



# Tales of the Old Church of Longmeanygate

Cause for the Beatification of  
Irene Mary and Derrick Taylor



## Cause for the Beatification of Irene Mary and Derrick Taylor

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## Introduction

**L**ongmeanygate is a road to the west of the town of Leyland in Lancashire that goes through the village of Midge Hall. The suffix -gate is thought to mean road or street and is likely also to have connections to the name of a Roman road. The use of 'long' indeed refers to the length of this lane, stretching a considerable way from Golden Hill Lane to Dunkirk Lane. Over the years, many people have asked about the meaning of 'meanygate.' One definition I have found is that it was originally 'mainway gates', which contracted over the years to 'meany' gate. An obvious meaning would be that people having to pay tolls thought the toll gatekeepers were 'mean.'

This long and winding lane arches around the western portion of the outskirts of Leyland to join the village of Midge Hall to the suburb of Moss Side to Leyland's west. At the southern end of Longmeanygate stands a house which formerly belonged to a couple whose opposition to the reforms set forth during the Second Vatican Council led them to become known in the county as some of the most ardent lay members of the St Pius V Association.

This couple was Mr Derrick Taylor and Mrs Irene Mary Taylor. Their decision in 1974 to have travelling priest Father Peter Morgan, the then Superior of the St Pius V Association, celebrate Mass in the Tridentine Rite in their living room was just the tip of the iceberg of Mr and Mrs Taylor's life story. It is no secret that the reforms brought about by the Second Vatican Council of 1962-65 shaped Mr and Mrs Taylor's life thereafter and saw them become embroiled in the modernist-traditionalist debate that continues today. Mr and Mrs Taylor stood firmly on the traditionalist side of the division among Catholics, ridiculed by modernist Catholics, including priests and the local episcopate.

Mr and Mrs Taylor purchased Bannister Farm in 1960 and at the time, they had four children. To accommodate their fast-growing family, Mr Taylor began working on constructing 222 Longmeanygate in around 1963. 222 Longmeanygate was eventually completed in 1971. A ground-floor extension called 222a Longmeanygate was built in the early 1990s to accommodate Derrick and Irene's eldest daughter,

Thérèse, and her son, Martin Taylor. Derrick built a large shed and various other small sheds, garages and outbuildings on the plot of land surrounding 222 Longmeanygate throughout the 1970s, 80s and 90s, some of which were used to house congregants when Latin Masses were performed on Mr and Mrs Taylor's land by priests representing the St Pius V Association.

When Mr Taylor died in 2011, the house and land became the sole possession of his wife and when she died in 2015, the house and land were inherited by their daughter Thérèse and grandson Martin and a smaller piece of land was inherited by their grandson Thomas. Despite having ten living children at the time their will was made, Mr and Mrs Taylor chose to leave their house, land and possessions to only one of their children and two of their grandsons, causing a rift in the Taylor family. Probate could not be granted on Mr and Mrs Taylor's will as several of their other children contested its legitimacy. This resulted in the case reaching Preston Magistrates Court in 2018, during which the original will granting all the land, property and possessions to just three family members could not be falsified, with the judge finding that Mr and Mrs Taylor had made the will while sound of mind. The property and land were sold in 2020 to a new couple who renovated the house completely, making it almost unrecognisable from its previous state as it had been originally designed by Mr Taylor.

I am the grandson of Mr and Mrs Taylor and I spent most weekends in the first decade of my life staying over at my grandparents' home at 222 Longmeanygate. There, I was brought up in a very devout Catholic environment, which is becoming more and more a rarity in 21st-century England. My grandparents' lives and, by extension, my life and the lives of all my aunts, uncles and cousins were shaped by the traditional Catholic faith. At the time, as a young boy, I did not realise why my grandparents were extraordinarily devout. However, in 2020, when my mother, Louise, was doing some cleaning during the first Covid-19 lockdown, she came across an old letter from 1998 that my grandmother, Irene, had written to her. This letter, now known as the October Letter, was the first piece of writing I had ever read that had been written by my grandmother.

In short, reading the letter ploughed me over. I was in equal parts fascinated and bewildered as to why my grandmother believed what she did and how she had become so devout in her Catholic faith. Reading the letter opened a door for me, but I took my first step into that doorway when I started to research the origins of the St Pius V Association, later coming to realise just how involved my grandparents were in trying to maintain the Tridentine Mass in England. I discovered that my grandfather had undergone a religious experience when he was seven years old after getting hold a copy of an interview he participated in with his friend Judith Sheehan for the Sceptre Bulletin in 1995. In this interview, my grandfather revealed for the first time publicly that he heard the voice of Jesus Christ in 1971, which he interpreted was directing him to continue attending the Tridentine Mass rather than the *Novus Ordo* and that he experienced another interior locution in 1978, this time from his deceased confessor Father Patrick McNally. My grandfather never told me about his supernatural experiences and I never got the chance to ask him directly due to him dying in 2011 when I was just thirteen years old.

As for my grandmother, I recalled during my research that my grandmother had told me in 2013 of a religious experience she had when she was twelve years old on Christmas Day morning in 1944 during the Second World War. My grandmother said that on that day, she made a divine promise to dedicate her life to Christ. However, since my quest to understand my grandparents' religiosity began in 2020, many more extraordinary stories have emerged from my research that I wish to spotlight in this newest work titled *Tales of the Old Church of Longmeanygate*. Some of these tales are legends (i.e. regarded as probable but unauthenticated), while others I classify as stories as they have been documented in first-hand accounts rather than having only come to be known to me as hearsay or through the accounts of individuals other than my grandparents directly.

This book not only includes stories from the post-Vatican II era but also from Mr and Mrs Taylor's childhood and early adulthood years. Some of these stories have come from independently published source material, while others are stories retold by Mr and Mrs Taylor's children, relatives or friends I interviewed with the aim of piecing together the facts of the lives of my extraordinary grandparents.

## CHAPTER ONE

### *The Story of the Kindlement (1938)*

On the Feast Day of the Most Sacred Heart of Jesus on 1st July 1938, Derrick Taylor, then aged seven, stepped into his friend Stanley Eastham's home at 50 Chapel Lane in Coppull and saw for the first time a representation of the Sacred Heart of Jesus. The picture of the Sacred Heart was standing in the corner of the hallway of his friend's home on a lace cloth and illuminated by votive lamps on either side, with a crucifix hanging on the wall above the devotion.

Upon seeing the devotion in a frame standing on the hallway table, Derrick felt the instinctual urge to walk over to the representation and touch it. When he touched the Sacred Heart, he experienced elation like never before and could feel the Holy Spirit enter him and open his awareness to the Catholic faith, even as a child. After being infused with the Holy Spirit at this moment, young Derrick asked his friend's mother to light a candle for him and place it in front of the devotion.

Derrick, who had been a member of the Church of England since being christened shortly after his birth, experienced a spiritual awakening. This event would come to represent Mr Taylor's first step in his conversion to the Catholic faith, which he completed eighteen years later in 1956 with his confirmation. The event of the Kindlement was a prophecy of Derrick Taylor, impending his conversion to Catholicism starting at age eighteen, while the candle he asked his friend's mother to light became a metaphor for the strength of his Catholic faith.

On this day, known as the Day of Kindlement, the Lord Jesus Christ guided the young boy Derrick to him through his Sacred Heart and the power of the Holy Spirit that permeated the boy's body, soul and intellect. This event marked the beginning of Derrick Taylor's lifelong



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resonation with the Sacred Heart, which he would turn to throughout his life whenever he faced material or spiritual crises. The Kindlement marks the commencement of Derrick Taylor's journey in the Catholic faith and represents the first of many events of pneumatic intervention in his life.

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22.



*The Kindlement of Derrick Taylor* by David Young, 2023.

