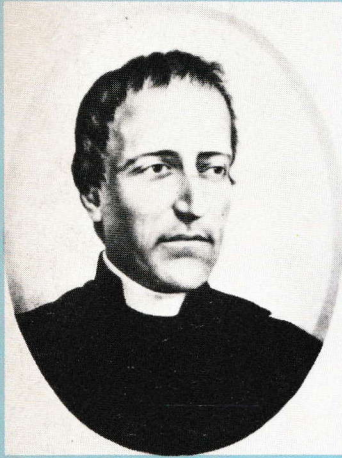
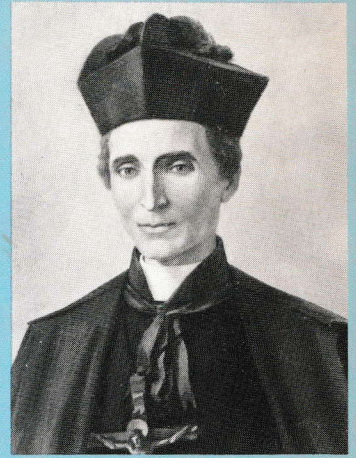


# THE INSTITUTE OF CHARITY (The Rosminian Fathers)

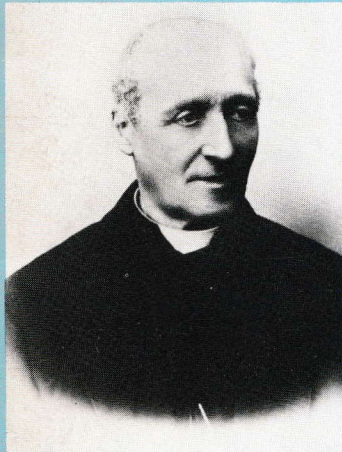


FR ANTONIO ROSMINI

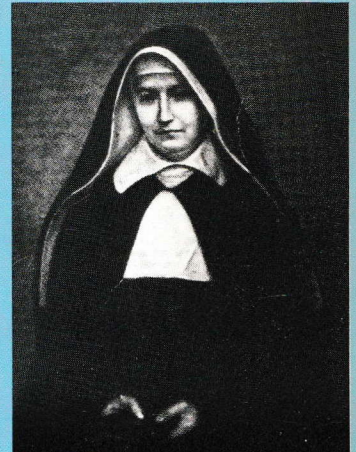


DR LUIGI GENTILI

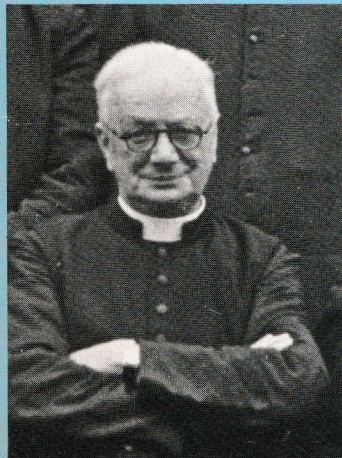
## ENGLISH PROVINCE OF ST THOMAS OF CANTERBURY



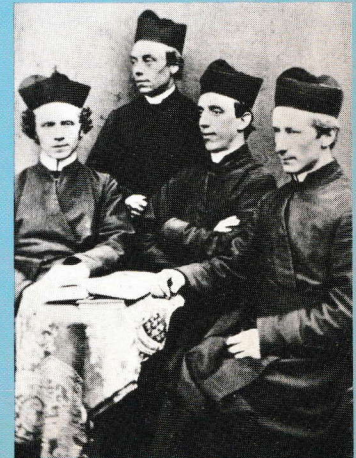
FR WILLIAM LOCKHART



MOTHER MARY AGNES  
AMHERST



FR CUTHBERT EMERY



THE BROTHERS  
BARRETT, COLTON,  
CLARKSON & DEMPSEY





## Biography of Antonio Rosmini

Antonio Rosmini was born in 1797 at Roverto, a town in the extreme north of Italy. His family was noble and wealthy. As a boy he gave early signs of the sanctity and learning that was to adorn his later life. He was ordained at the age of 24, and seven years later commenced the foundation of the religious order known as the Institute of Charity. Pope Gregory XVI in the document approving the Rosminian congregation used these words of him: 'A man of excellent and pre-eminent genius, adorned with extraordinary gifts of mind, illustrious in the highest degree for knowledge of things divine and human, but not less remarkable for his piety, religion, virtue, prudence and for his wonderful zeal for the Catholic religion and towards the Apostolic See.' Rosmini's new congregation soon began to expand and in 1835, he sent a small band of men to England.

Rosmini was also a great philosopher. In his writings he endeavoured to lay down sound principles of thought; unsound philosophy has been the cause of many errors and is an obstacle to the Faith and to good morals.

He died on the Feast of the Precious Blood, July 1st, 1855, and is buried at Stresa.



### Pope Paul VI in 1972 said:

Rosmini was a great man, too little known today. He was a man of great learning and wisdom, and he wrote 93 books full of profound thought covering all fields of knowledge; philosophy, ethics, politics, sociology, theology, etc.

His thinking and spirit ought to be made known and imitated; and perhaps he himself should be invoked as a Protector in Heaven.

We look forward eagerly to the day when that will happen.



# The First Rosminians in England

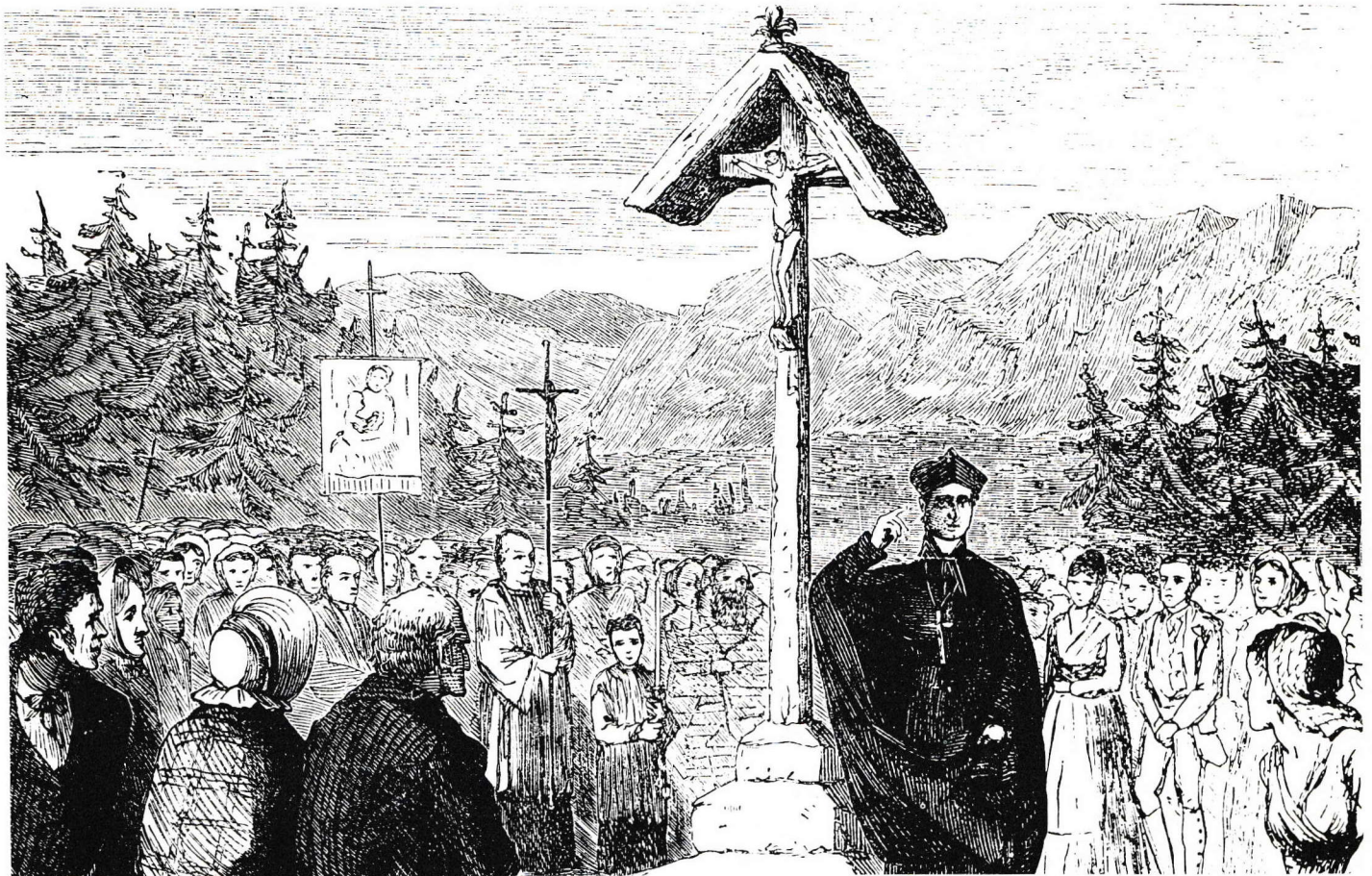
In 1835, 150 years ago, three foreign priests landed at Tilbury on 16th June: a young Italian Dr. Luigi Gentili, and two Frenchmen, Frs Anthony Rey and Emilius Belisy. These men were Rosminian Fathers. They were the pioneer members of the Institute of Charity, only founded in 1828 by the saintly, noble Roveretan philosopher, Fr Antonio Rosmini. Within a decade they were largely to transform the shy face of English Catholicism such as was emerging after the Catholic Emancipation of 1829. These priests were to give it a bolder, more dramatic, dynamic and devotional aspect.

wretched mortals.'

Gentili, however, was to make a deep impression on the English though he was never fully to understand them. They seemed to him to be dominated by the landed gentry whose power appeared unlimited, especially within the Catholic body. Nonetheless, he was later to receive permission from Rosmini to become a British citizen but there is no indication that any formal application was made.

The Catholic life which he encountered in 1835 to 1836, like the country and the climate, was alarming. Writing to his friend Bianchi in Domodossola in August 1835:

'What a desert and how heart-rending for a priest to see the poor Church of Jesus Christ on this side of the mountains that enclose our lovely country! The



HOLY CROSS-DAY IN CHARNWOOD FOREST, 1844.

Yet Gentili's first impressions of the London he entered on a summer's day were profoundly pessimistic and gloomy. Reporting back to Rosmini as his Superior, Gentili wrote:

'We seemed to be entering the very city of Pluto; black horses, black ships, dirty sailors — all was covered with filth: the waters of the Thames were a dirty yellow and emitted a highly offensive stench. On land, all was noise and confusion; horses, carriages, men of every condition running and crossing one another's paths — in short, the devil is here seen

scandals, the softness, the immorality! ... In this country, though it has fallen so low, our religion has a great harvest, but is without labourers.

