

enterprise :—" It is astonishing how very successful we have everywhere been. At the three stations upwards of 600 have been confirmed. How fast our missions grow. Only six years, and nearly 1,700 presented themselves for confirmation. Temperance and virtue seem to me to be on the increase. A most fearful storm overtook us before we crossed the Murray. I was driving in a 'buggy,' and providentially took shelter in a small inn whilst the worst was passing, otherwise I am sure my hand would not now be writing. When we went forward again we found that a hurricane, what they call a '*vein of wind*' in this country, had passed over the track and prostrated every tree, whirling like leaves or feathers large branches fifteen or sixteen inches in diameter, so that we could not possibly have escaped.

" At the gold fields we had a very great harvest—thanks be to God. I remained there ten days—the place is all huts and tents. Four of these ten days I spent alone in the Weddin Mountains, in the hopes of coming on a gang of bushrangers who resort there. Unfortunately seven troopers had come across them, and they scampered off in all directions, so that I was unable to find them. I, however, managed to instruct several members of the family of one of them who might be tempted to join them. I never met with any persons so ignorant of the first truths."

(To be continued.)

SOME ACCOUNT OF THE MONASTERY AND COLLEGE OF ST. GREGORY THE GREAT.

CHAPTER II.

EARLY DAYS.

FATHER AUGUSTINE JOHN BRADSHAW, with the mention of whose name we concluded our first chapter, was born at Worcester in 1576, and commenced his education in his native town. But as the circumstances which we have already narrated, made Catholic, and especially ecclesiastical education impossible in England, he was obliged to seek abroad what was denied him at home, and he completed his studies at St. Omer's and Valladolid. When at Valladolid, he fell dangerously ill, and he made a vow, that if it pleased God Almighty to restore him to health, he would enter

the religious state. Dissensions similar to those which, as we recorded in our first chapter, had existed in the English College at Rome, manifested themselves also at Valladolid, and made him more eager to carry out his pious resolution. The President-General of the Spanish Benedictines happened to pay a visit to the College during the time of his recovery, and the moment young Bradshaw saw him, he felt a strong inspiration to offer himself as a postulant for the Order. He lost no time in carrying out his resolution, and was clothed in the Abbey of St. Martin's, at Compostella, on the Feast of St. Augustine of Canterbury, May 26th, in the year 1594, at the age of eighteen. The writer has obtained these facts from a manuscript in the Ashmolean Museum at Oxford, in which are recorded the "Obits of Eminent Benedictines."

In this MS. is related the following interesting fact. Coming to Henlip, in Worcestershire, in the year 1603, Father Bradshaw was met accidentally by one Littleton, who had formerly been a Monk of the Abbey of Evesham, but had had the weakness to conform to the new religion, and had accepted a living in the recently established Church of England. Littleton was struck at the sight of Father Bradshaw, and enquired of a certain Mr. Hall, of Henlip, who he was. "He is your own brother," answered Mr. Hall. "My brother!" said Littleton; "I have not had one alive this forty years." "I mean," said Mr. Hall, "that he is a Monk of the Order of St. Benedict." Upon hearing this, Littleton was deeply moved, and could not conceal his feelings. He besought Mr. Hall, through our Lord's Passion, to get him introduced to Father Bradshaw; and this was soon done. Upon entering the room where the Father was, Littleton threw himself upon his knees, and with floods of tears begged to be reconciled to the Church, which was done without delay. He gave up his benefice, suffered many temporal afflictions, became blind and bed-ridden, and only for this would have been imprisoned. He died in great penance, after living to the age of upwards of a hundred years.

Father Bradshaw was appointed Vicar-General of the English Benedictines of the Spanish Congregation, as soon as the Superiors obtained faculties for the English Mission. He came to England about the year 1600; but upon the discovery of the Gunpowder Plot in 1605, as a violent persecution set in against the Church, and especially against the clergy, many of whom were sent into banishment, he deemed it prudent to return to the Continent, where Providence had reserved for him a very important sphere of

labour. From the experience he had acquired during the few years of his missionary life in England, he could not help feeling that the Convents in Spain were too distant, from England to answer the demands of the Mission, especially with the difficulties of travelling in those days—difficulties from which Spain has been very slow in emancipating herself even in our time. He was determined, therefore, to turn his exile to advantage by attempting to establish communities nearer to England. He was endowed with great energy and indefatigable industry, and set to work with a determination that was sure to be followed with success.

