

- Jan: We shall begin our narrative of the year 1849 by giving some account concerning the introduction to the new Foundation in Sutton, near Saint Helens, Lancashire. Early in January Father Ignatius (Spencer) went on the invitation of John Smith esquire to see a spot of ground upon which that worthy man intended to build a church and a house for a community of Passionists. At first Father Ignatius did not like the situation proposed by Mr Smith, but as soon as he spoke to Father Dominic about it they both came to Saint Helens Junction to see if two heads might not be wiser than one. Father Dominic landed on the platform a little before Father Ignatius, who had been delayed somewhere on the way. Father Dominic went immediately to look for the great benefactor. A fine looking, open, and plain man saluted him and Father Dominic thought that he must be a Catholic and likely to know the person he was looking for. "Do you know, said he, where lives a certain Mr Smith?" "I should think I do," answered his friend and after a few minutes conversation the Father was satisfied for he was no other than Mr Smith himself. They both walked over a considerable extent of ground within which Mr Smith told the good Father to make his choice of a site. Father Dominic had selected that very spot whereon Saint Helen's Retreat now stands when Father Ignatius arrived. He hesitated a little before giving his consent and it was only when Father Dominic said emphatically: "the house that is to be built here will be the largest and best we shall have in England" that he (Father Ignatius) fully agreed. That prophecy is noted in a diary Father Ignatius kept at the time and he wondered afterwards how the church and monastery that arose on that dreary spot verified it to the letter. It is the best and largest we have in England except the one we have at Highgate, London, but this London house was built many years after. Father Dominic never saw a stone of its foundation laid as he died about six months after this interview with Mr Smith. Strange to say both Father Dominic and Father Ignatius although both died far away from Sutton they both are buried near each other on the very spot they selected for the church, and Mr Smith between them. When we come to speak of the opening of this Church and Monastery we shall say a few words about our kind benefactor Mr Smith of Sutton.
- Jan 25 Grand mission at Saint Chad's, Manchester, by Father Gaudentius and Father Joseph. Ended 11 February. During this mission 40 Protestants were received into the church by the missionaries. No less than 3,700 communions were given during the mission. After the conclusion of the mission a most flattering leading article appeared in the Tablet, from the pen of the Very Reverend R. Croskell of St. Chad's Church, giving a minute account of the work of the missionaries and of the faithful correspondence of the people in attending the mission.
- Feb. 7 Clothing of a young man who took the name of Brother James of Jesus (Guinesy). He was a lay Brother, but on the following May got tired and left the Novitiate.
- Feb. 25 Mission at the Royal Sardinian chapel, London, by Father Gaudentius and Father Joseph. Ended 11 March.
- March 5 Mission at Saint Mary's, Horseferry Road, London, by Father Dominic, Father Ignatius, and Father Vincent (Grotti). Ended 18 March. Three Protestants were

received into the church. This was the first mission given by Father Vincent. After time the good Father became one of our best missionaries of the Province. He had from the very beginning of his missionary life special predilection for the poor Irish and did not cease to work for their good in England and Ireland, till he had succeeded to found a house in the metropolis of his beloved Ireland, at Mount Argus, Dublin. In return the Irish loved Father Vincent with true love.

- March 13 Mission at the Church of the Blessed Trinity, Bermondsey, London, by Father Gaudentius and Father Joseph. Ended 1 April.
- March 20 On this day the community of the Passionists of Northfield, near Stroud, was removed from that place to Woodchester. As the number of students at Northfield house was gradually increasing and the accommodation in it was very small, Father Vincent and Father Dominic made every effort to get a larger house in some place near the church which Mr Leigh was building at Woodchester. In fact this building was going on very fast and the said church was already roofed. Mr Leigh had opened already the spacious room over the Sacristies to be used as temporary chapel for the increasing congregation. Northfield house was too far for the poor religious to walk in their bare feet to the said temporary chapel at Woodchester. The good Mr Leigh saw this and on this day (20 March) removed the community from Northfield to a large cottage which went by Parkhill Cottage not far from the church. The good gentle man had fitted up the said house as a temporary residence for us, till we could build the intended monastery close to the Church. This new place was certainly a little larger than the other, but by no means able to accommodate comfortably the whole community; still being very near the chapel spared our poor fathers the trouble of a long journey and that was something at any rate.
- March 22 Brother Dominic of the Mother of God (Zeegers) from Holland, was clothed at Aston Hall. In due time made his holy profession and preserved the true spirit of the Passionists which he had acquired in the Novitiate to the last of his life. You died in Broadway on the eighth of August 1865.
- March 23 On the following day that Brother Dominic mentioned above was clothed in the English novitiate of Aston Hall, another excellent novice was clothed at Ere, near Tournay, in Belgium. He took the name of Brother Casimir of Saint Paul (Donnon). After his profession he was called to England by Father Dominic, where he has been, and is still, working for the Congregation. He, like his country man Brother Dominic, is a most useful lay Brother, always working, always cheerful, always most kind to all, and most obedient to his Superiors.
- March 25 Public retreat at Ince Blundell, Lancashire, by Father Dominic and Father Anselm. Ended 1 April.
- April 11 Retreat at Rochdale, Lancashire, by Father Ignatius. Ended 22 April. Father Ignatius received three Protestants into the Church.
- April 29 Grand mission at Saint Audeon's, High Street, Dublin, by Father Dominic, Father Ignatius, and Father Vincent, as well as Father Leonard who was called to help the three Fathers. The mission ended on 20 May.

This was the first mission given by the Passionists in Ireland and the last alas! given by Father Dominic in his life. He died on the 27th of the following August. At this mission were received into the church fifteen Protestants, an extraordinary case in Ireland.

- May 3 Mission at Saint Mary's new Church, Manchester, by Father Gaudentius and Father Joseph. Ended 20 May. At this mission more than 30 Protestants were received into the Catholic Church.
- May 3 Father Michael of the Mother of God (deacon) by name M. Callaghan, was clothed at Aston Hall, and left again, three days after his clothing. Short novitiate, no doubt, but afterwards having been ordained priest did great deal of good amongst his flock, and continued to be very much attached and kind to the Passionists.
- May 22 Retreat to the students at Sedgeley Park College, Staffordshire, by Father Gaudentius. There were in the college 60 students, besides the professors. Ended 29 May.
- June 14 Mission at Macclesfield, Cheshire, by Father Gaudentius and Father Joseph. Ended 1 July. At this mission 70 children made their first Communion and 1,300 grown-up people approached the altar and received Holy Communion.
- July 3 Retreat to the Sisters of Mercy at Handsworth, Yorkshire, by Father Gaudentius. Ended July the tenth.
- July 12 Public retreat at Runcorn, Cheshire, by Father Gaudentius. Ended 24 July. (Four Protestants were received into the Church by the missionary.)
- August 6 Retreat to the Sisters of Mercy at Nottingham, by Father Gaudentius. Ended 15 August.
- August About this time, while Father Dominic was making the visitation of our house in Belgium, Mr Harting informed us that the affairs at Poplar House, were beginning anew to appear perplexed and that he felt nearly certain at we should be obliged to leave it. This anticipation was shortly after verified.  
A person came to examine the house, commissioned by Dr Ullathorn, then bishop of the Central District, who was joint possessor of the said Poplar House with Dr Wiseman. This gentleman, whose name is not given, after examining the whole place, judged it to be in a very bad repair and to require reconstruction. He therefore advised the Bishop to sell the property; consequently we should have to quit it, if we did not become the purchasers, to which there were many objections. Father Dominic therefore (having returned from Belgium) on 14 August accompanied by Father Ignatius visited Dr Wiseman to consult him on the matter. The bishop offered him the choice of two positions. One was a mission already existing, but too poor to support a priest. Another a new church about to be built by a rich lady at her own cost. Father Dominic determined on declining both. Against the former, he saw an objection in the fear of exciting the jealousy of the clergy by taking a mission already formed: in the latter case, he apprehended the evils of our becoming in some way, chaplains of gentlemen or ladies. He

determined, therefore, that we should keep to the parochial district already assigned to us and go to live at the Hyde, the village above named, where the chief body of Catholics of the district reside. The Bishop acquiesced in this decision and expressed his satisfaction to several of our secular friends, who undertook zealously to assist in our establishment there; especially Mr Harting, who for a long time had been in the habit of going on Sunday to the Hyde to instruct the children, with Mr Kelly the architect and Mr Hall, who with his family, resided at Kingsbury Green, near the Hyde.

Father Dominic became delighted at the prospect of his removal, and 2 September was fixed as the day on which there should be a solemn opening of a temporary chapel, which the above mentioned gentlemen had undertaken to hire for us in the village.

While preparations were being made for this opening our venerated Father Dominic passed to a better life and never saw his desire carried to effect.

Before speaking about Father Dominic's death, for not interrupting the account of the change of the house from Poplar to the Hyde we shall continue the subject remarking only that Father Dominic being at the point of death appointed Father Ignatius as Provincial till the Most Reverend Father General should confirm the appointment or select another in his place.

Father Ignatius been left Pro-Provincial, by Father Dominic as we have just said, and having obtained the confirmation of the appointment from the Father General it was now his task to carry on the arrangements made by Father Dominic about the removal from Poplar House to the Hyde.

At the first aspect of the difficulties with which the new Provincial saw himself unexpectedly surrounded deliberated within himself whether it would be more prudent to proceed with this foundation, or to take this very occasion of Father Dominic's death to withdraw from London District, till it might please God to open the way to return to it with better means of success. After mature consideration he determined to go forward with the work which was already begun principally by a representation in the Father General's letter in which he spoke of the importance of securing our position in the vicinity of the capital, that is to say, in the vicinity of London.

A house therefore was engaged at the Hyde for three years which was the property of a Mr Old, and had a room which would serve sufficiently well for a chapel, being called, and it was in reality, a billiard room, adjoining the house.

On the Saturday therefore before the third Sunday of Advent, 15 December of this year, Father Andrew whom Father Ignatius named his Vicar; Father Anselm whom he called to assist in this mission from Woodchester, and Brother Thomas took up their abode in this new place. The same Father Ignatius being engaged just at that time in giving a retreat at Hammersmith.

August 27

The Passionists had an irreparable loss in the demise of our beloved saintly Father Dominic of the Mother of God who had been the founder of our Province in this country as well as of that in Belgium. He died suddenly at the Railway Hotel in Reading, Berkshire, on his way to Woodchester, to visit his children there. Fortunately he had one of our fathers with him as a companion from Poplar House, who had just returned from Australia. Father Louis or Luigi (Such was Father Dominic's fellow traveller) had just time to administer the last sacraments to the dying man, and to receive some instructions about the government of the Province. One of the instructions was that Father Ignatius Spencer should act as

Vice-Provincial, till the Most Reverend Father General would appoint another. But let us come to a more lengthened narrative of the sad event.

Father Dominic, as we have said above, had started from Poplar House in company of Father Louis, an Italian Passionist, who had just arrived from Australia. Father Dominic had made up his mind to go to Woodchester alone, but Father Louis requested him to be allowed to come to accompany him as he was anxious to see once more of his former penitent, Father Vincent the Superior of the house of Woodchester, before returning to Italy. At first Father Dominic would not consent to take him, for fear of offending against poverty. . . . however, the same Father Dominic, having gone into the chapel to offer up a few prayers and, as it were, to consult Almighty God, whether he should take Father Louis with him or not, on returning to the Father, Father Dominic ordered him to prepare himself for the journey, feeling himself satisfied now that it was the will of God that he should accompany him. Was this inspiration from the Holy Ghost? So it seems to me, and others.

The two travellers started off, but evidently Father Dominic must have been suffering for some time from ossification of the heart. The travelling brought on such excruciating pain that he was obliged to be lifted out of the train at the platform in Pangbourn railway station.

As the cholera was then prevalent in England, and his attack was presumed to be cholera, he was refused accommodation at the Inns, and was obliged to lie for an hour on a little straw in a cottage. How this must have reminded him of the suffering of the Divine Babe of Bethlehem. There lay the worn-out missionary who had prayed and toiled so long for the conversion of England, on that bleak desolate-looking little cottage abandoned by all, for whose salvation he thirsted, with only a companion kneeling by his side to prepare him for eternity. But the coldness and want of hospitality of the people gave him no concern: other thoughts engrossed him. A few minutes he suffered and in those few he made his preparation.

He made arrangements for the government of our houses, he gave his last instructions to his companion, and invoked a blessing upon England, and his poor companions and affectionate children.

At the arrival of the next train he was lifted in and conveyed to Reading, where at the Railway Hotel he experienced every attention. But his complaint was beyond all human succour and about 3.00 PM placidly closed his eyes for ever on this wicked world, to open them in a brighter one. He died abandoned and almost alone, but he died in the poverty he had practised and the solitude he loved.

The corpse that evening was removed to London and thence to Stone, in Staffordshire, in that little chapel where the holy man many, many a time had offered the Victim of Propitiation for the people of Stone, and where he had taught them the way of salvation.

On the following Friday, 31 August, the community of Aston Hall, in all fifteen religious (some of them having come from London, and Woodchester) and the Reverend John Harkness of Swynnerton Park a great friend of the deceased, met in the above mentioned chapel and after a Solemn High Mass started in procession from the chapel to Aston Hall, a distance of two miles, followed by an immense multitude who conducted themselves with the utmost decency and respect to the departed worth. The whole of the way the clergy were singing the Psalm "Miserere" repeating it many times. The procession was headed by the Processional Cross with the acolytes and thurible and the officiating priest and

sacred ministers in cope and Dalmatics. It was the first procession by Catholics since the so-called Reformation that walked through the streets of Stone with cross and sacred vestments.

When the procession arrived at Saint Michael's Church, Aston Hall, the coffin was placed in the centre and the Reverend John Harkness delivered the most impressive discourse which drew abundance of tears from the audience and spectators. On the conclusion of the burial service the coffin was deposited in a vault prepared on the gospel side of the sanctuary, from which it was taken up in the year 1854, or thereabouts, and was brought to St. Wilfrid's, at Cotton Hall near Cheadle, and finally was taken to Saint Anne's, Sutton, and was deposited there. We shall have occasion to speak about these removals of the body of Father Dominic in another place. (See page 301)

Strange to say, the first public or private service held in Saint Michael's Church at Aston Hall was the Solemn High Requiem Mass and Office for the repose of the soul of its founder, the saintly Father Dominic. The said church had not been opened as yet for public service, not being entirely as yet finished. To prepare it for this occasion they were obliged to remove the scaffoldings and other building materials.

When the death of Father Dominic happened, Father Ignatius was in Holland. On his arrival at our house in Ere, Tournay, he heard about a rumour which was spreading in Belgium about Father Dominic's death. He also like the rest of our religious in Belgium, gave no credit at first; a letter written to him having gone astray, Father Ignatius did not come to know anything, till about a fortnight after it had happened, when he saw an article in a newspaper where the full particulars were given. He hastened home at once and the first thing he heard from Dr Wiseman was that Father Dominic had nominated him his successor.

Father Dominic was born in Viterbo, Italy on the 22nd June 1792. Was clothed with the habit of the Passionists on 14 November 1814 in the Novitiate house at Paliano, and made his profession on 15 November 1815. He had been lector of the students, Provincial and .... in Italy. He founded the house at Ere, near Tournay, in Belgium in 1840. The house at Aston Hall, near Stone, Staffordshire, in 1842. A second at Northfield, near Stroud, Gloucestershire, in 1846. The third in Poplar House, London, in 1847, and lastly in March of this year 1849 he had removed the community from Northfield to Woodchester, where he was going to prepare for the opening of the new church in this very place. God however disposed otherwise, and took him to heaven before the opening, to reward him in the new Jerusalem for all the good he had done to his neighbour, to his fellow religious, and to the Congregation of the Passionists in general.

