

Jan. We have said above that our Provincial, F. Eugene, was very anxious to have a Retreat in London on a very handsome scale, and be to as a model House of our Province. The foundations being laid, we had to stop, in consequence of having found out that the expenses for its building would exceed beyond our means. We said also, that another plan more simple and less expensive, had been prepared by Mr. Kelly, and that F. Ignatius had been sent to France to collect money for the intended building.

Whatever may be the reason, F. Ignatius found no great readiness in that country, in the part of the people, to contribute the money. "There was, says F. Ignatius himself, more and greater disposition in Austria to help us than in France." He was in hope however that when the Catholics of that Kingdom became interested for the conversion of England they would subscribe for the building. The attempt however, was suddenly arrested by a new event.

The long wished for decree for the Beatification of our then Venerable Founder, Father Paul of the Cross, was issued at Rome in the month of August, 1852. Our Most Reverend Father general, found himself hereby called to exert every means to provide for the expenses of the Beatification and directed Father Seraphin, Rector of our house in Belgium, to send collectors into France as well as Belgium and Holland for this end.

As Father Ignatius begging any longer in France for our building would of course hinder the success of this other collection in a great degree he had to relinquish all parts of it, and return to England, which he did on 17 September of this year 1852. These various difficulties created a doubt in the mind of Father Provincial whether it were the will of God that we should accomplish the work of building a house near London, or at least in the place we were just inhabiting. The result was that Father Provincial and Father Ignatius himself determined on finding another locality.

Father Ignatius was directed to look out for some house already built, which might be bought, or hired. Three or four places were examined: nothing however appeared to promise any result and towards the close of the year it seemed that we should probably remain where we were, awaiting some opening of Providence to enable us to resume our works and complete the establishment where we were. Meanwhile, Father Ignatius had commenced walking in various directions through the district which fell under our care, to discover the Catholics who were dispersed in it, and he became very much interested in the prospect of the good which might be affected among the Protestant population, by seeking after these wondering sheep of the fold, and bringing them back to their duties.

In all his attempts he received most powerful aid from the zeal and charity of Mrs Walker, who devoted herself during this winter (1852-53) two hours every evening to teach a school of boys and girls in her own house, besides the constant care of the village day school, and of the poor in the same village, and several journeys to Stanmoor, where some interesting families were found. For the present therefore, all idea of building as well as looking for another house in the vicinity of London was put aside, and the religious at the Hyde were satisfied to work for the benefit of the small congregation, or in giving missions in other places.

- Jan 1 Public retreat at Saint Saviour's, Broadway, Worcestershire, by Father Joseph. Ended 11 January.
This was the first mission or a retreat given by the Passionists or other missionaries in Broadway. The different denominations that abound in this small place, disunited as they are amongst themselves on the point of belief, were all united in trying to prevent the people from attending the retreat, threatening hell fire and the like from their pulpits and meetings, but the result was the very opposite, so much so that the chapel was crowded to excess, especially in the evening, most of them were Protestants. During the mission several "No Popery" lectures were given by their ministers, but the result of their lecturers was that the attendance in our church was increasing every evening.
- Jan 19 Public retreat at Chipping Norton, Oxfordshire, by Father Joseph. Ended 1 February. During this retreat happened something like at Broadway. Chipping Norton is not far from Broadway, and the report which had reached there about our Grand mission, brought great many Protestants to hear the Broadway Monk preaching.
- Jan 28 Clothing of a young man who took the name of Brother Eugene of the Blessed Sacrament (Stander). He was a very good lay brother in his own way, and did more penance than the Rule of Saint Paul of the Cross required, and as the Superiors would not allow to do so, he thought better to look for another order, where the superiors would allow him to starve himself to death. He left, 17 June.
- Feb 8 Mission at Saint Mary's, Stonehouse, Plymouth, by Father Gaudentius and Father Joseph. Ended 24 February.
- Feb 29 Mission at Saint Patrick's, Soho Square, London, by Father Gaudentius and Father Joseph. Ended 17 March.
- Mar 21 Mission at Saint Peter's, Woolwich, Kent, by Father Joseph and Father Martin. Ended 4 April. During this mission ten Protestants were received into the church. This was the first mission by Father Martin, but "qui perseveraverit usque ad finem salvus erit". Left 5 February 1853.
- Apr 18 Retreat at Saint John Baptist's, Brighton, Sussex, by Father Joseph. Ended 2 May.
- Apr 29 Clothing of a very nice young man, who took the name of Confrater Laurence of the Blessed Virgin (Carr). It seemed that it was not the will of God that the excellent young man should be a priest. He went on during the Novitiate to the satisfaction of all except himself, who, as he thought had no talent for learning. The superiors themselves had some fears of such being the case, so at the end of the Novitiate the young man asked as a great favour to be allowed to remain as a lay brother. His Superiors been very anxious to keep him in any position, consented most willingly to his just demand and the good novice began again his Novitiate as a lay brother. In due time he made his profession, and I can say with truth that we never had nor have at present (1887) a better lay brother, than our dear Brother Laurence. He has rendered himself dear to all for his kindness, constant work, attention to all, and to everything that has been put under his care by his Superiors. He has no gift of languages, but for the rest of learning is a

genius. He has been a first-rate infirmarian, excellent cook, attentive door keeper, and very prudent in this difficult and dangerous office. At this very moment (August, 1887) Brother Laurence is preparing himself to go to Australia with Father Alphonsus, and three other fathers for a foundation in that remote country. They went in September

- May 9 Mission at Saint Mary's, Manchester, by Father Joseph and Father Bernard. Ended 30 May. Father Joseph fell sick with congestion of the brain, and Father Gaudentius took his place on the second week of the mission.
- May 25 Retreat to the senior students at Sedgely Park College by Father Ignatius. Ended 30 May.
- June 2 Clothing of two novices at Broadway. The first was as cleric, and took the name of Confrater Michael of the Holy Ghost (Fogarty), but left the Novitiate 25 August following. The other was a lay Brother who took the name of Brother Aloysius of the Sacred Heart of Mary (Kenny). In due time made his profession and was a very good Brother. After six or seven years began to feel very unhappy in consequence of his mother having become very poor. Our Superiors would have helped the poor woman if he had asked them, but being of a timid disposition he never had courage to do so, and at last asked for the dimissorial, and left the Congregation that he might help the poor parent.
- July 1 Retreat to the nuns called "Faithful Companions of Jesus", at Lingdale House, near Birkenhead, Cheshire, by Father Ignatius. Ended 8 July.
- July 12 Clothing of a most promising young man who took their name of Confrater Alphonsus of the Blessed Virgin Mary – O'Neill. In due time made his profession, was sent to Rome to make his studies at Saints John and Paul with several other English students; was ordained there and returned to our Province. Father Alphonsus has held the office of Vice-Master, Rector, Consultor and Provincial. He had acquired great name as a preacher and missionary. Just now (August, 1887) he is preparing himself for the first foundation in Australia, where he and three other priests and Brother Laurence will go in the middle of next September Father Alphonsus has been appointed to be the Superior of the new Foundation.
- July 12 On the same day was clothed a lay Brother who took the name of Brother George of the Visitation – Quinn - but did not persevere long in the Novitiate, he left 25 August following.
- August 22 Grand mission at Birr, King's County, by Father Vincent, Father Martin, and Father Ambrose. Ended 12 September During mission were given more than 20,000 communions.
- August 24 Brother Patrick of Saint Michael (Casey) was clothed for the second time (the first time was on 17 July of the last year). He made his profession and has been, and is still, a very simple good lay brother. Died in Mount Argus, 16 May, 1890.

- September 9 Clothing of Confrater Dominic of the Blessed Virgin Mary – Sallom. he was a very good and well educated young man, but not steady. Left the Novitiate on the 30th of this very month.
- September 22 Clothing of Confrater Felix of the Nativity of Our Blessed Lady – O’Hogan. In due time made his profession, was sent to Rome, with the other English students, where he was ordained subdeacon. After it he returned to England in bad health. The malady which afflicted the poor student was consumption. Every care was bestowed upon him, and finding himself in no hope of recovery, asked the Provincial to let him be ordained, that he might die a priest. The case was referred to the Bishop of Birmingham, Dr Ullathorn, who went to Broadway, where Father Felix was "de Familia" and ordained him deacon, and priest. The good Prelate would not allow Father Felix to be brought to Birmingham, but he himself went for the sole purpose of complying with the Holy desire of the sick man. The poor young priest died three months after his ordination viz. 24 November 1859.
- September 29 The Very Reverend Father Vincent, Rector of Saint Saviour's, Broadway, had an interview with the Most Reverend Dr Cullen, Archbishop of Dublin, concerning a foundation which we desired to be made in Ireland. His Grace seemed very favourable to Father Vincent’s proposal, and promised to make every effort to find a suitable place for the Passionists in his own diocese. The good Prelate not only was favourable to our making a foundation in Dublin especially, but as he said, he was most anxious that the Passionists should have a retreat in Ireland, and thereby work for the poor Irish in their country, as the same Passionists had done in England for them. We came to Mount Argus in 1856, 15 August.
- September 30 Clothing of Brother Stanislaus, of the Seven Dolours – Daniel. he got tired of the religious life very soon, and left the Novitiate on the 23rd of the following month of November.
- October 1 The decree of Beatification of our Venerable Founder, Father Paul of the Cross, was published on this day by order of the Supreme Pontiff, Pius IX. The solemn public function of the Beatification of the Venerable Father did not take place till the first of May, 1853.
- October 3 Public retreat at Kentish Town, London, by Father Ignatius and Father Joseph. Ended 17 October.
- October 24 Retreat at the Church of the Immaculate Conception of the Blessed Virgin Mary, Chelmsford, Essex, London, by Father Joseph. Ended 7 November.
- November 14 Retreat at Saint James, Colchester, Essex, London, by Father Joseph. Ended 28 November.
- December 12 Retreat at Saint Peter's, Leamington, Warwickshire, by Father Joseph. Ended 26 December.
- December 19 Retreat at Somerstown, London, by Father Ignatius. Ended 25 December, Christmas Day.

December 28 Short retreat to the Sisters of Mercy, at Saint Edwards, Blendford Square, London,
by Father Ignatius. Ended 1 January, 1853.

Jan. Before entering into the narrative of events for the year 1853, we will relate a circumstance that occurred at the Hyde, London, that gave additional work to the Fathers of that community, by being charged with the care of the mission or parish and Barnet.

This mission had been opened about the year 1848 by Dr Faa, who purchased a piece of ground and by money he had raised monthly, by begging on the continent, he had built a school-room rich was used as temporal chapel.

The walls of the house intended for the priest had likewise been erected but no fittings were added in it. The foundation of a handsome Church also had been laid as well as of a convent, but from various causes of which we can give no account Dr Faa had lately given up his enterprise and left the mission of Barnet on the hands of Dr Wiseman.

Dr. Melia, the Superior of Dr Faa, had earnestly pressed our Father Ignatius to look at this mission, but he had entirely declined it, as a burden which we were not properly able to bear, and also on account that it would injure our progress at Saint Joseph's, the Hyde, by too much dividing our attention, the number of the Fathers been limited.

Soon after, however, the Very Reverend Dr Maguire, Vicar General, in the name of the Cardinal Wiseman required us positively to take charge of this mission, till it might be otherwise provided for, and thus being brought under a kind of necessity, we waived all objections, and about the beginning of June, 1853, we began regularly serving the Barnet mission every Sunday, besides frequent visits at other times, but especially on sick-calls.

What greatly facilitated this undertaking was the removal of our good and kind benefactors Mr and Mrs Walker from the Hyde, to Underhill house, near Barnet, which became our home whenever we went there, and where a room was prepared as a chapel, where the Blessed Sacrament was preserved, and the first mass celebrated every Sunday and holiday of obligation

This permanent charge, it must be owned, has been accompanied with considerable inconvenience, and did bring in next to nothing in return: on the other hand, it enlarged very greatly our missionary range the Province put under our superintendence, being as large as all Middlesex, and thus gave us greater prospects we may hope "says Father Ignatius" of making an impression in favour of Catholicity in a most interesting country. After some time however we were freed from the charge in all appearance without having made the "great impression" that the saintly Father Ignatius anticipated.

Jan Another circumstance which it is our duty to record in reference to Saint Joseph's, the Hyde, is that this year were made new improvements at the said Retreat of Saint Joseph.

Early in summer, at the time when great number of Irish labourers are expected to work at they hay harvest, Father Ignatius was conversing with our neighbour, Mr Hall (who employs many on his farm) on the best means of improving their condition; when he (Mr Hall) offered to enlarge our little chapel for the accommodation of the poor Irish. With the leave of the Provincial, his proposition being agreed to, Mr Hall began his operations, and during considerable period he was engaged about the house.

In the chapel an addition was effected of wooden walls, covered with slates. Great part of the wood was taken from the sheds, which had been erected on the ground preparatory to the building of our intended "grand house and church", which had not been as yet removed, since that work had been given up. About the end of August it was so far completed that on the Feast of Saint Augustine, 28 August, we had a solemn opening.

The Very Reverend Canon Oakley preached, and Barratt of Kentish Town, with several more, formed a choir and sung for the high mass. The little sanctuary was beautifully decorated by Mr Sang, a most skilful Church decorator, who was one of our congregation, or parish, who employed about it several excellent German painters, at his own expense. This Mr Sang is the same who several years after, decorated the church at Highgate for us.

Three new altars were erected in the chapel: one was in honour of the Patron Saint of the Province, Saint Joseph, which was the high altar: the other was in honour of Our Lady of Dolours: and the third in honour of Blessed Paul of the Cross, who lately had been Beatified. An oval picture had been painted and put over each altar by the same Mr Sang, and the whole sanctuary, although small, looked very devotional.

The addition of the chapel having been thus completed, Mr Hall took in hand likewise an addition to our little house, and built for us a little kitchen and scullery at the end of the house, opposite to the end where the chapel was. The plan being to convert the previous kitchen into a sitting room, or recreation.

By this means it would be profitable, if possible, to add to the number of cells, and the little house would become tolerantly convenient for the small community which now was so inconveniently lodged in it, even with the addition of one or two more rooms.

This work he began soon after the opening of the chapel, employing about it a number of bricks, which were on the ground, prepared for the intended "Great Monastery". In all this work Mr Hall was assisted with great energy by Father Aloysius who was at that time Vice-Rector. We supplied Mr Hall first and last with £115, of which about £30 was the fruit of the collection at the opening of the chapel, and the rest was contributed by various benefactors.

Our Most Reverend Father General, Anthony of Saint James, answering to the earnest request of the Provincial, Father Eugene, and other Fathers, presented a noble relic of Blessed Paul to the Retreat of Saint Joseph, consisting of one of the ribs of the Saint, which had been taken from his sacred body. The relic was brought from Rome by Father Vincent, in the month of October of this year, 1853. The Reliquary or Shrine into which the sacred rib was encased had been designed by His Eminence Cardinal Wiseman.

- Jan 24 Clothing of Confrater Benignus of the Immaculate Conception – Rickard. He was a very simple and a very good young man, but finding our life too monotonous and hard, left the Novitiate on the 20 of July following, and returned to Howth, his native town, with his brother, who had been clothed on the 16th of March of this year.
- Jan 31 Two young men were clothed on this day, one cleric and the other a lay brother. The first took the name of Confrater Ignatius of Saint Joseph, Hayward. He left us, soon after his clothing. The other had taken the name of Brother Joseph of the Infant Jesus, O'Hare. He also went away soon after his clothing.

- Feb 13 Mission at Saint John's Street, Commercial Road, London, by Father Gaudentius and Father Joseph. Ended 27 February.
- Feb 13 Mission at Saint John's Wood, London, by Father Ignatius and Father Honorius. Ended 27 February.
Errata corrige. The two missionaries who are here mentioned as giving the mission at Saint John's Wood, should be put at the other mission at Saint John's Street, and vice versa (annalist).
- Mar 3 Mission at Holy Trinity, Bermondsey, Surrey, by Father Joseph and Father Aloysius. Ended on Saint Patrick's day, 17 March.
No mission was ever productive of more good than this one. 300 poor Irish who had been perverted by the apostate priest and monk (Dr Butler, formerly a Dominican Friar) were happily reconciled to the Catholic Church by the two missioners. Not many years after, this same Dr Butler was sent by the Bible Reader's Society to try his hand at perversion in Broadway, but made a "fiasco" of it. We shall have great deal to say in its proper place about Dr Butler and several other Bible Readers sent to Broadway for the same subject of perverting the Catholics, and to prevent Protestants from attending our chapel. All failed.
- Mar 13 Renewal of the retreat at Somerstown, London, by Father Ignatius. Ended 18 March. Father Ignatius gave the pledge to 295 persons during the retreat.
- Mar 16 Two postulants were clothed, one cleric and the other a lay brother. The first took the name of Confrater Patrick of the Blessed Virgin – Burke. He made his profession in due time, was sent to Rome for his studies; was ordained priest & Got an infection in one of his knees and at one time an amputation was decided by doctors, but by a miracle as it were began to get a little better. For years he was confined to his bed; after he was able to walk on clutches; the care and expenses were bestowed upon him for nine or ten years, and when became able to help the poor Congregation he left us in 1874.
The other who was clothed on this day was a lay brother who took the name of Brother Salvian of the Sacred Hearts of Jesus and Mary - Rickard. He was a very good novice and had the best intention, but being too old to accommodate himself to our observance, left the Novitiate on 20 June, together with his own brother who had been clothed last 24 January. They were natives of Howth, near Dublin
- Mar 20 Retreat at Dudley, Worcestershire, by Father Ignatius. Ended 3 April.
Father Ignatius had been the founder of the mission at Dudley, when he was a secular priest. He had said his first mass in this very place, on Easter Monday, 1833. During this mission he established the Temperance Association, and give the pledge to 602 persons.
- Apr. 3 Public retreat at Wootton Hall, Warwickshire, by Father Joseph. Ended 17 April.
- Apr. 12 Retreat to the students and professors at Douai College, France, by Father Ignatius. Ended 17 April.

