

# *The Father Ignatius Memorial Trust*

## **NEWSLETTER**

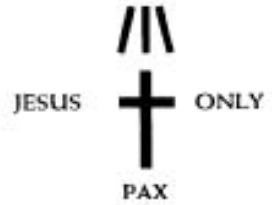
NO. 47 SPRING 2019



**Nuns & pupils in the Convent Garden  
at Capel-y-ffin**

The ecumenical **Father Ignatius Memorial Trust** was established in 1967 and organises an annual Pilgrimage from Llanthony to Capel-y-ffin. The Trust has in its care the statue of Our Lady at Capel-y-ffin Monastery as well as the ruins of the adjacent Abbey Church, and the nearby Wayside Calvary. The Monastery was founded in 1870 by Fr Ignatius OSB (Joseph Leycester Lyne 1837-1908), first restorer of monastic life for men in the Church of England and popular mission preacher. Fr Ignatius' body is buried within the Abbey Church; further information about him can be found on the Trust website: [www.fatherignatius.org.uk](http://www.fatherignatius.org.uk)

Y GWIR YN ERBYN Y BŶD



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## Update on the Work of the Trust

WELCOME TO THE 2019 Fr Ignatius Memorial Trust Newsletter; we very much hope you will enjoy reading it and learning more about the work of the Trust. The work of the Trust continues. Although the Abbey Church is now sadly unsafe for public access due to irremediable instability of the higher north, east and south walls, the Trust has completed repairs to the lower west wall, outside which the annual Pilgrimage ends. In addition, the railings around the Wayside Calvary have been completely refurbished.

## *From the Chairman...*

Ascension Day 2019

Welcome to the 2019 edition of the Father Ignatius Memorial Trust newsletter.

Our grateful thanks go to Mr Deri Morgan of Llangorse whose family previously owned Maes-y-ffin farm at Capel-y-ffin, not far from the Monastery. Mr Morgan has kindly given the Trust a box of Ignatius-related items which originally came from Maes-y-ffin, including a photograph album, copies of *Llanthony Mission News*, *Llanthony Monastery Tracts*, sermons preached by Ignatius and newspaper cuttings. In addition, there is a Bible signed by Ignatius and dedicated to his god-daughter Josephine Lyne who farmed at Maes-y-ffin with her husband Harry York until her death in 1966. She is buried together with Harry in St Mary's churchyard at Capel-y-ffin. Our Secretary, Peter Davies, who grew up at the Monastery, remembers walking with his siblings the mile or so to Maes-y-ffin every week to watch early episodes of Dr Who on Josephine and Harry's black-and-white television. We are very pleased that, thanks to Mr Morgan's generosity, these items from Maes-y-ffin will now form part of the Trust archive at Abergavenny Museum.

We are very grateful to Rachael Rogers, of Abergavenny Museum and a Trustee, for her and her staff's care of the Trust archive, some of which is featured on our website [www.fatherignatius.org.uk](http://www.fatherignatius.org.uk). The website also details the history of the Monastery

as well as the latest news and ways in which you can help keep the memory of Ignatius alive and help continue the annual pilgrimage.

Our website also includes the history of the annual pilgrimage, which started in the modern era with a celebration of the centenary of Ignatius' monastery in 1972, attended by some 400 people. In 1975 the link between the 'old' Llanthony and the 'new' was recognised when the Trustees helped to organise an ecumenical celebration of the 800th anniversary of the foundation of the former Augustinian priory at Llanthony. Since then an Anglican Eucharist has been celebrated in St David's, Llanthony, as the starting point of the pilgrimage, which this year is on Saturday, August 17. Starting at 11.30am, the celebrant will be the Revd Canon Philip Wyn Davies, Area Dean of Lampeter and Ultra Aeron, with the Gospel being read in Welsh, especially appropriate in this church dedicated to the Patron Saint of Wales.

