

# THE COMMUNITY OF THE MISSION SISTERS OF THE HOLY NAME OF JESUS

commonly known as the Community of the  
Holy Name. (Original Title, St. Peter's  
Mission Sisterhood)



THE FATHER FOUNDER  
(The Revd. George W. Herbert)

### *Object of the Community*

To honour the Holy Name of JESUS by a  
dedicated life, under the Three Vows of  
Religion, and to win souls to Him by prayer  
and the active ministry of love

### *Community Motto*

Crux Christi, Clavis Coeli

PUBLISHED BY

THE COMMUNITY OF THE HOLY NAME

## FOREWORD

WE have written this little history of our Community at rather an unusual period in the Community's life, not at its Jubilee nor at its Centenary but fifteen years before the latter. Our reason for doing so is that our first generation of Sisters have all passed on and unless we delve into our beginnings now, we might lose all trace of our traditions and development, which would be a great pity. Sister Agnes Mary, who was our Mother for twenty years and resigned in 1945, is the only Sister alive who knew our Father Founder, but although he clothed her, she did not really have much contact with him. From the memories of his own family and all the reminiscences that have been handed down about him, there are two great characteristics which seem to stand out; one his burning zeal for souls and the other his broadmindedness. Although originally Father Herbert started the Community for "the winning of souls to Jesus" in the parish of St. Peter's, Vauxhall, he enlarged the scope of its work with the growth of its numbers. Moral Welfare Work which has a big part in our active work now was started by Father Herbert in very early days under its old name of Penitentiary Work and a Home opened in Malvern. Shortly after this the Mother House was moved from Vauxhall to Malvern and continues to be there.

With the betterment of social conditions and so

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much State aid, a good deal of our active work as "Sisters of Mercy" has ceased to be needed, and one cannot help regretting some of it, for it must have been a real joy to go and scrub the kitchen floor for a poor woman when she was ill and help care for the children. In these days too it is very unusual for a Sister to meet with any discourtesy, but back in the 1870's there was one parish in which we worked in London where it was the Saturday evening's amusement for a gang of young hooligans to break the Sisters' windows, and in Vauxhall itself stones were often thrown at the Sisters, which if not exactly pleasant must have given a very stimulating feeling of "Adventure for God".

We owe much gratitude to the descendants of our Father Founder and other friends for valuable information about our early days.

ELFRIEDA, C.H.N.,  
MOTHER SUPERIOR.

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## INTRODUCTION

ON June 30th of this year, 1950, our Community keeps its eighty-fifth birthday, for we date our Foundation from that month and day in 1865 when the first Sister made her Profession in the Church of St. Peter, Vauxhall, London, S.E. A man of that age is apt to be hazy about the first years of his life, and even much he "remembers" has probably come second-hand from parents and others. The two of us who were asked to write a simple account of Community persons and things, and especially of our beginnings, are in like case. Our senior Sister (in Profession) now living was received fifty-six years ago, so the first twenty-nine years and their happenings are somewhat obscure. The earliest records are scanty: the Founder, intent on directing his parish and Sisters, the Sisters themselves slowly shaping their ideals and working hard in appalling conditions, showed little concern for putting in writing their attempts and experience. Yet careful research and enquiry have furnished sufficient material to suit the plain purpose set out in the Foreword.

Our story, in fragmentary fashion, falls into two parts—connected and yet not alike—from 1865 to 1878, and from 1878 onward.

Father George Herbert, our Founder, was continuously Warden until his death in November, 1894, during which time he guided and shared in our

## INTRODUCTION

growth and development, and all Sisters were in his spiritual charge, but from 1878 when Mother Frances Mary became our Superior, Conventual Life and Rule were fully established, and as Mother Foundress she ranks with Father Herbert himself.

At the end of this book will be found certain lists—Superiors, Works and Events, in brief the Community's history, in so far as mere *facts* express this. Those for whom the records are written are aware that such are but the outward expression of any worthy Religious Vocation. That life is essentially Godward and hidden.

In another sense the long list of Mission and Branch Houses is misleading. Until 1878 Mission Work was almost entirely confined to the Parish of Vauxhall. With the Mother House opened in Malvern Link, and an increase in numbers, the Community acceded to many requests from parish priests in the provinces.

Certain Houses lasted but a short time, and in those early days two or three Sisters would be sent to a parish—a practice, by now, long in disfavour. A staff of five or more Sisters is found needful for the ordering of the Religious Life and the recitation of the Divine Office. It remains true, however, that too much was attempted, and later on some Houses were closed.

THE WRITERS, C.H.N.

## CHAPTER I

### VAUXHALL IN THE 'SIXTIES

THERE is an old-fashioned game in which the first player passes on a word, a name probably, to his next neighbour who promptly declares of what the word reminds him, and that again is passed on, each player contributing the mental picture evoked. "Vauxhall" is just such a word, reminding most of our Sisters of the poor, crowded Parish of St. Peter, Vauxhall, the scene of Community labours for nearly eighty-five years. Others picture Vauxhall as they knew it after World War II, with bomb-devastated areas, slum clearings, and flats. Again, those longest professed have dim recollections of a transition stage, when some good houses remained, and on the Mission House side of Kennington Lane, actually out of the Parish, houses were backed by long gardens and green fields, these last extending for some distance.<sup>1</sup> Therefore, as Vauxhall Parish was our Community birth-place, and as such largely shaped our ideals and methods of work, while the Sisterhood also affected the Parish, it seems worth while to consider the background of Vauxhall in the 'Sixties. Here Father George Herbert,

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<sup>1</sup> At no date were Vauxhall Gardens on the Mission House side of Kennington Lane, but there was probably much Vaux property. The Gardens as early as 1615 belonged to Jane Vaux.

a young Priest of thirty, came in 1860 to be the first Vicar of Vauxhall, though the present church was not built then; here he worked for thirty-four years till the day of his death.

St. Peter's Parish includes the site of the formerly famous Vauxhall Gardens. It was carved out of the large crowded Parish of St. Mary the Less, of which Robert Gregory, later Canon, and then Dean of St. Paul's, was the Vicar. He worked with great zeal for some time to get his huge parish divided, and in 1859, when Vauxhall Gardens were finally closed, he purchased part of the land, enough to erect several buildings, including an Art School and Day Schools. The owner of the Gardens offered Mr. Gregory a site in the Gardens for the present St. Peter's Church as a gift, on condition that all seats should be free and unappropriated. He also gave him the choice of the site, and sold him the Manager's House at the corner of Miller's Lane (afterwards St. Oswald's Place), at the low price of £600, to serve as the parsonage. "The £600 was given by Mr. R. Foster, a liberal churchman; the church was to stand on an adjoining plot and the new schools were to stand immediately behind both."<sup>1</sup>

Mrs. Herbert has described the parish as she first saw it. She walked down the avenue of fine elms in Italian Walk—long since become a poor little street. She saw the half-ruined Rotunda, tattered finery still hanging round it; everywhere there were signs of a glory departed. For the world-renowned Gardens, opened to the public in 1732, had become so degraded

that they had been closed a year earlier. Even now certain traces remain of the wonderful place. There is Glasshouse Street, most likely so called on account of the ball-room, lined not with ordinary glass, but with mirror glass, made in Vauxhall, of unequalled quality, the secret of which has died with the makers, though a "Vauxhall Mirror" is still the prize of collectors. Two unsavoury spots in the parish bear the name of "Spring Gardens", the earlier name of Vauxhall Gardens, and Kennington Lane, part of one side forming a boundary of the Gardens, is itself reminiscent of the broad, noble approach to the Royal Palace of Kennington. The High Altar of St. Peter's Church is built over Neptune's Pool, the specially infamous spot in the Gardens—but of this and the Church more will be said later.

Not merely Vauxhall itself but the whole district was rapidly changing between 1830 and 1860, and the change was for the worse. Like other outskirts of London, new, crowded industrial regions were forming. The erection of the London Gas Company Works in 1833, the starting of the South Western Railway from Vauxhall and close to the Thames, in 1838, and, ten years later, the extension of the railway from Vauxhall to Waterloo, meant an enormous increase of population, for the most part made up of rough elements. This resulted at once in a number of middle-class residents leaving the district, and the building of closely-packed workmen's houses, as well as adaptation of large ones. Moreover, as places in central London were rebuilt, many displaced persons, including some of a low and disreputable type, flocked into the South Lambeth districts. One who remembers

<sup>1</sup> Autobiography of Robert Gregory.

Lambeth Walk about 1900 states: "It was perfectly vile and the streets leading out of it worse." Of course, among a crowd of unskilled workers, navvies and lightermen there was a sprinkling of porters and clerks from the country, but these were comparatively few. Dean Gregory describes his parish as consisting "with possibly half a dozen exceptions" of the labouring class. The wonders that he accomplished in the parish between 1853 and 1868, when Incumbent of St. Mary the Less were almost miraculous, and long after he went to St. Paul's, Robert Gregory toiled in important directions for that part of South London. The erection of the first Art School in London—of schools for different levels of scholars—the revival of Lambeth earthenware ornamental work, the provision of needlework to be sold for the aid of poor women; these and other activities were all set on foot by the Vicar of St. Mary the Less. Yet he has to confess his difficulty "that was never really overcome during the years that I was incumbent was attracting the people to church". This, although after St. Peter's Church was built, eight priests were at work in what had formerly been his parish—staffed by himself and one curate!

