

Progress in the Work of the Trust Many who have attended our annual pilgrimages at Capel-y-ffin for years will recall the problems we have had in fund-raising for the maintenance of the ruin of the Abbey Church and the tomb of Father Ignatius. We include in this Newsletter some photographs which illustrate the progress made since the Trust was formed in 1967. Before that date, the interior of the church was a scene of depressing desolation; the tiles on the tomb had been smashed by falling masonry; a dense overgrowth of nettles and docks completed the sombre scene of decay and neglect. Thanks to the work of volunteer groups and to those of you who have supported the work of the Trust with subscriptions since then, the old ruined church and the tomb itself now somehow together form a fitting memorial to the founder of the monastery at Capel-y-ffin. It is one of the principal aims of the Trust to maintain it as a holy place for all who wish to visit it. This year we shall again be arranging for maintenance and damage repair in the church interior. Please carry on helping us with your donations so that our maintenance fund can keep pace with the demands made upon it.

Covenanted Subscriptions Mr Malcolm Gould, our Treasurer, invites your attention to the benefits of covenanted your annual subscription so we again enclose a covenant form with this year's Newsletter. It has always been Trust Policy not to have a set annual subscription but to leave the actual sum donated to the discretion and within the means of our supporters. Covenanted is for a minimum four-year period and includes an order to your bank to pay the sum direct to the Trust account. This not only saves the donor the trouble of remembering to fill in the annual subscription form and the cost of postage etc but enables our Treasurer to recover the income tax on the sum from the Inland Revenue. This, of course, enhances the total sum for the benefit of the Trust. We should again like to invite you to consider doing this, please.

Llanthony Hymns Now Available Those of you who came to last year's pilgrimage may not have noticed that we had on sale copies of 'Hymn Tunes of St David's Monastery'. These hymns are mainly the work of Father Ignatius. The book is published by Gage Postal Books, PO Box 105, Westcliff-on-sea, Essex SSO 8EQ (Tel: 0702 715133). Mr Laurie Gage will be glad to supply a copy to readers of this Newsletter for the sum of £2.30 post paid and, for each copy sold, has kindly promised to donate £1 to our Trust fund.

A Father Ignatius Society? Our trustees are currently considering extending the activities of the Trust to include the formation of a Father Ignatius Society. Since its inception in 1967, the Trust has focussed its terms of reference primarily upon fund-raising for the maintenance of the Abbey Church at The Monastery, Capel-y-ffin; arranging for the Annual Pilgrimage and to pub-

lishing our annual Newsletter.

It is envisaged that the proposed Society could be a fellowship of members whose common interests would be reflected in a periodic Journal. There could also possibly be occasional lectures, seminars and week-end visits to sites of special significance to all interested in the nineteenth century religious history of our country.

Would you be interested in joining a Father Ignatius Society? If so, would you please write to our Hon Secretary and let us have your views and suggestions. These would be most helpful to refer to during our discussions and will give us a good idea of the measure of support for the idea. We hope to give you a progress report in our next Newsletter.

**ANNUAL PILGRIMAGE TO
CAPEL-Y-FFIN - 1990**

This will be held on SATURDAY, 25TH AUGUST

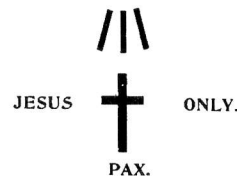
- 11.30 am The Holy Eucharist at St David's Church, Llanthony
- 12.00 midday Roman Catholic Mass in the private chapel at The Monastery, Capel-y-ffin.
- 2.30 pm Procession leaves Capel-y-ffin church for The Monastery where the sermon at Evensong will be given by The Revd Philip Ursell, Principal of Pusey College, Oxford. Refreshments will be available after the service.

Please note that this is the week-end of the Late Summer Bank Holiday. Car parking is available both in the car park at Llanthony and in the Chapel Farm field at Capel-y-ffin by kind permission of Mr & Mrs Lloyd. Visitors are especially asked not to attempt to park their vehicles at The Monastery itself as this will cause congestion and difficulty there.

Please join us for the pilgrimage if you possibly can.

WILFRED DAVIES
Hon Secretary for the Trustees.