- Apr. 26 Retreat to the senior students (the juniors were also admitted) at Sedgely Park College, Staffordshire, by Father Joseph. Ended 1 May. Senior students and superiors (the juniors not included) were 70 in number.
- May. 1 Mission and Westbromwich, Staffordshire, by Father Ignatius and Father Aloysius. Ended 15 May.
 Father Ignatius had been stationed at West Bromwich for seven years as secular priest, and had spent the sum of £1,000 in beautifying the church, and other £2,000 for paying the debts he had found there at his arrival. During this mission he gave the pledge to 200 persons.
- May. 1 On this day, May first 1853, our Holy Founder, Paul of the Cross, was solemnly Beatified by the Supreme Pontiff Pius IX, in the Vatican Basilica of Saint Peter, Rome. This great event brought great joy to the heart of all the children of Saint Paul. From this day forward, when he was elevated to the honours of the altar, we could openly and publicly say "Beate Paule, Fundator et Pater noster amatissime, Ora pro nobis". Deo Gratias.
 To honour him in the best way we could on this very day we celebrated with great joy. We could not as yet celebrate the festivity publicly, till the Decree of his Beatification had reached us, but as far as it could be done we honoured our Holy Founder as best we could do in this Province. At Broadway we received fourteen Protestants into the Catholic Church. Something similar was done at the Hyde and Sutton. By so doing we thought that we could not honour better our Blessed Father, as he had prayed for so many years for the conversion of England. This act, we knew, would give him an additional accidental glory at the very moment that he was receiving the same at the Vatican, in Rome.
 The Brief of Beatification, as we have already said, had been issued on 1 October, 1852, which was the seventh year of the Pontificate of Pius IX. The ceremony however did not take place till this day, 1 May.
 In the Bulla of the Beatification the Supreme Pontiff gave permission to have mass and office of Blessed Paul as the common of Confessor, not Pontiff, but the prayer "proper". The Pope appointed or fixed the 16th of November as "sedes Propria" for the celebration of the Feast. He concludes the Brief in these words....
 "Lastly we grant that in the first year from the date of these letters, the solemnities of the Beatification of the Servant of God, Paul of the Cross, may be celebrated in the above mentioned churches of the city, and of the congregation, with the office and mass of the Rite of Greater Double, Duplex Major, and we command this to be done, on a day to be appointed by the Ordinary, and after the said solemnities have been performed, according to custom in the Vatican Basilica."....
 In compliance with this last favour from His Holiness, our Father Provincial, Eugene of Saint Anthony, with the approval of the respective bishops in whose Dioceses our different retreats were situated, appointed the days in which the Triduum would be celebrated in each house of the Province. The Triduum was indeed celebrated with great solemnity in every retreat of the Province, but not on the same days.
 In Broadway it took place on the 29th, 30th, and 31 August: the Right Reverend Dr Ullathorne, Bishop of Birmingham being present. His lordship came to Broadway on the 27th, and on the following day, being Sunday, gave Confirmation to 76 persons, the greatest number of them being converts. The

reader will remember that when we took possession of Saint Saviour's, Broadway, we found only fourteen Catholics, and this happened in October, 1850.

On the first day of the Triduum (29 August) his lordship, Dr. Ullathorne, celebrated Pontifical High Mass, at which were present besides our community great many people, and amongst them, Lord and Lady Campden. The Panegyric was preached by Father Christie S. J. who at that time was chaplain of Lord Campden.

On the second day, our Very Reverend Father Provincial sung mass "coram Episcopo" and the Panegyric was preached by a Dominican Father, from Woodchester, near Stroud.

The third day the Reverend Father Dominic O.S.D., also from Woodchester, some the high mass, and Dr. Ullathorne preached a magnificent Panegyric of Blessed Paul, which lasted an hour and a half, in the presence of a most respectable congregation, which had come from Cheltenham, Evesham, Campden, and the neighbourhood of Broadway.

The church had been magnificently decorated with draperies of red velvet and ribbons of gold. The altar splendidly decorated with their forest of the choicest flowers, supplied by some kind friends from Cheltenham, and Lady Campden and others. The relic of Blessed Paul, enclosed in a rich Gothic Monstrance, was located above the Tabernacle, surrounded by burning lights and flowers.

The Panegyric preached by the Bishop was indeed very grand and was listened to with rapture by the large congregation. Father Provincial asked his Lordship to have it printed, but the success, said the Bishop, of my sermon is due to Blessed Paul's intercession. I had only prepared few notes, but when I saw such fervent large community of Passionists before me, the number of your converts, the large congregation, the decorations of the altar and church, the joy and gladness of heart carried me away, and I spoke as I felt. He said, however, that as he had promised to preach again at the Triduum in Saint Wilfrid's, he would try to write it down and after having preached it he would give it to be printed.

On this occasion of the Triduum happened something truly extraordinary, if not miraculous, and is this. On the vigil of the first day of the Triduum not having the proper office and mass of Blessed Paul: (indeed we do not know even that the holy see had granted such privilege). Had any rate we had been practising to sing the office of the "commune Confessoris non Pontificis" especially for the first Vespers. About an hour or two before the commencement of Vespers, a person came to the hall door and delivered a parcel directed to Father Rector. When Father Vincent, Rector, opened the parcel, to his astonishment found it contained 100 copies of special new Office of Blessed Paul, approved, as we have said above, by the Pope, which had been printed in Rome.

When Father Vincent saw this he sent down Brother Seraphin (the Porter) to enquire who had sent the parcel and to pay the carrier, but no man was there and to this moment we never could find out who brought it. It was not by the letter carrier, as the post had come early in the morning, and Brother Seraphin would have known the letter carrier, or post man, as we called him. In the parcel or was no post mark. Nor could have been brought by the carrier, who came from Cheltenham or Evesham, for they never reached Broadway till six or seven p m and when the parcel was brought to the door was about 2.00 PM.

Father Vincent full of admiration went to tell the Bishop, who was in his room upstairs, and his Lordship wondered as much as Father Vincent, and the other

religious of the community and some secular priests who were also in the retreat. The good Prelate ordered that the Vespers and the whole of the Office and Mass on each day of the Triduum shall be this one which came so unexpectedly, and we may say miraculously.

During the three days great many people came into the church, some for devotion, and more for curiosity, not only during Divine Service, which we had morning and evening, of also during the day. The relic of Blessed Paul was kept exposed from morning till late at night. The red damask curtains being drawn, certainly gave great effect to the decorations of the altar and church.

Amongst the visitors who came during the day there was an old woman, who at the sight of such grand things of which the good woman had not the least idea of even been possible to be found in a church, she remained astonished without being able to speak, but after a little while turning to another woman near her, Heh! said she, "what pity that such beautiful velvet should be stuck on that wall when they might have made out of it hundreds nay thousands of beautiful bonnets! Poor creature! Her religion was concentrated on dress and fine bonnets.

For not interrupting the thread of the narrative about the Triduums we shall describe the proceeding which took place at Saint Wilfrid's, where the Triduum was kept on the sixteenth, 17th and 18 November of this same year.

Four a the reason that Saint Wilfrid's Retreat was the largest house in the Province, our Father Provincial thought better to have a Grand Feast there which might be attended by great many other religious from the other retreats, and make it, as it were, a common feast of the Province.

An invitation therefore was sent to all our houses in England, requesting each Rector to attend himself, and take with him as many religious of his community as could be spared. When all came it was the largest gathering of Passionists ever seen together in this country.

Dr. Ullathorne, the Bishop of the Diocese, came from Birmingham, and Dr Grant, the Bishop of Southwork from London. There were many priests from Staffordshire, Warwickshire, Derbyshire, and Leicestershire. The household of Lord Shrewsbury, from Alton Towers, also were present as well as several other friends from the neighbourhood of Saint Wilfrid, Alton, Cheadle, Leek &

It was arranged to have three days feast but the grand one was to be the day already fixed by the Pope for the annual celebration of Blessed Paul's Feast, namely 10 November. The season was very unfavourable and the locality most inconvenient and difficult of access for strangers, although the Retreat and Church very fitting for such large gathering.

On the sixteenth therefore, the solemn Pontifical High Mass was celebrated by the Right Reverend Dr Grant, and Dr Ullathorne attended at the throne in his rich vestments, surrounded by all the sacred ministers as required by the Pontifical. After the first gospel, the same Dr. Ullathorne preached the Panegyric. But strange to say, very few people from Saint Wilfrid's congregation were present, and if it was not for the good number of priests and the large number of our own religious and few strangers, the large church would have been empty.

The good Prelate looking down to the empty benches at the body of the church and seeing them almost unoccupied, was so discouraged that his Panegyric of Blessed Paul was nothing compared to the one he had preached on Broadway. It was a regular failure, which his Lordship himself could not account for. A large number of the clergy being inside of the spacious sanctuary, almost behind the

throne wherefrom the Bishop preached, he could see only the congregation before him, and this being so small, a kind of discouragement came upon him, and hence a quasi-failure.

On the following day, 17 November, Dr Ullathorne Pontificated, and Dr Grant preached from the pulpit. Before mass began, having seen that the congregation was as small as the previous day, we dictum all the priests (who were not wanted in attending the Bishop) as well as all our religious in the benchers of the body of the church, which were before the pulpit, and so was formed a respectable audience to whom Dr Grant could speak.

On the third day one of our Fathers sung high mass, but there was no sermon preached because there was no one, or at least very few people, to hear. All the three days, the choir of Cheadle Church sang the Masses and played the organ.

- May. 15 Retreat at Saint Mary's, Wednesbury, Staffordshire, by Father Aloysius and Father Ignatius. Ended 1 June.
Father Ignatius came to Wednesbury on the sixteenth, which was the day after he had concluded the mission at West Bromwich; during this retreat Father Ignatius gave the pledge to more than 40 persons.
- June. 5 On this day we began to serve the Barnet mission, as we have reported already, at page 164, at the very beginning of January last.
- June. 12 Public retreat at the Church of the Assumption, in Deptford, S. E. Kent, by Father Joseph. Ended 26 June.
- July. 3 Retreat at Saint Peter's, Winchester, Hampshire, by Father Ignatius. Ended 10 July.
Father Ignatius preached two extra sermons after the retreat, giving a full account of the cause of his conversion, which made a great impression in the mind of the people, but especially to the Protestants, who formerly had been his own parishioners when he was a Protestant minister.
- July. 17 Open air mission to the poor Irish in the neighbourhood of Portman Square, and Manchester Square, London, by Father Joseph. Ended 7 August.
The missionary heard the confessions in a small room which was used as a school, situated in Orchard Place, but sent the people to Saint James for Holy Communion.
The buildings called "Orchard Place" were demolished few months after this extraordinary mission, and the poor Irish were scattered here and there, and some of them nowhere, not having been able to find a shelter, being too poor.
- July. 19 Clothing of Confrater John Baptist of the Visitation (Buggins). In due time made his profession, but two years after, namely 22 February 1856, left the Congregation and returned again to his former trade of decorator of churches, for which he was a real genius. During his Novitiate he had painted and decorated the altar in Broadway chapel, during the spare time between one exercise and the other of novices.

- August. 6 Retreat to the Sisters of Mercy at Wolverhampton, by Father Ignatius. Ended 15 August.
- August. 28 The solemn reopening of the temporal chapel at the Hyde, which we have mentioned above, at page 165, took place on this day. The Very Reverend Canon Oakley, preached on the occasion. The said chapel had been very nicely decorated, as we have said, by Mr Sang, a most skilful Church decorator.
- August. 28 On the same day of the opening of the above mentioned chapel at the Hyde, the Right Reverend Dr Ullathorne made the Visitation, preached, and gave confirmation to 76 persons at Saint Saviour's, Broadway. It was most consoling to the same Prelate, to see the great increase of Catholicity in that short space of three years, from the day that the Passionists took possession of the congregation, where we found only fourteen Catholics in all, and now the number was so much increased as to see the chapel full of converts and 76 to present themselves for Confirmation.
- August. 29 The solemn Triduum to commemorate the Beatification of Blessed Paul began on this day at Saint Saviour's, Broadway. Dr Ullathorne Pontificated and Father Christie S. J. preached the Panegyric. See page 170-171.
- August. 30 Second day of the Triduum at Broadway. Father Provincial, Eugene, sung mass and Father Dominic O. P. from Woodchester preached the Panegyric. See page 171.
- August. 31 Third day. High mass in the beautiful and solemn Dominican Rite by Father Dominic, the same who preached the day before. The Panegyric was preached by the Right Reverend Dr Ullathorne. We will repeat again what we have said above, at page 171. It was a magnificent and eloquent discourse, as the highly gifted and learned Dr Ullathorne alone could preach. It seemed that the Venerable Prelate at the sight of so many converts before him, and having been informed that many more were so well disposed to become Catholics, at the sight of so many Passionists, Benedictines (he was one of them), Dominicans, at the recollection that Blessed Paul had been praying for 50 years for the conversion of England, and seeing before him the efficacy of his prayers, he (the Holy Bishop) burst forth like the apostles on Pentecost, and kept in rapture for more than an hour and a half his audience, in breathless admiration and wonder.
- August. The little retreat of Saint Joseph, at the Hyde, having began once more after the reopening of it as above related on page 165 and 176 (28 August) to look upwards and give hope of better days, Father Eugene wrote to Father Ignatius and to Father Aloysius, Vice-Rector, that if room could be made for them, he, the Provincial Eugene, would come to reside there in person, bringing with him a class of theological students from Saint Wilfrid's, where he himself was teaching. Our good Provincial, besides the government of the Province, had also the care of the students at Saint Wilfrid. According to the decree of the last General Chapter, the Provincial had to make the house in London his ordinary residence, but as in that house, previous to the enlargement of the same, there was no sufficient room for the students, which Father Eugene was teaching, he had been obliged to make his abode the large house of Saint Wilfrid. The house in London being now a little

improved for accommodation, Father Provincial wrote as we have said above to Father Ignatius &

The above mentioned Fathers, hearing the proposal of Father Eugene, were not long in deliberating whether to accept such a proposal, of which the result promised such great advantages to that Retreat and the surrounding country. For just reasons, however, Father Provincial's proposal could not be carried to effect, till 15 March of the following year.

The reason why this change could not be done just now, was principally that we were in expectation of payment from the Regent Canal Company of the purchase money of the 4 acres and a quarter of our ground which they had gained right to purchase, by Act of Parliament, and according to the valuation which had just now been made, we had the prospect of having about £150 at our disposal after having paid our debts, and by this little money, and by what they were expecting by contributions, they would be enabled to enlarge the house and accommodate in it comfortably the Provincial and his class of students.

Accordingly, a plan was roughly made of an additional building for that purpose. Father Provincial went to the Hyde from Saint Wilfrid, to examine it, and suggested some improvements, after which our application was made to the railway contractor of Hampstead, who was great friend of ours, to undertake its execution. He declined entering upon it personally, but kindly offered one of his surveyors, Mr Chadley, whom he had employed for many years, and in whom he had full confidence, promising to pay his expenses himself.

Mr Chadley, accordingly, went to examine the place on 2 December. An estimate and contract were made with the workmen of the neighbourhood, and the work was begun without delay, and was finished about the beginning of March of the following year.