Not least of Robert Gregory's doings was the choice of suitable pastors for his own and neighbouring parishes, a matter in which he showed great wisdom and discernment of character. Foremost of these was his choice of George William Herbert, at an early age, to be the first Vicar of St. Peter's, Vauxhall, a choice which has had far-reaching results in the church life not only of London, but of England and even beyond. In the first years of the new parish the future Dean of

St. Paul's and Father Herbert worked in conjunction over the building of the permanent church and the various organizations the former had already set on foot. The architect of St. Peter's Church was J. L. Pearson and it was one of the earliest, possibly the second, that he designed. It is in the style of French Gothic, but he used the ordinary London brick for his material, a decided defect. The church however, has real beauty in its design and proportions which are excellent and the interior is markedly good. It is probable Pearson's design included a "saddle-back" tower which was never erected.<sup>1</sup> Over thirty years later Pearson also designed the large stone crucifix placed at the West end of the church as a memorial to Father George Herbert. The small sanctuary seems a defect. In the second World War St. Peter's was somewhat damaged but restoration of a post-war description has now been achieved. It is thought Pearson believed his design for St. Peter's was one of his best.<sup>2</sup>

<sup>1</sup> From information given by Fr. Robert Baker, C.R.

<sup>2</sup> Pearson said "The question on entering a church is not 'Is it beautiful, admirable?' but 'does it make you go down on your knees?'"

## CHAPTER II

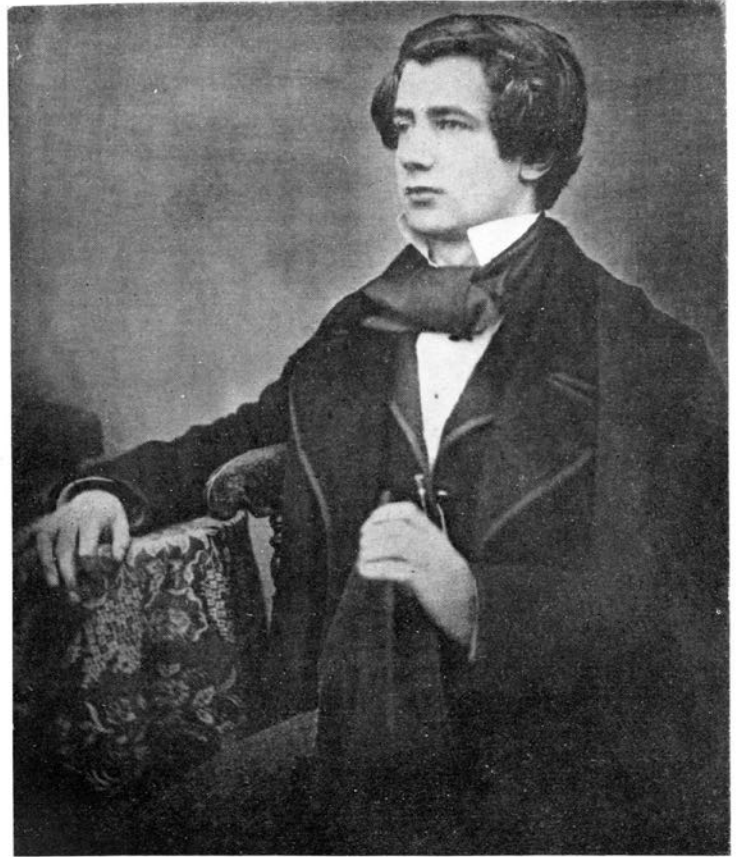
### THE FATHER FOUNDER AND HIS WORK

AN attempt, through any form of biography, to make known a person to others is foredoomed to a measure of failure, and the risk is greater when many years separate a man from the written account. Personality too, as we style an impenetrable mystery, must always elude; no careful collection of facts concerning a character can give that indefinable something which is the real inmost self.

George William Herbert, first Vicar of St. Peter's, Vauxhall, and Founder of our Community, was born one hundred and twenty years ago, and he died towards the close of last century. Yet so outstanding a person was he, so far-reaching his influence and work, not least within our Community, that from numerous sources a definite portrait emerges of the manner of man that he was.

A recent writer points out that it is at close quarters within the home circle that a person's religion and character are best tested for what they are worth. How great is our debt then to Father Herbert's three daughters still living, who have helped us in writing this chapter. We publish in full Mrs. Pelly's account of her Father.

Personal Reminiscences and Characteristics of my



GEORGE WILLIAM HERBERT  
in his 21st year

Father, George William Herbert, by his fifth daughter, Verena Noélie Pelly.

“George William Herbert was born on October 3rd, 1830, and lived with his parents at Cavendish House on the borders of Clapham Common. He was educated at Eton, and Exeter College, Oxford, and desired to be ordained at an early age, although he had no encouragement from his parents, who had other designs for him and sent him, after he had taken his degree at Oxford, on the Grand Tour of Europe. He was, however, quite sure of his vocation and was ordained in Worcester Cathedral in 1854 and 1855. His first curacy was at Pershore in Worcestershire<sup>1</sup> and his marriage must have been about that time. Later he was curate at St. Mary’s, Vincent Square, Westminster, under Mr. Borradaile,<sup>2</sup> and in 1860 his great work in the newly-made Parish of St. Peter’s Vauxhall began. His first entry in the Service Register was on Easter Day (April 8th) 1860, and the parish was gazetted on October 15th, 1861. The Foundation stone of the new Church was laid on April 16th, 1863, and the Consecration of St. Peter’s was on June 28th, 1864, the first services having been held in the Chapel of St. Paul’s at the corner of Miller’s Lane (afterwards called St. Oswald’s Place). G. W. H. was the first Vicar and built up the Church life in this parish of ten thousand poor people (with no rich residents) till the

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(Authors’ notes) <sup>1</sup> At Pershore G.W.H. and Frederick Wickenden, later Canon Wickenden, were instrumental in discovering the ancient frescoes on the walls of Pinvin Chapel and G.W.H. restored with his own hands part of the original painting of the chancel.

<sup>2</sup> G.W.H. went to St. Mary’s in 1856.

day of his death on November 14th, 1894. In these thirty-four years of his life at Vauxhall, he trained many curates, and two of these eventually became bishops. He also helped some of the boys in his choir to a vocation to the priesthood, in which they did valuable work for the Church. My Father was greatly loved by everyone with whom he came in contact especially by his children and I think his salient characteristics were his gentleness and his spiritual outlook and atmosphere, his self-effacement and dislike of any form of advertisement, and also his asceticism. I will try to illustrate some of these characteristics by details I can remember. When he was in a room with others he was often silent, but one felt he was surrounded by a holy atmosphere, which prevented one from doing anything unworthy in his presence, in thought, word or deed. He loved the poor, and every morning at Vauxhall, for an hour after breakfast they could come to the Parsonage and tell him their needs. They sat on a bench in the hall and we children were taught to find out what they wanted and report to him, and he told us that, by waiting on them, we were waiting on Our Lord Himself. His dislike of any form of advertisement was very strong. No notices of Services were put in *The Church Times*, there was no Parish Magazine till the last two years of his life. His asceticism showed in many little ways—such as his rest after lunch lying on the hard floor of his study with a book as his pillow! Also, many times have I seen him having only salad and gingerbeer for his supper—and eating very little at all times. I was privileged to be alone with him when he died. My Mother had been with him all night and gone to break her fast.

She left me some sal volatile to give him if he needed it and told me to ring the bell if he appeared to get worse. Suddenly he called to me and asked if Mother were there; I told him she had gone to get some food. Thinking of others in his last conscious moment, he told me not to disturb her. By the time I realized he was sinking, and rang the bell and tried to give him his medicine, it was too late, and by the time my Mother returned his spirit had left his body. R.I.P.”

The other surviving daughters, Lady Milne-Watson (née Olga Herbert, fourth daughter), and the third daughter, Grace Monica, Comtesse de Preux, also speak of Father Herbert's great gentleness, as does a correspondent, a former choir-boy. “Our gentle Father is gone,” said the parishioners, and not only his congregation, when their Vicar died. Lady Milne-Watson recalls his intense compassion and sympathy, of the rare sort that feels *with* and not merely *for* others. And this extended to animals. The cat, whose place to deposit her kittens was discovered in the knee-hole of his desk, must not be disturbed, a parrot who sat on his shoulder and sipped from his coffee-cup was finally given away because Father Herbert felt the new owner would have more time to devote to her! The correspondent mentioned already, relates how when he and other choir-boys were chasing a stray cat out of the Church, the Vicar came down to them “and in a charming manner asked us not to frighten it”, a request obeyed willingly;<sup>1</sup> the incident still remains fresh in an old man's memory. Father Herbert

<sup>1</sup> From recollections supplied by Mr. Richard Winter.

gave great attention to all that concerned servers and choir-boys. Though not usually a meticulous person, he certainly was so in all that pertained to matters of worship. All who served were given white gloves and the boys were provided with soft noiseless shoes. One of the choir in those days says that the only time he saw his Vicar, whom he knew well, shew any pride was when the Abbé Vignon from a French Cathedral, having attended High Mass at St. Peter's, praised the choir-boys' behaviour, so much better than that of his Cathedral choir-boys. One of these St. Peter's boys later became organist at the Crystal Palace; he wrote and published some Mass music. On another occasion the result of his gentleness is told, when a man and his drunken wife were fighting close under the window of the Parsonage study. Father Herbert joined the throng, picked up the woman's filthy bonnet which had fallen into the mud, cleaned it with his hands and then said: "I think I'd put it on now, if I were you." There was dead silence at once, and the couple and onlookers moved away. And the Comtesse de Preux confirms what her sisters say of their Father's habitual asceticism, adding also an incident relating how once when she criticized a priest in his presence, she received a half-playful, yet instant, rebuke. His daughters, and indeed all who knew him, were aware of his shrinking from any kind of publicity.