The sky is always dark, people look sad, the countryside has nothing to cheer you or raise your spirits; all is melancholy, a heavy atmosphere hangs over a monotonous countryside, the poverty is frightening. People shout at you that they are free, but they are slaves to a nobility that wallows in opulence. This idea of independence which in fact they have not got, acts like a drug and hides from them their temporal and spiritual ruin.'



# Dr Luigi Gentili (1801-48)

Fr Luigi Gentili, or Dr Gentili as he was called throughout his missionary apostolate in England, was born in Rome in 1801. He was a very intelligent young man with considerable musical ability, a taste for science and an aptitude for poetry. Besides these gifts he had a great interest in as well as ability for modern languages, especially English. A doctor of Canon and Civil Law, he was very ambitious and sought well connected patrons and persons of influence until a young lady with whom he had fallen in love was removed from his circle of friends, probably because Gentili was regarded as unworthy of her.

Whatever the case, the results were dramatic. He rejected the world, gave his life to God and prepared for the priesthood as a student at the Irish College in Rome. It was here that he met an equally zealous young man visiting Rome, Ambrose Phillips de Lisle. A convert, he was the eldest son of the Squire of Garendon and Grace Dieu Manor. Whilst in Rome de Lisle applied to the Rector of the Irish College for a priest to preach the Catholic Faith in the neighbourhood of his old home in the Midlands. Providence drew Gentili and de Lisle together, but it was not till 1840 that the missionary settlement at Grace Dieu was established.

In the meantime Gentili had been drawn to Rosmini, whom he had first consulted when the desire for a more perfect way of life burst upon him in 1829. Gentili was ordained a priest in Rome on 18th September 1830. By August 1831 he was entering upon a period of novitiate with the fledgeling Institute of

Charity at Monte Calvario, Domodossola, in northern Italy amidst the Alps, with Rosmini, who was four years older, as his director and master. It was the requests of Bishop Baines, Vicar Apostolic of the Western District which Rosmini now heeded, preparing to send Gentili and two companions to undertake an exercise of Christian charity in England.

Fr Claude Leetham in an article in 'The Wiseman Review' wrote:

Dr Luigi Gentili, one of Rosmini's earliest companions in the Institute of Charity, came to England in 1835. From 1835 to 1838 he served Bishop Baines at Prior Park and Spetisbury (Dorset). He spent 1840-2 at Grace Dieu Manor, as chaplain to Ambrose Phillips de Lisle, evangelizing the Leicestershire villages where he made several hundred converts, whose descendants revere him to this day. He founded the parish of Loughborough in 1842, saw to the building of Ratcliffe College, established the Sisters of Providence (Rosminians), and began to preach missions and retreats in 1843 to the exclusion of all other work. He went to Ireland several times and ended his labours during a mission in Dublin, dying of 'famine fever' in 1848.

During his brief apostolate as a missioner he preached fifty-one missions of a fortnight or more in most of the industrial towns of the North and in London. He preached missions in all of the major towns: in Manchester, Derby, Nottingham, Newcastle, Sheffield, Coventry, Bristol, Newport, Huddersfield,



*The contrasts in lifestyles which Gentili encountered*



Bradford, Hull, Leeds, Leamington, Leicester, Work-  
sop, Birmingham, York and Preston. He gave fifteen  
retreats to the clergy of the various Districts, the Eastern  
excluded; he preached twenty-one retreats to religious,  
and delivered a vast number of individual sermons for  
charity. In the last sixteen months of his life he preached  
about 800 sermons. Many bishops made their retreat  
under him before consecration; he was spiritual director  
to Bishop Walsh, intimate adviser to Bishop Ullathorne,  
a guide and a 'liberator' to the spirit of Bishop Briggs.  
His was the only moderating influence that could affect  
the ebullient Lucas; he was the only non-Gothic man  
who could soothe the temper of Pugin.

Altogether, he received between two and three  
thousand converts into the Church in eight years. At his  
death, he was buried in the Inner circle of Glasnevin,  
reserved for the heroes of Ireland, though his ministry in

Dublin lasted only five months. Lucas wrote his  
obituary in *The Tablet*, and it was longer and more  
heart-felt than his tribute to O'Connell.

In his day Gentili was better known than any other  
English Catholic figure except Wiseman and Newman.  
Now he is in danger of being forgotten, except in the  
Leicestershire villages which were the scene of his early  
apostolate.

The reason is that, unlike Dominic Barberi, whose  
cause was introduced as long ago as 1886, Gentili's fame  
has not been sustained by his order, which, stunned by  
the posthumous treatment of Antonio Rosmini,  
Gentili's guide and father, have since prayed for the  
rehabilitation of their founder, and have been unwilling  
to glorify the son, until the name of the father has been  
cleared of the imputations and suspicions that surround  
it.

... the aristocracy and the large Victorian family





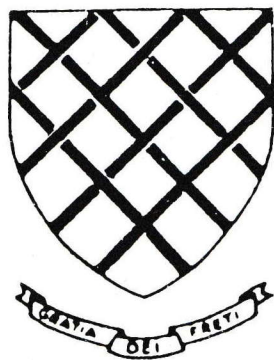
# Gentili and Grace-Dieu

With Grace-Dieu as the centre Dr Gentili evangelised the district. He went on foot into all the local villages. He went out in all weathers, from very early morning until well into the night.

On 8th December 1840 he writes:

I am here in the centre of four villages, two of which are very large, and all at a distance of several miles from the chapel. I have already taken a room in three of them, and I must say with my great satisfaction and consolation, I find a great harvest prepared. You may easily understand that I have to contend with the most violent opposition from the parsons and their party, and consequently the great mischief could be done by them, now that I am in the beginning, if I should be absent even for one day. In Shepshed, a large village of about five thousand people, I have already above forty under instruction, and I hope to receive them into the church all together next Christmas. But there are hundreds who will soon become Catholics if I can set up there a little chapel and some schools for the Sunday. Happily there is already a place built by a baptist for any new sort of religion that would come there, and he would sell it for sixty pounds.

Writing in May 1841 to Bloxam, when Gentili had been with him ten months, Phillipps said that at Osgathorpe nearly 100 of its 800 people, most of them dissenters, 'had become Catholics since Dr Gentili commenced preaching there, which was in July last'. In the village of Belton, most of its 2,000 people were dissenters, with about 200 Anglicans; and Gentili had about 100 converts there. In Shepshed with 5,000 people, only 400 were Anglicans, and Gentili's converts totalled 320, 'and a large number of others will shortly be received'. At Hathern he had about fifty converts.



# Gentili's Legacy and His Innovations

English Catholicism changed radically and remarkably from 1835 to 1848, the year of Gentili's death. Within that period as a result of the impact of the Rosminian missionaries, Catholic rites, devotions and practices became highly visible and public.

1. The Roman, clerical collar ('the dog collar')
2. Clerical dress, of cassock and cincture and often the biretta (worn by Gentili in public wherever he went, even at Oxford in 1842)
3. Public missions (Gentili preached the first such in May 1839 whilst Chaplain to the convent at Spetisbury, near Blandford, in Dorset)
4. Public retreats (the first at Prior Park in Passion Week 1836)
5. The renewal of baptismal vows in public, especially at the conclusion of a Mission.
6. Public processions in honour of Our Lady
7. The practice of May Devotions
8. The Forty Hour Devotion
9. The Easter Blessing of houses
10. The exposition of the Blessed Sacrament
11. The first public procession of the Blessed Sacrament in Ireland was organized by Gentili
12. The wearing of scapulars and medals

The centenary of the Rosminians' arrival in England was celebrated with a Solemn Pontifical High Mass at Ratcliffe College in 1935.

There were three very notable and distinct links with those years after 1835 and the work of Dr Luigi Gentili, in the persons of three honoured guests.

For attending those celebrations were: Mr Everard de Lisle, the Squire of Garendon, whose grandfather was partly responsible for attracting Gentili to England and directly responsible for Gentili's Midlands Mission; Dr Bernard Grimley, the preacher at the Solemn High Mass, and Canon Hunt of Whitwick, both of whom had grandparents who were early converts of Gentili.





*The result of Dr Gentili's innovations in England: Corpus Christi processions in Cardiff (with crowds six deep) in the '20's and in Bexhill in 1915.*





# Loughborough: the Rosminian Sisters of Providence

The presence of the Sisters in Loughborough is due to the actions of Lady Mary Arundell. She and her husband had met Rosmini at Trent in 1830; as they were travelling to Rome. Here Lord Arundell died. Some years later Lady Mary went to live at Prior Park at Bishop Baines' request. She chose Fr Paganini as her spiritual director and wanted to found a convent locally. Yet when the Rosminians moved to Grace Dieu and in May 1841 took over Loughborough Lady Mary followed, partly to move closer to her friends the de Lisles. Here, with support from Bishop Walsh, requests were again made to Rosmini for Sisters to come to England. Lady Mary, the only daughter of the Marchioness of Buckingham, had been a convert at the age of 20 but now widowed, she led a simple and devout life and wish to help others. She wanted sisters to come and run schools for the poor Catholics.

So in October 1843 two Italian nuns in habits, accompanied from Italy by Fr Hutton in cassock, appeared in the streets of Loughborough to the dismay and outrage of many of the locals. They pelted the nuns with stones as they walked to Church.

But the sisters were not to be prevented from working in the school Lady Mary Arundell wanted. She had adapted the stables of her house for an infants' school and over the coach-house the loft served as a classroom for the older girls. In this rugged and austere simple setting the Sisters of Providence, struggling with their English, took charge of the first Catholic day schools taught by nuns in this country in the nineteenth century.

On the Feast of the Annunciation 1844 the first English postulant received the habit, with Fr Gentili officiating and Fr Rinolfi and Fr Ceroni assisting at the ceremony.

Lady Mary Arundell contributed handsomely towards the foundation of a proper Convent for the nuns but was to die in July 1845 before seeing any building commence. She was buried at Ratcliffe. In her will she left Fr Furlong and Fr Hutton as her residuary legatees and with the money thus received the College was developed.

In 1845 perhaps the most significant event for the Sisters of Providence occurred. Mary Barbara Amherst from Kenilworth, the sister of the first Bishop of Northampton came to Loughborough as a postulant. She was to become the first English Superior of the Sisters of Providence, a most holy and revered religious, and died aged only 36 in 1860 after 15 years as a Rosminian nun. She stimulated the growth and development of the Sisters' works in England because of her remarkable personality and her spirituality. Mother Mary Agnes Amherst drew others to the young congregation and as vocations increased a proper Convent was required.

In 1847 an area of land on the Park Road was

purchased, Charles Paget, Esq., selling to the Revd Wm Lockhart the site for today's convent and schools in Loughborough. The townspeople were agog with rumours and speculation as to just what a Convent was, what went on in it and what rituals nuns indulged in. There was much hostile and spiteful comment as well. Reports abounded of trap doors, underground prisons, cells and so forth. So early in 1850, before the actual opening, people were given free access to the Convent so they could inspect the premises for themselves.