- October 1 Clothing of Confrater Malachy of the Immaculate Conception - McAuley. Confrater Malachy was an excellent novice, and being a professional architect, he was most useful in the improvements which were done in the Novitiate house. After few months his health gave way, and the poor novice was obliged to leave. He left the Novitiate on 22 February 1854. Having recovered a little, the Bishop of Down and Connor, Dr Dorian, sent him to Maynooth, where Father McAuley was ordained priest, after which he was appointed C.C. of one of the churches in Belfast. Here the poor priest forgot his duties and after some years died in a strange place.
- October 2 Retreat at Oxburg, Stoke Ferry, Norfolk, by Father Ignatius. Ended 9 October. Father Ignatius received into the church six Protestants.
- October About this time came out the life of Blessed Paul of the Cross, written by Venerable Vincent Strambi, Bishop of Macerata, who had been secretary to Saint Paul. His life had been translated into English, and printed by the Oratorians in three volumes. The introduction to the translation is from our saintly Father Dominic, which he had written before he died, but had not the consolation to see it in print. At the end of the third volume of the said life, have been added several letters written by, or to, Father Dominic, having reference principally to our introduction to England. Anyone who has read the wonderful life of Saint Paul of the Cross, can testify to the fact that amongst the lives of the saints, edited by the Oratorians, which are great many, the best of them all is this one written by

Venerable Strambi, who being himself a Saint, knew how to write a life of another Saint.

- November 16 This was the day when the Triduum in commemoration of the Beatification of our Holy Founder was solemnly celebrated at Saint Wilfrid. We have already given some particulars at page 173 of this book. We shall only add here that on the occasion of this Triduum at Saint Wilfrid were present 30 Passionists, about as many secular priests, two bishops, but few seculars.
- December 4 Retreat at Southport, Lancashire, by Father Ignatius. Ended 18 December.
- December 8 Clothing of Confrater Joseph of the Immaculate Conception - Mooney. After few months the poor novice got so ill as to have the last sacraments administered to him. He made also holy profession "sub conditione" and after it he got out of danger; but as he was not considered strong enough to stand the austere life of the Passionists, he left the Novitiate on his own accord on 19 June 1854. After few years he became secular priest.

Jan.

We shall begin the annals for this year, 1854, by taking our reader to Saint Saviour's, Broadway, Worcestershire, where we left him after the opening of the schools. See page 146. September 8th 1851.

As soon as the said schools were opened in Broadway, Father Bernard began to give a regular course of instructions to the people every Monday, Wednesday and Friday evenings, which from the very beginning, were attended not only by the children, but also by grown-up people, the larger number of whom were Protestants, who afterwards were received into the church.

Besides the instruction on Catholic religion, Father Bernard formed a choir of singers, amongst the children, and gave them a lesson on plain music every Wednesday and Friday before he began the religious instruction to the people. The children went to the school half an hour before the rest for the singing, for which they took great interest. In a short time they were able to sing many of what are called "Father Faber's hymns" as well as the Benediction Service, viz. the "O Salutaris Hostia, Litany of our Blessed Lady, and "Tantum Ergo".

At the evening service on Sundays, and whenever there was Benediction, as soon as the last sign of the bell was given, the children who were always at their post in the church, began immediately to sing one or other of the said Father Faber's hymns, another was sung immediately after the sermon, and the third after Benediction. It was indeed very consoling and edifying to hear those innocent dear children, several of them yet being Protestants, singing praises to our Blessed Lady or to the Blessed Sacrament, or the "Stabat Mater" as it was every Friday evening at the Via Crucis.

After some time they began to sing also the Kyrie, Gloria, Credo &... at mass. Father Bernard had at first procured a mass, very simple and easy for the good children, which had been composed by a Pius priest purposely for children. When they had succeeded so well in this first attempt they were taught to sing the mass of Saint Cuthbert and that of our Blessed Lady, composed by Dr Newsham, which are beautiful, at the same time very simple.

The very same thing was also done at Sutton, by Father Honorius, and in both places the children's singing was considered most devotional and sweet, and in both places did attract many people, but especially Protestants, too frequent our churches. Many Protestants owe their conversion by the attraction, or say curiosity, to hear the children singing.

I will give an instance of this, being myself a witness of it. There was in Broadway a little Protestant girl, about seven or eight years old, who was one of the young singers. It happened that the poor child was severely burnt, and her death was expected every day. We knew nothing of the accident. Five or six days after the sad event, been Friday, the poor little child, having previous to the accident learned to sing the Stabat Mater, asked her Protestant mother to bring her to the Catholic chapel, as she had to sing with the rest, the said "Stabat Mater", being so told by Father Bernard.

At first the Mother would not listen to her, being so bad, and also because she never had put her foot in a Popish chapel. However as the poor child was crying so much at the refusal of her mother, she consented at last and took the daughter into the chapel in her arms, and arrived just in time when the Via Crucis was going to begin. At the sight of the altar covered with flowers and candles, the beautiful paintings, but especially those of the Stations, and hearing the singing of

the children, but especially her darling dying child (as she expressed it to the writer) singing and joining the rest with feeble but sweet voice, had such effect upon her that pressing her child to her heart, there and then she solemnly promised to God that for the future she would attend the Catholic Church, and never more put a foot in the Protestant one. Happily she kept her promise.

The poor child died few days after, having been baptised by Father Bernard. We gave her a grand funeral, attended by the whole community and all the children of our school, as well as by great many Catholics and Protestants. Her poor mother became Catholic, after having been well instructed by Father Bernard. Her husband followed her example as well as all their children. This happy family became to be the best Catholics we had in Broadway.

The instructions also which the same Father Bernard gave every Sunday, Wednesday, and Friday, were well attended as we have said above, and were producing a most fruitful harvest. At the end of this year no less than 50 persons had already been received into the Catholic Church, principally by Father Bernard.

As it might be interesting and amusing, I will insert here some anecdotes which happened at this time of excitement in Broadway.

Father Bernard, to make these meetings in the school attractive, and at the same time instructive to the poor ignorant Protestants, introduced in his instructions many anecdotes and stories which attracted very much the attention, and curiosity of his hearers. Some time our Brother John (a first-rate man for controversy) would take the part of a Protestant minister or Bible Reader, and Father Bernard that of a Catholic Catechist. Brother John was making objections, and the other answered. This, of course, pleased the people, and many a laughter they elicited at the expense of the pretended poor Parson.

Reverend Mr Franklin, the Protestant minister who resided over the way, just opposite to our schools, very often while the instructions and controversial disputes were proceeding, sneaked out from his house and quietly stationed himself in the porch of the school. Unfortunately however for the young man, Father Bernard always knew when he was keeping sentinel, and listening to him. On these occasions Father Bernard raising his voice to be better heard by his reverence of the porch, politely attacked brother John! right and left, and a roar of laughter followed from the people who well knew that the thrashing was for the Parson, and not for Brother John, and invariably made his poor reverence extremely uncomfortable. This was done in such a way, however, that nothing unkind was ever uttered by Father Bernard against the Reverend gentleman personally.

In one of these occasions, Mr Franklin being as usual at the porch of the school, Father Bernard sent him a very pressing invitation to walk inside and to take a chair as he might catch cold outside; but the kind invitation was politely refused, and returned home to tell his wife the sad story of his being discovered at last, and never again made his appearance at the porch of the school, but tried other plans. On one occasion, Father Bernard been unwell, sent in his place (as he had done several other times) Confrater Paul Mary (Pakenham) who at that time, was in Broadway, preparing himself for ordination. On his way to the school, he was met by the Parson, who stopped him in the road, telling him that he was breaking the law of the country. Father Paul Mary was in his full habit, mantle, biretta, and sandals. At such an expected proceeding, Father Paul Mary simply asked his reverence for his card. Whereupon Mr Franklin informed him that he was the

vicar of Broadway: "You may be the vicar of Broadway, said Father Paul Mary, but you are not a gentleman Sir "and making a polite bow he quietly departed for the school, leaving his reverence to his own reflections. The reader is well acquainted who was this Father Paul Mary. He was the son of the Earl of Longford, nephew of the Duke of Wellington, and of General Lygon, better known as the Honourable Charles Reginald Pakenham; or Captain Pakenham. The parson, of course, must have known him, having been in Broadway ever since his clothing which took place on the 22nd of May 1851.

As soon as Father Paul Mary had returned home from the school, after having given the instruction, drew on paper a splendid caricature representing himself on the cartoon in his habit, mantle, biretta .. and a book under his arm, and Mr Franklin standing before him you erect like a soldier, with his hat on his head, but bent a little on one side, with the umbrella under his arm. Beneath this cartoon was the following dialogue.

Parson - are you aware Sir, that you are violating the laws under whose protection you live?

Paul Mary - I demand your card Sir.

Parson - I am the vicar of the parish.

Paul Mary - Sir, you are no gentleman.

This splendid cartoon was kept by the writer for several years in his room, but having lent it to somebody, it was lost. When the poor Parson reflected that he had been insulting Captain Pakenham, repented for his daring act as being truly an offence for which he might be punished by the law. If the report is true, General Lygon, uncle of Father Paul Mary, who lived not far from Broadway, gave to the poor Parson cause for regret for the insult offered to his nephew.

Jan 1 Retreat to the Sisters of the Holy Family (afterward Sisters of the Passion) at Saint Joseph's convent, Newton Heath, near Manchester, by Father Ignatius. Ended 8 January.

The founder of this Institute, as we have said at page 148, was our Father Gaudentius. The foundation took place in 1852. They were affiliated to our Congregation in 1875, taking the name of Sisters of the Passion. At present (1887) the Sisters of several convents in Lancashire, Yorkshire, Ireland, Bulgaria and Valachia. Father Gaudentius, their founder, after having seen the Sisters progressing in solidity in their holy vocation, went to the new foundation in America, where to this day is carrying on the sacred missions and retreats, as he had done for many years in England.

Mar 15 At page 177, speaking about the Retreat at the Hyde, London, we said that on 2 December last, the work for enlarging the house there began in good earnest. On 15 March of this year the work had been completed, Father Provincial went from Saint Wilfrid's to take up his permanent residence there. The students however did not go till 7 June. As soon as they arrived at the Hyde, Father Provincial took upon himself the task of teaching again, as he had done at Saint Wilfrid. After so many vicissitudes, Saint Joseph's Retreat assumed its true character, as a house of solitude, of exact and full observance. The number of students was not large, at any rate, together with the professed religious, the community was large enough for keeping the full observance, according to the spirit of our Congregation.

Mar About the beginning of May, previous to the arrival of the students, as it appeared that a considerable part of the expenses in Saint Joseph's had yet to be paid, and their means were coming rather short, especially that now the expenses would increase, students being expected soon, Father Ignatius, the Rector of the retreat, took up his residence in London, excepting only the Sundays, which he always spent at Saint Joseph's, or at Barnet, (where, as we have said above, we had the charge of the mission) and devoted himself to the work of begging through the town. In three months he collected about £300. In the beginning of September of this same year he went on the same mission of begging in Ireland, and in the course of about two months collected £250. By these two collections he (Father Ignatius) was enabled to pay the whole of the expenses of the building, including a wall along the side of the garden, which was built principally of the stones yet left on the ground, as part of the materials of our intended grand house and church.

The principal sum given, besides the above mentioned collections in London and Ireland, the "Association for the Propagation of the Faith" in France voted to us as sum of £200, which had just sufficed to repay the same amount kindly advanced to us by Mr Hutchison of Edinburgh, at a time of our greatest need. We may mention besides as our distinguished benefactors, Lord Petre, and the Misses Nutt, of London, who gave each £50.

Mar 26 Retreat at East Hendred, Vantage, Berkshire, by Father Ignatius. Ended 9 April.

April 2 Retreat at Saint Wilfrid's Church, Cotton Hall, near Cheadle, Staffordshire, by Father Joseph. Ended 9 April.
At this time Saint Wilfrid belonged to us, but shortly after this public retreat we were obliged to give it up to the Bishop of the diocese, Dr Ullathorne. We shall give the full account of it at the proper place.

April 23 Retreat at Saint Mary's, Barton-on-Humber, Lincolnshire, by Father Joseph. Ended 7 May.

May The month of May has been celebrated in every house of the Province with great devotion from the very beginning of the foundation, but especially at Broadway, where every year we experienced the efficacy of the protection of Our Blessed Mother. In the progress of this history we shall select some of the facts which will prove our assertion.
We have said above, page 180, that the instructions given by Father Bernard had produced great deal of good amongst the Protestants in Broadway, and other places.. In consequence of this some people from Buckland, requested Father Bernard to give them some instructions on Catholic religion in their own village. The good priest most willingly complied with their request, and appointed the Monday of every week, from seven to 8.00 in the evening.
Buckland is a small ancient village, situated about a mile and three-quarters from Broadway, in a most picturesque spot which had been selected by the Holy monks where had built a splendid monastery, the remains of which are seen to this day. Father Bernard gave these instructions in the house of a certain Mr Gibson, an old man, who had been received into the church on 1 November 1851 by Father Bernard himself.

The attendance from the very beginning was very good. The front room, though the largest in the house, was found to be too small for their comfort, but no other place could be obtained for love or for money, so bitter were all parties in Buckland against the Catholic religion. Under such circumstances, Father Bernard and his hearers had to do their best. As, however, not every Monday was fine weather, and Father Bernard health being very middling he bought a donkey and a small gig to take him there. He always went to the field of action in his religious habit, but as soon as he arrived at the village he was always received with jeers, shouts, screams, yells, and even threats, but he did not care much, nor was afraid. As Father Bernard would not give up the usual weekly instructions, they began now to put into execution their threats, by trying to overturn the gig, by pelting him with mud, and by throwing stones at his head. The poor Father being so persecuted found it advisable to form a bodyguard of men, women, and children, for his protection, but would not give up his weekly instructions.

There was amongst the rest of the bodyguard, a little boy, the son of Mr Maguire, our school master, who always accompanied Father Bernard on his journeys and usually sat in the seat of the gig next to him. One day Father Bernard left behind poor Tommy at home, scarcely knowing why, but he felt inclined to do so and so he did. The poor boy cried at Father Bernard's refusal to take him. It was indeed well that he was not allowed to accompany him on this occasion, for that very reason that on this very night, if he had gone the poor boy would have been killed. On returning home from Buckland some cowardly villains threw a large stone from behind a hedge and struck Father Bernard's thick badge, just on the place where little Thomas's head would have stood if he was there; although the stone fell as we have said on the thick badge of Father Bernard, he was so much hurt that he was obliged to keep to his bed for three days afterwards and be attended by the doctor.

Those ruffians did not even after this desist from continuing their attacks, and as they could not do so whilst the missioner passed through the village, where he was protected by his "bodyguard" they waited till he had entered Mr Gibson's house, and had already began his instructions, when I am sorry to say it being urged by the Parson they screamed, yelled, shouted, and made all the noise they possibly could. Some kicked at the door, others cast stones at it, some sang, some whistled, some beat tin kettles in lieu of a drum. Some others of the mob, assembled in the next house, and played the violin..... sang, drank and rioted.

As this affair was becoming rather serious and dangerous, Father Bernard gave it up after three months of hard labour. It seems however that almighty God took it up with mighty hand, and severely punished those miserable wretches; some of whom met soon after with untimely and miserable death, and others failed most remarkably in their business. I will mention an instance out of many. One day, during the instruction at Buckland, a certain "horse and cow doctor!" named "Hines" came into the room with a sheep's head, besmeared with blood and offered Father Bernard a pot of beer, which he held in his bloody hands, accompanying the offer with dirty low expressions. The anger of God soon overtook the wretch, and died a sudden and unprovided death very shortly after, leaving a wife and five or six children without means of support.

Buckland was not the only place where Father Bernard was giving these instructions, he did the same in the next village near Broadway, called Childswickam, where he went every Tuesday evening. Here also the poor Father had the same reception on his approaching there, the same treatment during the

instruction, and the same danger of his life. After some time he gave up the going there also: and strange to say, the same punishment was inflicted on many of the people who directly or indirectly persecuted the poor priest. The unfortunate Sexton of the Protestant church of the Childswickam, was one of the worst against Father Bernard and the Catholics, came to his own end by hanging himself, like another Judas.

- May 1 The Very Reverend Father Eugene, Provincial, sends the convocatory circular for the celebration of the second Anglo-Belgian Provincial Chapter to all the Retreats of the Province, appointing the 26th day of June next to meet at the Retreat of Holy Cross, Ere, near Tournay, Belgium.
N.B. No Chapter was held at Ere nor anywhere in England this time, in consequence of new arrangements made by Father General who sent here a Visitor General. We shall give a full account of the proceedings in its proper place. It seems that our Provincial had not been informed of the new arrangements which were to take place soon in the Province, hence he sent the circular letter.
- May 14 Public retreat at St Albans Cathedral, Macclesfield, Cheshire, by Father Joseph. Ended 28 May.
The missionary's strengths and gave way in the middle of the last sermon, and fell back entirely exhausted on the platform. After having recovered a little, he gave the Papal Blessing and retired from the church, leaving the Parish Priest to give the Benediction with the Blessed Sacrament, but before so doing he spoke few words to the crowded congregation, and told them that the poor missionary fell exhausted in consequence of the over work he had gone through during the fortnight of the retreat, and requested them never to forget what they had heard from his lips.
- June 26 We have said above that our Father Provincial, Eugene, by a circular letter dated 1 May from Saint Joseph's Retreat, the Hyde, Edgeware Road, London, had appointed this day (26 June) for the holding of the Second Anglo-Belgian Provincial Chapter. This letter had been duly received by all the Superiors, and had been publicly read in every Retreat. Father Provincial began this letter in these words. "I have to announce to you, beloved Fathers, and Brothers, the approaching convocation of our Second Provincial Chapter. It will take place on the 26th of the next ensuing month of June, at the Retreat of the most Holy Cross, near Tournay, in Belgium. It is probable that the Father General, will preside at it in person." &
- Before we proceed, we will state the reason why Father Eugene had appointed Belgium for the holding of the Chapter, and not England, which would have been more convenient, and less expensive to us. It was only to make it more easy for the venerable old Father General, who had manifested a desire to preside at it, but England being too far for him, Father Eugene purposely fixed the month of June, and Ere, Belgium, for the holding of the Chapter, and so enable our beloved Father General to come. About the middle of June, we were informed not to take any further steps regarding the Chapter till new arrangements regarded it. On the 29th the of the same month, Father Eugene received a letter from Father Pius of the Name of Mary, first General Consultor, dated from Paris, announcing his intention of being at Saint Joseph Retreat, London, on the 30th of June, or 1

July, with three other Passionists, who were destined for the new foundation, in America.

