

January 1

We shall begin our remarks concerning occurrences which have taken place in this year (1859) by stating that on 1 January we began to make use of a new Horarium, lately approved of the Most Reverend Father General, for the use of the Anglo-Hibernian Province.

The long experience of more than sixteen years had given a sufficient proof of the necessity of having the Horarium hitherto used for our observance changed, and a new one framed which might be more accommodating to the people and circumstances of these countries.

By the old Horarium we retired for the night rest at 7.30 in winter and at 8.00 in summer, and in accordance we had Matins in winter at 12.30, and in summer at 1.00: Prime and Tierce at five, and public masses began at 5.30 &..... These two observances alone caused great deal of inconvenience to us in particular, and to the people in general, especially in what regards confessions in the evening and masses in the morning.

In some of the retreats the Superiors had been obliged to make some change in the morning, and evening observance to accommodate themselves to the exigencies of the different places, and this little change, small as it was, and absolutely necessary, it was considered by some contrary to our common observance.

When the new Provincial, Father Ignatius Paoli, came to England, wishing to remedy inconvenience, but himself at once in communication with the different superiors, and with their sanction and consent, on 30 December last issued the following circular letter.

J. X. P.

Ignatius of the Infant Jesus, Provincial of the Anglo-Hibernian Province of Saint Joseph. To all the Reverend Fathers and most beloved brethren of our Province, health in the Lord.

"From the very time of our appointment to the direction of this Province we perceived in our four houses a want of uniformity in the observance of our Holy Rules, resulting from the variety of duties which we are called upon to fulfil in favour of the people, especially in the performance of evening services and hearing confessions."

"Some of our religious suggested to us that we might, to remedy this want of uniformity and allow more time for the confessions of those who frequent the sacrament in our churches, if only the time of going to rest at night were fixed at 9.00. We paid attention to this representation and for six or seven months we have reflected upon it, and repeatedly have offered our prayers in order to know the will of our Lord in an affair of so great importance."

"It was also remarked by some other Fathers that taking into account the climate of these countries, our occupations with the people, and the physical constitution of the subjects, reducing the time of our being up for matins to an hour, would greatly facilitate the continuation of our observance."

"All these things having been reflected upon, we came to the resolution of framing a new Horarium, a copy of which we herewith enclose. This Horarium has been examined at Rome by Father General and his Consultors. It has not as yet been approved, but we are allowed to practise it as a trial for a few months, during the pse

of this time every one of the religious is permitted to make any reasonable remark which he thinks proper. If at the end of this period the greater part of the religious and especially of the superiors are satisfied, the Horarium will receive its sanction from Rome....."

"We would desire that the new Horarium should begin to be observed with the opening of the New Year, 1859."

"If however there should appear to be some difficulty in putting this our desire into immediate execution, we allow ten days delay during which any of the religious may offer to us their remarks on the subject, by private and confidential letters."

Given at this Retreat of Saint Joseph,  
Highgate, London.  
This 30<sup>th</sup>. day of December, 1858.  
Ignatius of the Infant Jesus Provincial.

We must not let the opportunity pass without noticing the great care our Superiors always take when even a little change is to be made in the traditional observance of our practices. The question here was only concerning the "time" when such an observance should take place. The Holy Rule does not fix any hour, but leaves it to be settled by the Superiors. The old Horarium had become a law by its having been observed by our religious from the commencement of our existence as Passionists, and the Superiors, although saw the absolute necessity of having it changed in these countries, they would not do so unless after long experience, long prayers, and after having heard the opinion and remarks which every Religious of the Province was at liberty to make regarding the intended change in the Horarium.

What regards the length of time to be spent in choir at night for matins, which had been limited to "one hour only", after eighteen months of experience it was thought proper to add another quarter to it, and altogether to make it last one hour and a quarter viz. 75 minutes. This was settled at the next Provincial Chapter, held in Sutton, June, 1860. The following is the Horarium which received the approval of the Most Reverend Father General and his Consultors; the approval is dated 23 September, 1860.

2.00	Matins
6.00	Prime
10.15	Spiritual Reading
10.30	Last Mass
11.30	Solitary Walk
12.00	Sext, None
1.45	Retiram
3.00	Vespers
6.45	Solitary Walk
7.15	Compline
8.45	Rosary
9.00	Rest

N.B. In winter having meditation on the evening, Compline begins at 6.15. The rest of the year the meditation is made after Vespers, and Compline begins at 7.15 as above. The above Horarium had been observed for more than 27 years, from its approval (1860) to this day, 27 December, 1887, and has been found most convenient to the communities of the Province, as well as to the people who frequent our churches.

- January 25 Clothing of Brother Stephen of the Blessed Virgin Mary, Hayes. In due time he made his profession. Brother Stephen has been, and is still an excellent lay brother. For many years had been questing for the support of the community of Saint Anne's, Sutton, with great success, and behaving always as a most edifying, humble, and exemplary good religious. When he was no more able to go out for questing, he was appointed Janitor, and tailor, at Mount Argus, Dublin, and then at Saint Joseph's, Highgate (where he is a present) always fulfilling his duties with great satisfaction of his superiors, and fellow religious, as well as the seculars who frequent our retreat.
- Feb. 17 A decision concerning the feast of "Sancti Boni Latronis" and of "Smi Cordis B. M. Virginis" came from Rome, to the effect that when these two feasts cannot be celebrated on their fixed day viz. that of "S. Boni Latronis" on the Friday after Low Sunday, and that of the Sacred Heart of Mary on the third Sunday after Pentecost, both are to be omitted for that year, as they are not "transferable".
- March 1 Retreat to the community at Saint Anne's, Sutton, Lancashire, by Father Salvian. Ended 8 March.
- March 1 Retreat to the community at Saint Joseph's, Highgate, London, by Father Leonard. Ended 8 March.
- March 13 Mission at Saint Anthony is, Liverpool, by Father Vincent, Father Bernard, and Father Bernardine. Ended 3 April. During the mission were given 5,000 communions.
- March 13 Retreat at Saint Mary's Help of Christians, Kentish Town, London, by Father Raphael. Ended 20 March.

- March 13 On this day Father Leonard began of course of lectures on "Confession" at Saint John's Wood, London. Ended 20 March.
- March 18 Clothing of Confrater Columban of Saint Paul, O'Grady. In due time made his profession, and was ordained priest. Not long after his ordination he was appointed missionary, and was considered a very good preacher. He has given many missions in England, Ireland, and Scotland. In May 21st, 1887, he had a stroke of paralysis, and lost the use of the right arm and leg. Now, of course, he cannot say mass or preach, although he can walk, or rather, can drag himself into the church, and even into the grounds fronting the retreat of Saint Paul's, Mount Argus. Died 13 November, 1889.
- March 20 Short retreat at the chapel of the Guardian Angels, Cornwall Place, Holloway, London, by Father Aloysius and Father Leonard. Ended 23 March.
- April 3 Mission at Blessed Paul's, Mount Argus, Dublin, by Father Ignatius Paoli (his first mission in English), Father Vincent and Father Osmund. Ended 17 April.
- April 24 Retreat to the soldiers at Aldershot, North Camp, by Father Raphael and Father Aloysius. Ended 1 May.
- April During Lent of this year Father Leonard gave a meditation on the Passion every Friday at Saint Joseph's, Highgate; every Wednesday an instruction at Saint Anne's, Spitalfield's, and every Thursday an instruction at Brook Green, Hammersmith.
- April During Lent, Father Aloysius gave a course of instructions at Saint Joseph's, Highgate, every Sunday and Wednesday, and every Thursday gave an instruction at Somerstown.
- May 8 Short retreat at Castlepollard, Westmeath, Ireland, by Father Vincent. Ended 11 May.
- May Further informations about Saint Joseph's, Highgate.

To return to our proceeding at Highgate, we have to state that we never intended to be satisfied with the little chapel which had been fitted up inside of the building, as reported above, but intended after some time to build a good church, when God would send us means for so doing; at present however it was decided to make a temporary small building adjoining the house, to serve as a chapel till we got means to replace it by a handsome Church. This been decided, Father Provincial spoke with Mr Bird, who having drawn the plans, began the work without delay. The foundation stone was laid in May of this year, privately, but about two or three weeks after the workmen of London struck for higher wages, and the work was suspended for a full year.

This was very mortifying to us at first, but it proved a most happy Providential circumstance. Our friends generally objected to our building on so small a scale. His Eminence, Cardinal Wiseman, who took a cordial interest in the place and had come

to preach at the opening of the little chapel in the house (as we have said above, page 340) was one who remonstrated against our proceeding further on that small plane. Accordingly in January, 1860, Mr Bird had consultation with the Superiors about the plan of a much larger building, but the money must be borrowed and we could hardly undertake additional burdens in the way of paying interest. We offered up our prayers by a novena to Saint Joseph and assistance came from an unexpected quarter. Father Bernard who was one of those who was in favour of a large building, wrote to Father Ignatius Spencer and explained an idea that had entered his mind, and that was that he Father Ignatius, should write to his nephew, Earl Spencer, and ask for £5,000, to give him a comfortable settlement in his latter days! This seemed at first a mere joke, but Father Bernard meanwhile began a novena on the subject with the novices, and it happened that Father Ignatius came to Broadway on the last day of the novena, and in so far had succeeded that he no longer thought the idea altogether visionary, and made up his mind to state his case to his nephew, explaining certain family circumstances which need not be related here. Father Ignatius asked not for £5,000, but only for 1,000. After a month's consideration, Lord Spencer agreed not to give £1,000, but to renew the payment of £300 annual allowance, which had been stopped by his father when Father Ignatius made his profession at Aston Hall, as a Passionist. On the strength of this it was at once determined to borrow what was necessary, and to proceed with the work. Mr Bird agreed to be played by instalments, and wait our convenience for a considerable part of the cost; and £1,000 was raised by a mortgage on the property at Broadway.

On 29 May, 1860, the first stone was solemnly laid by the Right Reverend Dr Morris at 3.00 in the afternoon, and a sermon was preached by Father Anderdon who came on purpose from Dublin; but about this we shall speak more extensively in the proper place.

At page 251 and again at page 265 of this book, we have given the full account concerning the foundation and the building of the temporary chapel at Mount Argus, Dublin. Now we shall describe the ceremony of the laying of the first stone of the magnificent retreat, which took place on this day, 13 June, but before so doing we shall say a few words on the cause of building such extensive place. Our reader is well aware that all our Fathers, between eight and ten of them, were working day and night for the spiritual good of the people who flocked to our chapel for confessions, masses, instructions, Divine services of different kind, and the good Fathers did not spare themselves. In consequence of this constant application to the wants of the people, could not attend regularly to the observance of the choir duties. The old house was just large enough to accommodate the priests, and a sufficient number of lay brothers necessary for domestic duties, but for students there was no accommodation, except for few, and it was very uncomfortable. The higher superiors, wishing to remedy this inconvenience or neglect of the regular observance, at the same time not wishing to deprive the people from continuing to attend our chapel, came to the resolution of building a large monastery to accommodate a good number of students, who would keep up the observance, whilst the priests would as usual attend the confessional &..... Another reason why we were anxious to have a large number of students in Dublin, was that the very sight of them would attract other

young men (who might have vocation to the religious life) to enter our Order. This has been really the case with many of our present priest and students, who owe their vocation from the very sight of our young students who have made their study in Saint Paul's, Mount Argus.

Permission therefore and blessing being obtained from the Most Reverend Father General, no time was lost to prepare everything necessary for the grand work of laying the foundation stone, which took place as we have said above, on the 13th of June, 1859. We shall leave it to the Freeman's Journal, to give us the description of the grand ceremony.

**---- Freeman's Journal. 14 June, 1859 ----**

"Yesterday afternoon the first stone of the new building, destined to be the befitting home of the pious and devoted Passionist Fathers, was laid with due solemnity by the Right Reverend the Lord Bishop of Bombay, within the spacious and beautiful grounds of Mt. Argus, Harold's Cross. We remember with pleasure some years ago, having recorded the induction of the Passionist Fathers and brethren into this peaceful retreat which they have since then made a centre of piety and holiness, from which radiate many blessings in every direction around it, amongst the young and old of all classes."

"More recently still we have had to speak of Mt. Argus Retreat as the scene of an event deplored by the whole of the Christian community, never the less fraught with edifying hope and consolation. We allude to the Holy and happy death of the lamented Father Paul Mary (once known the world as the honourable Captain Pakenham). People of Dublin will not soon forget the startling amount of conversions to faith and piety wrought by the heartfelt prayers offered up to the Lord in the sight of the humble bier, where reposing on ashes lay the honoured remains of that true servant of God, who in the prime of manhood surrounded by all the riches and pleasures of this world, flung them all aside, took up the Cross, and devoted himself to the arduous task of following patiently and humbly in the footsteps of his Saviour." "Father Paul Mary has been called early to his reward, but comparatively brief as this mission was in the way of the Cross, his pious labours, his self-denying charity, and zeal for the salvation of souls have borne happy fruits."

"The religious labours of the Fathers and brethren of the devoted community seem to have diffused the spirit of peace, goodwill, and Christian love among young and old of the industrials of this extensive district."

"The chapel of the Institute at present, handsome and spacious as it would be considered if designed for the religious requirements of the Fathers and brethren only, has been found altogether inadequate to accommodate the vast crowds of people from all parts of the neighbouring country localities, thronging thither on Sundays, feast days, and even weekdays, for the purpose of approaching the sacraments, and hearing the word of God."

"All friends of religion will be rejoiced to hear that the good Fathers and brethren of the Order are now in a position to commence with spirit the erection of a suitable convent and of a church befitting their own piety and zeal and appropriate to the spiritual wants of the people. The convent building will form two sides of a

quadrangle pointing east and south. Each side will be 220 ft in length. The great entrance hall will be on the east side, also the reception rooms and other departments. The south side will contain the refectory, kitchen and offices. The upper stories will contain the community room, the novitiate (students) department, a library, and the other side the cells of the Fathers and brethren, the oratory &....."

"The building, which has been designed by our talented fellow countryman J. J. McCarthy esq., will be in the Romanesque style. The church will be constructed after the model of the Roman basilica, and will harmonise gracefully with the conventual structure."

"The primary ceremony of laying the first stone of the latter building, took place yesterday afternoon in the presence of a vast concourse of gentry, citizens, and inhabitants of the adjacent country district. The roads leading to the gate of Mt. Argus were thronged with vehicles and foot passengers from all directions, and the spacious grounds surrounding the mansion were filled with group of ladies and gentlemen, not only from Dublin, but also from several distant localities."

"In the absence of his Grace the Archbishop (Dr Cullen) who was unable to be present, the Right Reverend Lord Bishop of Bombay (Dr Whelan) officiated as prelate celebrant on the occasion. His lordship was assisted by the Very Reverend Monsignor Meagher, Vicar General, and P. P. of Rathmines, also by the Reverend Matthew Collier C.C. and the Reverend Mr Clark C.C. &....."

"The Reverend Father Fox O.M. of Inchicore, was also present, and the Reverend Fathers of the Passionist Order, headed by their Superior. The brethren of the order were also present, the clergy in their surplices, and the lay brothers in their habit of the community. The procession which issued from the convent shortly after 3.00, was preceded by the Cross bearer, and accompanied by acolytes; then came the brethren, followed by the priests, and finally the Right Reverend Bishop attended by the Very Reverend Monsignor Meagher, and other dignitaries."

"The procession wound its way through the grounds amidst dense crowds of gentry and people, and arrived at the carpeted platform overlooking the space which will be occupied by the new building. The scene at this moment was highly impressive."

"Among the laity present were Terence Dolan Esq: Professor Hennessy, John O'Hagan esq.: Thomas O'Hagan, Esq..... The Lord Bishop, dignitaries and clergy having taken their seats around the platform, the reverend doctor Anderdon robed in surplice and soutane ascended it and proceeded to deliver a discourse appropriate to the occasion. As the Reverend preacher came forward there was instant silence among the dense multitude assembled in front and around him."

"He selected his text from the third chapter of Saint Paul's Epistle to the Ephesians – "to enlighten all men, that they may see what is the dispensation of the mystery heretofore hidden from eternity in God" – "that the manifold wisdom of God may be made known to the principalities and powers throughout the world."

"The reverend gifted preacher proceeded to explain the sublime meaning conveyed in the above words of the inspired apostle. He showed that it was reserved for the Catholic Church in the spirit of her mission and the wondrous success of her teaching, to carry into their fullest extent the great and holy work of enlightening all men and enabling them to see with the eyes of faith, the fulfilment of the mystery, which

previous to the coming of the Saviour and the foundation of his Church, had been a mystery hidden from all eternity."

"Thus it was in proportion as the Church diffused her Holy doctrines and that the fruit of the faith were made evident throughout the world, that the glorious choir of angels attuned their harps to new Halleluiahs, giving praise and glory to him of whose kingdom there shall be no end."

"After dwelling with sublime eloquence on the theological meaning of the sacred text which he had quoted, the Reverend preacher called attention to the important character of the work which they had that day to inaugurate. He showed that the all seeing and beneficent wisdom of almighty God has provided a thousand means and avenues through which his divine grace can reach the human heart. He dwelt on the priceless value of the sacramental treasures, which he who loved us so well as to lay down his life for our salvation, had placed within the reach of all who sought to love and serve him."

"They had on that day commenced a work which would be a blessing to themselves, to their children, and their children's children. He reviewed in heart-throbbing sentences the progress of the Passionist mission in that district, since the period when first they raised the Cross on high, and rallied the people around it, and he announced the speedy coming of the happy time when increasing thousands of devout Christians would assemble in that spot to pour forth their hearts in praise and thanksgiving to the Most High, within the temple which they should have aided to erect to his honour and glory."

"The Reverend Preacher, after invoking a solemn blessing on the undertaking, concluded his discourse which was heard by the vast assemblage with the deepest attention, and marked edification."

"At the conclusion of the sermon, the Lord Bishop celebrant, accompanied by the dignitaries, and preceded by the body of priests and Brothers in procession, approached the spot where the first stone of the new building was to be laid. Here all knelt and the litany our Blessed Lady was solemnly chanted by the choir of priests." (Probably the litany of saints were sung). "The Lord Prelate then with impressive devotion offered up the prayers prescribed by the church for invoking the aid of the Most High on the undertaking, and solemnly blessed the first stone which was deposited in its place."

"The concluding prayers, according to the Ritual, having been recited, and the blessing given, the ceremonial terminated. The procession returned to the convent building, and the vast assemblage slowly separated."

The above description as given by the Freeman's Journal might suffice to give us some idea of the ceremony which took place on the occasion of the laying the foundation stone of my new magnificent building, but as another article appeared on the occasion in the "Evening News", in which is given a more extensive account, not only of the ceremony, but also an historical description of our Congregation in general, and of our coming to Ireland in particular, we shall give few extracts from that journal, which may be interesting and instructive to our young members of this country.



"It has been known that for some time past the venerable Brotherhood of the order of the Passionists had been engaged in the holy work of the conversion of souls in the immediate vicinity of our city, but it was also known that the Fathers of the community had only provided themselves with a temporary location, the pioneer only of that permanent establishment which the piety of the faithful was to raise, and which under the blessing of the Almighty, was to be available in the meritorious project of contributing to the spread and sustainment of Catholic piety."

"Founded but a little better than 100 years, the order of the Passionists has drawn around it the affections of men by the earnestness of its teaching and the examples of holiness which it affords."

"The Blessed Paul, surnamed of the Cross, with that sanctified intention and devotion to the saviour of mankind, with which his beatified name has been so identified, instituted an Order for two objects - first to promote in the heart of the faithful a living remembrance of the sufferings and death of Christ, and secondly, to this end to give missions and retreats."

"To the exercise of this rule it were needless now to say that the professed Passionists have proved themselves strict adherents and have shown that they are devoted servants of the Divine Master. Wherever a house of the Order has been established increase in piety, abundant grace, and all the exterior evidences of advancement in the ways of Godliness has become conspicuous until at length the Rule originated by the Piedmontese priest, and which, at his death in 1775 at the age of 81, had but twelve houses acting under it, has now been adopted by countless ecclesiastics, all of whom yield to the abnegation of self which it demands, and perform the special duties which it enjoins. Nor could well be otherwise."

"When it is recollected that by successive occupants of the chair of Sovereign Pontiff, Benedict XIV, Clement XIV, Pius VI and Pius VII, was the Order approved and privileges conferred upon its members, no wonder will be excited that it became an object of lively ambition to obtain membership within it. But though so famous on the continent of Europe as an Order, under whose salutary rule the greatest good could be accomplished both for its members, and their penitents, it was not until the year 1842 that one of the principal objects of its Blessed founder could be accomplished."

"Looking towards England, as the centre of the great heretical movement in progress throughout the earth, the venerable Missioner of the Cross prayed for the conversion of that country for upwards of 50 years of his holy life, and was ultimately so blessed of God as to receive a revelation from heaven that the ardent desire of the soul would be granted in due time."

"In 1842 the first house of the order was established in England, and in May, 1849, the first Passionist mission was given in Ireland in the church of Saint Audeon, Dublin, by Father Dominic, Father Vincent, and Father Ignatius Spencer. The result of this mission is well known even sufficiently so to render necessary any argument on our part, suffice it to say that so much good flowed as to call forth mission after mission by members of the same Order, until at last it was felt that a most desired object would be the permanent establishment of the Order amongst us."

"With this view the Reverend Father Vincent, on behalf of his venerable brethren, secured the possession of Mt. Argus, a beautifully situated retreat at Kimmage Road, Harold's Cross. Here the Fathers have erected a small temporary chapel, capable of

accommodating about 600 persons, and from hence they have afforded to the Catholics of Ireland since 1856 (when the foundation was made at Mount Argus) the benefit of no less than 34 missions and retreats." (in less than three years, 34 missions were given by our missionaries!!)

"As time progressed however, and that as it became evident that there was spreading the benign influence of that Holy desire so well expressed by a Catholic poet – Aubrey de Vere –

"Glorious the thought, not mortal the design  
Defamed by fools in earthly hearts to raise  
Unearthly citadels of prayer and praise  
Revering to renounce all bonds that twine  
With heavenly human love through grace divine  
To rise o'er virtues secondary ways  
Hidden to live with God and by his gaze  
Illumed, yet veiled, like the moontide stars, to shine. "

"It was found to be a matter of necessity, that a home should be provided for the accommodation of the Fathers, in order that the demands of the people might be fully and adequately supplied..... Steps were at once taken to carry this purpose into effect. Plans were sent in, and estimates sought, and finally the designs of Mr J. J. McCarthy, architect, and the contract of Mr Meade, builder, for £12,000 were accepted.

These preliminaries being disposed, the initiative in the erection of the new monastery came to be taken yesterday."

We have already given the description here above of the ceremony; here we will only give the names of our Fathers who were present on the occasion.

The Very Reverend Father Ignatius Spencer.

The Very Reverend Father Vincent Grotti.

The Very Reverend Father Osmund Maguire, Rector, Mt. Argus.

The Very Reverend Father Bernard O'Loughlin, Rector, Broadway.

The Very Reverend Father Raymond Disano.

The Very Reverend Father Charles Houban.

