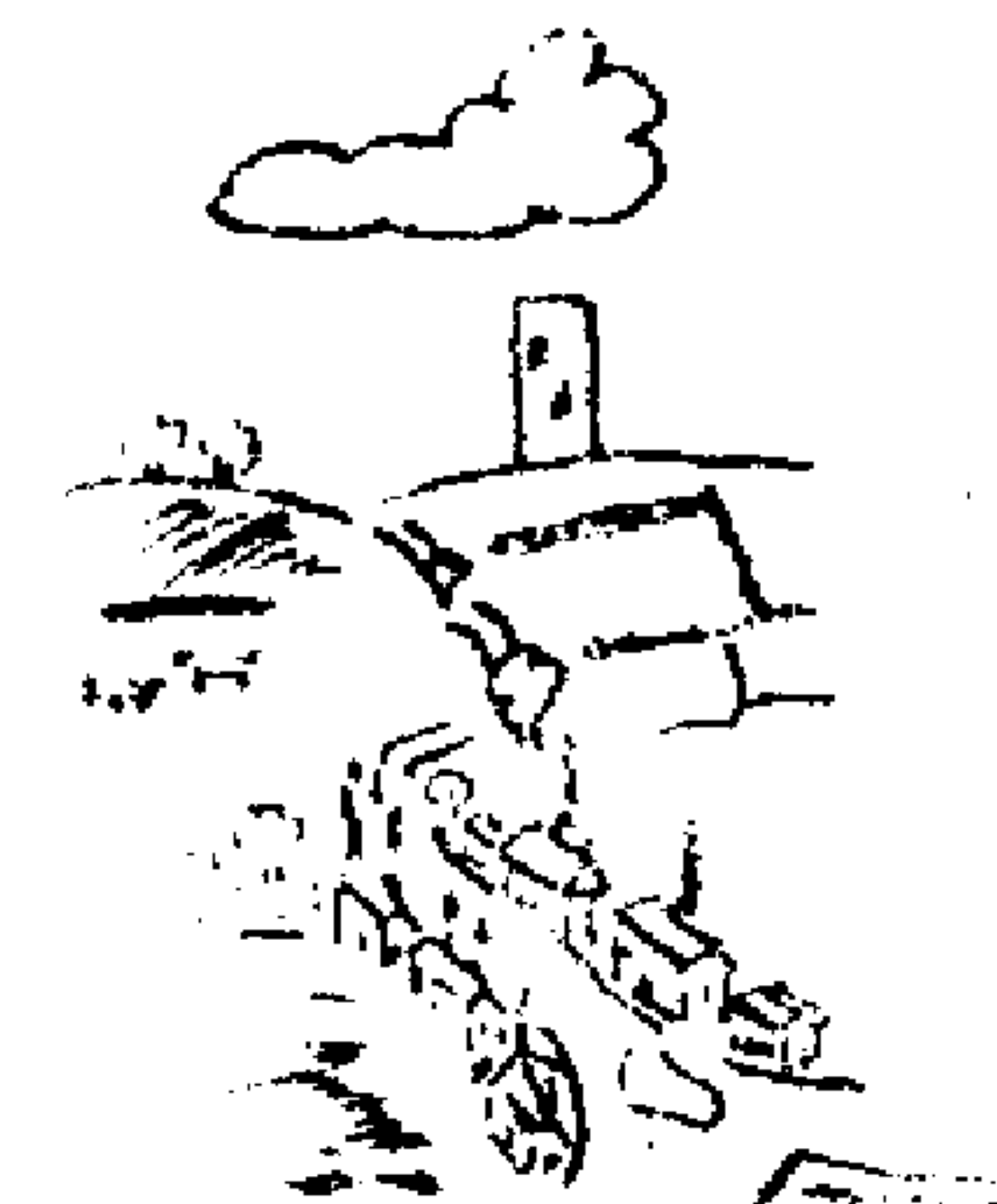


# THE PASSIONISTS IN ENGLAND.

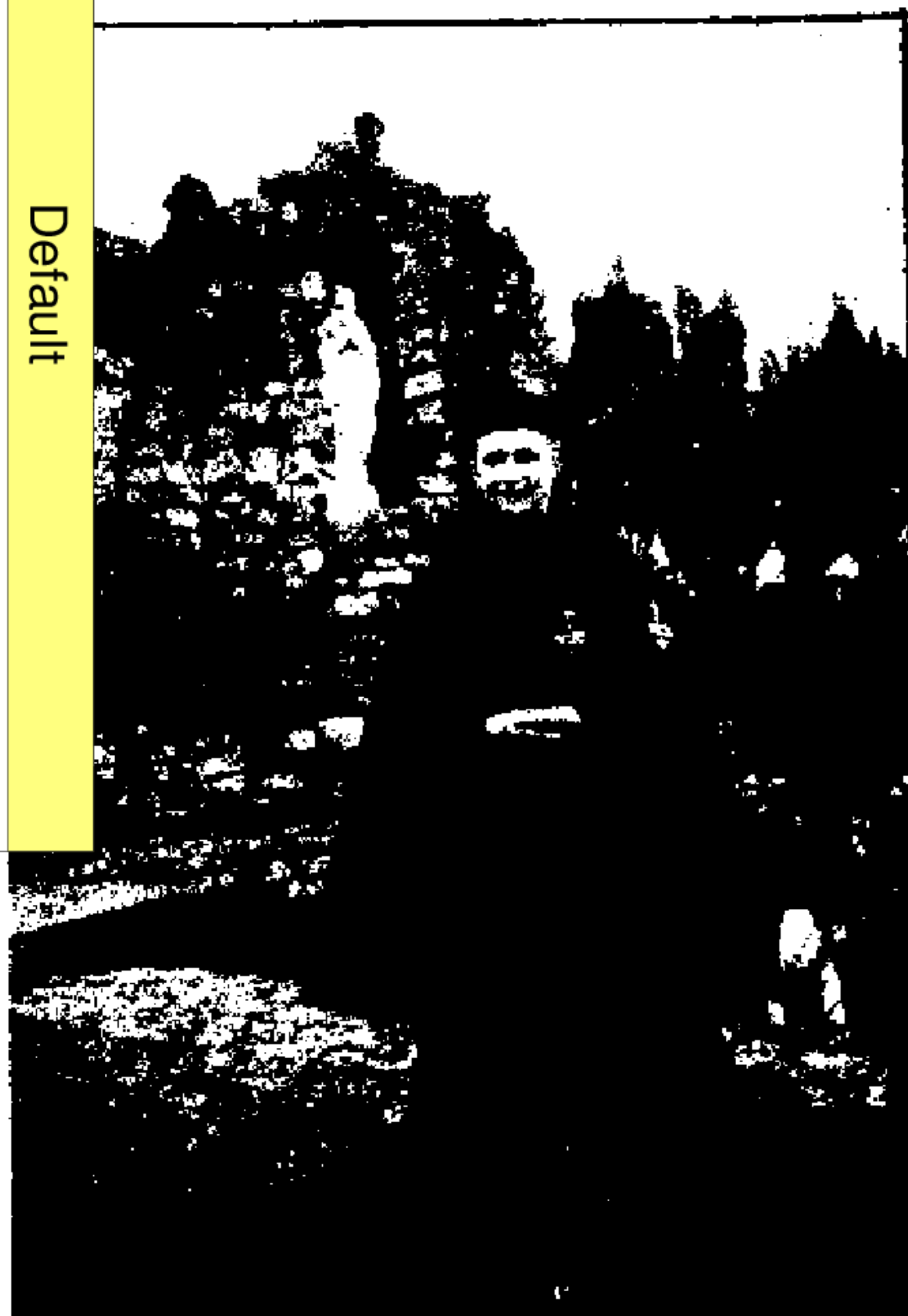


ST. SAVIOUR'S RETREAT,  
BROADWAY, WORCESTERSHIRE  
1850

Broadway is a name as dear as it is familiar to many Passionists in these countries and their many friends. For, a little retired from the long street of that quaint and beautiful village that closes the eastern end of the Vale of Evesham and nestles at the foot of the sloping and wooded Cotswolds, stands the venerable church and monastery - venerable and fragrant with holiness - and enshrined in the grateful memories of generations of Passionists. Here they made their novitiate and consecrated their lives to God's service before the altar of the village church. The spirit of the place made the world they had left seem very far away; and here, where nature has spread with most careful hand her beauties of hill and valley, of homestead and orchard, they studied and strove to put on the spirit of their Founder

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Default



## PROFESSIONS

Confrater Anthony of Our Lady of Sorrows (Daniel O'Shea, Dingle, Co. Kerry) made his Temporary Profession on the 21st April. V. Rev. Fr. Augustine received his vows.

On the evening of the 28th April, Brother Joseph of Our Lady of Sorrows (Eugene Ward, Castleblayney, Co. Monaghan) made his Temporary Profession into the hands of the V. Rev. Fr. Rector (Fr. Bernard).

- St. Paul of the Cross - so that in due season they might yield in labour and sacrifice fruit worthy of their high vocation. Many years ago the late Clement Scott described Broadway as "a picture village", and truly it merits this description, for Broadway, even today is a lovely old-world place whose charm has inspired artists in painting, poetry and music; and its attraction has wooed many from far off lands to come and find there a home.

The Laity's Directory for 1834 describes Broadway as "a village between Oxford and Worcester through which three London coaches pass daily". The Broadway of 1850, the year in which the Passionists came to this old-world village, was even more solitary; the stage-coach had all but gone, its service being more than half curtailed. Indeed, no better description of Broadway in those early days could be found than that given by one who had grown old in its life and service, as "a village asleep in the sun". Fifty years later, however, the railway linked up Broadway with the outer world, and as a result many modern villas were built, but these happily, are ringed outside the village which holds jealously its long winding street with the old brown and grey houses of the Tudor days.

As an ecclesiastical benefice Broadway was in Pre-Reformation days in the gift of the Abbot of Pershore. As far back as the reign of Edward the Confessor, according to the record in the Domesday Book, Broadway