In fact, Father Pius arrived Saturday, 1 July, at the above mentioned Retreat of Saint Joseph, from whence he addressed a circular letter on the following Monday, 3 July, to the Very Reverend Father Provincial, to his Consultors, Rectors, and all the religious of the Anglo-Belgian Province. In the first part of this letter, his paternity expresses the great desire our Father General had of coming over, and the reasons why he did not come; and next informs the Superiors of the commission he had received from our General, of making first a General visitation of our Retreats in this country, and then to preside at the next Provincial Chapter.

Towards the end of the same week, he said, that intended to open the sacred visit, first at the Retreat of Saint Anne's, Sutton, and continue on successively in those of Saint Wilfrid's, Aston Hall, Broadway, and last at Saint Joseph's, London. In accordance with this programme, he opened the Sacred Visit in the different Retreats as stated above, with the usual formalities, preaching to the religious in Latin several times during each visitation. Father Pius held conferences with all the religious, having for interpreter Father Ignatius (Spencer) for those who could not speak Italian or Latin. His visitation extended over the church, retreat, books, & He made decrees regarding the enclosure which he put in every house, and made several other regulations, left recommendations and good advises... After having visited all the Retreats of this country, departed for the house at Ere, Belgium.

Now we were in daily expectation for the convocation of the Provincial Chapter, which, as we have said above, had been suspended "sine die" on account of the special visitation. But on the 24 of September, Father Pius issued another circular letter, dated from the retreat of Holy Cross, Ere, to all the Superiors, declaring the intention of our most Reverend Father General of dividing our Province, by forming a new one of the Retreats of Belgium, France, and Holland, which two last had been lately founded. In consequence of which he had been authorised to suspend our Provincial Chapter, and all the actual Superiors were likewise suspended. At the same time he authorised them to continue in their respective office until the new elections were made manifest.

On 29 June, he issued from the same Retreat another circular, declaring the following elections.

Vice-Provincial, Father Vincent of Saint Joseph, Grotti

First Provincial Consultor, Father Ignatius of Saint Paul, Spencer

Second Provincial Consultor, Father Eugene of Saint Anthony, Martorelli

Superior at Saint Joseph's, the Hyde, Father Aloysius of Jesus, Bamber

Superior at Saint Saviour's, Broadway, Father Gaudentius of Saint Stephen

Superior at Saint Wilfrid's, Cotton Hall, Father Raphael of the Heart of Jesus

Master of Novices, Father Salvian of the Seven Dolours.

There was no Superior appointed for Saint Michael's Retreat, Aston Hall, because it had been determined to give it up; nor for Saint Anne's, Sutton, because it was declared to be a house of mission only.

The Superiors of the new Province were the following.

Father Joseph of the Immaculate Heart of Mary, Vice-Provincial.

Father Seraphin of the Heart of Jesus, first Provincial Consultor.

Father Valentine of Saint Joseph, Second Provincial Consultor.

Father Evaristus of Saint Francis, Superior at Ere, near Tournay.

Father Turrenius of the Sacred Heart of Mary, Superior at Hardengham.

Father Isadore of the Mother of God, Superior at Reumont.

Father Pellegrino of the Sacred Heart of Jesus, Superior at Bordeaux.

Master of Novices, Father Leo....

At that time before the division, the Anglo-Belgian Province had nine retreats, viz. five in England, and four in Belgium, all of them being governed by our Provincial, Father Eugene.

Besides the above mentioned appointments of Superiors, Father Pius decreed the removal of the novices from Broadway and appointed the Retreat of Saint Wilfrid to be for the future the Novitiate house of our Province. This change, in less than twelve months, was found out to be a mistake, and we had to bring back the Novitiate to Broadway again, as we shall see in the proper place.

In the same circular letter, Father Pius ordered that the students of philosophy who were at present at Saint Wilfrid shall be removed to Broadway to give room to the Novices. They were sent there on 9 October, accompanied by their lector, Father Xavier of Saint Paul. The students who went to Broadway with Father Xavier were Confraters Celestine, Alphonsus, Felix, Stanislaus, and Athanasius, a Belgian. After some time all these students and others were sent to Rome to study theology there

These arrangements made by Father Pius were good and right, but did not meet the real wants of the Province. Our new Provincial, Father Vincent, after having asked light from God came to the resolution of proposing to Father Pius the following alterations to his late appointments of the local Superiors: viz. that Father Raphael, the appointed Superior of Saint Wilfrid, should be sent to Broadway and take charge of the students (in the place of Father Xavier, who had resigned his office of a lector) as well as to be Superior of the same Retreat, and that Father Gaudentius from Broadway, to be appointed Superior at Saint Wilfrid. Without losing time a letter was dispatched to Father Pius, who was then at Hardengham, France, to that effect, and in a few days the answer came with full approval of Father Provincial's proposal. So Father Raphael went to Broadway to be Superior and lector, and Father Gaudentius to Saint Wilfrid's. Take tomb change met the approval of all the religious of the Province, except of that of Father Gaudentius himself, who soon after resigned his Rectorship, and after some time went to the foundation in America. In his place was sent to Saint Wilfrid, Father Louis, had been left at Aston Hall, till the bishop of Birmingham would take possession of it. As Father Louis was at this time in a very delicate state of health, the Provincial requested the Master of novices to act as Vicar, and help the poor Superior in the best he could.

We have said above that on 9 October the students from Saint Wilfrid's went to Broadway. On the 13th of the same month, feast of Saint Edward the Confessor, Father Salvian, Master of novices left Broadway, for the new Novitiate, and took with him Confrater Patrick (Bourk) and Confrater John Baptist (Buggins) who both had lately made their profession, and also Brother Laurence (Carr) likewise lately professed, and arrived at Saint Wilfrid towards evening. The reason why these two students were sent to the Novitiate house, and not left at Broadway, to begin their studies there with the rest of the other students, who had come with Father Raphael, was simply because both of them were very deficient in the knowledge of Latin, and consequently could not join the class of philosophy who were very much advanced in it. At this time, there were no novices in the Novitiate and the Provincial thought better to let these two students to go to Saint

Wilfrid, to study Latin well under Father Master. Brother Laurence was sent there “de familia” to take care of the students, and others, as infirmarian &....

October 23

During the past four months the changes and events which have taken place in our Province were so many and so various (as the reader has already been informed) that several other things of minor importance had been omitted, for want of having taken no notice of them. Now that in all appearance everything has been settled satisfactorily, we shall take up the thread of our narrative and shall begin from the establishing of the Arch-Confraternity of the Immaculate Heart of Mary at the Retreat of Saint Saviour's, Broadway, which took place with great solemnity on this day, 23 October, Feast of the Titular Saint of the church. But before we proceed, I must make a little apology for my seeming impartiality in speaking almost exclusively about Saint Joseph's, London, and Saint Saviour's, Broadway, and very little or nothing about Aston Hall, Sutton, or Saint Wilfrid. The reason of this does not arise from any partiality to these two houses, but simply from the fact that no records have been preserved at Sutton of any kind, very few at Saint Wilfrid's, and at Aston Hall were only preserve those which were written by Father Dominic before his death, and other few by someone else which all have been faithfully inserted in this book – *Annalist*.

With the sanction and approval of the Right Reverend Dr Ullathorne of the Diocese of Birmingham, was established at Saint Saviour's Retreat, Broadway, the Arch-Confraternity of the Immaculate Heart of Mary, for the conversion of sinners and Protestants. As soon as it was established it was taken up by the people with great fervour, and we saw from the very beginning the special protection of our Blessed Lady over the people of Broadway. To keep up this fervour amongst the members of the confraternity, extra devotions were introduced as Holy Communion on every first Sunday of the month. It was indeed very edifying to see every first Sunday of the month every member of the Confraternity approaching Holy Communion, and performing several other devotions in the church or at home. Many extraordinary favourites, approaching to miracles, where wrought by the intercession of the Blessed Virgin. I will only mention few which are recorded by Father Bernard who was the Spiritual Director of the Confraternity and the founder of it.

"Up to 26 August, 1855, says Father Bernard, thanks and praise to God and his ever Blessed Mother, many of the things we prayed for where obtained. I now regret my negligence in not marking them down as they occurred, but our book of the “status animarum” is a sufficient record as they are all the fruit not of preaching but of prayers to the Blessed Virgin Mary".

We must remark here that Father Bernard was accustomed to ask the prayers of the congregation according to his own intention, which was principally for the conversion of one or other of the Protestants or bad Catholic. Father Bernard continues "I might extract from the little book I keep some of the graces obtained but for brevity's sake I will merely give the substance in a few words.

First, many were prayed for who had not humanly speaking courage to follow up their convictions regarding the Catholic faith. Our prayers were heard and they fearlessly laid aside all human respect, and many of them bravely faced property and reproach for the sake of religion.

Second, the sick have benefited much by the prayers of the Arch-Confraternity. In several instances when medical aid failed, the prayers of the members were

available. I might quote in a special manner those cases, in two of which the physicians gave no hope of recovery. "

The first was Hannah James, of Buckland, who had an abscess in the lower part of the back together with a complication of diseases, viz. scarlet fever, pains, and other symptoms of rapid consumption. When the abscess broke another immediately began to form, at which both physicians, and all were heard of it, gave up the case as hopeless. But what man looks upon as impossible it is still in the power of God to effect when he wills it. Prayers to God's own Mother checked the growth of the abscess, removed fever, pains and, in the end brought about her perfect cure."

The second case was that of Mrs. Kempson. Her malady was what is commonly called a galloping consumption, and truly in her it was such, for it reduced her in a few days from being one of the stoutest women in Broadway to a mere skeleton. The Doctor who attended her (Dr Waller) seeing that every remedy was lost on her, honestly confessed that she was incurable. "When the patient heard this she was anxious to prepare her soul for eternity, and for this end she sent for me to assist her. I went she confessed her whole life, and disposed herself with calmness to die, when God would call her, which naturally speaking could not be more than a week or ten days at most.

"The more I saw her," continues Father Bernard "the more I heard the report which the doctor had spread abroad of her certain death, the more I felt convinced would she would not die. Why I felt and believed so I cannot tell. I was anxious to hear from the doctor's own lips in the presence of a third person that she was incurable. My desire was accomplished in the sick person's house, in the presence of Mrs Stanley (Kempson's own sister) when the doctor solemnly declared that all hope of her recovery was vain, and nothing could cure her but a Popish miracle. (The doctor of course was Protestant). Well, said I, she will not take tomb this time, and if you have done all that your skill is able of, I shall undertake the cure in another way.

"As I have a great horror of deceiving sick persons by filling their minds with the hope of recovery," (Father Bernard had always acted upon this noble and charitable principal, and many a soul has been saved by his Christian and courageous straightforward sincerity) "and honestly told her what the doctor had said, and he himself (the Dr) confirmed it to Mrs. Kempson. She thanked him for what he had done for her and told him not to trouble himself any longer, and said also that she would take no more medicine but have recourse to other remedies."

"I put a picture of Blessed Paul of the Cross before her eyes over her bed, and a relic of him round her neck, telling her to say some little prayer to him and to the Blessed Virgin Mary. She immediately began to feel easier, and inclined to grow better when on Sunday afternoon the priest (Father Bernard himself) after catechising the children asked the people to join with him in saying some prayers for Mrs Kempson."

"She's so far recovered that she seemed able to get up, and by the middle of the same week she was sitting at her work table (she was a dress maker) making mourning dresses for the servants of "

The writer of these annals has been witness of all the above account and saw for the last time Mrs. Kempson in 1872, strong, and healthy, a venerable old woman. It might be said that this miracle or cure has not been done by the intercession of our Blessed Mother, but by Blessed Paul of the Cross: Well, Blessed Paul is willing to admit how little he is when compared with Mary, and this makes the

argument still stronger, for if Blessed Paul (at that time he was not canonised) being less powerful than Mary could do so much, what may we hope for through all powerful intercession of her who speaks to God, not as a simple Saint, but as the Queen of all saints - His own Mother.

October 30 Public retreat at Ashton-under-Lyne, by Father Gaudentius. Ended 19 December.

December 17 At the Retreat of Saint Wilfrid, Cotton Hall, died the Reverend Father Austin of the Mother of God (Edgar). He was born in Glasgow, Scotland, on 26 April, 1816. His parents were Protestants and consequently he was brought up in their own religion. His secular name was John Baptist Edgar. He was sent to Paris to study medicine where in 1836 he became Catholic. His example was followed by his mother and sisters, who were received into the Church not long after him. One of his sisters is the author of the book called "John Bull and the Papist" as well as of another called "Geraldine", both books, cleverly written, and much read by Catholics and Protestants.

Father Austin was clothed with our holy habit at Ere, near Tournay, Belgium on 9 April 1841, and made his profession on the 28th of the same month of the following year. He was sent to England by order of Father Dominic, where he arrived on 26 July, about three months after his profession, and made his studies of Moral and Dogmatic Theology under the care of the same Father Dominic. He died on 17 December of this year, at the age of 38, and thirteenth of his religious life.

Father Austin was very remarkable for his simplicity, sincerity, and great charity and compassion towards the poor, especially if they were Irish. In other respects he had many natural faults over which he had no control, as forgetfulness and the absence of mind. On this point he was obliged to be watched especially at the altar, as he used to forget occasionally at what part of the mass he was, if not reminded by the server or some of our Fathers. Several times when had to duplicate would take the of ablution at the first mass and occasionally the people who were waiting for the second had to be satisfied of saying the prayers in the chapel, but had no mass.

Father Austin was a capital controversialist and many were the battles he fought with Protestants, and especially with the Parsons, on Religion. He would give them no rest till he had defeated them. We have said above that the good priest had a special predilection for the poor, and especially if they were Irish. When it was in his power to assist them, he did so with the greatest pleasure and kindness, and when he was not able to assist them, he was very sad and inconsolable, but tried to speak to them with such feelings of compassion that the poor were consoled in their misery. In this respect he was looked upon by the poor as their best friend, and Father. Many a pound he begged from the rich at especially from Lady Edgar, his good mother, to buy shoes, clothes, and food for the needy. His charities were especially experienced by the poor people of Stone, Aston, Sutton, and Saint Wilfrid's, in which places he had the care of their souls, and worked hard for their spiritual welfare.

The poor people, in their part, showed their affection towards him, especially when he was laid up at his last illness, the door of the monastery being continually besieged by them, of especially the poor, asking how poor of Father Austin, "their father" was. But the moving spectacle which showed this attachment and filial love to him, was when at 3.00 on the day of his death an extraordinarily large

congregation having assembled in the church for the usual Sunday devotions and sermon, and also to pray for the recovery of the good sick priest, "the writer" presented himself at the rails of the sanctuary with black stole on his neck and with tremulous and subdued voice pronounced these few words "Dear brethren, his morning I requested your prayers for the recovery of our dear Father Austin, if it was the will of God.... Now I come again to request your prayers not for his recovery, but for the repose of his soul, as he has passed to a better life about an hour ago, after having received the last sacraments of the Church". At these words the whole Congregation burst into a general weeping, sobbings, and mourning, and for ten minutes the whole congregation continued in this way.

As it would have been impossible for me who was as much affected as the rest (having been present at his death) to give them the usual sermon, I spoke again thus "As it is impossible for me at this moment to be able to preach, and to you to listen to my words, let us kneel down and recite the Holy Rosary in the place of the sermon, for the repose of the soul of our dear deceased Father." It did so with the greatest devotion. After it was given the usual Benediction with the Blessed Sacrament.