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NEWSLETTER NO. 18 MAY 1990

A CENTENARY - FATHER IGNATIUS IN AMERICA
by Canon Stanley Luff



LOUIS DEON FATHER MICHAEL BROTHER DAVID
(Interpreter)
HOOP HAWK FATHER IGNATIUS BLACK BEAR
FR. IGNATIUS AND SIOUX INDIANS

'Father Ignatius in America' was written by one of his community who accompanied him on the journey, a Father Michael, and published by John Hodges in 1893. This is the Father Michael David Mary who in 1890 had written the Preface to 'Llanthony Teachings', a selection of Father Ignatius's sermons and articles. I will say at once that I esteem Father Michael as a first-rate chronicler, in this case one devoted to his subject but also with

a travel-writer's eye to colour and detail and with a pleasantly natural style. To avoid expense his book was not illustrated, with the exception of the photograph on this page which served as a frontispiece. Should the affordability of his style surprise anyone, it is a style you recognise if you habitually read monastic periodicals or the newsletters of religious houses.

Father Michael in his Introduction foresees that readers may infer that his work was written 'under obedience' with the Father not only seeing but dictating or at least playing about with the text. He admits that some passages had been seen by Father Ignatius after appearing in Llanthony Publications but insists that the Father was 'not responsible for anything contained in it.' The book was 'put forth with his permission, not his command.'

The author's justification for the journey is that doctors had long prescribed a rest; in fact, the press had not long since reported Ignatius dead, and he had materialised, convincingly, at a séance. Kensington admirers collected £437 and Father Ignatius chose his destination - the United States and Canada. A persuasion that 'westward, lo, the land is bright' drew many across the Atlantic as travel by sea became more amenable. Charles Dickens's 'American Notes' makes delightful reading - his journey was just fifty years before that of Ignatius. I think it is not too much to say that Charles Dickens's and Father Michael's travelogues bear comparison.

What surprises me is that with such a relatively modest sum Father Ignatius saw fit to be accompanied by a suite of four assistants: Father Michael, 'Brother David', who was not a monk but a former child oblate and now his adopted son, a certain Henry Fitzhardinge Berkeley, and the generous benefactress and 'Mission Sister' Annie. Doubtless the last two paid their own way.

Moreover, although the self-denying benefactors of Kensington paid up to give Father Ignatius a well-earned rest, that was the last thing on his mind. All the party seem to have enjoyed themselves (though very little is reported of Sister Annie), but the programme of preaching and lecturing was as demanding as always. This meant that the cause of so much stress in Father Ignatius's life at home - inhibitions from Anglican bishops and the hunting down of heretics - was as present as ever, although he does seem to have been free in America from the physical attacks of Protestant pioneers. In fact, a novelty of the American mission was that Ignatius felt free to speak in places of worship of sects that in England would be Nonconformist, as well as in a synagogue and in a Catholic Brothers' Seminary.

The party sailed in a German vessel that picked up the English passengers from a tender in the Solent. It was the Norddeutscher Lloyd SS Trave, and the date June 12th 1890. Most of the passengers were Germans, probably emigrants, with six hundred Poles, wearing colourful regional costumes, in the steerage. Ignatius and an Episcopalian deacon held a Sunday service, which was of course dominated by Ignatius playing the saloon piano and preaching. We are assured the passengers asked for more, even for daily services, but rough seas blew up and Father Ignatius predictably capsized physically, so perhaps they did not take place. There was however an important result to this missionary effort on board. An American lady who had recently built a church at Falmouth, Cape Cod, where she had a holiday home, offered Ignatius and his party free accommodation there for the summer. Her real name is never given, but the book is dedicated to her under the delightful soubriquet of 'The Duchess of Tanglewood'.

Father Michael made one unusual decision - perhaps borrowed (and improved) from the Acts of the Apostles - to record and report at length many of the Father's sermons. He must I think have had shorthand to help him. They give the book added value, but I do not feel they are its better part. Father Ignatius himself knew that the reported word was certainly not as effective as the spoken one, especially in his case. Besides, Michael's stylistic talent was for narrative and observation.

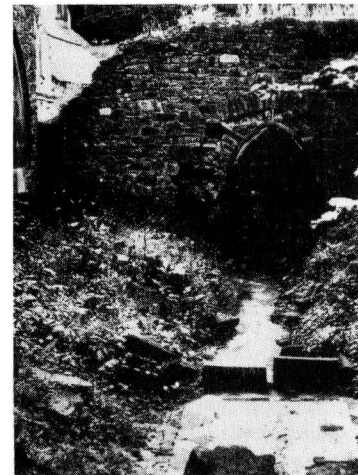
Propaganda must have preceded even this rest cure, for at New York a Reverend Dr Wallace Neil, who had visited Llanthony 'with two of his choir boys' the previous year, boarded the vessel with an invitation to preach at his church of St Edward the Martyr at the High Mass. This was odd in a way, since something had inspired the press that morning to hail Ignatius as 'The Protestant Monk'. Driving down Fifth Avenue, Ignatius made a point of stopping to visit St Patrick's Catholic Cathedral, which Father Michael describes in some detail.