The Very Reverend Father Leonard Fryer.

The Very Reverend Father Joseph Gasparini.

- June 17      The Passionists of Saint Saviour's, Broadway, were honoured with a visit from the famous convert Jew, Mr Rattisbone, and now a most fervent Jesuit. After some time Father Rattisbone went to Jerusalem as missionary to the Jews.
- June 17      Retreat at Durha, Co. Tipperary, by Father Ignatius Spencer. Ended 28 June.
- June 17      Retreat at Lorha (same parish of Durha, as above) by Father Vincent. Ended 28 June.
- June 21      Father Pius "a Spiritu Sancto" preached a splendid panegyric of the Saint of the day (Saint Aloysius Gonzaga) at Saint Saviour's, Broadway, in the presence of a large congregation. At this time Father Pius was only a novice, and in minor orders, which

he had received in Maynooth whilst he was a student in that College. See 28 September, 1858 in this book.

- June 29      Retreat to the Sisters of the Holy Family (afterwards Sisters of the Apache) at Levenshulme, near Manchester, by Father Salvian. Ended 7 July.  
Few years after these nuns left Levenshulme, and went to Bolton, where at present have three large houses, with numerous family of Sisters.
- June 30      Clothing of Confrater Stanislaus of the Holy Family, Loony. In due time made his profession and was ordained priest, and became a very good missionary.
- July 3        Mission at Cloughbawn, Co. Wexford, by Father Bernard, Father Raphael, and Father Leonard. Ended 24 July.
- July 4        Retreat at Saint Patrick's College, Maynooth, Co. Kildare, by Father Vincent. Ended 9 July.
- July 8        Students and Lector go to St. Joseph's, Highgate, London.

As soon as a new house and chapel at Highgate had been fitted up, and a sufficient accommodation had been provided for community of twelve religious, the Provincial being anxious that the observance should be kept up in its full integrity in that Retreat, gave order that the lector and students of Saint Anne's, Sutton, were to go to Highgate. On the 8<sup>th</sup>. of July, the Reverend Father Joseph Gasparini left Sutton with the following students viz. Confraters Michael Drysdale, Austin Sims, Clement Doran, and Paul Mary Ryan. All these had just finished their study of philosophy, and were to begin their theology under the care of the said Father Joseph Gasparini. The rest of the students, who were left in Sutton, were given to Father Joseph O'Carroll, to teach them philosophy. They were Confraters Anthony Markey, Joachim Doran, James Callaghan, and John Baptist Woolaghan. In a short time the number of students was increased in both the Retreats, and with their help the observance in both houses was most exactly observed.

It might not be out of place to record here how we were situated after the Retreat at Highgate had been provided with students. We have said above that our new Provincial who had been elected in Rome, had brought back to England all the English students, some of whom were already priests, and others only in sacred orders. Those who were priests were Father Alphonsus O'Neill, Father Celestine Trant, and Father Patrick Bourke, who were ordained by our Passionist Bishop, Monsignor Joseph Mulajoni. Other two, viz. Father Joseph O'Carroll and Father Felix O'Hogan, were only subdeacons, being too young to be ordained priests. At this time we had only four or retreats, viz. Saint Joseph's Highgate, London, Saint Saviour's, Broadway, which was the Novitiate house, Saint Anne's, Sutton, and Blessed Paul's, Mount Argus, Dublin. All these retreats were well provided with sufficient number of religious, and everywhere the spirit of our Holy founder was shining forth. Some of our Fathers were very good missionaries, as Father Vincent

Grotti, Father Ignatius Spencer, Father Bernard O'Loughlin, Father Bernardine Carosi, Father Raphael Gorga, &.....

- July 18 Short retreat to the penitents at the convent of the Good Shepherd, Netherfield Road, Liverpool, by Father Aloysius. Ended 21 July. The number of penitents, or as they are called "Magdalenes" were 52, and all of them went to confession and Communion.
- July 24 Public retreat at Great Haywood, Staffordshire, by Father Aloysius. Ended 2 August.
- July 24 Mission in the new Catholic Church at Clonroche, Co. Wexford, by Father Bernard and others. No names given. Ended 7 August.
- July 25 Father Bernard, who was giving an mission at Clonroche, as stated above, preached the dedication sermon at Cloughbawn, on the occasion of the opening of the new church, in the presence of Dr Furlong, Bishop of the diocese, and many of the clergy, and the vast number of people.
- July 26 Retreat to the Dominican nuns, at Sion Hill, Blackrock, near Dublin, by Father Leonard. Ended 3 August.
- July 27 Retreat to the Dominican nuns and Cabra, near Dublin, by Father Vincent. Ended 3 August.
- August 4 Public retreat at Saint Bridget's, Blanchardstown, near Dublin, by Father Vincent. Ended August 15th.
- August 7 Father Felix O'Hogan, one of the students who had made his studies at Saints John and Paul in Rome, where he had been ordained subdeacon, was on this day ordained deacon at Saint Saviour's, Broadway, by Dr Ullathorne, Bishop of the diocese of Birmingham.  
At this time, the poor young Father was very much advanced in consumption, by which he was attacked not long after his return from Rome. Having manifested great desire to die as a priest, his superiors got dispensation from Rome to have him ordained before he died. The saintly bishop Ullathorne, being informed of the state of health of the young subdeacon, and of the dispensation obtained from Rome, he came to Broadway purposely to comply with the desire of the sick man, and ordained him deacon, on this day, and priest on the tenth of the same month.  
The poorer young priest did not say many masses after his ordination. Only four or five, and when he said it he had to be attended on the altar by two priests, one of them being lasting, that in case of any accident he might be prepared for any eventuality. Father Felix died on the 24 the November following, and was buried in the cemetery attached to the church of Saint Saviour, Broadway.
- August Having mentioned above the names of the students in Sutton, Highgate, and of those who had returned to the Province from Rome, and their lectors, I would just remark here that all of them (fifteen in number) are now (10 January, 1888) all gone, except

Father Alphonsus O'Neill, who went to Australia on the 24<sup>th</sup> of last September for a foundation in Sydney, with other three missionaries. 1<sup>st</sup> Father Ignatius Paoli, who had been lector in Rome of our English students, and many others, died in Bucharest, being the first Archbishop of that diocese.

2<sup>nd</sup>. Father Joseph Gasparini, who was lector of our students in Highgate and elsewhere for many years, left the Congregation and died in a hospital in Italy.

3<sup>rd</sup>. Father Joseph O'Carroll died in Belfast, being Rector of Holy Cross Retreat.

4<sup>th</sup> Father Michael Drysdale died a martyr of charity at Saint Mungo's Glasgow, who rightly was called the Angelic priest.

5<sup>th</sup> Father Austin Sims, died in Saint Joseph's, Highgate, being Rector of Saint Paul's, Mount Argus, Dublin.

6<sup>th</sup> Father Clement Doran, died at Saint Joseph's, Paris.

7<sup>th</sup> Father Paul Mary Ryan, ran away from the Congregation, and now he's doing duties some where in Australia.

8<sup>th</sup> Father Anthony Markey, died in Havana, whilst collecting for the necessities of this Province. Great loss to the Province.

9<sup>th</sup> Joachim Doran, left us whilst student.

10<sup>th</sup> James Callaghan, left us whilst student.

11<sup>th</sup> Father John Baptist Woolaghan is at present in Saint Patrick's Institution, Waterford. Very good Passionist, but lost his brain.

12<sup>th</sup> Father Celestine Trant, left the Congregation and died in a hospital somewhere in England.

13<sup>th</sup> Father Patrick Burke left the Congregation and now he's supposed to be somewhere in France.

14<sup>th</sup> Father Felix O'Hogan died as we have said above in Broadway.

15<sup>th</sup> Father Alphonsus went to Australia. Father Alphonsus has been Rector, Consultor, Provincial, and an excellent missionary. We have no doubt that the Australian foundation under his care will be a successful one. The other three Fathers who went with them are Father Patrick Fagan, Father Marcellus Wright, and Father Colman Noonan, all of them excellent good religious. Besides the four priests they have with them an excellent lay brother, in the person of Brother Laurence Carr, who will be most useful in every way. May God bless them all.

August 12      The Right Reverend Dr Amherst, Bishop of Northampton, accompanied by Monsignor Virtue, Lord Campden, and Mr Barkley, and several other gentleman honoured the Passionists of Saint Saviour's, Broadway with a visit. It was the practise of the good Lord Campden always to give a drive to his visitors at Campden House, and take them to our monastery. By this means we were visited by the Duke of Norfolk, Lord Denbigh, Lord Petre, Lord Clifford, his son, the Bishop of Clifton, Cardinal Wiseman, Cardinal Manning, and by several other bishops, noblemen, prelates and gentlemen.

August 14      Clothing of Confrater Anselm of the Assumption, Lomax. In due time he made his profession, was ordained priest. Father Anselm has been Vicar, Rector, and Provincial Consultor, and at present is at Saint Joseph's Retreat, Highgate, which house had been built whilst he was the Rector there.

- August 22 Retreat to the parish priests of Dromore Diocese, at the Bishops seminary, Newry, by Father Vincent. Ended 27 August.
- August 25 The feast of Saint Michan was kept with great devotion in his Church, North Anne Street, Dublin. After the first gospel of the high mass, the Reverend Father Leonard, Passionist, from Blessed Paul's, Mt. Argus, preached the panegyric of the Saint in the presence of a vast congregation.
- August 29 Retreat to the curates of the diocese of Dromore, at the Bishops seminary, Newry, by Father Vincent. Ended 3 September
- September 1 Solemn requiem mass in every church of our Congregation for the repose of the soul of our deceased Bishop, Joseph Mulajoni, who had died in the Retreat of the Presentation at Monte Argentario, on the sixteenth of last July. This saintly bishop had resigned the see of Nicopolis, and had retired to Monte Argentario, where he had received the holy habit of the Passionists, 8 November, 1803. Professed 19 November 1804, and there he lived for several years as a simple religious. Father Alphonsus, Father Celestine, and Father Patrick were ordained by him at Monte Argentario. Monsignor Mulajoni was born on 25 March, 1780, in Viterbo; was clothed on the 8<sup>th</sup> of November, 1803. Was consecrated Bishop in 1825, resigned the Bishopric and retired to Monte Argentario in 1847, and died in odour of sanctity on 16 July of this year.
- September 2 Clothing of Confrater Ambrose of the Sacred Heart of Mary, Mooney. In due time made his profession, was ordained priest, but not long after his ordination he began to be affected by consumption, which terminated by death. He died at Saint Joseph's Retreat, in Paris, on 16 January, 1868. Father Ambrose had been an excellent, good, and humble Passionist, and if God has spared him, he would have been also a very good missionary. R. I. P.
- September 18 Clothing of Confrater Emmanuel of the Sacred Heart of Mary, Wooloughan. He made his profession in due time, and was ordained. For some time he was employed in missions, but having acted foolishly ..... he left the Congregation with disgrace, and went to America or some other part of the world. He left us in 1874.
- September 25 Mission at Saint Bede's, South Shields, Durham, by Father Vincent and Father Bernard. Ended 16 October. During the mission were given 2,000 communions.
- September 25 Mission at Saint Patrick's, The Felling, near Gateshead, Newcastle-on-Tyne, by Father Aloysius and Father Bernardine. Ended 16 October. Were given 2,400 communions.
- October 16 Clothing of Reverend Father Dominic of the Passion, Roden, (Priest). Left the Novitiate, 19 April, 1860. Very unfortunate before and after he had joined the

Passionists. He was an excellent preacher and would have been a great missionary, but &&&.....

- October Two great disasters at sea happened during the month of October of this year. The first was the wreck of the Royal Charter, which happened in Muffa Redwharf Bay, near Bangor, when more than 300, between passengers and sailors, were lost. The second was the ship Shah Jehan, from Calcutta, to the Mauritius, which was burned at sea, and 365 persons were lost. These two calamities caused great sensation everywhere.
- November 27 Public retreat at Saint Aloysius, Ogden St., Hardwick, Manchester, by Father Raphael and Father Aloysius. Ended 11 October.
- December 1 Clothing of Confrater Laurence of the Immaculate Conception, Kieran. In due time he made his profession, and was ordained priest. Father Lawrence is an excellent good religious. He has helped in a substantial way our Province by good means he brought from his own means, and by his constant questing for the support of the religious, here in Ireland and America, where he had spent two or three years for the same purpose.
- December 8 We have said above that just now in Highgate and Mt. Argus we were engaged in building, in one place the church, and in the other the monastery. So far the other two houses viz. Sutton, and Broadway, were free from bricks and mortar. In all the four houses of the Province we had sufficient land for a garden and meadow, and were free from annoyance from our neighbours, except in Broadway, where the children of the village had made a regular playground in a field contiguous to our garden, which belonged to a certain Mr Poole.  
It seems that this Mr Poole was anxious to sell the field to us, and he thought that we were also anxious to purchase it at any price. After several attempts to induce us to buy it, being disappointed, opened a passage and allowed the children to go in, and we were constantly annoyed, laughed, and shamefully insulted by the Protestant boys and girls. This sort of thing had gone on for several years, and it was not safe for the novices especially to walk near that field. With all this, we appeared indifferent about the purchase, till Mr Poole made the last offer to sell it.  
Father Bernard, who was at that time Rector, consented to buy the field on certain conditions, and one of them was that he would pay only according to the valuation put on it by competent farmers. Mr Poole was obliged to stand to the condition and sold it for £130, just half less than he had asked at first. The contract was drawn up by our solicitor, Mr Towle, and it was signed on the 8<sup>th</sup> of December of this year.  
As soon as the field was secured, we began the building of the wall, in parallel line with the other which had been built some time before by Father Vincent, and so we were free from the annoyance and the gaze of the people entirely.
- December 13 A very substantial Christmas box was presented to our community at Broadway by Mr George Hooker, who at this time was living in a cottage near our Retreat,

consisting of a very fine "cow and calf". In less than a month after, two of Mr Hooker's boys entered our Novitiate.

December 19 Retreat to the Sisters of Mercy at Saint Malachy's Convent, Dundalk, Co. Louth, by Father Vincent. Ended 23 December.

December 25 Retreat to the Sisters of Mercy, at Birr, King's County, by Father Vincent. Ended 1 January, 1860.

December 25 On this Christmas night, after the gospel of the high mass, Confrater Columban O'Grady, one of the novices, preached a very nice sermon on the Nativity of our Blessed Lord, at Saint Saviour's, Broadway. Father Columban became a very good preacher. Died 13 November, 1889.

December The number of communions given during the year, 1859, at the chapel of Saint Saviour, Broadway, were 4,239. A book was kept in the sacristy, in which was registered the number of particles put into the Ciborium, before it was brought on the altar for consecration, and by this we were enabled to find out the exact number of communions given.



## 1860

- January 1      Retreat at Saint Clare's Convent, Newry, Co. Down, by Father Vincent. Ended 5 January.
- January 5      Clothing of Confraters Cuthbert of Saint Joseph, and his brother Felix, Hooker. Both made their profession and in due time were ordained priests. Father Felix left the Congregation on 20 October, 1879, and his brother, Father Cuthbert, went to our American Province, in 1883, where he is doing great deal of good in his own way.
- January 6      Retreat to the Carmelite Nuns, at Warrenmount, Dublin, by Father Vincent. Ended 13 January.
- January 6      His royal Highness, the duke Daumal, Son of Louis Philippe, ex-King of France, came to hear Mass in our chapel at Broadway. At first we did not know who he was, but after mass he came into the monastery and told us who he was. He informed us that he had bought a large estate near Evesham, called "Woodnorton", and that whilst he and his family were residing at Woodnorton he and they would come to hear Mass in our chapel every Sunday and days of obligation. So they did.  
We shall have occasion further on this speak about the duke ... Woodnorton .... and should have most interesting records about the whole family and of Marie Amelie, ex Queen, their mother.
- January 8      On this day the Right Reverend Honourable Dr Clifford, Lord Bishop of Clifton, laid with great solemnity the relics, or better the whole body of Saint Victoria, V. M. under the altar of Campden House chapel. Several of our Fathers from Broadway attended the Bishop. The body of the Saint which had been taken from the catacombs in Rome, had been presented to Lord Campden for his chapel, by the Pope Pius IX. This chapel in Campden House, by the kind of consent of Lord and Lady Campden, had been opened to the public from the very beginning of the conversion of the said Lord and Lady Campden, which happened about the year 1850. Its beautiful small chapel had been built by the same Lord, long before they had joined the Catholic faith, and it was used as a private place of worship for the family. No sooner they had become Catholics it was fitted up for Catholic worship and opened, as we said above, for the convenience of the few Catholics of the town of Campden and its neighbourhood. The chaplain of Lord Campden whilst Protestant, was Reverend William H. Anderdon, who also became Catholic, and after his ordination to the priesthood, continued to be the chaplain for many years, and finally he became Jesuit, and at present (1888) he is at the church of the Holy Name, Oxford Road, Manchester. Father Anderdon is a splendid preacher and his name has already been recorded in these annals, as being the preacher in all the grand occasions as the laying of the foundation stone, or opening of our church in Dublin, London, &&.....
- January 29      Public retreat at Saint Mary's, Alnwick, Northumberland, by Father Aloysius and Father Leonard. Ended 12 February.

- January 29 Mission in the parish church at Ferns, Co. Wexford, by Father Vincent. Ended 5 February. Several priests from the parish and others helped in the confessional. Were given 5,000 communions.
- January 31 The feast of Saint Aidan which happened during the mission given at Ferns was kept with great solemnity. Father Vincent who was the missionary, preached an eloquent sermon on the occasion besides the mission sermons. Saint Aidan is the patron saint of the parish church.
- Feb. 5 Clothing of Confrater Malachy of the Sacred Heart of Mary, Malone. In due time made his profession, but after a year or two, being affected by "home sickness", left the Congregation, and I presume recovered from the dangerous attack.
- Feb. 14 Retreat to the community at Saint Paul's, Mt. Argus, Dublin, by Father Salvian. Ended 21 February.
- Feb. 22 The newspapers give the following advertisement, "The Passionist Fathers have practical discourses, morning and evening, in their church of Blessed Paul, Mount Argus, Dublin, during Lent ..... and give missions in different places, in England, Ireland, and Scotland.  
On Wednesdays and Fridays of Lent they have the Stations of the Cross, besides the instructions every day (except on Saturday) which day is entirely left for confessions.
- Feb. 26 Grand mission at Saint Andrew's, Westland Row, Dublin, by Father Ignatius Paoli Provincial, Father Ignatius Spencer Provincial Consultor, Father Vincent also Provincial Consultor and Father Bernard, Rector of Saint Saviour's, Broadway. Ended 18 March. Were given 10,600 communions, and 150 persons were confirmed by Dr Cullen, Archbishop of Dublin.
- March 12 Clothing of Brother Gregory of the immaculate conception, Reynolds. Left the novitiate on 8 May following.
- March 17 For the first time the feast of Saint Patrick, the glorious apostle of Ireland, was celebrated by the universal Church as Duplex. Before this date Saint Patrick's Day was only "semiduplex", except of course in Ireland, where it has been Duplex 1 Classis, ab initio. The decree of the Sacred Congregation of Sacred Rites, raising the great Saint to a Duplex, "Urbi et Orbi" is dated May 12<sup>th</sup>, 1859. Under the Pontificate of Pius IX.  
In Broadway the feast of Saint Patrick was celebrated by us with great solemnity, the Fathers and novices being almost all Irish. A beautiful and large green flag was hoisted by the sound of brass band and ringing of tower bells while the band was playing "con spirito" Saint Patrick's Day, the novices and all the children of our Catholic schools give three hearty cheers, and saluted the green flag, whilst majestically ascended to the prepared pole about 20 ft above the roof of the retreat. The people of the village, hearing the band and bells and the acclamations of the novices and school children, rushed towards the retreat, and many of them joined us

in cheering and giving a Hurrah to the flag of Ireland. It was a most exciting acclamation. The flag had been bought in Dublin by the Novice master who even then had great love for the Irish, and now he is “Hibernior Hiberniorum”, and to say the truth, I am proud of his title given to me by great many who know of my attachment to dear Erin, and her devoted children. I thought that I could not make a better present to my novices than to bring them from Ireland the green flag.

----- **Erin go Bragh** -----

- March 18      Mission at Saint Patrick's, Wigan, Lancashire, by Father Bernardine, Father Leonard, and Father Alphonsus. Ended 1 April. Palm Sunday. This was the first time that Father Alphonsus was taken to mission, and has been ever since one of the best missionaries we ever had.
- March 25      Mission at Saint Anne's, Sutton, near Saint Helen's, by Father Ignatius Paoli and Father Vincent. Ended 8 April.
- April 17      Retreat to the young ladies at the Loretto Convent, Dalkey, Co. Dublin, by Father Vincent. Ended 21 April.
- April 22      Mission to the children, to prepare them for the first communion, at Saint Mary's, Ashton-under-Lyne, Lancashire, by Father Bernard. Ended 30 May. The children were prepared also for Confirmation, which took place on the last day of the mission.
- May 13      Mission to grown-up people in the same place as above, viz. Ashton-under-Lyne, by Father Vincent, Father Aloysius, and Father Alphonsus. Ended 27 May. The children were not admitted, having had their mission in April last (See 22nd) exclusively for them.
- May 27      Solemn High Mass, sermon, and Benediction with the Blessed Sacrament, with procession through the grounds of Blessed Paul's Retreat, Dublin, being Pentecost Sunday. The Reverend W. H. Anderdon preached a splendid sermon in the open air to an immense congregation. During the month of May there was a procession of our Blessed Lady every Sunday, and the sermon was preached in the open air, but on this Pentecost Sunday the procession was in honour of the Blessed Sacrament.
- May 29      Speaking in another place about the intended new chapel at Highgate (page 348) we said that his Eminence Cardinal Wiseman and some of the most influential members of the secular congregation had advised us to build such a one as to be sufficient to accommodate not only the present Catholics of the congregation, but also the many Protestants who were anxious to attend our public services. Meanwhile a general strike amongst masons took place and we were obliged to put off the building to no fixed time. Wishing to comply with his Eminence's desire, and that of our friends, we resolved to enlarge the design and make accommodation for seven or 800 instead of three or 400. When all the arrangements were made the foundation stone was laid and we shall leave the weekly register to give us the description of the sacred ceremony.

"The ceremony of laying the first stone (or rather the corner stone for the works are to some extent advanced) of the new church at Highgate, of the order of Blessed Paul of the Cross, better known as the order of Passionists, took place on the 29th instant, in the afternoon."

"A large number of Fathers of that distinguished order from different countries, assembled for the happy occasion. There were also many of the other clergy and laity of London, and its suburbs, and the scene was one not likely to pass soon away from the memory of those who witnessed this fresh evidence of the "second spring" (as Dr Newman so appropriately names it) which is bringing forth again in this once Catholic land those blossoms which are destined to fructify into eternal fruit."

"Our readers will remember those soul-stirring passages, in one of the recent pastorals of the Cardinal Archbishop of Westminster, in which his Eminence with a grace of language all his own, pointed out with gratitude the rapid growth of the monastic orders, of late, in England. Those passages were strikingly brought to our minds last Tuesday, as we gazed on the glorious scene before us at Highgate and beheld

"Of Holy Priest the long array"

Moving in solemn procession and chanting sublime ritual of the church."