After the service, we will again enjoy a bring-and-share lunch, before the pilgrimage walk to Capel-y-Fffin and the service of Evening Prayer at the tiny St Mary's Church. Our preacher will be the Revd Canon Simon Griffiths, of Truro Cathedral, who is originally from Bridgend, and who trained for ordination at Chichester Theological College following a music degree at Christ College, Canterbury. The day culminates with the procession to the statue of Our Lady

## ...the Chairman continues

of Llanthony which stands in front of the former monastery, followed by tea and cake provided by Mr & Mrs Knill.

Last year's sermon at Evening Prayer, preached by Abbot Cuthbert Brogan OSB, is available on the Trust website. In it he speaks of our fascination for ruins, particularly those romantic vestiges of monastic living which have somehow kept their Pax, their monastic peace, centuries after the monks were scattered. Of course, he went on, the ruins at Capel-y-Ffin are nothing like as old as some and yet they still fascinate, as does Fr Ignatius himself.

The work of the Fr Ignatius Memorial Trust, and the continuing organisation of the pilgrimage, is made possible through the support of readers of the Trust Newsletter—it is much appreciated, and all donations are very gratefully received.

I hope you enjoy this newsletter and I look forward to perhaps seeing you at the Pilgrimage in August.

In the meantime, please do keep up to date with the news on our website at [www.fatherignatius.org.uk](http://www.fatherignatius.org.uk)

**Caroline Woollard**  
Chairman



## Obituary\* Dewi Rees

**D**R DEWI REES, who died on May 5th 2018 aged 88, was a regular attender at Trust Pilgrimages. He was a family doctor who made several classic studies of death and bereavement and was a pioneer of the hospice movement. He was also an early proponent of roof bars and safety cabs in tractors.

William Dewi Rees was born at Barry, Glamorgan, on September 9th 1929. His parents, David and Mary Ann, née Davies, ran a grocer's shop as well as the local dairy. The young Dewi attended chapel with his mother and Church in Wales services at school. His secondary education was at Llandovery College, followed by medical studies at St Thomas's Hospital Medical School. In 1951, he married Valerie Evans, a biochemist at Hammersmith Hospital.

\*Adapted with permission from the Church Times

Following a period abroad working for a charity providing healthcare to the indigenous fishing communities of remote north-eastern Canada, Dewi took up a partnership in general practice in Llanidloes in 1960, where he was church warden at St Idloes Church. He became friends with the Archimandrite Barnabas (also a Trust pilgrim) who had established a small monastic community nearby, and with the Catholic parish priest Father Gillespie. He also visited the Quakers at Newtown.

Dewi Rees was a serious-minded figure, who once joked "I don't do levity". He smoked a pipe but during his working life he rarely drank alcohol, in case he was called out at night. In his later years he was persuaded of the health benefits of red wine. His wife Val died in 2006. He is survived by their three children, Eileen, Anna and David.

## Some More Additions to The Llanthony Story

### Hugh Allen

AS LAST YEAR'S Newsletter was going to press I had the pleasure of meeting Mrs Mary Brown and her husband Roy from Vancouver Island, Canada. Mrs Brown (née Walling) was born in Birkenhead a few years before the outbreak of World War Two, and has fond memories of her then elderly great-uncle Ebenezer who, with his wife, was to perish in the 1941 Liverpool blitz.

The name of Thomas Ebenezer Fairchild will perhaps ring bells with readers of my 2016 study *New Llanthony Abbey*. He entered the monastery as a teenager in 1879, becoming the sixth of seven successive Brothers Oswald, and although his first attempt to lead the *sui generis*

Llanthony version of monastic life didn't last long he returned in 1883 for perhaps two or three years.

Family tradition has it that both he and his much younger sister Ellen (Mrs Brown's paternal grandmother) were sent there as pupils. Because no record was kept of 'monastery boys' and 'priory girls' it's impossible to say whether or when either of them might have been admitted in this capacity. If she was there at all Ellen didn't stay long, as the education on offer was said to have fallen well below the expected standard.