The cause of the death of Father Austin was a very bad cold he got on the fifteenth, vigil of Blessed Paul, I going to the school about a quarter of a mile from the retreat, whilst it was raining very fast, and having no umbrella to keep away the rain. He remained there, wet though he was, for nearly two hours, to teach the children a hymn in honour of Blessed Paul, which had been composed by himself, who was a very good poet. When he returned home he would not change his clothes, although advised to do so by me and by the infirmarian. The consequence was that on the following morning he found himself scarcely able to move hand or foot. With all this he would sing mass of Saint Paul, and hear the children singing the hymn he had composed. He heard it, because it was sung before he began mass, but when he went up to the altar the pains in his body were so great that he had to give up the idea of singing mass, and had to say the low mass; and even then he was not able to turn to say the "Dominus Vobiscum", nor to make genuflections.

Immediately after mass, we took him and put him in bed, from which he never rose again, but died the following day, after having received the Last Sacraments. Crowds of people attended his funeral, and was buried in the church yard, close to Saint Wilfrid's Church.

A more extensive memoir of Father Austin will be found in one of my manuscripts.

- December 21 Clothing of a most promising young man at Saint Wilfrid's, who took the name of Confrater Joseph of Saint Bernard, Carroll. Father Joseph was the first novice clothed at Saint Wilfrid's but made his profession at Broadway, where the Novitiate had again been transferred. Shortly after his profession Father Joseph was sent to Rome to join the other English students, where he was ordained in Sacris. Having returned to our Province, he was appointed lector of the students, although not yet priest. After some years he became a famous missionary, besides being a very learned theologian. He died at the Retreat of Holy Cross, Belfast, 27 November 1874, being Rector of that house.

1855

- January 13 On this day the coffin containing the body of Father Dominic of the Mother of God, the founder and first Provincial of the English and Belgian Province, was secretly removed from Aston Hall, where he had been buried after his death, and was taken to Saint Wilfrid's where it remained till the tenth of November following.
Our reader will remember that it had been decreed by Father Pius, Visitor General, to give up the house and church at Aston. As soon as the Bishop of the diocese had been informed that we had to leave that place unwillingly indeed, the good Bishop gave his consent and accepted the place, the first thought of the Provincial, Father Vincent, was to take up the coffins containing the bodies of Father Dominic and the other that of Father Constantine. The former was taken to Saint Wilfrid's, "ad tempus" and the other to Saint Saviour's, Broadway, for good. At the proper place (see 6 November in this book) we shall say something more about the translation, and again on 22 March 1858 about the legal revision of the body of Father Dominic. The reason why I am so particular about the dates of removal from one place to the other of the body of our venerated Father Dominic, and about the revision of it is that the process for his beatification has been already introduced this very time that I am writing (1887). Our Procurator General, the Very Reverend Father Damasus, has been appointed Promoter of the Causa. He came to these countries last June, gathered up matter for the process, which has been taken up by Cardinal Newman, who had been received into the church by the same Father Dominic. (See 11 October 1845 of this book) by Cardinal Manning, by Dr Ullathorne, Bishop of Birmingham, and by Dr O'Reilly, Bishop of Liverpool. The "Causa" is already canonically introduced, and I hope before I die to have the consolation to call "Venerable" Dominic, if not blessed Dominic of the Mother of God. (6 September, 1887.)
- January 15 Clothing of Brother Ignatius of Blessed Paul of the Cross, Hagarty, at Saint Wilfrid's. In due time he made his profession, at Broadway, but did not remain in the Congregation long. He left us, or rather was expelled on 3 December 1858.
- Feb. 6 Clothing of Brother Andrew of the Holy Cross, Mac Swain, at Saint Wilfrid's. Poor brother Andrew had the best intention of persevering and to become a Saint, but being rather old, and having been a school master for many years, could not accommodate himself to our ways and austerities of our life. He left the Novitiate on 11 June following.
- Feb 13 Annual retreat to the community of Saint Wilfrid, Cotton Hall, near Cheadle, Staffordshire, by Father Salvian. Ended 20 February.
- Feb 13 Mission at Stockport, Cheshire, by Father Ignatius and Father Gaudentius. Ended March 11th, a little less than one month duration. Previous to this mission there had taken in that very church, where the mission was given, what was called "The Stockport Riot" when the church had been broken into by an infuriated mob. The tabernacle had been opened and the consecrated particles thrown on the floor, and trampled underfoot &.... Strange to say, the mission was very successful and the Protestants seemed ashamed of their own excess, and paid every respect to the missionaries. Part of this respect, no doubt, was owing on account of one of the

missioners being the Honourable and Reverend George Spencer, in the poor habit of a Passionist, still their late behaviour having caused them to be ashamed of it, they tried to redeem their fault by respecting the missioners in the best they could.

- Feb. 20 Clothing of Brother Austin of the Passion, Jordan, at Saint Wilfrid's. Did not remain long in the Novitiate, for want of courage and energy. He left on 5 March.
- Feb. 22 Father Paul Mary of Saint Michael, Pakenham, received the minor orders from Cardinal Wiseman at the Brompton Road, Oratorian Church, London. The same Prelate had received "Captain Pakenham" now Father Paul Mary of Saint Michael, Passionist, into the church. The same Cardinal ordained Father Paul Mary and others, "Subdeacons", on the 24.March following at our Chapel, the Hyde, London.
- March During the past two months, of January and February, as well as this month of March, our poor religious suffered great deal from cold and want of food and clothing, at Saint Wilfrid's. The place and the country about Saint Wilfrid's was covered with deep snow, and there was no way of procuring coal or food. The result of this was that before another winter came we were obliged to give up the beautiful church and house and go where we could be supported.
- March 4 Mission at Longton, Staffordshire, by Father Leonard. Ended 18 March.
- March 11 For the first time the Passionists had the Quarant Ore, or 40 hours Adoration, in their chapel of Saint Joseph's, at the Hyde, London. The little chapel had been beautifully decorated for the occasion, all around, but especially the high altar, which was a forest of natural flowers, sent by our friends, and with hundreds of candle lights. The members of the secular congregation vied with each other in bringing flowers, candles, and even candlesticks for the altar.
- March 11 Mission at Hull, Yorkshire, by Father Vincent and Father Ignatius. Ended 1 April. It was a Grand mission.
- March 18 Public retreat at the Marist's Church of Saint Anne's, Spicer Street, Spitalfields, London, by Father Aloysius, Bamber. Ended 25 March.
- March 18 Public retreat at Saint Anne's, Ugthorpe, Whitby, Yorkshire, by Father Gaudentius. Ended 25 March.
During this retreat eight Protestants were received into the Church by Father Gaudentius.
- March 24 On this day our little chapel of Saint Joseph at The Hyde was honoured by the presence of his Eminence Cardinal Wiseman, accompanied by Dr Manning (afterwards Archbishop and Cardinal), Monsignor Searle, and the Very Reverend Father Champion, Superior of the Marist Fathers. His Eminence ordained subdeacons, the following Passionist students, viz. Fathers Sebastian, Paul Mary, Alban and Osmund.
On the Rosary Sunday, 7 October, his Eminence came again to Saint Joseph's and conferred the Diaconate to three of the above mentioned students, viz. Fathers Sebastian, Alban and Osmund.

Father Paul Mary, Pakenham, after having been ordained subdeacon (24 March) was sent to Broadway to prepare himself for the Diaconate and Priesthood, which he received from Dr Ullathorne, in Birmingham, before the other three Fathers were ordained Deacons.

On this day (7 October) besides our three students who were ordained deacons, other two candidates were ordained priests at the same time. They were Reverend Messrs Roberts and Dale. The congregation who attended this solemn ceremony had the chance to witness the ordination of the deacons and priests. The Cardinal at this time was accompanied by Dr Manning, and Monsignor Searle. After breakfast, which they took in the retreat, His Eminence accompanied by the two Monsignori, and the whole of our community, went again into the chapel and gave Confirmation to about 40 of our secular congregation, more than half of them being converts. All the girls were dressed in white with confirmation medals hanging from blue ribbons. Our kind friend Mr Hastings was sponsor to their men, and Mrs Hastings to the women, except their own children who were amongst the "Confirmandi".

- April 12 Retreat at Sclerder, near Duloe, Cornwall, by Father Ignatius. Ended 22 April.
- April 16 Clothing of Confrater Bonaventure of the Seven Dolours (Bowen) at Saint Wilfrid's. Having got rather "delicate" he thought better to put himself again under the care of his good mother and sisters. He went away on 3 September
- April 28 The reader will remember that on the 27 of September, 1852, Father Vincent of Saint Joseph, then Rector of Saint Saviour's, and Broadway, had an interview with Dr Cullen, archbishop of Dublin, concerning a foundation in Ireland. We said on that occasion His Grace seemed very favourable to Father Vincent's proposal, and promised to make every effort to find a suitable place for the Passionists in his own diocese.
- From that date Father Vincent had been in expectation to hear from Dr Cullen, but so far, having no letter from him, Father Vincent, before a mission in Dungannon, passing through Dublin called again on this day (28 April) upon his Grace, to enquire from him whether he had taken any steps towards the promised foundation for us in Dublin. The Archbishop answered that he had done so, but without success. He advised Father Vincent to try himself, and if he should succeed to meet with some locality, he (the archbishop) would willingly give his sanction for the desired foundation. Before six months the foundation was effected. See August 15th, 1856.
- April 29 Mission at Dungannon, Co. Tyrone, by Father Vincent and Father Ignatius. Ended 20 May.
- On their return from Dungannon the two missionaries called upon Dr Cullen to pay their respects to him and to thank him for the promise he had made to give his sanction to the foundation in Dublin. His Grace encouraged them again to look out for some nice place in his diocese. At this time the good Archbishop never thought that the "fine place" he encouraged Father Vincent and Father Ignatius would be Mount Argus, which then belonged to one of his own relations, a certain Mrs Eliza Byrne.

- May 13 Retreat at Saint Michael's, Hathersage, Sheffield, Derbyshire, by Father Gaudentius. Ended 27 May.
- May 29 Father Gaudentius preached three sermons at Saint Augustine's, Manchester, to a very large congregation for three consecutive nights.
- May In spring of this year some serious misunderstanding took place between the Bishop of the Diocese of Birmingham, and the missionary priest of Cheadle, Staffordshire. The Bishop requested our Rector of Saint Wilfrid to take care of the church and congregation, as well as of the Sisters of Mercy, who had there a convent, till the affair was settled between them. As the writer was the very person appointed by the Rector and approval of the Bishop, I will describe the affair as briefly as I possibly can. If the reader wishes for a more extensive account of it, he will find that in another manuscript of mine.
- It's simple fact is this: Dr Ullathorne, for some reason or other known to him, wished to remove from Cheadle the priest who had the care of the congregation of that town. To that effect his Lordship wrote to him signifying to him his intention and resolution to send him to a better place, and giving him his reasons for so doing. The priest refused to obey, alleging as an excuse that Lord Shrewsbury, lately dead, had left him "personally" the church and the Presbytery, which had been built by his Lordship himself. (This is the church where the famous Mr Pugin made his name. It is a real gem. Our Father Dominic of the Mother of God was present at its opening, and I was told that he preached in it the same evening of its dedication, or the Sunday after.)
- The good Bishop, to avoid publicity and scandal sent his Vicar General, the Very Reverend Canon Jeffries, to Cheadle, to speak with the priest and try to settle the matter quietly. Before going to Cheadle, the Canon called at Saint Wilfrid's and requested our Rector to accompany him there. Both went straight to the priest's house and tried to induce him to obey the order of the Bishop, but all in vain; he repeated again that the church and Presbytery were his own, and he would not leave for anyone. Having failed here, the two priests went to the Sexton's house, to ask for the key of the church; the other followed a few minutes after. As soon as he saw the Vicar General and his companion inside of what he called his own house, without much ceremony and rudely took the poor Vicar General by the collar and thrust him into the public street.
- Besides our Father Rector and the Sexton, several other people who were in the street or at the opposite side, saw the violence with which the Vicar General was treated, and a few minutes the whole town came to know what had happened, and naturally caused great scandal.
- As soon as the poor Vicar had freed himself from the grasp of the unhappy clergyman, there and then in the middle of the street, and in the presence of several people, suspended him. The Vicar General then requested Father Rector to send one of his religious from Saint Wilfrid's to Cheadle, to do duties in the place of the suspended priest, and requested him to have the following short notice read to the Cheadle Congregation, wherever he could say Mass. The letter was from the Bishop's hand writing.
- "To our beloved children in Christ, the faithful of Cheadle.
- "It is with grief and pain that we announce to you that for reasons known to us the Reverend W--- G--- is suspended from the exercise of his priestly powers. We have therefore provided that for the present you should be able to avail yourselves

of the ministry of the Passionist Fathers, until such time as we are enabled to provide a priest for Cheadle."

"We exhort you, dearly beloved, to that peace and unity of spirit which is only to be found in the submission in all things spiritual to your Bishop, and we pray almighty God to grant you his holy Benediction.

Given at Birmingham, May 25th, 1855,

William Bernard, Bishop of Birmingham.

As soon as my Rector came home, told me the sad occurrence, and appointed me to go immediately to Cheadle, and carry out the Bishops order. When I arrived there I sent immediately for the key of the church, but the Sexton came himself to tell me that he had orders from the priest not to give up the key to anyone. I answered that I was there, by order of the Bishop, the legitimate Superior of the church, and consequently I had the right to demand it, and he the obligation of obeying the command of the same Bishop.

With all my reasoning I could not induce him to give up the key. The Sexton, to take himself out from any annoyance from me or from the Bishop, brought the key to the priest, and afterwards sent me a word of what he had done. Hearing this, even with the chance of receiving from his reverence the same treatment as the Vicar General, I went myself to the Presbytery to ask for the key, but he would on no account to such a thing, telling me that the church was his own and would not allow anyone to say mass there.

Having failed in getting what I asked, I went to the Convent of the Sisters of Mercy, asking for the key of the school, where I intended to prepare an altar and say mass on the following morning, which was Pentecost Sunday. I found the poor Sisters in great trouble, for the reason that the priest had taken away the keys of the schools, and had told them that he would not permit Mass to be said even in the school, or anywhere else which belonged to him.

When I heard this, I saw at once the result of depriving the congregation of mass on the following Sunday, but I was not discouraged, nor would give up the idea of saying mass somewhere, even in an open field, if I could not get a large room in the town. After running up and down, here and there, I went again to see the Reverend Mother, and we arranged to have Mass in the convent little Oratory. The priest having heard that I would say Mass in the Convent, sent me a word that it would be better for me not to do so, for the reason that the people, but especially the Irish, being in the impression that I had come to Cheadle to turn him out from "his" church, they would pelt me with stones and knock me down in my way to the convent. I was not so easily to be affrighted by these threats, but told the messenger that the people of Cheadle, whether English or Irish, never would do such a thing; that I had better opinion of them, especially of the Irish, and even granted, said I, that they would "pelt" me with "stones, and "knock" me down, I would consider it, and take it as an honour, to suffer something for the sake of justice and the fulfilment of my duty in obedience to my venerated Bishop and my Superior.

On the following morning, on my way to the convent, I saw the whole street from the marketplace even to the hall door of the convent, crowded with people, and further on saw also his reverence in cassock and biretta, standing inside of the wall of the church yard. As soon as I got into the street where the crowd was thicker, having seen me they not only did not pelt me with stones but opened a large passage for me, and every man took his hat, and every woman made a

courtesy, accompanying the complement with "May God bless you Reverence" Hosh! Your Reverence darling, shall we have the "blessin" mass in the church this blessin morning? Good morning your Reverence, God speed your Reverence" and the like.

Being arrived at the convent's door, I turned my face towards the people and addressed few words to them (to the hearing of the priest) and told them that the chapel in the convent been very small, I was very sorry that I could not admit them there, not having room for more than ten or twelve persons, and the crowd before me was above two or 300. I requested them to go home quietly, or they might go to hear Mass at Alton, or at Saint Wilfrid's, but if they could not do so, I told them that under such circumstances God would take their goodwill for the deed, and they would not be responsible for the loss of mass. I concluded that the mass which I was going to say I would offer it for them.

Every one of them, after having received my blessing on their knees, went their way without muttering a word of complaint. I was delighted at the truly Catholics spirit of the good people, and greatly edified at their patience.

When I saw them quietly returning to their home, I went upstairs, vested, and began my Mass, intended to read the Bishops letter, having seen some few people and the nuns before mass began. But what was my surprise, when turning to say "Dominus Vobiscum" I saw before me, close to the altar, the Reverend gentleman hearing my Mass!

Indeed it took me by surprise, and on the moment I did scarcely know what to do. I was afraid that he had incurred an excommunication, but I was not certain whether he had struck the Vicar General. I thought better to go on with my Mass to the end, and to avoid a worse tragedy than that of the day before with the poor Vicar General. I thought better not to read the Bishop's letter in his presence, although I read it privately to several influential people of the congregation.