Beyond such lovely details, a wonderful sanctity shines out, of which they are but the expression.

Other sides of this rich personality—his determined though sanctified will, the amazing force of his character, are shewn in his work at Vauxhall and in the directing of the Community—then known as St.

Peter's Mission Sisterhood. Father Founder's own outlook was somewhat unusual. Converted, in the deepest sense of that word, by an Evangelical priest, very early in life, this influence always remained. He gained an ardent desire for the salvation of souls, and decided to be ordained. This decision meant courage and self-sacrifice, for he was the only son of rich parents who opposed a son who was determined to pursue his own way of life as early as possible, and moreover to marry the lady of his own choice. All this was disquieting to early Victorian parents, and one sign of displeasure was, for a time, the reduction of George Herbert's generous allowance. Perhaps Evangelical Catholic is the term that best fits Father Founder. He was certainly Catholic, and considered very "advanced", as he was for that time. When he came to Vauxhall, in the temporary Chapel and then in St. Peter's, every essential of Catholic worship and practice was introduced and adhered to. All this was combined with missionary methods very like those of Revivalist Methodists. His aim was to draw every one of his ten thousand parishioners to Our Lord and His Church, and once there to build up their lives in every conceivable way. An amusing story is told of Bishop Ryan, commissioned to hold a Confirmation in St. Peter's Church. Observing the "high ritual", he delivered a Charge little short of a pronounced evangelical mission sermon, lest amidst such surroundings, formalism might prevail over spirituality. Great was the good Bishop's surprise, on entering the vestry afterwards, when "Mr. Herbert clasped his hand in both his and exclaimed with deep feeling: 'Thank God for a Bishop who believes in the forgive-

ness of sins!' ”<sup>1</sup> Father Herbert’s methods seem in some ways strange to us now; it is clear that they were wonderfully blessed. He had great belief in extempore prayer, and also in extempore preaching. Sisters and Penitents were instructed in the former and were required on occasion to pray aloud in his presence; and sometimes poor people were inclined to complain of a long wait “to see Father” because of this teaching added on to the Sacrament.

A Sister singing a hymn at one of the very frequent mission services finds Father beside her, who takes her book from her, saying: “Go and pray with that woman over there!” And Canon Dugmore, as a curate, just come to St. Peter’s and on his way to the pulpit to preach his first sermon there, passes his Vicar, who says: “You will give me your notes, will you not!” A man so sure of his methods for himself and his helpers probably had some minor defects. An instance is given of excessive severity, due to the Puritan streak in our Founder. But small blots on so noble a character need no comment, and it is noteworthy that in the mass of information given us there is not included one serious criticism.

In founding St. Peter’s Mission Sisterhood it is clear that no Religious Community was Father Herbert’s intention. Rather, he formed a group of dedicated women, several of them ladies from better-class districts, that they might work in his parish and themselves observe a Rule, of which there were several degrees. Yet, of this group, the first made her public Life Profession in St. Peter’s Church in 1865,

<sup>1</sup> From Obituary Notice in *The Record*, November 23rd, 1894.

and from time to time, after due probation, others also made Life Vows. A Religious Community was *not* founded in the sense in which we now understand it, but this end was attained, bit by bit, with every encouragement from Father Herbert. How the whole thing developed is sketched in this little volume.

At the Dedication of St. Peter’s, Father Herbert declared that he meant the Church to belong to the poor of his parish; it was not for outsiders. This ideal he reached in a remarkable degree. At first, attracted by Catholic usage which was lacking elsewhere, and also by the sanctity of the young Vicar, people came from other districts, and some of these became valuable helpers. Ladies who were Associates shared in parish work and also to some extent in the life of the Sisters. Father Herbert drew up a Rule for them and the words familiar to all of us when the Associate’s medal is given are exactly as he then wrote them. Two of the early Associates are still living. It must be remembered that at Vauxhall in those days, priests, Sisters and helpers formed the chief agency for voluntary relief and were concerned with administering material help such as nursing, clothing and food in hard times, and every form of assistance—all done as part of true mission work; as well as ministering in spiritual things. Besides Father Founder, there were four curates, so that there was a good staff, all working for God at Vauxhall.

Father Founder himself had an ardent and special devotion to the Holy Name, and in innumerable ways has spread that devotion both at home and abroad. The first parochial guild was so called, and the Name was included in various later organizations.

Father Herbert was an expert in "Guilds"! At one point we find a list of fourteen, not including extra-parochial Societies like C.B.S., Guild of All Souls and others. The plan seemed to be that each member of the congregation should have his own special obligations and place in Church life. The titles of Guilds are, some of them, quaint, yet fragrant with piety. For instance, there was one for women called *The Pure Offering*; Vauxhall urchins were named *Children of Divine Grace*; ladies who supplied flowers for the Altar were known as *Ladies of the Throne*.

Opposition of course there was to priests and to Sisters, on account of the "ritualism" practised. But South Londoners do not readily brook outside interference, as is shewn by the two following stories. A party of Kensitites came to a service, in the evening probably, and sat quietly to hear the sermon, quite possibly surprised at its evangelical tone. A group of "cinder-yard" women, led by a loyal St. Peterite, took care to surround the young men, in case they made any disturbance. But resistance, unexpectedly, proved to be passive, for the zealous Kensitites departed, one by one, from the Church; proximity to women so filthy as those engaged in rubbish-heap sorting on Thames-side was more than they could endure! The second incident occurred in the time of a later Vicar. It was Mass this time, and behind the Kensitites, two lightermen were put in case of developments. At the Introit the Kensitites sat back in their seats and took out their note-books. "Each was promptly propelled forward by a burly hand-and-thumb grip round the back of the neck, while one heard a hoarse whisper in his ear; 'If yer don't kneel

down on bofe yer knees, I'll knock yer blooming 'ead right off its stalk'."

As the years passed, Father Founder became hidden and lost more and more in his parish; few outside it knew much about him. But in the provinces his work was fast spreading, and he lived to be present at the Dedication of our Convent Chapel—an occasion of very great joy to him, about which we give an account later. Already several priests who had worked with him were themselves heads of parishes, his Sisters were working in different centres in England, and overseas work had begun.

At his death on November 14th, 1894, South London, and indeed London generally, awoke to the fact that a very great man had lived for thirty-four years in Vauxhall quietly devoting his life and considerable fortune to the poor of his parish, for the love of God. Every Church paper, from *The Church Times* to *The Record*, as well as important secular papers pay eloquent tribute to the character of one so self-effacing yet of such influence.

The grief of the Vauxhall poor in the sudden loss of their beloved Father is beyond our description. The Church, never empty of mourners from November 14th to the 17th, the crowds at the Requiem Masses, and the enormous procession and reverent crowds on the day of the funeral are but indications of a sorrow so genuine and deep. Father Founder's body rests in Brookwood Cemetery, laid there while the final procession sang *Jesu, dulcis memoria*. Near his grave lie the bodies of some of our Sisters.

No better conclusion to this fragmentary portraiture can be made than an extract from the last

## THE COMMUNITY OF THE HOLY NAME

letter he penned, the day he became fatally ill, to the Mother Superior of the Convent at Malvern.

“The Epistle for to-day is very beautiful (5th Epiphany), the unveiling of a picture painted by the Holy Ghost, by the hand of St. Paul.

The Saint or Christlike Character.

There are seven garments of holiness

1. Tenderness of Heart
2. Kindness: Love of Brethren
3. Humbleness of Mind
4. Meekness
5. Longsuffering
6. Forbearance
7. Forgiveness of Injuries

And over all a shining garment of Charity.

Under the picture is written

### THE HOLY NAME

The power of the Christlike conduct  
The means of Worship or Eucharist.”

## CHAPTER III

### BEGINNINGS AND FIRST SISTERS

THE first Profession took place in St. Peter's Church, Vauxhall, S.E., on June 30th, 1865. At that time the parish was in the Diocese of Winchester, but the Lord Bishop of Edinburgh acted for the Diocesan. This event stirred the parish, and a large congregation assembled in the new church to witness the Sister “married to the Church”, as they called it.

All later Professions were made in the Sisters' House Chapels and after the year 1878 in the Convent Chapel at Malvern Link, with one exception. Sister Joyce was professed in St. Peter's Church in 1893 for reasons which form no part of this story.

Sister Charlotte was the first Sister elected as Mother, though in hardly our sense of the word. She was appointed Superior of a small group of Sisters, and women somewhat loosely attached, not yet a Religious Community. At the Founder's desire, Sister Charlotte joined this small company in 1866, and became Superior the following year.