## CHAPTER TWO

### *The Legend of the Hallowment (1944)*

Early on the morning of Christmas Day 1944, at the height of the Second World War, Irene Mary Hardacre and her family were preparing to attend Mass at St Joseph's Church in Preston. Since the family lived at a house on Maitland Street near the church, Irene, then aged twelve, asked her parents, Edith and Richard, for permission to run ahead and get to church first. After her parents agreed to let her go early, Irene headed to St Joseph's Church and when she arrived, she knelt before the monstrance standing on the altar while nobody else was around.

Suddenly, Irene felt the presence of the Holy Spirit fill her heart and made a divine promise—a hallowment—to live a life of personal holiness and immutable devotion to the Lord Jesus Christ by perpetuating Christ's sacrifice in her life by always attending the Latin Mass and never forgetting its significance. In this moment, Irene felt the Holy Spirit imbue her and she remained transfixed on the Eucharist in the monstrance until the first congregants for Mass began arriving.

Never forgetting the feeling she experienced when she knelt before the monstrance that day, Irene kept her divine promise to attend the Latin Mass throughout her life even when the reforms to the Mass were introduced following the Second Vatican Council in 1965.

The Hallowment was the event of divine intervention in Irene Hardacre's life that paved the way for several mystical experiences in later decades. Irene relayed the details of this event to her grandson Cometan in 2013. He later ascribed the title 'Hallowment' to the experience to denote the act of making a sanctifying promise to God.

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Source: Cometan's grandmother Irene relayed this story to him in 2013 from her recollection when he asked her about her life during World War II. However, there is no independent published work that refers to this event in Irene Taylor's life.



*The Hallowment of Irene Hardacre by David Young, 2025.*

## CHAPTER THREE

### *The Legend of the Reification (1949)*

On the afternoon of 16th July 1949, Derrick Taylor, while on a trip to County Donegal when he was eighteen years old, participated in the pilgrim trail, the Crosses of Knockalla. Derrick climbed Knockalla Mountain and at each of the Stations of the Cross, he performed silent contemplation, as is tradition for pilgrims. It was at the penultimate station when Jesus is depicted being taken down from the Cross, while in silent contemplation of the significance of Christ's sacrifice, Derrick experienced the Holy Spirit imbue itself in his heart for a second time.

Derrick Taylor opened his heart to the Holy Spirit, which he felt fill his entire soul, renewing his devotion to Christ and sanctifying the teenager. This experience resulted in the solidification of his decision to convert to the Catholic faith, with the event becoming known as the Reification, meaning 'to make real' Derrick's conversion.

Source: Chorley and District Times Reporter, "Coppull Youth Annual Education Tour," *Chorley and District Times*, July 15, 1949, p1. Although this newspaper article does confirm Derrick Taylor attended a trip to County Donegal in 1949, it does not refer to the event of the Reification specifically, giving the account 'legend' status.

## CHAPTER FOUR

### *The Legend of the Infatuation (1950)*

Down in the mines at Chisnall Hall Colliery at Coppull, one day a photograph of a young woman fell out of Derrick Taylor's pocket and landed on the ground. Derrick had not noticed the photograph had fallen and so one of his fellow colliers picked it up, looked at the picture and gave it back to Derrick who accepted it, thanking his friend for noticing the photograph.

When the colliers were on a break from their laborious work, Derrick would sit staring at this photograph. The photograph was of a girl and the other colliers began wondering who she was. One day, one of Derrick's colleagues ventured to ask Derrick who the girl was. He replied that it was Irene Hardacre, a Catholic girl from Higher Walton that he had recently come to know after meeting her at the Leyland Motors Sports and Social Club. He told the lads he would one day marry her, but first, he would need to convert to become a Catholic because she was Catholic.

As Derrick went back to long after the girl, his colleagues noted just how infatuated Derrick had become with Irene and that he would always carry a picture of her whenever he was working down the mine shaft as he missed her dearly.

Source: This legend was retold by Derrick Taylor's colleagues in the mines to his eldest son Derrick, who then relayed the story to his brother Sean, who, in turn, told his son Cometan in 2022.

## CHAPTER FIVE

### *The Story of the Catholicisation (1950)*

On 3rd September 1950, Derrick Taylor arrived with his girlfriend Irene Hardacre at St Mary's Church, Bamber Bridge. Irene had planned for Derrick to meet Father Patrick McNally, a Benedictine priest, to officially begin his conversion to the Catholic faith as Derrick had been christened and raised an Anglican.

Despite having felt a strong restlessness to become Catholic from a young age following the event of the Kindlement, Derrick was terrified of what would happen at his first meeting with a Catholic priest. He was full of apprehension because of the prejudices he had been raised to believe about Catholics. The picture Derrick had in his mind prior to the meeting was the priest walking around the presbytery reading the Breviary.

As the pair reached the door, Derrick asked Irene if he was supposed to kneel when the priest opened the door. Derrick was oblivious about what he should do and was conscious of making a mistake or disrespecting the priest by not adhering to correct Catholic customs. Derrick said the following about this first meeting in a 1995 interview he participated in:

*"He asked me why I was afraid and I told him that I thought he would make me kneel down there and then and tell him all my sins."*

Father McNally introduced Derrick to the penny catechism and for the next three and a half years, Derrick received Catholic instruction.

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22. 'Catholicisation' is the term Cometan started to use to refer to this event after first reading his grandfather's 1995 interview in 2021.

## CHAPTER SIX

### *Events in Derrick and Irene Taylor's life in the interim period between 1950 and 1971*

- 14th November 1952: Derrick Taylor is baptised a Catholic by Father Patrick McNally at St Mary's Church in Bamber Bridge.
- 17th January 1954: Derrick Taylor's father, Frederick, died in a car crash while his fiancée's father, Richard, was driving.
- 27th March 1954: Derrick Taylor and Irene Hardacre are married at St Mary's Church in Bamber Bridge by Father Patrick McNally.
- 27th December 1954: Derrick and Irene's first child, Derrick Stephen, died following a traumatic home birth in Coppull.
- 15th June 1956: Derrick Taylor was confirmed a Catholic at St Mary's Church in Bamber Bridge by Father Patrick McNally.
- 1955-1970: Irene Taylor gives birth to ten children, with an eleventh, named Francis, dying as a result of a miscarriage.
- 1960: Derrick and Irene Taylor purchase Bannister Hall Farm on Longmeanygate at Midge Hall.
- 30th April 1962: Irene's father, Richard, dies aged fifty-six at Peacehaven in Coppull; her mother, Edith, moves to Leyland.
- 14th September 1966: Derrick's mother, Ellen, with whom he did not have a good relationship, dies in London, aged sixty-one.
- 1st January 1970: Irene Taylor launches her campaign against using the BBC sex education films to teach children in schools.

## CHAPTER SEVEN

### *The Locution of the Sacred Heart (1971)*

On the Feast of the Visitation of the Blessed Virgin Mary on 31st May 1971, Derrick Taylor, then aged forty, entered the narthex of St Wilfrid's Church in Preston while his daughter, Marie Louise, participated in a procession. By this time, Mr Taylor had been experiencing a deep-seated disillusionment with the changes that had just been implemented at the parochial level in England following the end of the Second Vatican Council in 1965. Principal among these changes was the publication of the Missal of Paul VI in November 1970, which cemented the Church's decision to abandon the Tridentine liturgy in favour of the *Novus Ordo*.

This caused a fracture in Mr Taylor's Catholic faith, for he had converted to Catholicism in the 1950s and was taught all the old customs with sincerity. Confused over the changes and somewhat disillusioned, Mr Taylor faced a tormenting spiritual crisis that made him doubt the Church and his conversion. Mr Taylor feared that the sanctity of the Latin Mass and the sovereignty of the Pope were being eroded from within the Church.