was called "the land of St. Mary of Pershore". At the Dissolution of the monasteries by Henry VIII, it shared the fate of other such lands.

#### BENEDICTINE FOUNDATION

The modern ecclesiastical history of Broadway begins with the munificent donation of £1,500 by a Mr. George Taylor, of Cheltenham, who died at Bath on the 5th July, 1813, for the purpose of founding a Catholic church and mission in that village. The work was undertaken by the Very Reverend John Austin Birdsall, President General of the English Congregation of Benedictines, who began the building of the present modest church in May, 1828, and who, therefore, may be justly regarded as the founder of the Broadway mission. In the previous year he



St. Saviour's: Broadway

had come from the Benedictine mission at Cheltenham, of which he was Superior, purchased land and made all the necessary preparations for the erection of a church.

During the progress of the building operations, and indeed from some date in 1827, Holy Mass was said in the house of a Catholic family, named Collet - the head of which, by trade a shoemaker, had amassed a considerable fortune through a patent pill of his confection - and subsequently in a room of the Crown Inn. The church was completed and declared ready for public worship in 1829 - the year of Catholic Emancipation!

For the benefit and interest of the present and future generations of Passionists in this Province, we give the following from the Broadway "Platea" for the year 1857:

"St. Saviour's Retreat, Broadway, Worcs. This House and Chapel were built by the Benedictines. They have, however, been very much altered and enlarged by us Passionists. The Very Reverend Mr. Birdsall is deservedly styled the Founder, for he it was who with the money left him for such a like purpose by Mr. Geo. Taylor, erected the Chapel and the more ancient part of the building. When this truly zealous priest commenced the foundation he intended simply to establish a mission and erected only that part of the present building which fronts the road, intending it for the chapel house; But after some time feeling desirous to revive in England the Lamspring branch of his

Order, of which he was Abbot, he added the wing in continuation of the Chapel, and brought to Broadway several of his religious. Nor did he rest here satisfied. Thinking that very great good might be done for the country by imparting a sound education to youths of respectable parents, he opened in the house an academy in which his religious taught and he superintended. The place at that time was called the German College. The Very Rev. Mr. Birdsall departed this life in this House on the 2nd day of August, 1837, aged 63 - and was buried in the ground attached to this Chapel. His grave is to be seen near the Chapel wall."