As we have said above, Father Dominic had accepted a new foundation at Sutton, near Saint Helens, having himself selected the very spot where the new retreat with its beautiful church was to be built by his generous and kind friend John Smith esq.: the bodies of these two great friends, as well as that of Father Ignatius (Spencer) rest now, near each other, in the crypt under the church of Saint Anne's, Sutton.

On this day the foundation stone of the new church at Sutton, near Saint Helens, was laid by Father Gaudentius. According to the arrangement between Mr Smith and Father Dominic the blessing and laying of the first stone of this church had to be performed with great solemnity and pomp by Father Dominic himself, but in

consequence of his death it was performed very privately and without inviting the people in respect to the deceased saintly Father.

- September 20 On this day three other Italian Fathers arrived at Poplar House, London, from Rome. When Father General wrote to Father Dominic (who had asked for the young fathers) few days after their departure he had (the General) expressed himself thus "Le mando Quattro giovani Sacerdoti, di buona pasta." they were Father Salvian of the Seven Dolours, Father Bernardine of the Sacred Heart of Mary, Father Raphael of the Sacred Heart of Jesus, and Father Evaristus of Saint Francis, who was kept at Ere, in Belgium.
- September 20 The young Fathers were not kept long in London on account the cholera that just then was raging most unmercifully in some parts of London. Our Superiors, but especially the Vice-Provincial, Father Ignatius, thought prudent to send them away from the danger as soon as possible, so on the following day they were sent to Woodchester, to wait there for the opening of the church, of which we shall give a full account by and by. The young Fathers were accompanied to Woodchester by Father Louis, the same one who had attended Father Dominic on his last moments. Father Louis showed to the Fathers the very place where poor Father Dominic had been laying on a little straw in a corner of the platform of Pangbourn station.
- September 21 On their arrival at Woodchester they found that the Superior, Father Vincent, was away from home, with Father Bernard of the Blessed Virgin Mary, was ordained priest at Clifton, by Dr. Hendren, Vicar Apostolic of the Western District (as it was called then) on this very morning, Feast of Saint Matthew. The community of Woodchester to consisted of twelve religious, students and labour others included.
- October 10 The magnificent church called Saint Mary's Hill at Woodchester was solemnly consecrated. There were present eighteen Passionists and many of the secular and regular clergy. On the evening before the consecration, the whole community of the retreat with several other Fathers from Poplar House and Aston Hall accompanied the Bishop, Dr Hendren, to the new church, and the preparatory ceremony took place. The holy relics which had been brought from Rome by the three young Italian Fathers, were put on a beautiful temporary shrine, or Capsula, outside the church, and during the night of religious watched in prayer before them, but alas! One of them was not there, he was praying before the throne of the Most High in Heaven; and this one was our venerated Father Dominic of the Mother of God. The painter had put his likeness amongst the Saints who were represented standing in adoration before the throne of the Blessed Trinity inside of the church.
- The sacred and solemn ceremony of the consecration began early in the morning of the tenth of October. The Right Reverend Dr Hendren was the consecrating Bishop, who was assisted by Dr Ullathorne; the two Bishops were surrounded and attended by eighteen Passionists and several of the clergy. Whilst Dr Hendren was consecrating the High Altar, Dr. Ullathorne was doing the same at the side altar, called of the Holy Martyrs.
- October 11 Today the noble Church dedicated to the Annunciation of Our Blessed Lady was opened with unusual splendour. This, as the day before, was ushered in with the joyful pealing of the church bells, called respectively "Saint Gabriel's, Saint

Elizabeth's, and Saint Mary's. These bells had been blessed by Dr Hendren on the ninth of August last.

Soon after eleven o'clock the procession moved from the Sacristy. Fr. Salvian in Dalmatic, was Cross-bearer. Acolytes were, W. Leigh Jun. :Esq: and H. Doyle Esq: Twelve altar boys, in cassock and surplice. The clergy two and two in great number.

Very Revd. F. Ignatius Spencer, Provincial of the Passionists.

Dr. Wiseman with his Chaplain.

Dr. Ullathorne with Deacon and Subdeacon in rich Dalmatics.

Very Revd. W. J. Vaughn, as assistant priest.

Dr. Hendren with his two attendant priests, and Revd. F. Bonomi, as Master of Ceremonies.

After passing up the north aisle and down the nave they entered the gorgeous sanctuary when the Pontifical High Mass commenced. The dazzling beauty of the Pontifical and clerical robes and, the gravity of the assistants, the melody of the vocal and instrumental music, the dignified eloquence of Dr Wiseman, and the silent attention of the immense multitude inspired awe and devotional feeling.

In the evening of the same day, the joyful ringing of the bells summoned the faithful to Vespers. After they had been chanted in solemn Roman style, Doctor Ullathorne addressed the multitude in a strain of impassioned eloquence, after which Solemn Benediction with the Blessed Sacrament was given.

All must have retired with the impression "We have seen wonders on this day" and the groundwork was made for many conversions. In less than four years the Passionists had received into the Catholic Church 62 Protestants.

Strange to say, after a few years the poor Passionists had to abandon the place, and the Dominicans went in, in our place.

- October 25      Public retreat at Shrewsbury, Salop, by Father Gaudentius. Ended 8 November. Six Protestants were received into the Catholic Church by the missionary.
- Nov 2            Two Dutchmen were clothed at Aston Hall. The first took the name of Brother Leonard of the Blessed Virgin Mary (Van Steemwyk) from Rotterdam, and the other was called Brother Bernard of the Infant Jesus (Lammers) from S. Bosch. The first left the Novitiate in August 1858. The second made his profession in due time and became a most useful lay Brother, being already a first rate tailor by profession, but above all he was an excellent good religious. He died at Saint Joseph's Retreat, Highgate, 2 August 1870.
- December 2      Mission at Westminster (Horseferry Road), London, by Father Ignatius, Father Gaudentius, and Father Vincent. Ended 16 December.
- December 5      Another Dutchman was clothed at Aston Hall who took the name of bro This ther Anthony of Saint John Evangelist (Fakkers) from S. Hertagenbusch. He was cousin of Brother Bernard, and like him he was also a tailor by profession. In due time he made his profession and rendered himself most useful in his office of tailor in one Retreat or other where he was sent by his Superiors. Brother Anthony was the last of our religious who made his profession at Aston Hall. He died at Saint Anne's, Sutton, 27 February 1861.



December 15 On this day the community of Poplar House (as we have said above at page 85) was removed to the Hyde, being nearer to the City of London.

December For the better understanding of what we have said about the history of our Province and from the sequel of the same I shall put here a paragraph taken from the life of Father Ignatius, written by our "Father Pius a Spiritu Sancto", which will give a clearer idea of our position after the death of Father Dominic. "Father Ignatius," says Father Pius, "when his provisional appointment had been confirmed in Rome, could only look forward to trials and difficulties such as he had never to get through before. We had then three houses of the Order in England, and one in Belgium, which were united under one Superior, acting as Provincial." The houses were not yet constituted into a canonical Province. The fewness of the members, and their ignorance of the customs and ways of a strange country, increased the difficulties.

Before I proceed in reporting Father Pius's remarks, I beg to be excused if I do not agree with him in what regards "the fewness of the members and their ignorance of the customs and ways of a strange country". The number of the Passionists at the death of Father Dominic was about 30, divided between three Retreats, and of them only five were Italians, the rest were Englishmen. Father Gaudentius, although an Italian, had been in England for seven years already, and being almost constantly out on missions and surely, he must have learned some at least "of the customs and ways of this strange country". The same say of Father Vincent, Father Honorius, and one or two more. Father Ignatius, an Englishman, being now Provincial, had only to give his orders and would promptly be obeyed. I was not a week at Aston Hall, where I was sent by Father Ignatius himself, and he and Father Austin had instructed me about the customs and ways of this country. The same had been case with Father Bernardine, who was sent to Aston Hall with me, and with Father Raphael who was kept at Woodchester. We three had just arrived in England on 20 September, and were sent to our destination on 12 October, after the consecration of Woodchester Church."

"That year (1849) indeed four excellent priests who have since worked hard on the English mission came from Rome, but they could as yet only say mass," and attend choir duties" on account of their imperfect acquaintance with the English language.

Then the existence of each house was so precarious that the smallest gust of opposition seemed sufficient to unpeople them. Aston Hall was struggling to build a church, in which undertaking that mission was destined to exhaust all the life it had; for it eked out but a dying existence from the time the church was opened until it was given up in a few years. "

"The Retreat at Woodchester seemed to have lacked any spirit of vitality from the absence of the Cross in its foundation. The generosity of a convert made everything smooth and convenient in the beginning, but the difficulties that led at length to our leaving it were already threatening to rise.

"The house in London was doomed to be transplanted to the wilderness of the Hyde even before the death of Father Dominic, and Saint Anne's, Sutton, was not yet begun."

"This was the material position of the Passionists when Father Ignatius became Superior, or Quasi-Provincial. To add to this, the Fathers were not first-rate men of business. They could pray well, preach and hear confessions, but they gave

people of the world credit for being better than they were. Some of their worldly affairs became therefore complicated, and Father Ignatius unfortunately was not the man to rectify matters and put them straight. He was a sage in spirituals, but the very reverse in temporals.

"Many of the religious became disheartened at the prospect. Some lost their vocation. Many fought manfully with contending difficulties, weathered all the storms, and tempered and taught by those days of trouble, look with smiling placidity on what we should think serious crosses in these days.

"Such is the beginning of every Religious Institute; it grows and thrives by contradiction and persecution. Human foresight prophesied our destruction then, and could not believe that in sixteen years we should have seven houses in this Province with an average of about 20 religious for each. "The ways of God are wonderful."

About this time(see December 2<sup>nd</sup>) in a mission given in Horseferry Road, Westminster, London, our Fathers ventured to go out in their habit through the streets of London during the said mission. Several times they preached what in Italy is called "Svegliarino" being clad in their full habit of the Passionists. Great many people listened most attentively, and some others laughed and abused the missionaries unmercifully, but no violence or evil was done to them. It was certainly a very daring proceeding, which Father Dominic if he was alive would not have permitted; but our good Father Ignatius, been full of zeal, allowed the trial to be made and no doubt some good result might have happened.

It might be remarked also that at this time, at the suggestion of Father Ignatius, were ordered three Hail Mary's to be said by the communities in each House, after Compline, for the conversion of England. The practise is still continued and has been extended to all the Houses of our Congregation.

By a petition, or a request of the said Father Ignatius, the Pope, Pius IX, has granted 300 days indulgence for every Hail Mary or any other devout prayer offered for the conversion of England, and a Plenary Indulgence to be gained once a month by those who make their Confession and receive Holy Communion, and say each day the three Hail Mary's for the same object: adding to each Hail Mary "Help of Christians, pray for us".

100 days indulgence are likewise granted for every good work done for the conversion of those separated from the church in every part of the world.

Notwithstanding the heavy work that our poor Fathers had to go through in attending the congregations under their care, and the limited number of those who were able to do the work at home, we find that, between missions and retreats, during this year had been given fifteen of them altogether, viz.: thirteen in England and one in Ireland at Saint Audeon's, Dublin. Father Dominic was one of the missionaries and it was his last mission.

## 1850

- Jan 10 Mission at Saints Peter and Paul, Rosman street, London, by Father Gaudentius, Father Ignatius, and Father Joseph. Ended 27 January. During this mission seven Protestants were received into the church.
- Feb. 5 Annual retreat to the community at Aston Hall, Stone, by Father Ignatius. Ended 12 February.
- Feb. 6 Clothing of a young man from Aston who lately had been received into the Church. He took the name of Brother Martin of Jesus (Wakefield). He was a very good lay brother, but rather too good in something, which made him neglect his duty of a lay Brother. He was constantly in the choir praying and when the Superior advised him to join work with prayer he could not bring himself to do so. At last he went away that he might pray day and night in his own way, but he lost his mind.
- Feb. 13 Public retreat at Somerstown, London, by Father Gaudentius, and Father Anselm. Ended 3 March. Three Protestants were received into the Catholic Church.
- Feb. 14 Clothing of a young man who had been in the Novitiate House for about seven months, to learn some Latin, before his clothing. He took the name of Confrater Sebastian of the Blessed Sacrament (Keens). He was clothed at Aston Hall, but made his profession in the new Novitiate house, called Saint Saviour's Retreat, Broadway, Worcestershire. Father Sebastian was the first novice who was professed at the new Novitiate, in Broadway. Died 20 September 1891 at Mount Argus.
- Feb. 17 Grand mission at Saint George's, Southwork, London, by Father Ignatius, Father Vincent, and Father Joseph. Ended 10 March. The missionaries were solemnly received at the Church door by Dr Doyle, the missionary Rector of the Church, and again at the sanctuary gate by Dr Wiseman, Bishop of the District, our great and kind friend and benefactor. Dr Wiseman was created Cardinal on 30 September of this year.  
The missionaries gave the "Svegliarini" for the second time in London; these Svegliarini consist in short sermons on the eternal truths, which are most efficacious in bringing poor sinners to repentance. They were given at night in the streets and courts near the church, and had great effect, and brought many people to attend the mission.
- March 17 Mission at Leamington, Warwickshire, by Father Gaudentius. Ended 2 April. Four Protestants were received into the Church.
- March 24 On this day Father Honorius was sent to Sutton, Saint Helen's, by Father Ignatius to watch the building of the new church and house which Mr Smith was building for the Passionists, and principally to take care of the Catholics of the district, which the bishop had assigned for us. From this day till few weeks before the opening of the church and house, Father Honorius was accommodated in the house of Mr Smith.

At page 79 of this book we have already introduced our reader into the foundation at Sutton, now we shall give the account left by Father Ignatius from the very beginning, but first some particulars, which will explain why this very year besides Sutton, we have taken other two houses.

Towards the close of 1848, the political agitation in Italy was threatening a general dispersion of religious orders in that unhappy country. The poor religious were in great fear that the revolutionaries would effectually carry on their diabolical design of general dispersion of all the Religious Orders, as they had already done with the poor Jesuits.

Our General, Father Anthony of Saint James, with a view of providing a place of refuge for our Italian brethren, urgently requested Father Dominic to accept any house which might be offered in these countries; and if not offered try to make some enquiries where some shelter could be found for our brethren, should they be turned out from Italy.

When Father Dominic received this order from the General we held the three houses above mentioned, viz.: the Novitiate house in Aston Hall, the study house at Woodchester, and Poplar House in London, which recently had been opened but at that time had not as yet been established in complete form. In these houses very few Italians could be accommodated, hence the necessity of looking for sufficient accommodation for as many as we could. At that time we had no house in America and the one in Belgium could accommodate but few, being already well filled up with good number.

Father Dominic's attention then was turned to this subject and had it not been for Father General's injunction he would not have thought at present of not giving any further extension to our Order in England. The impulse therefore came from the highest Superior of the Congregation, and he did so as a measure of prudence against the impending storm on the Order: but God, who "suaviter disponens omnia" had something else in view when the General wrote to Father Dominic on this matter.