Mr Taylor went to kneel before the Chapel of the Sacred Heart to the left side of the altar in the nave of St Wilfrid's in Preston that day while the church was empty due to the ongoing procession. Mr Taylor said his prayers before a statue in the Sacred Heart Chapel and afterwards pleaded with God to give him some clarity on what was taking place within the Church and what he could do to save the Tridentine Mass that he treasured.

Mr Taylor then stood up and returned to the narthex, but before leaving, he knelt in front of a portrait of the Sacred Heart of Jesus hanging on the left side of the narthex. There, Mr Taylor looked up at that representation of Jesus Christ and made a fervent and sincere



request to know what to do in response to his growing disillusionment. In response, Mr Taylor heard the Sacred Heart from the portrait utter the words:

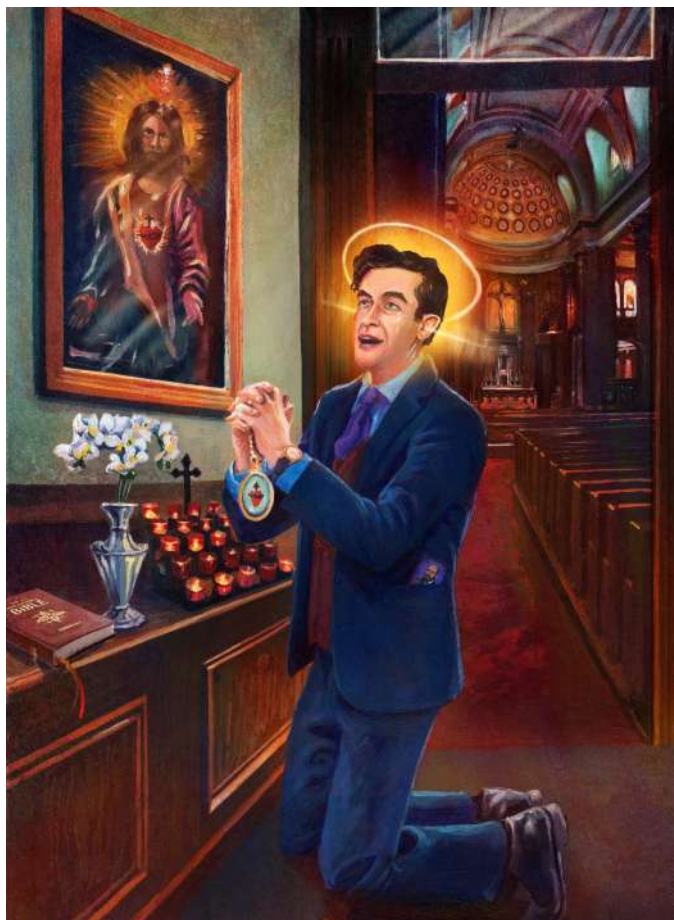
*“Keep up with your Mass. Everything is all right.”*

Mr Taylor describes feeling flushed with the Holy Spirit after hearing these words, which he called a locution. He felt his worries lifted and a sense of elation and satisfaction following his most desperate request answered. Mr Taylor interpreted these words from the Sacred Heart to mean that he should continue with *his* Mass, namely, the Tridentine Mass he had converted to the Catholic faith for and the form of the Mass that was still universally available at the time of his confirmation in 1956.

As such, Mr Taylor sought out Tridentine Masses celebrated by priests wherever he and his wife could find them, no matter how far they had to travel or the ridicule they received from other Catholics and modernist priests. The Locution of the Sacred Heart acted as the impetus for Mr and Mrs Taylor to join the traditionalist movement within Catholicism, leading to their discovery of the St Pius V Association and the opening of the Leyland Mass Centre in 1974. Ultimately, this locution enriched and renewed Mr Taylor’s faith for the remainder of his life, allowing him to persevere through his struggle of witnessing the Catholic Church navigate the modern world.

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22.

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*The Locutions of Derrick Taylor* by David Young, 2022.

## CHAPTER EIGHT

### *The Story of the Peroration (1973)*

One afternoon in early 1973, Mr Taylor arrived at Roman Catholic Junior School in Leyland to demand his children be removed from the school due to the introduction of sex education classes and the pluralistic religious education was inadequate. Mr Taylor believed that the curriculum would have a detrimental impact on his children.

Mr Taylor succeeded in removing his children from the school, but the education authority raised a lawsuit against him for not allowing his children to attend school.

Mr Taylor did not believe that sex education should be taught by teachers in schools because they did not share his Catholic moral values and he interpreted the graphic BBC sex education films that were being circulated at the time as pornographic, saying the following in a 1995 interview when reflecting on the events:

*“Sex education is for the home, and this is where it should be taught. I received a severe reprimand from the Bench on that occasion.”*

When the education authority threatened Mr Taylor with a lawsuit, he went to see Mr Williams of Deepdale Road in Preston with his daughter Marie Louise to see if Mr Williams would take his case.

Mr Taylor was “hauled up” before the magistrate’s court in Preston for taking his children away from the sex education classes and for keeping his children home from school thereafter.

*“There is one famous story when I was hauled up before the local magistrates hereabouts because I had gone to the local school to take away my children from the sex education classes.”*

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Against the advice of his solicitor Mr Williams, Mr Taylor challenged the judge over fines he had received from the education authority, explaining his religious reasons for wanting his children not to be taught about sex at school.

*“However, that was not before I explained to the judges on the bench my feelings about my own responsibilities to my wife and to my children, above all before God.”*

*“The next day, the then Mayor of the town, who had sat on the Bench that time, passed me in his mayoral car in the street. Suddenly I was called over by his driver who said that the Mayor would like me to drive some way with him.”*

*“I climbed into the car and he did in fact tell me that he had been very impressed by what I had said to the judges. I can tell you all this because anyone had anything to do with this story is dead now.”*

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22.

## CHAPTER NINE

### *The Story of the Katocation (1975)*

Following his reception of the Locution of the Sacred Heart in 1971, Derrick Taylor attempted to return to normal Catholic practice, namely, his and his family's attendance of the Tridentine Mass weekly. However, Mr and Mrs Taylor found it increasingly difficult to find Catholic priests in their local area who would celebrate the Tridentine Rite after the implementation of the *Novus Ordo*. Mr and Mrs Taylor had to go further and further afield to attend a Latin Mass until, in 1972 while visiting their friends Bill and Helene Irwin in Somerset, they were introduced by the Irwins to Father Peter Morgan, who was at this time celebrating the Tridentine Mass in a circuit of private residences in southern England, with the St Pius V Association having not then been formally founded.

It was Father Morgan's contention that the Tridentine Mass should be made available for Catholics who wished to continue attending the Mass celebrated using that rite. Father Morgan's activities were funded by Archbishop Marcel Lefebvre, who founded the Society of Saint Pius X in 1970 in Switzerland as a traditionalist bulwark in response to the modernist reforms promulgated by the Vatican. The Taylors pleaded with Father Morgan to celebrate the Latin Mass in Lancashire, offering their home—which was a considerable size—as the venue for these Masses.

In 1974, Mr and Mrs Taylor converted their living room and kitchen into a makeshift chapel and began allowing priests of the St Pius V Association to celebrate the Tridentine Mass there. Father Morgan came semi-regularly to Leyland to celebrate the Tridentine Rite in the Taylor's living room and a small congregation grew, with 222 Longmeanygate labelled by the Association as the Leyland Mass Centre, the first location affiliated with the St Pius V Association in the North of England where the Tridentine Mass was celebrated.



Front page of Lancashire Evening Post on 9th October 1975.

In August 1975, the tension between traditionalist and modernist Catholics erupted in England with parish priest Father Oswald Baker's outright refusal to celebrate the *Novus Ordo* in his church in Downham Market, Norfolk. The actions of Father Baker became a national story that the media feasted on, bringing attention to the modernist-traditionalist divide within the Catholic Church. It was at this time that the Taylors realised the media was a good way of

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raising awareness about the traditionalist cause and approached the *Lancashire Evening Post* to write a story about their house chapel when Father Morgan next visited.