Within days of that first sermon at St Edward's invitations flooded in - to preach to the brown-habited Brothers of Nazareth, at the church of the Transfiguration, at Philadelphia, at Baltimore. It seems that if Father Ignatius welcomed these invitations he was not able in the event to accept them all.

Quite soon heat, mosquitoes and expense drove them to take up the Duchess of Tanglewood's invitation to summer at Cape Cod. Before leaving New York Father Ignatius spoke at the Lyric Hall - after distributing notices printed in Bristol; so much for any serious intention of obeying doctor's orders. This hall was found to be inconveniently close to the rumbling elevated railway. For some reason it was not that well attended, in spite of the text: 'Be of good cheer: I have overcome the world.'

The train journey to Falmouth, Cape Cod, was completed between 9 am and 6 pm, with a change of stations at Boston. Father Michael waxes lyrical about their home beside two lakes, where even dahlias grow wild along the banks (I trust he is accurate about this). The island called Martha's Vineyard could be seen in the distance. Across the water was the 'Old long-since forgotten cemetery of the Puritans.' He says the one-storied summer cottage was surrounded by a piazza, which the Oxford Dictionary admits as a synonym for veranda. The little community established a very relaxed routine, though this may apply more to the entourage than to Father Ignatius. Sometimes he seems to have left them behind while he went off preaching. Before breakfast they might go bathing or mushrooming. Later they would drive in the Duchess's carriage, row on the lake, cruise up the coast, even just 'roam listlessly round'. At the end of the day they sang hymns on the veranda by moonlight. Gifts poured in for what locals called the 'bully old man' - fish, fruit, vegetables, flowers, even ice-cream. They enjoyed a thunderstorm such as they had never seen before, but best of all for Father Michael was the adventure of getting lost in the Beebee woods with the local lads, an experience he shared with the otherwise elusive Henry Fitzhardinge Berkeley.

Father Ignatius was aware that he faced a major problem in securing a licence to preach from the Episcopalian bishops. Apparently in that church there was a provision that a visiting priest or deacon could preach for two consecutive Sundays without a formal licence. At New York the Rector of the Transfiguration Church had obtained a licence for Ignatius before the Bishop left on a visit to England. At Falmouth they were in the diocese of Massachusetts. The Bishop soon wrote to Ignatius in these not wholly inaccurate terms: 'While entertaining no doubt of your piety and sincerity, such



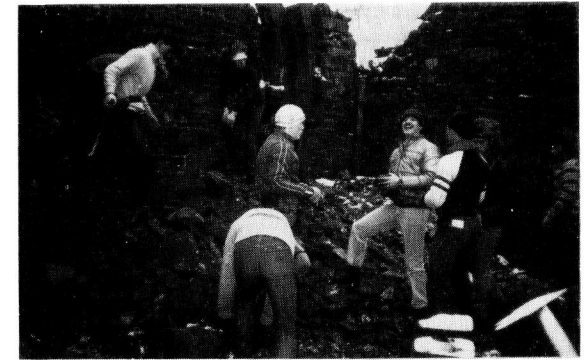
The Church interior in the early 1960's



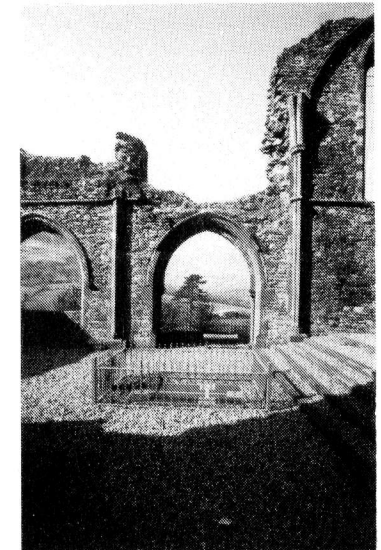
1984 A setback - wall collapse in the SW corner - repaired later that year



1980 East wall reinforced and pointed. Memorial altar to Fr. John Windle installed



Volunteer workers clear rubble and masonry



1969 Chancel floor relaid with chippings; altar steps repaired tomb railed off and retiled



A typical pilgrimage scene during the annual service

notices as have fallen under my notice of late years concerning your teachings, services, mode of life, and institutions, have led me to the strong impression that in some very important respects you were not in sympathy with the doctrine, discipline and worship of the church of which you are a minister, nor in all respects loyal thereto.' I don't know how this continued, but it inhibited Father Ignatius from preaching in Falmouth Church, and the local priest wrote urging him not to speak in the already-booked Town Hall. He also wrote to another clergyman asking him to cancel his invitation to Ignatius.