In the beginning of January 1849 Father Ignatius (Spencer) was sent to Liverpool by Father Dominic for the purpose of asking Dr Brown, then the Bishop of the district, whether he would give us a house in his diocese, according to a promise to that effect which his Lordship had already made to Father Dominic in the month of June 1847, when the same Father Dominic gave the retreat to the clergy of the diocese at Bishop Eaton. Father Ignatius arrived in Liverpool on 9 January and spent the evening with the Bishop at his residence "Bishop Eaton", and they spoke over the affair.

Dr Brown said that there were risen some difficulties concerning the church and mission which he had originally in view for the Passionists and about which his Lordship had a long talk with Father Dominic, but that plan must be relinquished. At the same time his Lordship, being most anxious to have the Passionists in his district, he made following suggestion.

Mr. Weld Blundell, of Ince, said the Bishop, had property near Southport, on the sea coast of Lancashire, and was anxious to have a religious establishment there and he was almost sure that Mr Weld would give us a sufficient piece of land for the building of a monastery and some contribution in money for its erection.

The idea of building a new house in the present circumstances was not entertained by Father Dominic. He was anxious to get a house already built for accommodating the expected refugees, yet Father Ignatius thought it well to go to see Mr Weld Blundell, and hear from him what he would do for us.

It was proposed to Father Ignatius to take the care of the Ince Blundell Chapel which was attached to Mr Weld's mansion, but this could not be done by us, as there was no house near the chapel and we could not wait till one was built. Father Ignatius left Ince Blundell without having settled anything, but on the day after, being in Liverpool, he met the Reverend Father Abraham, Pastor of Blackbrook Church, who had been enquiring about him.

Since Father Ignatius conversion with the Bishop which was, as we said, on 9 January, and whilst the said Father Ignatius was spending his time in Liverpool, in collecting, Father Abraham had called on Dr Brown to speak with him about the Church which Mr John Smith of Sutton intended to build somewhere in his property near Saint Helen's.

Father Abraham coming just at this time to make some arrangements with the Bishop about Mr Smith's intention about the church his Lordship mentioned to him, the visit he had from Father Ignatius and his errands in Lancashire. It struck Father Abraham that perhaps it might please Mr Smith if he would introduce Father Ignatius to him; so Father Abraham went about, in Liverpool, to look for Father Ignatius, and having found him, he told of the intention of Mr Smith and persuaded him to go together to Sutton and have an interview about the matter with Mr Smith.

The intention of Mr Smith was to give about 12 acres of land to the church he intended to build, and on this land to erect not only the church, the priests house, and the school for the children, but also a number of dwelling houses, from the rent of which a permanent income might be raised for the maintenance of the priest who should serve the new mission.

Father Ignatius told him that we could not possess such permanent income coming from the intended dwelling houses, but that we could take the 12 acres of land for the purpose of a garden, pasture for the cows, and private walks. The site also which the Bishop had chosen for building the Church upon, and which was considered by him as most suitable for a secular mission, was not thought so convenient by Father Ignatius for a monastery, as we would like a spot more retired and little further from the thoroughfare.

Mr Smith most agreeably consented to any suggestion which Father Ignatius might propose, therefore it was arranged that Father Dominic would come himself to Sutton and he would select the spot where to build the church and monastery. We have already mentioned the circumstances connected with the selection of the spot where the Church and House of Sutton are built. (See January 1849, page 79.)

It is reported that when Father Dominic saw those high chimneys, hanging as it were over him, his courage failed him, and was almost sorry that he had promised to bring his poor religious there; he never dreamed that in a place comparatively small would be such extensive glass works, as to cover 38 or 40 acres of land for the buildings alone; never thought of the extensive chemical works, iron works & . . . But what would he say now after 30 years at the sight of such increase of chimneys in every direction pouring forth volumes of black smoke and at the sight of such desolation caused by the chemical destructive smoke, which has destroyed and killed every tree and hedge for miles around Saint Anne's Retreat, and also at the increase of the railway lines which have blocked up our property in every direction!

It was the intention of Mr Smith to give up the land in our own name, but Father Dominic would not consent. It was arranged that it would be made over to the

Bishop, in his own name, and in the name of some other Trustees, and secured for us in such a way that the Bishop and Trustees could not disturb us in the possession of the property in any way unless we ourselves on our own accord would give up their place.

The matter being so far settled a considerable time passed before the building of the church and house began. The cause of the delay was on account of having to prepare the deeds of conveyance of the property and also because Mr Smith had to draw the plans which he was determined to draw them himself without the aid of any architect. For this purpose he visited many churches, ancient and modern, to study the architecture and designs according to his own taste. Amongst other places, he visited our own Church and Retreat at Aston Hall where he received some particular informations by Father Dominic concerning the style of our buildings and required accommodation. As soon as the deeds were ready and plans prepared, the first stone was laid and blessed by our Father Gaudentius who unexpectedly happened to be in the neighbourhood at the time, and had been invited by Mr Smith. It took place on 30 August 1849, a few days after Father Dominic's sudden death. (See 30 August 1849)

After the stone was laid the building went on not rapidly but steadily, but especially the church. To build the house did not take much time, being a very simple brick building, and as Mr Smith was very anxious to have a priest to attend the small congregation of about 40 Catholics, requested Father Eugene (who had just come from Rome, as Visitor General of the Province) to send him one, and he would lodge him in his own house, till the little monastery would be ready. Father Eugene sent immediately and appointed Father Honorius (Maggini) to be the Superior of the new house, and on 23 November of this year (1850) accompanied by Father Ignatius, Father Honorius went to Sutton, and stayed in the house of Mr Smith till and the opening of the monastery.

Whilst Father Honorius was receiving the hospitality of our kind benefactors, Mr and Mrs Smith, where he was treated most kindly as one of the family. Meanwhile Father Honorius was not spending his time idly. Besides watching the progress of the building of the church he went about the district to find out all the Catholics of the place, and to inform himself how they were going on, and how far they were instructed in their religion.

Even before the opening of the church, Father Honorius began to give public instruction every Sunday on the duties of Catholics, and to explain to them their religion. The place where the Father said Mass and give these instructions was at the present private oratory, or as we call it, choir, to which the people had access by a temporary staircase from the church; but as the said room could only contain between 30 or 40 persons, the rest of the poor people could not be accommodated inside where obliged to remain on the staircase to hear Mass and sermon.

As the number of people was increasing very fast, and not being able to be accommodated in that small chapel, as soon as the church was roofed we were obliged to say Mass on Sundays in the unfinished Church with the wind blowing into it unmercifully from the unglazed windows.

Having, Father Honorius and the good Mr Smith, pushed on the building of the monastery, they requested Father Eugene to send to Sutton another Father to help Father Honorius in the work and a lay brother to attend on them. The priest sent to Sutton was Father Austin (Edgar) and the lay Brother was Brother Michael of the Seven Dolours (Behan).

As soon as the two religious arrived, Father Honorius took them into the new house and at once began the work in good earnest for the benefit of the people. Father Honorius being a first-rate singer (he was a Roman by birth) taught the children how to sing the Benediction Service and several English hymns. The children on their part were most diligent in attending the singing lessons, and delighted in being numbered amongst their companions in singing publicly. In a short time a very nice choir of young singers was formed.

Father Austin being an excellent man especially in controversy had a great many Parsons and Bible readers to fight with, and on every occasion he came out from the controversy battle by silencing his antagonists in every way.

Brother Michael also besides the domestic work took up the catechising of the children and instructed them very nicely in the Christian Doctrine. The good children attended regularly these instructions, two or three times a week, besides the Sundays. The number of children being increasing very much every day, our Fathers thought better to introduce a special service in the afternoon for them alone, every Sunday, which consisted in teaching them the Christian doctrine, in reciting the Holy Rosary, and in imparting to them the Benediction with the Blessed Sacrament, in the usual form. Saint Anne's Church was finished and solemnly opened in 1851. I am sorry that no report can I find, describing the particulars of the opening of this Church. I was present at it but could not now remember the particulars.

- March 26 A young man was clothed at Aston Hall, who took the name of Confrater William of Saint Gregory (Upton) intending to emulate the great Pontiff whose name he took, but failed this time and left us in August following. Tried again, and was again clothed on Broadway, on the 24<sup>th</sup> of December of this same year, but being changeable like the moon, went away, for returning no more, on 15 June 1851.
- April 7 Public retreat at Taunton, Somersetshire, by Father Vincent and Father Joseph. Ended 21 April. Sixteen Protestants were received into the Church. The missionaries preached also several times to Franciscan nuns in their chapel.
- April 30 Mission at the Spanish Chapel, Manchester Square, London, by Father Gaudentius and Father Joseph. Ended 19 May. During the mission Father Joseph preached twice in Kell-Mell, or Orchard Place Court where there were 1,500 poor Irish who had neglected their duties for years. Almost all of them however were reconciled to God and approached the sacrament of Confession and Communion. The reader of these Annals will no doubt be astonished to find in the account given of missions in England the large numbers of poor Irish Catholics reconciled to the church by our Fathers. A word of explanation, as a plea for the conduct of these poor Irish exiles will not be out of place here, and will I hope serve to sweep away the doubts, or prevent their arising in the reader's mind, regarding their fidelity to the doctrine taught them by Saint Patrick and their worldwide fame for attachment to their faith, for which their father's bled and died. First reconciled to the Church, (see 6 August and 7 September 1845) does not mean to be reconciled to the Faith, neither must it be interpreted as signifying formal perversion. There have been very few real Celts who ever became perverts. "Reconciled to the Church" here signifies a reconciliation with God, returning to the regular observances of religious duty, putting on the morals of good Catholics,

receiving the sacraments of Penance and the Holy Communion, which they had not approached for years.

Now as to the circumstances and influence which drove them to this line of conduct, it would be well to say a word. These poor Irish were not the rich or the educated of their race. They were the poor peasants, thrown by tyranny amidst the labouring English class, where they were treated more heartlessly than slaves and laughed at and derided in every way. Under such circumstances and evil surroundings what could these poor Irish do, but chime in with the manners and wishes of others.

Catholic priests and churches were scarce at that time in England, but when the opportunity did arise, as in the case of a Mission, they flocked to the missionaries and with tears streaming from their eyes told their tales of sin and sorrow and promised faithfully to amend.

- June 2            A Dutchman very far advanced already in studies was clothed at Aston Hall, and took the name of Confrater Benedict of Saint Everardus (Vansteenwyk). It did not stay long in the Novitiate, but returned home, perhaps to finish his studies, on the following month of August.
- June 30           Mission at Webb St., near Tooley Street Borough, London, by Father Ignatius and Father Joseph. Ended 14 July.
- July 8            Retreat to the secular clergy of the Midland District at Saint Mary's, Oscott College, near Birmingham, by Father Gaudentius. Ended 12 July.
- July 15           Retreat to the secular clergy of the London district at St. Edmund's College, London, by Father Gaudentius. Ended 19 July.
- July 27           Our English Province made a great acquisition in the person of the Very Reverend Father Eugene of Saint Anthony (Martorelli) who came to England from Rome as Visitor General. For long time, even before the death of Father Dominic, our English Fathers had been promised a visit from the Most Reverend Father General, Anthony of Saint James, but in consequence of the disturbed state in which Rome especially had been, he saw no way of fulfilling his promise, so much desired by him. After the death of Father Dominic, the political situation, not only in Rome, wherefrom the Holy Father Pio IX had to depart, but of the whole of Italy, the poor General saw the impossibility of absenting himself from the Eternal City, and came to the resolution of sending another in his place, and delegated Father Eugene to take his place, appointing him Visitor General, for the Anglo-Belgium Province, as it was at that time. Father general could not make a better selection in the whole congregation than Father Eugene. He had been a lecture of the greatest number of the Italian others at that time in England - Father Honorius, Father Louis, Father Andrew, Father Salvian, Father Bernardine, Father Evaristus (who was kept in Belgium), Father Raphael, and Father Raymond, who came with Father Eugene himself, had all been students at Saints John and Paul and every one of us had the greatest respect and love for him. His well known learning and piety had endeared him to us all. The arrival of our dear, venerated Father Eugene, made us forget, in some way, the heavy loss we had felt at the death of Father Dominic.



As we shall have many occasions in speaking of Father Eugene in these pages, we will at present say that the year after he was elected Provincial, which office he has held for twelve years at different times. Has been Provincial Consultor for other twelve years, and Rector for six years. Father Eugene was the founder of Saint Saviour's retreat, Broadway, St. Wilfrid's Cotton Hall, Cheadle, Staffordshire, Saint Paul's, Mount Argus, Dublin, Holy Cross, Belfast, Saint Mungo's, Glasgow, Saint Mary's, Harborne, Saint Joseph's, Highgate, London. Whilst he was Provincial or Consultor he had to be Lector of the students, on moral theology & . . . at present (August 1887) holds the nominal title of "Provincial Secretary" which was given to him as a mark of respect by the Capitular Fathers at one of the Provincial Chapters. He was highly respected and honoured of his confidence by Cardinal Wiseman. The same, and more so by the present Cardinal Manning, who several times made the spiritual exercises under the direction of Father Eugene, at Saint Joseph's, Highgate, and when Father Eugene was ill and in danger of death at different times, the good Cardinal always paid a visit to him in his cell.

- August 1      Public retreat at Mawley, Cloebury, Martimer, Shropshire, by Father Gaudentius. Ended 10 August.
- August 12     Retreated to the Sisters of Mercy at Cheadle, Staffordshire by Father Gaudentius. Ended 17 August.
- August 12     Clothing of Brother Peter of Saint Michael the Archangel (Pope) at Aston Hall, what made his profession at saint safe years, Broadway, read the novitiate had been transferred. Poor brother Peter left at last congregation, in April 1861.
- September 5    Retreat at Erdington, near Birmingham, by Father Gaudentius. Ended 15 September He received two Protestants into the church, and left some of them under instruction.
- September 7    With great regret on this day we had to quit the house and church of Woodchester, near Stroud, in consequence of some peculiarities and demands of the founder Mr Leigh, to which we could not, according to our rules, acquiesce. The good gentleman wished to be the supreme law giver concerning the services in the church which he had built. We could not say the Masses at the time according to our custom and rule. Could not use the vestments for masses and other services of unless Mr Leigh gave his probation. We were not free to light as many candles as we wished on the altar, nor to ring the bells when we thought necessary to be rung. In fact we were only Sacristans, and he the P.P. of his church. The Visitor General, Father Eugene, and the Rector of the Retreat, Father Vincent, could not, and would not stand to this slavery, and so we left the place entirely. The Passionists had come to this place on 18 March 1846, and left it on 7 September 1850, and established ourselves at Broadway, Worcestershire, as we shall see in its proper place. In four years at Woodchester, with all the oppositions from Protestants we had succeeded to bring into the fold of the Catholic Church 62 persons, and left great many others well disposed in favour of the Catholic Church. After some time our good friends the Dominican Fathers took our place at Woodchester, with the full understanding and agreement that they were to be the masters of the place and in few years with the blessing of God they raised that

mission to be one of the best in the diocese of Clifton, and built a magnificent monastery.

At our departure from Woodchester we took away all the furniture which belonged to us, as well as the coffin containing the body of Father Marcellinus who had died, as we have said above, on 14 March 1847 at Northfield, and went to Broadway and took possession of the house and chapel, which providentially had been offered to us by the good Benedictine Fathers of Cheltenham.

