

PILGRIMAGE PROGRAMME

Saturday 27th August 2005

12 noon

Solemn Eucharist at St David's Church, Llanthony.

1.30pm

Assemble outside St David's Church for Pilgrimage Walk.

3.30pm

Ecumenical Office of the Blessed Virgin Mary at St Mary's Church, Capel-y-ffin with address by the Bishop of Swansea and Brecon, the Right Reverend Anthony Pierce. This service is followed by the Procession to The Monastery and Abbey Church with stations at the Wayside Calvary and at the Statue of Our Lady of Llanthony.

Car parking is available in the official Car park at Llanthony Priory for the Eucharist at St David's and in the field at Chapel Farm, Capel-y-ffin by kind permission of Mr & Mrs Watkins, for the afternoon event.

The usual pilgrimage walk will take place in the afternoon. Stout footwear is essential and weather-proof clothing is suggested.

n.b. The Father Ignatius Memorial Society is now on the web:
www.fatherignatius.com

Progress on The Abbey Church...an Update

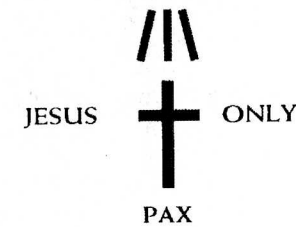
IT IS REALISTICALLY anticipated that work on the consolidation of the ruined church will begin in late summer this year. Further unanticipated problems have arisen due to the external bulge in the east wall progressively increasing to the point of requiring the mode of repair to be re-assessed and a new design implemented. The Heritage Lottery Fund, who are providing 90% of the basic repair costs, together with Cadw, the Welsh equivalent of English Heritage, whilst prepared to accept some necessary demolition of the structure, require the general aspect of the present outline of the Church to remain. As the bulging East wall is a major feature of the remaining structure, and as the bulging section is below the part of the wall proposed to be demolished, a more complicated design was required.

Following invitations to tender, the bids received proved to be much higher than the HLF grant would cover. In order to make progress a meeting was held with the contractor who had submitted the lowest tender to discuss what work could be done for the money available. The contractor is currently reviewing his costings and both the HLF and Cadw have been kept in the picture. It would appear feasible for the bulk of the work to be undertaken within budget, especially the sections of walling that are dangerous. A contract will be entered into as soon as the contractor's proposals have been discussed and a scheme finalised and approved by both HLF and Cadw.

Stanley Knill



Y GWIR YN ERBYN Y BŶD



*The Father
Ignatius
Memorial
Trust* Charity Commissioners'
Registration No. 253225

NEWSLETTER

No. 33, SUMMER 2005

now with website at:
www.fatherignatius.com

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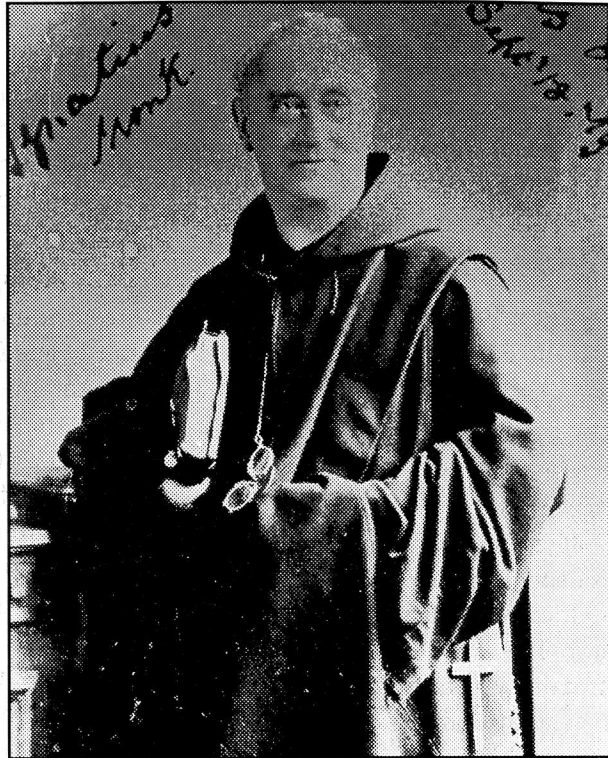
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Correspondence to:

Hon Secretary
The Father Ignatius
Memorial Trust
C/O Dixton Lodge
Hadnock, Monmouth
Mon. NP25 3NQ
Telephone: 01600-712006

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Father Ignatius

Pilgrimage 2004



From the Chairman...