The address in the Town Hall went ahead notwithstanding, the Methodist minister changing his own times of service to allow his flock to attend. A press description is worth quoting: 'But the man - he was on fire with his subject. He was elegant in his delivery, rapid in utterance, and filled with a sort of yearning sweetness which made everyone who heard him say they loved him. His eyes lit up beautifully, his mouth was small and sweet in expression. He had a way of pausing on a word, then tripping, as it were, on other words, which gave peculiar emphasis. His enunciation was very distinct, and there was a spirituality in his very presence. But how the words poured from his lips! And always so apt and choice in expressing what he intended. His intensity gave me a headache all next day, for it took straight hold of every nerve in my body. If monks are like Father Ignatius, let me sit at their feet!'

Both regrettably and fortunately, few monks are, which is as well for the inmates of monasteries, and if Father Ignatius had been less prodigious as an evangelist he may have made a better abbot, and Llanthony Tertia might be a monastery to this day.

It was still summer when an invitation came to preach at the 'Brighton of America', a sure attraction to Father Ignatius, who classed his audiences at Brighton, Sussex, among his most receptive. This was Newport, Rhode Island, where the Rector was an old friend. After his first two sermons at St George's the press described his style as a 'trumpet blast of graceful and impassioned eloquence' - in an age when preaching had become 'a lost art'. Ignatius was due to return in September. Meanwhile, Bishop Clarke of Rhode Island, aware that Ignatius had been inhibited from preaching in the neighbouring diocese of Massachusetts, demanded credentials. A Certificate of Ordination was mailed by the Bishop of Bath and Wells and Ignatius proceeded with his September Mission. Two months later however Bishop Clarke published his inhibition of Ignatius in the newspapers. As far as the quotation from his letter to Father Ignatius goes, the

only reason offered was 'the most extraordinary statement of miracles contained in your published orations.' This probably refers to the Apparitions of Our Lady at Llanthony in 1880. The trouble only resulted in press sensation, which was useful publicity, and a flow of more invitations.

A call to preach in Canada assured a welcome from other denominations, alleged to be crying out: 'Oh, do get the Father here; he will do untold good among our boys'. At Quebec Father Ignatius and Brother David were guests at the bishop's residence. The Quebec Morning Chronicle had the misfortune to describe their visitor as 'The Reverend Father Ignatius of the Protestant Order of St Benedict of Wales.'

Father Michael calls Boston a 'decidedly English town'. The Duchess of Tanglewood paid for the whole party to stay at the Hotel Huntington. For his daily lectures Father Ignatius had hired the Horticultural Hall, which soon proved inadequate. The Church of the Advent, where they worshipped, is described as an American Catholic Church, which means an Episcopalian Church with Catholic tendencies. Father Grafton, its former Rector and by then Bishop of Fond du Lac, had already managed to involve himself with Ignatius at Norwich and was later to be involved with Aelred Carlyle, founder of the Caldey Benedictines. Ignatius called on Bishop Paddock without obtaining any relaxation of his inhibition. Father Michael adds a footnote that the Bishop died next year as if it might have been a suitable judgement.

The prohibition of Ignatius from preaching in Episcopalian churches not only added to his press interest but doubtless increased the attendance in hired accommodation. The Baroness de Bertouch records that, on the North American journey, of fourteen bishops involved five were antagonistic, one of doubtful mind, and eight amenable.

During the Boston stay the 'Llanthony Monastery Mission Hymns' were published there and apparently enjoyed a wide sale.

After taking advice, Father Ignatius consented to preach in a Unitarian Church, first obtaining the assurance of its Rector that he would be allowed to preach 'Christ as God', and receiving the liberal reply: 'You may preach anything you like; you may convert us all if you can.' Needless to say, Ignatius preached nothing else. As he left the church a Baptist minister caught his hand and said: 'Thank God for the sermon tonight; you have put Christ and his fulness before me in a way I had never realised before.' A Boston Catholic priest wrote: 'Tell Father Ignatius that however he may differ from us he preached the whole

Gospel of Jesus Christ, and that is what we all want. I put my Mass as early as possible, so as to be at the whole of his mission services.'