September 8. Being the Feast of the Nativity of Our Blessed Lady, Father Vincent, who had translated to Broadway as Superior, said mass in the chapel for the first time. During the day the rest of the community from Woodchester arrived at his new Retreat, which began to be called Saint Saviour's retreat from a circumstance which we shall narrate by and by, but first by whom the Mission in Broadway was commenced, and when.

The Very Reverend Mr Birdsall, a Benedictine Father, is deservedly styled the founder of Broadway congregation, for it was he who, with the money left him by a certain Mr Taylor, erected the chapel, and the more ancient part of the building. When Dr Birdsall commenced the foundation, he intended simply to establish a mission in this much wanted locality, but after some time, feeling desirous to revive in England the Lamspring branch of his Order, of which he was the abbot, he built a larger house than he intended at first, and brought there several of his Religious, and in due time opened an academy where young men received a sound education.

The Chapel was began to be built on 15 May 1828, and the foundations were blessed on that day, it being Ascension Thursday, by the above mentioned Very Reverend John Austin Birdsall, president of the English Congregation of Benedictines. The funds for building the chapel, and opening the new mission, owes its origin to the pious and munificent donation of £1,500, given by Mr George Taylor, who died at Bath on 5 July 1813.

The back house in a continuation with the chapel, and the introduction of Dr Birdsall's Order, as well as the forming of a seminary for youths was effected in 1836.

Whilst the building of the chapel was in progress, Dr. Birdsall performed his sacred ministry, first in the house of a Catholic family, called "Collet" and then in a room of the Crown Inn, till the opening of the chapel. The seminary, or as it was called "the German College", was flourishing for some time and many English young gentlemen received there a sound education. But for some reason or other it was broken up in 1840 or 41.

After the breaking up of the college, the good Benedictine Fathers, found this mission a great eyesore. For being there but few Catholics and still fewer prospects of making more, the mission seemed to them almost useless. At last it was thought unnecessary that a priest should permanently remain in Broadway, and came to the resolution of retiring to Cheltenham where they had a mission, and go to Broadway once a month to say mass there, till they would find some religious body to take the Congregation entirely from their hands.

The Broadway Congregation then remained without a permanent priest from 1841 to 1850, when we took possession of it. During this period of more than nine years, several of the few Catholics had died, and some others, if they did not openly give up their religion, became at least very indifferent to the practise of it. When we

took possession (this year 1850) of this new Retreat we found only fourteen Catholics, and the young ones very ignorant of their religion.

We said above that the Benedictine Fathers found this mission a great eyesore, (especially after they had left), in being obliged to go at least once a month to say mass there. As soon as therefore they heard that the Passionists had resolved to give up their Retreat at Woodchester, near Stroud, the Reverend James Kendal and Reverend Father Glasbrook, residing at Cheltenham, went over to Woodchester to offer them their little college situated at Broadway, in the extreme part of Worcestershire.

This took place about the 22 August of this year. Father Raphael, in the absence of Father Eugene and of Father Vincent, received the two gentlemen and promised that he would without delay communicate this offer to our Visitor General, Father Eugene, from whom they would receive an answer in a few days.

Father Eugene did so, and the answer was that he, Father Raphael, should go to Broadway and see the place, to know whether it would be suitable for our Congregation. Instead of going directly to Broadway, Father Raphael thought better to call upon the Benedictine fathers in Cheltenham, who might wish to accompany him to Broadway and show him the house & ..... The good Fathers has received him most kindly and in the following day Father Kendal and Fr. Glasbrook went over to Broadway with him and showed him everything. Father Raphael then gave the following report to Father Eugene. "The situation of the house excellent, being out of the village but not too far as to be inconvenient to get into it when necessary. Ten minutes would bring us there. The little cottage or the new part of the building contains only four large rooms, which however could be easily divided into eight cells: there are also two other small rooms with a fireplace and they are very comfortable: so in this cottage alone could be accommodated ten religious.

"The ground floor consists of two rooms which could be used as a kitchen, and the other as refectory. The front part of their building consists in a large parlour and a small one on the ground floor. Upstairs there are three large bedrooms, and a smaller one. These two houses could easily be joined together by building a short corridor and opening a door to go through from one house to the other.

"The garden is rather small, but a piece of land adjoining could be easily bought. The house is at present occupied by a servant of all the Reverend Mr Kendal's, who attends the little mission once a month from Cheltenham. On the other Sundays the Catholics meet in the chapel, and a certain Mr William Varley, the principal Catholic of the Congregation, reads to them a printed sermon out of some book, and they perform other devotions as it may have been directed by the priest."

After such report from Father Raphael the Very Reverend Father Visitor together with Father Vincent took up the matter in good earnest and opened a correspondence with the Very Reverend Mr Jenkins, President of the English Benedictines, on this matter. About the end of August, Father Eugene and Father Vincent went to see the place, and they both were much pleased of the locality, church, and house; they were fully satisfied that this place would suit us admirably well. Amongst other things, they found there a pair of "sandals" which caused Father Eugene to wonder, and considered it as a good omen, that such a thing should be there even before we went there at all.

Having seen the place with their own eyes the two Fathers started for Bath, to have a personal interview with the President of the Benedictines. They were

received by him with great kindness, and having settled the matter satisfactorily it was agreed that we would take possession of the place as soon as possible. The time of our removal from Woodchester was drawing near, so without losing time the Very Reverend Father Vincent went to Broadway, on 7 September, to take formal possession of it. He did so, and in the following day, being the Feast of the Nativity of Our Blessed Lady, the same Father Vincent said his first mass in the chapel, and preached to the small congregation. As Father Vincent was the Superior of the house of Woodchester, and his presence was necessary there, to arrange for the final departure, Father Xavier was sent to Broadway to attend the Congregation till the other Fathers should arrive from Woodchester. The servant of Father Kendal was retained in Broadway to take care of Father Xavier till the arrival of the other religious, which happened on the eighth of the following October, just a month from the legal possession taken of it by Father Vincent. On that day we left Woodchester to the great regret the our Catholic and Protestant friends and entered that beloved spot where we could really carry on the holy observance without having anyone to interfere with us. Here we were truly independent and could have divine service without having anyone who would or could prevent us from keeping those holy practices taught us by our predecessors, in regard to vestments, candles, bells, and holy water. Father Vincent was to be the Superior of this new Retreat as he had been of that in Woodchester and Father Xavier was appointed to be Vicar. When we took possession of the Broadway congregation there were in the parish register book 40 Roman Catholics, 30 of whom were supposed to be communicants, and ten children, but in consequence of not having a permanent priest to attend to them, great many were only nominally Catholics, but in reality there were nothing. We began with fourteen Catholics. As soon as we arrived they began again to come round, by attending divine service in the church and approach the Holy Sacrament. Great many Protestants also began to attend our church, attracted, at first by curiosity, to hear the music or see the decorations of the altar & .... and in a short time several of them presented themselves and asked to be instructed and received into the Catholic Church, so much so that in a short time we had a very nice congregation of Catholics.

- October 3 Reverend Father Leonard of the Sacred Heart of Jesus (Fryer) already priest, and Brother Martin of Saint Patrick (Shiles) were clothed at Aston Hall but made their profession at the new novitiate house, Broadway. These two were the last novices clothed at Aston Hall. Brother Martin left the Congregation in 1875. Father Leonard has been, and is still (1887) a most exemplary and saintly Passionist, respected and beloved by us all. He has rendered himself most useful in missions and retreats as long as he was able, as well as in preaching in our churches, being always ready and prepared whenever he asked not only by the Superiors, but even by his brother priests. Although highly gifted his humility is such that he considers himself good for nothing.
- October 3 Public retreat at Saint John's Wood, London, by Father Gaudentius and Father Joseph. Ended 20 October. During the mission twelve Protestants were received into the church. Were given 2,550 communions.

- October 8 The two Fathers who were left at Woodchester, with one of the lay brothers to take care of them, left and went to Broadway. These two Fathers had been left there to say mass and hear the confessions of the people till the new priest would be appointed by the Bishop. He came, and our Fathers took their final departure, on this day 8 October 1850.
- November 3 Public retreat at Newcastle, Staffordshire, by Father Gaudentius and Father Boston. Ended 17 November. Seventeen Protestants were received into the Catholic Church. For the first time there was a Grand Procession of the Blessed Sacrament inside of the church. As the missionaries would have had no time for preparing the altar and other necessary things for the procession, they requested Father Salvian, who at that time was at Aston Hall, to come and be the Master of Ceremonies and decorator of the altar. The procession was carried on with great solemnity and splendour. Father Salvian had brought vestments, canopy, and other necessary things from Aston Hall, which caused great admiration and wonder to the poor people who never in their life had seen such splendour. Just at this time a Bill called "Papal Aggression Bill" had passed in Parliament, and a great excitement against the poor Catholics existed throughout England, because the Pope had revived the ecclesiastical hierarchy in England. Some of the leading Catholics of the town tried to dissuade the missionaries from holding the procession, for fear of some disturbance, but precautions having been taken by the missionary rector of the church, of not admitting into the church any evil intentioned Protestant, everything went on quietly and with the greatest devotion.
- November 21 Retreat to the nuns of the sacred heart and to the young ladies under the nuns care, as well as some externs at Roehampton, Surrey, by Father Gaudentius. Ended 29 November.
- November 23 On this day the Very Reverend Father Eugene, Visitor General, having been informed that the house in Sutton had been completed, sent there several Fathers and lay brothers to join Father Honorius and Brother Michael, who had been there since the 24<sup>th</sup> of last March. The proper date of taking possession of Saint Anne's Retreat, may be put down as taking formal possession on this 23 November 1850. The entire building of the said Retreat, by no means was entirely finished, but so much of it had been done and furnished as to accommodate a sufficient number of religious, as to form a small community large enough to carry on the observance of the Rule. Father Honorius was appointed Superior of the House.
- November One of the principal carers of the Visitor General, on his arrival in England, was to look for a better place and locality for the house in London, considering to be of the first importance that it should stand on better footing and nearer to London. The present house at the Hyde was wanting in many things. It was too far from the city, too near the public road, and the house herself by no means comfortable. Father Eugene, having seen the necessity of the change, and having no means at his disposal, requested Father Ignatius to undertake the charge of finding means for the intended project, but as he knew from his former experience about begging, that if he went about it in the ordinary way he could not promise himself more than £100 a month, and consequently it would occupy at least five years of time to raise what would be sufficient on the most moderate plan to procure a piece of ground and to build upon it a Retreat and the Church. But that if it were

approved that he should begin in right earnest to preach on the conversion of England, and to interest different Catholic nations, but especially the Irish in this cause, and if it please God that this attempt should succeed, the money would come in much more rapidly and even without asking for it.

This plan being approved by Father Eugene, Father Ignatius went to Ireland at the beginning of September of this year, preaching morning and evening and begging through the days, to the middle of this month of November. The sum collected in Ireland during two months amounted to £580. Then after having given an mission in Glasgow he returned to Ireland after Christmas, to May, and got about £400 and more.

Whilst Father Ignatius was begging in Ireland, Father Eugene, who had fixed his residence in Saint Joseph's, Hyde, had been seeking a piece of ground for purchase. In the course of autumn of this same year, a piece was found which seemed excellently suited for our wants. It is situated about a mile from the Edgware Road, on the left hand, coming from London, alongside a narrow lane called Woodhouse Lane. It is a most retired spot, consisting of two fields in all containing about 17 acres of ground, rising up a declivity from the reservoir of the Regent's Canal Company.

On a beautiful position of the upper end of this ground was a small house tenanted for some years back by a Mr Clarke and his wife. The price paid for this land was £100 per acre. It was reckoned that we needed not so much as 17 acres, twelve or fourteen would be about our quantity, but it happened fortunately, as we were told, that the Canal Company were desirous of enlarging their reservoir, and were likely to get an Act of Parliament authorising them to buy whatever ground was necessary. They would probably take three or 4 acres of our ground at an accommodation price, at least half as much more than what we gave. The ground was paid for partly out of the money raised by Father Ignatius in Ireland, and partly by a loan from Mr Charles Walker, who had a mortgage given him on the property. We remained indebted to him £850 at 5% interest, namely £42 ten shillings per annum.

We came into possession of the Woodhouse property at Christmas of this year, and at first we put a servant to take care of it, but this arrangement was found very inconvenient, consequently Brother Joseph was sent to live there, and soon after Father Bernardine from Aston Hall.

But here again was found a great inconvenience, from separating the members of our house. Father Eugene therefore came to the resolution of removing the remainder of the community, which took place about the middle of February 1851. The old house at the Hyde remained unoccupied till about August of the same year, when it was entered by a certain Mr Read, a dentist of London, who took it for the remainder of our term, that is, to Christmas 1852, at a rent of £27 per annum.

- December 1 Public retreat at Alton, near Cheadle, Staffordshire, by Father Gaudentius. Ended 22 December. Three Protestants were received into the Church.
- December 1 Mission at Saint Andrew's, Glasgow, by Father Ignatius, Father Joseph, and Father Bernard. Ended 22 December. This was the first mission given by the Passionists in Scotland. Father Ignatius, who at this time was Vice-Provincial, being anxious that our first mission and Scotland should be a successful one, left Ireland, where he was begging for the new house in London, and with the consent

of the Visitor General, put himself at the head of this most successful mission. After some years, we made a foundation in Glasgow, which is called Saint Mungo's Retreat.

December 12 On this day the Novitiate house was transferred from Aston Hall to Broadway. From the first time that our Visitor General, Father Eugene, had seen the house of Broadway, where amongst other things he found there "a pair of sandals" he thought that this place would suit for the Novitiate house better than Aston Hall. All the other Fathers who had seen it thought the same. Father Vincent, Father Raphael, and the Vice-Provincial Ignatius, were of the same opinion, even before our taking possession of it. As all agreed in Father Eugene's resolution, the Visitor General wrote immediately to the Most Reverend Father Anthony of Saint James, for the necessary permission for making the new retreat of Broadway the Novitiate house of the English Province, in place of the Aston Hall. The permission being easily obtained from the General, the necessary alterations began in earnest under the direction of the Superior, Father Vincent, to have the Broadway house nicely fitted for the reception of the novices. The two large rooms of that part of the house which then was called "the college" was divided into ten bedrooms, or cells. Then a passage was opened from the priest house into the college, and the whole building formed a very compact and comfortable monastery.

The said alterations not being quite complete, Father Eugene (not being aware of it) gave order of departure of the Master and his novices. They left Aston Hall in the morning of 12 December and reached Broadway in the evening of the same day. The Master, or rather Vice-Master of the novices, was Father Salvian. The novices who came with him were Father Leonard (priest), Confrater Sebastian, Brother Martin and Brother Peter, who had been clothed at Aston Hall. There in Broadway they found in the retreat four young postulants, two of them natives of Broadway and the other two had come from Woodchester.

When Father Vincent began the alterations mentioned above he was assured by work men that the whole work would be done and completed about the middle of December. In consequence of this promise everything was arranged to call the novices to Broadway before Christmas, and when the time came for them to be at the new house, Father Vincent as well as the other Fathers, were very much disappointed that they were obliged to receive the novices when the alterations were half done. No doubt, it would have been better to delay the departure of the novices for a month or so, but Father Vincent being most anxious to have a large community for the Christmas solemnities, thought better to carry on the previous arrangement and let the novices come on this day.

The house being full of masons and carpenters, we could not carry on the observance in its full extent, but we did as much as we could till the work was entirely completed. The good novices and postulants made themselves useful in different ways, especially in the church and sacristy, and in framing sacred pictures which afterwards were hung up along the corridors, as they can be seen to this very day.