On 9th October 1975, the article 'Lancashire Catholics defy papal ban' appeared on the front page of the *Lancashire Evening Post*, which then had a circulation of approximately seventy-eight thousand readers. The article focused on Mr and Mrs Taylor's makeshift chapel in their home and included an interview with the couple and Father Morgan. The article also features comments from Father Edmund Fitzsimmons, the local parish priest of St Mary's Church, Leyland, and from Mr Tadeusz Turek, one of the early congregants at Mr and Mrs Taylor's home chapel. In the article, Mr Taylor expresses his desire to establish a Latinist church at 222 Longmeanygate.

Source: Darryl Freedman, David Graham (1975), 'Lancashire Catholics defy papal ban', *Lancashire Evening Post*, 9th October 1975, p1.

## CHAPTER TEN

### *The Legend of the Breaking of Vinyls (1976)*

It was a miserable and rainy evening across Lancashire as Mrs Taylor returned home, walking down her muddy driveway at 222 Longmeanygate on the outskirts of Leyland. Mrs Taylor had just returned from a meeting with fellow traditionalist Catholics and members of the St Pius V Association in Preston, where she had been warned of the dangers of modern music sexualising and corrupting the youth.

She could not allow the sinful lyrics of modern singers to tempt her child and dissuade them from the righteous path to heaven and so she knew some changes would have to be made at home. As her children watched on, Mrs Taylor collected together all the vinyls in the house and piled them on top of each other in the living room.

Mrs Taylor began breaking the vinyls in two against her knees and throwing them in a black bin liner. Mrs Taylor then forbade her children from playing any sort of modern music in the house or anywhere else for that matter.

Source: In 2022, Cometan's father, Sean Taylor, recalled this story about his mother Irene coming home from somewhere Sean did not know (thought now to have been a meeting with other traditionalist Catholics) in 1976 and breaking her collection of vinyls and forbidding modern music from being played in the house.



## CHAPTER ELEVEN

### *The Story of the Great Mass of Longmeanygate (1977)*

Also known as the Great Mass in the Field, in late May 1977, a Tridentine Mass was celebrated by Father Peter Morgan in the field outside 222 Longmeanygate organised by Mrs Taylor.

Source: Lancashire Evening Post Reporter, “Catholics join in forbidden Mass,” *Lancashire Evening Post*, May 28, 1977, p1. A collection of pictures of this particular Mass were also discovered among Irene Taylor’s belongings after her death. These pictures were obtained by Cometan in 2022.



Picture of the Great Mass in the Field in the grounds of 222 Longmeanygate at Leyland, 28th May 1977.

## CHAPTER TWELVE

### *The Legend of the Classroom Prayer (1978)*

While her son Sean Taylor was in school, Mrs Irene Taylor came into the school and demanded that she see her son and that she perform a prayer alongside him. Mrs Taylor came into her son's classroom and said that he needs to perform a prayer with her which he does while all his classmates are watching.

Source: In 2022, Cometan's father Sean Taylor recalled this story about his mother Irene coming into his school in 1978 to perform a prayer in front of the class.

## CHAPTER THIRTEEN

### *The Priestly Locution of Brownedge (1978)*

On a rainy day on 15th December 1978, Mr Derrick Taylor enters St Mary's Church in Bamber Bridge in another desperate state, just like how he had entered St Wilfrid's Church in Preston seven years earlier in deep confusion and disenchantment following the reforms of Vatican II. This time, Mr Taylor was in a state of disenchantment with his Church because of the ordeal he had faced over the ridicule he received from allowing priests of the St Pius V Association to celebrate Mass in the old Tridentine Rite in his living room and Mr Taylor's decision to develop his house at 222 Longmeanygate into the Leyland Mass Centre.

Mr Taylor came to sit in a pew before the altar and began praying to his former confessor, Father Patrick McNally, who was the first person to welcome Mr Taylor into the Catholic Church some twenty-eight years earlier and had overseen his baptism, marriage and confirmation in the Church. Mr Taylor prayed to his former confessor to solemnly ask for guidance once more regarding the most decisive issue in his spiritual life, namely, the reforms that saw the abandonment of the Tridentine Mass and the broader modernisation of Catholic doctrine and practice. It was then, in this moment of sincere spiritual desperation, that Mr Taylor heard the voice of his deceased confessor utter a sentence known in Catholic theology as a locution or interior locution.

In Mr Taylor's own words, his deceased confessor, Father Patrick McNally, spoke to him supernaturally to say the following:

*“He told me not to look to the right or to the left but to carry on living my faith as always, and always to be faithful to what the Pope is saying, which will never, in matters of faith and morals, be anything other than what I had learned in the beloved catechism.”*

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Upon hearing these words from such a familiar voice, Mr Taylor was in a state of utter elation and contentment as a signification of the heavenly nature of his locution because no demonic locution would ever fill the locutor with such contentment, only further disturbance to shake and destabilise their faith more.

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22.

## CHAPTER FOURTEEN

### *The Legend of the Archbishop's Mass (late 1970s)*

On a hot summer's day sometime in the late 1970s, fifteen coachloads of Catholics arrived on the driveway of 222 Longmeanygate on the outskirts of Leyland. They were full of traditionalist Catholics who had travelled from across the country to see Archbishop Marcel Lefebvre celebrate the Tridentine Mass in the field beside the Taylor family home.

The grounds of 222 Longmeanygate were abuzz with Mass congregants and journalists who were to report on the Mass about to be celebrated by the Archbishop. Once the hundreds of congregants had been seated or stood in the field with the house of 222 Longmeanygate acting as the backdrop, the Archbishop arrived and made his way with his entourage to the field where an altar had been built for him to celebrate the Mass.

During the Mass, just as the Archbishop was elevating the host as is customary in the Tridentine Rite, a gust of wind came and the host was blown out of Archbishop Lefebvre's hand, landing on the ground. The congregants gasped in horror that the host had touched the ground. The host was then picked up reverently by the altar servers with no sacrament remaining on the ground. The Mass continued successfully and the Archbishop left but not before greeting Mr and Mrs Taylor and thanking them for allowing the Association to use their land for the open-air Mass.

However, this story does not end when the Archbishop left Longmeanygate, as there is an additional part to the ending. After the host fell to the ground, Mrs Taylor believed that piece of earth was now sacred and could not be walked on as this would show disrespect to God.

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And so, Mrs Taylor sourced some bricks, built them over the area where the host landed in the field and cemented them in place so that no person could ever walk over that ground again as a signification of Mrs Taylor's own reverence for the Eucharist.

Source: There are no extant records or pictures of this event, but according to several members of the Taylor family, Archbishop Lefebvre came to 222 Longmeanygate one day to perform an open-air Latin Mass in the field beside the main house. For instance, Thérèse Taylor stated that ITV Granada Reports and other regional media were present for the Archbishop's arrival.

“Regarding the end part of the story, I can corroborate that when I stayed at my grandparents' home, I remember seeing a small brick structure among the tall grasses in the field. At the time, I did not realise what it was for, but when my father told me about the story of Archbishop Lefebvre's Mass and how my grandmother believed the place the host dropped to the ground was now sacred, it made sense why my grandmother had built bricks over that place.” – Cometan.

## CHAPTER FIFTEEN

### *The Legend of the Pneumatisation (1982)*

On the day of 11th April 1982, during the heart of the Easter festivities of that year, Mrs Irene Taylor used the stoup that was hanging in the hallway of her home for holy water and in this moment, she was infused with pneumatic knowledge, after which she truly understood the real presence of Christ in the Eucharist.

Source: This story emerged from what Judith Sheehan said about Mrs Taylor in her interview with Cometan on 12th July 2022. Ms Sheehan recalled how Mrs Taylor possessed knowledge and an understanding of the Holy Spirit that was extraordinary for a member of the laity.

