our Church'.

'I have not yet discovered the assertion of any grounds for objection – except ingrained and stubborn anti-British principle'.

'One is sometimes tempted to think that the whole business has somewhat in common with the dispute over the homoousios and homoiousios and – superficially perhaps trivial – a mere iota – but involving an extremely important principle

- 183c. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude,
handwritten, 1 page
16 December 1949

Fitzgibbon is 'driving hard' for the provision of compulsory prayers for the King & Royal Family and Webb thinks it is not impossible' 'Almost too good to be true!'

The Bishop of Ossory added to the sub-committee, not bishop of Cashel

- 183d. Letter from R. H. Prior Wandesford, Castlecomer House, Castlecomer to Hugh Maude, handwritten, 1 page
9 December 1949

Wonders if Cotton who opposed resolution at Diocesan Synod is Henry F. Cotton, M.I.C.E.I., assistant secretary & organiser to the Federated Union of Employers

Would like to know if this is the same man

184. Letter from Doris Kennedy, Newcastlelyons to Hugh Maude, handwritten
5 January 1949

‘My dear Hughie’

Happy new year’

‘I spent Christmas miles away from anywhere, and in an old almost empty Huguenot Church we found an aged old parson with snow white long hair, who nobody knew, and I felt we might have come back just for Christmas Day and locked the real ‘O’Skeever’ in the vestry. He plunged straight through the old service, to my delight, & I expected him to pray for our Sovereign Lady Victoria – but he said George our most gracious King and Governor – and I wondered which of the Georges he meant!

I put all the money I had into the plate with gratitude’.

185. Letter from J. R. Colthurst, Kildare Street Club, Dublin to Hugh Maude, handwritten
5 January 1950

Death of archdeacon came as a great shock, loss on the sub committee ‘almost irremediable’.¹⁷

Bishop of Meath told Charlie Carson that they are hoping for a middle ground, disregarding extremists on both sides ‘This is all very well, but you either pray for the King, or you don’t! I cannot see any middle ground’.

186. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
22 February 1950

Maude has been placed on sub-committee in place of Webb ‘almost too good to be true’

This ‘greatly enhances the probability of a satisfactory result; and at least we shall be au courant with the progress of events’.

- 186a. Copy of letter from Hugh Maude to Dean [E.H. Lewis-Cosby], handwritten
Undated

‘it is an honour and a great trust’ to be chosen for sub-committee

187. Letter from J. R. Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
6 February 1950

Archdeacon Webb is a serious loss, kept them informed

¹⁷ Archdeacon William Plunkett Webb died 26 Dec. 1949. James Leslie, *Clergy of Dublin and Glendalough*, revised, edited and updated by W. J. R. Wallace (Belfast, 2001), p. 494.

Thinks that the attitude of the archbishop is 'very strange'. The archbishops thought the matter had been shelved till next May, but the EGCS resolution got things going. 'Possibly it may have been the fact of the EGCS resolution coming from an influential body of clerics which shook their Graces!'

The Select Vestry of Killiskey parish, on the initiative of Capt. Tottenham, passed a resolution unanimously to the same effect, forward to the Standing Committee of Synod.

The Dean read an excellent paper on the State Prayers at the EGCS last month which was followed by a lively debate.

'Robinson and Vandeleur blew the Republican horn very loudly and unconvincingly, R said it would be regarded as seditious if we prayed for the King. I am afraid he has a bad influence on the Archbp; they are rather hand in glove having been at school with each other'.

188. Letter from E. H. Lewis-Cosby, The Grange, Stillorgan, Blackrock to Hugh Maude, handwritten
14 February 1950

Pleased to hear he chosen for sub-committee

Hopes to retain a prayer-book that can be used north and south

- 189a. Letter from John G. Briggs, assistant secretary, General Synod of the Church of Ireland, 52 St Stephen's Green East to Hugh Maude, typed
17 February 1950

Invitation to join sub-committee, next meeting Monday 6 March

- 189b. Copy of letter from Hugh Maude, Travellers Club to Assistant Secretary, handwritten
22 February 1950

Pleased to accept

190. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Lord Primate [John Gregg], handwritten
8 March 1950

'I know that those who think and feel as I do, will be grateful that a prayer for the welfare of the King is to be recommended by the Sub-Committee of the Standing Committee of the General Synod for inclusion in Prayers and Thanksgivings'

- 190a. Copy of letter from Hugh Maude, Belgard Castle, Clondalkin to Canon Purser Shortt, handwritten
8 March 1950

Thanking him for his assistance

191. Letter from Primate [John Gregg], The Palace, Armagh to Hugh Maude, handwritten, 1 page
10 March 1950

‘I believe we have reached as reasonable a modus Vivendi as we are likely to do, with the acute differences prevailing in our small church’.
‘We must now wait and see what the G. Synod does’.