"There are honoured ancient Ecclesiastical memories linked with the locality at Highgate, and these seemed on last Tuesday vividly recalled as from many holy lips there went up the song of praise, and as from the consecrated ministers of God the glorious "Ora pro Nobis" to the church triumphant loudly pealed forth from under the foliage of noble trees clad in all their spring bravery, and awakened echoes through hill and dale which had been strangers to those pious sounds for many a century of persecution."

"It was remarked that the day (29 May) happened to be that which is popularly known as the "Restoration" when exactly 200 years ago (1660) the power of the Cromwellian faction was entombed. 'Tis sad to think how long the fell spirit of persecution survived that Restoration. Let us hope of the present Restoration of the monastic orders to a land which is studded with so many glorious memorials of their piety and their genius, may never more be disturbed by the rude hand of bigotry, but that those honoured servants of God may in time completely re-unite the long snapped link, and again by their zeal and their devotion adorn a land which owes more of its glory to the "monks of old" than to all its modern heroes of pen or tongue or sword. For by priests was England's brightest page written."

"The priesthood is her best, her noblest national monument all through take tomb broad expanse, even from the wave-washed Lindisfarne, where her Cuthbert prayed, and from the banks of the silver Jarrow, the three 1,200 years ago her truly "Venerable Bede" poured forth his sainted orisons, even to that far southern Cathedral shrine of Canterbury, where her great Saint Thomas crimsoned with a martyr's blood the altar of his God."

"The ceremonies at Highgate last Tuesday commenced at 3.00, and the weather happily proved most propitious. An awning sheltered those assembled and under this a large cross was erected. Among the clergy present were the Right Reverend Dr Morris, Bishop of Troy, the Very Reverend Monsignor Eyre, the honourable and Reverend E. Stoner, the Very Rev. Dr. Anderdon, The Rev. E. Podolski (Holloway),

The Rev. R. Swift (Kentish Town), The Rev. W. Kelly, W. Lockhart, J. Kaye, Abbe Toursel, F. Dillon, B. C. Tunstall &&....."

"The following Fathers of the order and Brothers were present. Ignatius Paoli Provincial, Joseph Plym Provincial of the Franco-Belgian Province (all the above became Bishops), Father Vincent Grotti first Provincial Consultor, Ignatius Spencer Second Provincial Consultor, Father Eugene Martorelli, Rector of Saint Joseph's, Highgate, Bernard O'Loughlin, Rector of Saint Saviour's, Broadway, Bernardine Carosi, Rector of Saint Anne's, Sutton, Osmund Maguire, Rector of Blessed Paul's, Mount Argus, Dublin, Salvian Master of novices, Father Raphael Gorga, Aloysius Bamber, Angelo Lugero; the students were Confraters Michael Drysdale, Austin Sims, Clement Doran, Paul Mary Ryan, Pius Devine, Columban O'Grady, and six lay brothers."

"Amongst the laity were Lord and Lady Campden, and family ..... Several Protestants also attended..... The interesting ceremony of blessing the stone was performed by Dr Morris, Bishop of Troy. The Very Reverend Dr Anderdon of the Catholic University of Ireland (at that time Father Anderdon was Rector of the said University) then proceeded to deliver a most eloquent sermon on the text "The Spirit of God was borne over the waters". The sermon was listened to with the greatest attention and concluded by a most touching and pathetic appeal to those not of the church, who had attended, entreating of them not to content themselves with having been spectators of the ceremony which had taken place, every detail of which had to the eye of faith a beautiful significance, but to examine the doctrines of the Catholic Church. He would say to them, as Philip said to Nathanael "Come and see" and the more they would investigate the teachings of the Catholic Church, the more they would find old prejudices crumbling away until their minds being disenthralled from the cramping results of a narrow education, they would at last feel faith kindled within them, and lighting up a heavenly radiance within their soul."

"At the conclusion of the sermon a collection was made, and the Bishop and clergy entered the house in procession. The assembled congregation then separated, each feeling that the day was a most important one in the annals of the church in England. It is well known that Blessed Paul of the Cross shed many tears and breathed many late one for the conversion of England. In fact it was his constant prayer for 50 years. The happy event of last Tuesday was no small step towards his desired end, for on that day a fresh impetus was given to Blessed Paul's own Order, and thus that holy religion of which that Order is one of the noblest bulwarks, and to which that Order has already given some of the most energetic self-denying, and devoted Apostles. The result of the collection was £52."

"The new church which is situated between Maiden Lane and upper Holloway Road will be 103 ft long, 38 ft wide, and 40 ft high inside. It will contain five confessionals and two side chapels. It will accommodate upwards of 700 persons and there will be a small tower. Heating by means of water will be used. The builder is Mr Bird."

Altogether the deeply interesting proceedings at Saint Joseph's last Tuesday, when the Cross was again reared on high, forcibly brought to mind the stirring lines of the poet "Oh, happy days when Britain's sons were one in faith and love,  
One faith, one altar, and one hope in him who reigns above,

When on each spire, and through each field, and o'er each churchyard sod,  
The Cross was seen in goodly guise, to raise men's minds to God."

May 30 All the Superiors of the Anglo-Hibernian Province, with the appointed President who had been present at the laying of the foundation stone of the new church at Highgate, London, started for Sutton, where the Provincial Chapter was to be held.

June 2 It was no doubt most consoling and gratifying to our Fathers and brethren after so many struggles and difficulties they had encountered since the year 1842, when our venerated Father Dominic opened the first retreat in England, to have witnessed the ceremony we have described above in the very metropolis of the British Empire; but another consolation still greater was in store for them, and this was in being able to celebrate in this Protestant country the second solemn convocation of our Chapter. We have said above that the day after the laying of the foundation stone of Saint Joseph's church, all the Fathers who had active voice, left London for Saint Anne's Retreat, Sutton, to celebrate our Second Provincial Chapter. But before we proceed to record the happy event, we must give a short explanation why this chapter is called "Second" and not before the fourth of our Province, having had the change of superiors in 1854, and again in 1857. The explanation is this: in the year 1854, when the Second Provincial Chapter was due, we had a Visitor General from Rome, the Very Reverend Father Pius of the Holy Name of Mary, and he with the approval of the Most Reverend Father General, Anthony of Saint James, and his counsel, appointed at that time our new Superiors out of Chapter. In the year 1857, the Pope himself, Pius IX, told our General to have the Superiors for England and Belgium elected at the General Chapter which was at hand, consequently this our Provincial Chapter was called "Second". We shall give the full report of this Chapter, as we find it in the acts of it.

"It is with a mixture of feelings that we view the present convocation of the Second Chapter of our Province. It is but lately that we have heard that our General has been compelled by the unhappy circumstances of the times, to prorogue to an indefinite period the convocation of the triennial Chapter in some of the Provinces in Italy, and the same cause has deprived us of the happiness which had been promised us, of his coming in person to preside at our Chapter, and to visit the houses which have been founded in these kingdoms under his paternal care."

"But while we sympathise in the afflictions and perils of our brethren in the mother country of the Congregation, we should be most ungrateful if we did not look with feelings of joy and wonder on the circumstances in which we stand in these Kingdoms, where not very long since our Holy religion was proscribed, and the religious orders of the church were held in peculiar abhorrence; whereas now we are enabled with full liberty and can, under the favourable regards of those who are separated from us in faith, to meet in Chapter and there consult in peace on the measures to be adopted for the advancement and efficiency of our body, although the avowed object of its entrance into this Kingdom was its conversion. Glory be to God, the author of all good. Glory likewise to Blessed Paul our Founder, whose prayers

during his life on earth, and much more since his entrance into glory, we doubt not have gained for us this blessing."

"On the month of April, the Very Reverend Father Ignatius of the Infant Jesus, Paoli, our Provincial, received authority from the Father General to convoke the Chapter, without waiting any longer for his own coming to attend it, of which he now could no longer entertain the thought. At the same time he appointed the Very Reverend Father Joseph of the Immaculate Heart of Mary, Provincial of the Province of Saint Michael the Archangel, to represent him as President of the Chapter."

"The Provincial issued his convocatory letter, dated 30 April, 1860, appointing 2 June as the day for opening the Chapter, and calling on all the local Fathers to meet him at Saint Anne's Retreat, Sutton, on the 30th of May, in order to unite in a solemn Triduum, previous to the Chapter, to implore the blessing of God on our deliberations."

"In this letter he explains the object of the Provincial Chapter, which are to examine into, and to remedy, any abuses which may have entered into our practice, to excite the religious to a new fervour and zeal, but most particularly, to elect worthy subjects for the different Offices of the Province."

"Accordingly the Very Reverend Father Joseph of the Immaculate Heart of Mary, being arrived from Holland, at Saint Joseph's Retreat, Highgate, on the 26 of May, and having there met all the Capitular Fathers who were assembled for the laying of the foundation stone of our new church of Saint Joseph, on the 29th of May, they proceeded together to Saint Anne's Retreat, on the 30th, excepting the Very Reverend Father Ignatius of Saint Paul (Spencer) Second Consultor, who on account of a special engagement delayed him on the way, did not arrive till the following day."

"On that day, 31 May, the Very Reverend Father Vincent of Saint Joseph, First Consultor Provincial, addressed to the Capitular Fathers, and to the entire community assembled with them, a discourse, setting forth the importance of the occasion which has called us together, and the weighty responsibility laid on each who had to take an active part in the Chapter."

"On the same afternoon at 5.00 was held the first of the usual preliminary conferences. In this conference was read out an Act of the Father General appointing the Very Reverend Father Joseph of the Immaculate Heart of Mary as his delegate, to preside in the Chapter."

"A letter was then read from the Father General, stating that he had obtained from the Pope for the Master of novices the right of voting in the Chapter, though it should not be held in the Novitiate house; also a dispensation from His Holiness for the election of a Master of novices who should not have reached the age of 35 years, provided he should have passed 30."

"The Rectors then presented their respective documents, which were examined by the president. After this each member was called upon to propose any matter which he judged proper for discussion in the Chapter, and a list of these was taken by each Capitular in order that he might naturally consider them before hand."

"On the following day, 1 June, was held another conference by the Capitular Fathers, and in the afternoon they went in body to pay a visit to our benefactor and founder of the Retreat and Church of Saint Anne's, Sutton (John Smith esq.)."

"On 2 June, Saturday, being the appointed day for the Chapter, there was a solemn High Mass "De Spiritu Sancto" at 8.00, which was sung by the president of the Chapter, the Very Reverend Father Joseph, attended as deacon by the first Provincial Consultor, Father Vincent, and as subdeacon by the second Consultor, Father Ignatius Spencer. Father Bernard, Rector of Saint Saviour's, was master of ceremonies. Father Bernardine, Rector of Saint Anne's, and Father Salvian, Master of novices, were acolytes, and Father Osmund, Rector of Blessed Paul, Mount Argus, was thurifer. Father Ignatius Paoli, Provincial, and Father Eugene, Rector of Saint Joseph, Highgate, assisted by several other Fathers, were the singers on the choir."  
"After mass the entire community went in procession into the Chapter room, singing the hymn "Vexilla Regis prodeunt" and as soon as the prayer was sung, all the religious who had no vote in the Chapter retired, and the Capitular Fathers having gone through the usual formalities came to the election of the Provincial."

"The community had not to wait long in suspense. All the votes were unanimously in favour of the Very Reverend Father Ignatius Paoli. The signal was immediately given through the house of the election having taken place, and all the religious came together with eagerness to offer their congratulations to the newly re-elected Provincial, and to kiss his hand in token of obedience. All proceeded to the Church where the "Te Deum" was solemnly intoned and Benediction of the Blessed Sacrament given by the Provincial."

(Strange to say, when we went into the church to sing the "Te Deum", we found there a very large congregation, waiting to know who the new Provincial might be? The people of Sutton, especially the good Mrs Smith, the wife of John Smith, our benefactor, seemed as anxious as ourselves about the election of the Provincial, and the Rector of Saint Anne's Retreat.)

"At the second session, which was held in the afternoon, were elected all the other Superiors of the Province. There never can have been a course of elections gone through with greater rapidity and unanimity than this one. All the Superiors appointed to the several offices of the Province at the General Chapter three years ago, were re-elected at the first scrutiny.

They were the following.

(Provincial, Very Reverend Father Ignatius Paoli.)

Father Vincent of Saint Joseph, First Provincial Consultor.

Father Ignatius of Saint Paul, Second Provincial Consultor.

Father Salvian of the Seven Dolours, Master of novices.

Father Eugene of Saint Anthony, Rector of Saint Joseph's.

Father Bernard of the Blessed Virgin Mary, Rector of Saint Saviour's.

Father Bernardine of the Sacred Heart of Mary, Rector of Saint Anne's.

Father Osmund of the Holy Cross, Rector of Saint Paul's.



"No special decrees were made at this chapter, although many matters were discussed and settled. First they spoke about the Horarium (see page 345 in this book) and all the Fathers were unanimous in the approval of the same. The only point on which a difficulty was raised, was the having altered the time of the nocturnal choir, and the question was asked and referred to their votes and decided that an alteration on that respect should be made, and an hour and one quarter should be given for Matins, if the Father General would give his consent."

(The General gave his consent, and has been practiced ever since.)

"The second question was about receiving converts into the church, and was disapproved the practice of doing so without the knowledge of the Superior. It was therefore ordered that the decree made at the first Provincial Chapter should be put in force, and no convert received into the church without the knowledge of the Superior, and his "approval".

"They spoke about the common walks as prescribed by our Regulations, and they decided that as it is impossible in these countries to carry on this point of the Regulation in its full extent, the matter was left to the prudence of each Superior to let the religious go to walk by 2's or 3's, but never permit one to go alone, when the question is exclusively for the sake of a walk."

"As some little irregularity has been remarked in regard to the secular dress, it was thought necessary to remind the religious of what was decreed in our first Provincial Chapter, viz. that strict uniformity should be observed in every portion of our dress, as specified in the said first Provincial Chapter."

"They ordered also that when any of our fathers are invited and requested by secular priests or otherwise, to preach sermons out of missions and retreats, they should always use the surplice, even in our own churches, and not to appear on the pulpit or otherwise "in the habit", unless in some extraordinary occasion, as it would be when the sermon is on the Passion, or the clergy who invite us should request the Father to preach with our full religious dress."

"Other matters were discussed and settled during the several sessions which were held from the 2<sup>nd</sup> to 5<sup>th</sup> June."

"The elections of the Superiors for the Province having been so happily concluded, and all the topics proposed for deliberation having been maturely discussed, and resolutions formed on all of them to the full satisfaction of all the assembled Fathers, they met for the last time on the morning of 5 June, for the purpose of giving the final approbation to the entire acts of the Chapter, and to put their signature on them."

"The Chapter began its sittings on the last day of the Holy Week of Pentecost, invoking solemnly the assistance of the Divine Spirit to preside over and guide all their acts; the spirit of charity, joy and peace. How should we not recognise in the concord, the unanimity, the mutual charity, and the joy which have accompanied and marked every stage of our proceedings, an answer to these our prayers, and join in

one more solemn act of thanksgiving to the most Blessed Trinity, in whose name our Fathers had been assembled, and to whose honour and praise they consecrated their poor labours, and all the actions, words, and thoughts of their life, as well as all the actions, words, and thoughts of all the religious of the Province."

Laus Deo  
Deiparae Immaculatae  
Et Paulo a Cruce, Fundatori nostro.

- June 7      A most edifying example Catholic devotion was exhibited on this day, at Saint Saviour's, Broadway, on the occasion of the Annual procession of the Blessed Sacrament. The ex Royal Family of France, attended the said procession with the greatest devotion. We have said above (see page 366, 6 January) that the Duke Daumal had purchased a large estate near Evesham, and that on Sundays and days of obligation he and his family were attending mass at Broadway. Being this (7 June) the Feast of Corpus Christi, and the family being just now at home with many of his relatives, all of them came to mass and attended the procession immediately after. The Duke D'Aumal, son of Louis Philippe carried the "Ombrellina" over the Blessed Sacrament, and the other seven of the same family, ladies and gentlemen, followed immediately after the Blessed Sacrament, with wax candles in their hands. There was a very large congregation of Catholics and Protestants, who behaved most respectfully, and all seemed very much edified at the devotion of the Royal Family. The ladies and gentlemen were the following: 1<sup>st</sup> The Duke D'Aumal, and his wife with their cousin of Francis II, King of Naples; 2<sup>nd</sup> The Duke Montpensier (brother of the Duke D'Aumal) and his wife, who is the sister of Elizabeth, Queen of Spain; 3<sup>rd</sup> Prince de Jeanville, other of the two mentioned Dukes; 4<sup>th</sup> The Count de Paris, the eldest son of the Duke of Orleans; 5<sup>th</sup> The Princess of Salerno (Mother of the Duchess D'Aumal, and aunt of Francis II, King of Naples). They were accompanied by a very large retinue of ladies and gentlemen. Everything was calculated to excite the greatest devotion especially amongst Catholics. The altar in the chapel, besides the rich draperies, it was literally a forest of natural flowers, (some of them had been sent by the good Duchess D'Aumal) and candles. The rich vestments, the school girls all in white, with baskets of flowers in their hand. The brass band accompanying the singing of the "Pange Lingua" ..... and the presence of royalty, made the procession to be a practical sermon to all who were present.
- June 10      Sunday within the Octave of Corpus Christi was kept with the greatest solemnity at Blessed Paul's Retreat, Mount Argus, Dublin. In the morning there was solemn High Mass with full orchestra, and sermon by the Very Reverend Father Ignatius Paoli Provincial. In the afternoon there was a Grand procession of the Blessed Sacrament, and a sermon preached by the Very Reverend Father Murphy, Prior of the Dominicans. Several confraternities of the city, in their distinctive habit and banners, walked in the procession around the grounds of the monastery, followed by thousands of the people from the city and country.

- June 21 Clothing of Confrater Alexius of the Blessed Sacrament, Dolan. In due time he made his profession, but after some time, having become incorrigible, the superiors were obliged to give him a public penance by taking away from him the badge from his habit and mantle, and to send him to another Retreat. He reformed for a little while, but at last he was sent away from the Congregation as a rotten branch.
- July 7 Retreat to the Sisters of Mercy at Ballinrobe, Co. Mayo, by Father Salvian. Ended 15 July.
- July 19 Retreat to the Sisters of Mercy and Ballina, Co. Mayo, by Father Salvian. Ended 28 July.
- July 20 Retreat to the Sisters of Mercy at Dundalk, Co. Louth, by Father Vincent. Ended 29 July.
- July 30 Retreat to the clergy of the Archdiocese of Armagh at Saint Patrick's College or seminary, by Father Vincent. Ended 4 August.
- Aug. 5 Retreat to the Sisters of Mercy, Commercial Road, London, by Father Raphael. Ended 11 August.
- Aug. 5 The Honourable and Reverend Ignatius Spencer, Passionist, preaches in the church of Randalstown, Co. Antrim, on drunkenness ..... and gives the pledge to great many people.
- Aug. 6 Retreat to the Presentation Nuns, at George's Hill, Dublin by Father Vincent. Ended August 15th.
- Aug. 26 Retreat to the Brothers of Christian Schools, at Saint Joseph's College, Clapham, London, by Father Aloysius. Ended 2 September
- September 6 Clothing of Brother Matthew of the Assumption, McAnenna. Made his profession in due time. Very good and humble lay brother. He has been and is still in Saint Mungo's, Glasgow, from the very beginning of its foundation.
- September 16 Whilst the spiritual and temporal progress in Saint Saviour's retreat was daily increasing in every respect, we had to lament the loss of one of our best benefactors. True it is that there is no rose without thorns. The congregation of Saint Saviour, in Broadway, had acquired great name on account of the Patronage given by so many noble men visiting the monastery, but especially of the Royal Family of France, who came to hear Mass there, if I may use the expression "In state", which gave great importance to the Catholic Church, and the Catholic congregation. The loss which we had to endure was the sudden death of Mrs Annah Varley, justly called by us "Mother Varley" for such she was in reality to every member of our community. From the very beginning of our arrival in Broadway (in 1850) Mrs. Varley, and her brother in law, William Varley, had given us substantial proofs of

maternal care, not only by sending us her contributions in money, but also by supplying food or clothes when she perceived that we were in want of them. She was a widow from 1844. Her husband, Thomas Varley, Brother to William Varley, had died in Broadway on the 22<sup>nd</sup> of May 1844. When we came to Broadway in 1850, she was living with her brother-in-law, William, who was a retired gentleman, living upon his own means. He was a widower, and had no children, like his sister-in-law. They both had plenty of means, and spent great deal to relieve the poor of the village, and in supporting several of their respective relations, who were not very rich.

Every time that we had in our chapel an extra collection, ordered by the Bishop or otherwise, Mr Varley would put down in the plate a new £5 note, of the Bank of England (before he retired from business, Mr Varley was a banker) and Mrs. Varley £1, or two in gold. In one occasion (it was during the month of May) we found on the altar of our Blessed Lady, a £5 note, and the year after, during the same month, another note of the same value, which we came to know that it had been put there by the good "Mother Varley" secretly, not wishing to be known that she had done so.

Few words about Mr Varley.

After the Benedictines had closed the College (see page 108, 8 September, 1850) in which were educated young gentlemen, which college went by the name of "German College", there was no mass in Broadway chapel but once a month. On those Sundays and days of obligation in which there was no priest, and consequently no mass, the good Mr Varley would go into the chapel at the appointed hour, and after the bell had ceased ringing, he began to read the morning prayers from the Garden of the Soul, the whole of the prayers of the mass of the day, with its epistle and gospel, concluding with the usual prayers after mass.

As soon as these prayers were over, Mr Varley read a sermon to the congregation from a book, which principally was the book of sermons by Archer. This done, the "Te Deum" in English was recited alternatively with the congregation, followed by the "Angelus", and the people departed from the chapel, quite satisfied and pleased at the divine service performed by the lay chaplain.

The same was done in the evening, by reciting the Holy rosary, and the reading of the evening prayers, but no sermon was read. The morning service lasted about an hour, and the evening one a little more than half an hour. When we came to Broadway, if there remained still some Catholics, it was owing at least in part to the ministry of the good William Varley esq.

In the year 1858 there was in the monastery a secular priest making a retreat, or rather was waiting for an appointment in the Diocese. Several times he had requested the Superior of the monastery to let him preach in the church to the people. After some time the Superior gave the desired permission, and even gave it out in the Church the Sunday before, that the sermon would be preached by the Reverend N. N. The Sunday came, and our friend did indeed preach a magnificent sermon.

After mass Mr Varley came to the retreat in all appearance in an excited state. As soon as the Superior met him in the parlour he said that he was very sorry, that the strange preacher should have given a sermon word by word from Archer, which he

himself had read to the same congregation many a time, and which the people knew it almost by heart, and to convince us of what he said was true, he took down from the library the Archer's Sermons, and sure enough it was the identical one which had just been preached.

After this little digression from our object, let us return to Mrs. Varley.