Although this foundation at Broadway was considered to be the best we ever had in these countries, for its situation as well as for being the only property which could be called our own, having been bought in our own name from the Benedictines for the sum of £300, still there was some fear that in future time we might experience some annoyance from our neighbour Mr Stanley, not indeed a

great friend of Catholics, and much less of poor monks, who had his field close to the wall of the monastery, and who might eventually use it for building purposes, and consequently we would lose the benefit of solitude, so necessary for a house of Novitiate of our Congregation.

Whether it was done intentionally or otherwise, as soon as we took possession of the property, Mr Stanley put up his field to be sold by auction. We were delighted at the opportunity which presented itself of securing, if not the whole of the field, at least that lot of it which was so close to our monastery. Without appearing over-anxious about it we requested our good friend Mr W. Varley to buy it for us. He did so; and no one in the village, or elsewhere, ever dreamed that Mr Varley was our agent.

The day appointed for the auction came, and Mr Stanley and his Protestant friends wondered that no one of us made any appearance at the auction room. As the price of the whole field was too high for us, Father Vincent had instructed Mr Varley to get if possible one or 2 acres which were close to our wall. As no one was prepared to buy the whole of the large field, Mr Varley offered to take an acre and a half for the sum of £484 four shillings.

When it came to be known that Mr Varley had bought that piece of land for the monks, some Protestants were terribly vexed and offered any price if we would sell it to them. It was too late for them. We took care to settle the affair as soon as possible, to remove on their part any hope of succeeding in getting what we had illegally bought. Before we took possession of the place it had no special name. Sometimes it was called "the German college" sometimes "the Roman Catholic Church" & .... but as soon as we took legal possession, Father Eugene and Father Vincent having found there was a large painting at the altar of the church representing our blessed Saviour, known as the "Ecce Homo" they decided that the title of the church and house shall be called "Saint Saviour's Retreat"

December 13 This has been a remarkable year in the annals of our Anglo-Hibernian Province. We took possession of Saint Anne's Retreat in Sutton, the new house at the Hyde, London, and Saint Saviour's Retreat, Broadway, and lastly, on this day (13 December) we took possession of Saint Wilfrid, Cotton Hall, near Cheadle, Staffordshire. Let us say something about Saint Wilfrid, and how we became possessors of this famous place.

The magnificent church and a larger portion of the monastery had been built by Dr Faber and some companions, who had retired with them at Cotton Hall, with the intention of founding a new religious order or congregation, which at first went by the name of "Wilfridites" & .... the same Father Faber had drawn up some rules for his new congregation which object was almost the same as that of the Oratorians, to which members subsequently united themselves after some time. Dr Faber went to London, and Dr Newman to Birmingham.

Before proceeding further you must remark that Father Faber had requested Father Dominic to give the spiritual exercises to his community as far back as 30 August 1847. This retreat was given in one of the large rooms of the hall to the community, but Father Dominic preached also extra sermons to the people in the school, which at this time was used also as a public chapel. Father Dominic never thought perhaps that after three years his own children would be the inhabitants of that magnificent house. When this retreat was given by Father Dominic the number of the community was about 40, the lay Brothers included.



The few scattered houses in Cotton were not found to afford a sufficient field for the zealous and numerous community. In spite of all the opposition's they had encountered, they had made many converts and effected all the good in their power in so narrow a sphere. Hence they contemplated the establishing of the Oratory in the large towns, where they could work with more fruit in the vineyard of the Lord.

Accordingly Father Faber with some companions went in October 1848 to London, where he established a new Oratory of Saint Philip, and the rest of the community remained in Saint Wilfrid's, under the care of Father Newman (afterwards Cardinal). But Dr Newman himself did not remain there along. After some time he went to Birmingham, to establish the Oratory there.

St. Wilfrid's was now rather of burden than otherwise to the good Wilfridites, as besides interfering with their utility in London and Birmingham, they found the expenses, but especially the taxes, very enormous. Hence they resolved to give it over to some other religious community.

In August of this year 1850, they offered it to our Vice-Provincial, the Very Reverend Father Ignatius Spencer, but in the same month having arrived to England, the Very Reverend Father Eugene, with the title of Visitor General, Father Ignatius could not accept the offer without the consent of the said Visitor General. He (Father Eugene) being informed of it, went in person to Birmingham accompanied by Father Vincent (then Superior of the Retreat in Woodchester) to Dr Newman, in order to make some final arrangement respecting it.

The first journey was rendered fruitless because Father Eugene could not accept the conditions of paying a large sum of money for it. Meanwhile, Saint Wilfrid's was offered to other persons, but the same reason which had caused the removal of the Wilfridites themselves prevented its acceptance by the Redemptorists, Oblates of Mary, and others, who are supposed to work in large towns. In the beginning of this month Father Eugene went to see Father Faber in London, and found him disposed to give us the place at once. There and then it was agreed that Father Eugene should send some of our religious to Saint Wilfrid's before the fifteenth of this month. In accordance with this arrangement, he ordered Father Raphael to go at once to take possession of it, and told him that in a few days the students would follow him in the new house, together with some other religious. Father Raphael arrived there on Friday evening, December 13th, and on the following day Father Eugene sent from Aston Hall Brother Alphonsus, a first-rate lay brother, to prepare what was necessary for the reception of others. On Sunday morning Father Aloysius of Jesus arrived, so that on the day appointed by Father Faber (15 December) there were in St. Wilfrid's two priests for the public masses, and a lay Brother.

When Father Raphael arrived he found that all the Fathers and Brothers had left except Father Philip Gordon that he might consign to Father Raphael the house, church, and the rest. Father Gordon remained in Saint Wilfrid, till the Sunday next afternoon. During the short time that he was there the good Father gave Father Raphael all the informations he thought necessary, and especially concerning the secular congregation. On the Saturday they went together to visit several Catholic families, and the same they did on the Sunday afternoon, on the way to the train by which Father Gordon went to London.

In leaving Saint Wilfrid's, the Oratorians had taken with them the most valuable portion of their furniture, and left all the rest, consisting principally of beds, tables, chairs, crockery ware of all kinds, a large clock, and also a few articles for

consumption. In the sacristy they left one chalice, Missal, and vestments of all colours, as also a sufficient quantity of linen, candle sticks, candles, & .... On Sunday morning, viz., the fifteenth, Father Raphael preached for the first time in Saint Wilfrid's Church, and Father Aloysius who had, as we have said, arrived in the morning gave a sermon in the afternoon, and another in the evening. Few days after Father Eugene paid the first visit to Saint Wilfrid's Retreat, and remained there till 22 January following. This seemed a favourite place for our dear Father Eugene, but after five years he himself was obliged to give it up, as we shall see in its proper place.

- December 24 Great event at the new Novitiate house, of Broadway, took place on this day Christmas Eve. Four postulants were publicly and solemnly clothed with the habit of the Passionists. The ceremony was performed by the Very Reverend Father Vincent, Superior of the house, with all possible solemnity. The little chapel was crowded with people, most of whom, being Protestants, strange to say, by degrees almost all of them became Catholics.  
The novices clothed were: Confrater Thomas of the Holy Ghost, Osborn, Confrater James of the Blessed Sacrament, Roberts, both of whom came from Woodchester. Confrater William of the Blessed Redeemer, White, and Brother Clement of the Seven Dolours, David, both native of Broadway. All of them, except Confrater James, made their profession in due time, and all of them, one after the other, left the Congregation afterwards. Confrater James did not make his profession with the others, being too young. They were all converts, except Confrater William White, whose parents had been received into the Church by the Benedictines.
- December 25 Retreat to the Franciscan nuns, in Charlotte St., Glasgow, by Father Joseph. Ended 1 January 1851.
- December 25 Retreat to the Sisters of Mercy, at Glasgow, by the same Father Joseph. Ended 1 January 1851. The missionary preached three times every day, at each convent, besides hearing confessions. It was indeed very hard for the poor Father to have to give two retreats at the same time, in two different convents, after the very laborious mission at Saint Andrew's, which had ended only three days before he began these two retreats.  
It might be considered rather dangerous in letting the missionary begin these retreats so soon after the Grand mission, but in this case at least, Father Joseph volunteered to do so, being so earnestly requested by the good nuns, who, if the chance of having a missionary now should pass, they would not have another chance, perhaps for years.
- December Before we close this memorable year (1850) it might be interesting to the reader to know how much we had increased in number since 1842, when our Father's first came to England? At the end of 1850 we had 21 priests, six cleric students, and fourteen lay brothers. In all 41 Passionists. These were divided into five houses, which were: Saint Joseph, the Hyde, London - Saint Michael's, Aston Hall - Saint Anne's, Sutton - Saint Saviour's, Broadway - and Saint Wilfrid's, Cotton Hall. Of these 41 religious fourteen of them were English, twelve were Italians, six Irish, five Dutchman, three Belgians, and one Scotch. The house in Ere, in Belgium

(which at that time belonged to the same Province) was very numerous, have in the same house professed religious, students, and novices.

## 1851

- Jan 3 A young man who had been received into the Catholic Church by our Fathers at Woodchester just before they left that place, was clothed with our habit in Broadway, and took the name of Confrater Gregory of Saint James (Whiting). It appears that he joined us just because his aunt Mrs. Varley wished him to do so. Vocations of this kind will never succeed. The poor boy, being very unhappy, left us after a little while.
- Jan 26 Another young man was clothed on this day and took the name of Confrater Philip of the Immaculate Conception (Woods). In due time he made his profession but not long after the poor boy got "home sickness" and left Congregation for fear of dying in it!
- Mar 6 Mission at Saint Mary's, Derby, by Father Gaudentius and Father Anselm. Ended 23 March. The missioners received into the church eleven converts.
- Mar 9 Mission at Saint Mary's, Moorfield, London, by Father Vincent and Father Joseph. Ended 23 March.
- Mar 30 Public retreat at the Oratory of Loretto, John's Street, Commercial Road, London, by Father Vincent and Father Joseph. Ended 13 April.
- Apr 3 Mission at Saint Mary's, Mulberry stre This et, Manchester, by Father Gaudentius and Father Anselm. ended 16 April.
- Apr 27 Retreat at Saint Helens Chapel, Brentwood, Essex, by Father Joseph. Ended 11 May. He received fourteen Protestants into the Catholic Church.
- Apr Before we proceed further on the events of this year we will say something about our Visitor General, the Very Reverend Father Eugene. Father Eugene had now been in England not yet quite a year, and during this short time he already had settled several matters which required his immediate intention: he first of all had acquired sufficient knowledge of the English language so as to be able to hold conferences with all the religious, especially with the lay brothers, who could not speak Latin, Italian, or French. He had already done great deal of good for the Province in general, and to the religious in particular. He had firmly established the Novitiate in Broadway, where the postulants were gradually coming in, some of them being most promising subjects. He had set apart Saint Wilfrid's Retreat for the house of study. For Saint Anne's Retreat Sutton he had provided sufficient number of Fathers and lay Brothers to work according to their different call in the mission amongst the people, church and confessional, and the brothers in their domestic duties. At the Hyde, London, the chapel and retreat had been nicely fitted up as to make it as comfortable as possible for the community and others. At Aston Hall he had left a sufficient number of religious for attending, not only the church belonging to that retreat, but also the chapel and school in Stone. About the congregation in the town of Stone, he had ordered that one of the Fathers from Aston Hall should go to say mass at Stone on Wednesday and Friday of every week, and visit the school at least once a week, and the Catholics of the town. On Sunday the services in Stone

were to be as at Aston: viz.: mass at 8.00, and another at 10.30 or eleven, with sermon. Catechism and small Benediction at 2.00, for children, and finally Vespers, sermon, and Benediction in the evening.

He had not neglected the Belgian retreat at Ere, which at that time formed part of the Province. There also settled several things which required his attention. In a word, Father Eugene had endeared himself in such a manner to the religious of the entire Province, as to make us look upon him as a second founder, after our saintly Father Dominic.

- Apr 28      The XIX General Chapter of our Congregation was held at Saints John and Paul, Rome. The Most Reverend Father Anthony of Saint James was confirmed in his office of General by a Pontifical dispensation.
- At this Chapter the provisional government of our Province was established into a permanent and regular Province. The decree made at the Chapter is as follows "It has been decreed that the Retreats of Aston Hall, Broadway, London, cotton Hall (St. Wilfrid's) Sutton, together with Ere, near Tournay (but this is only provisionally and as long as no other foundations are made in that part of the continent) shall form the "Fourth Province" of the Congregation.
- The second decree was that the retreat which is now forming near London, shall be the residence of the Provincial. The third decree was that the title of the Province shall be "Saint Joseph's province", or Anglo-Belgian Province. It was also decreed that the first Anglo-Belgian Provincial Chapter shall be convoked during the present year. All the above decrees were faithfully observed. The first Provincial Chapter was held in August at Saint Wilfrid's. We shall give the full account of it in its proper place.
- Apr 28      On the same day that the General Chapter began in Rome, a young man was clothed at Broadway, and took the name of Brother Gerald of the Seven Dolours (Bowen). This lay Brother thought that our Order was not austere enough for him, and after six months left us to try another more strict order. To say the truth, we also thought that he was too holy even for the Passionist's Order, and were glad at his "exit".
- May 16      On this day the Very Reverend Father Vincent, Superior of Saint Saviour's, Broadway, laid the foundation stone of the school for the Catholic children. The number of Catholics in Broadway was now increasing every day, but there was no school for their children, unless they sent them to the Protestant one. Father Vincent and Father Bernard, having seen the extreme necessity of having a school for the Catholic children, came to the resolution of so doing. Experience teaches us that true spirit of Catholic principles cannot so thoroughly be impressed in the mind of grown-up converts, but that it must be acquired when the mind is still tender.
- On the 30th of January of this year, Father Bernard of the Blessed Virgin Mary (O'Loughlin) was sent to Broadway "De Familia". This good young Father was well known amongst us, but especially by Father Vincent, for his extraordinary tact in dealing with children and converts. He had had the care of converts and children at Woodchester, for three or four years and had acquired a great facility in dealing with them in every way. As soon as then he came to Broadway, he took care first to find out the dispositions of the children, and of their parents. But how could he do so, not having been in Broadway but a few days, and had not spoken

to any of the people as yet? Whilst he was thinking on the best plan to be adopted for affecting this discovery an idea struck him, which although might have been rather daring and dangerous, still he resolved to carry it into effect. So he resolved to go into the village of Broadway in his religious habit and sandals, regardless of what might be the consequence.

When outside he knew not at first what to do, or where to go, but he took courage and resolved to go from house to house, to find out the Catholics, which were reckoned to be 40 in number, but so far only fourteen had come forward and had attended our chapel from the beginning of our arrival.

He had not proceed far into the village when he found himself surrounded by a crowd of children, who were staring at him with wonder who might he be! When Father Bernard saw himself so besieged by them, he addressed them very kindly and commanded them to form themselves into troops and march on before him, which the children did with great expedition, but still with great pleasure. Thus Father Bernard paraded the streets of Broadway the first time he walked there, the boys and girls increasing in number as they proceeded.

After he had walked about the village for some length of time, he conducted his regiment to the monastery gates, and there turning towards them invited them in. But poor children! They were afraid to enter. One proceeded up to the front garden a little, but soon repenting, he retreated again as fast as he could; another did the same, each one encouraging the other to enter, what everyone was afraid to.