## CHAPTER SIXTEEN

### *The Legend of the Resolution (1988)*

On 21st August 1988, at the Church of Our Lady of Victories in Preston, Mrs Irene Taylor knelt in contemplation and devotion before a depiction of Pope Saint Pius X, thereafter resolute in her endeavour to maintain her traditionalist Catholic stance despite the recent excommunication of Archbishop Marcel Lefebvre.

Source: This story emerged from what Mrs Taylor told various members of her family about her experience in the Church of Our Lady of Victories and why this church, in particular, was an important place to her that she visited often.



## CHAPTER SEVENTEEN

### *The Legend of the Lamentation (1992)*

On 20th September 1992 at the Church of St Walburge in Preston, Mrs Irene Taylor came to the realisation that although the Society of Saint Pius X was still growing, there would never be a full return to or reinstatement of the Tridentine Rite in the Catholic Church, signalling the start of her perpetual disappointment with the Church that plagued her personally thereafter until her death in 2015.

Source: This story emerged from when Cometan was told by his grandmother, Irene, about the religious experience while they were on a visit to St Walburge's Church in Preston in 2009 with his cousin Thomas Taylor.

## CHAPTER EIGHTEEN

### *The Asseveration of Derrick Taylor (1995)*

On 22nd February 1995, Judith Sheehan arrived at 222 Longmeanygate, the home of her friends and fellow Catholics Derrick and Irene Taylor. That day, in the living room of his home, Mr Taylor gave an asseveration of his Catholic faith by participating in an interview with Judith, during which he was asked spontaneous questions about his life.

During her interview in 2022 with Derrick Taylor's grandson Cometan, Judith confirmed that everything that Mr Taylor said in the interview was completely unplanned. This interview was a chance for Mr Taylor to let the world know of the religious experiences he had undergone since he was age seven, in particular, his 1971 locution in which a portrait of the Sacred Heart of Jesus spoke to him. This was the first instance in which Mr Taylor made public the miracles he had witnessed and, in turn, revealed more context as to why he had decided in the 1970s to convert his house at 222 Longmeanygate into the Leyland Mass Centre for priests of the St Pius V Association to celebrate the Tridentine Mass.

Source: Joan Wallace, *Light a Candle for Me* (Sceptre Bulletin, Glasgow, 1995), p18-22.

## CHAPTER NINETEEN

### *The Legend of the Transverberation (1996)*

On the morning of 12th January 1996, Mrs Irene Taylor got on a bus from her home in Leyland to Preston and then one to Samlesbury, where it stopped not far from St Mary's and St John Southworth's Church. Mrs Taylor made her way up the remote, winding driveway to the church and when she reached the top, out of breath, she was compelled by a force beyond her control to walk over to the statue of Our Lady standing at the edge of the church's car park.

There, kneeling on the ground covered with a thin layer of frost and snow, Mrs Taylor looked up at the statue and experienced the supernatural phenomenon of transverberation. God pierced Mrs Taylor's heart and filled her heart with the Holy Spirit so that Mrs Taylor would have the courage and determination to continue practising her Catholic faith.

Source: This is a story that Mrs Taylor told several members of her family, including, in particular, on one occasion to Cometan when he asked why his grandmother held such an affinity for that church in Samlesbury named after St Mary and St John Southworth when they paid the church a visit in 2008.

## CHAPTER TWENTY

### *Our Lady of Longmeanygate (2005)*

On a spring afternoon in the month of May in 2005, Irene Mary Taylor made her way to a peaceful grotto in the grounds of her home 222 Longmeanygate on the outskirts of Leyland. That mild afternoon, Irene, then aged seventy-three, made her usual visit to the grotto for her daily prayers in the small red shed she had one of her sons build. She sat in the shed for hours upon hours in silent contemplation and prayer. Irene would sit in the shed out of the sun located adjacent to the grotto five metres away which she always had in her view through the open shed door.

With her eyes closed, Irene thought about one of her favourite saints, Dominic Savio, because he reminded her of her youngest son, Sean, when he was a boy. As she finished her contemplation, Irene opened her eyes slowly and looked at the devotions hanging in the shed in front of her. However, in the corner of her eye, she saw something remarkable. A figure, whom she named the White Lady because of the radiant light shining from her, floated above the grotto.

in place of the statue of the Virgin Mary that Irene had placed at the top of the horseshoe-shaped shrine.

Irene got up from her chair and stepped out of the shed, walked over to the shrine and knelt in the grass before the Lady in White who introduced herself to Irene as the Mother of the World. Irene then realised that the lady of radiant glory before her was feel the Virgin Mary. Mrs Taylor could feel the emanation of holiness from the figure and Mrs Taylor cowered on the ground in absolute devotion.

Following the experience, Mrs Taylor built, with help from her grandchildren, a horseshoe-shaped shrine on the exact place where the Virgin Mary appeared. Mrs Taylor also brought one of the large

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statues of the Virgin Mary she had in her possession from the main house out to grotto and fixed it onto the shrine to represent the Virgin Mary's apparition there in 2005.

Source: The narrative of Our Lady of Longmeanygate emerged from a combination of stories and speculation among various members of the Taylor family that Mrs Taylor experienced an apparition of the Virgin Mary in the grotto on her land beside 222 Longmeanygate and that this was the reason why she was dedicated to building a shrine to Our Lady there that same year as well as why she went to pray at the shrine every day since it had been built.

## CHAPTER TWENTY-ONE

### *The Legend of the Great Midnight Prayer (2005)*

On 12th November 2005, in the Piano Room of 222 Longmeanygate, Irene Mary Taylor and her grandchildren performed nocturnal prayers and devotions before a statue of the Sacred Heart of Jesus. This shows Mrs Taylor's dedication through her propagation of the Catholic faith and her immutable devotion to Christ.

Source: This story comes from Cometan's own recollection of he and his other cousins, including Shannon Taylor and Thomas Taylor, staying up late with their grandmother Irene to perform a type of chanting prayer at midnight that, in pre-Vatican II customs, is called matins.

## CHAPTER TWENTY-TWO

### *The Tragedy of the Moral Sufferation (2007)*

Derrick Taylor's dedication to attending the Latin Mass at Samlesbury with his two young grandsons Cometan and Thomas, despite the sufferances of his life, including death, poverty and spiritual turmoil that would have caused others to lose their faith. This event encompasses a range of events in the 2000s, the most prominent of which is when Mr Taylor collapsed while attending Latin Mass at Samlesbury and was then taken to hospital in an ambulance. This episode demonstrates just how dedicated Mr Taylor was to attend the Tridentine Mass that he would take Mrs Monica Bolton to Mass that day even though he felt unwell.

Source: An independent record of this event involving Derrick Taylor was found in the diary of Monica Ann Bolton following her death that she had written in 2007, as she was present when it occurred. Mrs Bolton's diary is now in the possession of her great-nephew Cometan.

## CHAPTER TWENTY-THREE

### *The Legend of the Impartation (2008)*

On 9th February 2008, in the living room of 222 Longmeanygate, Mrs Irene Taylor's imparted to Cometan the principles of religion in preparation for her grandson's entry into the world of religious and philosophical leadership and scholarship. This event is also simply called the Impartation.

Source: This story comes from another of Cometan's recollections of his grandmother Irene when he used to stay at his grandparents' home at the weekends and used to go to Latin Mass with them on Sundays.



## CHAPTER TWENTY-FOUR

### *The Tragedy of the Sufferance (2015)*

In early October 2015, Mrs Irene Taylor lied on her deathbed in the Piano Room of her home, 222 Longmeanygate in Midge Hall. Mrs Taylor lied in agony, suffering from bowel cancer, knowing that she had not long left to live. Some of her children were looking after her and some of her grandchildren had come to visit her that day, followed by her friend, Judith Sheehan. Judith spoke with Mrs Taylor's daughters, who said that their mother was refusing to take any painkillers. Judith was shocked to hear this as the doctor had recommended that Mrs Taylor take painkillers as bowel cancer can be excruciating.