On 16 September of this year, Feast of the Seven Dolours of our Blessed Lady, whilst the evening service was going on she was taken by a stroke of paralysis, so violent that she fell from the seat, and was carried by four men into our parlour, thinking that it was only a fainting fit. In five minutes the Dr arrived, and applied every remedy that could be procured, but to no purpose. She was brought home, which was not far from the monastery, and there and then was given to her the Extreme Unction, and the blessing or absolution "in articulo mortis". One of the Fathers remained in her house the whole time, till she died on the following morning. When the recommendation of the soul was being read, the whole community of the monastery were present, kneeling round her bed. Although she was entirely paralysed all through, it seemed had she was conscious of what was going on, as she opened, or at least tried to open her mouth, when she was asked to do so, to give her some mixture ordered by the doctor; and whilst we were saying the recommendation of the soul she was seen moving her lips. The writer saw, and remarked it, whilst he was reading the prayers. Although the death of our friend was rather sudden, still she was well prepared for it. She had gone to confession on the Saturday before the attack, and took holy communion that very morning. On the Sunday morning there was in the chapel a collection for the poor Syrian Christians, and we found in the plate the good sum of £10, and odd. Between Mr And Mrs. Varley were put in the plate no less than £7. The Duke D'Aumal and the Duchess had given £1 each, which was their ordinary contribution on every Sunday that they attended mass. The duke told us that not being aware of the collection being for the Syrians, left only what was his custom to give on ordinary Sunday. The pound and odd remaining from the £10 were contributed by the poor people of the parish. We sent every farthing to the Bishop adding our own contribution of £1 twelve shillings, making £12 total.

The death of the good lady was extremely felt by all our religious, not only in Broadway, but also in the other houses of the Province, as well as by the poor of Broadway, towards whom she had been so kind and generous. She was 68 years of age when she died, and was buried in the cemetery close to our church, in the same grave where her husband had been laid sixteen years before. After her death we found that she had not forgotten us in her will, which she had made long before she died. Mr Varley, finding himself alone, without the care of his dear sister-in-law, left Broadway on 19 January 1861, and went to London, near Highgate, to one of his nieces, who took care of him till his death, which happened in the year 1867. He also did not forget the Passionists in his will. As long as he was able he always went to confession and Communion in our church of Saint Joseph, Highgate, which, as we have said above, was not far from his residence, but when he became so old and infirm as not to be able to go out, our Fathers from Highgate visited him constantly till his happy death. R. I. P.

- October 7 In the chapel of Blessed Paul of the Cross, Mount Argus, very devotional procession through the grounds of the monastery in honour of the Blessed Virgin. During the procession the whole of the Rosary was recited, and at the end Solemn Benediction with the Blessed Sacrament was imparted to the devout multitude.
- October 30 Clothing of Confrater Edward of the Holy Angels, Smith. In due time he made his profession, and was sent to Blessed Paul's, Mount Argus, Dublin to begin his studies. After some time he was affected by consumption and died in the same retreat on 6 September, 1863. Confrater Edward was an excellent, good, and promising student, and died indeed the death of the just.
- November 11 Clothing of three novices, viz. Confrater Edmund of the Precious Blood, McIntyre, Confrater Hubert of Blessed Benedict Labre, De Neve, and Brother James of the Immaculate Conception, Mulqueen. The lay brother James left the novitiate few months after his clothing. Father Hubert died a martyr of charity at Saint Mungo's, Glasgow, on 28 July 1866. Father Edmund has been Rector, Master of novices, and Vice Rector, and at present is at Saint Joseph's, Highgate.
- November 16 The feast of Blessed Paul of the Cross, founder of the Passionist Order, was celebrated with peculiar devotion in his church at Mount Argus, Dublin. Solemn High Mass by Monsignor Meagher P. P. of Rathmines and V. G. Sermon was preached by the Reverend W. H. Anderdon.  
Since the beatification of the holy man, the feast of our Blessed Father was celebrated on this day, 16 November, but after his solemn canonisation, the Holy See fixed 28 April as "sedes propria" for its celebration.
- November 18 At Saint Joseph's, Highgate, the Feast, or rather, the solemnity of the feast of Blessed Paul was celebrated on this day, which was the Sunday within the Octave of the Saint. The same was done at Saint Anne's, Sutton. High mass at Highgate was sung by the Very Reverend Father Vincent, Provincial Consultor. The sermon was preached by the Right Dr Morris O. S. B. and the Right Reverend Monsignor De Besi, an Italian Bishop O. S. F. C. attended the high mass, and gave the Benediction with the Blessed Sacrament in the evening after solemn Vespers and sermon.
- December 2 Clothing of Confrater Daniel of the Presentation, Nugent. In due time made his profession, was ordained priest, and has been employed in giving missions ever since. At present is Vice Rector at Broadway.
- December 2 Mission at Kilmarnock, Scotland, by Father Vincent and Father Alphonsus. Ended 16 December.
- December 18 Clothing of Confrater Pancras of Saint Joseph, Driffield. In due time made his profession, was appointed Professor of Philosophy before his ordination, had been Rector, Vice Rector &..... but at last left the Congregation and &&..... Left us in the year 1874.

December 18 We will conclude the reports of this year, by inserting in this place a letter from our Most Reverend Father General, in reference to the building of our new Retreat of Saint Paul, at Mount Argus, the foundation stone of which had been laid on the 13th of June, 1859.

The occasion given for soliciting such a letter from Father General, was in consequence of a mistake made by our Fathers about the dimensions of our cells. The mistake was not found out till it was too late to be remedied. The letter is as follows.

Retreat of Saints John and Paul, Rome.  
22 September, 1860.

1<sup>st</sup> with regard to the dimensions of cells and corridors mentioned in the Holy Rules it was decided that the 12 "Palmes" allowed as the dimensions of each cell, are to be understood "15 di Passetto Romano" which is equivalent to a 11 feet 1 in of the English measure, and the corridors which in the same rule it is said to be eight Palmes, must be understood 10 di Passetto Romano, equivalent to 7 ft and 5 in of the English measure.

2<sup>nd</sup> with regard to the new retreat now in course of erection in Dublin, it was found, through some misunderstanding, that the corridors and some of the cells exceeded the measure allowed by our Holy Rule.

The Most Reverend Father General, taking into consideration the advanced state of the works, has most graciously consented that the entire retreat might be continued according to its present "fixed" dimensions; but at the same time ordained that should it be found necessary in course of time to build anew, must be no deviation from the Holy Rules, but what is there prescribed shall be strictly attended to.

Signed 23 September, 1860.

Antonio di S. Giacomo, Prep; Gen'le.

## 1861

- January 1      Retreat to the Sisters of Mercy, at Birr, King's County, by Father Vincent. Ended 6 January.
- January 14     Retreat to the Franciscan nuns, at Woodchester, near Stroud, Gloucestershire, by Father Vincent. Ended 23 January.
- Feb 1          Clothing of Brother Hilarion of the Seven Dolours, Griffin. In due time made his profession, and not long after being an old hand as a collector, he was appointed to quest in London, and after several years was sent to Sutton for the same purpose, where he is at present doing as well as he did in London. Very good lay brother.
- Feb 5          Retreat to the community at Saint Saviour's, Broadway, by Father Vincent. Ended 12 February.
- Feb 5          Retreat the community at Saint Joseph's, Highgate, London, by Father Bernard. Ended 12 February.
- Feb 5          Retreat to the community at Saint Anne's, Sutton, Saint Helen's, by Father Alphonsus. Ended 12 February.
- Feb 16         On this day, whilst at dinner there was told to a lay brother who had the care of the hall door, by a little boy, that a poor man was dying in a ditch not far from our retreat. When we heard this, Father Alphonsus who had just returned home from the retreat given at Saint Anne's, Sutton, volunteered to go at once, at least to see whether the report was true by not.
- We must remark that several times tricks of this sort were played upon us by Protestants, to make a fool of us, or to catch us in some trap or other. At any rate Father Alphonsus in his habit and sandals ran as quick as he could to the place specified by the little boy, and found in reality the poor man in the ditch as reported by the poor boy. There were in the spot several persons coolly looking on, but seemed afraid as they said that the poor man might die in the act of taking him up. Foolish fear! Father Alphonsus got down into the ditch at once, and taking him by the hand and helped by two of the men who were looking on brought him to the top, and carried him to the monastery. On the way Father Alphonsus was suggesting acts of contrition, requesting him to repeat after him "Jesus have mercy on me, my Jesus save me, my Jesus I am sorry that I have offended thee, in words, thoughts, and actions ....." which the man always repeated with great fervour, although with feeble voice.
- At first Father Alphonsus was really afraid that he would die on the way, but thank God as soon as he was brought into the little parlour, in which was burning a bright fire, he was laid down in the sofa and Father Alphonsus helped by two lay brothers began to apply to his chest, but especially to the stomach, warm flannels dipped in hot water, and put his feet into the bath. They gave him also a tablespoonful of brandy, but he could not swallow it. After a few minutes he began to feel relieved from the



excruciating pain in his stomach, and was requested to take a spoonful or two of arrowroot, which at first he could not keep in his stomach, but after half an hour or so he succeeded to keep it which did him an immense good.

When we saw him getting a little better we stripped him of his miserable rags, and put upon him a very good flannel shirt, or vest, a linen shirt, and put him on the sofa and covered him with plenty of blankets. We had sent for the doctor, and the guardian of the poor, who came about an hour after. Both approved the remedies which we had applied. Indeed the doctor said that by having done so we saved the life of the poor man.

The patient had been in the monastery more than an hour, and we never questioned him in regard to his religion, except the suggestions of making the aspirations as stated above. After the departure of Dr Beadle, and Mr Smith, on his own accord give us an outline of his life, and by this we discovered that he was a Catholic. One of the Fathers asked him how long it was since he had been to his duties? He answered that it was three weeks, but he said that his general rule was to go once a month.

He informed us that he was a convert since he was a boy of twelve or thirteen; that all his friends were Protestants except two sisters, who having married Catholic husbands had become Catholics themselves also. He told us that his father did not find out his being Catholic for five or six years after, and when he discovered it he treated him very cruelly, by fastening him to the bedstead and beating him most severely.

He had been working in several places, and now he was going to Birmingham, where place had been offered. The reason of his being so badly clothed was that he had been obliged to sell the best of his clothes to provide himself with food on his way.

About his being fallen into the ditch, he said that whilst near Broadway he began to feel great pain in his stomach, which in a short time began to swell to an enormous size. (It was so when we were attending him in the little room) Being unable to go further he threw himself behind the hedge along the road, and finding himself entirely prostrate he thought indeed that he was dying. He made a desperate effort to pull himself nearer the road, where he might be seen by someone passing by, and to his horror down he went into the ditch, four or 5 ft deep. Strange to say that some persons passed by, and he not being able to speak nor to move hand or foot, being half frozen and stiff, no one offered himself to help him. The little boy did indeed try to help him, but not being able to drag him out of the ditch ran to our monastery to inform us of the case.

Previous to his last effort to get near the public road, he had been laying in the field for three or four hours, and whilst there, thinking that every moment was his last, he was begging pardon of almighty God for his sins, and recommending himself to the ever Blessed Mother of God, to Saint Joseph, Saint Francis, (to whom he had a special devotion), to Saint Michael the Archangel .....

After two hours and more Mr Smith came again, and assisted by a policeman they brought the poor man into the lodging house, where he was taken care of. On the following Sunday the poor man was able to come to confession and Communion in our chapel. After this we lost sight of him, and were told that he had been brought to the Infirmary at Evesham, or Worcester.

- Feb. 17 Mission at Newry, County Down, by Father Ignatius Paoli, Father Vincent, Father Bernard, Father Osmund, and Father Alban. Ended 10 March. During the mission were given 9,000 communions. The missionaries were attended in their lodging house by our good Brother Laurence who took every care of the missionaries, and made them very comfortable in every way. Brother Laurence is an excellent religious, always ready to help his fellow religious, and to make them comfortable and happy. Few months ago (24 September, 1887) he was taken by Father Alphonsus to Australia for the new foundation.
- March 6 Clothing of Confrater Oswald of Mt. Carmel, Rothwell, and Confrater Leo Mary of the Blessed Sacrament, Holehan. Both made their profession in due time. Father Oswald was ordained priest and has been working amongst the poor people in several of our retreats, but especially in Saint Mungo's, Glasgow. At present he is in this retreat, at Mount Argus, in the sick list. (January, 1888) Confrater Leo did not live long enough to be ordained. He died of consumption at Saint Paul's Retreat, Mount Argus, on 3 July, 1864. He was an excellent good student, and most fervent Passionist.
- March 10 Mission at Bermondsey, S. E. Surrey, London, by Father Bernard, Father Leonard, and Father Alphonsus. Ended 24 March.
- March 17 Retreat at Saint Monica's Convent, Spetisbury, Dorsetshire, by Father Vincent. Ended 26 March.
- March 31 Retreat at Saint Thomas of Canterbury, Morpeth, Northumberland, by Father Aloysius. Ended 14 April.
- April 25 On this day the Church dedicated to Saint Joseph, at Highgate, London, was solemnly opened. We shall again take the description from the Weekly Register as we find it given by that paper.

"On Thursday, 25 April, the church of Saint Joseph, Highgate was opened. It is less than a year since we (Weekly Register) chronicled the event of the laying of the first stone of this building, and we have now the happiness of congratulating the good Passionist Fathers, and the Catholics of Highgate, on the completion of their church."  
 "The church of Saint Joseph is in the form of a Cross, the length of the interior is 104 ft and its breadth is 63 ft. At each end of the transept there is a small side chapel one of which is dedicated to Our Lady, and the other to Blessed Paul of the Cross, Founder of the Order."

"There is convenient fixed sitting space (including the floor, and the gallery) for 700 persons, and if it were necessary 300 more could be accommodated by means of moveable seats. There is also room in the sanctuary stalls for nearly 40 persons."

"The sanctuary is extremely gorgeous, and on it had been brought to bear all the highest resources of art. It is in the Roman style, after the best Italian Cinque-Cento models. A rich profusion of floral symbolism adorns this portion of the church, and the ideas suggested are well calculated to enliven devotion. On each side of the altar

there is a beautiful representation of a lily springing from a Cross and surrounded by thorns emblematic of the "Lilia inter Spinas" of Holy Writ. Above each Lily is a sun, containing the letters I.H.S. "Jesus Hominum Salvator". The passion flower is also delineated as well as the olive branch and the Palm indicative of martyrdom and triumph. The pedestal is adorned with passion flowers, lilies and palms, on a golden ground together with wheat, as an emblem of the pure sacrifice; and the chalice too is represented to complete the sublime symbolism."

"The hallowed emblems of the Passion are painted on the altar; the lance, the nails, the crown of thorns, all conspire to enkindle piety. The altar-piece is enshrined between columns of delicately coloured Pyrennean marble, surrounded by an entablature of Carrara marble. The monogram of the Blessed Virgin is seen above, and also an inscription abridged, intended for the words "Deo Optimo Maximo, in Honorem Sancti Josephi"."

"In the open space above is represented on a large scale of Heart and Cross, the sacred badge of the Passionist Order. The tabernacle is decorated with malachite columns. The capital is Golden, and the frontispiece lapis-lazuli, surmounted by a beautiful gilt cross. The doors of the tabernacle are of finely chased workmanship, and the inside of fire-gilt. The service is beautifully chased in the ancient Italian style. The canopy of the sanctuary is a blue ground powdered with stars. Festoons meet in a centre circle, in which a dove is represented emblematic of the Holy Ghost, by means of which arrangement, a most striking effect is produced."

"The four Evangelists are represented in golden circles by emblems: the Angel for Saint Matthew, the Lion for Saint Mark, the Ox for Saint Luke, and the Eagle for Saint John. The designs for the symbolism of the beautiful sanctuary at the production of that eminent Catholic artist, Mr Sang of Hampstead, assisted by the Fathers and Brothers of the Order."

"The church has been built by Messers John and Edward Bird of Hammersmith, who supplied also the plans for the building, and has given full satisfaction in carrying on his work which is most substantial, without any pretension."

"The decorations which, as we have said, were entrusted to Mr Sang, are truly beautiful. They are of such remarkable elegance, and chasteness, that though rich and gorgeous they do not suggest any idea of excessive ornamentation. The artist who has executed some of the best decorations in many of our public buildings has certainly done full justice to the sublime subjects with which in the church of the Passionists he has had to deal. Under Mr Sang's direction Mr Brown of Kentish Town has executed the staining of the windows with considerable skill."

"The mode adopted for lighting the church at night is such as safely to ensure abundant illumination, although not overpowering in its effects. The gas burners are in the ceiling, and they cast down a steady, mild light, which by means of ventilators the gaseous heat is carried off through the roof. Such is a sketch of the general features of this beautiful church."

"The altar-piece, which has been specially pointed for this Church, is a beautiful work of art. It is by Monsieur Laby, a French Catholic artist (a pupil of the distinguished artist Scheffer) residing in Kentish Town, whose portrait of Saint Aloysius received the marked approbation of his Eminence Cardinal Wiseman, at the opening of the church in that mission."

"The subject of the picture in Saint Joseph's is most appropriate – "The Death of St. Joseph". It is an original painting and is of considerable size: about 12 ft by eight. Tradition states that Saint Joseph died shortly before our Lord entered on his mission. The dying Saint is represented in his last moments calmly breathing forth his life in the presence of our Lord and the Blessed Virgin. Christ stands a little in front of Saint Joseph, contemplating the departing servant of God, with a look in which are admirably blended love and sorrow."

"Our Lady stands behind Saint Joseph with her arms so disposed as to prevent the dying Saint from falling off the couch on which he lies. Her look is deeply pathetic. It is a whole volume. She gazes on her Divine Son, on whose tender years the saintly man now leaving them has been the earthly guardian. Her look seems to recall eloquently that momentous night in Bethlehem when she and Joseph wandered houseless, that anxious time when she and Joseph, having lost their Lord "sought him sorrowing". The flickering ray of life still lingering in Saint Joseph seems collected for one last glance of affection towards a divine being over whose youth he had watched."

"Angels are represented above, hastening to welcome Saint Joseph, bearing in their hands the well known emblems of the Saint. It is most beautiful composition executed with true artistic skill, and we sincerely hope that the powerful pencil of Monsieur Laby will be often employed by those engaged in building or adorning Catholic churches. The large frame of the picture is from the establishment of Signor Nosotti, of Oxford Street, and is a very handsome specimen of workmanship."

"About 11.00 on Thursday, the solemn opening of the church commenced. A large procession of priests issued from the sacristy, and proceeded through the church to the altar, where in accordance with the Roman ritual the vesting of the Bishop took place while the choir sang the "Ecce Sacerdos Magnus" and the Sub tuum presidium". Amongst the clergy present, we observed Reverend Dr Morris, Lord Bishop of Troy, the Right Reverend Provost Manning D.D., the Very Reverend Dr Hearn, Vicar General, the Very Reverend Canon O'Neill, Vicar General, Canon Morris, Canon Collingridge, the honourable and reverend doctor Talbot, and 24 other priests, of the secular and regular clergy. The Passionist Fathers present were Very Reverend Father Ignatius Paoli Provincial, Very Reverend Father Vincent Provincial Consultor, Very Reverend Father Ignatius Spencer Second Provincial Consultor, Very Reverend Father Eugene, Rector of Saint Joseph's Highgate, Very Reverend Father Bernard, Rector of Saint Saviour's Broadway, Father Bernardine Carosi, Rector of Saint Anne's Sutton, Father Osmund, Rector of Blessed Paul's Mount Argus, Father Salvian, Master of novices, Father Raphael, Father Alban, Father Aloysius, Father Joseph, Father Angelo, Confraters Michael, Columban, Clement, Paul Mary, Austin, students, brothers, Thomas, Alphonsus, Casimir, Bernard, John and Vincent, lay brothers. In all 24 Passionists."

"The Right Reverend Dr Morris officiated as celebrant, Father Joseph was deacon, Father Angelo subdeacon, Father Eugene assistant priest to the Bishop, Canon Morris was master of ceremonies. The mass performed by the choir was Mozart's number twelve. The musical arrangements being entrusted to the choir of Saint Joseph's

College, Clapham; several well played brass instruments harmoniously swelling the volume of sound."

"The Very Reverend Dr Manning preached the sermon, a report of which would not be appropriate in the columns of a one newspaper. It was a devotional discourse, the subject being, appropriately, the Passion. With that persuasive eloquence of which the Very Reverend Dr Manning is so complete a master, he dwelt feelingly on the necessity under which every Christian lives of having the Passion before him as a frequent subject of meditation. The Very Reverend preacher spoke much of the life and labours of Blessed Paul of the Cross, congratulated the Congregation on the happy event they were on that day celebrating, and concluded a very beautiful sermon by expressing the hope that England, so boastful of her pretended civilisation, would by fostering the spread of religion, of the Cross, plant that tree whose fruit was eternal happiness."

"In the evening, at 7.00, solemn Vespers were celebrated. The appearance of the church was very beautiful, being lit by arrangement which we have described above. The result resembled a subdued sunshine, bringing into view all the principal ornaments without flinging the glare on any particular decoration."

"The Reverend W. H. Anderdon of the Catholic University of Ireland preached the evening sermon to a large congregation. The Very Reverend preacher took his text from the second chapter of Isaiah, where the Prophet refers to the great mountains to which all nations should flow as a mighty stream."

"He commenced by congratulating the congregation on the happy completion of the beautiful church in which they were assembled that evening to sing the praises of God, and observed that it was about eleven months since he had addressed them on the same spot in the open air. Entering then into the elucidation of the text, the preacher pointed to the Catholic Church as the mountains prophetically spoken of by Isaiah, and he eloquently vindicated the claim of the Catholic Church alone to be looked upon as a great institution by the development of the highest interest of mankind. He feelingly addressed a portion of the sermon to those not of the church who might be present, and besought of them to give their attention to the consideration of the doctrines of the Catholic Church, which had been Divinely appointed to teach all nations, and which with God's blessing would proceed in her glorious career until at the end of time the last Pope would surrender back those keys which the Lord had given to Saint Peter."

"Benediction of the Blessed Sacrament concluded the ceremonies of the day. We were informed that the collections exceeded £100. There was only one circumstance to detract from the happiness of the occasion, and that was suggested by the unoccupied Arch-Episcopal throne. But though his Eminence, the Cardinal Archbishop, was prevented by illness from being present (as he hoped to be) he was not prevented from joining (as we feel confident he did) in spirit with those who on Thursday at high mass in the morning, and at Vespers and Benediction in the evening, rendered thanks for the completion of another church in which the sacrifice of the new law shall be offered, the praises of the Lord sung, and the word of truth spoken to the faithful children of the Catholic Church."

Before closing this chapter we shall mention here that the church had been blessed by our Father Provincial Ignatius Paoli at 4.30 in the morning, and from that hour to the solemn opening and the pontifical High Mass, which began at 11.00, had already been celebrated thirteen masses by our own Fathers.

Just an historical remark about Highgate.