Other foundations were made in various parts of the country, to a large extent where the Rosminian Fathers were in charge of parishes and where there were parish schools. Rugby in 1855, Cardiff in 1856, and subsequently Newport, London, Bexhill and Wisbech, Whitwick, Brigg and Barton-on-Humber, but always with Loughborough as the mother house and central convent.

The Rosminian Sisters have never increased to any large number in England. They never matched the Italian Province at the end of the nineteenth century when there were as many houses (about 80) as there were Sisters in England. — A feature of Loughborough in recent years has been the growth of the University and serving it and the local community as Hostel Warden and University Chaplain was Fr A.E. ('Joe') Basil. A quarter of a century of pastoral care was marked by the award to Fr Basil of an Honorary Doctorate in 1976, the year that he retired. His contacts with the University and with the Sisters in Loughborough are notable.



*Fr A E Basil, Chaplain to  
Loughborough University 1954-1976*

St Mary's Church and parish had been well served by its early pastors. Fr Andrew Egan worked in Loughborough for nearly 40 years until his death in 1889. Fr Andrew McGuire continued the good work. Fr John Harrington, who had spent all his priestly life in the Rosminians' Industrial Schools in Ireland, became the next Rector. By the time of his death in 1934 he had endeared himself to the community and had also transformed a rather insignificant building into a handsome Church in a classical style. In the 50 years since the town has grown and the parish has been sub-divided.



To the Fathers Brethren & Adoptive Children  
Of the Institute of Charity.  
A Filial Commemoration.

Almost a quarter of a century has elapsed since the soul of our Father and Founder entered as we hope into celestial glory there to enjoy the truth which he had constantly loved and defended here below; and the first day of next July will be exactly the twenty fifth anniversary of his precious death.

As we are his children and the inheritors of his thoughts, his affections and virtuous deeds, as we have been reared in his school with his examples and doctrines and have been called to perpetuate and reproduce, as it were, in ourselves his life, how shall we be able on that day to take our stand by his grave without feeling ourselves flooded by a crowd of holy thoughts & impelled to form and practise the most generous resolutions. The tomb of a just man is for everyone a school of virtue, but if that just man be at the same time a father, his grave will speak to his true-born children far more eloquently and will far more effectually teach, warn, rouse & move than any uttered word.

Let us then approach, at least in spirit, and with a reverent mind the tomb of at Stresa, and let us listen to its teachings, - which when sent to us by just men from beyond the grave, are in no way different from those they gave us during the days of their mortal life; and Oh how many have we received from our Father!

Truly, he taught the highest doctrines in order to illuminate the most sublime intellects, and to open before them the secrets of science on the nature of ideas and of space, of bodies  
these now -



# Ratcliffe College

In 1840 a much firmer base for the young Institute of Charity came with its own house and church at Loughborough and the support of Bishop Walsh. But if the order was to expand it was essential to have a novitiate. Some cottages near St. Mary's, Church, Loughborough were adapted rather unsuccessfully. Meanwhile, Fr Gentili had settled with the de Lisle family at Grace Dieu and visited the estates in his mission work. Fr Signini involved himself with the poor of Loughborough. In the severe winter of 1841-42 a local committee was formed to help the distressed. Fr Signini and a local solicitor named Parker collected funds. They became friends. Mr Parker, though a Protestant, had 9 acres of land near Ratcliffe village which he was willing to sell. These were bought for £50 an acre ('2 closes of land called the Woulds in the parish of Cossington in the County of Leicester'). A scheme for a novitiate and school for the locality was soon under way.

The promise of a generous endowment from Lady Mary Arundell of Wardour provided further impetus. A large sum for the school was also given by the Duchess Sforza-Cesarini, a daughter of Viscount Tamworth, and a grand-daughter of the seventh Earl Ferrers. She had married Lorenzo Duke of Sforza in 1837.

Fr Pagani, then the Rector of the Loughborough mission, chose the convert Augustus Welby Pugin as the architect for the novitiate and school on the recommendation of Mr Ambrose Phillips de Lisle. The tower entrance and the greater part of the front were opened on the feast of Our Lady's Presentation, November 21st 1844. It was here in the new house and college that the convert novice William Lockhart received visits from the many other notable converts — Newman, St. John, Dalgairns, Lucas and others.

The prospectus for these early years reads:

**'Ratcliffe College of the Immaculate Conception under the superintendence of the Fathers of Charity. Intended to educate youth for the Ecclesial State, the Learned Professions and Commercial Pursuits.'**

In July 1867 nearly 25 years of building more and more accommodation for the boarders and for the religious brethren was completed with the opening of a new Chapel by Bishop Amherst of Northampton. A large quadrangle with colonnade and three cloisters was now dominated by the lofty Chapel and linked to it, combining both English monastic and Public School traditions.

Ratcliffe remained a small school by English Public School standards until well into this century. It was however dominated by the figures and personalities of its Presidents, or Headmasters. Fr Peter Hutton, who joined the Institute of Charity at Prior Park, was President till 1880. A great classicist, he ensured that boys had a thorough grounding in Latin and Greek. Fr James Richmond, an eloquent preacher, then Fr Joseph Hirst, a noted archeologist were the next Presidents, for five and ten years respectively. Under Fr Cremonini the numbers of pupils were expanded and when Fr Cuthbert Emery became President in 1923 his twenty-five year term saw Ratcliffe College expand in all areas, in numbers, in scholarship and academic renown and in buildings.

In his time Grace Dieu Manor was first leased from the de Lisle family in 1933, and then purchased, and became the preparatory school for Ratcliffe. It was a time though the Rosminians were returning home. Dr Gentili had made the name of the Institute so well known in Charnwood.

The work of the brothers, both the teachers and the lay brothers, who formed the backbone of the religious community is remarkable. Br Capella was an accomplished artist and renowned scientist; Br Roche a memorable languages teacher; Br Mullins the School Secretary and link between the generations of Old Boys; Br Primavesi a distinguished botanist and biologist.

Fr Claude Leatham, who succeeded Fr Emery as President of Ratcliffe in 1948, became known as an authority on Catholic education, promoted the advancement of Catholics into public life and the academic sphere and wrote extensively on his Father Founder. After retiring from the Presidency in 1963 he discovered a new career as a writer, as a *peritus* at the Second Vatican Council in matters concerning the laity and in education and then as a retreat preacher and missionary in the U.S.A.

Since 1963 the Presidents, Frs John Morris, Anthony Baxter, William Fearon and now Fr Lance Hurdidge have all been careful to keep the close knit family atmosphere of the College, ensuring a sound Catholic education, mindful of the motto 'Charity fulfills the Law'. In recent years the College has accepted girls into the sixth form and day pupils also. The economics of maintaining such a large private establishment with a smaller religious community and larger lay staff require very careful consideration these days.





*Fr Claude Leetham, President of Ratcliffe College, with HRH Princess Marina, Duchess of Kent, inspecting the CCF band in 1959. In the background is Fr Jean Charles-Roux.*



# Rugby: The Novitiate and the Scholasticate

The first Rosminians came to Rugby largely as the result of the works and actions of one man, Captain Washington Hibbert. He was not a Catholic and he did not live in Rugby but in nearby Bilton Grange. His wife however was a Catholic. For her sake and for other Catholics in the area he had purchased some land just beyond the close of Tom Brown's public school and in 1847 built there the original St Marie's Church. This generosity, his own searching for the Faith, but above all Fr Gentili's talks and explanations brought his reception into the Church in 1848.



*Captain Washington Hibbert responsible for the Rugby Mission.*

Captain Washington Hibbert was deeply impressed by Gentili and his fellow missionary Fr Furlong. A request was made that the Institute of Charity be entrusted with the Rugby mission. Bishop Ullathorne, OSB, of the Central District and the Rosminian Superiors were willing. The very generous convert then purchased a row of cottages as an endowment, and a further large piece of land. Part of this would serve as a cemetery, part was used by the Captain for building a boys' school and part by Mrs Hibbert for building a girls' school with a convent attached (to which the Rosminian Sisters of Providence were invited). There was also sufficient land left for a community house, called The College, and a large garden.

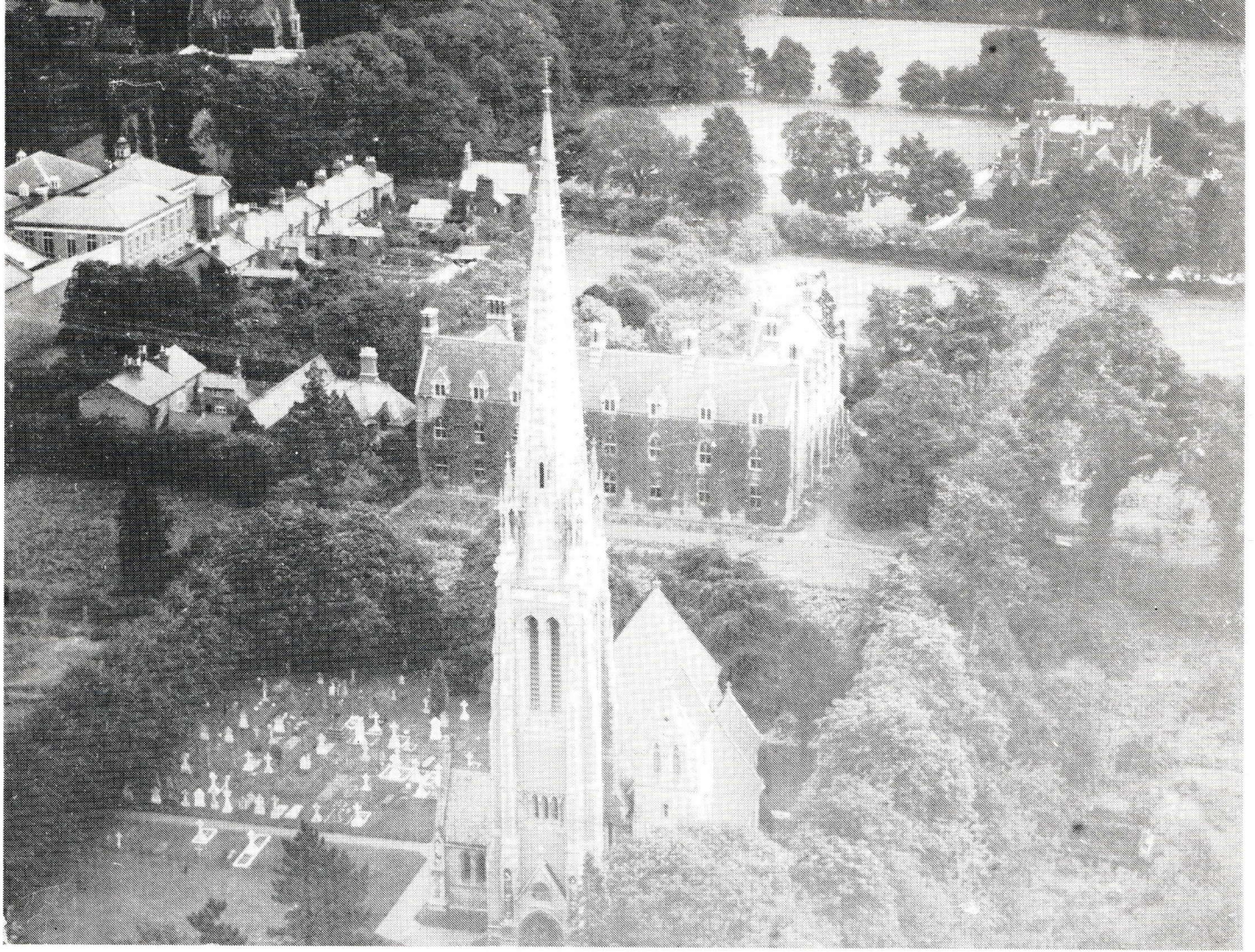
By 1865 there was clear need for a much larger church as the Catholic population outgrew the small chapel. The new Church was constructed so that it took in the greater part of the original chapel, the Hibbert Chapel. In 1872, to crown his already great benefactions, Captain Hibbert erected the strikingly beautiful spire with a chime of eight bells. Locally it is a landmark, nationally too it is notable. The architect was Mr Bernard Whelan, the eldest of a large family of boys educated at Ratcliffe College.