Just in the same manner as Cardinal Allen, as we have already seen, had started the Secular English College in Douai, Father Bradshaw set about laying the foundation of a Benedictine Monastery in the same town. He assembled some of his brethren, accepted scholars for education, and fixed his quarters for some time at the College of Anchienne. He was able a little later to remove to a larger house which had belonged to the Trinitarians; and here he and his companions entered upon the duties of regular community life, and received novices. This, too, was only a temporary dwelling, for kind Providence which had so far blessed his labours in the good cause was about to prepare for them a more suitable and permanent abode. There was living at this time Philip Cavarel, Abbot of the Benedictine Monastery of St. Vedast, or Vau, at Arras. This good and generous Abbot, having had placed at his disposal considerable sums of money for ecclesiastical purposes, extended his benefactions to others besides his own Order, and had undertaken to build a college at Arras for the Fathers of the Society of Jesus. Going one day to see how the building was progressing, he came across an old Welsh priest, named John Ishel, examining the building with great attention and interest. Upon being asked by the Abbot what he thought of it, he answered that it was a stately fabric, and destined for a worthy purpose. But, he added, in his opinion the Abbot would have done still better if he had allowed his charity to begin at home with his own Order; and he informed him that at Douai there was a considerable number of Benedictines who had nowhere to put their heads, and were deprived of means of subsistence. The words of the good Welshman produced the desired effect, and the Abbot began to consider how he could best assist his brethren in their struggling existence. The Archduke Albert, being applied to, co-operated with him, and a suitable piece of ground in Douai was purchased for the erection of a Monastery. The Abbot laid

the foundation of a noble building, which was soon completed, and was solemnly opened on the 15th of October, 1611. It was dedicated most fittingly to St. Gregory the Great, whose grand work in the conversion of England it was intended to renew.

Such was the origin of St. Gregory's Monastery and College, first founded in the busy town of Douai, and now, after many vicissitudes, flourishing at Downside on the beautiful and quiet Mendip Hills. The Abbot Cavarel endowed the Monastery with an annual revenue as a help towards its maintenance. The Fathers were enabled also to gain some increase of income by holding professorships in the University of Douai. They also began to take in students on pension, and thus the College system was added to the Monastic. All who were professed took, in addition to the ordinary vows of religion, a fourth vow to serve on the English Mission, which vow is still taken by all professed members of the English Benedictine Congregation. Amongst the conditions prescribed by the Abbot attached to the endowment of St. Gregory's was one which cannot fail to interest our readers; for he stipulated that, when England should be converted, and the English Benedictines should regain their property, they were to receive in their College at Oxford any students that might be sent thither from the Abbey of St. Vedast. What changes have taken place since the days of the good Abbot Cavarel! England, indeed, unfortunately has not yet been converted again to the old faith, nor consequently have the Benedictines recovered their property in Oxford. But poor unhappy France has so changed, that the grand old Abbey of St. Vedast knows its place no more. But the name of the most worthy Abbot Cavarel is held in grateful and respectful remembrance; and for him, as also for the charitable Archduke Albert and other benefactors, a solemn Requiem is sung every year in the Monastic Church at Downside. And in the Constitutions of the English Benedictine Congregation is preserved the record of an acknowledgment made at each General Chapter to the Abbot of St. Vedast in regard to the election of the Prior of St. Gregory's. The electors chosen by the Chapter were to send to the Abbot three names for the office of Prior, and it was left to him to name and confirm in office any one of the three. Abbot Cavarel died December 1st, 1636, at the age of 84. He willed that his heart should be buried at St. Gregory's:—*Cor meum jungatur vobis*. It was deposited near the high altar, with an inscription on a brass plate. All honour to the memory of this great benefactor and pious founder of St. Gregory's!