Mrs. Herbert, our Founder's wife, has given a pleasing sketch of this Sister in *The Life of Mother Charlotte*. A large-hearted woman, widow of a devoted Priest, with much former experience of parish and mission work, she brought to her task a consuming passion for the winning of souls, and high ideals of

complete dedication to God. A very sincere direct character, she was most outspoken and fearless in approaching individuals on affairs of the soul, but with such loving-kindness and tact that the results were truly amazing. She used the most everyday contacts—like taking a clock to be mended, or seeing a man at some job, as opportunities for effecting conversions. We learn also of her single mind, her unsparing self-scrutiny and extremely sensitive conscience. Very affectionate and desiring affection, her biographer states: "With all her fine qualities, she could not govern well; she leant on, and longed for the sympathy of others too intensely . . . A Priest once said to her, 'If God has called you to govern others, my Sister, you must learn to live *alone*; it is the lot of all who rule.'" Sister Charlotte's task was not easy. Those she ruled were few—six names only of full, professed Sisters appear on the Roll in her time, and of those training, some withdrew from the group. Moreover, although at this distance of time one can hardly judge fairly, her personal standard was perhaps too exacting and hard. To rouse the tired household at 4 a.m. for extra prayer, before a day filled with labour and devotions prescribed by the Rule, may have been too much for some Aspirants—we hear of withdrawals on account of weak health. That was a time of first sowing and many seeds never came to perfection. Even "full" Sisters, although bound to the Life of the Counsels, had no stable *Rule* to adhere to; it was constantly changed, for these women felt their way onward as the Holy Spirit directed. The Sisters said together Prime, Sext, Vespers and Compline, attended Mass daily and also, as part of their Rule,

most Church Services. The practice of Poverty was a stern fact. A Postulant received at this time and led to her cell, exclaimed at the coarse brown calico sheets, and suffered a silent rebuke as the Mother removed them for her own use, and less unpleasing ones were supplied for the new-comer. A Sister who lived on to our own day used to say: "Poverty! they don't know here what poverty is!" She would add that food, in the first days, was bought almost daily from the shops near at hand—a Sister bringing in, say, a loaf and a packet of rice for next day. This was doing as did their neighbours, but from enquiry we learn that such buying was also on account of slender financial resources.

In 1875 for family reasons Sister Charlotte ceased to live at Vauxhall, but for one year retained the *title* of Mother and as far as possible adhered to the Rule—adding thereto for herself rules of devotion and asceticism, both humbling and edifying to read of.

Sister Charlotte's body rests in the chancel of Carmenellis Church beside that of her husband, the Rev. William Broadley, buried there twenty-seven years before.

An abiding memorial to this Sister is St. Andrew's Church, Pencoy, in Cornwall. It was then a small fishing village without a church; but during the last seven years of her life, Sister Charlotte found enough money for building one and provided also a small endowment. With very slight help from donations, she was enabled by heroic self-denial, which reduced her to penury and possibly hastened her death, to make this last offering to the glory of God. To-day St. Andrew's Parish has grown enormously, and the

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Church is the Mother of four others in that district and the centre of vigorous spiritual activity.

The weary months before Sister Charlotte's death in 1882 were marked not only by bodily anguish but by fear of "the *passage* of death" and intense spiritual desolation and conflict. But on the day preceding her death Our Lord gave her a very clear vision or dream of Himself, and in the joy of that experience she said: "Shall I soon be Home? The darkness is gone and it is all light." Her last articulate words were: "My God! My King!"

Sister Ellen—professed in 1873—from 1875 to 1878 ruled the little Community as "Acting Superior". She had been sent to East Grinstead for a short time to fit her for the post of Assistant, when a Mother should be elected. She appears to have been beloved by her Sisters, a holy and gentle Religious, whose life was hidden in God.

Of Sister Eliza, professed in 1867, many stories remain. An unusual and striking person, possessed of a powerful intellect, she was nicknamed "The Encyclopædia" on account of her great wealth of knowledge. Her gifts proved of value, for she ran a "penny-a-week School" in two rooms on the Embankment, and later she taught in the Parish School of St. Paul. Zealous, devoted to the poor, she loved to give things to the needy, and on one occasion took off her flannel petticoat to clothe a poor woman, an act not commendable in the eyes of authority.

Sister Eliza suffered as did other Sisters from real opposition of one sort and another. We hear of zealous Roman Catholics who pelted her with mud as she made her journey to school. One pictures her



SISTER MARY C.H.N.



SISTER ELIZA C.H.N.

oblivious of everything save her mission, as she walked through the foul Vauxhall streets in a habit with a slight train, "angel sleeves" almost touching the hem.<sup>1</sup> An Associate still living<sup>2</sup> speaks of Sister Eliza's wonderful influence with men. She also remembers an accident at the Brewery close to the Mission House garden, when a ladder had broken and a man had had a sad fall. Sister Eliza went to the rescue and rendered what first aid she could. At Christmas a barrel of beer arrived, addressed to Sister Eliza, who was a *very* ardent teetotaler!

Towards the end of her life, Sister Eliza became very infirm, and the fine brain partially failed. But "she still took interest in the topics of the day relating to the Church and the poor"—those poor in whom she always discerned the Person of Jesus. The last months of her life were spent in our Parkstone Hospital and a Sister recalls how the poor tired brain evinced anxiety lest the incurable children should not be properly fed! Conscious to the last, she joined in the prayers at her death-bed. Sister Eliza has left a shining example of fervent love for Our Lord and His poor.

Two more of the early Sisters may have passing mention.

Sister Emma, professed in 1870, became later our Mother and her term of Office is described elsewhere in this record.

Sister Mary, professed in 1872, died in our Convent in 1908. One of the present writers—then a Novice—well remembers the aristocratic and loving old lady

<sup>1</sup> "Angel sleeves" were adopted quite early and given up during the first World War.

<sup>2</sup> Miss Jessie Burnett.

to whom she was appointed to render small services and who received her in bed, where she spent her last days, as if in a drawing-room, kissed her hands for a "Thank you" and always was tranquil and patient. On enquiring one day: "Sister, who was your Novice Mistress?" Sister Mary replied: "My dear, I never had one." On another occasion she gave the Novice a shilling: "To spend in your district." This was taken of course to the Mistress, the Novice somewhat perplexed about ways new and old in Community life.

Those first Sisters knew very great happiness. The relation between themselves and the Founder was ideal. He was paternal, affectionate, kind, and they greatly revered and loved him. True, he never spared them, and work was unending, work on his lines for which he gave definite training. Of his aims and his method we have given some details in the Chapter "Father Founder and His Work".

There were many kind everyday contacts. A Sister paying in error three shillings instead of three pence for something is refunded by Father Herbert, who gives her half a crown—with injunctions to account to her Superior for the last sixpence.

In turn Sisters acted as "Parsonage Sisters", which meant going over to Father for hours, to write, run errands, open doors and so on. On such occasions he would sometimes hand over a marriage fee, "To spend in your district." An amusing story is told of a portly Lay-Sister sent with a message from Father to Lady Frederick Cavendish. At the close of the interview Lady Frederick insisted that as she had kept Sister so late, she must stay to luncheon. After much demur, Sister accepted the invitation, but said: "Before I sit

down to lunch with your Ladyship, I ought to tell you that when I was in the flesh (!) I was a cook." "That settles it," was Lady Frederick's quick reply, "you must certainly stay, for I have just engaged a new cook, and you will be able to tell me whether she is a good one."

As was usual in those days, and observed in most Anglican Communities then and for many years after, a class distinction was made in the Sisterhood and there were Choir and Lay members—on complete equality spiritually, but with a rather different Rule and obligations. The difference of education, upbringing and outlook was marked in the case of the latter at that date.

## CHAPTER IV

### PENITENTIARY WORK

FOR over seventy years the Community has shared in Penitentiary—now usually called Moral Welfare—Work; that of converting and starting anew the lives of fallen women and girls; receiving them into Homes arranged to that end. Such efforts include the reception and training, religious and practical, of many in grave moral danger, a preventive measure of very great value.

Apart from the knowledge and experience gained by contact with individuals, few among us have had the particular gifts for what is felt to be a special vocation within the Religious Vocation; nor until recent years have these few received thorough preliminary training. The task just came to our hand and was undertaken with many misgivings and great dependence on secular helpers. Indeed, at an early stage, the Superior of a Community for Penitentiary Work was consulted as to the wisdom of our attempting it. Her reply was encouraging, and to the effect that such vocation was found to be rare even in her Community, and might well be found in our own; the *attrait* and qualities needed would always be those of the few.

In Mother Frances Mary, a woman of manifold gifts, were found just those required for this difficult

### PENITENTIARY WORK

work, and before she became our Superior she was already engaged in it. During her tenure of office, she devoted much energy and a large part of her personal wealth to the development of this side of mission work, not only within her Community, but throughout the Diocese of Worcester. In the year 1879 she purchased some land in Malvern Link, and a house (our present Guest House), to which it was intended to bring fallen women from Vauxhall. At about the same time a devoted priest<sup>1</sup> and his wife handed over to C. H. N. a Refuge they had been the means of establishing at a small house<sup>2</sup> in Sansome Walk, Worcester. Except for their effort, little had been done in the matter, and this was merely a Refuge in Worcester itself. Only when the Sisters came did the Worcester Diocesan Church Penitentiary Association begin really to function. A Report published in 1886 stated: "The Worcester Diocesan Church Penitentiary Association dated its beginning from the advent of the Sisters of the Holy Name, who took the House in Malvern (Home of the Good Shepherd, Malvern Link)." Financial statements by the Association published in the 'eighties shew how slender was the financial and other support from the County and City, and the burden borne by the Sisters who "gave themselves, all their life, to the work".