From Ratcliffe in 1852 the novitiate was transferred to St Marie's College. This house then became the official residence of the English Provincial. The first was Fr Pagani till 1855, when he succeeded Rosmini as Provost-General. Fr Rinolfi was then Provincial for twenty years. Fr Dominic Gazzola held the office next, for thirty years. Fr Hirst, who became the Novice Master in 1877, persuaded the Provincial that a much more secluded, quiet house was needed for a novitiate. Consequently, the Mount, Wadhurst was acquired in 1878-1880. Bernard Whelan was the architect of a substantial house with a grand octagonal oratory, set in the pleasant, wooded, rolling countryside of Sussex, but near Tunbridge Wells. The novitiate opened in 1881. The buildings and the grounds were to become too large and eventually in 1970 the novitiate transferred to Derryswood, Wonersh.

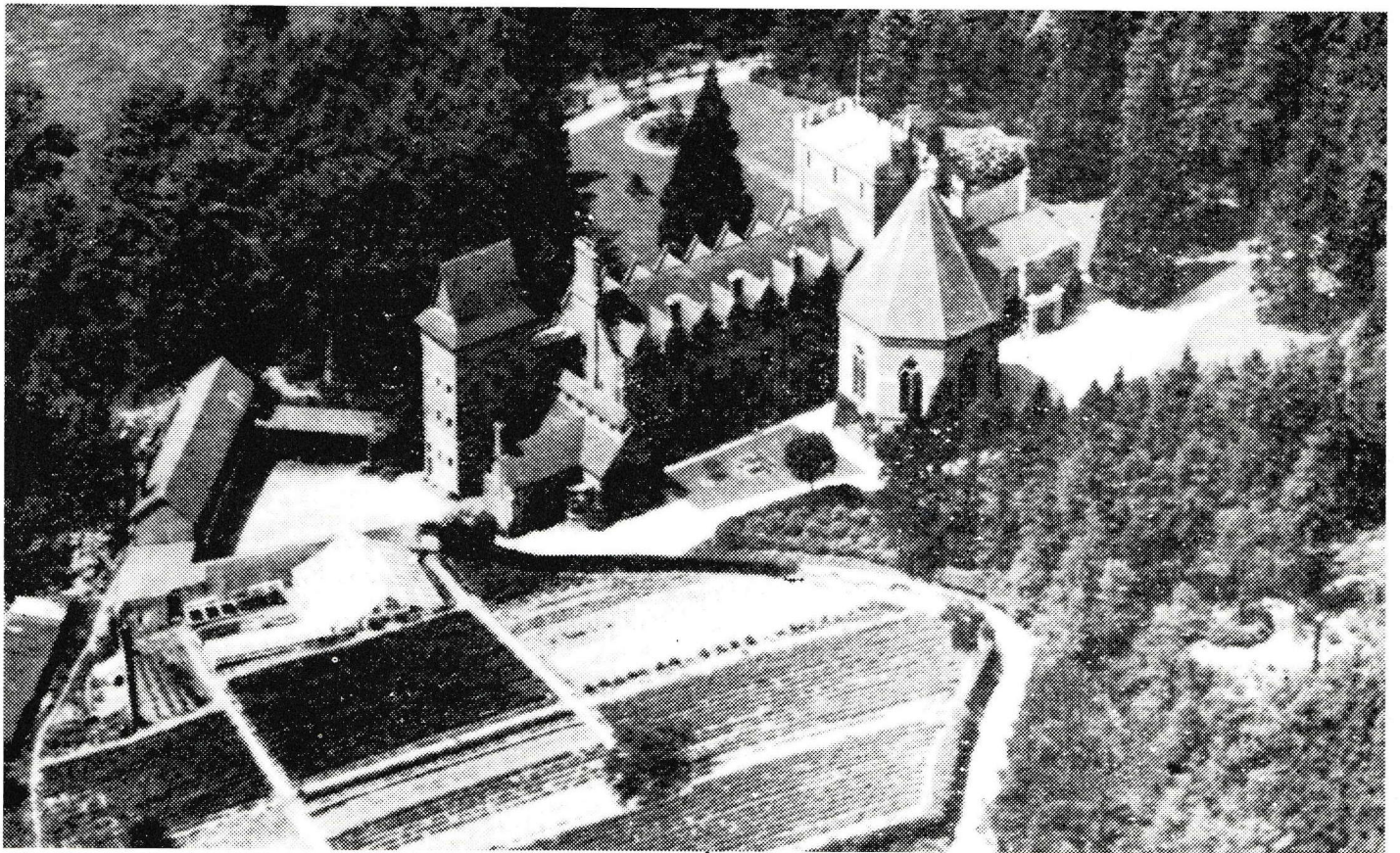
The buildings vacated at Rugby in 1881 were used as a juniorate from 1886-1911. Before the First World War St Marie's College became the house of studies for the Province. Young scholastics, brothers of the Institute of Charity, prepared for degrees, undertook courses of study, began their years of philosophy at Rugby, until 1954. Fr Cuthbert Emery, the Provincial, purchased Derryswood, Wonersh (which is close to the diocesan seminary) for a scholasticate and house of studies. St Mary's Derryswood, has now developed into the central house of the Institute of Charity where the Provincial resides and the novices also prepare for the religious life. After the move south those buildings at Rugby once again vacated were added to and re-developed as the Bishop Wulstan School, cared for by the priests.

It is of interest to note that in the early days of the Rosminians at Rugby there were numerous requests for the priests to establish other parishes. Two particularly, were pressing: the Earl of Shrewsbury wanted the Institute to take charge of his fine church at Cheadle and Bishop Walsh of the Central District offered the Fathers the Church of St Peter, off Broad St., Birmingham. Neither request could be accepted.





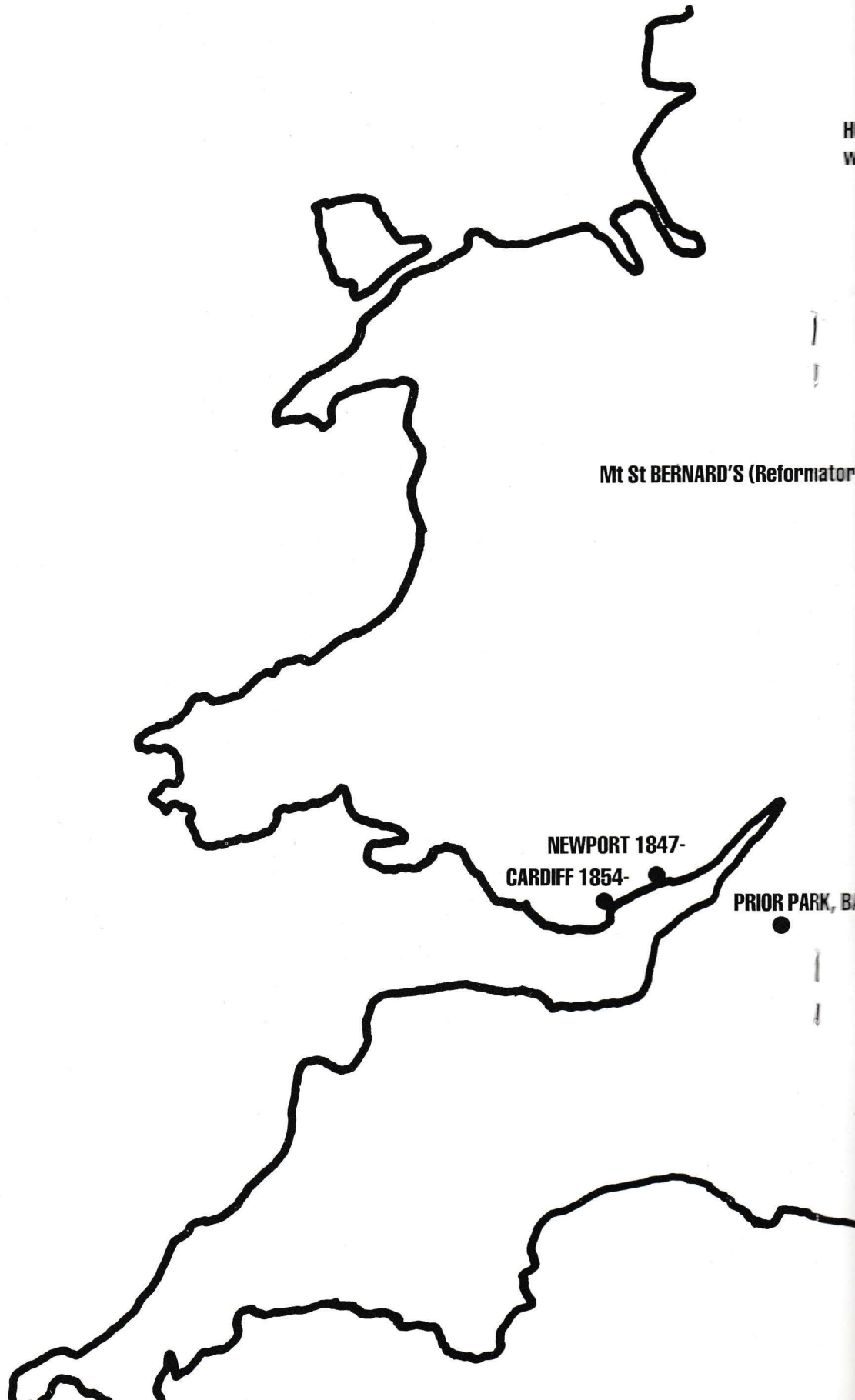
*St Marie's, Rugby with the college behind. An old aerial photo.*