Father Bradshaw held the office of first Superior of St. Gregory's for a few months. The new establishment seems not to have been recognized as a Priory till the first General Chapter of the resuscitated English Benedictine Congregation in 1617. No sooner was St. Gregory's organized than we find the zealous Father Bradshaw busy in founding St. Lawrence's at Dieulwart, now flourishing at Ampleforth; and soon after he succeeded in founding St. Edmund's in Paris, through the munificent donation of the Abbess of Chelles. He was afterwards deputed to introduce stricter observance in the Monastery of Longueville, near Dieppe, a house of the Congregation of Cluny. For two years he held in this house the Office of Sub-prior, and closed there his most valuable life, dying on the 14th of May, 1618, at the early age of 42.

Upon his tomb Father Francis Walgrave inscribed the following epitaph, which probably has never yet appeared in print. It cannot be denied that it is a most becoming use of St. Gregory's press to perpetuate it as an act of gratitude, and a tribute of homage to one, whose memory ought to be treasured up by those who are now reaping the fruits of this self-sacrificing labourer.

D. O. M. S.

Venerandæ Memorïæ Viro, Domino Johanni Bradshaw, dicto Fratri Augustino de St. Johanne, Wigornïensi, Anglo, Sti. Martini Compostellæ in Hispania Monacho, primo Gentis Anglorum a schismate post S. Augustinum ejusdem Ordinis Apostolo, invictissimo Hæreseon Protagonistæ, vigilantissimo Monachorum Patriarchæ, Augustissimo Missionis Benedictinæ in Angliam auspici, fausto felicique Disciplinæ Monasticæ apud Anglos instauratori, sex eorum in Gallia, Belgio et Lotharingia Collegiis et Conventibus institutis, qui quatuor Monachorum suorum in Anglia Martyrum¹, quinquaginta et amplius Confessorum decennio quo Missioni præfuit coronis insignitus, huic tandem loco, sæculi injuria, ruderibus suis obruto, planeque sepulto; Disciplinæ Regularis neglectu, obsoleto prorsus ac squalido, a Clarissimo Domino de Bellieure, ejusdem Priore commendatorio expetitus, dum illi mœnium hic de morum restitutione satagunt, carus suis et Patriæ ob insignem pietatem, clarus sibi et Ordini ob præclara facinora, Deo atque Sanctis carissimus ob eximiam sanctitudinem, suis heu! præpropere ad luctum, sibi ter feliciter ad coronam, vix biennio Subprioris

¹ These four martyrs were Fathers Mark Lambert, John Roberts, William Scott, and George Gervaise, whose sufferings are recorded in "Challoner's British Martyrology."

functus officio de hac luce raptus est IV. Non Maii, 1618, æt: suæ 42. Nutu necnon sumptibus præfati clarissimi Domini, pietatis atque gratitudinis ergo, ponendum curavit Frater Franciscus a Walgravio pii Patris humilis ex Habitu conversionis Filius, indignus in Officio Successor.

THE NEW CHURCH.

THOSE of our readers who have not visited Alma Mater during the past few months will be interested in hearing of the progress that has been made in our New Church. What others who have gone before us have longed for and prayed for, and what to us of a younger generation seemed almost a vain dream not half-a-dozen years ago, is now in a fair way of being realized, and what is more, of being realized in a nobler spirit—we say it in no disparagement of those who nobly began the great work—and on a scale more worthy of its purpose and of the associations of the spot, than was deemed possible at the time when plans were first drawn and the foundations laid for the Minster Church of Downside. Those massive foundations, at whose inauguration, (if we may use the term), His Eminence the Cardinal Archbishop of Westminster presided on St. Remi's day in 1873, have in part begun to fulfil their lasting destiny, and out of them are now rising the walls and columns of the House of God.

The first steps towards the building of the Church were taken the year before last, when four bays of the north walk of the cloisters were erected, and afforded, when completed, a charming chapel or *choretto*, about fifty-six feet in length by fourteen in breadth. The opening of this desirable addition to the Monastic buildings took place on December 17th, 1879. The north cloister, of which this forms about a third part, runs in an easterly direction from the north-eastern corner of the new Monastery, and though it at present stops short at the western wall of the south transept, it will, when funds permit, be continued eastwards beyond the transept to a corresponding length.

In the spring of last year (1880) the work of building the first portion of the Church, that is to say the transepts, north and south, and the "crossing" between them, was commenced in good earnest. One bay of choir and nave and a corresponding portion