At last, one bolder than the rest entered, and the others followed the first like sheep. When in the Retreat, they were conducted into the large parlour, where they were made to sing some of their little songs, which they did with right good heart. After that Father Bernard told them some little stories, gave them some instructions, and some small presents, and finished by inviting them to come again. They promised to do so, and after this, nearly every evening at a stated time, Father Bernard gave them, and others who attended, instructions in our Holy Faith.

After this first attempt to which succeeded so well, Father Bernard went out frequently in his religious habit, and in every occasion he was mostly attended by his juvenile guard of honour. In one occasion the Vicar of Broadway, Reverend Mr Franklin, chanced to meet Father Bernard surrounded by the children, and supposing that they were behaving rudely towards the Father, he hastened home and put up his horse, and in a very short time reappeared and began seriously to rebuke them, for their supposed bad behaviour. But what was his surprise when he heard Father Bernard thus speak to them "now all my little men, form your ranks: proceed! The poor person looked mad, hastened home, told his wife, and waited with her at his front door to watch the manoeuvres of the approaching juvenile army of boys and girls.

Having Father Bernard succeeded so well in obtaining the confidence of the poor children, and also of the grown-up people, he was entrusted officially with the care of the Mission and appointed Vice-Rector of the Retreat. With the consent and approval of both higher superiors, viz. Father Eugene and Father Vincent, Father Bernard determined to build the school and promised to do so without any expense to the Retreat.

His first plan was a begging mission, but he only attempted it for a day or two and confined himself to the neighbouring villages, but it was a failure, the inhabitants of these villages being all Protestants. He only realised a paltry sum. But among

our friends in our own village he got about £20. Finding that he could not get sufficient money by begging, he made up his mind to borrow some of it,, saying that he would pay back by instalments, trusting in the Providence of God, and the sanctity of his undertaking.

A gentleman of the name of Mr Hanford (a very good Catholic who had been educated by the Benedictines, in Broadway) lent him £300 to be paid by annual instalments of £100, but the good gentleman when Father Bernard went to pay him back the first instalment of £100, took it at first and on the following day gave back the hundred, and remitted the other 200 with the only condition that the schools be always continued either by us or someone else. This kind benefactor is justly considered as the founder and principal subscriber of Saint Mary's Schools, at Broadway.

As soon as Father Bernard had obtained sufficient means to make a start (before he borrowed the 300 from Mr Hanford) he drew out a plan, and with great courage began at once to build the schools.

On this day (10 May) he collected together every working man in Broadway that he could obtain, and able to handle a spade and wheel a wheelbarrow, or make use of an hatchet, and in less than a day he broke down and took away the thorn hedge, cleared away the rubbish, and prepare the ground for the foundations, which were commenced on the following day in good earnest.

When the wall was a little above the ground the solemn ceremony of the laying and blessing of the cornerstone took place few days after, namely: on the sixteenth. On this day a long procession issued from the church, headed by the Processional Cross, carried by one of the Fathers, and followed by the religious community and officiating priest, the Very Reverend Father Vincent, Rector of Saint Saviour's. There was a vast number of people, Catholics and Protestants. After the singing of some Psalms, and the litany of saints, the Reverend Father T J Towers, a Dominican Father from Woodchester, delivered a magnificent sermon, to which was listened with the greatest attention by the people. After the sermon Father Vincent blessed the stone, and William Varley esq. laid it in its proper place with the usual ceremony. The builder of the school was William Hensley esq. from Broadway.

May 22

On this day a great acquisition was made by the Passionists in the Novitiate house of Broadway. The honourable Charles Reginald Pakenham, son of the Earl of Longford, was clothed with the poor habit of the Passionists and took the name of Confrater Paul Mary of Saint Michael. On the occasion of his clothing a large concourse of people, Catholics and Protestants, attended the solemn ceremony. During the Novitiate the poor novice was severely tried by a most serious illness. He received the last sacrament; made his profession "in articulo mortis". Prayers were offered up, publicly and privately, and God in his mercy spared him. He made again his profession absolutely at the end of his Novitiate. In due time he was ordained priest, was sent to Rome to be the Spiritual Director of the English students at Saints John and Paul, and when the foundation was made at Saint Paul's, Mount Argus, Dublin, Father Paul Mary was appointed the first Rector or Superior of the said house. He died at his post, in odour of sanctity, on 1 March 1857.

June 16

A young man, Brother of Father Sebastian of the Blessed Sacrament, was clothed as a lay Brother at Broadway, and took the name of Brother Felix of Saint

Augustine (Keens). After some time he got tired of the religious life and in January 1852 he returned home to his parents.

July 29 A very nice young man, a convert, was clothed at Broadway, and took the name of Confrater Alan of Saint Anthony (Cowley). In due time made his profession, was ordained priest, and has made himself very useful in working for the benefit of the people. He has been Rector and Vice-Rector and at present he has the care of the Mission as Evesham; lately opened (1887). Died in Broadway, 24 December 1891.

August 21 Confrater Benedict of Saint Joseph (Sullivan) was clothed at Broadway. He was a very good young man, but after a month or so left the Novitiate on his own accord.

August All that now seemed requisite two form our complete settlement in these countries, was that our Province which hitherto was only "provisional", should be constituted, or raised into a permanent canonical Province. In the month of April this year as we have said above, the Nineteenth General Chapter had been held at Rome, where decrees were made to that effect. These decrees were communicated to our Visitor General, Father Eugene, who by means of a circular to all our Superiors in England and Belgium, announced his intention of holding our First Provincial Chapter. This circular was issued on the 9th of July last.

Before giving the particulars relating the approaching Chapter, it may be well to give again a sketch of our position as we find it in Acts of the Chapter itself. This brief survey will give to the reader a clearer idea of how we stood previous to the holding of our first Anglo-Belgian Chapter, as well as of other matters of which mention has not been made before.

"The Anglo-Province, which under the name and patronage of the Holy Patriarch Saint Joseph, has been canonically erected by a recent decree of the XIX General Chapter, is at present composed of six houses, five of which are in England, and one in Belgium. Of these, three were established during the government of Father Dominic of the Mother of God; another also (the Retreat of Saint Anne, near Saint Helen's, Lancashire) owes, if not its completion, at least its commencement to the same Father Dominic for its founder. Hence the Anglo-Belgian Province acknowledge him as such.

Father Dominic left Rome 24 May 1841, and took possession of the house at Ere, near Tournay, on the 22nd of the following June. This house is due to the liberality of the Madam ..... Since that time it has been almost entirely rebuilt on the plan of the Italian Retreats and can now (1851) accommodate 30 religious. The church entitled "of the Holy Cross" is an entirely new structure.

Towards the end of November of the same year, Father Dominic was the first Passionist to land in England, but certain difficulties that hindered the foundation of the first house of the Institute, rendered his journey fruitless. He returned however in the October of the year following, and after a short stay in the Catholic College of Oscott, on 17 February 1842 he took possession of Aston Hall, situated in the county of Stafford.

This house likewise has been entirely rebuilt, or rather a new church under the invocation of Saint Michael, together with a house, not yet completed, has been erected near the old house, which still continues to be occupied by the religious



community. The portion of the house that is built, which may be completed at a little expense, can contain ten religious.

The second house in England was that near Woodchester in Gloucestershire, offered by W. Leigh esq., and accepted by Father Dominic, 24 March to 1846. Our religious were obliged to leave it in the month of October 1850.

Six years after the foundation of Aston, Father Dominic was invited by his Eminence Cardinal Wiseman, then Vicar Apostolic of the London District, to inhabit a house near the metropolis, which His Eminence generously offered him for a new foundation. Father Dominic accepted the invitation with great alacrity, and on 1 June 1848 took up his residence at Poplar House, in the parish of Hampstead. Thence the religious removed to the Hyde, a village in the parish of Kingsbury (December 15, 1849; about four months after the sudden and lamented death of Father Dominic, which latter event took place 27 August at Reading, a town in Berkshire, 30 miles to the west of London)

Ever since the establishment of the house at London, which along with that at Woodchester, completed the number of four, Father Dominic began to contemplate the erection of the first ultramontain Province, and had not of political commotions of Italy, and afterwards his premature death, hindered the attainment of his wishes, perhaps at this moment the Province would see its head, the man chosen by Divine Providence for its founder.

Father Ignatius of Saint Paul was appointed by a circular letter of the General to fill the place of the deceased Father, and in quality of Vice-Provincial has governed the houses of England and Belgium up to the present Chapter.

On the 27<sup>th</sup> of July 1850 Father Eugene of Saint Anthony arrived in London, invested with the character and faculties of Visitor Delegate of the General. Since that time, notable changes have attend the material state of the Province.

A new house was founded 24 September (but possession taken, properly speaking, on the eighth) near Broadway, Worcestershire, whither part of the community that left Woodchester removed. The house and Church of Saint Saviour's, in Broadway, was ceded to our Congregation by the liberality of the Benedictine monks, and now after having been notably enlarged, and reduced to better form, it has been selected as the novitiate house for England. Twelve novices and a sufficient number of professed religious occupy this house, which at present (1851) contains the most numerous of our communities, in this Kingdom. 20 religious can dwell there commodiously.

In December of the same year we also obtained possession of the house of Saint Wilfrid. The Fathers of the Oratory who were possessed of it made, with the consent of the earl of Shrewsbury, a gratuitous offer of it to our religious, who together with the gifts will ever preserve the sincerest gratitude towards that illustrious body. The house and the Church of Saint Wilfrid is perhaps the best establishment which the Congregation at present processes in England. The double advantage of the solitude and amenity of the place, united with the amplitude and commodiousness of the building, render Saint Wilfrid peculiarly adapted for study. Some of our young religious have already been called thither for that object, and when others shall be added Saint Wilfrid's will become the seminary of the Province. (After we left became indeed seminary, not of the Passionists, but of the diocese of Birmingham.)

"Contemporaneously with the foundation (December 24<sup>th</sup>) our religious removed from the Hyde to a small house lately bought along with it an extensive portion of

land in the same parish of Kingsbury, and nearer the capital. Woodhouse, such is the name of the place, is at present inhabited by some few religious: as soon as however the design for the new church and house is completed the house of London from which the Province receives its name will become the residence of the Provincial.

"The last foundation is that affected at Sutton (24 March, 1850) near Saint Helen's, a short distance from the large and populous town of Liverpool (15 miles). Our Fathers did not go to stay permanently at Sutton till 23 November of the same year. The church is dedicated to saint Anne, and together with the house, was built by John Smith esq., who in pursuance of the deceased Father Dominic's advice transferred the property to five Legatees, including the Bishop of the Diocese, to whom two native Passionists have already been added.

N.B. when this was written (during the first provincial chapter) it was supposed, or rather it was arranged, and agreed upon with Dr Brown, Bishop of the district, that the names of the two native Passionists would be inserted in the deeds, but for some reason or other we found after that it was never carried into effect. (Note from the Annalist)

"This house is now occupied by a small community, which may be augmented to the number of the twelve religious when the whole building is completed, as we hope it will be in a short time.

"The rapidity with which through the solicitude of the Father Visitor during his short residence, the number of houses in England has been doubled, render it not only possible, but on many respects necessary, the execution of one of the objects of his mission viz. to erect into a Province the houses in England and the neighbouring kingdom of Belgium. To the measures necessary for realising this important project, great part of his correspondence with the higher Superiors at Rome has been constantly dedicated, and the religious of the Anglo-Belgian Province may now congratulate each other on the persevering activity and prudence by which these negotiations have obtained for them the manifold advantage of a stable and regular government.

"On the 28th of last April the XIX General Chapter of our Congregation assembled in Rome under the Presidentship of the Most Reverend Father General, Anthony of Saint James. In the third session the Father General briefly explained to the Father capitulars the increase of the houses in England and Belgium, remarked the necessity of changing the "provisional" form of government, of so considerable a portion of the Congregation, into a "permanent" and regular order of things, and concluded by proposing the erection of a fourth Province under the invocation of Saint Joseph.

"In accordance with the suggestion of the Very Reverend Father General the Chapter issued the following decree "with regard to England, it has been decreed: First, that the Retreats of Aston Hall, Broadway, London, Cotton Hall, and Liverpool (Sutton), together with Ere, near Tournay (but this only provisional as long as no other foundations are made in that part of the continent) shall form the "fourth" Province of the Congregation. Second, that the Retreat which is now forming near London shall be the residence of the Provincial. Third, that the title of the Province shall be that of the said Retreat viz. that of Saint Joseph. Fourth, that the only distinction of the Provincial seal shall be the Holy Countenance (Sacra Volto) stamped precisely where the two parts of the cross on our badge unite together.

"This decree was followed by an official letter from the Most Reverend Father General, dated 11 June, by which the Very Reverend Father Eugene was invested with the necessary faculties for convoking and presiding over the first Chapter of the new Province, according to the usual forms.

"The general in giving the necessary instructions informs the Visitor that by privilege obtained from the holy Apostolic See, the actual Vice-Provincial and the Superiors and Vice-Superiors of our houses were enabled to vote for the canonical elections and to form opportune laws in the same Chapter." His letter, with the other documents, read at the opening up the Provincial Chapter, are inserted at full length, in the first session of these Acts.

"In conformity with the determination of the General Chapter, and with what the Most Reverend Father General prescribed, the Father Visitor published a circular to convoke the present Chapter which runs as follows.

Eugene of Saint Anthony Visitor Delegate of the Passionist Retreats in England and Belgium.

Venerable Fathers, and most dear Brothers in the Lord,

Blessed by God, the Father of Our Lord Jesus Christ, the Father of mercies, and God of all consolation, that by means of the consolations we ourselves receive from God, we two, may be able to comfort such as are in tribulation. In fact what is, and what ought to be the affliction of every faithful minister of the Lord in seeing a new tempest raised in this kingdom against the chaste spouse of Jesus Christ, our Mother, the Catholic Church? Indeed great is the sadness, and great the sorrow we feel within our heart at the sight of so great an evil. Neither can you, most dear Fathers and Brothers in the Lord, be unmoved thereat, if you love Jesus Christ and his Church.

Still great also is the consolation which ourselves feel, and overflows our heart and the delight which we experience in being able to invite you to partake therein, by offering you a means of giving in these very parts where our religion is looked upon with such an evil eye, of giving, I repeat, a greater solidity to our Congregation; that Congregation whose Founder has so much at heart the return of England to the bosom of the Catholic Church.

"This then is the consolation which, thanks to our God, we experience, and with which we undertake to console you likewise, by announcing with joy the Decree issued at our last General Chapter, by which is established the new Anglo-Belgian Province of our Congregation, under the title of the glorious Patriarch Saint Joseph.

"It now remains for us however, to fulfil an office of the highest importance. The General Chapter might have elected by itself the Superiors which were to govern this new Province, but in its wisdom and prudence, it thought better to leave this duty to us, who being acquainted with the place and persons of this, to them, remote country, might be able to make the election fall on better subjects, and ones more fitted to our necessities. Hence it is that, after having, by means of Father General, obtained from the Pope, the elective power for some of us, it intimated to us through the same Father General the convocation of a Chapter for the purpose of proceeding to the said elections.

"Wherefore we announced to all the Passionists of England, and Belgium, that on the 26th day of the following month of August, there will be held in this Retreat of

Saint Wilfrid, near Alton, in the county of Stafford, the first Chapter of the new Anglo-Belgian Province, in which besides the President, and Vice-Provincial, all the local superiors shall have part.