*The Mount, Wadhurst, Sussex, 1880-1970*



# THE SCENES OF THE ROSMINIAN

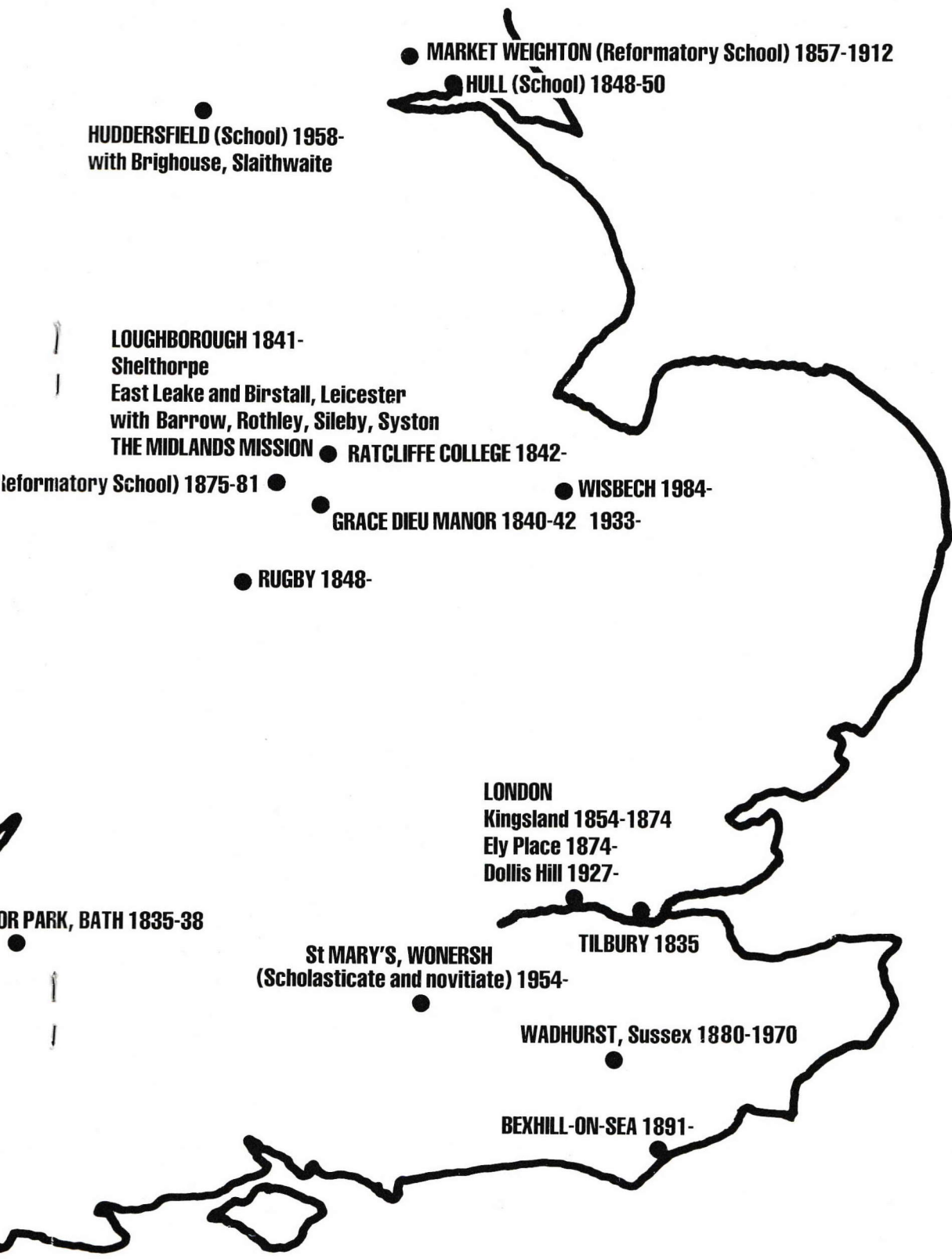


Mt St BERNARD'S (Reformatory)

NEWPORT 1847-  
CARDIFF 1854-

PRIOR PARK, B.

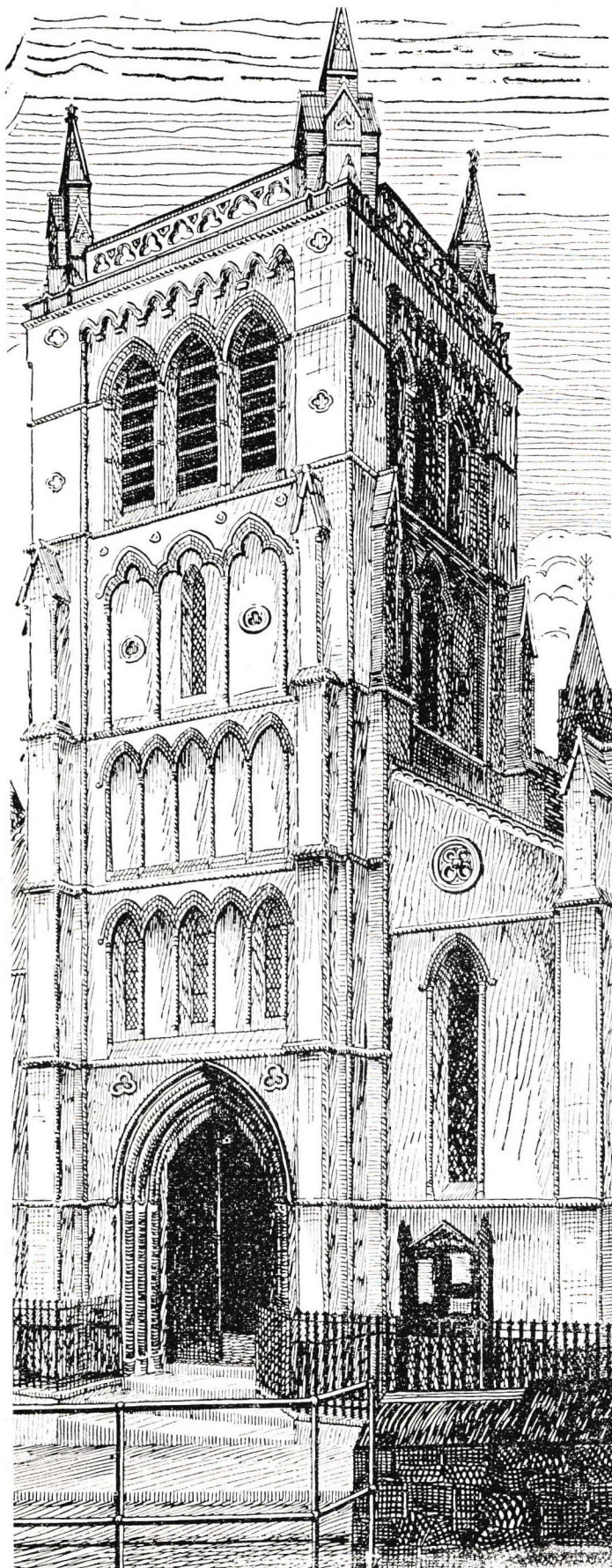






# Newport

*St. Mary's Church, Newport.  
Drawn for 'The Catholic Times' by S. V. Jones in 1936*



Mass was first said in what is now modern Newport by a Fr Barnes, in a private house in 1809. Early in 1812 the generosity of John Jones of Llanarth (who later, in 1848, changed his name to Herbert) provided a chapel. In 1828 the first resident priest was definitely settled there. In 1840 the chapel was replaced by the Church of St. Mary's. The Vicar-Apostolic of the Western District, Bishop Brown, OSB, resided at St Mary's for some time. In 1847 the Rosminians were asked by the Bishop to take over the parish of Newport and Fr Hutton came from Ratcliffe with a young Italian priest, Fr Fortunatus Signini, in June.

At the time of the Irish Famine thousands of the poorest Irishmen and their families had flocked into the towns and ports which were developing in South Wales. Poverty and disease dominated the lives of the first pastors of this area. Fr Signini caught a fever within his first weeks of duty there. His place was taken by another northern Italian, Fr Dominic Cavalli. Fr Hutton's health too failed him. He returned to Ratcliffe College.

The cholera epidemic of 1848-1849 brought terrible experiences for the priests and people. Fr Cavalli was called out night after night and trudged down to the slums. In one day, going to sick calls, he passed fourteen funerals. On one occasion when no one was left of a poor family to put the last victim into the coffin, Fr Cavalli undertook the task with the help of a neighbour. The latter caught the disease and died.

Fr Cavalli was Rector of St. Mary's for 45 years, from 1847-92. Three times during these years he came close to death from fevers caught during his visits to the sick. The last occasion was apparently a typhus epidemic about 1870. Prior to this Fr Cavalli completed the building of St Mary's Church, adding the distinctive tower in 1867 and a full peal of bells in 1872.

Locally the population increased some 50 per cent between 1841 and 1851, from about 13,000 to over 20,000. Catholics, however, increased from 200 to 3,000. By 1871 the Catholic population was over 4,000 and by 1881 some 5,000 Catholics dwelt in Newport. Schools were needed. The first was built at St. Mary's in 1848. Fr Michael Bailey (Rector 1892-1904) followed Fr Cavalli in providing schools for Catholic children. St. Michael's, Pillgwenlly, was built in 1876 and developed as a Rosminian parish. Caerleon, once an Archiepiscopal See in British times, needed a small church for the local Catholics. Another small church was built at Bassaleg in 1892.

Fr Daniel Hickey, the next Rector of St Mary's (1904-26) recognised the need for a further church as the town expanded. From 1909 a hall had been used for extra Masses. In 1925 the Church of St Patrick was erected. It marked the completion of the parish development of Newport undertaken by the Institute of Charity, but in 1933 the district of Maesglas, lying to the west, was ceded to the diocese to create St. David's parish.



# Cardiff

In 1854 Bishop Brown, OSB, asked Rosmini for assistance in the rapidly developing port of Cardiff. There was here fruitful ground for pastoral work amongst the vast influx of Irish labourers and there were few priests upon whom he could call. An agreement between the bishop and Rosmini, as Provost General of the Institute of Charity was signed by Bishop Brown on 8th November and by Rosmini on 19th November. (This was a far quicker rate of exchange of documents by post than often occurs today between Britain and Italy!)