Ebenezer Fairchild's father (also Ebenezer) served with distinction in the Merchant Navy, having worked with Samuel Plimsoll and others to improve conditions at sea, and played



a part in developing what became the RNLI and its equivalent in New Zealand. At home in Liverpool the family were heavily involved in matters musical.

In middle age the former Brother Oswald married and fathered two daughters: both became instrumental teachers, one of them specialising in early music.

The circled figures in these two photographs show the elderly T.E. Fairchild at the wedding of Mrs Brown's parents in 1930, and a monk who may be his younger self.

The cover picture is of nuns and girl pupils in the convent garden at Capel-y-Ffin.



# *Through the Pantry Window*

## Hugh Allen

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LAST OCTOBER Peter Davies and I spent an enjoyable afternoon at Capel-y-ffin with Dr Donald Kerr of Otago University, who was in this country researching into the life and work of the Reverend W.A. Shoults, better known at Llanthony and its sister-community at Feltham as (associate) Fr Cyril. As Dr Kerr has also written a piece for this Newsletter I shall say no more here, except to express thanks to Sue Knill for letting us see the parts of the monastery Fr Shoults would have known at the time of his memorable visit at Christmas 1870, and to Dr Kerr for adding to our hitherto meagre knowledge of this multi-talented participant in the early history of Llanthony Tertia.

Another recent contact has been Sister Mary Owen of the Anglican Benedictine community at West Malling in Kent, who kindly furnished me with information about the so-called 'pantry nuns' (which corrects and amplifies the sketchy details given on p.226 of my book). Before I pass this on, a reminder of the historical background.

The year was 1912, when there were two communities of Benedictine contemplative nuns in the Church of England. The Feltham convent founded by Fr Ignatius in 1868 had moved to Twickenham in 1889

and four years later to the surviving portions of the mediaeval nunnery at Malling, this last through the generosity of Anglo-Catholic philanthropist Charlotte Pearson Boyd—a particularly generous act, as soon afterwards she became a Roman Catholic (and acquired the Slipper Chapel at Walsingham, eventually to be restored as the official RC shrine). The original superior Mother Hilda Stewart had died in 1906 and been succeeded by Dame Scholastica Ewart, under whom the community developed ever closer links with Abbot Aelred Carlyle of Caldey: in 1911 they migrated to Milford Haven, and two years later followed the Caldey monks into the Roman Catholic Church.

The other community, at Baltonsborough, near Glastonbury, was also associated with Caldey and its abbot (in 1910 it had been suggested they might take over the vacant buildings at Capel-y-ffin, then under his control, although nothing came of this), but with the support of their chaplain Fr Vasey they stood firm in their Anglican allegiance.

In 1916 they were able to move into the Malling premises, where they have remained ever since, but during the five-year period between the departure of the one community and the arrival of the other it remained empty.

not quite empty. An early entrant to Mother Hilda's sisterhood was Harriette Marion Ellis (born 1853), who appears in Brother Cuthbert's record of his twelve months at Llanthony as a devoted young disciple of Fr Ignatius (see *New Llanthony Abbey* pp.143, 155). She took the name Everilda, after a little-known Anglo-Saxon abbess.

A later entrant, some twenty years her junior, was Kate Louise Burdon, who became Sister Mildred. According to her own account Mother Everilda left the convent when Abbess Hilda became too old and incapacitated to exercise authority herself, and the community was being "governed by unfit persons". Perhaps as a senior member she felt she had been passed over in the delegation of powers—similar pique-induced departures have not been unknown, even in the best regulated communities.

In March 1912 she and Sister Mildred, together with Mother Margaret (Mary Ann Hunt, who decided not to take part in the move to Pembrokeshire: perhaps the same Sister Margaret who had measured John Spence for his habit at Feltham in December 1871) gained admittance to the vacant property. Tradition has it that they climbed in through the pantry window, which explains the sobriquet by which they are remembered, although the designation they preferred was Benedictines of Ss Mary and Scholastica. (They must also have managed to open at least one of the external

doors, as they are said to have imported 'a quantity of furniture'.)