In the year 1880 moreover, the Vicar of Leamington, (then in the Worcester Diocese) offered C. H. N. St. Michael's Home for Penitents in that town, and this was in our charge for three years.

<sup>1</sup> The Rev. C. J. Pilkington.

<sup>2</sup> Melrose Cottage.

The strain of all this accumulated, specialised work proved too great, and the Leamington Home was passed over to the Clewer Community in 1883. Mother Frances Mary was well known and much respected in Leamington; she controlled the affairs of the Home, though there, as in the Refuge at Worcester, a trained lady was in charge. When our Sisters withdrew from St. Michael's the Annual Report (1884) said: "The work has been so marvellously blessed during the tenure of the 'Vauxhall Sisters' that it was clearly right it should be carried on for the future if possible on the same lines."

The Home of the Good Shepherd became the Diocesan House of Mercy and was in our charge entirely. The inmates came not only from Worcester but from different parts of the country.

The death of Mother Frances Mary was, humanly speaking, a severe loss to this side of our work, though by that time it was on a firm footing. The Report of the Chaplain of the Home of the Good Shepherd, the Rev. W. C. Boulter, expresses it thus: "Last year, 1888, brought H. G. S. the greatest loss it has endured since it was opened in 1879. The whole work was conceived and established by the love and faith of the late Mother Superior (Frances Mary Seymour). All who knew her recognized the singular gifts with which it had pleased God to endow her, and which by His grace she offered to His service. Her wide experience of life at home and abroad, and her consequent wide sympathies, her sanctified common-sense, her prudence, her powers of looking forward, her bright, cheery manner, of these we, who now feel the loss of her presence, had daily evidence. What she did to

build up penitentiary work on a true foundation, to keep it going, and to guide it over the difficulties incident to a new establishment can never be fully told. Of the gifts which she made to it of worldly goods it is not for us to speak. It pleased God to send her a long and painful illness, but He also gave her the grace to bear it with singular humility and patience, and thereby bestowed upon us the blessing of a bright example of faith which is bearing true fruit."

The Rev. George Cosby White became Chaplain to H. G. S. shortly before his election as C. H. N. Warden, and from the first he helped on this work in every possible way. When the growing Community needed more room in the Penitentiary side of the house—he built at his own cost what we still call "The New Wing". Later on, when the Worcester Refuge was moved to Field House, a large airy building with a good garden, he built and fitted a laundry at his own expense, paid the rent of the house for some years and finally by his generous gift the freehold of Field House was conveyed, in 1910, to the *London C. P. A.*, who granted the lease to C. H. N. at a nominal rent, safeguarding their ownership.<sup>1</sup>

Until 1903 no Sister had been in actual charge of the Refuge, but in that year Sister Jane took over the post from the Lady Superintendent, and remained there as Sister-in-Charge for twenty-eight years. In 1933 our Community withdrew from control of the Refuge: "because they could no longer spare their

<sup>1</sup> Fr. White was one of the original compilers of Hymns Ancient and Modern and his share of the proceeds was largely devoted to charities.

Sisters for this work"—the same reason given for leaving Leamington, just fifty years earlier.

Meanwhile, at the Malvern Link Convent, now become the Community Mother House, penitentiary work went steadily forward.

In 1911 the inmates of the Home of the Good Shepherd could no longer be housed in a part of the Convent, and a reduced number were transferred to a small house in Ranelagh Road which for a short time had been a Maternity Home, maintained by our Founder's widow, Mrs. Herbert. This house, although later enlarged by adding an adjacent cottage, proved too small and inconvenient for the purpose. Owing to the exertions of Sister Vera, then Mother, and the generous help of Associates and friends, the present Home of the Good Shepherd was erected on the site of the two smaller houses, and in July 1923 it was opened and blessed.

Of late years it has been found inexpedient to have girls of mixed ages; those now received in the Home are usually girls in their teens. A large proportion of these, after two years of religious instruction and practical training gain good posts and do well.

In the second World War a new and important venture was made. The value and need of a suitable Home for unmarried mothers and babies seemed urgent, and St. Catherine's, formerly a Guest House, was opened in 1944. Six years later the need still remains and the effort has been extraordinarily blessed. Only mothers who mean to *keep* their babies are received at St. Catherine's. The belief in the wisdom of this for both parent and child is a chief reason for this undertaking, as affording the best help

and safeguard for one, and a right start in life for the other. The Home, which is mainly intended for mothers under eighteen, is under the control of a Sister with a staff of trained nurses and workers and is of course inspected by doctors and county authorities. The inmates remain as long as the Sister, in co-operation with the local authority, thinks necessary, and until suitable posts, marriage, or other solutions of difficult cases are found. The time may be extended to two or three years if thought best for both mother and child.

A somewhat long and detailed account of this side of our mission work has been given, for there is every likelihood now of this growing still more. One point already mentioned may be finally emphasised. Prejudice against this particular form of religious work still exists, and church folk as a whole shew small interest and give somewhat feeble support. In consequence, Religious Communities, such as our own, have a heavy burden to bear, and the effort of running such Homes on a truly religious foundation, uncontrolled by State ownership, is a problem of growing dimensions.

## CHAPTER V

## MOTHER FRANCES MARY AND HER SUCCESSORS

LOUISA FRANCES SEYMOUR became well known to the Community at Vauxhall after she became a widow<sup>1</sup> though she was known to Father Founder before that date. Of her previous life we now know very little. She was born on March 8th, 1831, and entered the Community in 1876.

With the Profession of Sister Frances Mary in the year 1878, and her election as Mother Superior within the same year, a new chapter began in our history. She retains her title of Mother Foundress of right, for in truth she was this, though she laboured in perfect accord with the Founder whom she predeceased by six years. Clearly, between these two holy souls there existed a spiritual bond and the closest of friendships. Both had the same ardent devotion to the Holy Name of Our Lord, and they shared the consuming passion to win souls for Him. Also, and this is a hindrance from the point of view of the writers, she disliked, as he did, any sort of publicity. In the case of our Founder we have managed to gain first-hand knowledge; no Sister now living has ever seen our Foundress, and we have no links with relations or friends: after all, of

such a Religious, few facts other than those of a vocational kind need perhaps be known. Even the "portrait" C. H. N. possesses is hardly authentic, as the figure is that of another Sister, and only the head, with the face, unpleasingly flattened with colour, is that of our Foundress, transferred from a group!

Although in close touch with the Sisters at an early date, before Sister Frances Mary became our Superior she was sent to East Grinstead for her Novitiate; Sister Ellen, as mentioned already, had spent a few months there to prepare her to be the future Assistant Superior.

In a journal describing a visit to Palestine in 1875, some light is thrown on the character of Louisa Frances Seymour. Two other ladies accompanied her on what in those days, and as they planned it, was a hazardous pilgrimage. No steam-boat approach to that coast for the three! They travelled to Jerusalem and other sacred places by way of Egypt and the deserts traversed by the Israelites. Five weeks or more of deserts on camels, riding at least eight hours a day, at night camping in tents, involved real hardship and danger at that date, in spite of male escort. It is plain how adventurous Frances Seymour shewed herself, with a zest and almost a welcome for every sort of discomfort and obstacle, and, as we learn from the letters of her companions, heartening her less valiant friends in days of actual disaster. Her wisdom and tact in dealing with Arabs and others were very remarkable. She was ready for each new experience, and exults when, camels abandoned, horses were found but no side-saddles. Now at last she might ride astride, as she had always desired in the days of the hunting-

<sup>1</sup> It is believed that her husband, a man of considerable wealth, was Captain Seymour, R.N.

field. And the Journal, recording the happenings, is shot through and through with such flashes of light, revealing a soul overflowing with love and devotion to God, and intent on following in spirit His revelation and purpose, before Our Lord's coming, and to trace as she travelled every sign of His Life and Passion. She spent the night of Easter Eve, with three stranger travellers, in the Church of the Holy Sepulchre in Jerusalem, agreeing to be locked in there, of course with no food, for thirteen consecutive hours. The locked church was to keep out the swarms of pilgrims till dawn. Mother Frances Mary writes she will depend upon supernatural grace for the Watch and a fast to extend hours after, until the late morning Communion.<sup>1</sup> Before this, in Rome where she started her pilgrimage, in the private Chapel of St. Clement, then "under water mark" she kneels down on the floor "Wet though it was one could not remain standing. In so holy a place one bit of loving worship must go up." Many incidents such as these shew the stuff our future Mother was made of. Everywhere she made friends, and among them she became intimate with nuns in Jerusalem whose special Intention was to plead the Holy Name of Jesus for the conversion of sinners—a thought which not only inspired her but which lies at the root of our mission work. Mother Frances Mary was a real "Mission Sister", and more than once in her Journal she states that she never could be a recluse, or be shut off from her fellows. But the Holy Name drew like a magnet.

<sup>1</sup> The Celebration in the English Church was very late and the service of the barest description.