Cardiff presented Rosmini with one of those special calls of Providence which he was to impress upon his brethren before his death on 1st July 1855. Although the development of Newport was remarkable and the Rosminian commitment notable, Cardiff's rapid growth was unparalleled. For in 1800 the total population was not much more than 1,000. By 1829 the Catholics alone were reaching this figure. When Queen Victoria came to the throne in 1837 Cardiff had around 12,000 inhabitants. At her golden jubilee in 1887 it was said that of all towns in the Empire the Welsh Capital had increased most, its population numbering 150,000. It was but part of the challenge facing the Rosminian Fathers in their pastoral work.

In 1854 for a Catholic population of about 7,000 there was one Church — St David's, given to the Rosminians. The new Italian priests, Frs Gastaldi, Signini, Bruno and Caccia became loved and revered figures over the years.

Fr Gastaldi worked zealously towards the building of St Peter's Church, opened in 1861. He was then to return to Italy, become Bishop of Saluzzo, and for many years before his death was Archbishop of Turin. At the First Vatican Council he spoke so eloquently, particularly on papal infallibility that Pius IX complimented him on being a modern Chrysostom. Perhaps he had learnt something in Wales.

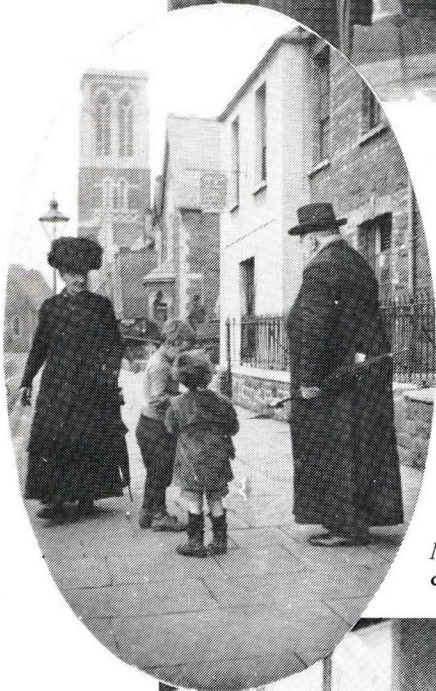
Fr Signini though was a pioneer in the Catholic School movement, opening school chapels, as they were called, at Grangetown in 1866; at Canton in 1868; at Tyndall Street in 1876; at Penarth in 1877. Fr Signini was anxious to have the Rosminian Sisters of Providence in Cardiff to assist the parish schools. In 1856 he asked Mother Amherst at Loughborough to send some nuns for a new mission. Certificated mistresses were needed for the infants. However, there was quite an outburst of unsuspected bigotry at these plans.

'A Petition from The Ladies of Cardiff' was circulated door to door, decrying the possible arrival of nuns in the town. Yet there were more Catholics than suspected too, and the carriers of the petition 'heard the Catholic opinion expressed very plainly'. Nevertheless an Address was sent to Queen Victoria. After a considerable delay a reply came, acknowledging receipt of the Petition, adding, 'Her Majesty was not aware that there were any Ladies of Cardiff.'

Three sisters duly arrived, without problems. They



Fr. Hayde on his daily walk at St. Peters



Meeting Parishioners & Studying War News



Fr Hayde of Cardiff, 1914 'The Children's Friend'



opened their first school on 1st September 1856 with 140 children present.

An unusual feature of the diocese of Newport, as the archdiocese of Cardiff was then called, was the contrast between the large numbers of religious priests and the small number of secular clergy. Newport, Cardiff and Swansea were exclusively in the care of Rosminian Fathers and Benedictines. But when Bishop Hedley became auxiliary, and later in 1881 successor to Bishop Brown, and Fr Dominic Gazzola, another great Italian, the Provincial (1875-1906) of the Rosminians, changes were undertaken. In 1879 Grangetown was given up; in 1881 Canton was given to the Benedictines; in 1882 Tyndall Street; in 1883 the central mission of St David's, and in 1885 Penarth was given to the diocese. It caused some concern when St Peter's alone remained to the Institute.

However, with the borough's continued expansion Fr John Bailey, who came to Cardiff in 1876, recognised the need for further provision for the Catholics of the district on the moors. In 1891 a School Chapel was opened. St Alban's Church followed in 1898. It was an iron structure. A more permanent building was required and by 1911 the new St Alban's Church was ready. And with the city still spreading northwards into the

Whitchurch area it was decided in 1913 to move the old iron church. It was re-erected and renovated and dedicated to St Joseph. It was typical of the generosity of the layfolk of the area that such building development in schools and churches could be pushed forward. Prominent among generous donors were Mr Thomas Callaghan, K.S.G., an old Ratcliffian, and his wife who left large sums to build a more worthy Church at St Joseph's.

So the St Peter's Parish developed into three: those which are still cared for by the members of the Institute of Charity.

The corporate nature of the parishes over the years has been reflected in the monthly Parish Magazines. These flourished. From *St Peter's Chair* in the 1880's, to the 3d *St Peter's Magazine* of the 1920's and 1930's, which was for St Peter's and St Joseph's parishes; from the 2d *Newport Catholic Magazine* for the parishes of St Mary, St Michael and St Patrick, much of the close-knit Catholic life of the Rosminian pastoral areas can be gleaned. The life of the Catholic Church in Cardiff and Newport today is based on the work of the Rosminian Fathers and we can thank God for their missionary and apostolic labours.



*The clergy of St Peter's, Cardiff in 1930.*

*Back (left to right): Frs McGinn, Donnelly and Holman.  
Front (left to right): Frs Nunan, Fennell and Cronin.*



# Fr William Lockhart and the London Parishes

Cardinal Wiseman, who was the first Archbishop of Westminster, asked the Rosminians to take charge of some areas of London. His pleas were pressing. There was a dearth of secular priests. There was desperate need for pastoral care of those thousands moving in to the expanding city of London. The Archbishop turned therefore to religious orders, and the Institute of Charity accepted the mission of Kingsland in North London.

Fr William Lockhart was appointed the first Rector in 1854. Part of a house was first used for Mass. A temporary chapel was then built. In 1856 the Church of Our Lady and St Joseph was built to replace it.

It was under Gentili's influence that William Lockhart (1819-92), the famous Oxford convert, was received into the Church on August 26th 1843. (This was the reason for Newman's moving sermon 'On the Parting of Friends'.) On August 27th he offered himself as a postulant. On August 29th he began a two year novitiate with the Institute. Two months after his ordination he was the leader of a little band of missionaries preaching in Loughborough and in Melton Mowbray. In 1847 Fr Lockhart preached at the opening of Pugin's Chapel at Ratcliffe College. For the next three years he made the circuit of the village greens of Shephed, Osgathorpe, Belton, Hathern and other small places. In 1850 Fr Lockhart was appointed to the 'College of Itinerant Missioners' and for three more years, helped by Fr Rinolfi, he followed in the footsteps of Gentili giving missions, especially in Ireland.

The Parish of Kingsland to which Fr Lockhart came occupied him fully. There were some thousands of the Irish Catholic labouring population needing great attention. His labours also included the supervision of homes for children and the elderly and an extensive foray in to journalism and the apostolate of the press, so that the Word of God and the message of Salvation could be spread further afield. For years he edited '*The Lamp*' and '*Catholic Opinion*'. He wrote on many issues, pamphlets, letters, controversial broadsheets and books; he gave popular lectures; he fully supported the Temperance Movement and the League of the Cross. He became Procurator General of the Order, translated Rosmini's great works and published them.

Cardinal Wiseman was succeeded in 1865 by Archbishop, later Cardinal, Manning. The latter had been a friend and adviser to Lockhart as an Anglican. Now the new Archbishop wished to see the Rosminians

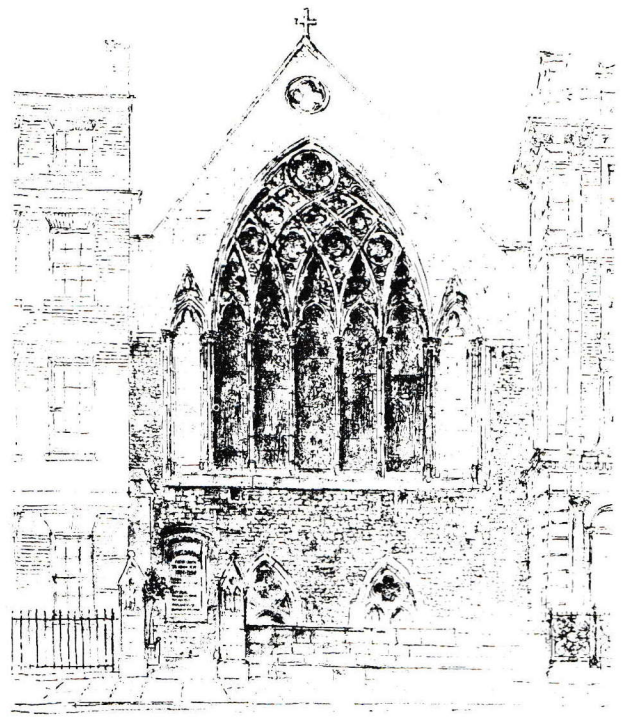
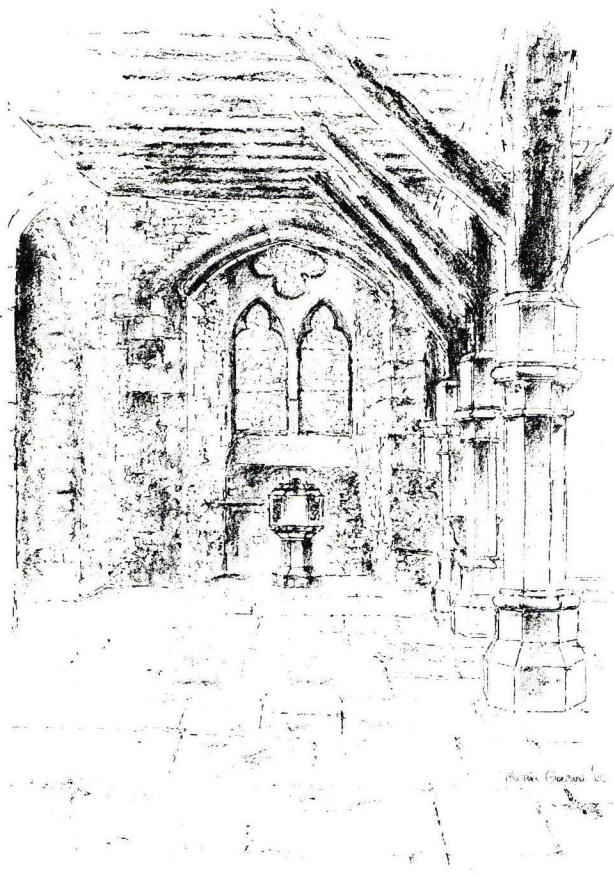


in a more central location in London. The result was that Lockhart was to purchase the freehold of the Ely Chapel, Holborn, at a public auction in 1874. This ancient gem of Gothic architecture had been built in the thirteenth century as the domestic chapel of the London residence of the Bishop of Ely. It was the first pre-Reformation church to be restored to Catholics. The crypt of St Etheldreda's was used for Mass from 1876 and the Upper Church, restored and refurbished, was re-opened in 1879.

