

In 1846 the community was removed from Birmingham to Cotton Hall where a church and house had been given them by Lord Shrewsbury. Within a short time the whole locality was converted and the Protestant church vacated. Alarm at first among the neighboring Protestants soon dwindled into helplessness, for the number who joined the church daily was almost miraculous. On the third of April, 1847, Brother Wilfred, as Mr. Faber was then called, was ordained priest, and shortly afterwards he published a series of *Lives of the Saints* which met with great opposition, arising chiefly from the difficulty with Protestants and even ignorant Catholics to reconcile the existence of such virtuous men with their own observation. Later on it was thought wise to suspend the services, till the good effects of reading these lives were so manifest as to justify their continuance.

When Dr. Wiseman was created bishop of the London District, among the many means by which he proposed to revive Catholicity in England, was the introduction into that country of religious orders. Accordingly, when Father Newmann returned from the continent in 1847 with a few priests of the Oratory of St. Phillip Neri, the bishop rejoiced. But greater still was his pleasure when in the same year Father Faber and his community joined the Oratory. Since the publication of "*Sights and Thoughts in Foreign Churches*" Father Faber had been acquainted with Bishop Wiseman, and the latter appreciated his talents and his virtues while he watched with interest his work as head of the Brothers of the Will of God. Though Father Newman has the honor of bringing the Oratory into England, Father Faber was the man who carried it on to a practical success. Encouraged by such energetic men this order soon spread its roots. Well-organized branches were formed in Sydenham, Birmingham and London even before Father Faber's death. After a short noviciate the latter became novice-master and finally was established in London as superior of the Oratory there. To give a minute account of his life here would fill more space than we can afford. A rather detailed account of his life up to this time

was necessary in order to show his gradual progression to the sublime mission destined for him. This once found he clung to his post, and neither the taunts of his enemies, nor the incessant suffering which a weak constitution necessitated, could cause him to deviate from the path of duty. The fame of the London Oratory soon spread throughout the world. Though excluded from the world its superior was the cynosure of all eyes. The numerous conversions effected by his preaching, his writings, and by the Oratorian fathers in general, in and around London, prepared the way for the establishment of the Catholic Hierarchy in England in 1850. This fact alone proves the wonderful work wrought by the Oratorians since their first arrival in England. The next year witnessed the conversion of many Anglican clergymen among whom was Archdeacon Manning.

From the year 1852 to his death in 1863, Father Faber continued at the Oratory directing its affairs and passing through alternating periods of hard labour and sickness. Speaking of these years the *Dublin Review* says "They were a period of sufferings, severe and complicated and almost incessant, in the midst of which, by labours to which it would be difficult to find a parallel, he achieved a work of which we must deliberately declare that its amount and importance will never be fully known, until that day when the King returns to take account of his servants." He never left the Oratory except when ill-health compelled him to seek rest. The sufferings mentioned above were due to overwork. His sermons and conferences were always prepared beforehand, and when not occupied with these, his time was devoted to the composition of those works which we shall mention later. Moreover, his scrupulous nature added much to his personal labour: for he was careful to answer with his own hand the immense number of persons who from every part, sought his advice. No doubt his premature death was brought on by excessive labour. His strength of will was unsurpassed. He was often known to rise from the sick-bed to finish one of his works or even to preach a sermon. When at length he lay on his death-bed