Judith asked Mrs Taylor why she had refused to take painkillers, with Mrs Taylor's response for her voluntary sufferance on her deathbed was "to atone for the sins of humanity." Mrs Taylor wished to suffer for the conversion of sinners and for the sins of her children and her grandchildren to reconvert them so that they would get to heaven. Mrs Taylor received no medication to suppress her pain from her bowel cancer. Mrs Taylor believed in the power of sacrifice throughout her life and until the very moment of her passing from this world and if she believed it would bring her loved ones or any person closer to Christ, then Mrs Taylor would sacrifice her own comfort to make it possible.

Around noon on 16th October 2015, Irene Mary Taylor, surrounded by her daughters Catherine, Louise and Bernadette, while lying on her deathbed in the Living Room of 222 Longmeanygate, was injected with morphine by a doctor to help with her passing and soon after she looked up to the ceiling and then closed her eyes for the final time.

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Source: Brandon Reece Taylorian. (2023). The Struggle of Traditionalist Catholics in 1970s Northern England. *North West Catholic History*. 50 (1), p45-65. This story originally came from an interview that Cometan conducted with Mrs Taylor's friend, Judith Sheehan, in 2022. Judith was present when Mrs Taylor was close to passing away and witnessed Mrs Taylor eschew all medications.

## Glossary

**222 Longmeanygate:** a large residence in Midge Hall near Leyland built and owned by Derrick Taylor in the 1960s and his wife Irene Mary Taylor. It is where Cometan grew up in part and where much of the iconography involving Derrick Taylor and Irene Mary Taylor is based. The house was built following Derrick Taylor's purchase of the nearby Bannister Farm including its land and a cottage in 1960 and it served as the home of the Taylor family for over fifty years until it was sold in 2020 to new owners.

**Akolouthism:** one of Derrick Taylor's Three Duties of a Catholic, to follow one's instinct to undergo conversion to Catholicism; from the Greek word akolouthiste meaning "to follow".

**Akolouthist:** a person who follows their instinct to convert to Catholicism especially an instinct felt from childhood, such as Derrick Taylor.

**Bannister Farm:** the farmhouse in Midge Hall near Leyland that Derrick and Irene Mary Taylor bought prior to Derrick's construction of 222 Longmeanygate in 1960.

**Careman:** (or **carewoman**) a person who believes they will be judged by God for the condition of the souls of their spouse and offspring, a core belief held by Derrick Taylor.

**Caremanship:** responsibility for the condition of the souls of one's spouse and offspring.

**Catholic Church of Longmeanygate:** (also **Old Church of Longmeanygate** or simply **Longmeanygate Church**) a makeshift traditionalist Catholic chapel erected in the grounds to the west of 222 Longmeanygate by Derrick Taylor in the mid-1970s for the celebration of the Tridentine Mass; the chapel was formed by a garage, it featured rows of pews and an altar at the far end with many Catholic statues.

**Conservice:** safeguarding the Church and preserving its traditions, regarded as one of the Three Duties of a Catholic identified by Derrick Taylor.

**Coppull:** the birthplace of Derrick Taylor, a village in Lancashire in North West England known for its collieries Ellerbeck and Chisnall Hall.

**Derrick Taylor** (1930–2011): Traditionalist Catholic figure from Lancashire, England, known for his interior locutions, childhood instinct for Catholicism and devotion to the Sacred Heart of Jesus, all of which produced a series of theological concepts that have in turn contributed a major branch of the theological system Irenianism.

**Dulia:** in Roman Catholic theology, the recognition of a saint as a model worthy to receive homage and respect is the "cult of dulia." It is distinguished from the "cult of latria," which is adoration due to God alone.

**Ellen Taylor** (née **Stringfellow**; 1905–1966): English spinner and the mother of Derrick Taylor.

**Frederick Taylor** (1905–1954): English builder's labourer and the father of Derrick Taylor; died in a car accident on Birkacre Brow in Coppull.

**Irene Mary & The Cosmical Cometan:** (or **Catholic & Cosmic**) an illustration created by British artist David Young in 2020 featuring Irene Mary Taylor beside her grandson as the first of official representation of Irene Mary as a Catholic figure.

**Irene Mary Taylor** (née **Hardacre**; 1932–2015): (often **Irene Mary**) Traditionalist Catholic figure from Lancashire, England whose lifelong devotion to her faith inspired the basis for her Cause for Beatification and the theological system Irenianism named in her honour. She is known to have experienced a type of religious ecstasy known as a transverberation (the divine piercing of one's heart) and was especially dedicated to living a life of personal holiness by incorporate Catholic doctrine into one's domestic life.

**Irenianism:** the Catholic theological system based on Traditionalist theology and Tridentinian practice whose two major branches centre around the separate contributions of Irene Mary Taylor and her husband Derrick Taylor.

**Latinism:** belief that the Traditional Latin Mass is the correct rite to be used in the performance of the Catholic Mass; sometimes used as a synonym for Tridentinism.

**Latinist:** a Catholic who prefers to attend the Traditional Latin Mass over the vernacular rites; sometimes used as a synonym for Tridentinist.

**Lay spirituality:** the spiritual insights, devotion, and practices that have emerged through the history of the church from non-ordained, non-clergy or lay persons who live the Christian life.

**Lay theology:** the practice or doing of theology by laypersons who are not ordained by a church body or, in many cases, have not had formal theological education.

**Lefebvrism:** support for Archbishop Marcel Lefebvre, especially during the 1970s and 1980s when the Archbishop challenged the Vatican's promulgation of the vernacular form of the Catholic Mass.

**Lefebvrist:** (or **Lefebvrian**) a follower of the Archbishop Marcel Lefebvre, especially during the 1970s and 1980s at the height of the Archbishop's opposition to the Vatican in its implementation of the Vatican II reforms; a member of the Society of St Pius X.

**Mass centre:** a chapel, often erected in a private house, in which early priests of the SSPX conducted Latin Mass.

**McNally locutions:** the interior locutions experienced by Derrick Taylor based on his supernatural communications with his then-deceased confidant priest Father McNally initiated by God the Father which occurred inside St Mary's Church, Bamber Bridge on 15th December 1978.

**Merimnesis:** (or **merimnity**) stewardship of other's souls, especially when regarded as an obligation of a Catholic; from the Greek word *merimnó* meaning to "take care of."

**Merimnism:** one of the Three Duties of a Catholic, to steward the souls of one's spouse and children.

**Millstone Platt:** a row of houses (now demolished) on Chapel Lane in Coppull, Lancashire where Derrick Taylor was born (at number 64 specifically) on 12th August 1930.

***Nihil obstat***: a phrase used within the Roman Catholic tradition to indicate that a book contains nothing contrary to official church dogma or that will harm the faith of its readers.

**Pneumatic knowledge**: also referred to as knowledge of the Holy Spirit, the charism or spiritual gift in which a person possesses inordinate degrees of understanding of theological mysteries, especially the real presence of Christ in the Eucharist, despite not having had any formal education in theology, thus pneumatic knowledge is innate and may also be a result of autodidacticism; Irene Mary is regarded as having been endowed with this charism due to her impeccable understanding of and belief in the host as the mystical body of Christ.

**Restorationism**: in Roman Catholicism, the desire to return to pre-Vatican II Catholicism.

**Sacred Heart locutions**: the interior locutions experienced by Derrick Taylor in which he heard the voice of God the Father which produced guidelines for him regarding his approach to Catholicism following the reforms of Vatican II. The locutions were produced by Derrick Taylor's fervent supplication to God and by the intercession of the Sacred Heart of Jesus. These locutions occurred in St Wilfrid's Church in Preston, Lancashire on 31st May 1971.