Years before, when in Switzerland she knelt and prayed long in a monastery church, she wrote out an Act of Dedication to the Holy Name of Jesus and slipped the paper between the back of the altar and the wall. This probably was a real turning-point, for when she was Mother she told one of our Sisters of this when they were together in that same church.

A good deal is said in our chapter on Penitentiary Work of Mother Frances Mary's large part in this, as well as the impression she made on others engaged in it. To her also we owe the establishment of an ordered conventual life. From that time the Community rapidly grew. No longer a group of women, faithful to Life Vows but in hardly stable conditions; the Community henceforward has had recognized place among other Orders. Our Foundress, no doubt with Father Herbert's approval, altered our name from *St. Peter's Mission Sisterhood* to *The Mission Sisters of the Holy Name of Jesus*, now usually known as *The Community of the Holy Name*.

Mother Frances Mary ruled for ten years, dying at the Vauxhall House in 1888 after a long, painful illness. When dying she asked the Sisters around her to sing St. Bernard's *Jesu, dulcis memoria*: this, we are told, they did, "with breaking hearts." Our beautiful Convent Chapel was built as a memorial to her; the truest memorial however is her radiant life and example, and all God allowed her to do for His glory and honour.<sup>1</sup>

Sister Emma succeeded Mother Frances Mary as Mother Superior in 1888 and ruled until 1897 when

<sup>1</sup> Her jewels are set in the base of our best Chalice.

she was not re-elected. She was a woman of outstanding natural ability, and as she entered the Community while still in its infancy she rapidly came to the fore. Both Founders held high opinions of her. Father Herbert's last letter—beautiful notes meant perhaps for her Retreat—was written to this Mother, the very day he became fatally ill; and since Mother Foundress was dead, he must have watched over her specially. Sad to say, Sister Emma left the Community to enter the Church of Rome, and although she repented and was, after due probation, received back into the Community, she seceded again—and this time finally. In her time of Office our present Chapel was built and dedicated and the Community prospered in some ways. In spite of mistakes as Mother, our Superiors recognized that she had served our Community faithfully for a number of years, and they always befriended her after she left us. "Sister Emma" died a member of a Roman Catholic Religious Community. It should be remembered that secessions at that date had more excuse than in our days, for the Catholic revival in our Church was still in its youth.

Sister Agatha, Mother from 1897—1915 came into Office at a critical time for the Community. There was financial difficulty and also unjust external attacks to be faced and overcome. In all these matters the new Mother acted with courage and success. In a booklet published for her Daughters in the year of our Jubilee, she speaks with great thankfulness of God's gracious deliverance, and also pays tribute to Father Cosby White's invaluable help and support.

Those who knew Mother Agatha we think will agree that she was very wise and kind, a real ruler with a large and motherly heart. Her religious outlook combined great simplicity with much shrewdness and humour and considerable knowledge of human nature. She had no illusions as to the imperfections of her Daughters, yet believed in and loved them all. We shall probably never know all we owe to this Mother.

During Mother Agatha's time there was a marked increase in discipline and deeper understanding of what is involved in our Vows. Important changes took place. The revision of Statutes and Rule by the Cowley Fathers was an outstanding point in our life. And in 1907, at the special request of Bishop Frank Weston, C. H. N. undertook the training in our Novitiate of the first subjects chosen for the Community of the Sacred Passion he intended to found. For some years this work continued, the Novices going to Zanzibar for final testing and Profession, until C. S. P. was firmly established.

A useful measure due to Mother Agatha was the raising of the status to third in the Community of the Novice Mistress while in office. Increasing bad health, largely the result of overwork, came with old age and in 1915 the Community elected Sister Vera as Mother Superior.

Mother Vera governed until 1925, when, at her earnest desire, C. H. N. accepted her resignation, requested on the ground of age and ill-health. Her entrance into our Community is linked with the three years in Leamington when we worked at St. Michael's Home. Sister's family lived in that town and Mother

Frances Mary was well known to them—indeed she was able to reconcile Sister's dismayed parents to giving their daughter to Religious Life.

Sister Vera was a perfect example of the Mixed Life—an ardent Mission Sister, full of love for her fellows and power to bring them to God, and at the same time a truly interior Religious, essentially hidden and solitary. In her, action and contemplation were held in unusual proportion and balance. When she was in charge at Vauxhall, Father Denny, then Vicar, told a Sister just come to his parish: "Your Community has at least one saint, and that is your present Sister-in-Charge." All who knew the real self would endorse that opinion. Sister Vera came straight from Mission House life to be Mother, having previously filled no post at the Convent, and for that reason, and the fact that she was shy and reserved, some Sisters never knew her quite well. Allusions elsewhere in this record have been made to her valuable work at Parkstone and also to her successful effort in getting built the present Home of the Good Shepherd. Perhaps her chief contribution as Mother was the improvement in order and discipline among us and her special insistence on stricter observance of Poverty. Her last illness was long and terribly painful, but borne as the Saints bear such trials. She has left an example of perfect religious observance and of humility really attained, unconscious, habitual, because so entirely part of herself.

Of Sister Agnes Mary who succeeded Sister Vera as Mother we cannot now write as we would, for happily she is still living. Sister became Mother Superior in 1915 and remained so for twenty years, until 1945,

the longest term in our annals. Her special contribution and influence were immense and far-reaching in deepening the interior spirit and prayer-life. No single Sister has so helped on by example and teaching the life of interior devotion.

Sister Agnes Mary came to C. H. N. very young: she made her Profession in 1894. Sister, after a period in Mission Houses, held in succession the posts of Choir Mistress<sup>1</sup> (this first for some years and later while holding other Offices), Novice Mistress, Guest Mistress and Assistant Superior. During her years as Mother Superior came new interests and changes. Our work in the Hinterland of Liberia began,<sup>2</sup> a venture that has been much blessed and is developing steadily. She also founded a society of women called to live a dedicated life in the world; she was their first Superior and is now again Superior of these "Companions of the Holy Name." But by far the most important change in Community life came when in 1944 the distinction between Choir and Lay Sisters ended, and the latter were raised to the status of Choir Sisters, with all the obligations involved. This change came about at the express wish of the Choir Sisters, and after an overwhelming vote in Chapter. The results have been very happy.

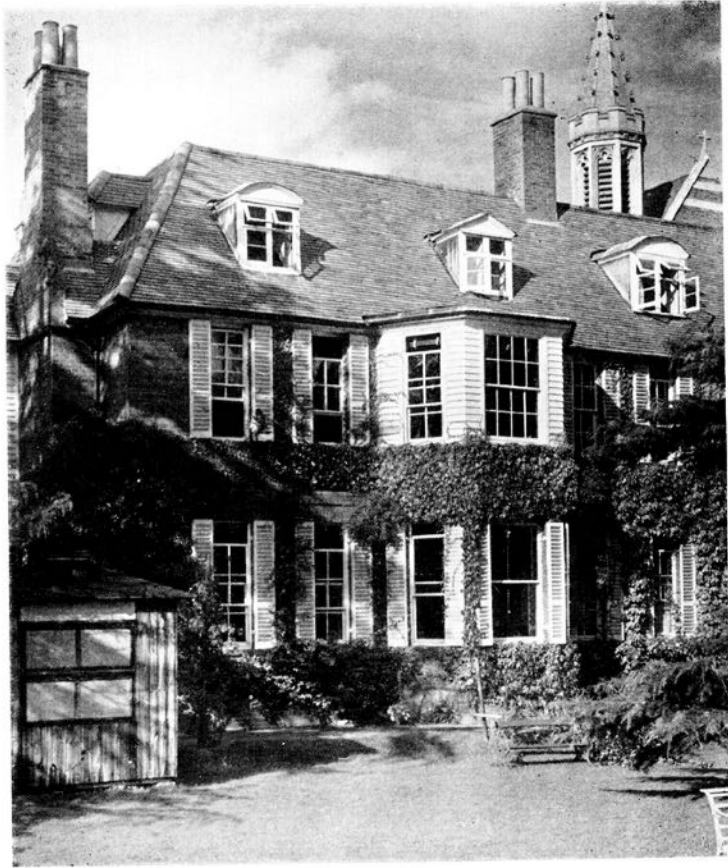
Like her predecessor, Mother Agnes Mary begged the Community to accept her resignation on account of ill-health, and the Chapter concurred of necessity.

<sup>1</sup> She is very musical and her help to our music is told in the chapter on Community Chapels.

<sup>2</sup> See Overseas Chapter.

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Sister Elfrieda, our present Mother Superior, who succeeded Sister Agnes Mary in 1945, had been well known as a valued friend and helper to the Community for many years before she finally joined it.