The Vicarage, Mill Lane,
Thorpe-le-Soken,
Clacton-on-Sea,
Essex.
CO16 0ED

been in several different dioceses and is now in the diocese of Chelmsford. Well, enough about where I am, let's get to this year's pilgrimage.

Bishop to Preach at Capel-y-ffin

Feast of the Most Holy Trinity, 2005

Dear Friends and Fellow pilgrims,
Greetings from Thorpe-le-Soken in Essex, where since January this year I am now parish priest, having moved from Saint Chad's, Whitleigh, Plymouth where my family and I spent the previous 8 years. Our elder son, Christopher continues to live and work in Plymouth and younger son, Thomas lives with Diane and me in Thorpe. Thorpe-le-Soken is just six miles from Clacton-on-Sea, which gives it its postal address and 14 miles from Colchester, England's oldest recorded town, which gives it its postal code. Thorpe is a village of about 2,000 souls and a peacock and peahen who share their affections among the inhabitants. The church here is of ancient foundation but largely reconstructed in the Victorian era. In case you are wondering a 'Soken' was a place or a parish under a special or peculiar jurisdiction. Here it means that the parish once came under the direct jurisdiction of the Diocese of London and St. Paul's Cathedral. Since then it has

I am happy to announce that the Bishop of Swansea and Brecon, the Right Reverend Anthony Pierce has consented to be the preacher at the afternoon Office of Our Lady at St. Mary's, Capel-y-ffin. It will be good once again to welcome a bishop of Swansea and Brecon.

Bishop Anthony's contribution is obviously going to be quite different from the last two which have been preached successively by Fr. Sam. Philpott, Vicar of St. Peter's, Plymouth, where Fr. Ignatius had his first curacy and Fr. Trevor Jones, Vicar of St. Peter's, London Docks, where he served his second curacy. They were very particularly concerned with the Reverend Joseph Leicester Lyne and his his years as a curate in their parishes, as well as offering great insights into the Catholic Faith, taught and practiced so faithfully in those two excellent parishes both then and now.

No we wait with great interest to hear what insights Bishop Anthony will share with us and very much look forward to his being with us on Pilgrimage Day.

Visit to Claydon

LAST WEEK I paid a visit to Claydon, just 33 miles from Thorpe and a few miles outside Ipswich. My guide to finding Claydon was the Vicar of St. Bartholomew's Ipswich, Fr. Paul Carter with whom I enjoyed a pub lunch before visiting St Peter's, Claydon, the scene of Fr. Ignatius' first attempt at setting up a religious community, following his time at St. Peter's, London Docks.

Finding Claydon church wasn't at all difficult as it can be seen easily from the village, sitting as it does on what for these parts is quite a hill, properly, a ridge.

Getting out of the car, we were pleased to see a sign that declared the church to be open. Other notices had been set up by the Churches Conservation Trust giving details of repairs being carried out to the building, the tower of which was wreathed in scaffold.

The church itself is ancient, dating back to Saxon times. I, however, must confine my description of it to what it is now and how it got that way.

One of the things the Ignatius biographies that I have read say little about is the incumbency of Fr. George Drury who invited Ignatius and his monks to come and take over a wing of his vast rectory.

Drury was a most talented man and he put his talents to use in beatifying his church and its surroundings. Onto a tiny medieval nave he added two large transepts with a vaulted crossing and rebuilt and enlarged the chancel in the same exaggerated proportions. He was an avid supporter of the Catholic Revival in the Church of England and fitted his church out for Catholic worship. Much of the design and even workmanship was carried out by Drury himself, including some excellent stained glass and a wonderful stone pulpit which is carved ornately in traceried filigree with a niche at the front corners containing statues of Our Lord and Our Lady. One of the consequences of the church being made redundant is that it has been stripped practically bare: there is no longer an organ and the pews have been taken away as have the trappings of catholic worship, except for a few odd reminders.

A little display on the history of the church included a generous helping of Ignatius, including some of our Trust Newsletters. I was quite surprised to find my own face on such a publication in for me previously uncharted territory.

After becoming redundant in the 1970s, St. Peter's began to decay

badly but is now in the process of restoration under the auspices of the Churches Conservation Trust, formerly the Redundant Churches Fund.