In the same year Father Sebastian (Keens) wrote to a Mr. Varley requesting information concerning the foundation of the Broadway mission:

"J.X.P. St. Saviour's Retreat.

Dear Mr. Varley,

You would extremely oblige me by noting down in the form of a letter the information which you kindly gave me yesterday. May I ask you to answer the following queries. Who was Mr. Taylor? When did Mr. Birdsall commence building the chapel and house? and in what year did he introduce those of his Order; and when did he open the Academy? Anything else worth putting down will be gratefully accepted by

Yours truly,  
Sebastian, Passionist. "

It may be here remarked that Mr. Varley is a member of the secular congregation, living between the Parsonage House and London Road, on the opposite side of the way. His residence is called Primrose Cottage. He is without doubt a very respectable, intelligent and virtuous man, but sincerity and generosity seem to be the leading features of his character. He was a special friend of Rev. Mr. Birdsall's and came to Broadway shortly after the opening of the mission, and then his reply to the above deserves and claims our full reliance:-

"Rev. Father,

Some particulars appertaining to the commencement and establishing of the Catholic mission at Broadway, County of Worcester, by the Very Rev. John Austin Birdsall, President of the English College of Benedictines, who died at Broadway, August 2nd, 1837.

This chapel was begun to be built on the 15th May, 1828, and the foundations were blessed on that, it being Ascension Day, by the Very Rev. John Birdsall. The house attached thereto affronting the high road was commenced to be built sometime subsequently to the Chapel. The fund for building the Chapel and opening the new mission, owes its origin to the pious and munificent donation of fifteen hundred pounds by Mr. George Taylor, who died at Bath, the 5th July, 1813. Gentleman. The Backhouse in continuation with the Chapel was in the course of building in the year 1834, and the introduction

of those of his Order, and the forming a Seminary for youths, in 1835, which Seminary was finally broken up in 1840-1841.

The opening of the Catholic mission at Broadway, previously to the building and completion of the Chapel, appears to have been in 1827, by Mr. Birdsall.

The foregoing may be considered all sufficient for the purposes required by you, Rev. Father.

Yours truly,

William Varley.

Dec. 21st, 1857."

The Chronicler continues:-

There is a little shop with a bow window, on the way towards Gresham, a few doors before coming to the National School, formerly the Crown Inn. In the year 1827 this house was inhabited by a pious Catholic family named Collet. Mr. Collet was by trade a shoemaker, but having luckily discovered an extraordinary pill, he sold at this time his patent pills which gained for him a considerable fortune and reputation, for who does not know of "Collet's wonderful golden pill?" It was in Mr. Collet's house that Rev. J. Birdsall first opened the Broadway mission; after some time, however, he took a room in the Crown Inn, where every Sunday the Divine Service was performed until the opening of the Chapel attached to the German College, as this place was then called.

"In the village there dwells a pious old man, a member also of our congregation, whose name is William Davies. He keeps in

his worn-out pocket book an account of every important event relative to this establishment. From this little treasury the following was extracted verbatim:-

"Copy of an inscription found deposited (in writing) in a glass bottle by the falling through of a doorway, under the altar of the Catholic Chapel, Broadway, by W. Miles, Stonemason, May 1834, and replaced in the interior of the same wall a few days after:

'This Chapel was begun May 15th, 1828; the foundations were blessed that day, it being Ascension Day, under the direction of the Very Rev. John Birdsall, President General of the English Benedictines, and missionary at Cheltenham, in which town he also built a Catholic Chapel, and there also began a Catholic mission. This Chapel at Broadway, and this new-begun mission owes its origin to the pious and munificent donation of fifteen hundred pounds given by Mr. George Taylor, who died at Bath, July 5th, 1813. This writing was deposited here September 8th, 1830, the first year of the reign of William Fourth, King of England, Pope Pius the 8th sitting on the Chair of St. Peter; Thomas Walsh, Vicar Apostolic of the Midland District.'

The following Latin inscription is engraved on a small brass tablet and is now placed on the door leading from the Sacristy to the Sanctuary:-

"D. Geo. Taylor Amigth de Corsay in  
Com Dun cujus pietate et magnificentia haec

Fundatio Maxima ex parte debetur." Obiet  
die 5 Julii 1813. R.I.P.

As has already been noted, Father Birdsall's first intention was simply to establish a mission for the Catholics of the district, but with time his ambitions grew. He sought to establish a foundation in these remote surroundings for the surviving members of the Lamspring community. These monks had been driven out of their stately Abbey of SS. Denis and Adrian, Lamspring, Hanover, Germany, some twenty-five years previously (1803), and had found refuge at the time in various monasteries of the Benedictines. Having finished the church, he built a house adjoining it, for the reception of these monks. Later on, in 1834, he added a wing at the back of the church which was to serve as a Seminary or Academy for the education of young men, which became known as "the German College". The following curious notice from the "Laity's Directory" for 1836 gives some information as to the purpose and programme of the institution:

"GERMAN COLLEGE, BROADWAY,  
WORCESTERSHIRE,

conducted by the gentlemen, formerly of Lamspring, in Germany.

This College is peculiarly recommended to the natives of Germany, and of those countries in which the German language prevails, who are desirous of acquiring a speedy and well-grounded knowledge of English, and to others desirous of learning the German language, particular attention being paid to

its cultivation.

The French language is taught by a native of France.

In addition to a classical education, care is taken to fit the student, destined for public life, for the department in which he is intended to be placed. For this end, and for the acquisition of general knowledge, frequent conferences are held by the students in conjunction with their masters, wherein not only Literature, the Arts and Sciences, but passing occurrences of the day, and the subjects which occupy the public mind, are made matter for discussion so as to familiarize the young aspirant to the interchange of opinions and the exercise of debate: strict regard being paid to elocution, which is regulated by the principles of the late Mr. Thelwall, by which also are resolved the rhythms of language and the anomalies of Modern Prosodies.

For particulars apply to Rev. Mr. C. Kershaw, Broadway, Worcestershire, or Very Rev. J. Birdsall, Cheltenham.