Over the following years more than one lawsuit ensued (the two quotations above are from the report of a hearing in April 1913), as well as correspondence involving the local bishop (Rochester), the Baltonsborough nuns and others. Before the new occupants arrived Mother Everilda and her companion(s) duly vacated Malling Abbey and set up house nearby.

Eventually they moved to the famously Anglo-Catholic parish of Kettlebaston in Suffolk, although like Ignatius in his acquisition of priestly ordination they depended for a time on the sacramental ministrations of an *episcopus vagans* (Bernard Mary Williams, 'Archbishop of Caer-Glow').

Mother Everilda died at The Convent, Bourne Farm, Plaxtol on 22 May 1933, the informant named on her death certificate being Clarissa Jessie Baines, a.k.a. Sister Scholastica, a former schoolteacher.

Sister Mildred died in 1938 at Colchester and Sister Scholastica in 1936 on Canvey Island; at the time of her death she was in the process of transferring to the Society of the Good Shepherd. Mother Margaret made an early move to the community of St Thomas in Oxford, where she remained until her death in 1923.



# *The Rev William Arderne Shoults: Curate, Scholar, Collector (Part 1)*

Donald Kerr

WILLIAM ARDERNE SHOULTS was born 29 March 1839 in Southwark, London, and baptized at St Olave's Church, Southwark, on 24 April 1839. On 1 July 1856, Shoults was admitted to St John's College, Cambridge, obtaining a BA in 1860 and an MA in 1863. Ordained deacon in 1863, and priest in 1864, he served curacies in four London parishes: St Peter's, Walworth (1863-65); St Paul's, Bunhill Row (1865-69); St Michael's, Shoreditch (1873-75), and St Edmund the King, Lombard Street (1875-79). In 1874, while at St Michael's, he embarked on a Bachelor of Divinity. He also contributed to John Julian's *Dictionary of Hymnology* (1892), completing sixty erudite pieces for that mammoth work. On 1 August 1878, aged 39, he married Eliza Katharine Ogle (b. 1843), eldest daughter of John Connell Ogle (1813-1877), a landscape and naval-maritime artist. He died (from tuberculosis) on 14 June 1887, aged 48, having spent the last few years of his life in scholarly retirement and connubial bliss at his house in Camberwell Grove.

In the summer of 1851, aged 12, he had visited Glasgow. While there he acquired *The Poetical Works of Percy Bysshe Shelley* (1845); in 1858, when 19, he was presented with a copy of Rhodiginus's *Lectionum antiquarum*

(1599). In 1859, while at St John's College, he obtained a second-hand copy of William Palmer's *Treatise on the Church of Christ: designed chiefly for the use of students in theology* (1842). Shoults inscribed his name in the book and the time of purchase: 'The Feast of the Circumcision, 1859'. So his book collecting began.

The Shoults Collection is a scholar-clergyman's working library of some 4200 books and manuscripts. Although he spent his working life in the poorer parishes of London, he somehow amassed in a very short time a large collection. It contains a small number of manuscripts, including medieval ones, 28 incunabula (pre-1501 printed books), samples of the early printers such as Elzevier and Plantin, a number of editions of classical authors by the great scholars, as well as the standard Church Fathers. Some of the books reflect the traditional curriculum faced at St John's College. He owned three Latin versions of Euclid. There is no Paley, but he did own a 1726 edition of Isaac Newton's *Philosophiæ naturalis principia mathematica*. He had no Hume, but owned a set of John Locke's *Works* (1714). He owned a copy of Bishop Berkeley's *Alciphron: or, the minute philosopher* (1752), a number of works by the Wilberforces (William; Robert; Henry), and

numerous books in Greek, Latin, Persian and Arabic. There are books on philology, scarce library catalogues, and items of an antiquarian nature. There are a few contemporary 19th century books, including accounts of India and travel books of Italy, where Shoults may have spent some of his holidays. In his last years, some of the last items acquired included Henry Hallam's *Introduction to the literature of Europe in the fifteenth, sixteenth, and seventeenth centuries* (1881); an American printing of *The Lord's prayer in the principal languages, dialects and versions of the world* (1884); a reprint of Defoe's *A Journal of the Plague Year* (1884); and a number of periodicals such as *The Antiquary* (1880), and *Knowledge: an illustrated magazine of science plainly worded—exactly described* (1882). Many of the books have provenance details (bookplates; inscriptions) within them.