Fr. George Drury was a most remarkable character—one of those great eccentric Victorian clergymen who helped to change the face of the Church of England, when it badly needed changing. He was very keen to see the monastic life restored and this led him to invite the young Fr. Ignatius to bring his handful of followers here. It was therefore interesting to read what the church's guide book had to say and, with permission, I quote (the brackets are mine):

Spurred on by his (Drury's) keenness to see the monastic life revived in the Church of England, he gave hospitality to Father Ignatius OSB, (Joseph Leycester Lyne) and his handful of Benedictine Monks, who made their home at the rectory and assisted in the parish from Shrove Tuesday 1863 until January 1864. Ignatius, who combined Hell-fire preaching with the most extreme Catholic teaching and ceremonial, was one of the most dynamic and determined eccentrics ever produced by the Church of England. He found a willing ally in Father Drury, who was delighted that his church should be the venue for worship which was at that time even more extreme than most of the great London centres of Anglo-Catholicism.

The 'goings on' in this quiet

Suffolk village church in 1863-64 attracted much notoriety and were excellent fodder for newspaper reports. People flocked to the services—many because they enjoyed them, or were riveted by Ignatius' preaching; many others came to protest and to cause trouble. Those who came were treated to splendid out-door processions, with lights, banners and incense, also Solemn Masses, sung to settings by Mozart and Mendelssohn, in a church which was adorned at festivals with cloth of gold and silver and wreathed in flowers and flickering candles.

The presence of Ignatius stirred up a hornet's nest and many solid Suffolk Protestants pledged themselves to rid Claydon of the would-be monk and the Popish Priest who entertained him. The Bishop of Norwich stopped Ignatius from preaching in any church in his diocese and the services here became scenes of riots, protests and actual physical violence.

You might have thought that the hostility of the Bishop of Norwich would have been enough to persuade Ignatius to look to another diocese for shelter. But that would be to underestimate him. Instead he moved to Norwich where he set up a community at Elm Hill, almost on the doorstep of the cathedral.

The story of George Drury cannot be told here in full but a visit to Claydon parish church would be a good starting-point for anyone who is interested.

Fr Ignatius in Vanity Fair

IN AN ARTICLE from the Western Mail dated 9 June 1989, Catherine Jones announced that the Director of the National Museum of Wales at that time, Dr David Dykes, had produced a book called *Wales in Vanity Fair* which is a collection of caricatures of Welshmen featured in the nineteenth century society magazine.

Number 375 in the series is the Rev. Joseph Leycester Lyne ("Father Ignatius").

The cartoon is by the artist known as 'Ape' and Dr Dykes notes that it "is not a caricature intended to be particularly cruel, but rather to bring out the character of the individual."

The span of the *Vanity Fair* cartoons was 1869-1914 and this one of Ignatius was done on April 9 1887—when he was some

fifty years old. Dr Dykes also tells an amusing tale of a correspondent signing himself 'The Earthly Representative of Ignatius' and lamenting the fact that the cartoon had not been included in the National Museum of Wales (Cardiff) Exhibition of 1989; to which Dr Dykes replied "if The Earthly Representative wants to reveal his identity, I will send him a copy of my book!"

This cartoon was purchased by Douglas Lyne as Archivist of the Fr Ignatius Memorial Trust from the estate of the late Mr Malcolm Could of Blaenavon, who was for many years a devoted trustee and organist at our pilgrimages at Llanthony and Capel-y-ffin. May he rest in peace, after his many services to a great Welshman and a notable Abbot of the Order of Saint Benedict of Norcia and Monte Cassino.

Douglas Lyne

MEN OF THE DAY. No. 375.