It is said by historians that close to the spot where the church is built formerly stood a small chapel which was served by an "hermit" who appears to have been a priest. It was one of those hermits who excavated the Highgate Ponds, as one of the historians remarks, two good things at once; 1<sup>st</sup> to provide water at the top of the hill, and 2<sup>nd</sup> to provide gravel to mend the causeway leading to London, which before was impracticable.

The new building stands prominently between the main road of Highgate, leading from Holloway to the north, and Maiden Lane. In coming down from Highgate, the church with its small belfry presents a most remarkable feature of simplicity and solidity. Through half way down Highgate Hill, the Cross of Saint Joseph's is on a level, if not above, the weather-cock of Saint Paul's Cathedral.

The interior fittings, including the high altar, the furniture of the sanctuary, the altar rails of mahogany, the benches for the entire church, of confessionals &..... were all made under the direction of Brother Alphonsus, who with Brother John did the principal part of the work with their own hands.

May 5            Mission at Saint Mary's, Newport, Monmouthshire, by Father Vincent, Father Bernard and Father Aloysius. Ended 19 May. Were given 1,300 communions, and 300 persons were confirmed by the Bishop.

May 30            The Corpus Christi procession at Saint Saviour's, Broadway, at which the son of the Duke D'Aumal and his venerable grandmother, the two sons of Lord Campden (Charles, now earl of Gainsborough, and Edward) with their tutor, William Fothergill esq., and several other gentlemen and ladies of the household of both families, and a very large congregation from Broadway, Campden, Evesham, and other villages near Broadway, Catholics and Protestants, walked at the said procession round the grounds of the monastery.

We shall give the description given by a Mr Fothergill, tutor of Lord Campden's children, a convert parson.

To the Editor of the Union.

"Sir, the grand festival of Corpus Christi, (the day in which the Church endeavours to make some reparation to Almighty God for the irreverences and indignities offered to the Blessed Sacrament during the year) was observed with great solemnity by the Fathers of the Passionist monastery in the village of Broadway, Worcestershire, on Thursday 30 May."

"After high mass, an extremely well arranged procession was formed and the Blessed Sacrament borne beneath a magnificent canopy to the altar prepared for it on the open grounds. There, with the clear blue sky above, and sweetest May flowers blooming all

around, the canopy bearers (one of them was Mr Fothergill himself) the little maids who strewed fresh flowers on the path, the long procession clothed and veiled in white, and the mass of people following, all knelt down in perfect silence to receive the Benediction of Jesus. The Blessed Sacrament then resumed its place beneath the canopy, and as the procession moved along its way the blended voices of old and young sang sweetly the beautiful words of Father Faber's hymn."

" O earth! grow flowers beneath his feet,  
And thou, O sun, shine bright this day.  
He comes! He comes! O Heaven on earth  
Our Jesus comes upon his way!  
Sweet Sacrament we Thee adore!  
O, make us love Thee more, and more!"

"The day was deliciously fine and the crowds of people in attendance appeared very fervent in their devotions to the Blessed Sacrament", I am Sir ..... W. F.

June 2

First Grand procession in Saint Joseph's, Highgate.

The new church of Saint Joseph, Highgate, had been opened as we have said above (25 April) and already the number of persons frequenting it was increasing every day more and more. The prejudices which Protestants had against Catholic religion in general, and religious bodies in particular, were also gradually disappearing, and we were looked upon as gentlemen who had nothing else in view but the spiritual and temporal good of all, whether Catholic or Protestant.

Our Fathers, taking advantage of the good disposition of the people, resolved to have a Grand procession in our own grounds, and by this means to show to Protestants especially how grand and solemn are the sacred ceremonies of the Catholic Church. This procession took place on the Sunday between the Octave of Corpus Christi, 2 June, just one month and 8 days after the solemn opening of the church of Saint Joseph. This procession was indeed the great centre of attraction for great number of the devout, as well as the curious, who flocked thither not only from the neighbourhood and surrounding districts, but from the centre of London, and more distant parts, in order to witness the extraordinary ceremony to be performed in the open air, a new thing in the great metropolis of the English empire.

It is gratifying to be able to state that everything went off to the satisfaction of all parties. The weather fortunately was most favourable and nothing whatever of an unpleasant nature occurred to disturb the beautiful harmony which prevailed. At 4.00 the church commenced to fill rapidly so that after a few minutes not a single seat could be had. Every available spot inside the church, chapels, gallery and passages were occupied.

At 4.30 the clergy left the sacristy, and entering the church by the lower door, proceeded processionaly up the centre aisle to the sanctuary, which was brilliantly illuminated and decorated in the same magnificent style during the "Quarant Ore" and the Feast of Corpus Christi.

The service commenced with the exposition of the Blessed Sacrament, after the incensation of which was sung solemn Compline, which being finished, the

procession was formed and proceeded down the centre of the church, and out on the terrace by the side door.

First the banner of the Blessed Sacrament, which was followed by a large train of ladies, veiled and elegantly attired in white, bearing small silk banners on which were embroidered various beautiful designs. Next in order were carried two handsome banners, emblematic of the Blessed Sacrament; the band and singers came next, and were immediately followed by the banner of the Blessed Virgin Mary. The Cross-bearer and acolytes came next, and were followed by the young gentlemen of Mr Sasson's boarding school, two and two, wearing surplices, and carrying lighted tapers: they were followed by the clergy, some wearing dalmatics, and others chasubles, or surplices, all carrying lighted tapers: they were followed by little girls exquisitely attired in white, wearing white veils, and wreaths of flowers on their heads, and carried baskets in their hands, and were employed in strewing flowers before the Blessed Sacrament, then the thurifers.

The most Blessed Sacrament, the august and special object of each one's love and homage, was carried in a splendid monstrance by the Very Reverend Father Eugene, Rector of the Retreat, the Reverend Fathers Alphonsus O'Neill, and Austin Sims, assisting as deacon and subdeacon. The canopy which was of sky blue velvet richly bordered with crimson of the same material, embroidered in gold and silver, and coloured silk, was borne by the following gentlemen: Count de Torre Diaz-Zulvetta Esq., Luigi Cassella Esq., John Holland Esq., Francis Castelli Esq., and F. Sang Esq. Immediately after the canopy gentleman followed walking two and two, bearing lighted tapers.

It would be difficult indeed to describe the beautiful effect produced by the procession, as it left the elevated terrace which surrounds the church, and wended its solemn way slowly and majestically through the grounds. Nature and art seemed as it were to vie with each other in doing honour to the great occasion, as everything was calculated to awaken feelings of reverence and devotion. The solemn stillness unbroken, save by the chanting of the clergy and singers, and occasionally by the music of the band. Clouds of fragrant incense continually ascending before the Holy of Holies, fitting emblem of the silent acts of love and homage which were being offered by many a fervent worshipper as they bowed in lowly reverence before, or followed after their Redeemer.

At the lower extremity of the grounds, a handsome oratory, quite open in front was becomingly and beautifully fitted up, which the procession having reached, all knelt down, the officiating priest, with deacon and subdeacon alone entering. The "O Salutaris Hostia" being sung (probably it was the "Tantum Ergo") Benediction was given, after which, all forming into order as before, proceeded along the walk leading directly to the church.

As the procession moved along under the canopy of fine old trees, which line this walk, the numerous banners glittering in the sun, the tapers which were relighted at the little chapel, the long row of figures shrouded in white, the various costumes of the ecclesiastics, and the solemn chanting of the appropriate hymns, all contributed to produce an effect not easily to be forgotten, and more easily to be imagined than described.



Having arrived at the church, all entered in the same order as they had left, and each one resumed their proper place. The Reverend Father Alphonsus ascended the altar, and delivered a touching and appropriate sermon, which was listened to with the most profound attention by the numbers which thronged and the sacred edifice.

After the sermon Benediction was given again, and thus happily terminated at 6.45 o'clock, this most joyous and beautiful ceremony, the carrying of our Lord in triumphant procession by his faithful ministers and people.

Besides the clergy we have already mentioned, we noticed the Very Reverend Father Ignatius Paoli Provincial, the Very Reverend Monsignor Eyre, of Newcastle-upon-Tyne, the Reverend Father Raphael and the Reverend Father Angelo. It is a very interesting fact that nearly all nations were represented in this procession, thus admirably illustrating the universality of our holy mother the church. There were English, Irish, Scotch, Italians, French, Spaniards, Germans, Dutch, Belgians, Swiss, and even the distant regions of Brazil, America, and Australia, were represented. The great order and regularity which was observed, is mainly attributed to the kind services of those gentlemen who acted as stewards on the occasion.

- June 9      Mission and Coalisland, Stewartstown, Co. Tyrone, by Father Vincent, Father Alphonsus and Father Aloysius. Ended 23 June. Several priests helped the missionaries in hearing confessions, but as there was no room inside of the church they heard them in the church yard outside, behind the grave stones, where a chair had been provided for the priest. At this mission were given 5,000 communions.
- June 10     Retreat to the brothers and orphans at the orphanage in North Hyde, London, by Father Raphael. Ended 15 June.
- June 11     Short mission at Dundalk, Co. Louth, by Father Ignatius Spencer. Ended 15 June.
- June 20     Mission at Aspul, Wigan, Lancashire, by Father Alban and Father Leonard. Ended 5 July. Were received into the Catholic Church 30 converts by the missionaries, and several others were left under instruction to be received by the Pastor of the church.
- July 2      Retreat to the Sisters of Mercy at Dundalk, Co. Louth, by Father Vincent. Ended 11 July.
- July 5      Mission at Hanley, Staffordshire, by Father Leonard and Father Alphonsus. Ended 19 July.
- July 15     Retreat to the Sisters of Mercy, at Downpatrick, Co. Down, by Father Vincent. Ended 24 July.
- July 25     Retreat to the Carmelite Nuns, at Warrenmount, Dublin, by Father Salvian. Ended 2 August.

- July 27 Retreat to the Dominican nuns, at Cabra, Dublin, by Father Vincent. Ended 4 August, Feast of Saint Dominic, their Holy Founder.
- July 28 Retreat to the Sisters of Mercy at Commercial Road, London, by Father Raphael. Ended August 15th.
- August 6 Retreat to the Sisters of Mercy at Ballinrobe, Co. Mayo, by Father Salvian. Ended August 15th.
- August 18 Sunday within the Octave of the Assumption of our Blessed Lady was celebrated with great solemnity at Blessed Paul's, Mount Argus, Dublin. Solemn High Mass, and sermon at 11.00, and a Grand procession at 4.00 PM with sermon in the open air, by Father Vincent. Many confraternities of the city attended in their respective habit, and walked in the procession. Thousands of people from the city and country were present.
- August 18 Retreat to the Brothers of the Christian Schools, at Saint Joseph's, Clapham Rise, London, by Father Raphael. Ended 25 August.
- August 19 Retreat to the Sisters of Mercy, at Swinford, Co. Mayo, by Father Salvian. Ended 28 August.
- August 21 Clothing of Brother Sebastian of the Assumption, Dillon. In due time made his profession, and has been mostly employed in the kitchen as cook, and other duties of lay brothers. At present he is at Saint Joseph's, Highgate, London. (1888)
- September 2 Retreat to the Presentation Nuns, at Stradbally, Queen's County, by Father Salvian. Ended 10 September
- September 4 Retreat to the students at Stillorgan, near Dublin, by Father Vincent. Ended 8 September
- September 8 Retreat to the students at Clonliffe College, Dublin, by Father Vincent. Ended 14 September
- October 13 Public retreat at the church of the Immaculate Conception, Trinity Street, Rotherithe, London, by Father Raphael and Father Alphonsus. Ended 27 October. A large mission Cross was erected "ad Memoriam". On the last day the Bishop of the diocese (Southward) Dr Grant administered the sacrament of Confirmation to about 170, between children and adults.  
The saintly bishop was present at the closing of the mission, but as a great number of people were assembled outside, not being able to be accommodated inside of the church, his Lordship hearing this, left the sanctuary and notwithstanding the extreme cold of the night ascended the stone platform in the churchyard, on which were erected the mission Cross, and addressed with uncovered head the multitude, whilst

the missionary was preaching inside. The words of the saintly Prelate had great effect upon the poor people, and many a tear were seen flowing from their eyes.

Rotherhithe was for a long time a neglected mission, for want of priests, hence religion had almost disappeared from hundreds of families, many of whom after twelve or thirteen years residence there did not know the way to the church.

Two palpable visitations of God happened on the eve of the mission, and two examples worthy of record happened during the mission. Amongst those whom the priest laboured in vain, were the workmen of the factory close to the church. He told them publicly a few of Sundays previous to the dreadful visitation which we are now about to record, that he (the priest) did offer the Holy sacrifice for them every Sunday although absent, and that if they obstinately would refuse to attend the Holy sacrifice which he offered for them, God would punish them; they would not listen to the advice of the priest, and God punished them.

On the last Sunday of September, the priest being absent from the parish, there was no mass "Pro populo" on that morning, the mass of the priest who supplied having been offered for another intention. On that very day at 8.00 in the evening, a boiler exploded, and eleven of those unhappy Catholics were ushered suddenly and unprepared into eternity. As soon as the explosion had taken place they sent for the priest, but he was not at home just then, but had gone out for duty, and when he came, ran immediately, but it was too late. They were all dead.

On 7 October, seven days before the opening of the mission, a boat was capsized in the river Thames, and seven of the same congregation whose lives were no better than that of the former, met a watery grave.

It was a solemn, and a painful sight, on the opening of the mission to behold the number who were clothed in mourning (the friends of the deceased). Never were there more powerful arguments to urge the people to a change of life, than those Providence put in the hands of the missionaries, amongst that long neglected congregation, and thanks to the Divine Mercy the people felt aware of their position, and did correspond. The mission closed with an universal promise of the entire congregation to approach Holy Communion during the ensuing month of November, for the souls of the poor victims of those two accidents. There were few who did not correspond.

A young man, about 27 years of age, strong and robust, who was in a respectable position in life, disdained to attend the mission. He was met by the Reverend James Laws, who begged him for the sake at least of those under him, who would be influenced by his example to attend the mission, and be reconciled with God, for he had long neglected his duties. He indignantly refused and returned to his home cursing the impudence (sic) of the priest, for daring to stop and speak to him on the street.

On the following morning, (the third day of the mission) he (the said young man) had only proceeded a few perches from his house when he burst a blood-vessel. He was carried home, and eighteen hours after he had indignantly rejected the grace, and cursed the minister of God who offered it ..... In a dying state, he sent at last for one of the missionaries. Father Alphonsus hastened from the confessional and was in time to hear from his own lips the account of his conduct of the preceding day, and

acknowledging the just judgement of God, he begged the missionary for his family's sake not to make this, his sudden judgement, public amongst the people. He died a repented sinner.

Their second case was a large owner to whom the priest had sent a special invitation through his own son to attend the mission; he however never appeared ..... On Sunday the 27th, the last day of the mission, immediately after Father Alphonsus had said Mass, a smart knock came to the door, when a messenger informed him that a young man wished to see him immediately. At the door he found a boy, whose appearance told him his respectability. He was crying bitterly, he told him his father was suddenly taken ill, that his head was much affected ..... they feared he would soon lose his senses. He begged him earnestly to see his poor father immediately, or it would perhaps be too late. This poor child was the same who had brought the message given by the priest to his father. It was difficult for Father Alphonsus to leave the place; so much good remained to be done there, and the house of the sick gentleman was at some distance; but there was danger for that soul, therefore quickly getting the Viaticum, Holy oils, stole, and ritual, he was on his errand of Mercy. Having arrived at a respectable and well furnished house, he was ushered up to the sick man's bedroom. On entering the sick man raised himself in his bed, and he gazed upon him with troubled look, as if puzzled by the intrusion of a stranger; then in wild accent cried out "I am the son of the devil. I am the son of the devil" and then fell exhausted on his pillow.

The missionary having requested those were in the room to leave, he approached the bedside and taking the hand of the sufferer bid him not fear, he would not long be a child of the devil. The perspiration literally poured off his face, hands, and entire body. He gazed wildly. There was something extraordinary about his eyes; they were glassy, and tremulous, working with a twitching motion; there was in his countenance and entire appearance of a sudden and unlooked on for distress of mind and body, most painful to contemplate.

The missionary took him by hand, and blessing him asked him how he felt? Was he suffering bodily pain? But there was no reply, but a wilder and more incoherent look: then starting up in his bed, he cried out "I can't expect, nor can escape from the hands of God: I can't can't escape, can I? No, I can't escape from the hands of God."

The priest at this moment endeavoured to calm him; put his hand and arm gently around his neck, and laid his head on the pillow, his countenance at this moment seemed demented. He looked long and piteously at the missionary, as he raised the crucifix on his hand, and pointing to it told him of the love of him who died thereon for his sake, who came to seek the lost sheep, who came to save sinners, whose arms were always extended to receive and embrace his prodigal children ..... Then starting up again with more subdued voice, he cried out: My children! My children! Spare me, Oh God, spare me! In a moment he was again excited as before, and with a quick manner in all the agony of despondency, continued to repeat "spare me Oh God, spare me!" For the space of an hour the missionary laboured to mitigate by consoling words his grief and fears, and fight against the formidable demon of despair, who was tormenting this poor victim.

A member of the freemasons society during life, he never approached the sacraments, and at this terrible hour it seemed he was deprived of the power of utterance when called upon, to renounce in death that which he would not renounce in life.

It was a fearful struggle! The missionary called upon him for a word, or sign of his renouncing the accursed oath of the society. He was silent - seemed to have lost speech, and understanding. From the sudden change in his countenance, fearful lest he should expire in his hands, unrepented, with renewed energy the missionary exhorted, implored him by the hopes of salvation, by the sacred crucifix he held then to his quivering lips, and with entreaties to have pity on his own soul, a moment hence it might be too late.

At last, with an effort, which seemed more than human, he arose and cried out "I renounce it all", and then he sank down exhausted on the pillow. The missionary in his joy could not withhold the expression of his thanks for that victory. He thanked his poor suffering penitent, pictured to him the joy of heaven at his conversion, and told him that Jesus would now absolve him, by his ministry, from all his sins.

Time was short, life was ebbing fast, he hastened to give him absolution, and the last rites of the church, then he left for the scene of his labours at the church, not without a feeling of awful dread of the judgements of God, the bitterness of death-bed repentance, and of having witnessed that morning a sad example of the sudden and certain retribution with which God visits those who disregard his mercy and are deaf to his calls.

On the same evening the Right Reverend Dr Grant, after having given Confirmation to about 170 in the church in the afternoon, hearing of the judgement which had overtaken this unhappy child of the church, hastened to administer to him in his last hour, the sacrament of Confirmation.

Cases like the one herein described we may say, without exaggeration, happened almost at every mission. Several of them are registered in the mission books, but many more we know that had happened, but was not deemed prudent to have them recorded there and then, for some just reason. I have recorded this one, being requested to do so by the same Father Alphonsus, who wrote it down for me; at the same time he told me that if all the extraordinary cases which he himself had witnessed were written, it would form a large, and a very large volume.

- October 27 The Right Reverend Dr Morris, Bishop of Troy, held an ordination in Saint Joseph's, Highgate, London, and ordained priests the following Passionist students, viz. Father Michael Drysdale, Father Columban O'Grady, Father Clement Doran, Father Paul Mary Ryan, Father Pius Devine, and Father Austin Sims. Of these now (1888) three are dead. One has left the congregation, and Father Pius is lector of Theology at Mount Argus, and Father Columban, who also is at Mount Argus, a regular invalid. (Died 30 November, 1889.)
- November 6 Clothing of Confrater Wilfrid of the Sacred Heart of Jesus, Priestman. In due time he made his profession, went through his studies most diligently, was ordained priest, being in a most delicate state of health. Father Wilfrid, like Father Felix O'Hogan (see 7 August, 1859) being affected by consumption, manifested a great desire to be

ordained before he would die. So he did, and died on 19 March, 1868. He was a most promising young man, and very good in every respect, but God called him before he could do any missionary work, which he so much desired.

December 1 Mission at Saint Ignatius, Wishaw, near Glasgow, by Father Raphael and Father Aloysius. Ended 15 December.

During this year were received into the church by our Fathers in Broadway alone, no less than 31 converts. In the same place were given 4,325 communions. If in Broadway were made so many converts and were given so many communions, which is comparatively a small congregation, what must have been the number of converts and communions given at Saint Joseph's, Highgate, where the congregation and the number of Protestants frequenting that church is five or six times larger! We say nothing of the immense good done by our Fathers in Dublin in regard to confessions, communions, sacred functions, sermons, sick calls & ... as in that retreat we may say a constant mission is going on, although for converts, in Saint Joseph's, Highgate, and Saint Saviour's, Broadway, had the greatest number, but in other respects Dublin as well as Sutton, the work of our Fathers is most beneficial to all those who frequent our churches. It seems of the prayers of Saint Paul of the Cross, as well as those of our saintly Fathers, Dominic of the Mother of God, Ignatius Spencer, and Paul Mary Pakenham, are heard by the merciful God. There is not a family of the aristocracy or nobility in England, that has not at this moment a member or two who has not embraced the Catholic religion, especially since the canonisation of Saint Paul of the Cross, and the death of his three children mentioned above. England is not to become Catholic at once, but for the thousands who have already come in, there is every hope that sooner or later the whole nation will become Catholic. " Sic Fiat."

During this same year no less than ten of our novices have made their profession. It is the largest number we ever had in our Province. Six of our students were ordained priests at Saint Joseph's, Highgate. By death we lost only one of our religious, viz. Brother Anthony of Saint John the Evangelist, Fakkers. Saint Helen's News Paper gives us the description of the funeral as follows.

"The funeral of Brother Anthony, one of the Passionist lay brothers, took place at Saint Anne's church, Sutton, on the 28<sup>th</sup> ultimo (viz. March). Brother Anthony was one of the religious of Saint Anne's monastery, Sutton, and has been suffering for the last 8 years from the severe illness of consumption, which he endured with all the patience and fortitude which you find in these good religious.

Wednesday morning, 27 March, it was the will of our ever-merciful God to relieve him from his long sufferings. At 8.30 he departed this life, surrounded by all the religious of the monastery, and to their great edification he humbly bowed down his head in holy recognition of the Divine will, who in his divine will and wisdom, had ordained his sufferings on this earth, doubtless to facilitate his happiness in the next world, to which he had departed in hopes of meeting there his Divine maker and Redeemer, to enjoy for all eternity that happiness prepared for those who serve him in this life."

"The religious of the house washed the body and dressed it in his full religious habit, and then took him to the church where he remained until Thursday at 3.00 (the time appointed for the funeral) laid out in accordance to the Holy rule of poverty, on a board with merely a brick to support his head. Thus the gaze of all present lay on the worn away remains of Brother Anthony, reduced by lengthened sufferings to nothing but skin and bone, but truly beautiful to gaze upon as he lay there with the crucifix in his hand, and a smile on his countenance, sufficient to strike all that beheld him with admiration.

At 3.00 on Thursday, all the religious of the monastery repaired to the church, and then sung the office for the dead and the rest of the ritual appointed by the Catholic Church at all funerals; after which the corpse was put into a plain wooden coffin. The religious retired for a few minutes, and then returned and formed in procession, to carry him to the grave, which had been prepared in the churchyard adjoining the monastery. The Reverend Father Ignatius officiated as high priest, and was dressed in black Cope, worn on such occasions.