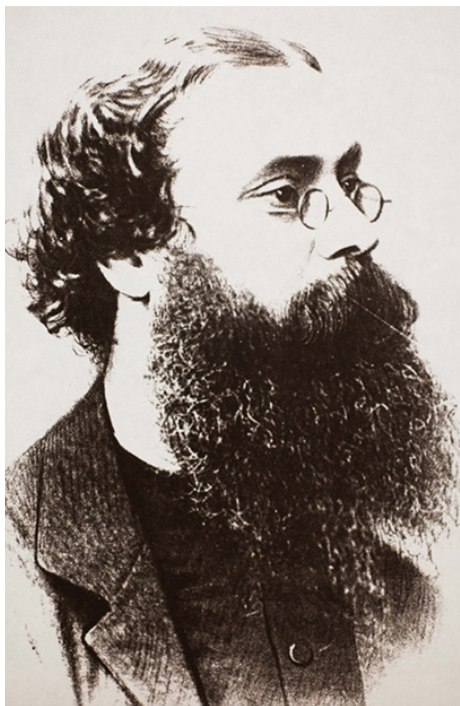
Shoults had no connection with New Zealand. In 1888, the year after his death, Samuel Tarratt Nevill (1837–1921), first bishop of the Anglican diocese of Dunedin, attended the Lambeth conference in England. While there he convinced Mrs Shoults that she should gift her husband's library to Selwyn Theological College, Dunedin, as a founding library; it had in fact been willed to St John's College, Cambridge, England. The library arrived in Dunedin in 1894. In 1960, the Shoults Collection was transferred 'on permanent loan' to Special Collections, University of Otago Library.

## Shoults and Ignatius

SHOULTS'S RELATIONSHIP with Father Ignatius probably began in 1867–8, when he was curate at Bunhill Row and for a few months Ignatius was part-time 'lecturer' there. Documentary evidence is scarce, but we have a vivid description of an event they were both involved in around this time from *Unorthodox London: Or, Phases of Religious Life in the Metropolis by the Reverend Charles Maurice Davies* (1828–1910).<sup>1</sup>

Davies was a founding member of the (Anglo-Catholic) Society of the Holy Cross, a journalist, an advocate of automatic writing, and a member of the British National Association of Spiritualists. In the 1860s and 70s he spent time visiting 'unorthodox' congregations around London and reporting on the results in the *Daily Telegraph*; they were later collected in book form. One Saturday evening Davies visited Ignatius's Mission House at 51 Hunter Street. He recorded that the congregation 'scarcely exceed[ed] half a hundred'. The front row of the hall was full of some dozen females dressed in a 'quasi-religious costume of dark gown and white cap'. Ranging from teens to those aged forty, it is no wonder Davies felt himself to be 'Jack among the maidens.'

1. See Rev. C. Maurice Davies, *Unorthodox London: Or, Phases of Religious Life in the Metropolis*. 3rd ed. London: Tinsley Brothers, 1875, particularly 'Father Ignatius "At Home."' pp. 260–266. See also 'Father Ignatius at Home', *Ipswich Journal*, 12 February 1870.



*Rev William Arderne Shoults*

In a back drawing room there was an altar surmounted by a large crucifix and six composite candles. A procession began and ‘the Rev. W.A. Shoults’, so named by Davies, is described as wearing a lace skirt and surplice. This is an important reference. Not only does it provide documentary evidence of Shoults’s involvement with Father Ignatius; it also confirms his liking for ritualistic practices.