"All these are required to be present on the appointed day, at the aforesaid Retreat, each bringing with him the sum of £1 to help to defray the expenses which will take place during the Chapter.

"It is required moreover, that all the superior to bring into the Chapter the attestation of the celebration of the masses, signed by all the priests of their respective communities, together with the inventory of the church, house & ..... of the Retreat, and likewise, an exact account as possible of the economical state of the community's over which they preside.

"During the absence of their Superiors, and Vicar, the first priest shall govern the house in quality of Provisional Superior. Let them however beware of introducing any novelty, and let him regulate himself according the orders left by the Superior. "We have, beloved brethren, another duty equally sacred to perform viz. to present our humble and fervent petitions to the Lord that he would vouchsafe to shed abundantly the lights of His Spirit on those who are about to assemble, for so important an object as is the election of the best Superiors, an object which should be near to the heart of every son of the Congregation. Every day therefore let our fervent petitions ascend to the Father of Mercies, and God of all Comfort, beseeching him to cast from heaven a merciful look on this part of the Congregation, the most exposed of all others to the dangers of prevarication, and to grant to it "Superiors" full of his Divine Spirit.

"In the pleasing hope that you will accomplish all I have said, dearly beloved in Jesus Christ, with the most ardent zeal and tenderest devotion, I remain with all affection

Your humble servant

Eugene of Saint Anthony, Visitor.

Even in this Retreat of Saint Wilfrid

The 9<sup>th</sup> day of July 1851.

- August 24      The Triduum in preparation for the first Provincial Chapter began this evening in every retreat of the Province. All the Superiors of the said Province were present at Saint Wilfrid's, where the Triduum was to be celebrated with more solemnity than in the other houses of the Province. In this place, besides the local community, all their Superiors and Vice-Superiors (thirteen in number) several other religious, from the other retreats were present.
- August 26      On the last day of the Triduum all the Capitular Fathers, under the Presidentship of the Vice-Provincial, Ignatius of Saint Paul (Spencer) assembled for the preliminary meetings. The Visitor General, Very Reverend Father Eugene, presided at this and other meetings in the name of the Most Reverend Father General. In the first of these, they examined the documents presented by the Superiors of each house: namely the inventory of moveables, the economical state of the Retreat, and the attestations of the exact celebration of masses. Then there was proposed to the examination of the Capitulars a plan for the geographical division of the dioceses of England, with the object of determining the boundaries of begging for each house. This plan was afterwards adopted entirely in the fifth session.

The next discussion was about the proposal of three foundations offered viz. the first in the diocese of Poutier, in France, a second in the neighbourhood of Cologne, in Russia, and the third in the diocese of Namur, in Belgium. The acceptance of these foundations was left to be decided by the future Provincial and his Consultors.

At the same conference was proposed to the consideration of the capitulars concerning the change to be introduced into the Horarium of observance, and the new regulation for Sundays and holidays of obligation.

The second conference was employed in discussing the merits of the religious eligible to offices. Towards the end the President caused to be read a “minute” of the Decrees to be issued by the present Chapter.

On the following morning the Fathers prepared themselves for the opening of the Chapter.

August 27 This day will be memorable in the Annals of this Province for the recurrence of two events, which though unconnected in every other respect, yet by their concurrence on the same date present a moving and almost a mysterious contrast. 27 August 1851 was the second anniversary of the death of our Father Dominic of the Mother of God! By a coincident altogether unpremeditated the English Province received in the persons of the elected, those whom God destined to rule it, on the same day in which two years before it had lost him who was its foundation stone and support, the saintly Father Dominic. Providence by this event seemed to intimate that if in everything and more particularly in works dedicated to his glory it is "God who pulls down, and builds up". (Being this the first Chapter of our Province from which the future Chapters will have to learn how they must act for the future, I think it's necessary to be more prolific in its account than I should if it were otherwise. The whole frame of the “modus agendi” of this Chapter and the instructions had been suggested by the Most Reverend Father General, being in conformity to Canon Law and in accordance with the practise observed by our Fathers throughout the Congregation from its very beginning.) Note from the Annalist.

August 27 At 8.00 on this day (27 August) all the religious assembled in the church, were Solemn High Mass "De Spiritu Sancto" was sung by the Very Reverend Father President, Eugene of Saint Anthony, assisted by Father Vice-Provincial, Ignatius of Saint Paul, and Father Seraphin, Superior of the Retreat at Ere, in Belgium; Fathers Vincent and Joseph who served as acolytes and Father Louis as thurifer. The singing was ably executed in a harmony of four voices, by as many religious. After mass the religious went in solemn procession to the Chapter room, where the community who were not members of the Chapter was dismissed in the usual form, and the first session began. The Father President began the session and Chapter by addressing himself to the Capitulars, in a brief Latin allocution, exhorting them in appropriate words from the learned and eloquent Cardinal Bona, to consider the offices and employment, in their intrinsic and real nature, that the Superiors assume a weighty and difficult duties towards those entrusted to their direction and no less weighty responsibility to God is annexed to this duty & .... The Very Reverend President was heard with profound silence and attention. After the allocation the names of the voters were called and were –  
The Very Reverend Father Eugene of Saint Anthony, President.

The Very Reverend Father Ignatius of Saint Paul, Vice-Provincial.  
The Very Reverend Father Seraphin of the Sacred Heart of Jesus, Superior of Ere.  
The Very Reverend Father Louis of the Blessed Virgin, Superior of Aston Hall.  
The Very Reverend Father Vincent of Saint Joseph, Superior of Broadway.  
The Very Reverend Father Gaudentius of Saint Stephen, Superior of Saint Wilfrid.

Reverend Father Honorius of Saint Aloysius, Superior pro tem. of Sutton.

Reverend Father Valentine of Saint Joseph, Vicar of Ere, Belgium.

Reverend Father Joseph of the Blessed Virgin, Vicar of the house in London.

Reverend Father Anselm of Saint Vincent, Vicar of the house at Aston Hall.

Reverend Father Bernard of the Blessed Virgin Mary, Vicar of the house of Broadway.

Reverend of Father Raphael of the Heart of Jesus, Vicar of the house of Saint Wilfrid.

Father Austin of the Mother of God, Vicar of Saint Anne's, Sutton.

The names of the Capitular Fathers being called as above, and each one having answered "adsum", the "Veni Creator Spiritus" was intoned by the President, which being sung by all the Fathers, the Chapter began.

The first thing they did after the singing of the hymn was to read the document from the Most Reverend Father General to the Very Reverend Father Eugene, Visitor, relative to the celebration of the first Anglo-Belgian Chapter, in which Father General announces the Decree made at the late General Chapter, concerning the canonical election of the fourth Province of our Congregation under the name of Saint Joseph's Anglo-Belgian Province, ordering him to hold the first Chapter of this new Province, leaving to his choice both the place where the meeting should be held and that time of holding it. The General notifies also to Father Eugene of having obtained from the Holy See the necessary dispensations for authorising the Superiors and Vice-Superiors of these countries and Belgium to be present and vote at the Chapter. In the same letter Father Eugene is commanded to Preside at the Chapter in the name and place of the Most Reverend Father General.

This document being read, the copy of the Memorial of the General to the Pope for enabling the Superiors and Vice-Superiors to be present and vote in the Chapter, as above referred to, was read also, together with the Rescript from His Holiness which runs as follows.

"Ex audientia Ssmi habita ab infrascripto Domino Secretario Sacrae Congregationis Episcoporum et Regularium sub die 6 Junii 1851. Sanctitas sua, attentis peculiaribus circumstantiis, hac vice, benigne annuit pro petita gratia, juxta proeces ita tamen ut quod duo munia, seu Officii, simul retinenda non agatur de iis muneribus et officiis, quae natura sua sint incompatibilia ; contrariis quibuscumque non obstantibus.

Romae,

F. Ant. Card. Orioli Praef:

Loco □ Sigilli.

Finally another long letter from the General himself directed to all the Capitular Fathers written in Latin, was read, in which his paternity exhorts them that in the decrees which might be made at the Chapter they must remember first that "Regulae et Congregationis Nostrae Regulationes integer atque in toto suo robore, ac firmitate permaneant." Second, that the regulations framed and compiled in the

fifteenth General Chapter held in the Retreat of Saints John and Paul in Rome, in the year 1827, should also be left in their integrity "Ut haec quoque Leges non immutentur." Third, that he gives them faculty "imo vestrum debitum est, obligatio est," says the General in the letter, to make those decrees which might be considered necessary for the better observance of the rules, and regulations already approved in our Congregation.

After the above documents were read, the Father President proposed the election of a Capitular Secretary. The votes being collected the majority was for Father Honorius of Saint Aloysius. The two scrutineers were also proposed, and elected by votes, which fell on the Very Reverend Father Seraphin of the Sacred Heart of Jesus, and Very Reverend Father Vincent of Saint Joseph. These three officials took the oath "De fidelitate, et secreto servando", and after, they took their place in a table apart from the other Fathers.

The first election was that of the Provincial, and at the first scrutiny, the Very Reverend Father Eugene was elected, having in his favour all the votes except one (which of course was his own in favour of Father Seraphin).

The secretary asked the Capitular Fathers "Placet ne vobis, lectissimi Patres quod ego efficiam et publicem decretumelectio praepositi Provincialis, hujus Provinciae Anglo-Belgiae nostrae Congregationis"? The unanimous reply being "Placet", he drew up and published the following decree:

"Ego Honorius Maria a S, Aloysio, nominee meo, et omnium digentium, mihi consentientium, invocata gratia Spiritus Sancti in Praepositum Provinciale, hujus Provinciae Anglo-Belgiae, Sub titulo Sancti Joseph . . . . Eligo et electum pronuntio, ac coram vobis publico". Admodum Rev. Patrem Eugenium a Sancto Antonio" In nominee Patris, et Filii, et Spiritus Sancti. Amen.

The second election was that of the First Provincial Consultor, which fell on the Very Reverend Father Ignatius of Saint Paul, and that of the Second Consultor, which fell on the Very Reverend Father Seraphin of the Sacred Heart of Jesus.

The next election by order was that of the two Masters of Novices, one for Belgium, the other for England. For Belgium was elected at the first scrutiny the Reverend Father Evaristus of Saint Francis, and for England, the Reverend Father Salvian of the Seven Dolours. At the second session in the evening at the same day were elected the following Rectors.

Rector of Saint Joseph's, the Hyde, London - the Very Reverend Father Ignatius of Saint Paul, who was also First Consultor.

Rector of Holy Cross, Ere, near Tournay, Belgium - the Very Reverend Father Seraphin of the Sacred Heart of Jesus, who was also Second Consultor.

Rector of Saint Michael's Retreat, Aston Hall, the Very Reverend Father Louis of the Blessed Virgin Mary.

Rector of Saint Saviour's Retreat, Broadway, Very Reverend Father Vincent of Saint Joseph.

Rector of Saint Wilfrid's Retreat, near Alton, the Reverend Father Raphael of the Sacred Heart of Jesus.

Rector of Saint Anne's, Sutton, near Saint Helen's, Very Reverend Father Honorius of Saint Aloysius.

The Chapter lasted from 27 August to 2 September During it were held eight sessions and were emanated. seventeen decrees which were all approved by the Most Reverend Father General and his Consultors, except one which was not approved. Before these decrees were publicly read in the refectory as it is

customary amongst us, they had been sent to Rome to be examined by the General and his Consultors. They were returned to us, accompanied by the following letter.

Letter from the Most Reverend Father General.

"We have received, read, and duly considered the acts here above related of the first Provincial Chapter held in the recently formed Anglo-Belgian Province of our Congregation, in our Retreat of Saint Wilfrid, near Cheadle, in England, from 27 August till 2 September of this year 1851.

"From them we find that in substance everything necessary for its validity has been observed and we therefore hold and acknowledge it as valid.

"Passing now to examine accurately the method pursued and the decrees that have emanated; as, with regard to the method, certain things have been remarked which deserve to be noticed, in order that they may proceed with greater regularity in the future Capitular assemblies, we have thought it advisable to point them out in a distinct sheet of "observations", which we forward with the present, and which must be preserved together with the Acts of the said first Chapter.

"With regard to the decrees that have been framed (seventeen in number) to which our sanction is asked, as our Constitutions require; after having recommended ourselves to the Father of Light, and having heard the opinion of our Very Reverend Father Consultors, we have resolved not to approve, as we do not approve the tenth decree, by which it is permitted to all the religious of our Retreats in England to make use of flesh meat, and other "Cibi di grasso" on those Saturday's on which there is no fast, thus making use of the Pontifical Dispensation granted to the faithful of that Kingdom.

"The motives for which we refuse this one approbation are: first in order that the Religious in England may conform themselves in everything that is possible to all the others of the Congregation. Secondly because all the other Religious of the Congregation still continue to observe all those Vigils, especially of the Apostles, from the observance of which the faithful have been dispensed, since the approbation of our Rules.

"With regard to the other decrees that have emanated from the said Provincial Chapter, making use of the authority which we have, together with our Consultors, of interpreting the Rules, and dispensing from the general laws of the Congregation, taking into consideration the present circumstances of the times and places & ... we approve and confirm them all, declaring that from this day forward they have the vigour of the Laws of the Province, and as such, by all the religious of the aforesaid Province, they must be respected and observed.

Given in this Retreat of Saints John and Paul, Rome.

12 November 1851.

Anthony of Saint James, Prov: General.

As soon as the Chapter was over each appointed new Superior betook himself to his destination with the full intention of doing his best to carry on those regulations which were framed at the Chapter, for the better observance of our Holy Rules. These regulations were read publicly in each house, together with a full account of the proceedings of the Chapter as stated above. The first regulation, or decree, made by the Chapter regarded the duties of Superiors, in reference to the administration of the Parishes attached to our retreats (at that time



every house was burdened with the care of the Parish, except Ere, in Belgium). The second decree was about the instructions to be given to the converts before their being received into the Church. The third was on the practical observance of the Holy Rules. The fourth, on the financial economy to be observed in our Retreats. The fifth, on the secular dress to be used by our religious in going out from the Retreat, and so on, till the seventeenth decree; all of which, more or less were directions how to act on different points of the rule, conformably to the circumstances in which we were in this country.