Broadway is a post-office village, on the road from Oxford to Worcester, and from Cheltenham to Leamington; three London coaches pass through daily."

The German College, however, in spite of all the advantages it offered, failed to attract students and came to an untimely end.

Thus the first Catholic mission in these parts, since the so-called Reformation, came into being. Financial difficulties, however, hampered its development. The

College failed chiefly through lack of funds but not before its founder, the V. Rev. Fr. J. Birdsall, was laid to rest in the little cemetery alongside the church which he had raised with such zeal for God's honour and glory. He died on August 2nd, 1837. Shortly after his death the College began to decline and in 1841, it was finally dissolved. The once hopeful foundation was consequently abandoned. The monks who were in residence were again obliged to seek refuge in other monasteries of their Order, until forty years later we find the few surviving members of the Broadway Community joining forces with their Brethren at Fort Augustus, Scotland.

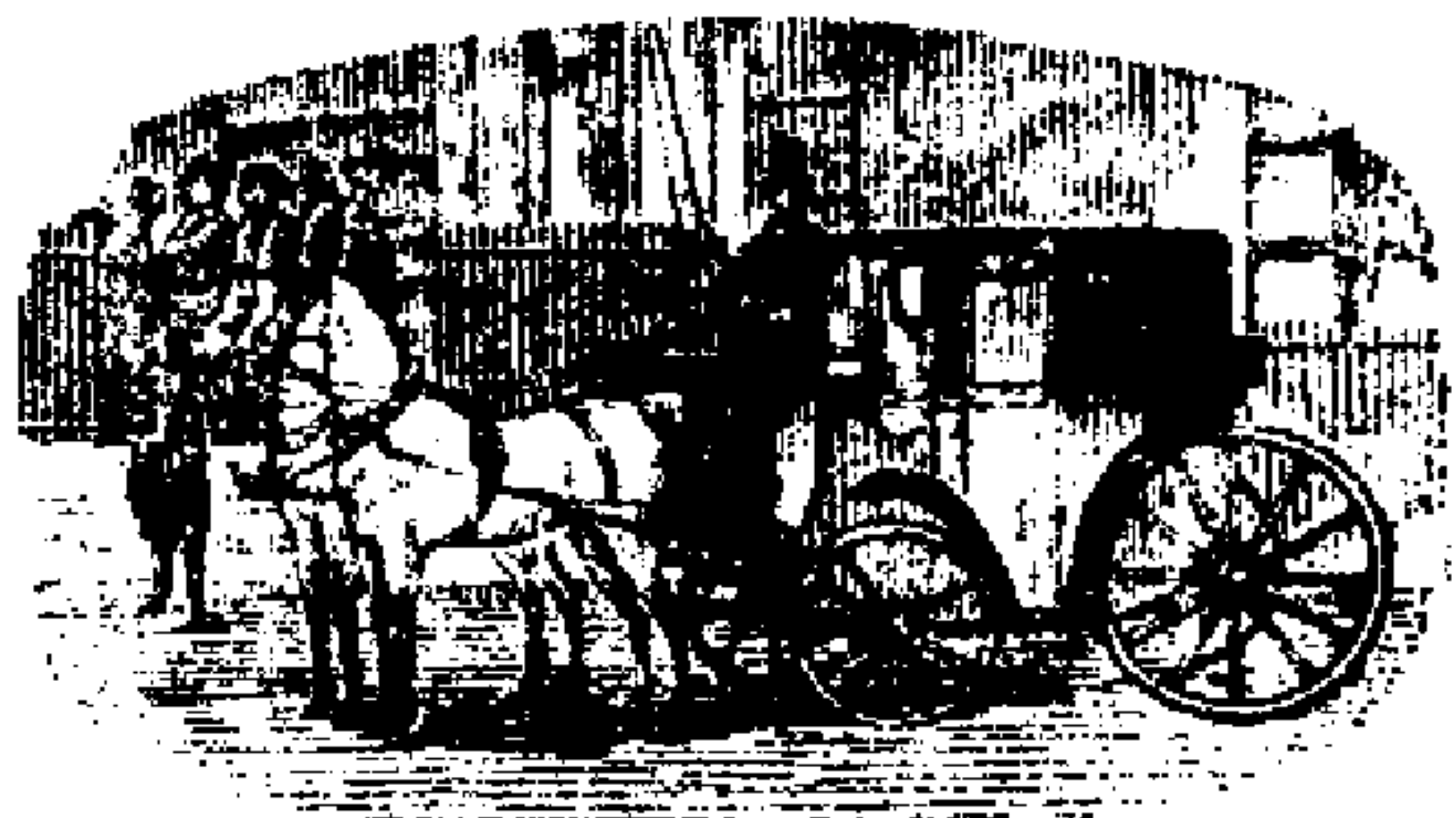
The Broadway foundation of humble origin and of such short duration, may well rejoice in the claim of having been the only canonical link between the historic Abbey of SS. Denis and Adrian, Lamspring, Hanover, (one of the principal centres of Benedictine activity for well nigh two centuries), and that of St. Benedict's ever prospering foundation at Fort Augustus.

When the Benedictines withdrew from Broadway in 1841, Catholics were so few and the prospect of making converts seemed so hopeless, that it was considered unnecessary that a priest should reside permanently in the village. Accordingly, it was arranged that a priest should come from Cheltenham once a month, celebrate Mass, preach, and attend to the spiritual wants of the little flock. On the other Sundays of the month the Catholics assembled in the little church

to perform their devotions and hear a sermon read to them by Mr. William Varley, from a book supplied by the Benedictine, Father J. Kendal, who was in charge of the mission.

Some years ago the writer administered the Last Sacrament to an old lady of ninety odd years in St. Mary's parish, Harborne. She had been baptized at Broadway in 1843, by Fr. Kendal. The foregoing arrangements for the spiritual needs of the small flock in Broadway continued until the coming of the Passionists in 1850. The next article in this series will deal with our settlement at Broadway, the opening of the Novitiate there, and a brief history of Passionist apostolic work in and around this old-world village.

FR. SYLVESTER, C.P.