The procession then moved slowly out of the church, headed by the processional Cross, carried by one of the religious; then followed the community of the monastery, after them the corpse, carried by six lay brothers. The congregation followed in procession. Thus were carried to the grave the last remains of one well beloved, and admired by all who knew him for his admirable patience in sufferings, and promptness in fulfilling the duties of his state, and equally loved by all the members of the congregation who had come in numbers to pay him their last tribute of respect, by offering up a short prayer for his happy repose. R. I. P."

January 8

We have had occasion in several parts of these annals to speak about different proceedings concerning Broadway, and we might be taxed as to be perhaps partial for that retreat, but the principal object for so doing, being to show to our readers the progress Catholicity was making in that place, where the writer had been for more than 15 years, and saw with his own eyes the things already mentioned, and to be mentioned hereafter, it is quite natural that he would have more to say about Broadway than other places under our care. We do not intend to convey the idea that in the other houses of our Province, religion was making less progress, and that our Fathers were not working and doing as much good for the benefit of souls, as those in Broadway. Nay, in proportion to the extent of the different congregations under our care, great work and great good was done every where. The Broadway congregation being the smallest among the rest, we could see more easily the good which was done there, and the corresponding fruit which was produced by their labours.

We have spoken at length about the exertions made by Father Bernard in bringing the congregation to the great advancement and fervour to which had reached about this time of which we are lighting, was now as he (Father Bernard) was very often away, engaged in missions and retreats, Father Provincial sent to Broadway first Father Sebastian, and then Father Alphonsus to take the Father Bernard place during his absence. Father Sebastian, under the direction and instructions of Father Bernard, worked very hard and it great deal of good, not only in keeping up the fervour of the Catholics, but also in instructing Protestants in the Catholic religion, great many of whom he received into the church.

After the removal of Father Sebastian from Broadway, Father Alphonsus was sent there, and by his preaching and constant labours made the Catholics more fervent, and his sermons attracted great number of Protestants to hear them Sunday after Sunday, till great many of them embraced the Catholic religion. During Father Alphonsus stay at Broadway, the chapel was always crowded with people anxious to hear him preaching.

Besides the preaching of our good Father, there was at this time another cause why Protestants flocked to our church, and it was the unchristian behaviour of the Protestant minister of Broadway, called by the people "Holy Billy" (Reverend W. English) who had summoned great many poor people, Protestants as well as Catholics, for non-payment of the Easter dues. Some of these poor people actually were forced to sell the very loaf of bread which they had received from the relieving officer of the poor house. (See page 226, at hash mark.)

During this time there was great distress and famine prevailing in England, but especially in Broadway and other villages near it, were the poor people were really starving. From the beginning of winter we bought great quantity of rice, split peas, oatmeal, & .... and began to relieve the poor in the best we could, even to retrench our portion at dinner and supper to help the poor, and by this means we gave support to 30 or 40 of them, without distinction of creed. By the direction of Father Rector, one of the religious prepared every day very good soup of rice or split peas, and another brother distributed it at 2.00, giving them also some bread, which generally speaking they put it in the soup, and by this means 30 or 40 people as we have said



above, were relieved every day during the whole of winter. The management of this was given to Father Alphonsus, who arranged everything so wisely and prudently as to avoid any jealousy or misunderstanding amongst the poor. At first the Catholics began to complain that we should give charity to the Protestants, but Father Alphonsus spoke publicly in the church for the want of charity in the part of those who were complaining, and told them that if he could find out the guilty he would exclude them from those who were relieved. This had good effect, and no more complaints were heard afterwards.

Besides the food we gave also clothes to great many poor Catholics, but especially the children who attended our schools, boys and girls (several of them were Protestants). In this we were helped by several Catholic and Protestant ladies and gentlemen, but especially by the Duke D'Aumal, Lord Campden ..... This act of charity and generosity of the poor monks was noticed by Protestants, and great many were coming to us on their own accord to the great annoyance of Reverend Mr English. Father Bernard, who was the Rector of the retreat, besides the management of these charities, had given also the management of the spiritual care of the Broadway congregation to Father Alphonsus, and the good Father did everything in his power to relieve the distress of the body as well as that of the soul of our poor people. Broadway, as everyone who has been there knows, is indeed a very poor place. There are no manufactories, nor any other resource, where the poor might earn their bread. The only way they have to get their livelihood is by working in the fields, or in sewing gloves, for which they can get seven or eight pence a pair. The winter, as we have said above, this year was very severe, and no work could be had from farmers. There was no other chance for the poor but the workhouse, or to apply to the poor despised monks. Few went to the workhouse, but many came to the door of the monastery, and were relieved.

What we have said about Broadway, in regard to of relieving the poor, was also done in every other retreat of the Province, although not so well organised as there.

Another trial, although of a different kind, was still in store for the poor people of Broadway, viz. the removal of Father Alphonsus from them. At this time our Provincial was in need of a spiritual director for the students at Sutton; and as Father Alphonsus was considered the most fitted for such important an office, there he was sent on 8 January, to take care of the students, as their director.

The poor people regretted to have to part with him, fearing that the usual relief to them would be discontinued after his departure. Father Rector assured them that this would not be the case, but on the contrary told them that he would take care to have the usual relief given. In fact it was continued till spring, when work in the fields could be obtained.

On the day previous to his departure, almost all the Catholics and several Protestants came to the monastery to give him farewell, and the tears in their eyes told clearly enough how much they felt his departure from them.

On his passing through the village on the following morning, it was most affecting to see the people at every door and window of their houses giving him the last farewell.

Father Alphonsus had received into the Church 45 Protestants, and great many more were under his instruction when he left. They were received in due time by Father Rector Bernard.

It might be amusing to the reader, to peruse a "Petition" to the Bishop, written by one of Broadway "Femineo sexu" and signed by some of Father Alphonsus converts, as well as by some others who were yet under instructions. This famous "Petition" was copied by one of the novices from the original, and left "ad futuram rei memoriam" in the novices annals.

----- Petition -----

To the right reverend Lord Bishop Ullathorne. We the undersigned Catholic converts of Broadway do most heartily pray and entreat you, Most Reverend Father, on behalf of the late pastor and director, the Reverend Father Alphonsus, which has been removed from us, and of which we deeply lament the loss, where has been a great many received into church, and a great many more waiting to be received, therefore we do pray and entreat you that you take some steps for his return to us. In the meantime we shall hold a novena for the intention. It is no temporal chance that has prompted his appeal to you, but the pure love of almighty God and the salvation of souls, and as he was fast bringing sinners to repentance who deeply lament his removal, we hope you will please to pardon the liberty we have taken in making this appeal and sign the worst of Catholics Jane Davis.

Convert

Elizabeth Perry  
Ann Perry  
William Perry & ...  
(12 in number)

Laity

William Hall  
Giles Hensley  
Martha Rogers & ....  
(10 in number)

We shall insert here some remarks as we found them in the same book from which we have taken a copy of the above letter, made by the same novice.

To make the meaning of the above petition, says the novice, more intelligible to the reader, be it known that about this time the Reverend Father Alphonsus, our respected and beloved Vice-master, was removed from the novitiate house of Broadway to that of Saint Anne's, Sutton. During the last few months Father Alphonsus had received into the church a great number of converts, and at the time of his leaving he had some others under instruction. What were the ideas of these poor people about religion after all his instructions, I cannot tell, but at the best they seem to have been rather confused.

"At any rate when it was generally known that he was gone, some half-dozen of those already received into the church declared they could not come near the church again! Well this evening (11 January) Father Raphael was instructing some not yet received into the church, when at the conclusion one of the converts came in and enquired of Father Raphael if he would like to see Father Alphonsus back again? The father answered, "yes certainly I should very much". He then (the convert) unfolded the

above document and told him of its import, and asked him what he thought of it? Of course Father Raphael read it all through, and answered how very wrong it was of them to place any man between themselves and God ..... and added " the Bishop has nothing to do with us regarding the removal of our Fathers from one house to another. If you send the petition to his Lordship, he will not be pleased, but rather the contrary" ..... and added (rolling the paper up and quietly drawing it up to his habit sleeve) " you had better write out another and address it to the Very Reverend Father Provincial, who has the power to help you, and then we shall see ....." The man did not evidently see it at all, or did not relish writing to our Provincial, but hurrying to depart he said " you're not going to keep that one, are you Sir?" Father Raphael (a little embarrassed) Oh! Well, yes, I wish to read it over again more attentively, and see what I can do for you: leave it with me. Good night Sir." (Exit man without paper) I need not say it has caused great amusement to us (novices) and to the other religious of the community. It will be seen that the striking and peculiar features of the above document are 1<sup>st</sup> and dreadful misplacement of capital letters; 2<sup>nd</sup> a rather too great indulgence in bad spelling, which makes it rather ludicrous (but both these are excusable, as the writer of the document who is also the head of the party is a poor woman, whose education was most likely accomplished before the days of Carpenter's Spelling, and the things done for the pure love of God should not savour too much of worldly nicety.) 3<sup>rd</sup> a total want of punctuation, (but this is the least important as the "converts" and "laity" are evidently not people of taste, and have left it to the "gentle reader" to puncture it, and arrange it in any order he made please. "There is one thing more, which may surprise the reader, viz. to see the word "Laity" placed over the second column of names; but let him not take the word in the sense it is used in these modern days. The first column contains those received into the bosom of Holy Church, under the title of converts, of whom Mrs Gene Davis is the worst. The second under the title of "Laity" contains those who are yet without the pale of Holy Church."

- January 12      Mission at Saint Mary's, Manchester Road, Bury, Lancashire, by Father Leonard and Father Bernard. Ended 26 January.
  
- January 29      Short public retreat at Formello, near Rome, Italy, by Father Vincent, Consultor of our Hibernian Province, who had gone to Rome for business, and Father Julian Brezzo (who afterwards came to our Province). The retreat ended on 3 February. Both these Fathers were great missionaries, and both of them returned to Italy, were Father Vincent died on 8 September, 1883, and Father Julian on 22 November, 1884. They died in the retreat of Saint John and Paul.
  
- February 3      Clothing of Confrater Basil of Saint John Evangelist, Moubert. In due time made his profession, and was ordained priest. Father Basil was the nephew of our great benefactor, Mr John Smith of Sutton (see page 79 in this book, where the reader is introduced to the new foundation at Sutton &.....)
  
- February 18      Clothing of Confrater Dionysius, or Denis, of the Purification, Eganton. In due time made his profession, was ordained priest, and occasionally was employed in giving

missions and retreats. Father Dennis has held the office of Consultor General, Provincial Consultor, Rector, Vice Rector & ..... For several years he was Superior of our house in Paris, where he had made many friends for our Congregation. He was beloved by all who knew him; always kind, and most obliging to all. If God had spared him, it was asserted by the greatest number of our religious that he would have been our next Provincial, but God disposed otherwise. Our good Father died on 18 July, 1886, being first Provincial Consultor. R. I. P. He died at Saint Joseph's, Highgate, and was buried in the vaults of the retreat, which are in the middle of our garden.

- February 18 Retreat to the community at Saint Joseph's, Highgate, London, by Father Salvian. Ended 25 February.
- February 25 Retreat to the community at Saint Saviour's, Broadway, by Father Raphael. Ended 4 March.
- February 25 Retreat to the community at Saint Anne's, Sutton, by Father Aloysius. Ended 3 March.
- February 25 Retreat to the community at Blessed Paul's, Mount Argus, Dublin, by Father Alphonsus. Ended 4 March.
- February 27 Drawing of prizes at Saint Joseph's, Highgate, London, in the school room, the profit of which was to purchase a new organ for the new church of Saint Joseph. The bazaar was successful enough, but not sufficient to pay the full amount of the organ, which cost £1,000. The rest of the money was contributed by some of our friends. The said organ was built purposely for the church at Brussels, and it is a splendid and powerful instrument, very much admired by all. The organ was put up and solemnly opened in the month of June following.
- March 2 Clothing of Reverend Father Francis, of the Sacred Heart of Jesus, Bamber, (Priest) in due time made his profession, and soon after, he was appointed Vice Master of novices. Father Francis truly possessed the true spirit of the Passionist in every way, as Saint Paul our Holy founder wishes us to be. After some time he was sent to Saint Joseph's, Paris, and was appointed Vice Rector, which office he held for several years. At one of our Provincial Chapters, he was elected Master of novices, but he resigned it, not considering himself worthy of such responsible office. The Chapter accepted his resignation, but Father Provincial appointed him spiritual director of the alumni, in Saint Paul's, Mount Argus, where the saintly Father died on 20 March, 1883.
- March 9 Mission at Stockport, Lancashire, by Father Bernardine and Father Leonard. Ended 23 March.

- March 9 Mission at Saint Patrick's, Bolton, Lancashire, by Father Bernard, Father Raphael, and Father Aloysius. Ended 30 March. Dr Turner, Bishop of the Diocese, confirmed 415 persons.
- March 16 Mission at Woolton-Much, in Liverpool, by Father Vincent. Ended 30 March. Were given 1,200 communions.
- March 20 At the close of the mission at Bolton, as mentioned above, given by the Passionist Fathers Bernard, Raphael and Aloysius, the members of Saint Patrick's Total Abstinence Association attended a meeting in the Temperance Hall, when over 3,000 persons were present. The missionaries explained the principles of the Association, as well as the necessity of abstaining from intoxicating liquors.
- March 31 Retreat to the penitents at the Convent of the Good Shepherd, Liverpool, by Father Raphael. Ended 4 April.
- April 6 Retreat at Wootton, Wawen, Henley in Arden, Warwickshire by Father Raphael. Ended 13 April.
- April 9 Clothing of Brother Gabriel of Saint Joseph, Parr, and of Brother Aloysius of Saint Joseph, Magee. Both excellent lay brothers. Brother Aloysius was obliged to leave the Novitiate on account of slow consumption which afflicted him. Every remedy was used to stop the progress of the malady, but to no purpose. He left the Novitiate on 15 January, 1863. He died of consumption after a year or so, as a real Saint, at his brother's house (William Magee) in Rathmines, Dublin.  
Brother Gabriel made his profession in due time, and was remarkable for his holy simplicity and constant work in the retreat. He died of consumption at Saint Anne's, Sutton, on the 26<sup>th</sup> January, 1882. Brother Gabriel was a native of Sutton, where he had been sent ever since his profession, on account of being his native place, and also because the air of Sutton agreed with him.
- April 16 Clothing of Confrater Gregory of Saint Joseph, Callaghan. In due time made his profession, and was ordained priest. Father Gregory has been holding the office of Vice-Rector, Rector, and at present (1888) is Master of novices at Broadway. (1889 is Rector at Mount Argus.)
- April 22 The Right Reverend Dr Grant, Bishop of Southwark, administered the first communion to the honourable Miss Edith Noel, daughter of Lord and Lady Campden, at Campden House chapel. The young lady had been prepared for her first communion by one of our Fathers from Broadway.  
The reader will remember that besides the care of the Catholics of Campden, our Fathers from Broadway had also the spiritual direction of Lord Campden's family for many years, even when the chaplain of the family was there. For the space of nearly ten years, several chaplains, one after the other, had the care of Campden congregation, but the spiritual director of the family and servants of Lord Campden had been one of our Fathers, viz. Father Salvian. The reason why the chaplains were

so often changed was only on account that there was not much work to be done in that small congregation by the priest who had care of them, and hence one after the other they resigned and went to some other place, where they could do more good. Amongst the different chaplains of Lord Campden we will mention the Reverend W. H. Anderdon, M.A., nephew of Cardinal Manning, who had been holding the same office as Protestant minister before Lord and Lady Campden's conversion. We have made mention in several places of these annals of this excellent good priest, as preacher in several grand occasions at Mount Argus, Highgate, & ..... The second was the Reverend W. A. Burke, nephew of the late Cardinal Wiseman, who was afterwards appointed by his uncle missionary Rector of Saint John's Wood, London. The third was the Reverend John J. Clark, afterwards Canon of Clifton. The fourth was Reverend John Morris, afterwards Canon of Westminster, and finally a Jesuit, like Father W. H. Anderdon, who became also Jesuit after Canon Morris. From September, 1860, to September, 1861, Lord Campden's chaplain was an ex-Passionist, viz. Reverend Father Honorius Magini, who had left us on 23 January, 1857.

At the departure of Father Magini, Lord Campden requested us again to take the care of the congregation, till a certain Mr Philip Gun Munro's ordination, which was expected to take place in the spring of 1862. This Mr Munro had been tutor to some Neapolitan young gentlemen in Naples for several years, and feeling himself called to the priesthood, had gone to Rome to prepare himself for it. It appears that Lord Campden met in Rome this Mr Munro, and told his Lordship of his intention of becoming priest. There and then lord Campden settled with him that after his ordination he would take him as chaplain at Campden House, and as tutor to his two children.

Now as Father Honorius would not wait till the arrival of the new chaplain, Lord Campden, as we have said above, requested us to take care of the Catholics of Campden. At first our Superiors were unwilling to undertake again this duty, but as we owed many obligations to his Lordship, the Superiors give their consent, and Father Salvian, who was already the confessor of the family, was given also the care of the Campden congregation.

Before accepting the charge, the following agreement was drawn between us, that everything might go on satisfactorily.

- 1<sup>st</sup> The priest shall go to Campden House every Saturday evening at 4.00, and shall hear the confessions of the family, as well as of the servants, as usual. (This regulation had been observed all along, with the exception that the priest returned to Broadway as soon as the confessions were over.)
- 2<sup>nd</sup> A room shall be prepared for the priest in the house, where he shall stay for the night.
- 3<sup>rd</sup> The priest shall take his meals at table with the family if he likes, or in a private room by himself, if he chooses.
- 4<sup>th</sup> On Sunday morning confessions shall be heard till half past eight, at which hour communion shall be given to the family and others.
- 5<sup>th</sup> Mass shall begin at 10.30, followed by a sermon, or instruction to the people.
- 6<sup>th</sup> Catechism to the children, followed by Rosary and Benediction with the Blessed Sacrament, shall begin and 3.30 PM.

7<sup>th</sup> The priest shall be at liberty to stay in Campden House till Monday morning, or return to Broadway if he wishes. (Very seldom we stayed for the night.)

8<sup>th</sup> Every Wednesday there shall be mass in Campden House chapel at 9.00, and after breakfast the priest shall go to Campden to visit the school and the sick, if there are any. This arrangement shall continue till next March.

This agreement was carried on, and observed most scrupulously till the arrival of Reverend Mr Munro, which happened on 22 March of this year, 1862.

The kindness of Lord and Lady Campden, and their good children, to the priest, had no bound. The Father was always quite at home with them, and as retired as if he were in his monastery. The tutor to the children of Lord Campden (Charles and Edward) was W. Fothergill, esq., a most accomplished gentleman, lately converted from Puseism. (See page 399 about Mr Fothergill and his pupils) and the governess of the three daughters, Honourable Miss Blanch, Nunziata, and Edith, was a very accomplished Irish Lady. Miss Edith was the youngest of the three, and on this day (22 April) she received, as we have said above, the first communion with great solemnity, from the hands of the saintly bishop of Southwark, Dr Grant, in the presence of her good parents, brothers and sisters, as well as several of our Fathers from Broadway, and some secular priests. The Bishop was attended during the mass by two priests, besides the two altar boys, who were Charles and Edward, brothers of the young lady. The chapel was splendidly decorated with great profusion of natural flowers and evergreens.

This same young lady was confirmed on 12 September next, by the Right Honourable Dr Clifford, Bishop of Clifton. She had been prepared for confirmation by the same Father from Broadway. The names she took at confirmation were Mary Anne, Teresa. After some years this amiable young lady became a Sister of the Good Shepherd, where now she is shining forth in the imitation of all the virtues of her Divine Master. (*Sister Catherine died 22 August or 23rd, 1890, in the Carlisle Place, London.*)

- April 27      Mission at Saint Paul's, East Muir, near Glasgow, by Father Bernard and Father Leonard. Ended 18 May. During this mission sixteen converts were received into the church, and 360 were confirmed by the Bishop.
- May 18        Mission at Coughton, Warwickshire, by Father Raphael. Ended 1 June. The "Via Crucis" were solemnly erected in the church, where the mission was held.
- May 24        Clothing of Confrater Fulgentius of the Sacred Heart of Jesus, Hill, and of Confrater Aiden of the Mother of God, Osborne. Both of them left the Novitiate. The first on the 29th of the following July; and the other on 30 January, 1863.
- May 25        Two of our Fathers from this Province, viz. Father Bernardine, Rector of Saint Anne's, Sutton, and Father Salvian, Master of novices, start for the Eternal City to visit our Venerable Father General, the Most Reverend Father Anthony of Saint James, who was ill (died on the third of the following August) and also to witness the grand ceremony of the canonisation of the 27 Japanese martyrs. They returned home, 16 June.

- May 28 Retreat to the Poor Clares, at Newry, by Father Vincent. Ended 6 June.
- May 29 Retreat at Saint Mary's, Lea, Preston, Lancashire, by Father Aloysius. Ended 8 June.
- June 1 Retreat to the Ursuline Nuns, at Blackrock, Cork, by Father Bernard. Ended 10 June.
- June 8 The grand ceremony of the solemn canonisation of the 27 Japanese martyrs took place on this day in Saint Peter's, Rome. Two of our Fathers from this Province were present at it.  
The Supreme Pontiff, Pius IX, was surrounded by 45 cardinals, 400 bishops, and 2,000 priests. Great many of the Passionists from Saints John and Paul, from Monte Cavi, from Saint Angelo, and Saint Eutizio, were present. We all fervently prayed that the next canonisation might be that of our Blessed Father and founder, Paul of the Cross. Our prayers were heard, and Saint Paul was canonised five years after (1867) by the same Supreme Pontiff, Pius IX, in the same basilica of Saint Peter.
- June 15 Retreat to the Sisters of Mercy and Cappoquin, County Waterford, by Father Bernard. Ended 24 June.
- June 19 Retreat to the Sisters of Mercy, at Birr, Co. Tipperary, by Father Vincent. Ended 28 June.
- June 22 Mission at Saint Mary's, New Mills, Derbyshire, by Father Raphael and Father Aloysius. Ended 6 July.
- June During this month a magnificent new organ at Saint Joseph's, Highgate, was solemnly opened. The weekly register reports the event in these words - "On Thursday evening (28 August) the honourable and Reverend Father Ignatius Spencer delivered a most impressive discourse on this Church (Saint Joseph's ) appropriate to the occasion of the opening of the new organ. On Sunday (31 August, the Sunday after the opening) the Very Reverend Canon Oakley delivered a similar discourse, in which he eloquently explained the real value of church music. On the evenings of Friday, Saturday, and the Sunday, the Very Reverend Dr Anderdon delivered three beautiful sermons on the "Catholic Church", the "Communion of Saints" and the "Forgiveness of Sins", in which he forcibly explained to large congregations the leading points of Catholic faith. Altogether the good Fathers of Highgate must feel much pleased at the religious good which has no doubt been done by the valuable sermons which were preached by the gifted ecclesiastics whom we have named."
- June Our good Provincial besides the material improvements of the Province, viz. the building of the church at Highgate, and providing it with the splendid organ ..... as well as the new retreat at Mount Argus &..... he did not forget to improve also the system of studies amongst our students. In fact, from the beginning of this year, he began to regulate the order of studies in the different houses of the Province, and on 7 March he added seven other students (who had just made their profession) to the others, who were already at Highgate, and forming a class of philosophy under Father



Pius, who was their lector and spiritual director. Father Joseph Gasparini was appointed lector of Theology to the students at Saint Anne's, Sutton, and Father Joseph Carroll, lector to the students at Blessed Paul's Retreat, Mt. Argus, Dublin.