**Sceptre Interview**: the interview of Derrick Taylor with the Sceptre Bulletin conducted on 22nd February 1995.

**Stoup**: a container for holy water found at the entrance of churches. Those who enter may dip their fingers of their right

hand into the vessel and bless themselves by making the sign of the cross.

**The Kindlement of Derrick Taylor:** an illustration created by British artist David Young in 2023 depicting when Derrick Taylor saw the Sacred Heart of Jesus for the first time on 1st July 1938 in his friend Stanley Eastham's home and knew then that he would become a Catholic.

**The Locutions of Derrick Taylor:** an illustration created by British artist David Young in 2022 depicting Derrick Taylor while experiencing interior locution inside St Wilfrid's Church in Preston on 31st May 1971.

**The Lost Shrine of Irene Mary:** an illustration created by British artist David Young in 2021 based in the grounds of 222 Longmeanygate featuring Irene Mary Taylor in devotion at the Marian shrine she built and Cometan appearing to greet her.

**Tridentinism:** advocacy to reinstitute the pre-conciliar Tridentine Rite as the only true rite of the Catholic Mass.

**Tridentinist:** a Traditionalist Catholic supportive of the movement to reinstate the Tridentine Rite of the Mass.

**Votarism:** Catholic devotion to the point at which a religious experience (such as locution or ecstasy) or a myriad of theological concepts are produced.

**Votarist:** a Catholic devotee, especially one who experiences interior locutions, religious ecstasy or some other supernatural or mystical phenomena. For Derrick Taylor, his role as a votarist emerged as a result of his devotion to the Sacred Heart of Jesus.



## Cause resources

Official website of Irene Mary and Derrick Taylor and their Causes for Beatification: <https://www.irenemary.com>

Official page of Irene Mary & The Cosmical Cometan: <https://www.wikiart.org/en/david-young/irene-mary-the-cosmical-cometan-2020>

Official page of The Lost Shrine of Irene Mary: <https://www.wikiart.org/en/david-young/the-lost-shrine-of-irene-mary-2021>

Google Knowledge Panel of Irene Mary Taylor: <https://g.co/kgs/3tzksp>

Google Knowledge Panel of Derrick Taylor: <https://g.co/kgs/EzREjT>

Google Knowledge Panel of the October Letter: <https://g.co/kgs/oXGtFQ>

Google Knowledge Panel of the Beatification Story: <https://g.co/kgs/udRP8r>

## Irene Mary & The Cosmical Cometan

Artist: David Young

Published: 21st November 2020

The Astronist Institution is pleased to publish for the first time the exquisite piece titled Irene Mary & The Cosmical Cometan commissioned in August 2020 by the Astronist Institution and completed in November 2020 by British artist David Young.



*Irene Mary & The Cosmical Cometan* by David Young, 2020.

Commissioned to coincide the initial launch of the Cause for Beatification of Irene Mary Taylor, the grandmother of Cometan, the piece represents a beautiful physical coming together by the holding of hands of an old religion (Catholicism) with a new religion (Astronism). The old is encapsulated by the figure of Irene Mary as the grandmother, the guide, and the teacher while the new is encapsulated by Cometan as the grandson, the listener, and the follower. It is remarkable how David Young has managed to capture a personal relationship between a grandmother and her grandson whilst simultaneously capturing a universal message of the coming together of two faiths.

Irene Mary is depicted with the Catholic halo denoting her post-corporeal state following her departure of this life. Her carrying of the crucifix and her wearing of the mantilla encapsulate her exemplary status for all Catholics and will serve her path to beatification well. Cometan is depicted gesturing the unique tridian with his fingers along with his own cosmical halo as is customary in the Astronist religion. The deep purple background, the use of rich colours for the clothing and the depictions of stars as the setting for this Cosmic Catholicity certainly complete this piece and give it an unrivalled distinctiveness.

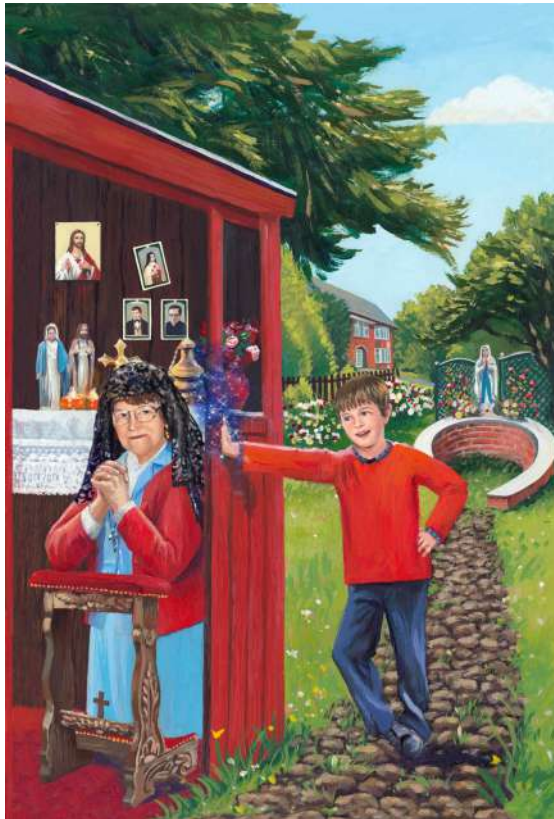
## The Lost Shrine of Irene Mary

Period depicted: Summer 2007

Artist: David Young

Published: 7th December 2021

The Astronist Institution is pleased to publish this, the second official depiction of Irene Mary Taylor in effort of her Cause for Beatification. The depiction was masterfully created by



*The Lost Shrine of Irene Mary* by David Young, 2021.

Institutional illustrator David Young from October to December 2021 and marks the seventh commission for Mr Young from the Institution so far. It reflects a real event that occurred which Cometan recollected from his time spent with his grandmother during his childhood.

This intriguing illustration is set during the Summer of 2007 in the grounds of Irene Mary and Derrick Taylor's home at 222 Longmeanygate in Leyland, Lancashire, a unique house which Derrick built himself during the early 1960s. You can see the house in the distant background. In the foreground of the illustration, one sees depicted an enclosed garden of overhanging trees, flowers, a cobbled pathway and trellises.

Indeed, your eye immediately turns to the two figures in the scene, the first is the devout old lady kneeling in what appears to be a small red shed filled with Catholic religious devotional cards, statues and ornaments. The lady's prayers on this hot summer afternoon are interrupted by a young boy who, after running from the field behind, appears at the shed door. This boy is a nine-year old Cometan, the grandson of Irene Mary. In the not too distant background, you can also see a shrine to the Virgin Mary that Irene Mary and her grandchildren built during the mid-2000s to show their devotion to the Mother of God. The shrine is now described "lost" since the death of Irene Mary in 2015 and the subsequent dilapidation of her home 222 and its grounds which were sold to new owners in 2020.

This illustration represents once again the bond shared between Cometan and his grandmother and provides audiences with an insight into one of Cometan's most prominent memories of his time spent at 222 Longmeanygate. The illustration also contributes to the image of Irene Mary for the efforts of her Cause for Beatification as an ordinary

grandmother with an extraordinary dedication to her Traditionalist Catholicism. Although bright and summery, this scene depicted holds within it a sense of mystery and intrigue.