THE CONVENT OF THE HOLY NAME  
 South-west frontage shewing Common Room  
 and Mother Superior's Room above

## CHAPTER VI

### THE CONVENT OF THE HOLY NAME

FOR several generations of Sisters the Malvern Link Convent has been The Mother House and it is difficult now to imagine a time when this was not so. Yet, although Mother Frances Mary, in 1879, bought the property and the two houses, now connected by Chapel and permanent cloister, and converted one of these into the Diocesan House of Mercy, the other house was let for some years. Only on Holy Name Day, 1887—one year before Mother Foundress died—was the second house occupied by the Community—a temporary cloister joining the two. The original building remained the Home of the Good Shepherd, accommodating some Sisters also, until in 1923, (after the women had been housed elsewhere for a short period,) our present H. G. S. was opened. So many alterations and additions have been made to the Convent that we should hardly recognize it. The site Mother Frances Mary bought was situated in those days in comparative country, quite unlike the ugly suburban district which Malvern Link and its outskirts have since become. It had, however, two merits, unequalled views of the Hills, unseen by those on their heights, and the property verged on the main road to Worcester. Moreover, Father Founder's country house, St. Leonard's, was built opposite the Convent,

## THE COMMUNITY OF THE HOLY NAME

and after his death his widow lived there for many years. That house is now St. Catherine's.

Our present Guest Room became our Community Chapel until June 6th, 1893, when the last Mass was said there; the new-built Chapel being opened and formally dedicated in the afternoon of that day. It is needless to write in detail of all the alterations and additions that have been made to the Convent. Of these the chief were the building of the "New Wing", 1896-1897, by the generosity of Father Cosby White, which provided a proper Community Refectory, Novitiate quarters and many cells. Between the two Wars, extra cells were added to the old Convent, and a large second Refectory was made by extending the former small Guest Room. During the last two years substantial additions to the "New Wing" have been made—these last are enormous improvements. As might be expected, this extensive time-to-time building-on to somewhat commonplace houses has not resulted in an externally beautiful Convent. It is rambling and inconvenient though there is real dignity about the part of the Convent frontage on the south-west side, facing the hills. One of the writers remembers that as a secular the view on that side reminded her of Madeira as seen from the Bay—our foreground, green fields, unbroken in those days by many large trees, in place of blue water, but Great Malvern itself, with its white flat-roofed houses, so like those of the Island. Some time after she learnt that our pathway that side had been christened "Madeira Walk" by someone who must also have seen the resemblance.

To C. H. N. Sisters the Convent is of course in-



CHAPEL AND CLOISTER  
from the Rose-garden

expressibly dear, for it is our Home, to which all in England return at least once every year; and still more it is the centre of inspiration for each one, the place where our life is lived at its best.<sup>1</sup> Every Mission and Branch House aims at reproducing, so far as proves possible, the life of the Convent; the Convent itself can never become a super-Mission House. Here all are received in the Holy Name, are trained and professed; and here, for the most part, we return in old age and die. The heart of the Convent of course is the Chapel, but of that we endeavour to tell in the chapter on Community Chapels.

As we are, and shall always remain, Mission Sisters, large numbers of guests desirous of spiritual refreshment and rest visit the Convent. These guests share, for the time being, our worship and, as war and post-war conditions limit service and fuel, they have meals in the Sisters' Refectory, not in that designed for our visitors. On an average, there are at least six Retreats for women during each year, and many come also for private ones, including priests, who are lodged near the Convent.

There are of course Community works. For a great many years Malvern Link Parish has been served by Sisters who live at the Convent, and a good deal of occasional work also is done in the neighbourhood. Arts and crafts too have a considerable place. There are departments for Printing, Book-binding, Church Embroidery, etc., Script and so on, all these on a rather small scale, but useful and in demand. Much more of this kind might be done, but Mission Work

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<sup>1</sup> The principal officers of the Community live at the Convent.

## THE COMMUNITY OF THE HOLY NAME

in the usually understood sense has first claim. As examples of this: a Sister whose voice is much valued in choir may be sent to reside in a Mission House; and at present our one artist Sister is at work in Liberia!

## CHAPTER VII

### COMMUNITY CHAPELS

As Religious specially called to honour the Holy Name of Jesus, chapels enshrining our worship must have more than a passing word in these pages.

From the Tyers Street period every House has included a chapel or oratory. In these, with the Bishop's permission, Mass has been said on certain days, and the Day Hours recited each day. As the place of Community functions, every Sister has made her Profession for life in one of these chapels, with two exceptions mentioned elsewhere. At first these Professions took place at Vauxhall, but now for over sixty years in the Convent Chapel at Malvern Link.

In the large Mission House built by Father Herbert in 1874 for the use of the Sisters, great care was taken to provide a chapel of considerable size on the quieter side of the house. There at once the Blessed Sacrament was reserved in a Tabernacle forming part of the Altar. At that date Reservation was most unusual and the Mission House Chapel was one of the first to honour Our Lord in this way and also provide for the needs of the sick and the dying. For some seventy-five years after the chapel was built this has gone on, unbroken (except for very short periods of cleaning) save once when Father Founder was in Palestine and

during the Battle of Britain. In early days the Chapel was, literally, a place of pilgrimage, to which Catholics came to spend a brief time adoring Our Lord in the Tabernacle.

In the Church of St. Peter, Reservation only began on Sexagesima Sunday, 1918, long after the death of Father Herbert.

Our present Convent Chapel was built in memory of Mother Frances Mary. Mr. (now Sir Ninian) Comper and his brother in law Mr. William Bucknall designed the whole Chapel,<sup>1</sup> both exterior and interior, and additions and ornaments have been their work, or made with their sanction. The foundation stone was laid by the Duke of Newcastle on the Feast of St. Columba, June 9th, 1891. The building was finished and dedicated on June 6th, 1893. That was indeed a great day in our history. Canon M. L. Mclure, Father Herbert's son in law, has left a detailed and moving account of the ceremony of which we possess several copies. Five hundred guests were invited; considering the size of the Chapel it was fortunate all did not come! That morning Mass was celebrated for the last time in the room which is now the Guest House sitting-room. Great care had been taken to procure a correct Dedication Office, not easy in early days of ritual revival. The old Latin Pontifical of Archbishop Barnbriggs, Archbishop of York in the reign of Henry VII, was procured, translated and used, probably for the first time since the Reformation. At 2.30 the Procession (most imposing,



CONVENT CHAPEL.  
The Sanctuary

<sup>1</sup> The high Altar, stained glass windows and all decoration are the work of Sir Ninian Comper. Mr. Bucknall put in the stalls.

and described in detail) was formed—we learn of the Crucifer coming from Dorchester, Servers and Vestments from Vauxhall. Father Hollings, S.S.J.E., preached the sermon. Next morning, June 7th, High Mass was celebrated with fervent joy and thanksgiving.

The Chapel itself we should hardly recognize now. The beauty of form and design of course were the same but the interior was plain to the point of austerity. No stained glass, makeshift benches and desks for choir stalls, grey stone walls, and plain timbered ceiling, and a much smaller sanctuary and altar. The altar was curtained and had “a canopy of red velvet”! Since then the Chapel has been greatly enriched in numberless ways, its lovely adornment the gifts of kind friends, some in memory of past benefactors. These additions are tabled at the end of this book. The most important changes were the enlarged sanctuary, the raised and much larger Altar in which the first one is embodied, the coloured Reredos and Screen and the great East Window with its beautiful tracery. The subjects portrayed in the window are especially suitable. In the centre Our Lady and St. Gabriel, and on either side St. Mary and St. Martha, those lesser handmaids of the Lord and reminders of the Mixed Life to which we are called. The smaller scenes pictured below shew forth the bestowal and power of the Holy Name and the vision of Jesus. The central figure of the Reredos shews Our Lord as the Bridegroom in rays of glory. On the Epistle side we have St. Bernardine, with the Holy Name monogram, St. Agatha with her pincers and St. Clare holding a Monstrance. On the Gospel

side stand St. John, bearing a chalice, St. Agnes holding a palm branch, with a lamb beside her, and St. Francis of Assisi. Above, on the screen, the two outermost figures represent Our Lady and St. Gabriel at the moment of the Annunciation, while Our Lady appears again, with St. John, at the foot of the central Crucifix, which is flanked on either side by the figures of St. Peter and St. Paul.

The great height of the Chapel is a marked feature; and the brightness and light have been noticed; these last may diminish as future stained glass windows appear. At present it is "a happy Chapel" as someone described it. The Altar is, or was, one of the longest in England, and is of the pre-Reformation type with a hanging Pyx for the Reserved Sacrament. Until 1908 there was no Reservation except occasionally in the Aumbry at the back of the Altar for the sake of the sick; since then we have had It perpetually.

Some objection arose when Mr. Comper wished the Chapel walls whitened, though the stone had no special merit. He said that at Downside Abbey the Fathers made the same outcry but were well pleased in the end and so were we all.

As we are a Mission Order, guests and workers share in much of our corporate and individual worship and prayer, and Retreats in our Chapel are frequent. For ourselves it is true to say that for us our Convent Chapel is the centre of our whole life, that Holy Place where to each in her measure the Holy Name is revealed.

It is appropriate to add to this chapter an account of our music and its development. For this we are



LADY CHAPEL ALTAR

indebted to Sister Agnes Mary, our former Mother, who is the undisputed authority in this matter.

The following is given in Sister's own words:—

“In 1898 the Community adopted Dr. Palmer's newly published Vesper Psalter with his pointing of the Psalms to the Sarum Tones, and some of the Antiphons to Psalms and Canticles which he had adapted to the English words. Hitherto the Psalms and Canticles had been sung to what were then called ‘Gregorian Tones’ and pointed by Helmore; the Hymns were sung from Hymnal Noted—edited by Helmore.