- June 24      Clothing of Confrater Thomas of Saint Joseph, Butt, and Confrater Benignus of the Sacred Hearts of Jesus and Mary, Kavanagh. Thomas left the Novitiate on the 28th of the following November. Confrater Benignus made his profession in due time, and was sent to Mt. Argus, Dublin to begin his studies. Towards the end of his theological course, he began to be affected by consumption, which at last brought him to the grave. He died on 15 July, 1870. Confrater Benignus was a native of Harold's Cross, Dublin, and was a very good exemplary Passionist student.
- June 29      Mission at Ramelton, Co. Donegal, by Father Alphonsus and Father Alban. Ended 13 July.
- July 6        Anniversary sermons at Scabra, Yorkshire, by Father Bernard, preaching every day till the 13<sup>th</sup> of the same month.
- July 9        Retreat to the Sisters of Mercy at Wigton, Cumberland, by Father Raphael. Ended 18 July.
- July 9        Clothing of Brother Anthony of the sacred Hearts of Jesus and Mary, Quill. Mr Quill had queer notions about the religious life, and when came to know something about it confessed that he had mistaken..... Left after a short time with the intention of not attempting to return.
- July 19      Retreat to the Presentation Nuns at Galway, Ireland, by Father Alphonsus. Ended 26 July.
- July 20      Public retreat at Wigton, Cumberland, by Father Raphael. Ended 27 July. Father Raphael had concluded the retreat to the Sisters of Mercy in their convent of this town on the eighteenth of the same month.
- July 22      Retreat to the Sisters of Mercy, at Belfast, Co. Down, by Father Vincent. Ended 1 August.
- July 29      Retreat to the Sisters of Mercy, at Dundalk, Co. Louth, by Father Alphonsus. Ended 7 August.
- August 3     Clothing of Confrater Nicholas of the Seven Dolours, Higgins. In due time made his profession and was ordained priest. For some time he had the care of Peasley Cross congregation, which at that time was a district attached to Saint Anne's, Sutton, and did a great deal of good amongst the poor, especially Irish, of the said district. Afterwards he was sent to Saint Mungo's, Glasgow, and was appointed Superior of that retreat, but alas! The superiors, after several warnings, were obliged to expel him from the Congregation. This took place in March, 1879. In the English directory

of this year, 1888, I found his name thus - "South Wales – Breckockshire – R. + "Brecon", St. Michael's – Revd John Higgins."

August 3

Death of the Most Reverend Father Anthony of Saint James, General of the Passionists. He died in Rome, at Saints John and Paul, at the age of 75. He had been Passionist 59 years, and had been holding the office of General of the Order for 23 years consecutively. He was a true imitator of the spirit of our Holy founder, Saint Paul of the Cross. Two or three times, he had declined to accept the mitre, and even the Cardinal's hat. But to particulars.

We have said above (25 May, page 424) that two of the Fathers from this our Province had gone to Rome, and had found their venerated and beloved Father General in a very bad state of health. It was not long after their return to England, when a letter came from Saints John and Paul, informing us that our beloved Father General was in great danger of death. At the same time we were ordered by the first General Consultor to make a Triduum of prayers in every retreat of the Province, to beg of almighty God to restore to us our beloved Father, or if it was "God's will" that he might make a happy death. The Triduum was made in every church of the Province with the exposition of the Blessed Sacrament, and in the presence of large congregations of seculars.

On 11 August we received the sad news that the saintly Superior of the whole Congregation had indeed made a very happy death, which had happened on the third of the same month. The circular letter, which we shall insert here "verbatim" is the following. The letter was directed to Father Provincial.

Dear Father Provincial.

"I send you news sorrowful indeed; we are left poor orphans; he who has for 24 years governed us with such love and care, our good Father General, has yesterday evening (August 3<sup>rd</sup>) at 8.30 o'clock, left us to go into the bosom of eternity!

He was born of Giovanni and Antonia Festa, in Marciana, in the isle of Elba, 18 October, 1787, and received in baptism the name of Anthony. He was clothed in the sacred habit of our Congregation on 12 July, 1803, regaining the name of Anthony with that of Saint James added. He made his profession on the 13th of the same month of the following year.

"Applying himself then to his studies, although of a very poor health, so much did the quickness and depth of talents shine forth, that scarcely were they finished and he only deacon, when he was chosen to be Lector of Philosophy."

"Just then happened the memorable and calamitous epoch of the general suppression of the religious orders, and such was the love he had for the sacred habit he wore, that despising every danger he went to Pontecorvo, to live retired with those few magnanimous souls whose constancy bravely prevented the total destruction of our, then, infant congregation. But since these generous men wanted the means of subsistence, they resolved to lessen their number by entreating some of them to depart, hence it is that our Father Anthony was obliged, to his exceeding grief, to part even from this remnant of his beloved brothers."

"He took himself to Naples, where his rare talents, his learning and his piety caused the Prince of Saint Gallo to take him to his house to be the tutor and spiritual director of his sons."

"Scarcely was the war against the church at an end, when the fervent young priest, even before the immortal Pius VII had decreed the restoration of the religious orders, not an atom changed by the comforts of the palace, flew to the Eternal City to join those holy men who first put on again our Holy habit."

"Being chosen after some time lector of Theology, he continued in that office to extreme profit of those entrusted to his charge, until the year 1821."

"In this year the bright light he had already diffused of the eminent qualities he was endowed with, for the government and direction of others, caused him to be nominated Rector of this Retreat (Saints John and Paul, Rome) and in 1824, to be raised to be responsible post of Provincial."

"He governed the Province of the Presentation for six years; then for three, he assisted it by his councils in the quality of Consultor; he returned again to govern it as Provincial for six years more. Nor did the fulfilment of these high offices hinder him the least from scattering the divine word in our missions. Nay, with such assiduity and zeal did he give himself to them in these years, that most copious for souls was the fruit which resulted from them."

"Such was his knowledge of rhetoric, such his superiority and grace in preaching, that in the midst of the various employments he was not spared the labour of giving frequently the lecture in sacred eloquence to the students."

"The year 1839 came when the Provincials and consultors having assembled in General Chapter to elect a new head for the Congregation, all turned their eyes upon Father Anthony, who in so many years of governing had always given the brightest proofs of holiness, of prudence, of constancy, of wisdom, and of loving kindness; qualities indispensable in whoever ought to be elected supreme head of a religious body."

"Being elected them General, he was so good a Father, and ruler to his Order, that the Capitular Fathers could never bring themselves to the resolution of removing him from his office, and by Pontifical Dispensation, despite his own opposition, they confirmed him, its general; death took him away when he was just finishing the fourth six years from his first election."

"He never blighted a single hope the Congregation had placed in him, by giving herself into his arms for so many years; nay, so numerous, and of such vast importance are the benefits she has got from his hands, that he can be justly styled the second founder, a title he has received from one of the most eminent Cardinals. I will be content with running over a few of them."

"In the first place, he reduced the regulations of the novices into the better form, and got them printed, and also those Regulations which serve for the right interpretation and practise of our Holy Rules, after having improved them very much, and increased them by the addition of the decrees of the last General Chapters. Wisely considering that those religious communities whose ministry compel them to come in contact with secular civilisation, ought to make equal paces in scientific and literary acquirements, he improved our course of studies by sage provisions and ameliorations. For this very

end, he was most careful in exacting every year from our young students, a test of their literary progress, and when he could, he went personally to examine them."

"On such occasions it is not easy to describe with what kindness and encouragement he stimulated the negligent, praised the diligent, and give heart to the slack of intellect. Since these last years there is written such a host of sacrilegious pens and tongues to lacerate the church of Christ, he wished that his religious should render themselves capable of stopping, in as far as our rules permitted, this pestilential flood, and for that end he instituted the Polemico-Religious Conferences."

"Nor was he content barely to better what was committed to his charge in the beginning of his government, but as a truly faithful minister of so select portion of the fold of Jesus Christ, he sought to spread it by numerous Foundations."

"Through his exertions in fact there had been founded eight Retreats in Italy, viz. two in the Province of Genoa, four in the kingdom of Naples, and two in the Marshes. Twelve retreats were founded out of Italy viz., two in France, one in Holland, one in Belgium, four in England, one in Ireland, and three in America."

"In Rome itself he made a new foundation, under the auspices of the reigning Pontiff Pius IX, who was desirous that the sons of the Passion should have in their keeping one of the most precious monuments of the Passion of the Son of God, viz. the Sacred Stairs (Scala Santa) sanctified by the touch of our Lord's Divine feet, and purple with his precious blood."

"As the glory of a founder renders beautiful in the eyes of God and man the moral body founded by him, he did not rest till he had obtained from our first Father and founder the honours of the altar, and was conducting forward also the cause for his canonisation. He took care also that the sanctity of the most illustrious members of our institute should be known to the world; hence it is that he has left almost completed the cause for the beatification of the venerable Monsignor Strambi, and made a careful and accurate collection of the virtues of Father John Baptist, the Brother of our Blessed founder, those of the celebrated Father Dominic of the Mother of God, and those of Brother Laurence of the Infant Jesus, and of several others."

"In order that the Congregation might pay in some sort the debt of filial gratitude to our Blessed Founder he has raised from the very foundation in this basilica of Saints John and Paul, a vast and sumptuous chapel in his honour, and last June the present Sovereign Pontiff came to see it, and was so pleased with it as to speak highly in its praise, and to help towards its completion, he bestowed two magnificent pillars of Egyptian alabaster for its high altar."

"He did not confine himself to procuring the advantages of his children merely by wise ordinances, but took care to help them by his good example."

"Amongst seculars such was the good odour of his virtues, and such the fame spread among them of his wisdom, that the esteem and reverence entertained for him was supreme and universal. Hence came his being so often entreated by the Bishops of the principal cities of Italy, to preach to the clergy of their diocese, which undertaking he always fulfilled in a manner as to raise the opinion they had formed of him to the highest degree; hence his being selected by the same Bishops to put a new fervour, by his preaching and direction, into the late one subject to their jurisdiction; hence the high esteem he was held in by the most illustrious personages who sought assistance from his councils (among them was the celebrated Cardinal Lambruschini) and gave

him the direction of their consciences, as did many Bishops and several Cardinals, among whom was the most eminent Macchi, Dean of the Sacred College."

"But what gives the highest proof of the estimation in which he was universally held, is the fact of his being selected to be the confessor of the last Conclave, when Cardinal Mastai was elevated to the throne of Saint Peter, with the name of Pio IX."

"Now we have to add how he taught us by example, how we ought to behave to one another in our own houses. He was so strict an observer of the Holy Rules that neither his advanced age, nor the sensible oppressions of his many indispositions, which continually troubled him, nor the orders of the doctors or the infirmarian, nor even the command of his confessor itself, could prevail upon him in most cases not to rise at matins, or to take food less hurtful to his infirm state of health."

"It is not my intention to speak of his virtues one by one, they go beyond my power. I will only say that his charity for his neighbour was extraordinary, because zeal for souls actually devoured him. He always repaid with love and benefits the offences he received; he was ever solicitous about the training of his children, lovingly correcting them when they were in fault, and making them fervent, if they were tepid and relaxed."

"He was such an enemy to idleness, and so zealous in fulfilling with the utmost exactitude the various and difficult duties of his office, that during the 24 years of his Generalship he made very little use of his secretary, and was always with the pen in his hand, writing letters to those of the children who asked his advice and direction, for the good of the Congregation. This was generally the case whenever he had a new Foundation in hand, being most anxious that this should be effected according to the spirit of our Institute; and for this end he was continually in correspondence with the Bishops of the diocese, that everything might be settled before we took formal possession of the new foundation. But above all, he was very careful in sending most minute instructions to the Provincial, how to act with the same Bishops before such new foundations were accepted."

"His humility was truly profound, it made him often say that he never did anything good to the poor Congregation, and made him even in his old age do himself the lowest offices, and as an instance, though he could scarcely stand on his feet, he would nevertheless sweep his cell with his own hands, and do other things which were necessary, although many times his children requested him to let them do it for him."

"The last words he spoke were a petition to be taken out of his little bed, and laid on the naked floor, that he might die there, although he did not obtain his request, been forbidden by his Confrater."

"He was besides such a lover of poverty, that he would not keep for his use, except such things which were absolutely necessary; and although a motive of just decorum had induced the last General Chapter to make a decree that the General should have two rooms for his use, and a lay brother for his special service, he could never be induced to accept either of them, saying " I do not wish to introduce into the Congregation even the smallest privilege that might have even the shadow of an abuse"."

"Finally, he encouraged a most special affection towards the ever Blessed Mother of God, and when speaking to our young religious he strove by the warmest expressions

to make them ardently love her. The morning of his death, having turned of a sudden to his confessor, he said with great fervour "Let us go!" "Where?" asked the other. "To Paradise", he answered, "to see the Madonna", and he repeated the same words three times consecutively; and in fact his loving Mother received his soul into her loving arms on the Saturday, a day consecrated to her special devotion."

"God however was not pleased to let us enjoy any longer the presence and direction of so good a Father. For some time an Herpetic humour, from which he had suffered from his youth, began to spread dreadfully, and cast forth corrupt matter in large quantities. He bore this nauseous ailment with the utmost resignation and patience, although the evil was so distressing, that the physician seeing him, from the spine to the middle of the thighs covered with the Herpes, which from long sitting had become hardened into two large scales, as hard as stone, he was so dumb-struck and said that he never saw the like in any of the hospitals he visited, and it seemed to him impossible that a man of such an age and with such a disease, could up to this point work as he did, but move a single step."

"The malady went on increasing, and the sick man grew weaker and weaker, especially that he was not able to take food, except with the greatest difficulty. In order to take some efficacious remedy, he determined to call in four of the best physicians, and abide to their direction. They found that the malignant tumour had been filtered into the stomach, and thought necessary that he should be brought as soon as possible to Viterbo, to take the baths of sulphurated water."

"Two days after the consultation, he departed for Viterbo, to take the baths, but on coming into the city, he got such a shock as to make us extremely apprehensive for his life. He then, for fear of dying away from his children, asked to be brought to the neighbouring retreat of Saint Angelo, and there, contrary to all expectation, he so far improved as to give founded hopes of at least a partial recovery.

"But after about 20 days he became worse again, and from that moment he never got any better, having got into excessive debility of strength, on account of his stomach, not being able to retain of the slightest kind of food. Perceiving then that his end was approaching, he determined to come to Rome, moved by the desire he had of his body reposing near that of our Blessed Founder."

"On the 29th of last month (July) he arrived at this Retreat of Saints John and Paul, but he was seized with such a fever that he went frequently into raving fits, and the humours which first inflamed his entire body, so enormously, and after it went suddenly to his chest, which caused him to dread greatly of metastasis, which notwithstanding the many remedies which were applied, had no effect, and died on this third day of August. R. I. P."

"All his life long was an excellent preparation for a holy death, nevertheless for some months back he began to dispose himself with greater fervour, and he said plainly to whoever came to visit him, that he was most ready to die. Before his return to Rome he made a general confession, and on the first of this month, being then in his perfect senses, received most devoutly the Viaticum, and Extreme Unction."

"From all that has been said, we have every hope and confidence that he is in heaven, enjoying the reward of so many labours and virtues. Nevertheless I desire your paternity to commit the present account to all the Retreats of your Province, in order that all the religious may perform the prescribed suffrages."

"P. S. Let this be read for the community, and then in all the retreats, let it be faithfully translated and transcribed in the book of the sacristy."  
Pray for me, that I it for in these ten months, be able to supply in some manner for such a loss.

Saints John and Paul, Rome.

4 August, 1862.

Pius of the Name of Mary.

August 4      Retreat to the clergy of the diocese of Kerry, at Saint Joseph's monastery, Killarney, by Father Vincent. Ended 9 August.

August 5      As it might be interesting and edifying to our young students by will insert here a pilgrimage to Hale's Abbey, written by one of the novices, which runs thus.  
"On the morning of 5 August, 1862, we (the novices and their master and Vice Master) got up at 4.30 AM, said matins "currendo", after which the priests said mass. Immediately after we adjourned to the refectory, where a good breakfast was soon despatched, and eighteen of us started for the Abbey, a distance of seven or eight miles from Broadway."  
"As soon as we arrived there, we commenced an examination whose object was to ascertain, if possible, the place where the church and altar might have been, and being successful, or at least supposing that we were, we arranged ourselves into two choirs, and with spirit and devotion that seemed to partake of "by-gone days" we chanted Prime, Tierce, Sext and None, in the same way we chanted these hours and others in the monastery. After so chanting the Office, we partook of some refreshment, which we badly wanted after walking so far, and I need not tell how much we relished it. This being done, we began to amuse ourselves in a variety of ways; some in examining the ruins; some in taking sketches of different portions of them, but all highly satisfied with the visit."  
"A couple of hours being spent in this manner, we assembled again, and with no less devotion than before, we sang the Litany of our Blessed Lady. The singing attracted the attention of some people, who lived on the neighbouring cottages, and emboldened by our peaceful and earthly appearance, they approached near to hear better the singing, and when the Litany and the Salve Regina were concluded, they seemed anxious that we should sing more. So we did, by singing the "Hail Queen" and "Mother of Mercy".  
"After this, Father Vice Master addressed the by-standers, and told them of the saintly men who once inhabited the now dilapidated cloisters, and how the sounds of the chant and songs which we had been singing was no stranger music in that place, and inside of those venerable ruins, they had been sung thousands of times before the rude hand of the despoiler had touched it, and gave back the echoes of that heavenly music which was the source of many benedictions on the land, but which now seemed as if hushed in a silence deeper, and more lasting, than the tombs."  
"Thoughts such as these, which contrasted the days of England's love of God and one only religion, with her present state of religious feelings, were sentiments alike strange to the hearts and ears of the villagers, but when we reminded them of the boundless charity once distributed at those gates to the neighbouring poor, the still

living remembrance of England's monastic hospitality seemed so fresh in their memories, that they could not avoid exclaiming almost in one voice "What a pity that the Reformers destroyed the source of so many blessings."

- August 6      Retreat to the Sisters of Mercy at Ballina, Co. Mayo, by Father Leonard. Ended August 15th.
- August 14     Retreat to the Sisters of Charity of Refuge, at High Park, Drumcondra, Dublin, by Father Alphonsus. Ended 21 August.
- August 15     Father Leonard preached a Charity sermon in the Cathedral church, in Ballina after the last mass. He had concluded a course of spiritual exercises to the Sisters of Mercy, early in the morning.
- August 18     Retreat to the clergy of the Diocese of Galway, by Father Vincent. Ended 23 August.
- August 20     Retreat to the Sisters of Mercy, at Kells, Co. Meath, by Father Leonard. Ended 29 August.
- August 21     Clothing of Confrater Athanasius of Saint Vincent, Rogers. Made his profession in due time, but after some time left the congregation. By the advice of his saintly bishop, Dr O'Reilly, of Liverpool, and that of our good friends Messrs Kelly, he was induced to ask our Provincial for re-admittance into the Congregation. With the consent of the Most Reverend Father General, he was received by the Provincial, and was clothed again on 26 June, 1865. Made his profession on the 27th of the same month, of the following year. In due time was ordained priest, and was employed in missions and retreats. From the very beginning of his missionary life, he appeared dissatisfied of everything, and everybody, in regard to the Passionist life. He seemed to think to be the only person in the Province who was able to govern us ..... At last he left us in the month of July, 1881. In this year's (1888) Catholic Directory, his name is thus mentioned – "Leominster. St. Ethelbert. Reverend Athanasius Rogers. Mass Sundays and Holidays at 10. Weekdays at 9."
- Almost 28     Opening of the grand organ, in Saint Joseph's Highgate, London. We have already alluded (page 425) to the opening of the new organ, and now we shall give the particulars regarding it.  
The church of Saint Joseph in Highgate, although beautifully decorated and fitted up in most exquisite taste, as we have said in another part of these annals (see page 392 & ..... ) there was wanted still a good organ to make it complete in all its fittings, and worthy of a place of divine worship. The only instrument for the accompaniment of the sacred music hitherto, had been a harmonium, which though of great power was not however considered powerful enough for church of such dimension, like that one in question.  
Our good Father Provincial, Ignatius Paoli, being most anxious that everything in it might be calculated to satisfy even the external senses, as it did the internal ones, resolved to make an effort to find the means for purchasing an organ worthy of the



church connected with the Mother House of our Province. Depending therefore on the generosity of the people who frequented it, and other friends, who might be willing to contribute there mite, but especially trusting on Divine Providence, which never fails to help those who have no other object in view but the greater glory of God, went to Brussels, and at once ordered a magnificent organ for the value of £1,000 of the English money.

In due time the organ came, was put up, and when ready the said Provincial invited all the superiors to attend at its inauguration. This took place on the 28 of August, Feast of the glorious Saint Augustine, who himself told us what he felt on entering the house of God, and heard the sacred music. "It drew sighs of love from my heart, and tears of joy from my eyes."

Everything in the church was calculated to raise our hearts and affections towards the heavenly Jerusalem. The decorations of the altars, but especially of the high altar, which was covered with beautiful natural flowers, the large number of the clergy, the select congregation of gentlemen and ladies, and the subdued light from the windows passing through red silk curtains, which gave great effect on the rich vestments of the sacred ministers, and the dresses of the worshippers, but above all the sweet notes of the grand organ, which at one time would swell to a thunder-like sound, and then gently softening down to a whisper, or a distant echo, caused such devotional feelings that you would have imagined to be amongst a choir of angels.

As soon as the sacred ministers entered the church by the lower sacristy door, the grand opening piece was played on the organ by a first-rate Belgian organist, who had been engaged by the builder of the said organ for the occasion. The singing of the mass was performed by a select choir of the best musicians in London, amongst whom were some Italians and Germans.

The Celebrant at High Mass was the Very Reverend Father Provincial, attended as deacon and subdeacon by Fathers Bernardine and Sebastian. The master of ceremonies was Father Salvian. After the gospel the Very Reverend H. W. Anderdon, from the Catholic University of Dublin, ascended the pulpit, and preached a magnificent sermon, appropriate to the occasion. In the evening after the solemn Vespers, the Very Reverend Father Ignatius Spencer gave a very good and practical sermon. At both services the large congregation which consisted principally of Protestants, appeared well pleased at what they saw and heard, and several of the Protestants continued to frequent the church, till at last they became fervent Catholics. I will not omit to mention a somewhat remarkable thing which happened on this occasion. Amongst the great crowd of people who attended the high mass was a certain Miss Caroline Waddy, a very respectable Lady, who was that gratuitously teaching in our school at Broadway. When she entered the church, was asked by Father Bernard to give up any valuable thing she might have about her. She gave up two purses, one of them containing £30 or £40 in notes and gold, and the other only few shillings. After the service she came round to the house, having been invited to take some refreshment with others. Being there, she asked Father Bernard what he wanted the purse for? To keep it safe for you, answered the Father. Well she put her hand in her pocket to take out the other purse, which Father Bernard had given back, and to show to him that she had not been robbed of anything, but what was her

surprise and regret when she found that the pocket was empty, and the purse, rosary beads, and other knick-knacks were all gone!