In the article "Fit Instruments" which appeared in the Autumn Number of the Magazine, I put forward the problem of the lack of vigorous physical exercise in a student's daily life, and suggested by way of a solution that "the time of morning solitary walk should be given over daily to some form of vigorous exercise." I justified this suggestion by the following statement: "These two ends (the ends obtained by solitary walk) are likewise attained by vigorous physical exercise." The article provoked correspondence which was encouraging in its quality.

In his letter to the Editor, Fr. Paul Mary agreed with, and forcefully restated, the problem of the lack of vigorous physical exercise, but he disagreed with my justification for the replacement of morning solitary walk by such exercise. While I appreciate his support of the problem, I do not agree with the argumentation which he brings forward to expose "the fallacy underlying..."

# The Passionists

## in England

ST. SAVIOUR'S RETREAT,  
BROADWAY, WORCESTERSHIRE.  
1850

As is well known, it was at Aston Hall, near Stone, Staffordshire, in the month of February, 1842, that the Passionists, under the leadership of the Ven. Fr. Dominic, took possession of the first house of the Congregation in England. Having formed a community there, and established the regular observance of Passionist life, a second foundation was offered us and accepted four years later at Woodchester, in Gloucestershire, on the estate of Mr. William Leigh, one of the early Oxford converts. Woodchester was then destined to be the Novitiate, whilst Aston Hall was to be reserved for a house of studies.

After Father Dominic's lamented death in August, 1849, the task of guiding the des-

tinies of the three houses founded by him - Aston Hall, Woodchester and Poplar House, London, devolved upon Father Ignatius (Spencer) who, though a man of great holiness and zeal, seemed hardly equal to the burden laid upon him. Accordingly, in the summer of 1850, a Visitor-General was sent from Rome to England in the person of Father Eugene (Martorelli). Changes forthwith took place,



Father Eugene Martorelli, C.P., Provincial

in most of which the hand of Providence could be clearly discerned. One of the first of these changes was the abandonment of the Woodchester foundation.

In the preceding article we noted the provision made for the spiritual welfare of the small Catholic Body at Broadway on the departure of the Benedictine community in 1841. That was how matters stood in 1850 when the Benedictines decided to offer their property to the Passionists. As we had already decided to leave Woodchester, and were on the look-out for a more suitable house for a Novitiate, this proposal made to us of taking over Broadway received immediate and careful attention.

It so happened, therefore, that when the Rev. Dom Kendal and Rev. Dom Glasbrook travelled from Cheltenham to Woodchester to



*Father Raphael Gorga, C.P.*

initiate the transaction, the V. Rev. Fr. Raphael (Gorga), C.P., was at once appointed by our Visitor-General to go to Broadway and ascertain whether the place would suit the requirements of our Congregation. As soon as matters were arranged, Fr. Raphael proceeded from Woodchester to Cheltenham where he was most kindly received by Dom Kendal and Dom Glasbrook, and on the following day he visited Broadway in a gig, accompanied by Dom Glasbrook. After inspecting the church, house and garden, and after a visit to Mr. and Mrs. Varley, he returned in the afternoon to Cheltenham where he again received the warm hospitality of the Benedictine Fathers. The following day he reached Woodchester and made a favourable report to the Visitor-General and the V. Rev. Fr. Vincent (Grotti). A correspondence was then opened on the



subject between the Passionist Superiors and the Benedictines who were responsible for the disposal of the property at Broadway. Finally, the V. Rev. Frs. Eugene and Vincent had a personal interview at Bath with the V. Rev. Dom Jenkins, who had succeeded Father Birdsall as Superior of the English Benedictines. Negotiations were entered into and were soon satisfactorily concluded. V. Rev. Fr. Vincent Grotti was then sent to take formal possession on September 7th 1850, and on the following day - the feast of the Nativity of Our Lady - celebrated the first Mass ever celebrated by a Passionist in the little church, and preached to the small congregation assembled. A month later saw the final departure of the Passionists from Woodchester and the formation of the community at Broadway. Their furniture and books were brought by road in large horse-drawn waggons. Among other things which were removed to Broadway was the leaden coffin containing the mortal remains of Father Marcellinus (Pini) which lay in the vault beneath the chapel of the Forty Martyrs at Woodchester.

The number of Catholics in Broadway at that time was normally forty, including those scattered over Campden and the surrounding villages: but most of these Catholics were nothing more than nominal, if indeed that, and as a matter of fact, we began work with fourteen!! In due time under the energetic guidance of the first Superior of St. Saviour's Retreat - Father

Vincent (Grotti), and the truly apostolic work of Father Bernard (O'Loughlin), his Vicar, a better condition was effected. Protestants in good numbers, and even back sliders, began to be attracted to the church services: many placed themselves under instruction and were received into the Fold. The number of Catholics increased year by year, and in 1857, seven years after our arrival, the Congregation numbered 200 souls, the number of Easter communicants that year being 124. These splendid results bear eloquent witness to the untiring efforts of those early Passionists to win back to the Old Faith the inhabitants of this ancient "Maryland" for such was the name given to this hallowed district in the Domesday Book. Several new missions have since sprung up, and are flourishing, within the area of which the Fathers at Broadway had once sole care.

Father Vincent's first task was to make such alterations in the house as were necessary for the establishment of the Novitiate. This work was finished in about three months, and on December 12th 1850, Father Salvian (Nardocci) arrived with four novices from Aston Hall.

#### THE NOVITIATE

The decision of the Passionist Superiors to accept Broadway as a home for the novices was, indeed, a wise and happy one, for even our Holy Founder's love of solitude could not have discovered in the England of

his dreams, for whose conversion he prayed for half a century, a more fitting site for those destined to put on the armour of his spirit. Here, truly, was a "Retreat" after the heart of St. Paul of the Cross. In the heart of this solitude were founded the hopes of the infant Province introduced into England by Ven. Dominic. Though called to his eternal reward a year before we took possession of the Broadway foundation, Ven. Dominic's interest in its welfare was signalled by his two-fold apparition to the then Superior, Fr. Vincent, in the spring of 1851.