192. Letter from Doris Kennedy, Bishops court, Straffan, Ireland to Hugh Maude, handwritten
10 March 1950

‘My dear Hughie’
‘Thank you for your kind letter. Oh I am so grateful that we need no longer fail them. I mean, it is not only His Majesty we pray for, but all we ever had and are. I don’t want to share their honour and Glory but can’t bear to have it disregarded without making a protest. I wonder if you have seen the Irish Guards in the Second World War. Four people have given it to me, including an offer to send it from Birdcage Walk, but I cannot ‘take it’ as yet, so much is about John. Your mother will know what I mean.

193. Letter from bishop of Derry, Bishop’s Lodge, Culmore Road, Londonderry to Hugh Maude, typed
10 March 1950

Thanks for Maude’s letter
Indeed I feel that those of us who are attached to the older loyalties have much to be thankful with Robert [M’Neill Boyd], regard to the outcome of the Sub-Committee’s efforts. For a minority we achieved as much as we could expect, and that without too much tension.

194. Letter from Robert [M’Neill Boyd], bishop of Derry, Bishop’s Lodge, Culmore Road, Londonderry to Hugh Maude, typed
21 March 1950

Suggests an ‘omnibus’ prayer, for use north and south

195. Letter from R. H. Prior Wandersford, Castlecomer House, Castlecomer to Hugh Maude, handwritten
13 March 1950

Hopes that the prayer for the Irish President will not be made compulsory, considering that the prayer for the King is not to be compulsory
Also hopes that discussion at Synod will be in private ‘otherwise many will no unable to speak out their minds. I foresee a great danger of a split in the church, & some may leave it altogether’.

196. Letter from R. H. Prior Wandesforde, Castlecomer House, Castlecomer to Hugh Maude, handwritten, 2 pages
26 March 1950

Pleased that the matter will be discussed in private at the Synod – the fact that it was held in public last year was ‘most unfair & objectionable’.
Objects strongly to calling the south ‘The Republic of Ireland’
The Presbyterian Church prays for the King, but has no written prayers. They also sing God Save the King on Remembrance Sunday.

197. Letter from B. B. Barton, Ballycline House, Callan to Hugh Maude, typed, 2 copies
27 March 1950

Suggestions for prayers

‘The regrettable controversy on the question of the State Papers is one that I feel could have been avoided if it had been approached from another angle that that of political loyalties’

‘To this who express dissatisfaction at the offering of prayer for a ‘foreign’ king, it can truthfully be said that the Church of Ireland knows no partition, Her sons and daughters live under the rule and governance of both the Irish government and that of His Majesty King George VI in Northern Ireland. ... The well being of the temporal ruler of these our people is therefore of peculiar interest to the Church of Ireland.

‘It would be necessary to insert a rubric ordering the omission of the pronoun ‘our’ in reference to the King in the prayers as used in the Republic, or perhaps the pronoun could be omitted altogether.

‘We must face facts. Our doctors may practice in Great Britain. Our people may join the forces of the Crown and may even vote in parliamentary elections. In a word, Great Britain does not regard Irishmen as foreigners. The Irish Government wisely reciprocates. ... No Britisher is regarded as a foreigner with the one exception of the British king. His memory must be blotted out from the liturgy of our Church. He who is the most exalted member of the Communion to which we belong and of which we are a branch is not to be prayed for by name in our public worship’.

‘Is this just a wedge to separate us from our brethren, or is it something more insidious. It is regarded as bigotry, indeed perhaps even blasphemous, to speak of the Pope as a ‘foreign bishop’, but it is to be regarded as patriotic to speak of King George as a foreign king’.