Several other people, especially ladies, lost their purse, jewels, parasol, handkerchief &.... A gang of pick pockets had made their way into the church, and so robbed several persons. Two or three of these pick pockets were taken up by the police; they were all women, dressed up in first style fashion, well known, it appears by detectives. Father Bernard told us that he could not account why he asked Miss Waddy to consign her purse and any other valuable thing to him before the service began. At any rate it was providentially that he did so, and good Miss Waddy was very grateful to Father Bernard.

In consequence of the crowds of people not having been able to get into the church on this day, it was deemed necessary that on three consecutive days a public service should be held, to give opportunity to all to hear the organ played, and to offer a chance to the Protestants to see something about the Catholic worship, and to hear something more about the Catholic doctrine. For this end the Reverend W. Anderdon volunteered to give for three consecutive days a lecture on the Apostles Creed. So he did, and the church was quite full every day. On the last day of the Triduum the Very Reverend Canon Oakley preached a splendid sermon after the first gospel of the high mass, and Father Anderdon in the evening.

- September 1 Retreat to the Loretto nuns, at Omagh, county Tyrone, by Father Leonard. Ended 7 September
- September 2 Retreat to the young ladies in the same convent of Omagh, but distinct from that of the nuns, by Father Leonard. Ended 7 September The last sermon for both nuns and young ladies.
- September 3 On this day we were honoured at Saint Saviour's Retreat, Broadway by a visit from the Very Reverend Father Herman, the celebrated convert Jew, and a pianist of European celebrity, but now a saintly Carmelite Friar. Father Herman was founder of "Our lady of Mt. Carmel, and Saint Simon Stock" monastery in London. He came to Broadway accompanied by Lord Campden and Mr Fullerton. The Father was dressed in his full Carmelite habit, and when the porter (Brother Sylvester) opened the door and saw the queer dress of the visitor, was affrighted so far that he was on the point of closing the door on his face, thinking that he must be a mad man or a "woman", dressed in such fantastic fashion. Fortunately Lord Campden, who at that moment was behind Father Herman, came forward and assured Brother Sylvester that the man in the white dress was not a ghost, but a Carmelite Friar. The good Father and his two friends laughed very much at the fright of the poor Porter.
- Father Herman spent two or three hours in the retreat, and had a long conversation on spiritual matters, but especially about his wonderful conversion, with the novices, for whom he had a special predilection. He taught them a beautiful devotional practise of making spiritual communions during the day, and gave them a set of the beads so arranged as to be able to count easily the number of communions or ejaculations they were to make each day. This practise was spread and carried on amongst the students, almost in every house of the Province for long time.

- September 8 Retreat to the Sisters of Mercy at Swinford, Co. Mayo, by Father Leonard. Ended 15 September
- September 11 Retreat to the Sisters of Mercy, at New Ross, Co. Wexford, by Father Vincent. Ended 20 September
- September 12 The Right Reverend and honourable W. J. Hugh Clifford, Bishop of Clifton, administered the sacrament of Confirmation in Campden House chapel to the honourable Miss Edith Noel, third daughter of Lord and Lady Campden. The young lady took (at Confirmation) the names of Mary, Anne, Theresa. The God mother was the honourable Blanch Noel, sister of Miss Edith. The Bishop was attended by Father Salvian from Broadway, who had prepared the young lady, not only for Confirmation, but also for the first communion. (See page 423-24)  
After some years Miss Edith became Sister of Charity of Saint Vincent de Paul, in the Convent of Carlisle Place, London. Her sister Blanch married a certain Mr Murphy, who had been her music master! They went to America, and from private information "to me" it appears that Mr Murphy treated the poor Lady very badly, and the consequence was that she died of broken heart. (*Ms Edith (Sister Catherine) died in that convent, 22 or 23 August, 1890.*)
- September 14 Mission at Saint Anne's Keighley, Yorkshire, by Father Raphael. Ended 5 October.
- September 18 Clothing of Confrater Colman of the Immaculate Conception, McConville. Not long after his clothing the poor novice got ill, and by the advice of the doctor he was obliged to leave the Novitiate.
- September 20 Retreat to the Carmelite nuns, at Tallow, Co. Waterford, by Father Vincent. Ended 27 September
- September 22 Short retreat to the young ladies at the Mercy Convent in Swinford, Co. Mayo, by Father Leonard. Ended 25 September
- September 26 Drawing and distribution of prizes on the grounds attached to Blessed Paul's Retreat, at Mount Argus, Dublin, the proceeds of it being towards the building expenses of the monastery. It ended on 29 September It was very successful, and it helped to pay great part of the debt.
- September 26 Retreat to the seminarists at the Diocesan seminary at Ballina, Co. Mayo by Father Leonard. Ended 5 October.  
The meditations or sermons were given in the Cathedral church, were the students (in surplice) attended. But no seculars were admitted except at the evening meditation, when Benediction was given immediately after the said meditation. It was very edifying to the people to see the students and professors going through the retreat, with such recollection and solemnity.

- September 28 Public retreat at Saint Mary's, Crewe, Cheshire, by Father Aloysius. Ended 12 October. A poor apostate priest was happily reconciled to the Catholic Church by the missionary, which event caused great joy to the Catholics.
- October 12 On this day his Eminence Cardinal Wiseman, accompanied by Monsignor Haward (afterwards Cardinal), gave Confirmation in Saint Joseph's, Highgate. Twenty of those who were confirmed were converts, who had been received into the church, and prepared for communion and confirmation by our Fathers. After the ceremony his Eminence and party, including Prince and Princess Massimo, and family, were entertained at breakfast in our Retreat.
- October 19 Mission at Saint Mary's, Marple Bridge, Stockport, Derbyshire, by Father Raphael. Ended 2 November. Father Raphael erected the "Via Crucis" in the public church with great solemnity.
- October 19 Public retreat at Saint Anne's, Nantwich, Cheshire, by Father Aloysius. Ended 2 November.
- October 20 The Very Reverend Father Peter, Magagnotti, one of our Fathers who had been for many years in Australia, being on his way to Rome from California, where he had founded a retreat of our Order, visited all the houses of the Anglo-Hibernian Province, to find volunteers for the Californian Province, or rather "Mission". He was not successful in our Province, but we read in the Lloyd's Newspaper of June 14, 1863, the following short article. "Seven Italian Roman Catholic priests of the order of Passionists, left Southampton in the Teutonia, on Sunday, on their way to California. They assisted in the performance (sic) of Divine Service at Saint Joseph's Catholic Church in that town on Sunday afternoon. One of them a Grand Vicar (Father Peter) preached a sermon in excellent English." Father Peter was indeed the Vicar General of that diocese, and had declined the mitre more than once. He was a very learned theologian, and had been professor of theology amongst us, as well as in Sydney in Australia.
- October 26 Clothing of Brother Peter of Saint Michael, Brady. His profession was put off on account of illness, till 11 August, 1864. After two years his old complaint having returned, he left the Congregation on 8 July, 1867.
- October 26 Public retreat at Milltown, Dublin, by Father Vincent, Father Osmund, and Father Leonard. Ended 2 November. Several Fathers from Mt. Argus helped in hearing confessions. One of these, who had come from Broadway, got a very severe cold in the confessional, where there was a very strong draught, remaining there for five or six hours every day, which cold resulted in the loss of hearing on the right ear, which use of the greatest inconvenience to the Father, who can only hear confessions in one side. After 26 years there is no more hope of being cured.
- October 28 Retreat to the students at the College of the Immaculate Conception, in Summer Hill, Athlone, Co. Roscommon, &..... by Father Vincent. Ended 1 November.

- November 4 Retreat to the Poor Servants of the Mother of God Incarnate, at Brentford, 3 Green Court, Pulteney St., W. London, by Father Aloysius. Ended 11 November.
- November 16 Feast of Blessed Paul of the Cross, founder of the Passionists, observed in all the retreats of the Order with great solemnity. At Blessed Paul's, Mount Argus, where the Retreat and Church are dedicated to the Holy Founder, the solemn High Mass was celebrated by the Very Reverend Monsignor Meagher V.G. and P.P. of Rathmines. The Very Reverend gentleman was attended on the altar by two of the Fathers, as deacon and subdeacon, and a large number of the secular and regular clergy assisted in the sanctuary. The panegyric of the Saint was preached by the Reverend W. H. Anderdon, M.A., and in the evening after solemn Vespers, the sermon was preached by the Reverend Father Vincent Passionist. The evening service concluded with the solemn Benediction of the Blessed Sacrament.
- November 17 Retreat to the children at Saint Paul's, Mt. Argus, Dublin, by Father Osmund and Father Leonard. Ended 25 November. This retreat was attended by 348 children. 130 of them received the first communion, having been prepared for it by the missioners and other Fathers. The other 218 also received Holy Communion.
- November 30 Mission at Ormskirk, Lancashire, by Father Vincent and Father Joseph Carroll. Ended 14 December.
- November 30 Mission at Saint Mary's, Tunstall, Stoke-on-Trent, Staffordshire, by Father Raphael. Ended 21 December.
- November 30 Mission at Saint Saviour's, Broadway, Worcestershire, by Father Leonard. Ended 14 December. At the opening sermon, the Duke and Duchess D'Aumal, the Duke and Duchess Montpensier, and several others of both families were present. The Protestants tried their utmost to prevent the people to attend the mission, by entertainments of different kind, as theatrical plays, Balls, Non Popery lectures & .... but the Catholics and even several Protestants attended regularly. On the last day of the mission 139 persons approached to Holy Communion, and 90 persons, almost all converts, were confirmed by Dr. Ullathorne, Bishop of Birmingham.

In connexion with this mission we will record an awful example of a person who died impenitent for having abused the grace of God offered to her, especially during this mission. She was the only one of the Catholics who would not attend the said mission. Her name was Mary Hensley. She had been received into the church by Father Bernard on the 20th August, 1853. At first she was a very fervent Catholic, and approached Holy Communion very regularly, every first Sunday of the month, but after four or five years began at first to neglect her duties of confession and Communion, and afterwards to attend mass, and other Catholic public devotions. She never, however, gave up openly her religion, but on the contrary she was always promising to the priests who occasionally visited her that "she would go to her duties soon". This sort of thing was going on for a length of time, and occasionally she was

warned by the Fathers, but especially by Father Bernard, that she ought not abuse the grace of God, for fear that she may be abandoned by him, or withdrawing his merciful hand from her, and finally die in her sins. With all her neglect, in regard to herself, she had all her children baptised in the Catholic Church, although her husband, a bigoted and bitter Protestant, did everything to have them baptised in the Protestant church.

During the mission we were in hope that she would approach the sacraments, and be reconciled with God, but in vain. She had not exactly stayed away from the evening sermons on the eternal truths, but only from the morning and afternoon services. She listened to the awful Truths, and particularly on that one upon which the missionary spoke very strongly, viz. "That God has measured the number of the sins which he will pardon, and the graces which he will grant to each one of us, late one if we do not correspond to the last grace, and if we commit one single mortal sin above the number that God has decreed to pardon us, we shall be lost".

This unfortunate woman, although convinced of these truths (as she told to some of her friends) she did not correspond to the merciful invitation of grace, hence the words of the missionary were verified in her.

After the mission, she committed another sin, by taking away from the Catholic school all her children, and by having one of them baptised in the Protestant church. The measure was up: she got dangerously ill, her friends asked her to send for the priest, she answered that the priest could do nothing for her, and when we came to know of for danger, one of us, (I think it was Father Raymond) went immediately, but she refused to see him. The Protestant minister went immediately after, and was admitted, and she who had been a Catholic for ten years, having abused the last grace which God offered to her, she died in the hands of a Protestant minister. She died on 28 February, 1863, two months and fourteen days after the conclusion of the mission.

- December 7 Mission at Saint Peter's, Seel St., Liverpool, by Father Bernardine, Father Aloysius, and Father Alphonsus. Ended 21 December.
- December 25 Retreat to the Sisters of Mercy, at Clifden House, Bradford, London, by Father Raphael. Ended 4 January, 1863.
- December 28 Short retreat to the Sisters of Mercy, at Dundalk, Co. Louth, by Father Celestine. Ended 1 January 1863.
- December I have in my possession a long statement, written and signed by a lady friend, Mrs Snow, of a wonderful miracle wrought by Blessed Paul, our Holy founder, in favour of her daughter, Sister Agnes, a novice in Saint Catherine's Convent of Mercy, Edinburgh, Scotland, but as the account of it is too long, I shall make an extract of it, and insert it here. If the reader wishes to see the whole of it, you will find it in the second volume of the Chronicles, number 27, page 244, in my own handwriting, but the original is kept in the Archives of Saint Anne's Retreat, Sutton.

Mrs. Snow begins the narrative thus. "I was informed by a letter, dated 7 June, 1862, that my daughter was seriously ill and had been suffering ..... for some weeks. That

she was attended by one of the first physicians in Edinburgh. On 9 June, Reverend Mother wrote " I was much alarmed about how our dear child last night, and sent for Dr B. at a late hour. It was evident that she was in a dangerous state as there were thoughts of giving her Extreme Unction. .... On the 17th I was informed that it was intended to begin a novena to Saint Walburga for the cure of Sister Agnes ..... On 19 June (Corpus Christi) she received Extreme Unction, and on the following day the Viaticum ..... On the 7<sup>th</sup> July, and on the following day, she suffered much more pain in the left side, and stomach, and most intense acute pain in her head. The doctor proposed to have a consultation ..... Novenas were made in nine different convents, and prayers for the recovery of sister Agnes were offered in more than 20 convents and monasteries ..... On the fourth of August more alarming news ..... On receipt of this letter (Sunday 5 August) I proceeded by the next train to Edinburgh (from Liverpool, her residence). I saw Sister Mary Agnes, my daughter, that evening, and found her exceedingly ill, in fact quite prostrate. Her eyes were closed with inflammation, and she was only able to speak in a low tone of voice, her illness had then lasted ten or twelve weeks."

"Up to about the middle of July, I had offered no prayers for the restoration to health of Sister Mary Agnes, and for this reason, that for some years past I have offered my children to almighty God, desiring that his holy will might be accomplished in them, either in a life devoted to his service, or in death, if united to him, whichever might be his will."

"Such being the case, I felt that I ought not to ask him to restore my child to health; that if she was restored by my prayers, and afterwards lived to commit a mortal sin, I should for ever regret having asked her life."

"About this time, I felt a strong impulse especially at my devotions and communions that I ought to pray for her, and that if I did so she would be cured. I felt great difficulty as to how I ought to act, and I determined to lay the whole matter before my confessor, and to follow his directions. I told him everything, and that I felt a strong conviction that if I prayed for her restoration it would be granted. He desired me to pray for her, observing that if she lived she might give great glory to God."

"I have had for some years past a great devotion to Blessed Paul of the Cross. I have asked many favours through his intercession, every one of which have been granted. I determined therefore to make a visit to the monastery at Sutton, and on the feast of Saint Anne (which is the titular Saint of the church, belonging to the Passionists) and to ask for my child's cure there. I accordingly went on Sunday morning, 27 July (the day on which the "solemnity" of the Feast was kept). I gave the name of Sister Mary Agnes to the Sacristan, and prayers were asked for her recovery at the high mass."

"During the mass I prayed for her recovery most fervently, before the large picture of Blessed Paul in the church, and I heard a voice most distinctly say "It must be by application". I was puzzled as to the kind of application necessary."

"The only relic of the Saint which I then knew to be in existence, was his habit, portions of which I had previously had, and which had effected cures, but I felt disinclined to ask for this, as I thought it would not be favourably received at the convent." .....

"I attended Vespers and Benediction in the church, and feeling my difficulty, I prayed fervently to our Blessed Lady and Saint Anne to direct me what to do, and at the same

time asked Blessed Paul to cure sister Mary Agnes, through my devotion and faith in him. After Benediction I returned to the reception room, but could not find an opportunity of speaking to the Rector alone, as he still had some friends with him. He however on his own accord called me aside and enquired whether I had a relic of Blessed Paul? On my replying in the negative he left the room, got one (a part of the body of the Saint – “Ex Praecordiis”) and they gave it to me." ....

"On Monday, 28 July, I wrote to sister Agnes, telling her that I had got the relic, and asked her if I should send it? I got a reply from Reverend Mother, dated 2 August, saying Sister Mary Agnes did not care to have it. On the fourth of August, Sister Mary Agatha, who wrote the letter above mentioned, as to the dangerous state which sister Mary Agnes was in."

"I took the relic with me to Edinburgh with the firm belief that the application of it would cure her. I arrived at the convent late on Tuesday evening, and found her in the state I have described. I felt great difficulty as to how I should act! The relic had been refused, and I felt convinced that if it was offered openly it would be again declined."

"On Wednesday morning, I received Holy Communion for the intention of obtaining direction, when an interior voice directed me to put the relic round my neck, and to get Sister Mary Agnes to kiss it three times. I felt greatly relieved, went straight from the chapel to the chamber where I had slept, took the relic from my portmanteau, put it round my neck and went to the infirmary, and saw sister Mary Agnes, who was in much the same state as I found her on the previous evening. I was told that she had had no sleep during the night."

"After breakfast I sat with her for some time. As soon as we were alone, I seized the opportunity and said to her, “ I have the relic of Blessed Paul with me”, and produced it. She took it in her hand, and without my asking her to do so, she kissed it once reverently. Just at this time one of the Sisters came into the room, and Sister Agnes returned me the relic. She got rapidly better, moved in her bed, and appeared quite changed."

"A priest (I think the Reverend Mr O'Donnelly) came in and appeared quite surprised at the improvement. At 4.00 the doctor came into the infirmary. He was also astonished at the change in sister Mary Agnes, and said jokingly, “How is this? What the doctor and the Reverend Mother could not do the “Mamma” has done.” He told me that she was certainly better. He said however that the lining membrane of the stomach was diseased, which prevented the bowels from acting, and that if she recovered at all it would be a long and tedious recovery, and great care would be required. That she would always be subject to these attacks, and never be fit for an active life."

"On that Wednesday night she slept well through, being the first night's sleep she had had for many nights."

"On Thursday morning I found her refreshed and better, but by no means cured. I was not alone with her until the afternoon, and therefore had no opportunity of applying the relic. When alone with her in the afternoon, we had a conversation about the length of her illness, and she expressed a great desire to be restored to health, as she feared her continued illness might have the effect of her having to leave the convent."

"When I asked her to kiss the relic three times, she took it into her hands, and slowly and reverently kissed it three times, and while she was doing so, I prayed earnestly to



Blessed Paul to raise her from her sick bed. (When at home, she had some devotion to Blessed Paul.) After kissing the relic she rapidly recovered."

"On the same afternoon she sat up in her bed with my assistance only, she having for a long time previously required the assistance of three persons to raise and support her in bed. In the evening she sat up in bed without any assistance, told the Reverend Mother and to all of us that she was quite well and intended to get up tomorrow."

"On the following morning, Sister Mary Agnes dressed herself with the assistance of Sister Mary Agatha. She afterwards took sister Mary Agatha's arms, walked downstairs to the chapel, and from thence to the Novitiate and the community room. She afterwards remained in the community room until 6.00 in the evening, then walked to the chapel and sung the Benediction. She then returned to the community, had tea, and afterwards walked upstairs to bed."

"On the Thursday, Sister Mary Agnes asked me to make a visit to Sutton to obtain for her, through the intercession of Blessed Paul, a special favour, quite unconnected with her cure, which I promised to do."

"From conversation I had with Sister Agnes, and observing that the community were desirous of ascribing the cure to saint Agnes, I felt that to undeceive them would pain them, and at that time thinking that it was a matter of indifference as to whose intercession the favour was thought to have been obtained, I unfortunately kept silence as to the miracle having been wrought by Blessed Paul, which I deeply regret, and had felt, and now feel, that I did an injustice."

"The following is an extract from a letter written by Sister Mary Agnes a few days afterwards to her Papa. After expressing an earnest thanksgiving, she wrote. "Now for a full account after my Mamma left. First I got up, took my bath and dressed with the assistance of dear Reverend Mother. Then I went to confession. Father O'Donnell had of course heard of the miracle, but he seemed rather frightened when he saw me walk across the room, and kneeling down without help. He said "My dearest child, what are you doing? He told me to take great care, and not to do much & ...." After 12.00 I went into the garden, walked about a little, then sat out till three. My legs were, and are still, very stiff, but with the exception of that, I am much better than I have been for the last six months."

"I went (at 4.00) to the refectory dinner, a feat I had not performed for eleven weeks. A few minutes after I was seated the doctor came (Mamma will remember the fine long cloister from the hall.) Well, I came out of a door opposite to the community room, and walked all along the cloister to meet him."

"The little portress had told him that Sister Mary Agnes was up and had been up yesterday; he put his hands together in a very theatrical style when he saw me, and turned white as death, and really looked utterly astonished. I held up by hand to shake hands, and he said no no, I cannot, it is too much. The Reverend Mother was afraid he was going to faint, and moved towards the community room, but he stood back to watch me walking, which I did firmly. Oh! He said, this has given me palpitation of the heart, and if it had not been for the little portress, I don't know what I should have done."

"When he got into the room, he sat down, quite overcome and said: "But, Reverend Mother, medical science can make no claim to this! Who has done this?" The Reverend Mother said "Prayer", and told him about the Novena & .....

"He felt my pulse and looked at my tongue and asked very particularly what kind of feeling induced me to get up and said "You might have done a very foolish and dangerous thing, but you have not, for your pulse will answer for that." Reverend Mother said, "Yesterday I am might have thought it excitement, but today. Oh no, he said, interrupting her, there is no excitement here. I must say, and I say most deliberately, that no one so ill as she was on Sunday, Monday, Tuesday, and even on Wednesday, should be down on Saturday, is a most remarkable fact, and one for which I render devout thanks to God. He asked particularly what the Sisters thought of it, and he said that he would come again in a few days and bring Mrs Beglie to see me, as it was far too interesting to leave at this stage .....

"Since the cure of Sister Mary Agnes (continues Mrs. Snow, in her statement) this same relic has been applied to a poor woman who was in a most dangerous state from cancer. She had kept her bed for five weeks, and but little hopes were entertained for recovery."

"On my first visit to her she kissed the relic three times, and states that on that occasion she felt a great change come over her, and she got better. After the lapse of a few days she again kissed the same relic, three times, praying to Saint Paul to cure her."

"On the following day she got up. She is now quite recovered and joyfully acknowledges the hand that cured her. Her name is Mrs. Flynn, and she resides at 1. Court, Bolton Street, Mason Street, Edge Hill, Liverpool.

## **End of the First Volume.**