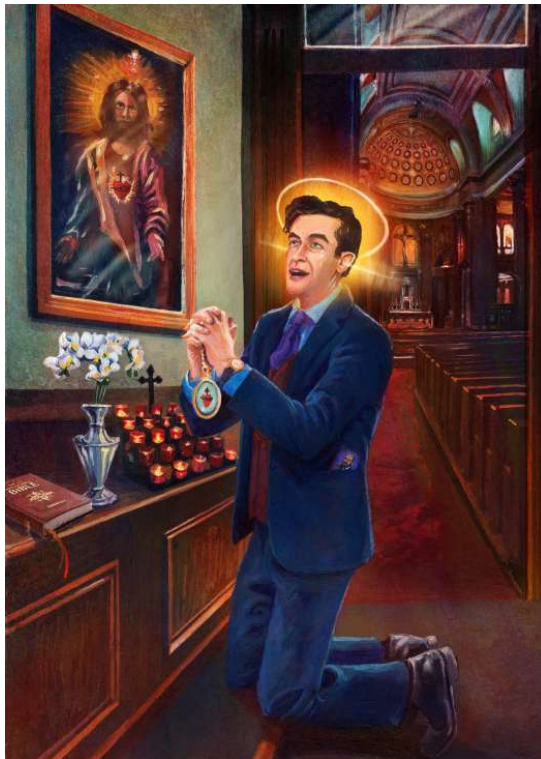
## The Locutions of Derrick Taylor

Period depicted: 31st May 1971

Artist: David Young

Published: 24th March 2022

The Astronist Institution publishes *The Locutions of Derrick Taylor*, the first official depiction of the grandfather of Cometan in aid of his Cause for Recognition in the Catholic Church with intentions to beatify. This astounding piece was illustrated by



*The Locutions of Derrick Taylor* by David Young, 2022.

Mr David Young, an English artist who has now drawn several memorable commissions both of Cometan and of his grandmother Irene Mary Taylor.

This latest of Young's illustrations takes us to the narthex of St Wilfrid's Church in the city of Preston on the 31st May 1971. Derrick Taylor, then aged 40, steps into the Church while his daughters prepare for and participate in a procession for Our Lady on the feast day of the Visitation. Derrick Taylor enters the narthex and heads towards the famous depiction of the Sacred Heart of Jesus placed adjacent to the church's entrance. At that time, Derrick Taylor was experiencing an intensive spiritual crisis of faith and sought refuge in the Sacred Heart of Jesus, the Catholic devotion that had been the initiator of Derrick's instinct to convert to Catholicism from age seven.

This moment of Derrick Taylor kneeling before the Sacred Heart in the narthex of St Wilfrid's Church embodied the culmination of years-long discontent, confusion and internal anguish over the reforms introduced by the Second Vatican Council. These reforms, no longer simply statements in a document or mere words in a speech, had, by this time, been implemented throughout the Church and had made their way to Lancashire, a bastion of the Catholic faith even following the Protestant Reformation. Derrick Taylor always remained loyal to the Pope but felt a great degree of spiritual concern and worry over the direction the Church would head, especially with the implementation of Vatican II reforms being taken further than what the Pope had decreed.

One should understand that Derrick Taylor had only been confirmed into the Catholic faith for six years before the Second Vatican Council commenced. No doubt he wondered what he had converted to in learning that the distinct forms of



Traditionalist Mass comprised of myriad rituals and Latin liturgy were to be done away with just a decade or so following his conversion. In his Sceptre Bulletin interview from 1995, Derrick Taylor explains the spiritual blindness he endured for years and the feeling that the Church he loved, and had so solemnly converted to, was being destroyed from within. When Derrick Taylor stepped into St Wilfrid's Church that special day, he went in with the hope of finding guidance or some semblance of peace of mind that the Church was safe and that the direction it was being navigated was true to the message of Christ and the Church and Mass the Lord had first instituted.

This day was indeed the beginning of a new era for Derrick Taylor's Catholicity; it was from this day forward that he had managed to engage to a new and remarkable height with God. Indeed, God the Father answered Derrick's desperate supplications through the intercession of the Sacred Heart and spoke directly to him, asserting that he should not worry and that he should continue with his Mass. This was the overall message of God that was spoken to Derrick Taylor on this day in May 1971 and it was these instructions from his Lord that Derrick Taylor exactly followed for the remainder of his earthly life through his stalwart attendance of the Latin Mass, his continued adherence to Catholic doctrines and his continued love and devotion expressed for the Sacred Heart of Jesus. It is Derrick Taylor's experience of interior locution in 1971 and his subsequent experience of the same supernatural phenomenon in 1978 (these called the McNally locutions) that have formed part of the basis for his grandson Cometan's endeavour to have him recognised in the Church as an English Catholic figure who was Lancashire born and bred.

The mystical occurrence of interior locution is captured in this illustration through the use of colour, the halo showing God's

presence imbuing Derrick and the imagery of sound waves entering his ears. The awe and wonder experienced by Derrick Taylor during the locution is captured through his facial expression yet the anguish he felt prior over his spiritual crisis is captured in the tears rolling down his cheek. The various details included from the devotional card to the flowers to the candles are all featured with the intent of helping form the distinct beatific image of Derrick Taylor. Further detail is provided by the ornate nave of St Wilfrid's Church featured in the background. The nave creates a truly mystical atmosphere for this illustration depicting the Sacred Heart locutions, one of the pivotal religious events in the life of Derrick Taylor.

## The Kindlement of Derrick Taylor

Period depicted: 1st July 1938

Artist: David Young

Published: 1st March 2023

On the Feast Day of the Most Sacred Heart of Jesus in 1938, a young boy named Derrick Taylor who was living in the mining town of Coppull, Lancashire, experienced a Catholic spiritual awakening that would change the course of his life. Derrick, seven years old at the time, entered his friend Stanley Eastham's home in Coppull and in the corner of the hallway, saw for the very first time a representation of the Sacred Heart of Jesus candlelit by votive lamps. Derrick walked over to the picture and touched the Sacred Heart, then instantly feeling inside an instinctual draw to the Catholic faith through the devotion.

This moment of elation sparked Derrick's journey of conversion to Catholicism at age 20 from his childhood religion Anglicanism. Now viewed as a metaphor for his conversion, Derrick asked his friend's mother to light a candle for him to stand alongside that same picture of the Sacred Heart that had kindled his Catholicity. On that day, the Lord Jesus Christ guided the young boy Derrick to him through his Sacred Heart and it is to this same devotion that Derrick would return throughout his life to guide him through the many tribulations and sufferances he would necessarily endure.

The Kindlement is the commencement of Derrick Taylor's journey in the Catholic faith and embodies the first event of divine intervention in his life. As a result, Derrick's deep connection to the Sacred Heart was established, a connection

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that would, some thirty-three years later, effectuate his first experience of divine locution.



*The Kindlement of Derrick Taylor* by David Young, 2023.

## The Hallowment of Irene Hardacre

Period depicted: 25th December 1944

Artist: David Young

Published: 2025

On the morning of Christmas Day in 1944 at the height of the Second World War, a twelve year old girl Irene Hardacre arrived outside St Joseph's Church in the city of Preston. It was a cold and wintery windy morning as the sun attempted to penetrate the clouds over the sea of terrace houses.

Irene had just asked her parents, Edith and Richard, if she could run ahead to church to get there before the Christmas Mass begins. Her parents agreed and so Irene hurried along Maitland Street up to the church. Irene stepped inside the empty church and approached the altar where a monstrance stood holding the Host. Irene knelt before the monstrance and in that moment, she felt the presence of the Holy Spirit fill her heart.

Irene then made a divine promise—called a hallowment—to live a life of personal holiness and immutable devotion to the Lord Jesus Christ. Irene vowed during this pneumatic experience to perpetuate Christ's sacrifice in her life by always attending the Latin Mass and to never forget its power and significance.

The Holy Spirit imbued Irene and she remained transfixed on the Eucharist in the monstrance until the experience passed and she was left kneeling in devotion as the first congregants for Christmas Mass arrived. Irene kept this divine promise to attend the Latin Mass throughout her life even when the

reforms to the Mass were introduced following the Second Vatican Council in 1965.



*The Hallowment of Irene Hardacre* by David Young, 2025.