The Novitiate was then fully and canonically erected at Broadway, and it might have run an unbroken course of more than half a century, had not the apparently superior advantages of St. Wilfrid's, Cotton Hall, in Staffordshire, caused an interruption of one year. A history of this latter foundation will be given in a subsequent article in this series. Here it is sufficient to record that the Novitiate was established there from 1854 till 1855. For various reasons, the Superiors decided to remove the novices to Broadway and re-erect the Novitiate there. This was done on November 8th 1855. From that date St. Saviour's Retreat continued to be the Novitiate House of the Anglo-Belgian, and later of the Anglo-Hibernian Province, until October 12th 1908, when the Novitiate was temporarily transferred to St. Paul's Retreat, Mount Argus, Dublin, pending the opening of the new Novi-

tiate at Blessed Gabriel's Retreat, "The Graan" Baniskillen, Co. Fermanagh, which was formally opened in May, 1909.

DIVISION  
OF THE  
ANGLO-HIBERNIAN PROVINCE.

When the Anglo-Hibernian Province of the Congregation, canonically erected in 1857, was divided into two distinct Provinces in 1927, those of SS. Joseph and Patrick, Broadway was again chosen as the Novitiate House of the Province of St. Joseph, with the late V. Rev. Fr. Brendan (Keegan) as Master of Novices.

(To be continued)

FR. SYLVESTER, C.P.



standard in Ecclesiastical music.

This cursory sketch of a century's progress takes no account of the work that Irish Passionists have been able to inspire outside Ireland, in Australia, for instance, in Paris or in Bechuanaland. And I have only a moment left to pay a brief tribute to the gallant band of devoted nuns, the Sisters of the Most Holy Cross and Passion, who came to Ireland in 1878 and in whose schools and convents there breathes the spirit of the Holy Women of the Gospels who followed Jesus on the way to Calvary. In one of these convents in particular, situated in Belfast in a district which saw the fiercest of the pogroms of the twenties, the heroism and the devotion of the Sisters will never be forgotten.

Ireland, therefore, gratefully and affectionately salutes the Passionist Fathers on their Centenary and rejoices in the manifestation of love and approval that it has evoked. The Holy Father himself has sent his Blessing. His Excellency, the President of Ireland, His Eminence, Cardinal D'Alton, the Archbishop of Dublin, the Taoiseach and many Bishops have sent congratulatory messages. And their august voices interpret the feelings of the priests and people of the country. Each one of us says to the Passionists what St. Paul of Tarsus said to the Philippians: "I give thanks to God for all my memories of you so full a part have you taken in the work of Christ's Gospel, nor am I less confident that He Who has inspired this generosity in you will bring it to perfection, ready for the day when Jesus Christ comes."

III

The  
**PASSIONISTS**  
 in  
**ENGLAND**

ST SAVIOUR'S RETREAT,  
 BROADWAY,  
 WORCESTERSHIRE.  
 (1850)

THE APOSTLE OF BROADWAY

Among the Passionists who helped to raise the standard of the Cross in Broadway in the first years of our settlement there, the most remarkable man was Father Bernard (O'Loughlin). He was born, of Irish parents, in Tunstall, Staffordshire, on September 18th 1823. Feeling called to the religious State, he entered the then Novitiate, at St Michael's Retreat, Aston Hall, near Stone, in the same county, and was received by the Ven. Father Dominic, as a lay-postulant, who clothed him, however, as a cleric, on May 1st, 1845. In the following year he was professed as a Passionist - the first English-speaking subject to be professed in England. Having completed his ecclesiastical studies, he was ordained priest and appointed to our Retreat

at Woodchester, Gloucestershire. There, for close on four years, he did excellent work in the instruction of children, and of converts, in the Christian Doctrine, manifesting quite unusual ability and tact in dealing with those untrusting to his spiritual guidance.

On January 30th, 1851, he was sent by his Superiors to Broadway, and appointed Vice-Rector and Parish Priest. When he came to Broadway his first ambition was to contact the scattered Catholics and to sound the dispositions of those outside the Fold. Resolving to make a house to house visitation for this purpose he fared forth into the village in habit and sandals - the first Passionist that had so appeared in those parts. He had not gone far on his way when he found himself surrounded by a crowd of children attracted, and perhaps, amused by this strange black-habited, bare-footed figure. Father Bernard who seems to have preserved his childhood till very late in life, saw at once his opportunity. He spoke to the Children in his kindly, jovial way, and then made them form into ranks and march before him in processional order through the village street. The children entered into his humour with zest and were joined by many of their companions on the march. In due course the army arrived at the monastery where, after being treated by their "general" to an address well flavoured with stories, they were dismissed to their homes in high good humour.

Thereafter, Father Bernard frequently appeared in the village in his Passionist habit, and on every occasion was escorted by a strong convoy of children, with the result that he soon achieved a huge popularity, not only with the little ones, but with their parents and the villagers generally. His courage was of the type that knew no fear; his was a faith that no hardship could obscure. His ardent zeal for the salvation of souls and the extension of Christ's kingdom always enabled him to see the imperative need of the hour. Small wonder, therefore, that he quickly realized the necessity of a Catholic school for Broadway; and that he immediately devised means to materialize his plans. At first he tried begging for funds in the neighbourhood, but this experiment proving a failure, he borrowed a sum of £300 from a Catholic gentleman named Hanford, a former student of the Benedictines at the "German College", Broadway, which had now become our Retreat. The £300 was to be paid back in yearly instalments of £100, but on receiving the first instalment Mr Hanford returned it and made a gift of the whole sum on condition that the school should be carried on in perpetuity. Having secured the necessary funds, Father Bernard himself drew up the plans of his school, and on May 16th, four months after his arrival at Broadway, gathered all the labouring men he could find in the village, and, before sunset, had the ground cleared and prepared for the foundations. A local builder, Mr William Hen-

sley, was the contractor for the new school.

On May 22nd, 1851, the foundation stone was laid by Mr W. Varley. The ceremony of the blessing was performed by the Very Rev. Fr. Vincent (Grotti), Rector, the special sermon on the occasion being preached by the Rev. Fr. Thomas, a member of the Dominican community that succeeded the Passionists at Woodchester.