[mentions proposed changes of 1927, which he saw as the thin end of the wedge of Romanism into the church]

‘My considered opinion is that prayers for the King should be retained in the liturgy of the Church of Ireland for the sake of the unity of the Church, the uniformity of the Book of Common Prayer and for the sake of our people

outside this State over whom the King is the temporal ruler. Howbeit, such alterations should be made so as to remove any implication that His Majesty is sovereign lord or king of this part of the country for such is contrary to law and an offence unto many, and furthermore suitable prayers for the President of the Republic of Ireland should be included.

- 197a. Copy of letter from Hugh Maude to Mr [B. B.] Barton, handwritten, 2 pages
Undated

Thanks for 'interesting and level headed exposition of a problem'
Wishes had known of Mr Barton earlier
Sub committee has held its final meeting, recommendations being printed
Prayer for King George is to be inserted in Prayers and Thanksgivings
It will be optional
Bishop of Derry, Frank Fitzgibbon and Maude were three out of twelve on the committee, and there is much that they did not agree with
Maude and Cotton brought onto Committee towards the end, also Mr Cotton of this diocese
Primate has consented that the discussion at the Synod will be held in private

198. Letter from B. B. Barton, Ballyline House, Callan, Co. Kilkenny to Hugh Maude, typed, 3 copies, 1 page each
31 March 1950

Thanks for Maude's [MS 262/1/1/5/197A]
Thinks it is important to preserve unity of Book of Common Prayer, so that prayers specially structured for the north and the south should not arise
Therefore, prefer to say 'Most Gracious Majesty' and 'Britannic Majesty'.
'I remember, years before the Republic was declared, the Nationalist press always referring to the King as 'King George V' or later 'King George VI'. This always irritated me, conveying, as was intended, that His Majesty was not to be regarded in Ireland as the King. This same irritation will be given to the people in Northern Ireland if the words 'King George VI' are used. While on the other hand the words 'the King; cannot be used correctly in the Republic. 'Most Gracious Majesty' and 'Britannic Majesty' avoids this difficulty which is presented in a prayer book intended for use in all Ireland'.

'You said in your letter that the prayers for the King and for the President are to be optional. I don't like this liberty since the use or disuse may only reflect, or be imagined to reflect, the personal opinions of either the Rector or of the most influential person in a parish. The use or disuse may even become a cause of dissention'.

'In a country parish in the south of Ireland, I have heard, when the former State Prayers were first omitted the principal parishioner walked out. A Sunday or two later, when these prayers were once more offered, he walked out again'.

199. Letter from Rober [M'Neill Boyd], bishop of Derry, Bishop's Lodge, Culmore Road, Londonderry to Hugh Maude, handwritten, 1 page with envelope
21 March 1950

Enclosing suggested prayer [/199a]

Hopes Maude will use his influence to prevent proposed scheme for reduction of number of bishoprics

- 199a. 'O Heavenly Father. We bow the knee before Thee on behalf of all Kings, Presidents and Governors of this world, beseeching Thee to part unto them by Thy inspiration, to rule in righteousness, to rejoice in peace, to shine in piety, and to labour for the well-being of the people committed unto them, so that by the rectitude of government, all faithful people may live without disturbance in the knowledge of Thee, & labour without hindrance for Thy glory'.

200. Copy of letter from Hugh Maude, Kildare Street Club, Dublin to 'Your Grace', handwritten
Undated

The proposed permissive prayer for King George 'is the prayer, that so many Protestants scattered throughout the island, feel they must have, when they join in public worship'.

201. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
29 March 1950

Heard the proposed prayer at the EGCS meeting last week,

The Dean said he did not much like it himself

It has now to be passed by the Standing Committee, and then by the General Synod

'The main thing, as I see it, is that we have secured official approval of prayer for the King in this country'.

'N.B. The Archdeacon of Glendalough held his peace!

202. Letter from J. Riversdale Colthurst, Ardanamara, Greystones to Hugh Maude, handwritten
12 April 1950

Does not think the terms 'Eire' or 'Poblacht na h'Eireann' should appear in Prayer Book, suggests 'Republic of Ireland

Does not like the prayer re 'strangers', prefers Cramner's

203. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
14 April 1950

Does not like reference to the 'President of Ireland', as this is an insult to those in the north. 'The President in Ireland' would seem unobjectionable.