On the following Sunday I went again to Cheadle and went straight to say mass in the convent for the nuns. After having given Communion to the nuns and some few other people admitted by the Reverend Mother, a man came up to the altar and requested me, in the name of the priest, not to take the ablution, but say a second mass in the church. Having permission from the Bishop to duplicate, I consented at once, taking the request as a good sign of final settlement of the affair. The man who came to ask me to say the second mass in the church, was the Sexton to whom the priest had given the key of the church.

At 9.30 the bells of the church began to ring, and at ten I began the Mass. The church, large as it is, was crammed with people. Several Protestants being also present, I did not preach, but said only a low Mass, and after breakfast returned to Saint Wilfrid's.

Now I was in hope that the priest would quietly leave Cheadle and cause no more scandal, but I was disappointed; on the contrary, he was telling the people that he would not go, and that the Bishop would not turn him out from the church or presbytery, being both places his personal property.

I spoke to him as a friend several times, and begged of him for the love of God to put an end to the great scandal which had been now spread everywhere in and about Cheadle. But he would not listen, but attributed the scandal to the Bishop. To me, personally, was very kind in every way, by inviting me to take up my room in his house, to take dinner with him &... which I always politely declined. When he saw me so obstinate in refusing his hospitality, he gave me several intentions for masses, which I accepted with thanks. I never heard him saying a

word against me or against my Superior, but he did not spare of the poor Bishop or Canon Jeffries, Vicar General.

On Corpus Christi (7 June) and the Sunday following I sung mass in the church and heard several confessions by his own request, but he would not give up the key to me. Being so situated, I wrote to the Bishop acquainting him of my proceedings during the three past weeks, and asked him "quid agendum" for the future. His Lordship said that he approved my saying mass in the church, and hearing confessions in it, but if the priest, after being asked again, was not giving up the key to me or to my Rector, I must no longer say or sing mass in it....

About the middle of the week I went and spoke again for the last time "I said" and begged him to comply with the Bishop's request and show to the people that obedience which every subject owes to his Superior. I remarked also that he would be responsible before God for the loss of masses by the people.... Finally, I told him not to blame me if I would no longer say mass in the church, unless he gave up the key to me personally, being this the order of the Bishop. Making the long story short, there and then he promised that on the following Saturday (16 June) he would comply with my request and put me in full possession of the church and house. He kept his promise, and we parted good friends.

As soon as I saw myself master of the church and schools, I told the Sexton and some other persons of the good success, and requested them to spread the good news as much as possible amongst the people. When the priest gave up the keys of the church and schools was about 5.00 PM Saturday 16 June, Feast of our Blessed Lady under the title of "Help of Christians". Our Blessed Mother came indeed and helped the good people of Cheadle in their legitimate desire to be free in getting into the church to say their prayers and approach the Holy Sacrament.

With the keys in my hands I went straight to the convent to tell the poor nuns of the final settlement, and being there, some young men of the congregation came to the convent and asked me to be allowed to announce the good tidings by the ringing of the bells of the church. With pleasure I gave them the key of the tower and at 6.00 after the usual Angelus, the five or six large bells began to peel away merrily and continued so for two long hours. Every one of the Catholic young men wished to have a hand at the rejoicing, but especially the Irish. The bells had not been rang since 19 May.

Few minutes after the bells began to ring I went to open the church door myself, and there I found great many people waiting outside. Then, having been asked if I would hear confessions, I went into the confessional, and heard great many, till a late hour.

On the following day (17 June) I said both masses in the church, namely at eight, when I gave great many communions, and at ten, at which I preached to a very large congregation. In the evening we had solemn Vespers, and Grand Benediction. The music, morning and evening, was excellent. I continued to serve the church till the 12th of August, on which day after my mass, the Very Reverend Canon Jones, took possession of the church by preaching a most eloquent sermon; before his ascending the pulpit I introduced the Canon as the appointed missionary Rector of the Parish of Cheadle &.....

Before I conclude this long account, I am obliged in justice to say that the good people of Cheadle behaved most prudently and charitably towards their late pastor and towards me. We (the Passionists) served Cheadle congregation for three months with the greatest care, although the journey to Cheadle was almost always on foot, and the distance nearly seven miles.

- June 24 Retreat to the Sisters of the Holy Family (afterwards of the Passion) at Levensham, near Manchester, by Father Ignatius. Ended 2 July.
- July 8 Grand mission at Borrisokane, Co. Tipperary, by Father Vincent, Father Ignatius, Father Bernard, and Father Honorius. Ended 29 July.
- July 14 Clothing of Brother William of Saint Joseph, McCabe, at Saint Wilfrid's. This was the last novice clothed at Saint Wilfrid's. This young man, after been clothed as a lay brother, wished to continue the Novitiate as cleric, but not having obtained his request he left the Novitiate. Having repented of his pretension and pride, he returned and was clothed again as a lay brother, but the old temptation assailed him, and left us with intention to try another order, where he was sure of being received as cleric. Failed in both. He was very good and pious youth, but rather too proud.
- July 30 Public retreat at Lorrha, Co. Tipperary, by Father Vincent and Father Ignatius. Ended 5 August. These two Fathers had concluded the mission in Borrisokane on the 29th, and on the following day, began this retreat. During the few days were given more than 3,000 communions. Many secular priests helped the missionaries in hearing confessions. Almost all who had received Holy Communion during the retreat took also the pledge.
- July 30 On this day our Fathers of Saint Saviour's Retreat, Broadway, were honoured with a visit from his Eminence Cardinal Wiseman, Archbishop of Westminster. Our superior, hearing that His Eminence was the guest of Lord Campden, at Campden house, inquired from his lordship whether his Eminence would except the invitation of visiting our monastery. On the following morning a message was sent to the monastery by Lord Campden, stating that his Eminence was coming to Broadway in the afternoon... Preparations were made, and at 5.00 PM the school bell gave us sign (according to arrangement) that the great Cardinal was coming. The bells of the church followed that of the school, and when his Eminence arrived at the gate, the whole community was there to receive him. The Cardinal was accompanied by Lord and Lady Campden; Monsignor Searle, by the honourable and Reverend Monsignor Haward (afterwards Cardinal), by Monsignor Stoner and Mr Doyle. They went all over the monastery (except Lady Campden), church, schools, and cottage of our school teachers, and all were very much pleased with everything they saw. His Eminence gave a special blessing to the novices, as he called them, but they were professed students; the Novitiate at this time was at Saint Wilfrid's.
- In another similar occasion of staying at Campden House, his Eminence paid us another visit. It was on 17 August, 1857. Unfortunately, not knowing of his visit, we could not receive him with the honours due to him. The only priests at home on the occasion were Father Salvian, Father Sebastian, and the novices. At this time the Novitiate had been brought back again to Broadway. The Cardinal was accompanied by the same gentleman as on the previous visit, 30 July, 1855. His Eminence, having heard from Lord Campden that we had a large painting of Father Paul Mary Pakenham, who had been received into the church, confirmed, and ordained subdeacon by him, desired to look at it. We were very sorry that the beautiful painting had been lent to a French gentleman to have a copy taken of it,

and the original to be sent back, but never came, and is not returned as yet whilst I am writing (12 September, 1887!!). To our mortification, we could not show the picture. However, to comply in some way with his Eminence's desire, Father Salvian made a present to him of a small photograph, which fortunately he had in his album, and had been taken in Cheltenham when Father Paul Mary was a novice. The visitors spent nearly two hours with us; and return to Campden House very much edified by the novices fervour and devotion.

July

Having mentioned the name of Lord Campden, it will not be out of place to record here something very interesting about his lordship, and the chapel built by him in his own house, and another in the town of Campden, which were served for long, long time by our Fathers of Broadway. In fact these chapels, as well as the congregation, and schools of Camden, were part, I may say, of the chapel, congregation, and schools of Broadway, consequently make part of our annals, as we shall see by the sequel.

About three miles from Broadway, towards the east, there is a large Gothic building, called Campden house, which is inhabited by the first born son of the earl of Gainsborough, who bears the title of Viscount Campden.

Charles George Noel, and his wife Lady Ida Adelaide Harriet Augusta Hay, eldest daughter of W. George sixteenth, Earl of Erroll, were then living there. They had just been received into the Catholic Church in Rome, and had returned to Campden House in 1851, or thereabouts, full of true Catholic spirit which they never lost. The first act they did at their return was to fit up the little domestic oratory for Catholic worship, which indeed wanted very little change, having previous to their conversion held Presijite Creed. The improved chapel had been blessed by our Father Bernard on 25 March of last year (1854) it was dedicated to our Blessed Lady of the Annunciation, not only on account of being blessed and dedicated on the day of the Annunciation, but also to commemorate the birth day of Lady Blanche Annunziata Noel, first daughter of Lord and Lady Campden. The fitting up of the chapel and its decorations were done under the direction of Charles Hansom esquire, from Clifton, a very good Catholic and an excellent Roman Catholic.

In the early part of this year (1855) Lord Campden procured a bit of land in Campden about a mile and a half from Campden House and built there a wooden large room to serve, for the present, as a school and chapel.

As soon as it was completed and decorated Lord Campden with the consent of the Bishop, Dr Clifford, requested our Father Provincial to send there one of our religious to open and bless the temporary chapel and give a little mission to the people of the town. The Father appointed was Father Honorius. To see better the result of the mission I cannot do better than to give here a letter which Father Honorius wrote to the Provincial, from which can be seen the result of it. "You will be pleased to know", said Father Honorius, "what I have been doing since Saturday. Here is my diary. The whole Saturday afternoon was spent in preparations in the chapel. When I took out the large Crucifix from the box, the carpenter (at Protestant) was frightened, thinking at first sight to see a real corpse! He was however soon undeceived, and we have it now fixed on the platform where it looks very striking."

"Saturday evening, I preached for the first time and the attendance was moderate. Sunday morning,

I said the first mass in Campden since the Reformation. Reverend Mr Anderdon came from Campden House just in time, when I began to read English prayers. " (Rev. W. H. Anderdon was the first Chaplain of Lord Campden: he was a convert minister and lately had been ordained priest. We shall have occasion to bring the name of this excellent priest on many occasions. After he had left Campden went to Ireland, was made President of the newly founded Catholic University in Dublin. He lived for some time in our retreat at Mount Argus, and finally he became and is at present (1887) a most learned and saintly Jesuit.)

"Whilst I put on the vestments he (Father Anderdon) addressed the people on the subject of the mass, and those few words had an excellent effect. The whole congregation behaved exceedingly well, kneeling, and looking on, in perfect silence towards the altar. It seemed as if they had been old Catholics. On the whole, their behaviour at all the services has been remarkably good and I take care to praise them for it."

"After mass Mr Anderdon preached a very impressive sermon. I was myself affected by his earnest and fervent delivery. He spoke on a subject so dear to him, the conversion of those poor people, and could not fail to speak effectively. His text was "If thou ... hadst known, and that in this thy day ... Luke xix.42."

"On Sunday afternoon I gave instructions on the first Chapter of the catechism to a congregation larger than in the morning. In the evening the chapel was crowded to excess. About 60 or 70 persons had manifested their wish to become Catholics, and last night after the sermon I began to give them instructions for half an hour. It is a glorious mission!!! They are so, so very attentive, that you would think I am alone when I speak in the chapel. They sing some of the hymns beautifully, and especially one in honour of Saint Catherine, which Mr Anderdon has taught them. Yesterday in passing before a factory I heard the girls singing away at their work "St. Catherine innocent – St. Catherine pure. & &.

The mission continued for three weeks, during which time the missionary received several persons into the church, and left others under instruction, which were given by some of our religious. After fifteen or eighteen months the chapel of Campden House was opened to the public and people had mass there every Sunday and days of obligation at 9.30, with sermon and catechism, and in the afternoon a lecture and Benediction. Generally speaking this chapel was served by our Fathers from Broadway, except when the family was at home.

And different times, when Lord Campden's Chaplain had left and another could not conveniently be found, we always served the chapel, visited the Catholics and the school. Sometimes this went on for years, and we may truly say that the Passionists were the pastors of Campden congregation from 1851 to 1872, when Lord Campden built a very nice convent and chapel in the town.

July

At page 146 of this book we gave an account of the opening of the new schools of Broadway. From that date (1851) up to this year the teachers of the school were obliged to rent a house in the village, which besides being rather inconvenient to them, having to walk a distance, it was also expensive for us who paid the rent. Father Bernard, therefore, longed to make the work complete, especially now that the attendance of the children at the school had greatly increased.

The Providence of God afforded him the means, without entailing any expense on the community which was already well laden with debts. On 19 March of this year, Mr Charles Hansom being in Broadway, made arrangements and contracted with the builder for the immediate commencement of the work, which began on

that very day, the Feast of Saint Joseph, and the new place received the name of Saint Joseph's Cottage.

This cottage, which was built in our own ground, close to the schools, consists of three bedrooms upstairs, two small parlours, kitchen, and pantry, and other necessary out building on the level ground... This buildings were completed for the middle of July of the same year, and soon after the teachers went to live there. I have said above that the retreat of Broadway was already well laden with debts, but unfortunately were not without their share also, indeed great deal more. Father Ignatius had collected great deal of money through France, Germany, Ireland and England, but the many expenses consequent to the purchase of ground at the Hyde, the furnishing of Retreats, churches, sacristies, of what was absolutely necessary, and above all, the support of the large number of the religious in each house, swallowed up the amount which Father Ignatius had collected.

It is true that during this year we received a legacy of £500 from the Mrs Edward Canning, formerly Miss Spencer, a cousin of Father Ignatius, who had died of cholera at Margate in autumn of last year, but this money was disposed of by Father Ignatius himself in paying back part of the debt to Mr Charles Walker, and some other debts at the Hyde, so that the other houses of the Province had no benefit from the legacy.

Our superiors being very anxious to extricate themselves from these debts, and finding that without some extraordinary effort they could not succeed, came to the resolution of sending Brother Alphonsus, one of our lay brothers, to Ireland, and even to America, if needed. He went to Ireland, but did not succeed as well as he expected. Such being the case, Father Provincial, with the consent of his Consultors, and the encouragement of our good friend, Cardinal Wiseman, who gave a beautiful letter of recommendation to the American bishops, dated 23 April, 1855. Brother Alphonsus started for his mission on 9 June. The good Brother succeeded very well in America and sent to the Provincial means enough, if not to pay all the depths of the Province, at least the greatest part, to diminish them.

- August 6 Retreat to the Sisters of Mercy, at Birr, King's County, by Father Ignatius. Ended August 15th.
- August 6 Retreat to the Presentation Nuns at Drogheda, Co. Louth, by Father Vincent. Ended August 15th.
The two good Fathers, viz. Vincent and Ignatius, had not one days rest since the eighth of last month. As soon as one mission or a retreat ended they began again another on the following day.
- August 6 Retreat to the Sisters of Mercy at Chelsea, London, by Father Gaudentius. Ended 15 August.
- August 16 Retreat to the Brothers of the Christian Instruction (French) at Brook Green, Hammersmith, London, by Father Gaudentius. Ended 25 August.
- September 22 Father Paul Mary of Saint Michael (Pakenham) was ordained deacon, in Birmingham, by the Right Reverend Dr Ullathorne.

- September 29 The Very Reverend Father Burke, Superior of the Vincentian Fathers of Sheffield, came to Saint Wilfrid's, Cotton Hall, for the benefit of his health, and to spend a few days in retirement and rest from his heavy works. He left on 3 October very much improved in health.
- September 30 Father Paul Mary, who had been ordained deacon on the 22nd instant, was ordained priest on this day, by the same bishop of Birmingham, Dr Ullathorne.
- October 4 Public retreat at Saint Mary's, Grantham, Lincolnshire, by Father Ignatius. Ended 14 October.
- October 7 Father Sebastian, Father Alban, and Father Osmund were ordained deacons by Cardinal Wiseman in our chapel of Saint Joseph's, the Hyde, London.
- October 14 Public retreat at Newcastle-under-Lyne, Staffordshire, by Father Honorius and Father Ignatius. Ended 4 November.
- October 31 On this day five Passionist students left England for Rome, to finish the course of Theology at Saints John and Paul, under the learned professor Reverend Father Ignatius of the Infant Jesus (Paoli). This Father Ignatius, after few years was elected Provincial of our Province at the General Chapter. He governed the Province for several years, and in 1870 was consecrated Bishop of Nicopolis, and later on he was appointed the first Archbishop of the Bucharest, and died in February, 1885. The five students who went to Rome were the following: Confraters Alphonsus O'Neill, Felix O'Hogan, Patrick Burke, Athanasius (a Dutchman) and Father Paul Mary Pakenham, who had been ordained priest on 30 September last. Father Paul Mary was appointed to be the Spiritual Director of the English students.
- November 4 Public retreat at Ashton-le-Willows, Lancashire, by Father Honorius. Ended 18 November.
- November 5 Retreat at Cobridge, Staffordshire, by Father Ignatius. Ended 11 November.
- November 6 At page 201 of this book, 13 January of this year, we have already stated that the body of the servant of God, Father Dominic of the Mother of God, had been taken to Saint Wilfrid's, where it remained till this sixth day of November, but before its removal to Saint Anne's, Sutton, the coffin containing the said body was opened in the presence of four of our religious, and it was found to be very dry, and the joints flexible and free from any offensive odour. The coffin being closed again in the presence of the aforesaid religious, it was sent to Saint Anne's, Sutton, by train, being accompanied by Father Leonard (Fryer) and was deposited in the vaults of the same church, where it remained undisturbed till April, 1858. On the 22nd of that month, and year, we shall give a full account of the legal revision of the said body.
- November 8 We have said above (31 October) that five of our students were sent to Rome to finish their theological course. As soon as the said students had left Broadway, the Master of Novices at Saint Wilfrid's was ordered to prepare himself to return to Broadway with his novices. On this day, 8 November, Father Salvian (who never

had approved of taking way the novices from Broadway, and had predicted that the Novitiate house at Saint Wilfrid's would have a short life) returned again to that dear Broadway, which seemed to have been built for a Novitiate House for the Passionist's novices. The novices who went to Broadway with their master were Confrater Joseph Carroll cleric, who after his profession was sent to Rome, to join the English students there. Brother Ignatius Hagerty, and Brother William McCabe, lay brothers. The novices were very few, but it could not be helped, but when the Novitiate was brought again to Broadway we had plenty of Postulants.