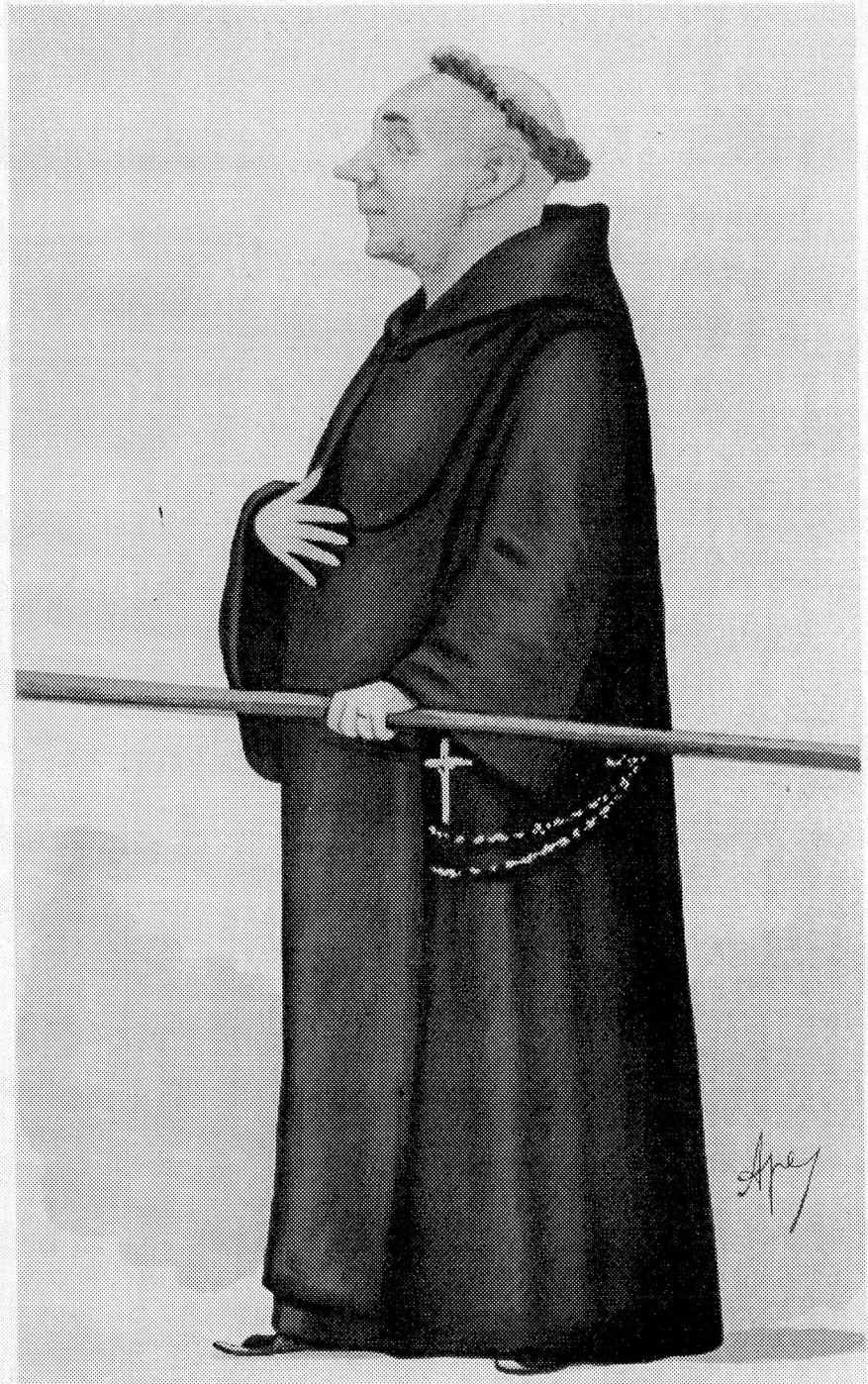
THE REV. JOSEPH LEYCESTER LYNE ("FATHER IGNATIUS").

HE comes of two good old English families, and was born well nigh fifty years ago on Tower Hill. He went to St. Paul's School, thence to a College at Perth, and thence into Holy Orders in the Church of England, being appointed first to a Curacy at Plymouth, and then to another at St. George's-in-the-East, where he showed himself a high and severe Ritualist. In 1862, however, being then five-and-twenty, he believed himself to have had a call to restore Monasticism in England; wherefore he left his Curacy, received a monastic habit from the hands of the late Dr. Pusey, adopted himself into the Order of St. Benedict, and assumed the name of Brother Ignatius. These assumptions were viewed with much disavour and disapproval by the religious world, and provoked amusement in the irreligious world; but the Brother set to work to found at least one monastery. At Ipswich, at Norwich, in the Isle of Wight, and at Chertsey he continued his efforts with small success; but in 1866 he suddenly ceased to call himself Ritualistic, became Evangelical, and went into Wales, where he built a monastery which he called Llanthony Abbey, assumed the name of "Father," and invited novices, male and female, to take the vows. The Bishops of the Church of England inhibited him from preaching in their churches, refused all sanction to his monasticism, and he was repudiated as a schismatic, alike by High Church, Broad Church, and Low Church; but he went on his own ways. In 1880 he and his associates at Llanthony claimed to have seen a vision of the Virgin Mary, and to have made miraculous cures by leaves of a bush which figured in those visions; and he was found to be so great an attraction to the curious that he has recently been allowed to hold forth in various Church pulpits, on week-days only.