A few months later - September 8th - the feast of the Nativity of the Blessed Virgin - the building was solemnly opened in the presence of a great concourse of people. The special preacher on this historic occasion was the Rev. Fr. Joseph (Carroll) C.P. Amongst those present on that day, two persons of special eminence stand out. Of one, a Worcestershire newspaper, reporting the ceremony, said, with the bitterness characteristic of that time - "The Honourable Charles Reginald Pakenham, who has lately become a lay brother among the Passionists, degraded himself by carrying the cross" (at the head of the procession). Pakenham, then a recent convert, had indeed put off his guardsman's uniform for the rough habit of the Passionist, and was afterwards to become well-known as Fr. Paul Mary. He was the first Rector of St. Paul's Retreat, Mount Argus, Dublin, and died there six years later in the odour of sanctity. Another recent convert, who was at that time making his retreat for ordination in our Broadway house, stood quietly by, taking part in the ceremony and joining in the prayers, but re-

fusing to say "a few words" on the ground that he was not a priest. He was afterwards to become known to all the world as Cardinal Manning, Archbishop of Westminster.

The first teachers appointed for the new school were Mr and Mrs Maguire, of Howth, near Dublin. One of their sons, who became a Passionist, Father Osmund Maguire, succeeded Father Paul Mary (Pakenham) as Rector of Mount Argus, and built the present magnificent Retreat there. He filled the important office of Rector there for three consecutive terms. (1847-1866). To provide a suitable residence for his teachers was the next problem which claimed Father Bernard's attention. He hesitated to incur additional expense, but the need was unquestionable, and his assiduity did not allow him to rest until a way was found of supplying the want. At this juncture, a generous benefactor came to his assistance in the person of Mr Charles Hansom. Under the direction of his, Mr R. Hansom, St Joseph's cottage was commenced and completed in 1855, and has ever since been the residence of the Head teacher of St Mary's School.

Father Bernard, however, did not devote all his time to school-building schemes. He was zealous also in preaching the word of God and the wisdom of Christ Crucified. As he looked over the countryside, it grieved him to see evidences of the ancient faith in the very stones with which the people had built their houses, and the people themselves strangely bereft of that knowledge which was

once the glory of the land. He would try to win back to the Old Faith the inhabitants of this ancient "Maryland", for such was the name given to this hallowed district in the Domesday Book.

Having provided for the needs of the children, Father Bernard now turned his attention to their elders. He was determined to increase, if he could, his small flock of forty souls. Accordingly, on the Sunday, Wednesday, and Friday evening, he gave instructions in the school on the truths of our holy Faith. The popularity of these instructions did not abate with time, for one never knew what form they would take. Sometimes a homely lecture awaited the audience, sometimes a sort of apologue: at other times those present were invited to ask questions or to state their difficulties with regard to the Faith, and the clear and telling replies given were made more luminous by frequent flashes of humour. One of Father Bernard's favourite devices to keep alive interest was a controversial dialogue, his interlocutor being Bro. John (Walsh), a clever Irish lay-brother, who would assume the role of Protestant parson for the time being and propose the usual Protestant objections against the Church and patronize the common Protestant travesties of Catholic teaching. Father Bernard, with the Bible and other books of reference on a table before him, would answer the objections and give the Catholic point of view, occasionally also, to the great amusement of those

present, giving hard knocks, for which, of course, the supposed parson was well prepared. Once, it is recorded, curiosity to see what was going on got the better of the real Protestant parson of the village, who was courteously invited to take Brother John's place but as courteously declined.

This great pioneer Passionist of our Province did not depend on work alone for the success of his ministry in Broadway. He fully recognized the necessity of prayer, and, therefore, with the approval of Dr. Ullathorne, O.S.B., Bishop of Birmingham, he established in the parish (1853) a branch of the Archconfraternity of the Immaculate Heart of Mary for the conversion of sinners. Great, and indeed beyond hope, were the effects that followed, both in the wonderful increase of fervour among the Catholics of the place and in the number of unlooked-for conversions. In less than a year Father Bernard could note down (August 26th, 1854) - "Thanks and praise to God and to His ever Blessed Mother, many of the things we prayed for were obtained. I now regret my negligence in not marking them down as they occurred, but our book (the "Status Animarum") is a sufficient record, as they are all the fruits not preaching, etc., but of prayer to the Blessed Virgin Mary.... Many were prayed for who had not, humanly speaking, the courage to follow up their convictions with regard to the Catholic Faith. Our prayers were heard and they fearlessly laid aside all human respect and many of them bravely

faced poverty and reproach for the sake of Religion."

As a matter of fact, five years after Father Bernard's coming to Broadway, the forty (chiefly) nominal Catholics had increased to a fervent congregation of two hundred, and there were sixty children on the school rolls.

#### AN EARLY "MOTOR-MISSION"

Having so far succeeded in Broadway, Father Bernard now turned his attention to the neighbouring villages. His efforts to give the Faith a firm footing in Broadway were not allowed to pass without opposition stirred up by the zealous parson of the day, and fanned by "No Popery" lectures and similar aids to bigotry. But the opposition was mild indeed compared with that manifested by the outlying villages when he tried to bring them within the sphere of his apostolate.

The apostolic work done by Father Bernard was of a unique character. We might regard him as the pioneer of the modern "motor-mission", with this reservation, that his "motor" was a donkey and small spring-cart. Buckland, a delightfully situated village about a mile and a half from Broadway, is said to have been in olden times the seat of a religious house, the remains of which are still to be seen. Father Bernard's talks in Broadway had been the means of making at least one convert among the Buckland villagers - a Mr Gibson - whose house was

now placed at his disposal for a course of instructions on the truths of Faith to the people of Buckland. The instructions were given on the Monday evenings, and from the beginning attracted a large gathering, the room in which the audience met proving much too small, though it was the only place available. It was not long, of course, before the purpose of the priest's weekly visit became generally known and then trouble began. Father Bernard's coming was watched for on the Monday evenings by a group of Bucklanders who serenaded him with hoots and yells and pelted him with mud and stones. More than one attempt was made during the winter evenings to upset the early "motor mission", the donkey and small spring-cart. During his instructions, pandemonium reigned outside the house in which he spoke. Next door, too, on these evenings, there were revels and junketting "galore", music, if not of "flute, violin, bassoon", at least of the violin, and the dancers dancing out of tune - for a reason. The good priest, it is recorded by the annalist of those days, could scarcely hear his own voice sometimes. Once, in the midst of his lecture, the door was burst open and one of the revellers, wearing a sheep's head as a mask, and with hands and face besmeared with blood, offered him a pot of beer, accompanying the offer with appropriate expressions.