The procession continued, with Shoults followed by a ‘scarlet acolyte with censer’ and three others. Ignatius then appeared, sandaled and shaven. The service was led by Ignatius and included a number of psalms with ‘curious interpolations of melody’.<sup>2</sup> Davies then described an amusing scene that suggest a nervousness or an over-enthusiasm in Shoults:

‘Then the resplendent page came and put a blue cloak on Mr Shoults, handing him the censer at the same time. He was not *au fait* at swinging this at all, and once or twice I thought he would have thrown it into the congregation, and hurt some of us. As it was, he nearly poisoned us with the fumes; and there was an interval of coughing for several minutes, until someone reasoned with him, and he desisted.’<sup>3</sup>

After a final prayer, and the very public consumption by Ignatius of a glass of sherry (presumably to sweeten his vocal cords) he began his sermon. Davies was less impressed with this, calling it ‘an evident copy of Mr Spurgeon, equalling his eccentricities, but only faintly approaching his power.’<sup>4</sup> On leaving, and on reflection, Davies remarked – in the words of Sam Slick – ‘This is coming it rayther too strong’, and ended his piece with the judgement that Father Ignatius was ‘playing at church’.<sup>5</sup>

**To be continued...**

3. Davies, p.263.

4. Davies, p.264.

5. Davies, pp.265-266. His italics.

# PILGRIMAGE PROGRAMME

## Saturday 17th August 2019

**11.30AM**

Sung Eucharist at **St David's Church, Llanthony. Celebrant: Fr Philip Wyn Davies**, of Tregaron. **1.30PM**

Assemble outside St David's Church for Pilgrimage Walk. Stout footwear is essential and weather-proof clothing recommended.

**3.30PM**

Evensong at **St Mary's Church, Capel-y-Ffin**. Preacher: **Rev Canon Simon Griffiths**, Truro Cathedral. Followed by a Procession to the ruins of Fr Ignatius' Abbey Church with 'station' at the **Wayside Calvary** and prayers at the **Statue of Our Lady of Llanthony**.

CAR PARKING is available in the official car park at Llanthony Priory for the Eucharist at S. David's, and in the afternoon at Chapel Farm, Capel-y-Ffin by kind permission of Mr & Mrs Watkins.

After the Eucharist pilgrims are invited to a BRING & SHARE LUNCH in the picnic area next to the car park at Llanthony (a wet weather alternative is available).

At the end of the afternoon service, tea and cake are served at a modest charge on the Monastery lawn, courtesy of Mr & Mrs Knill and helpers.

### **Please note:**

Next year's pilgrimage will take place on Saturday, August 22nd, 2020.

[To be confirmed]

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## *Have you got your copy yet?!*

*New Llanthony Abbey: Father Ignatius's Monastery at Capel-y-Ffin by Hugh Allen*

HUGH ALLEN'S STUDY of Fr Ignatius's community and the subsequent history of his monastery is available from selected bookshops at £18.50 per copy, or direct from the publisher at £20 post free (orders to Peterscourt Press, 9 Park Close, Tiverton, Devon EX16 6AX; cheques payable to R.W.H. Allen). It may also be ordered online from [www.amazon.co.uk](http://www.amazon.co.uk)

### **Comments from some reviewers:**

A substantial and significant book, well researched, rooted in thorough archival sources and attractively presented; comprehensive in its scope, measured and considered in its judgements (William Davage, *New Directions*)

Forensically researched, meticulously referenced and fluently written, a winning combination that makes it as enjoyable as it is useful (Serenhedd James, *Church Times*)

A fascinating compendium of information about a bizarre and ambiguous monastic experiment (Geoffrey Rowell, *Anglo-Catholic History Society Newsletter*)

Indispensible for Trust members, and anyone with a close interest in the monastery, and in 'the oldest Marian pilgrimage in the post-Reformation Anglican Church' (Martin Williams, *Father Ignatius Memorial Trust Newsletter*)