Father Ignatius is a man of melodious voice and refined manners, but he is not gifted with the power of organisation or with strong common sense, and he is neither a great theologian nor a great preacher. He has some learning, great enthusiasm, and much oratory; and he flings himself about, both morally and physically, with such recklessness of consequences that he rarely fails to attract attention. He speaks fluently, forcibly, and much, and gesticulates very freely; yet he has not yet been found to say much for himself or his peculiar views. He was ordained a deacon four-and-twenty years ago, and has never since been promoted.

VANITY FAIR

April 9 1887



Woodward & Looney Ltd.

The Cholera Epidemic, 1849

The second part of an edited lecture by Edward Luscombe delivered to the Plymouth Athenaeum on 23 May 2002

IN THE SUMMER of 1849 a terrible epidemic of cholera broke out. The first case was discovered on board an emigrant ship in the port early in June. The Revd. G. H. Hetling (Hetling Close) was one of the curates at St. Peter's. He had received medical training before his ordination. He discovered a case in Stonehouse Lane where he was visiting parishioners. His previous experience in medical practice in London, Paris and Bristol had familiarised him with the whole course of cholera; he was quick to recognise the symptoms and fully aware of the necessity of precautions against its spread. When he reported the presence of cholera to the parish guardians and urged that as "the district was one in which the disease was sure to spread rapidly, no time should be lost in preparing to meet the emergency..."

One of the guardians was incredulous, ridiculed the assertion, and endeavoured to pass the matter over lightly. But another came forward to support Mr Hetling, thanked him, and proceeded to investigate conditions in Stonehouse Lane. Here the medical officer found more than one unmistakable case of cholera. Cases soon began to appear in

different parts of Plymouth, Devonport and Stoke; but Stonehouse Lane, now called King Street, in the parish of St. Peter, was the chief centre of the malady. Three days later the cases were counted by hundreds, and rapidly this dreaded scourge spread through the insanitary and overcrowded slums of the Three Towns, raging with special severity in the densely populated quarters with which St. Peter's district abounded.

A locality peculiarly susceptible of disease, from the crowded and unwholesome condition of the dwellings and the character and habits of the people. The condition of the Three Towns was now deplorable indeed. Individuals did their best, but there was a shortage of trained nurses. The Guardians were at their wits end in trying to cope; those nurses they had were wearing themselves out with overwork; some had died.

At that time, Miss Sellon and her Sisterhood were residing in Morice Town and Fr Prynne knew little of them before that time.

He subsequently wrote 'I had a visit from Miss Sellon one evening: "I am come", she said "to ask if you will accept the services of myself and my Sisters in your parish. A distrustful thought crossed

me. 'Shall I bring these devoted ladies from another parish to such scenes and such dangers?

I must have hesitated and said some words to this effect.

"You must not look upon us as mere ladies," said Miss Sellon, "but as Sisters of Mercy, and the proper place for Sisters of Mercy is amongst the sick and dying; if you refuse our aid we must offer it elsewhere."

"I will not refuse," I replied, "come with me." And together we went, accompanied by Mr Hetling, into the very worst of it. From that night their work began, and continued ceaselessly until by God's blessing the sickness ended. At the urgent request of Miss Sellon some of the Sisters from Park Village (Regent's Park, London) came to help with the work.

A temporary hospital was erected in the fields (Five Fields) above the Mere (Stonehouse Lake, now Victoria Park), on the site of which St. Dunstan's Abbey now stands.

Fr Prynne wrote: For three months we seemed to be living amongst the dying and dead. A large wooden hospital was erected in our parish. We set up an Altar in the largest ward, in order that everything might be ready for communicating the dying. On the day of its opening, Mother Lydia's adversary, Mr Hatchard, (the Rector of St. Andrew's Church, an evangelical church) was there, along with the clergy of St. Peter's, and two Roman Catholic priests giving the Sacrament to poor dying crea-

tures. As the visitation reached its climax the deaths became very frequent and rapid. I was walking out one morning at about nine o'clock. I met a woman hurrying along, and in answer to my inquiry, she said she was going to fetch the doctor for her husband, who had been seized with cholera. In the evening both she and her husband were in their coffins. The woman had died first.