In spite of all this, Father Bernard persevered in his work with a patience and courage truly amazing. As time went on, he

thought it advisable on account of the violence and the threats of which he was the object, to form a bodyguard of the Catholics of Broadway to accompany and protect him on these apostolic expeditions. The bodyguard served its purpose very well, but it could not be ubiquitous. One night as he drove home followed by his escort, a large stone, hurled from behind a hedge, crashed against the badge of the Sacred Passion worn on his breast (he always travelled in the habit on these occasions). As a consequence, he had to spend the week in bed under the doctor's care: but the following Monday evening saw him at his post again. He was not a man easily intimidated; he might have said, like one greater than he, "I fear none of these things, neither do I count my life more precious than myself so that I may consummate my course and the ministry of the word which I received from the Lord Jesus." (Acts:XX, 24) In spite of all opposition the instructions went on until, after some months, the landlord of the house in which they were given, threatened his tenant, Mr Gibson, with eviction unless they were discontinued under his roof. So, failing the hospitality of any other house, they came to an abrupt end. This effort to evangelize Buckland was not altogether in vain. Doubtless, it must ever be the duty of the preacher or missionary to act in the belief that it is God who gives the increase; but still the actual results of the campaign in this village were such as might well justify a feeling of discouragement

in any man of less endurance than Fr. Bernard, for, though the labour was great, the converts were few. But converts were made, and among the few who received the light and grace of the True Faith, in the old-world village of Buckland, were the Sexton of the parish church and five of his daughters.

About the same period, Father Bernard was giving his attention to another village lying in an opposite direction - Childswickham. There he experienced the same opposition, if possible in a more exaggerated form, the same insults and threats, and the same attempts at personal violence, from which he was saved only by the young men who accompanied him. Sometimes, it is recorded, he had great difficulty in restraining them from coming into open conflict with his assailants. At length owing to the hostility of the villagers and the savage methods used to render his labours futile, he was obliged to abandon the attempt to convert Childswickham, not, however, without having gathered a few ears from even that unproductive field. And the three or four persons whom he received into the Church in that village were probably, to him, more than sufficient reward for his endurance of "the burden of the day and the heats." (Matt:XX, 12).

This brief record may serve to show some of the difficulties our fathers had to contend with a century ago in their efforts to revive the Faith in this particular part of England. Somewhat similar stories might

be told of work in other places at that time. Thus, however, ended the first "motor-mission" in the parish of Broadway and the neighbouring villages. Things have improved considerably since then. Nearly fifty years ago the hope was expressed that the attempt would be repeated under more favourable conditions. During the past thirty odd years much has been accomplished for the extension of the Faith in numerous villages and towns throughout the country through the agency of the "modern motor-mission", sponsored by the Catholic Missionary Society, London. In this movement the Passionists have played their part, notably Father Leonard (MacCabe). The seed sown by Father Bernard in Childswickham has sprung up and borne some fruit. Thanks to the zeal of the Fathers now residing in Broadway, a Mass centre has been opened in Childswickham and for the past nine years the Holy Sacrifice has been offered there every Sunday in the village hall.

In later years Father Bernard's apostolic spirit led him, under obedience to distant lands. He helped to found and was the first Superior of St Joseph's Retreat, Avenue Hoche, Paris, and also assisted in the establishment of the Spanish Province of the Sacred Heart. Full of years and labours, he died at Avenue Hoche on February 5th, 1894.

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Many structural alterations, exten-

sions and improvements have been effected at Broadway since our settlement there in 1850. In 1872, in order to increase the accommodation for the novices, the old Benedictine College or Seminary at the back of the church was extended. In 1900, during the rectorship of the late Father Malachy (Gavin), the old wooden altar in the church was replaced by a new marble altar which was the gift of Mrs Foy of Liverpool, in memory of her son, Father Richard Foy who was Rector from 1896 to 1899. He died at St Anne's Retreat, Sutton, on February 24th, 1900. The V. Rev. Fr. Leonard (Baumback), afterwards Bishop of Nicopolis in Bulgaria, built during his rectorship in 1909, the present Retreat. This handsome building runs parallel with Leamington Road, and occupies the site of the old Benedictine monastery. He died at Rome on April 23rd, 1915.

"The past is our sanctuary, the present our opportunity, the future our hope."

FR. SYLVESTER, C.P.

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### GOLDEN JUBILEE CELEBRATION

On September 25th, 1956, the priests, brothers and novices of St Saviour's Retreat, Broadway, assisted at the Golden Jubilee Mass of Fr. Linus. Over forty years ago, Requiem Mass was offered after it had been reported that he was lost at sea during World War I.

A well known Missioner and Retreatant, Fr. Linus entered the Passionist Congregation in 1898 and was ordained to the priesthood in 1906. After gaining considerable experience in giving missions he was sent to



Australia in 1918, where for over ten years he carried on missionary work in New South Wales and Victoria. It was while he was sailing to Australia that the incident occurred for which he was presumed dead. The troopship on which he travelled as Chaplain was reported sunk with all lives lost. It was not till some weeks later that the truth became known. His brethren in England received letters from him recounting the loss of a ship with which his own troopship had been confused in the official reports.

Since his return to England, nearly thirty years ago, Fr. Linus has been engaged continually in missions and retreats in almost every diocese in England. He has also been Consultor and Master of Novices over a long period. Many of those whom he trained and admitted to the Congregation joined with him in celebrating his fifty years in the priesthood.

There was also a representative gathering of secular clergy from the Arch-diocese of Birmingham.

Many telegrams of congratulation and letters came from America and Australia.

A telegram from the Pope was greeted with applause at the luncheon after being read by Fr. Rector.