November 25 Since we established ourselves at Broadway in 1850 we found there only fourteen Catholics. From that date to this, the congregation there had greatly increased, although as we have said in another place of this book, we had to encounter great opposition from Protestants, but especially from their ministers of their different denominations, who were acting like Pilate and Herod against our Blessed Lord, but became reconciled amongst themselves, in persecuting their common enemy "the Papists".

Our good Bishop, Dr Ullathorne, hearing the great progress Catholicity was making at Broadway, proposed to go there to see with his own eyes whether the report was true. He arrived on the 24th of this month, accompanied by Reverend Messrs O'Connell and Estcort, and on the following day opened the sacred visit and gave Confirmation to 29 persons, almost all converts. The holy Bishop was extremely pleased in finding the people in general and those who were confirmed so well instructed in their religion, that he did not hesitate to praise them and to encourage them to continue in their frequenting the instructions given by the "good Passionist Fathers" &...

The Protestant ministers became now more than ever embittered in their hatred against the poorer "monks" at the sight of their loss, and seriously took on hand a means of stopping such progress of Catholicism in the village. First they began by "No Popery" lecturers in their different churches. But to their amazement and annoyance found that these very "No Popery" lectures were the very means of attracting Protestants to our chapel to see whether the "abominations" practised by Catholics were really true as the Parsons were telling them.

Our instructions, or sermons were always given in spirit of charity, never having reference to the slanders said against us. We seemed to ignore them entirely. In consequence of this there was no sermon or instruction given in our chapel without some addition into our ranks.

Failing this, the Protestants had recourse to the Bible Reading Society for help, and obtained a "missioner" of great credit in the said society. He went boldly into the houses of our converts and tried every means to bring them back to Protestantism; but the poor fellow had soon to retire from his ministry, having made himself "a fool" wherever he went, and returned to London without having made a single convert.

After the departure of this man another Bible reader was sent to Broadway by the same society. It was said and believed by all, Protestants and Catholics, that this man was a pervert from the Catholic Church. From the very beginning he promised that in a few weeks he would bring back to the "true fold of the Saviour" all the Catholics, old or new, and would scatter to the wind, or send to the devil, all the monks of Broadway and other places.

He began his missionary work, like his predecessor, by visiting Protestants as well as Catholics, and reading to them a chapter of the holy Bible, but especially the

seventeenth Chapter of revelation (Protestant version, of course) where "John" tells us that he "saw the woman having a golden cup in her hand, full of abominations and filthiness of her fornications ... and upon her forehead was a name written mystery, Babylon the great, the Mother of harlots and abominations of the earth..." Then he would explain who this wonderful was. The Pope of course, and the Babylon the great, Rome, no doubt. Before leaving he left in the people's hand a tract or two full of the same trash, that they might read them attentively as the true doctrine of the Saviour.

Unfortunately he found that this plan had no effect; the people began after a little while to turn him out of their houses as a sower of discord, or would not listen to his reading or to his instruction. In every case however, he left one or two of his famous tracts, which instead of being read were used in the backroom, or in wrapping up the tallow candles, or lighting their pipes, and some through them into the fire before his face.

He was terribly annoyed at this bad behaviour of the Broadway people, and taxed them of being obstinate in closing their eyes to the light of the gospel.

When he saw that he had rendered himself ridiculous to the people, we began to give lectures on controversy, and strange to say, our chapel was crammed with people of every denomination every evening that we had the lecture, which was on the Sunday evening. Poor Mr Meade (this was the name of the missionary) became frantic, because by our lectures we scattered indeed to the wind his tracts, and the rest of his explanation about the harlots, Babylons, & There was no other talk in the village but the nasty proceedings of Mr Meade, and the quiet and straightforward doings of the monks. Mr Meade himself, several times came to our chapel to hear the instruction, with paper and pencil in hand, openly taking notes of what we said. It seems however that he was satisfied in taking notes, but we never heard that he made use of them in his public lectures, which he was giving in the Protestant school.

The crisis came to such a point as to elicit a public dispute between us and the Protestants. They were the first to challenge us (indeed more than once) to meet them in "a friendly and private discussion "which being accepted, with the said conditions, we were in hope of putting a stop to the constant annoyance to us and to our Catholics.

But I am sorry to say that the Protestants acted very dishonourably from the very beginning, by making it as public as they could, by having it at their national school, and by inviting seven of the neighbouring Parsons and the leading Protestants of the village of Broadway, and several others from other places. Of our party were only Father Albert Opbroek, (a match for 20 of them) Brother John, one of our lay brothers, and Mr George Moore, a Catholic gentleman of our congregation.

Our Father Albert was a great controversialist, and of such wonderful memory that he could recite by heart pages of the Bible in six or seven different languages, viz. Latin, Greek, Hebrew, Italian, French, German, Dutch (his own language) and English. It seems that one only of the Parsons knew a little Greek and Latin, but not enough to quote from either Bible. At any rate the dispute became very hot and the poor Protestants were defeated right and left. The people cheered the poor Monk several times, and when the dispute was over, they accompanied him to the monastery in triumph. We must remark that towards the end of the dispute five of the persons were gone away, like bitten dogs.

The affair having ended so well in favour of the Catholics, poor Mr Mead had to quit Broadway and return to London, to tell the sad story to his masters at Exeter Hall, but he did not leave the place till he had shaken the dust from his feet (a Bible reader to the last) saying that he never found people so obstinate and blind to the word of God as those of Broadway!

Now all the poor Parsons found themselves in a real mess, scarcely knowing what to do. One of the hated monks had gained a victory of "Seven luminaries of Protestantism" and they did not deny it. However, they applied again to Exeter Hall, who sent them a certain Dr Butler, a two fold apostate, viz. from the Holy order of Saint Dominic, and from the holy Roman Catholic Church. He came to Broadway with his appendage, and their little ones, fruit of their union!

Everyone now thought that Popery would receive a mortal blow, and be banished forever from Broadway and miles around. The Very Reverend D.D. (as all the apostates do) began his ministry by giving reasons for having left the Dominican Order first, and the Catholic religion after. We never heard whether he gave his reasons for running away with the young lady, whom afterwards he called her his wife! The reasons he gave to his audience, it seems, that were not so convincing, as to persuade the people that he was not a breaker of his vows.

Dr Butler stayed in Broadway for about two years, and made no converts, although he tried everything in his power to do so, on the pulpit (having licence to preach in the churches, I presume, from the Protestant Bishop) as well as in public meetings. This unfortunate man did not do much harm to us, being despised by all, Protestants and Catholics.

At last he was obliged to leave Broadway "secretly" leaving behind unpaid bills from shopkeepers, wine merchants, "et reliqui". The poor vicar of Broadway, Reverend Mr Franklin, was obliged to resign his incumbancy, and retire to a private life, his wife having died whilst Dr Butler was still in the village.

In the place of Mr Franklin came a certain Reverend Mr English, who made himself hateful to Protestants and Catholics. It would take a volume to write the history of all the doings of this fire-brand minister. It will be sufficient for us to see the man he was, by giving here a short article from the Evesham Journal, of Protestant newspaper, great advocate of Protestant principles.

Broadway

Then Vicar and his Flock.

"In consequence of the unhappy dissensions which have lately occurred between the Vicar of Broadway, and his parishioners, and which appear to have been brought to a head by the former having on Monday last caused a number of the inhabitants to be summoned before the magistrates of Evesham, to enforce payment of Easter dues, considerable excitement prevailed in the village on Monday night."

"A band of musician performers on old pots, pans, and tin candles, met in the Willersey Road, and attracted many of the inhabitants to the spot (just before our Retreat, where stood the reverend gentleman's house). Apparently the "concert" was a preconcerted one, for the performers increased in number, and the performance which had commenced with a "solo" swelled into a perfect chorus." "The vocalists exhibited great powers of tone, far beyond "concert pitch". The music over, orations were delivered from some present, and unlike public assemblies, most of the addresses wherefrom the "ladies"; but they became excited, and the language used, may be said to be more powerful than eloquent, and for this reason we forbear details."

"At this crisis a very unusual scene for a music meeting took place. A figure suspended on a gallows was bought forward and by the lights, hung upon the latter article, it was supposed, the costume of the figure was clerical. The company present appeared to understand the presence of the "mommet" whom they called "Holy Billy". His reception amongst them was a warm one, and treated him with all sorts of indignities, untill at length he was borne away."

"A perfect row ensued, and an attack was made upon the vicarage windows, to which considerable damage was done. We are not informed whether any attempt was made to stop these breaches of the peace, but probably the matter will come under judicial investigation when further particulars will be elicited, and the causes producing these violent proceedings will be made more apparent"...

The cause of this serious row was simply this; the Reverend Mr English, had summoned at the Evesham Court many poor people for the no-paying of Easter dues to his reverence. Some of these poor people had to sell their the loaf of bread they had got from the Guardian of the Poor Law Board, to avoid prison, but had too fast, not having a morsel of bread to eat, except the loaf they sold to pay the Parson.

After this, Mr English stopped from persecuting the poor people, not indeed for want of will, or compassion, but for fear of more serious consequences. At last he was obliged to leave Broadway entirely. After his departure a very nice gentle man, holding purest doctrine came to Broadway, and became a great favourite of his parishioners. His name was Reverend Mr. Caffin. We shall have occasion to speak about this gentleman in another place of these Annals. *See page 4, Vol 2.*

- December 2 Mission at Saint Nicholas, Copperas Hill, Liverpool, by Father Ignatius, Father Honorius, and Father Leonard. Ended 30 December. Twelve Protestants were received into the church. Were given during the mission 4,500 communions. Confirmation was given by the Bishop to 170 adults, and 400 persons and more took the pledge.
- December 2 Mission at Saint Augustine's, Liverpool, by Father Vincent, Father Bernard. Ended 23 December. The missionaries received six Protestants into the church. Were given 2,000 communions, and 329 persons received the Sacrament of Confirmation.
- December 10 Father Louis of the Blessed Virgin Mary, who had come to England in 1847, who had been pro-Master of novices for some months, Rector at Aston Hall, and at Saint Wilfrid's, returned to Italy on this day. He did do very little indeed as Master, or Rector, or in any other way, not being well in health. In Rome they made him the Vice Rector, but not being happy, (old excuse) he left the Congregation.
- December 24 On this day, "Christmas Eve" Father Raphael, Rector of Saint Saviour's Broadway, had a very narrow escape of losing his life. As he did not feel well, thought better to take some cooling medicine, which he thought would do him good. He did indeed take the medicine, but instead of using cream of tartar, he took the large dose of "saltpetre", being sure that it was cream of tartar. After a little while he felt very sick. He sent for the infirmarian, Brother Seraphin, who having examined the vessel, found out that the Rector had taken the wrong medicine. Fortunately Brother Seraphin new great deal about medicine, having

studied it in Rome under the best doctors, in the hospital of Saint John Lateran. When Brother Seraphin found out the mistake, gave him immediately efficacious remedies which caused the throwing up of the poison, and saved the Rector's life. After a quarter of an hour the doctor came and not only approved what Brother Seraphin did, but he said that the remedy given by the Brother saved the Rector's life. Although the poison had been thrown up the effect of it was that Father Rector's nose began to appear twice as large as the ordinary dimension, resulting at last to an erypsiclas, which caused him great pain, and obliged him to keep to his bed for several days.

December 29 Retreat to the nuns, called "The Handmaids of Jesus and Mary" at Wood Street, Spitalfield, London, by Father Vincent. Ended 5 January, 1856. This useful society of ladies had been lately founded by Cardinal Wiseman for the purpose of instructing and preparing for the first communion poor girls and grown-up women.

December Before ending the history of the events of this year, 1855, we will make some remarks which will better explain the cause and reason of our giving up Saint Wilfrid, and Aston Hall, to the Bishop. It seems strange, but it is so, that since we took possession of the magnificent house and church of Saint Wilfrid's, everything seemed to go wrong with us. We have already mentioned the cold, and the want of our poor religious during the winter in that house. The poor Superior was confined to his bed, more than half, during it. Father Austin had died there. The other religious also were very delicate, not having sufficient nor nourishing food. Every one of the religious dread of having to spend the winter there. But this was not all. The Earl of Shrewsbury, who as long as he was alive gave us £50 a year, now was dead. Several of our religious left the Congregation. (The exodus actually began as soon as we took possession of Saint Wilfrid's foundation). About this time we were accused to the Bishops and even to the Holy See, of having lost the spirit of Passionists. During the short time that we had the Novitiate there, we had but few novices, and out of these few only one persevered.. As we have said above, we were obliged to take the novices back again to Broadway, and to send the students to Rome. We could not account for all this, unless that it was not the will of God that we should be there.

To explain more clearly, in regard to Saint Wilfrid's and to exonerate our poor Superiors from some charges put down against them, by those who had left the congregation, we shall be obliged to give a more lengthened account of our connection with the above mentioned retreat, and also some of the circumstances which preceded our going there.

We have said already that during summer Saint Wilfrid's was something like a fairyland, but in winter the cold and damp were insupportable. We were very poor, and had no means of keeping up fires in our rooms nor could have other little comforts permitted by our Holy Rules. Those few novices who came to the Novitiate at Saint Wilfrid's did not bring any means for their own support, and much less for the support of others.

The parish was immensely large in extent of territory, but very small in number of Catholics, especially after the death of (John) Lord Shrewsbury, who were scattered about in the extensive district, and could not (especially in winter) be

often visited by the priest. Being so situated there was for us no other remedy but to quit.

Before of our taking possession of the place, the saintly Father Faber and his fervent companions had made a great many converts, but as generally is the case not all were thoroughly sincere in their conversion, and not all had become Catholics for conviction. The good Fathers in their well known generosity gave great deal of charity to everybody, but especially to those who attended their church, so much so that on Sunday mornings anyone who had been to communion there, could go into the monastery and get a good breakfast. Some indeed, being so far from their home, it was a great act of charity to give them breakfast. To attract young men to the place, and to religion, but especially to keep them away from public houses, and other dangerous places, several kinds of amusement and innocent sports were introduced for the Sunday afternoons. Then if they were thirsty they had only to ask and a glass of beer or a cup of warm tea would not be denied to them. Of course the good Fathers did this with the best intention, and for a principle of charity, but human nature is the same everywhere, and the people seeing such good things done by the holy Fathers, flocked in, in numbers, presenting themselves as candidates for the Catholic religion. Consequently in a short time Saint Wilfrid's congregation became to be most flourishing. Then there was a Catholic Lord in Alton Towers, not far from Saint Wilfrid's, and almost all the people, far and near, were his Lordship's own tenantry. They liked, of course, to do anything to please their master who was an excellent landlord... We poor Passionists came and took possession of it in 1850, not knowing anything about the matter above referred to, nor having any idea of the approaching death of the two, one after the other, of the Catholic Lords, and of the consequent loss we were to feel. When we went to Saint Wilfrid, we thought ourselves very fortunate in getting such beautiful place, having such rich and charitable patron, so near to us.

The first Sunday after our arrival there, some of the people came round the kitchen door to ask for their breakfast! Our poor religious did not know the meaning of this request for breakfast, and indeed they themselves were not in a position to feed themselves and much less to feed others. Of people were disappointed of course, and began to complain and taxed us of want of charity, and hospitality. They saw and felt that matters were changed. They had no breakfast now, nor a glass of beer, or a cup of tea. They had no sports or amusements as formerly. The Catholic religion became too dull for them, hence by degrees began to get lax in frequenting the Sacraments. Some left them entirely without however going back to their old faith. Lord Shrewsbury and the kindness of the good Fathers kept them in the Catholic Church as long as they could get what they wanted, but when these had gone, they also, at least a great many of them, stayed away from the church and sacraments. Our Superiors, taking into consideration all these things, resolved to give up the place.