In Fr Lockhart's own hand we can read the fulsome, rotund Victorian prose of that time and appreciate what the return of St Etheldreda's in the City did mean to Catholics.

"On June 23rd 1879, Ely Chapel surrendered itself once again to Roman obedience. Being the feast of the Patroness, St Etheldreda, Solemn High Mass was celebrated in the presence of a very distinguished Assembly, including the Duke of Norfolk, Lord Howard, Lord and Lady Bute, Sir George Bower, Lords Gainsborough and Ernly and many other folk of repute, including a distinguished representation of the Clergy. Cardinal Manning, on the occasion, preached an eloquent sermon, touching on the Conversion of England to the Faith.





Once again the Solemn Mysteries were celebrated, the star-gleams of the Tapers peered from an ambush of fresh sweet flowers, the smoke from the Censors rendered opaque the rich deep tints of the great East Window, the pure white linen, the silk-vested Fathers, the low throb of the 'Bourdon', the soft-toned bell, the grave reverent face of the Celebrant, his lifted hand, the lowered heads, like some page from the past, the rites of that Church, which Lord Macaulay tells us 'saw the commencement of all governments, was great when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the Temple of Mecca' were solemnly held again."

And since that time the Liturgy and choral singing on great feasts and Sundays has continued to draw a goodly congregation as it gives praise to God in such an ancient and hallowed ambience.

The Parish of Our Lady and St Joseph was most sorry to see the Rosminians leave them in 1874. They presented an Illuminated Address of thanks to the priests. It reads 'To the Very Rev William Lockhart, BA, Revd Fr Lewthwaite and Revd Fr Signini, we, the undersigned are ever your grateful and dutiful parishioners.' The new Parish of St Etheldreda's was not all that far from the notorious 'rookeries of St Giles' and included areas of equally dense population living in courts and alleys. In 1985 there are but few resident parishioners and the schools once run by the Rosminian Sisters of Providence for infants and girls and the Convent School for young ladies and little boys have long since closed.

100 years ago the Sunday Programme read:

Low Mass	Upper Church	8 am.
Children's Mass, with singing	in the Crypt	9.30 am.
Low Mass	Upper Church	10 am.
High Mass	Upper Church	11.15 am.
Catechism & Benediction	Crypt	3.30 pm.
Baptisms		4.30 pm.
Vespers, Sermon & Benediction	Upper Church,	7 pm.

Today as the Church undergoes another extensive and costly series of restorations and renovations the costs have to be met largely from the many visitors and friends, rather than parishioners as such, as office blocks and business premises predominate within the parish boundaries. But the lunch time masses draw a good congregation and the Luncheon Club, run by Br Norman Carter for some 30 years in the cloisters, is well known to City workers.

The Institute was offered another parish in the suburbs further north after the First World War. Cardinal Bourne consigned the small Church of St Mary and St Andrew, Dollis Hill, to the Rosminians in 1927, next to the then Catholic Hospital. In 1933 a handsome new church was built with a hall beneath it. This parish continues to flourish.



# Institutions

New branches of charity were found in the work of managing institutions. The first such was accepted in 1857 under Fr General Pagani: a Reformatory School near Market Weighton, Yorkshire. Another at Mount Saint Bernard's Abbey was undertaken in 1875: St Mary's Agricultural Colony.

One of Rosmini's projects has been to establish a medical college in which intending doctors would be thoroughly educated on sound Catholic principles. The Prince d'Arenberg contributed a very large sum for this purpose but Roman authorities (after Rosmini's death) would not sanction the project. An alternative had to be found. It took the shape of an orphanage at Sainghin, near Lille, and was considered part of the English Province. The orphanage continued until the religious persecutions in France, when the Rosminian community was dispersed. (Interestingly, in the 1890's, an attempt was made to found a novitiate in Belgium. It was not successful.)

In Ireland in 1860 another Reformatory School was opened at Upton, Co Cork. The first Rector was Fr Furlong, Gentili's companion, until his death in 1871. For a period the Spiritual Director of the boys was Fr Cardozo Ayres. He was a most remarkable priest, had been stationed for years at various houses in England, but at the request of the Emperor Maximilian of Brazil he was appointed Bishop of Pernambuco in 1868. He died, a revered and saintly man, during the First Vatican Council and was buried in Rome. His incorrupt body was transferred to South America in the early years of this century.

Upton was to become an Industrial School. A similar school was then opened at Clonmel in 1884. Both houses remain, but now part of the Irish Province, though the works have changed.

After the Second World War, St. Edward's School, Hallaton, near Market Harborough, under Fr. Bernard Norton, MC, as Headmaster, and Apethorpe Hall near Peterborough, under Fr Charles Cunningham, were two other institutions committed to Rosminian care. However, Government cuts meant that these two works never got much further than an advanced planning stage.

## Mount St Bernard's Reformatory School

This was founded in 1856 and taken over in 1863 by a management committee of the Salford Diocese. But in July 1875 the management was consigned to the Institute of Charity.

There were at the time "200 boys, principally employed in Agriculture, but trades of Tailor, Shoemaker, Shoe Revitter, Carpenter and Blacksmith are also carried on."

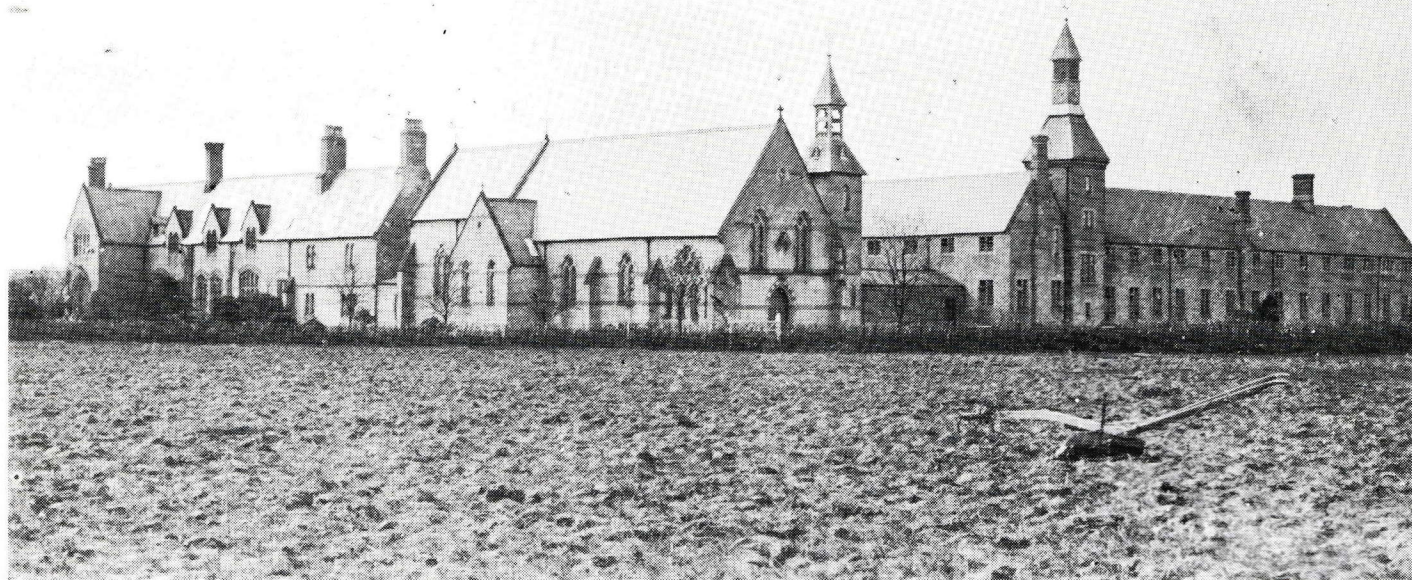
The transfer document was signed on behalf of the Institute by Fr Rinolfi (Rugby) and Fr Castellano (Market Weighton). However, this school "for juvenile offenders to be detained in St. Mary's Agricultural Colony at the Abbey of Mt St. Bernard, Charnwood Forest, Leicestershire" provided the Fathers who were to manage it with a takeover that was not without its heartaches and troubles, as can be deduced from the following story in the local papers.

### November 1875 Mutiny at a Reformatory

'On Saturday night, a mutiny took place at the Mount St Bernard's Roman Catholic Reformatory, known as the Agricultural Colony, about two miles from Coalville, on the Barton branch of the Midland Railway, and about from the statement of about a score of the boys captured at Leicester and in the neighbourhood, it appears that a mutinous disposition has prevailed for some time, and that between six and seven o'clock on Saturday night, about 100 out of the 200 inmates of the reformatory, managed to effect their escape through the wash-house and overrun the country. A large number were recaptured on Sunday, at Leicester, Ibstock, Whitwick, Markfield and other places, but many others are still at large.'

'The police have succeeded in recapturing the whole of the youths who mutinied and broke out of the Roman Catholic Reformatory known as the Agricultural Colony of Mount St Bernard, near Whitwick Leicestershire, on Saturday evening. On Monday, the mutineers were summarily dealt with by the Reformatory authorities, being awarded various degrees of punishment, the majority being soundly birched.'





*Typical of the Victorian Institution: St William's School, Market Weighton, made bleaker by its winter grimness.*



*Industrial training*



## St William's Reformatory School, Market Weighton 1857-1912

St. William's Reformatory School, Market Weighton, was planned by Bishop Briggs. Sir Edward Vavasour gave 70 acres of land and the Duke of Devonshire gave a strip of land through his property to make a road to Market Weighton which was 3 miles distant. In the late 1850's negotiations with the Rosminians went forward and in 1857 the school was accepted. Fr Charles Caccia was the first Rector. He had been Provost of the Church of S. Satiro in Milan at the time of the Italian revolution against Austrian domination (1848). His successor was Fr Peter Castellano, another wiry Italian, who ruled the institution with a strong hand for 40 years from 1865 to 1906.

The boys were taught a variety of trades. The Report of H.M. Inspectors for 1911 reads: 'This is a busy school industrially — very good work is being done in the Tailoring and Shoemaking and in the large and thoroughly practical Printing Department. There is also a large and well-managed Farm.'

The Printing Department was called St. William's Press. Upon it Bp Casartelli passed the encomium 'for the excellency and beauty of the work it produces it is almost unrivalled in the Kingdom.' In the early years of the Catholic Truth Society all their publications were issued from there.