Special services were held to pray for the sick, and for deliverance from this dreadful affliction. The church was crowded with awestruck anxious worshippers, many of whom had not been to the church before. The selfless devotion of Prynne and his helpers in the fight against the epidemic was recognised by many as an inseparable part of the religion for which Prynne and St. Peter's stood.

Again Prynne wrote:

"I cannot pass over this subject without speaking of the devoted and heroic labours of the Sisters of Mercy, then recently established by Miss Sellon (Mother Lydia) during this visitation, and of the invaluable assistance which they rendered us. They were a band of heroines in the army of God the thought of personal danger did not seem to enter their minds. They had a tent in the field near the hospital to harbour and feed the orphaned children.

The Hospital was a temporary wooden building for sixty beds, erected by the Court of Guardians

under the advice of their medical officer. Two marquees were set up for the nurses and for the carrying on of the work connected with the hospital. It was during the raging of the cholera that the Sisters asked to be allowed to receive Holy Communion daily to strengthen them for their work. And from that time there has been a daily celebration of Holy Communion (the Mass) without break for more than 150 years. During 1849 and 1850 the alterations necessary to make Eldad Chapel a more suitable building for the Church's services were completed, and on October 5th 1850, the building was consecrated by Bishop Philpotts. Directly after the consecration of St. Peter's Church, Bishop Philpotts laid the foundation stone of the new house for Miss Sellon's community to be built on the land where the hospital had stood.

Appreciation of the Sisters' services was not confined to the tardy recognition accorded them in the Three Towns. The secular press of Britain vied with the Church papers in sounding their praise. But despite all the heroic work done by the sisters, the antagonism shown by the Protestants and Dissenters continued.

The only dissidents from the nation-wide tribute paid to

Mother Lydia and the Sisters of Mercy were the local Protestant element and the Low Church press. The prejudice of the former against the Sisters was still so strong that when a member of the Plymouth Board of Guardians proposed a "vote of thanks to Miss Sellon and the Sisters of Mercy for their heroic attention to the sick during the cholera, it was captiously objected that they had not been resident in the town long enough to be counted citizens": where upon the proposer withdrew his motion, "rather than not see it carried unanimously", but not before he had berated the objectors for their ingratitude and sectarian pettiness.

There was a great hostility to the Roman Catholic Church at this time, exacerbated by the building of the Cathedral and the consecration of the new bishop in Plymouth. Approval had been given for the creation of new RC dioceses and cathedrals in England. There was a great deal of opposition and any behaviour in the Church of England which hinted at an association with Roman practices came in for hostility. Mother Lydia and her Sisters were prime targets. A correspondent to a local paper wrote "She prepared an oratory, with an altar and crosses, ordained services accord-

ing to Popish ritual, and called them by popish names (prime, compline, vespers) equipped her sisterhood with a peculiar dress, adopted from the popish vestiarv, provided them with rosary beads and crosses, called them Sisters of Mercy, and assumed the title of Mother Superior."

But the Bishop of Exeter came down heavily on the side of Miss

Sellon, "This pious, this zealous, almost angelic woman" he called her.

As indeed he had supported Fr Prynne "With my hand upon my heart, I exonerate Mr Prynne from any blame in this matter (the hearing of confessions), and I acquit him even of indiscretion, and I pray God that every clergyman in my diocese may do his duty as well as Mr Prynne has done his."

The concluding part, dealing with the young Fr Ignatius in Plymouth, will feature in the next Newsletter

R.I.P. Canon Ivor Llewellyn Davies

WITH SADNESS we announce the death of one of our trustees, and a frequent contributor to this Newsletter, Canon Ivor Llewellyn Davies, on 24th June 2005.

His funeral and burial took place recently at St Eigon's church near Hay on Wye. He will be very much missed. An obituary will appear in the next Newsletter.

May he rest in the peace of Christ

CHAIRMAN'S REQUEST

CANON PETER COBB, the Master of the Walsingham Guardians and a regular Llanthony pilgrim, has a complete collection of the Trust Newsletters with the exception of No. 4, which I think was produced in 1976. If anyone has a copy of our 4th Newsletter that they can spare I would be pleased to pass it on to Fr. Cobb. He will make sure that eventually his, hopefully, complete collection is preserved for posterity.