204. Letter from D. M. Weir, The Rectory, Irishtown to Hugh Maude, typed
14 March 1950

Glad to hear of progress, approves of proposed prayer

205. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
19 April 1950

The use of the expression 'President of Ireland' has staggered me more than anything since the Bishops' first gaffe'.
That a lawyer and a University professor should be insisting that a patent misstatement of fact should appear in our P.B. is to me, stranger than fiction. And that they two and a manlike Cotton should be allowed to disfigure the P.B. passes belief.

206. Letter from J. Riversdale Colthurst, Ardnamara, Greystones to Hugh Maude, handwritten
3 May 1950

Thoughts on proposed Bill

Favourable

Recognition of the principle of specific prayer for the king in S. Ireland

Disappearance of objectionable phrase 'President of Ireland'

Omission of versicle re 'our rulers'

Omission of special intention of President in Prayer for the Church Militant

Unfavourable

'proposed prayer for the King not satisfactory. No one to whom I have shewn it liked it. None of us like the phrase 'being accounted strangers' etc

No prayer for the Royal Family, Could not Irish chivalry be appealed to in the Synod?

Christian Rulers, This word is too vague, and inapplicable in many cases to individuals. Who are the Rulers, let us say, of the U.S.A. The principle, the whole people who rule themselves. Ruling and governing are quite different. The King rules Gt Britain, Parliament governs it – as I see it.

The whole position is of course immensely more favourable than I had ever dared to hope – or compared with what it would have been were the Bill to go before the Synod nothing but last year's deplorable production of the Bishops,

207. Letter from [Revd] L. L. Sullivan, Hibernian Bible Society, 41 & 42 Dawson Street, Dublin to Hugh Maude, handwritten
5 May 1950

Hopes that 'in whose dominions we are received as friends' will be adopted

208. Letter from J. Riversdale Colthurst, Ardnamara, Greystones, Co. Wicklow to Hugh Maude, handwritten
20 May 1950

"Triumpher! You have indeed 'returned with joy, bringing your sheaves with you!"

'It is an excellent prayer, which will, I hope, comfort our supporters; but, why, oh why, could not the Bishops have produced it a year ago!'

'I wonder would it be too much to hope to get in a prayer for the Royal Family, at least for those in direct succession to the throne?'

'To quote poor Webb's words to me. The ball has certainly rolled very far?'

209. Letter from J. Riversdale Colthurst, Ardnamara, Greystones, Co. Wicklow to Hugh Maude, handwritten
3 April 1950

It seems the bishops did in 1948 precisely what the Synod refused to permit in 1941

Still thinks that Cramner's prayer for the King would be best, especially if it includes the clause 'knowing whose minister he is'. But what will happen 'when it goes into the maelstrom of the Gen. Synod is hard to forecast.

'With all respect for that august body, I cannot regard its liturgical qualifications as being beyond question?'

210. Letter from J. Riversdale Colthurstm Ardnamara, Greystones, Co. Wicklow to Hugh Maude, handwritten
6 April 1950

Wants to meet before the Synod

Proposes the wording 'Republic of Ireland' in the Prayer Book, rather than 'R. of Ireland'

211. Copy letter from Hugh Maude, Belgard Castle, Clondalkin to J. Riversdale Colthurst, handwritten
24 May 1950

Has to go to London

Was told that the passing of Bill No I in the Synod was a triumph for the 'more staple and enduring element in the church. There is no doubt that the majority needed the prayer and Bill No 1 I am told – has strengthened & done real good among the Protestants scattered throughout this strange but lovely country.

What amuses & also shocks me is that those who were extreme in their views at the beginning are now pretending that they always wanted a prayer for the King'.

212. Letter from Betty [surname unknown], Chelsea Lodge, Duncannon, Co. Wexford to Hugh Maude, handwritten
24 May 1950

Congratulations on success at the Synod
New prayer in use last Sunday 'sounded very well indeed'.

213. Letter from E.H. Lewis-Cosby, The Grange, Stillorgan, Co. Dublin to Hugh Maude, handwritten
29 May 1950

'To you especially our thanks are due for the happy result of our movement'
'The final form adopted by the Synod should meet fully our desires'.
'it may be that we have saved the Church of Ireland from what was developing into a critical situation'.