In 1912 the management of the School was handed over to the Christian Brothers.



*Fr Castellano, Superintendent of St William's School, 1865-1906.*

## 3 BISHOPS ATTEND CENTENARY FETE OF ROSMINIAN FATHERS

GENERAL OF INSTITUTE AT RATCLIFFE

The celebrations for the centenary of the Rosminians' arrival in England were honoured by the presence of the Fr. General of the Institute and many other guests among whom were the Archbishop of Cardiff, the Bishops of Nottingham and Clifton, the Provincials of the English and Irish-American provinces, the rectors of the various houses of the Institute and delegations from the Italian Province.

High Mass was sung by Fr. General (the Rt. Rev. Joseph Bozzetti, D.D., LL.D.). The Archbishop of Cardiff and the Bishop of Clifton as well as the Abbot of Mt. St. Bernard's were in the sanctuary.

The deacons of the throne were the Very Rev. T. Hickey (Provincial of the Irish-American Province) and Fr. J. Hurley, rector of St. Peter's, Cardiff. Fr. G. Elson (Wadhurst) and Fr. G. Cody (Galesburg, Ill.) were deacon and sub-deacon of the Mass.

A special place was reserved for Mr. Everard de Lisle, Squire of Garendon, whose grandfather was instrumental in bringing Fr. Gentili to England. Other links with Fr. Gentili were the preacher, Dr. Bernard Grimley and Canon Hunt, who are grandchildren of Fr. Gentili's converts.

Dr. Grimley preached on the work of the Rosminians in England since their first coming.

After lunch, the distinguished gathering watched a cricket match in which the school beat the Gentlemen of Leicestershire.

Tea was taken at Grace-Dieu and Benediction followed, at which Fr. General preached in English from the pulpit that was used by Fr. Gentili in the Chapel of Grace-Dieu.

At the dinner at Ratcliffe, the chief guests were the Bishop of Nottingham, the Archbishop of Cardiff, the Bishop of Clifton and the president of the Ratcliffian Association.

The Bishop of Nottingham proposed the health of Fr. General and of the Institute and paid a warm tribute to the great work that had been done and was still being done in his diocese. The Provincial of the English Province, in toasting the guests, spoke of the devotion of the Rosminians to their Bishops and of the constant kindness they received from the hierarchy. His Grace of Cardiff in reply said that he could speak with experience of the wonderful work done in South Wales by the Fathers.

Bishop Lee said that the centenary should really have been held in his diocese. It was in his territory that the Institute had begun its work in England and that it should now at last come back to it and open a house. He and his Chapter would welcome with open arms this return to the first scenes of its labours.



Correspondence in the 1850's between Fr Rosmini and Fr Pagani makes clear the desire they both had that there should be a body of itinerant missionaries labouring in the British Isles. And indeed after Gentili's death his apostolate was carried on by the renowned Frs Rinolfi, Furlong and Lockhart. Yet the Father Founder felt a college should be established also for training young priests for the Foreign Missions. Rosmini's preference was for India. The time was not ripe. Nothing could be done. Nevertheless a French priest, Fr Nedelec did go overseas. For years he had worked in Wales, in Cardiff particularly. He interested himself in Catholicism in Wales over the centuries. His expertise was such that he was able to write a substantial book *Cambria Sacra*. When a request was made he did priestly work for some time in Mauritius.

An Italian priest sent to Wales by Rosmini was Fr Joseph Costa. He also was stationed in Cardiff. Subsequently, he was sent alone to the USA. In the diocese of Peoria, in Illinois, he worked zealously over the years, building both a church and a college at Galesburg. Fr Costa petitioned Fr General Lanzoni and further English and Italian-speaking priests were sent as fellow workers. After a life of quite remarkable activity Fr Costa died at the age of 94, being then the oldest priest in the USA.

In the 1930's an Irish-American Province was established but it continued to draw some priests from England.

After the Second World War, priests and brothers went out to assist the members of the Irish Province in the establishment of the Diocese of Tanga in East Africa in 1948. Later, at Soni, a preparatory school was started in 1953. It was for the sons of European parents. The school flourished but closed eventually after Tanzanian Independence, in 1974.

A small band of Rosminians from Italy has worked in Venezuela, in Maracaibo and Cabimas, for some 30 years. They have been joined at times by members of the English and Irish Provinces.

The English Province's major commitment abroad has been in New Zealand. Responding to requests from the Archbishop of Auckland in 1961 Fr Cuthbert Emery sent the first three members. Frs Philip Catcheside, Bill Curran and Br John Tedesco, all from Ratcliffe College, arrived to establish a diocesan secondary school, Rosmini College, in Takapuna, Auckland. More men followed. In 1969, at the request of Bishop Kavanagh of Dunedin diocese, the first Catholic co-educational boarding and day school for secondary pupils was opened at Gore, in the South Island. St. Peter's College was established jointly by the Rosminians and the local Sisters of Mercy.

Br John Tedesco was a pioneer and founder member of both Rosmini College and St. Peter's College. He was the first member of the New Zealand Vice-Province to die there, on 1st July 1984, the anniversary day of his beloved Fr Founder.

The Rosminians in New Zealand have now relinquished direct control of the two schools. Lay headmasters have been appointed and a career opportunity thus has been opened to good Catholic laymen in the Catholic school system. Over the last few years this has been integrated within the secular State system, but the Catholic schools retain special rights and privileges. The Rosminians' work can thus broaden beyond education and schools. Parish work, prison chaplaincies, Catholic Social Services, Adult Education, the Marriage Tribunal, direction of centres of spirituality and retreat-giving and counselling, all these areas of pastoral work now occupy the Rosminian brethren in New Zealand.

## Other areas of development

Bexhill-on-Sea became a Rosminian parish in a different way. Fr John Foy of the Southwark diocese had been the first scholar admitted to Ratcliffe College. He became the parish priest of St Leonards. He proposed that Bexhill, part of his district, should be assigned to the Institute of Charity. In 1891 the authorisation of the Bishop and Chapter of Southwark was given to found a house of the Institute at Bexhill with a public church and the charge of the Mission. A small church, which then became a school, and an adjoining presbytery was opened in 1893. With a growing Catholic population a contract for the new church of St Mary Magdalene was let in 1906. The parish developed to include further churches in Cooden, Little Common and Sidley.

A house for students at the University of Cambridge opened in January 1950 with Fr William Murray, who had been a most successful Director of Studies at Ratcliffe College, as the first and only Rector until it closed in 1967.

The Rosminians moved to Huddersfield in 1958 to open a new school, St Gregory's Grammar School, since amalgamated. Their presence is still there in the comprehensive school, but it is no longer administered by the Institute of Charity. However, Rosminians are involved in pastoral work in other areas nearby as a result of the original move to Huddersfield, in Brighouse and Slaithwaite.

Hull, for two years only, 1848-49, saw the Rosminian brothers at work in a school. Brothers Bird, Bowen and Callaghan opened the school but by Christmas 1849 it was given up and the brethren returned to Ratcliffe.

The most recent move into parish work has been at Wisbech in 1984, thus joining the sisters who have had the Convent School for many years.





*The juniors at St Marie's College, Rugby, in September 1900 with Br Delancy and Fr Ward.*

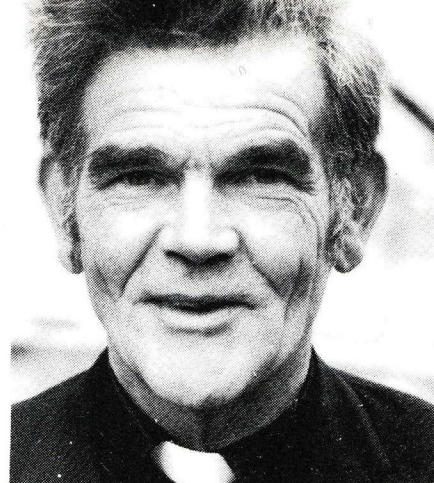
*The scholastics at St Mary's, Derryswood with Fr Little, the Provincial, in 1983.*







*Fr General: The Very Rev Fr Gianbattista Zantedeschi*



*Fr Provincial: The Very Rev Augustine Little*

## **The Provost Generals of the Institute of Charity**

Antonio Rosmini 1839-1855  
 Giovanni Battista Pagani 1855-60  
 Pietro Bertetti 1860-1874  
 Giuseppe Cappa 1874-1877  
 Luigi Lanzoni 1877-1901  
 Bernardino Balsari 1901-1935  
 Giuseppe Bozzetti 1935-1956  
 Giovanni Gaddo 1956-1981  
 Gianbattista Zantedeschi 1981-

## **English Provincials**

Giovanni Battista Pagani - 1855  
 Angelo Rinolfi 1855-75  
 Dominic Gazzola 1875-1906  
 Aloysius Emery 1906-1916  
 Trevor Hughes 1916-1926  
 Daniel Hickey 1926-1948  
 Cuthbert Emery 1948-1964  
 Michael McGough 1964-1971  
 Thomas Kearns 1971-1981  
 Augustine Little 1981-

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**The principal act of thanksgiving for the 150 years of  
work by the Rosminians in England and Wales will  
be a concelebrated Mass at 12 noon in Canterbury  
Cathedral on 19th October.**

**All are welcome. How to join with us: contact any  
Rosminian parish.**

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**ACKNOWLEDGEMENTS:** The Editor would like to thank Fr. A.M. Cunningham for his research and his text, Jan Brown for her artwork, Digital Typesetting of Bowling Green Lane, London EC1 for their co-operation, Mrs. Marie Strong for the typing and collating, Abel Lagos for cover photographs, and Fr. Provincial for his encouragement. To Samuel Walker Ltd., the printers, my breathless gratitude.

*Fr. Kit Cunningham*



## The Maxims of Antonio Rosmini

1. To desire only and without limit to please God, that is, to be just.
2. To direct all our thoughts and actions to the increase, and to the glory, of the Church of Jesus Christ.
3. To remain perfectly tranquil as to all that is Divinely ordained, in regard to ourselves, or even to the Church of Jesus Christ; and, in labouring for the Church, to follow the indications of the Divine will.
4. To abandon ourselves wholly to Divine Providence.
5. To acknowledge profoundly our own nothingness.
6. To regulate all the occupations of our life with a spirit of intelligence.

## Order of Petitions: How we should pray

**1st**, for our Holy Father the Pope and the wants of the Universal Church, and that God would send labourers into His harvest; **2nd**, for the Institute of Charity and all Religious Orders; **3rd**, for our own and all other Civil Governments; **4th**, for the Bishop and Clergy of the Diocese; **5th**, for our parents, friends, and benefactors; **6th**, for those recommended to our prayers; **7th**, for our enemies and persecutors; **8th**, for the conversion of infidels, heretics and sinners; **9th**, for the sick, the tempted, the afflicted, and the dying.

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