Millet's picture 'The Angelus' was on exhibition in Boston at the time and Ignatius seems to have stood up in the exhibition hall and preached on it spontaneously - unless of course this was a bit of stagecraft. A Dictionary of Art gives 1857 - 59 for 'The Angelus' and notes that Millet's works are particularly well represented in Boston. Before leaving that city Father Ignatius and Brother David recorded a verse of the Mission Hymn 'O King of Beauty' on the phonograph, a parent of the record-player patented in America in 1877.

Father Ignatius gave two missions in New York, and also in Florida, Chicago, Philadelphia and Washington. We can touch on them only briefly. Bishop Potter of New York placed no obstacles in his path; none the less many of the talks were given in public halls, as well as in a children's hospital (preaching at the Christmas tree), to Salvationists, to an assembly of five hundred Methodist Ministers, and for a Welsh congregation. For this last the press styled him 'the Druidic Monk'.

Once again he fled cold New York for sunny Florida, first to the seclusion of Green Cove Springs, where one could stroll alongside the St John River by a track called St David's Path. After Ash Wednesday he moved to St Augustine, alluringly named the 'American Brighton of the South'. In this historic city the population consisted primarily of Minorcans, and the Catholic Cathedral dated from 1682. There was little preaching at St Augustine but the Florida summer makes interesting reading and Ignatius made warm and happy contacts. A cowboy made the simple but telling comment: 'This man is not afraid to speak out what he thinks.'

Father Ignatius arrived in Washington for Holy Week and on Good Friday preached the Three Hours, but in a public hall. At Philadelphia the curate of the Ascension church had apparently tried his vocation at Llanthony, but the Bishop inhibited Ignatius from preaching there. In his addresses he saw fit to condemn the immoralities that the Philadelphians inflicted on Gloucester, a neighbouring town with race course and gambling dens. His mood was becoming fractious, and he included the Methodists for holding concerts and the Catholics for dances. He visited residential schools for Indian boys and girls and met several Sioux warriors fresh from the battlefields of North Dakota, with feathers and war paint. They were currently exhibits at Forepaugh's Wild West Show. At a Catholic repository he bought crucifixes for the Chiefs, pictures of Our Lady for the squaws, and rosaries for the papooses, and

for one Chief he wrote a very loving and evangelical letter.

Perhaps Philadelphia put Father Ignatius into an aggressive mood for his return to New York. The New York Herald quickly perceived this: 'He brings with him a tongue of fire, and he proposes to wield it valiantly against the Rev. Heber Newton. Dr Newton's religion can be represented by his assertion that 'God the Word is as truly incarnate in the person of the monk Martin Luther as in the person of Jesus Christ.' Thus Father Michael reports him, though the Baroness has it the other way round. The Risen Lord was a ghost and the Virgin Birth an option. Ignatius wrote to Dr Newton for a clear statement of his faith. He read and re-read the letter, then asked: 'Is this the way gentlemen treat one another in England? 'Although it appears Dr Newton was eventually arraigned for heresy, Father Michael forgot his promise to make the outcome clear at the end of the chapter.

At Chicago the Bishop was co-operative, in spite of the Dean of Cleveland having dismissed Ignatius as 'an irresponsible tramp'. The mission was preached in churches of various denominations but concluded in the Cathedral. A journalist described Ignatius as 'a pretty clever fellow, a very good Catholic, a surprisingly good Anglican, orthodox enough to be a Presbyterian, and earnest enough to be a first-class Methodist', showing more perception than British critics who thought Ignatius just collected scraps of dogma to suit himself

An offer of a first-class berth on the 'Arizona' prompted Ignatius to cancel an engagement in Montreal and leave America early. However the Baroness de Bertouch reveals that all the nuns had abandoned Llanthony for the Catholic Church because they had been left so long without any priestly ministry. She calls them 'forlorn ladies'.

The value of Father Michael's book is that it is a chronicle of Ignatius as the missionary monk, and we have no other. His style of preaching, press and popular reactions, his contests with bishops and his heresy hunting, are depicted with conciseness. If one recalls that monasticism is sometimes defined as the prophetic office in the Church, it may help us to appreciate an authentic side of his monasticism while we regret that the other side was less successful, though its ultimate value is something we must leave to time and the providence of God.