- September 8 At page 126, 16 May last, we spoke about the schools in Broadway, and gave some information regarding it, and the account of the laying of the foundation stone. In less than four months the said schools were completed, and on this day they were solemnly opened, in the presence of an immense multitude of people who had come, not only from the village of Broadway, but also from surrounding villages.
- After the sermon which was preached in the church, by the Reverend Father Joseph of the Blessed Virgin Mary, the procession was formed, being headed by the honourable Charles Reginald "Captain" Pakenham, who at that time was a poor Passionist novice, and went by the simple name of Brother Paul Mary of Saint Michael, carrying the Processional Cross and followed by his fellow novices and the rest of the religious community.
- The procession being arrived at the new magnificent schools, the "Veni Creator Spiritus" was intoned by Father Vincent (the same who had blessed the first stone, on 16 May last) and taken up by the children and the clergy, being listened to with admiration by the people, the service began. As soon as the Litany of the Blessed Virgin began, Father Vincent went round blessing the schools, and all praying that Our Blessed Lady, whose Nativity was celebrated that very day, would take under her protection those dear children who were so sweetly singing her praises, and all of them who would in future attend those schools.
- Here we will mention that amongst those who were present on the occasion was Dr Manning, afterwards Cardinal Archbishop of Westminster, who was at that time making his retreat in our house of Broadway, in preparation for the priesthood. On this occasion of the opening of the schools, Father Vincent asked him to preach in the church, or address the people in the school; he declined to do so, on the plea that he was not as yet priest; but in reality it was only his great humility that made him decline.
- After the service the children and their mothers were served with tea, cakes & .... and were afterwards admitted to play in our field, and amuse themselves as much as they liked. So ended the memorable day of September the eighth 1851, in Saint Mary's Schools, at Broadway, Worcestershire.
- As teachers of the schools, Father Vincent and Father Bernard had engaged Mr And Mrs Maguire, two excellent persons, and clever teachers. They fulfilled their duty in a most satisfactory manner for many years. Their son John became Passionist, and took the name of Confrater Osmund of the Holy Cross. Father Osmund built the magnificent Retreat of Saint Paul, in Mount Argus, Dublin.
- September 10 Mission at Brailes, Shipston- on-Stour, Warwickshire, by Father Joseph. Ended 28 September

- September 29 Clothing of Confrater Osmund of the Holy Cross (Maguire) at Broadway. He was the son of Mr Maguire, schoolmaster of our schools in Broadway, and nephew of the famous Father Maguire. In due time Father Osmund made his profession, was ordained priest, became Rector of Saint Paul's Retreat; during this time built the present grand monastery, where he died on the fourteenth of August, 1877.
- October 16 Grand mission at St. Augustine's, Liverpool, by Father Gaudentius and Father Joseph. Ended 2 November.
- October 25 Clothing of Confrater Celestine of the Blessed Redeemer (Trant). In due time made his profession, was ordained priest in Rome, or at Monte Argentaro, by Monsignor Mulajoni, one of our bishop's. After his return to the Province, never could be satisfied of his Superiors, and at last he left the Congregation on 10 February, 1879, and died a secular priest on the 26 the November, 1881.
- October 25 With Father Celestine was clothed another young man, who took the name of Confrater Gabriel of the Assumption (Keens), Brother of our Father Sebastian. After some time he got tired of the religious life and returned to the world.
- November 9 Retreat at Barton-on-Humber, Lincolnshire, by Father Joseph. Ended 23 November.
- November 30 Retreat to the English speakers at saint Agnese, Piazza Navona, Rome, by Father Ignatius (Spencer). Ended 7 December. This was the first time that the Passionists preached in English in Rome, and in Italy. At this time Father Ignatius being in Rome, where he had gone to present the Acts of our Provincial Chapter, for the approval of the Most Reverend Father General and his Consultors, he was requested by some of his English friends to give them a retreat in their own language. So he did most willingly, and the retreat was well attended by many Catholics, and several Protestants.
- December 4 Public retreat and Saint Anthony's, Liverpool, by Father Gaudentius and Father Joseph. Ended 21 December. The missionaries received twelve Protestants into the Church.
- December Before we proceed further in our annals, it might not be out of place to say something of the new Institute, founded this year, by our Father Gaudentius of Saint Stephen – Rossi. In the beginning they were called "Sisters of the Holy Family" but afterwards, being affiliated to our Congregation, as "a third order" they were called, and so are called now (1887) "Sisters of the Holy Cross and Passion of our Lord".  
The principal object of this new Institute, was to take care of the poor factory girls. As Father Gaudentius was continually engaged for these past five or six years in missions in large manufacturing towns, he found that great many poor innocent girls, working in the factories, especially in Lancashire, were exposed to a great danger of losing their virtue and their religion; but especially the poor of orphans, and those whose parents were distant from them, or were not able to take care of them.  
The way of acting with these poor of girls was simple enough. Any honest girl who had no home, or was living in lodging houses, away from their parents &

..... could go into the convent, where she would have good supper every evening after a day's work in the factory, would be taught sewing, knitting, house keeping, reading, writing, and would have a comfortable bed for the night. In the morning she would be provided with good nourishing food, which they would take with them to eat at dinner time in the factory, or if the factory should happen to be near the convent, they could go there and take the dinner there, which indeed was more comfortable for the poor girls.

The girls in their part would of course have to pay about one shilling a day, to defray the expenses of the food, bed, fire & ... and the rest of the wages they received from their masters would be kept by the nuns, in a kind of saving bank. In this way the girls would have a comfortable home, good food, and above all, kept away from danger and bad company, and would have every opportunity of learning reading, writing, house keeping, and their wages quite safe in the hands of the nuns. The girls could stay in this place as long as they liked, and would form a kind of community under the care of one or two of the Sisters, but separate from the religious community. The conditions for being received into this "home", for such was the name, were that the girls had good character, that their parents were distant, or dead, and that they would be of good conduct, and respect the sisters who were appointed over them by the Superioress.

As we shall have occasion in the course of these Annals to speak again about the Institute, and the nuns, we will give only a general sketch, as it has been presented to the holy see for obtaining its approbation. (See page 315.)

"The Institute of the Sisters of the Holy Family dates its commencement at Stock Street, Manchester, from the Feast of the Assumption of the Blessed Virgin Mary, 15 August, 1851, by Father Gaudentius (Passionist) under the patronage of the Right Reverend Dr Turner, Bishop of Salford, and the Very Reverend Robert Croskell, Vicar General.

There were only three companions to begin with, namely, Elizabeth Prout, Catherine Gilday and Catherine Soler. The first named of these, being a person of superior abilities for such an undertaking, and having made a Novitiate in the Order of the Holy Child at Northampton, but had to leave on account of delicate health, was chosen by Father Gaudentius as Superioress for the first year.

"They rose at 4.00 in the morning, and after performing the prescribed devotions, and attending to their domestic duties, they went out to the schools under their charge. They also visited the sick, instructed the ignorant Catholics, and tried to recall the negligent to the path of duty.

"In August of the following year they were joined by four other members. In February, 1852, they adopted a black uniform. On the 13<sup>th</sup> of November of the same year, the members (then seven in number) entered on retreat, preparatory to their clothing. The retreat was conducted by their beloved founder, and they received the holy habit at his hands on the feast of the Presentation of our Blessed Lady, 21 November.

"The Reverend Father was assisted by the Very Reverend Provost Croskell. In the May, 1854, the Sisters removed to Levenshulme, where Dr Turner generously gave them a house and garden, beautifully situated. The Sisters were now enabled (in addition to teaching the poor school in the neighbourhood, and Saint Joseph's at Manchester) to receive as boarders the children of persons of the middle class.

"On 12 November Father Gaudentius commenced a retreat preparatory to the profession of the first six novices, and clothing of two postulants. The Bishop

received their vows on the 21st of November, and on the same day gave permission for the Blessed Sacrament to be kept in the chapel of the convent. "The Sisters applied to His Lordship some days after their profession for a grant of indulgences to the works of devotion and active charity in which they were daily engaged. With his accustomed charity and condescension the bishop granted all they desired.

"In December, 1854, the superioress went to establish a new house at Ashton-under-Lyne. Here they found a wide field for exertion. During the day they taught a school of 300 children, they visited the sick, and instructed negligent Catholics.

"In 1855 Reverend Mother set out from Levensham, with two sisters, to establish a house at Sutton. The sisters taught the poor schools attached to Saint Anne's church, Sutton, near Saint Helen's, and the other at Par, which belonged to the same parish.

"On the sixth of October at the same year Dr Brown, Bishop of Liverpool, gave permission for the Blessed Sacrament to be kept in the Convent. After the departure of Father Gaudentius for America, the Very Reverend Father Ignatius – Spencer - undertook the spiritual direction and guardianship of the Institute.

"On 13 April, 1856, Mass was celebrated for the first time in the Convent by the Reverend Father Bernardine, who also gave Benediction in the evening with the Blessed Sacrament.

"In March, 1857, the Very Reverend Father Ignatius – Spencer - took the rules of the Sisters of the Holy Family to Rome, in order to obtain, if possible, the approbation of the Holy See. He also procured from the Bishop of the Diocese of Salford a letter of approval, to present to his Holiness at the same time with the Rules.

"The Pope, Pio Nono, was pleased to encourage the undertaking, the object of which appeared to him very good, but he considered the rules too diffuse. The Reverend Father Ignatius, therefore, brought them back on his return to England, with instructions to condense them, and also to make some slight alterations in their tenor.

"Through the misrepresentations of some sisters who had left the Institute, a rumour went abroad that the whole Institute was going to be broken up. When the Superioress heard of it she wrote to the Bishop, who replied that he had no intention of doing so as long as it should go on in a satisfactory manner.

"The Reverend Father Bernard Passionist, was appointed to give the annual retreat to the Sisters and everything seemed to promise peace and tranquillity: but God had permitted otherwise. All the priests in Manchester were roused into opposition against the Sisters, and they seemed determined to overthrow the Institute entirely. The Bishop, in consequence of this movement amongst the clergy, appointed a commission of inquiry, choosing as its members the Very Reverend Canon Formby, of Saint Mary's: - Very Reverend Canon Benoit of Saint John's, Salford - and the Very Reverend Canon Wilding, of Saint Augustine, Manchester.

"Whilst the investigation was being made the Reverend Father Bernard appeared on the part of the Sisters. The result of the investigation being favourable, the Bishop was pleased to manifest great pleasure and satisfaction. Between the years of 1859 and 1862 nothing particular occurred concerning the Institute.

"In November, 1862, application was made to the Superiors for the second time to send Sisters to Ashton-under-Lyne, for the purpose of taking charge of the factory girls, to teach them sewing, reading, writing, arithmetic, & .... The number attending the schools was between 500 and 600. The mill owners, not being able

to keep the sewing school open, the poor Sisters were obliged to return to their parent house, in January, 1864.

"In 1862 the Very Reverend Father Ignatius condensed and modified the Rules, as it had been suggested by the Pope, and then he proceeded to lay them before the Bishop. On that occasion the advisableness of the Sisters leaving Levenshume, for Manchester, or some other factory town, was taken into consideration.

"In June, 1863, Father Ignatius, after having read the rules, so modified, to the Sisters in each house, took them to Rome and once more submitted them to the decision of the Holy See. In a letter to the Superioress, Father Ignatius says:" After ten days, Cardinal Barnabo returned the Rules to me saying he had read them carefully, and that the object was excellent. He said also, the time was not come to apply for a Brief of approbation, but that I might apply for Indulgences for the Sisters. "

"In the same letter Father Ignatius proceeded to say: "Last Wednesday fortnight, 27 May, the provincial and I had an audience of the Pope and presented the petition, which he kept to consult with cardinal Barnabo, who returned it to me with his own signature, to attest that His Holiness granted all that was asked, on condition of the canonical establishment of the Institute by the Bishop. "

"The first General Chapter of the Order was held 23 October, 1863, at which Mother Mary Joseph – Prout- was elected Mother General of the Institute. The Bishop presided at the Chapter and Father Ignatius acted as secretary.

"In August, 1864, in compliance with the wish of the Bishop, the Levenshulme community removed to Saint Mary's Parish, Bolton, as, being a large factory town, it afforded ample opportunity for carrying out the special object of the Institute.

"In November, 1865, a home was opened for the factory girls which has been carried on since with success. They also formed the Confraternity of the Holy Family for grown-up factory girls, and the Society of Saint Aloysius for school children and those who work half-time in factories.

"The object of these confraternities is to instruct the members in their religion and to keep them away from bad company. They assembled twice in the week in the school room where they receive the instructions and are taught to sing & .....

"In January, 1867, another house of the Institute was opened in Saints Peter and Paul Parish, in Bolton-le-Moor, where the Sisters teach the schools attached to the Church, and have charge of the factory girls in their home, which has been transferred from Saint Mary's Parish.

"In September, 1868, the Sisters took charge also of Saint Patrick's and Saint Edmund's schools in the same town, and in April, 1869, they took charge of Saint Gregory's schools in Holshaw Moor, near Bolton."

Before closing this sketch, in order to the Institute of the Holy Family, we must remark that in 1871 steps were taken by our own Superiors, and theirs, to have the good Sisters affiliated to our Congregation with the title of Sisters of the Passion, which happily was effected after some time.

On this very year (1871) the number of the houses, or convents, already established were four. But from this date up to 1887 they have nine or ten convents. Their number in 1871 were 42 religious altogether. They have no lay Sisters, every one of them is employed according to their abilities. They have amongst them first-rate teachers, and their schools are in very high appreciation among the priests.

Having given this short sketch of our nuns, we will bring our reader back again to our own annals, by giving him some general remarks about our own Province. We have said above, speaking of the house in London, that in the middle of February of this year 1851, our religious had all removed from the Hyde, to what was called "Wood House" not far from the village. The situation in this place was excellent, but the house, besides being very old was also very small.

Having the house of London been appointed by the late General Chapter as the residence of the Provincial, as we have already stated, and consequently to be the Mother House of the Province, Father Eugene, Provincial, requested Mr Kelly, of Hampstead, architect, to prepare drawings for a new church and monastery to be built near the old Wood House. After some time Mr Kelly brought the drawings which were made according to the directions of the same Very Reverend Father Eugene, who desired this to be a model house on a very handsome scale in the Tudor style of architecture. At the chapter Father Ignatius, besides the office of Consultor Provincial, was also made Rector of the house of London, both of them, viz. Father Ignatius and Father Eugene, were anxious about the building. Father Provincial, therefore, despatched the Rector to Rome, to obtain authority from the Holy See to carry on his work of preaching for the conversion of England, in order to proceed more efficaciously with his grand undertaking, and also to be able, as he hoped, to obtain means more readily for the projected church and monastery in London.

After four months stay at Rome, Father Ignatius went into Austria, and was proposing to extend his journey through Germany, when he received at Vienna a letter from Father Eugene, desiring him immediately to return home as the affairs at the Retreat in London had become greatly embarrassed.

We have before observed that there appeared prospects of a considerable supply of money from a new source. Under this prospects, Father Provincial was led to order the commencement of the work. The foundation of the church and of one branch of the house were completed soon after Christmas 1851.

About the middle of the following month of January, the brickwork was begun to be raised up on the concrete for the first branch of the house, and the tower of the church, and the foundation, or cornerstone, was blessed and laid by Father Provincial on 19 January 1852.

Matters had unfortunately proceeded thus far, before the contract for the work had been signed: and when Mr Bird of Brook Green, Hammersmith, who had been engaged to do the work proposed his terms, they were found so enormously beyond what had been calculated upon, that all proceedings had to be immediately stopped, and Father Ignatius, as has been stated, was recalled from Vienna, and arrived in England on 1 April 1852. The prospect of money, adverted to above, had at the same time been found to be quite unsubstantial.

The whole plan had now to be reconsidered. It was determined to adopt a more plain and simple style of building: and Mr Kelly made a new set of drawings for a portion of the building in simple Gothic style, to be raised on part of the foundation already laid.

Matters being thus prepared, Father Ignatius left England again on the 21st of July 1852 for France, to try what might be raised in that country.

The building was to be begun and carried forward in proportion as means came in. All this time Mr Hastings was engaged in negotiations with the Canal Company for their purchase of 4 acres and a quarter of our ground, which by virtue of an Act of parliament, which had been obtained, they required us to sell to them.

Hopes were held out that this sale would fetch much more than was contemplated at first, and so enable us to pay Mr Walker his £850, and Mr Bird the £600 which he claimed for the work done before he was stopped, but we had to wait long before anything was settled with the Canal Company. The rest of this affair will be described further on.