Besides Saint Wilfrid's, it had been resolved to give up also Aston Hall, and this for reasons which we never could understand. In September, 1854, the Visitor General, Father Pius, informed us that Aston Hall had to be given up; that Saint Wilfrid's was to be the future Novitiate house, and Broadway a house of studies for the students. At this time there was no idea about our leaving Saint Wilfrid, for if such had been the case dear Aston Hall never would have been given up. Several of our religious were not pleased with this resolution of the Visitor General, as they had, "and rightly", great attachment to that Retreat, having been

the cradle of our Province, were great many of them had made their Novitiate and holy profession; where the body of our venerated Father Dominic was resting. The decree had passed and we had to submit.

It seems that one of the reasons why Aston Hall was doomed to this sentence of being abandoned was it's being very damp, being surrounded by a moat of stagnant water, but this inconvenience had been in part removed, by having the place drained and filled up with earth. It was believed also that the number of our religious being very much diminished, we were reduced to a handful of members in each of the five retreats which we had at that time, hence we had to give up Aston Hall, and the religious who were there to be divided amongst the other houses, that the full observance might be kept.

Whatever might have been the reason of so doing, the Bishop, Dr Ullathorne, was informed in good time of the order received from the Visitor General, and approved by the Most Reverend Father General, that Aston Hall was to be left. The good Bishop was very sorry, and tried every means in his power to avert such calamity and loss to the people and diocese, but when he saw that our Superiors General could not be induced to keep the place any longer, he appointed one of his secular priest to take it. The priest appointed was the Very Reverend Edward Canon Huddleston, who at that time was missionary Rector of Saint Augustine, in Stafford.

As soon as he had taken legal possession of the place, he threw down the old house, as well as the new wing, which had been built by Father Dominic, and there, in the same spot, build a splendid Presbytery for himself and his successors. He built also the aisle in the church, which Father Dominic had left unfinished, and improved likewise the grounds near the church and Presbytery.

We continued to serve the church till everything was settled with the Bishop and Canon Huddleston, which took eighteen months or two years, from the notice given to the Bishop which, as we have said above, was given in September, 1854, and left on 2 January, 1856.

There is an impression amongst the people of Aston, and Stone, that we shall return there soon or later. Humanly speaking there is no probability of such being the case, especially after having opened a new house at Harborne, near Birmingham, which took place in 1870. However, if it is the will of God, we shall return.

We have said above that one of the reasons for our giving up Aston Hall, was that several of our religious having left the Congregation, we had not a sufficient number to keep up the full observance in every Retreat. Such indeed was the case. In less than five years, twelve of the religious had left us. I shall give first their names, in order of their leaving, and afterwards some remarks about them.

1st. Fr. Amadeus, alias John Macbride, Irishman, From Clogher, who left for Rome in 1848, and the Congregation in 1850.

2nd. Fr. Anselm, Henry Alcock, from Leamington, England, who left us in 1851.

3rd. Father Martin, William Payne, from Bilston, Staffordshire, who left in 1853.

4th. Father Andrew, Blasé DeAngelis, from Genoa, Italy, who left on the same day, with Father Martin, 1853.

5th. Father Ambrose, Patrick Curtney from Cork, Ireland, who left likewise in 1853.

6th. Confrater Philip (student), Julian Woods, from London, who left the same year, 1853.

7th. Confrater Thomas (student) Thomas Osborne, from Neilsworth, Gloucestershire, who left in 1853.

7th.A. Brother Clement, Charles David, from Broadway. Left in 1853.

8th. Brother John (lay brother) John Fielding from Cheadle, Staffordshire, who left in 1852.

9th. Confrater Stanislaus, William White, from Broadway, Worcestershire, who left in 1854.

10th. Father Joseph, Walston Bunn, from Cassey, Norfolkshire, who left this year, 1855.

11th. Father Francis Xavier, Arthur McEvoy, from Newry, Ireland, who left also in 1855.

12th. Father Louis, Joseph Giurlani, from Lammari, near Lucca, Italy, who left for Rome this same year, 1855, and finally in 1870 or 71 left the Congregation.

Let us say a word or two of each one separately.

1st. Father Amadeus was born on the 24th of June, 1806, in Clogher, Archdiocese of Armagh. At the age of 28 made his way to Rome, without a penny in his pocket with another young man, who became a Capuchin. They arrived in the Eternal City in 1834, and Father Amadeus was received into our congregation by Father General, and was sent to Monte Cavi to make his Novitiate there. He was clothed on 12 March, 1834, and made his profession on the 13th of the same month, of the following year.

When Father Dominic of the Mother of God came to England in 1842, Father Amadeus was sent with him, to be as it were an interpreter of the English language, and nothing more, as poor Amadeus in other respects was "minus habens". At any rate he went to Aston Hall, and shared with Father Dominic in all their trials, poverty, and difficulties which they had to encounter in the beginning of the foundation. Now and then he gave little sermons in the chapel, and occasionally was taken even to missions. It cannot be denied that he had some good qualities, but had more of faults and peculiarities. He showed great deal of obstinacy in his own opinion and self will, and although he would not openly refuse the commands of his superior, still he would obstinately adhere to his own judgement as the right one. He was also subject very much to depression of spirits, and melancholy, which made him miserable, and rendered himself disagreeable to all.

A year or so after the death of Father Dominic, he asked the General for permission to return to Italy. He did so, but there he felt just as miserable as he was in England; he asked for the dimissorials, and left the Congregation. The Superiors, as well as Cardinal Brioli, great friend of the Passionists, tried everything to dissuade him from the step he was taking, but to no purpose. He returned to England as a secular priest, but found no Bishop to take him. The unfortunate man died in a mad house, few years after his leaving the Congregation.

2nd. Fr. Anselm of Saint Vincent, Henry Alcock, was born at "Off-Church", Leamington, on the 24 of October, 1819. He was clothed on 22 May, 1843, at Aston Hall, and made his profession on the 23rd of the same month of the following year. He made his studies under Father Dominic. After his ordination he was occasionally employed in giving missions... Finding himself "unhappy", asked for the dimissorials, and left the Congregation in 1851. Father Anselm was the first in this country who left the Order, and unfortunately his example was

followed by others not long after. We must say however that Father Anselm tried his best to repair the evil and scandal he had given in abandoning the Congregation. When he met any young man in whom he saw signs of vocation to a religious order, he always advised them to enter our Congregation, and if in need of temporal means, Father Anselm, although poor himself, would help them to pay the amount required.

- 3rd. Father Martin of Jesus Crucified, William Payne, was born in Bilston, Staffordshire, on 27 May, 1827. He was clothed 29 April, 1845, and professed on the 30th of the same month, 1846, and left us on 5 February 1853. The respect to the priestly character forbids me to say what I know about this unhappy and ungrateful man. I will throw a veil over his ingratitude to his kind mother, the Congregation, as well as to his shameful moral conduct after he had left us. He left the Passionist order "because we had not the spirit of Passionists"!! He was the principal one who launched many accusations and calumnies against us.
- 4th. Father Andrew of Saint Joseph, Blasé De Angelis, was born at Santo Stefano, Genoa, on the 24th of March, 1824. Was clothed on 12 May, 1841, at Lucca, and made his profession on the 13th of May, of the following year. Left us on the same day with his great friend, Father Martin, 5 February, 1853. Father Andrew came to England in 1847, from Rome, where he had completed his studies, and had been ordained priest. For some time he had been Superior of our Retreat in Poplar House, London, but only necessity induced the Superior to appoint him to such an office. After some time he became an intimate friend of Father Martin, and followed his footsteps in everything; and finally both left the congregation on the same day. May God forgive them.
- 5th. Father Ambrose of the Immaculate Conception, Patrick Courtney, born in Cork on 17 March 1817. He was clothed at Aston Hall, on 7 December 1848, and made his profession on the eighth of the same month of the following year. In some respects Father Ambrose behaved towards us worse than Father Martin, in dishonesty, ingratitude, and slander. He left the Congregation in 1853.
- 6th. Confrater Philip of the Immaculate Conception, Julian Woods, was born in London on 15 November 1832. He was clothed on 25 February 1851, and was professed on 26 February 1852. This young man was a very good novice and student, having very good talents, but after a year or so from his profession, began to feel very weak and delicate, more indeed in imagination than in reality. Every care and attention was bestowed upon him by the infirmarian, and others, but at last, thinking that the native air of London and the care of his parents would do him good, asked for his dimissorials, and went home, where he got worse at first, but having recovered he became a priest somewhere in America or Australia, and has done great deal of good.
- 7th. Confrater Thomas of the Holy Ghost, Thomas Osborne, was born on 25 November 1836, at Nailsworth, near Stroud, Gloucestershire. Tommy was one of the boys who attended our school at Woodchester, and had been received into the church by one of our Fathers. At our leaving that place, the little Thomas requested Father Vincent to let him go to Broadway with him, wishing to become Passionist. Having obtained the consent of his parents, he went to Broadway with

another companion of his own age, Master James Roberts, and both were clothed there in the habit, with three other postulants, on Christmas Eve 1850. Confrater Thomas not being of age, was sent to Aston Hall to begin his studies, after having completed the twelve months of his Novitiate.

During the Novitiate he was a very good boy, but after having gone to Aston Hall began to give signs of dissipation and insubordination; in consequence of it, his Superiors were unwilling to admit him to take his vows. Having however promised amendment, he was professed on 5 December, 1852, at Aston Hall. After his profession the unfortunate youth instead of keeping the promise he had made to his Superiors became worse, by keeping up a friendship with a lay Brother who did not possess much of the spirit of a Passionist. This intimacy between them was not discovered till it was too late. The lay Brother was removed from Aston Hall, and sent to London, and Tommy asked his dimissorials, and went to his friend, who also (by previous arrangement with him) had done the same, and left the Congregation.

7th. A. Brother Clement of the Seven Dolours, Charles David, was born in Broadway, Worcestershire, 7 November, 1833. He was clothed on Christmas Eve, 1850, and made his profession on 26 December 1851. After his profession you was sent to Aston Hall, and there he began to show his bad spirit, His intimacy with his friend Confrater Thomas, and their helping each other to their destruction, became to be known when it was too late, and both left the Congregation and became true infidels. Make God have mercy on them.

8th. Brother John of the Passion, John Fielding, was born in Cheadle, Staffordshire, on 3 January, 1821. Was clothed in Aston Hall by Father Dominic, on 15 March 1843, and made his profession on the eighteenth of the same month, 1844. Brother John was an excellent lay brother, and did an immense good by questing and good example to his brethren, and seculars, whenever he went begging, or for business. He had had a fair education and his Superiors employed him also, for some time, in teaching the children in the school at Woodchester, as well as in teaching them catechism. About the year 1852, Brother John met a member of a religious order who had just come from Italy to found a house of his Order in this country. This good monk asked Brother John to enter his own, and promised that if he did so he would have him promoted to the priesthood. Brother John consented, and went. One of our Fathers had prophesied to him before he left us, that he would not become priest, nor a monk. So it happened. The attempt of the monk in founding the order failed, and Brother John, late Passionist, was obliged to go home, a secular. After a short time poor Mr Fielding got very ill, and was given up by the physicians. Our Father Vincent was sent for, to prepare the sick man for the long journey. Father Vincent, after having administered the last sacraments, advised him to make a promise that if he recovered he would apply to the Most Reverend Father General for his readmission into the Congregation. He recovered, and so far he kept the promise, by making the application. Father General, on the earnest recommendation of Father Vincent, accepted him on condition that he should go through the Novitiate, the same as if he never had been Passionist. Brother John never came. I waited for him for three months, wrote to him several letters, till Father General withdrew the permission, and Mr John Fielding never came, or apologised for the trouble he gave us.

- 9th. Confrater Stanislaus, William White, was born in Broadway, Worcestershire, on 28 June 1834. Was clothed 24 December 1850, but did not make his profession till 27 December 1852, on account of bad health. This young man had been always very good novice and student. He had to leave the Novitiate twice, on account of bad health, but as soon as he got better, returned. After his profession, the old complaint returned and became a regular invalid. On his own accord, asked for dimissorials, and left us on the 13th of October, 1854. On 21 September, 1858, he married before that same altar where he had made his holy profession. On 17 July, 1859, his poor wife died. Finally William went to the Cape of Good Hope, and on his voyage married another woman. (The captain of the vessel performed the ceremony), and I hope now he is happy with his new companion "for better and for worse".
- 10th. Father Joseph of the Blessed Virgin, Walston Bunn, was born in Cassey, Norfolkshire, on 11 December, 1822. Was clothed at Aston Hall on 7 May, 1842. Made his profession on the eighth of the same month, of the following year. Father Joseph was the first who made his profession in our English Province. He made his studies under Father Dominic. His fellow students were Father Austin Edgar, and Father Anselm Alcock. His knowledge of the Italian language made him very useful to Father Dominic, who used Father Joseph as secretary in some sense. After his ordination Father Joseph began to be employed in missions, and being a learned man, his missions were very successful. After having been Passionist for thirteen years, finding that his health was failing him (the old story!) he asked for the dimissorial, and left us in 1855.
It is strange, that almost all who have left the Congregation, up to this very year (1887) have always brought forward this slender excuse of bad health. Some went away "for fear of getting into bad health", some because they "actually are unwell", others because at that time had been ill, and feared a relapse, if they remained in the Congregation, and so on. Poor fools! At the point of death, they will see the error, but this will not help them to die happily.
- 11th. Father Francis Xavier, alias Arthur McEvoy, was born in Newry, Ireland, on 12 September, 1824. Was clothed in 12 January, 1845, and made his profession on the 13th of the same month of the following year. He was a student of Father Dominic.
By a special favour he had the honour of being clothed by the Honourable and reverend George Spencer, afterwards Father Ignatius of Saint Paul. (Father Ignatius became Passionist in 1847.) Father Xavier had gone through his studies at Oscott College, and after his profession, Father Dominic prepared him for ordination, which he received not long after. Been ordained priest, Father Dominic appointed him lector of our students, and indeed he fulfilled his duty very satisfactorily, but after some time his health began to fail him, although it was more the effect of the imagination, than reality. His complaint was indigestion, and wakefulness. Everything that could be done was done for him. We went so far as to kill all the hens, and cocks, who prevented him from sleeping!! We sent him to another retreat for a change of air, but to no purpose. The digestion and wakefulness were the same, although no hens or cocks, neither dogs were there. At last, as no doctor. or infirmarian could satisfy him, he came to the resolution of making a prescription of his own fancy, by asking for the dimissorial. The blister

(dimissorial) came, and he left us in November, 1855. To his own regret he found out that out of the monastery he got worse, and for many years lived by the charity of the poor Irish people.

12th.

Father Louis of the Blessed Virgin Mary, Joseph Giurlani, was born in Lammari, near Lucca, on 29 June, 1823. Was clothed on 1 August 1840, at Lucca, and made his profession on the second of the same month of the following year.

He had been a fellow student of Father Andrew (see number four, page 236) and with him he came to England in 1847. For a short time he was Master of novices, at Aston Hall, and for two or three years was Superior, part at Saint Wilfrid's, and part at Aston Hall.

Very soon after his appointment as Superior, his "precious" health began to decline. In 1855 he returned to Italy, where he got better, and was appointed Vice Rector of the Retreat of "Scala Santa", Rome. Finally, to our great surprise, we heard that "a caggione di cattiva salute" (bad health again!) he left the Congregation in 1870, or 1871.

After this long digression from our narrative, let us go back to see what was the effect produced by the departure of so many from the Congregation, in this Province. Some of these religious, to cover their apostasy, accused us to the Bishop, First, as having lost the spirit of our Holy Founder, Second, of having put at the head of our communities young Superiors who had no experience, Third, of not having any zeal for the good of souls entrusted to our care by the Bishops, and Four, of being full of selfishness, having in view nothing else but our own temporal interest, but above all, that there was no charity amongst us, no charity for the sick brethren, and much less for the poor distressed people. One of the Bishops believed all these things, and went so far as to report them to the Holy See, which resulted in obliging our Father General to send to this Province Father Pius as Visitor General, to investigate upon all these matters and others, as we have stated above. (Page 189, 26 June...)

In consequence therefore of the departure of so many religious, we were reduced to a very small number, and hence the same Father Pius, the Visitor General, came to the resolution of our leaving Aston Hall first, and before twelve months from this date, also Saint Wilfrid's, in the hope that having concentrated us in the three remaining houses, we would be able to keep up the observance more exactly, having in each retreat a sufficient number of Fathers to attend the parish and missions. Happily it was found that the hopes of the Visitor General were realised. To the end of lessening the expenses of the Province and to have our students better educated, as well as that they might have better chance of acquiring the true spirit of Passionists, it was decided that for the future our young men would be sent to make their studies at our retreat of Saints John and Paul, in Rome. So it was done.