Dr. Palmer came in the spring of 1898 and gave the Choir some practices in singing the Psalms and Simple Antiphons, also the Ordinary of the Mass. In 1901 one of the S.S.M. Fathers, taking temporary duty at the Convent, who had some knowledge of Plain Chant, gave help in the understanding and rendering of the Chant.

In September 1904 Father Cary, S.S.J.E., who was then Precentor and Choir Master at Cowley, stayed here for several weeks; he took a number of practices, introduced us to the Proper of the Introits, Grails, Alleluyas and Sequences and gave us a great lift on. Through him we adopted the Cowley Carols, some of which he taught us. From that time we increased our practices and did our utmost to perfect our rendering of the Chant. St. Mary's, Wantage, published at intervals all Dr. Palmer's adaptations of the Chant to English words and by degrees we learnt the elaborate Vesper Responds and also the more elaborate Mass music.

In 1907-8 our Father Founder's son, the Reverend George Herbert<sup>1</sup> became interested in our music. He was a great lover of Plain Chant and a friend and admirer of Dr. Palmer. He had considerable knowledge of voice production and the Chant, all of which he devoted to perfecting our singing and rendering of the Chant. He took practices regularly when staying with his Mother at St. Leonard's (now St. Catherine's House). With his help our singing of the Psalms especially was greatly improved. About this time too he invited Dr. Palmer and Dr. Woodward to stay with him that they might criticize and help us. This they did to our great benefit. Dr. Woodward had just completed the 'Songs of Sion', a wonderful collection of hymns and melodies and Father Herbert offered us as many copies as we needed if we would promise to sing these hymns in Chapel. His offer was accepted and although 'Songs of Sion' is not our only hymn book it is often used.

In 1910 Mrs. Close was introduced to us by Father Herbert. She was able to help us a good deal, and later her daughter Marjorie, a pupil of Dr. Palmer, who had deeply imbibed the spirit of the Chant from him and the Monks of Solesmes, gave considerable help from time to time.

It was due also to Father Herbert's influence that we gave up the organ accompaniment of the Chant, for as he rightly said it fettered the freedom of the rhythm of the melismatic music especially, but also the syllabic Chant. It was, too, at his suggestion that we sang only the simplest rendering of the Ordinary

of the Mass, so that everyone could take part; this practice we continued for a considerable time.

As ours is a Mission Order, where Sisters are continually coming and going and therefore voices changing, it is not possible to attain that perfection we desire in our offering of music in the worship of God, but we do our utmost to attain this ideal and we realize that such an offering has first claim on our efforts and devotion."

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<sup>1</sup> George Herbert, Father Founder's only son, died June 21st, 1931.

## CHAPTER VIII

## MISSION AND BRANCH HOUSES

AWAY from the Convent, the mission work of the Community is carried on in Mission and Branch Houses, of which lists are given at the end of this book; in the present chapter it is proposed to give some account of the work of both.

In Mission Houses the Sisters work in parishes, under the direction of the Parish Priest. But whilst busy with many of the usual parochial activities, in which they find their opportunities of helping souls, they have to bear in mind that no work can be fruitful apart from the power of the Holy Name to which they are dedicated; and to preserve this spirit, great care is taken to safeguard from interruption the times for prayer and the Divine Office.

A description has been given of the beginnings of the work at St. Peter's, Vauxhall—our birthplace. One other parish, like St. Peter's a fruit of the Oxford Movement, from the special interest of its history and our sixty years' connection, deserves some mention.

In 1865, the Rev. James Samuel Pollock came to Birmingham and started a Mission in a large neglected district of the Parish of Holy Trinity, Bordesley. A few months later he was joined by his brother, the Rev.

Thomas Benson Pollock, and for thirty years these two devoted priests fulfilled a ministry of incessant labour, overcoming every kind of difficulty and opposition. Their first little Mission Church of St. Alban the Martyr, opened on September 14, 1865, proved, from the first, too small for the numbers that flocked to it. On nearly every Sunday, people were turned away from lack of room.

The response in that poor district was wonderful, but before their work could be fully established, the brothers had to pass through a furnace of trouble and persecution. Their opponents did not scruple to employ organized mob-violence in the hope of compelling them to abandon their mission, and for several months the police found it necessary to escort the two priests back to their house after the Sunday evening services.

To-day, as the result of the struggle, we see the beautiful Church of St. Alban designed by J. L. Pearson and dedicated on Holy Cross Day, 1881, and its schools, where upwards of eight hundred children can remain for the whole of their ten school years. There is also the daughter parish of St. Patrick, with its church and school, the special sphere of Father Tom Pollock's labours, where our Sisters worked for over forty years.

Our work at St. Alban's began in 1888, only a few years before the death of the two founders.<sup>1</sup> We had not therefore the privilege of sharing the persecution of early days, but we do know something of the costing witness still being borne at St. Alban's to the truth of

<sup>1</sup> Father James Pollock died in 1895, his brother ten months later.

Our Lord's Sacramental Presence<sup>1</sup> and to the Catholic interpretation of the Creeds.

From the Mission Houses in London and Birmingham respectively, Sisters also work in the Parishes of Christ Church, Clapham, and St. Michael's, Yardley; from the Convent, besides work in the Parish of St. Matthias, Malvern Link, courses of instruction have from time to time been given to the Mothers' Union and other groups. We have also taken part in parochial Missions in various places.

We have great cause for thankfulness for our safety during the War years. More than once our London House suffered severely from blast, and in Birmingham we had serious damage from fire bombs, but both houses remained habitable and by God's mercy there were no casualties.

The work of our Mission Houses at the present day has been greatly affected, and, especially in the great industrial centres, rendered more difficult by post-war conditions. The entrance of women into industrial life, the slackening of home discipline, and the constant moving out of population into new areas have made it necessary to revise old methods and to make experiments. But we do not fear that the blessing and guidance of God will be withdrawn for such causes. Rather may we not hope to be led on to win more souls for Him?

Unlike a Mission House, a Branch House is for work which, except in the case of Houses overseas, is carried on within its walls. Those connected with



SISTER CHRISTABEL C.H.N. (Professed 1898) AS A NOVICE

<sup>1</sup> St. Alban's is the only parish in the Diocese of Birmingham in which the Blessed Sacrament has been reserved without interruption since 1909, in the time of Bishop Gore.

Moral Welfare work, and Missions abroad are dealt with elsewhere in this book—there remain Guest Houses, and certain other works which lasted only a few years.

Of these latter, there is one of which very happy memories remain specially connected with our former Mother, Sister Vera. In 1890, we were asked to take charge of a small Home for Incurables at Parkstone in Dorset. It was chiefly intended for children, but some invalid ladies were also received, and it was here that our Sister Eliza spent the last days of her life. Sister Vera, herself a trained nurse, was in charge of this family, who all called her "Mother", and a very happy home she made it. No one who has ever seen her with children can fail to realize what kind of "mother" she was to these especially. When the work came to an end in 1896, several of the domestic staff who had dedicated their lives to the service of the Holy Name, came to live with the Community as our valued friends and helpers.

Coming now to our Guest Houses; in 1944 the Trustees of St. Edward's House, West Malvern, formerly a Boys' Home, asked the Community to take over the property, which, in the following year, we opened as a Guest House, to take the place of St. Catherine's House, now needed as a Hostel for unmarried mothers and their babies. There had been two former Guest Houses in Sussex, first at Hartfield, and later removed to Mayfield. These houses are intended for women in need of spiritual help, or rest, who will appreciate the opportunities afforded by a Religious House and its Chapel.

During the War we had a great desire to provide

## THE COMMUNITY OF THE HOLY NAME

a secure home for solitary gentlewomen who, though not without income, found themselves in their old age deprived of all the domestic care and help to which they had been accustomed—in some cases without a house to live in. Great help was given us in answer to many prayers, and an excellent house and garden were offered as a gift for the purpose. Here we are able to receive a number of these ladies, and care for them for the rest of their lives. Their contributions enable us to maintain the house, as there is no endowment. It is known as The Howsells, Malvern Link.

## CHAPTER IX

### OVERSEAS MISSION WORK

THE first undertaking of the Community in work overseas seems by now to belong to far-off history. We have no Sister still living who took part in the work of St. John's Parish, New Brunswick, Canada. This was undertaken in 1893, at the request of the Rev. G. Davenport, and came to an end in the early years of the present century. The work amongst English-speaking Canadians would not differ greatly from that of an English parish. Many happy and lasting links were formed with Canadian friends.

It was not until thirty years later that Sisters were sent again to Overseas Missions; but in 1907 a very precious piece of work for Africa was entrusted to us when, as has been told in another chapter, Bishop Weston asked the Community to undertake the training of the first Novices of the Community of the Sacred Passion. The last of these Novices sailed for Zanzibar in 1915.

In 1930, there lay before the Chapter two requests from the Mission Field abroad. We had been asked to send Sisters to work in the Island of St. Kitt's in the Diocese of Antigua, and while this was under consideration a request had come from the Father Superior of the American Order of the Holy Cross for help in the Holy Cross Mission to Liberia, West

Africa. The Rev. Mother (Sister Agnes Mary) with a member of her Council had, earlier in the same year, paid a visit to St. Kitt's, but after hearing their report, it was felt that the more urgent call was from Liberia, where the American Fathers were without any help from women, and their work had reached a stage at which the need for such help was imperative.

The Republic of Liberia is the outcome of an enterprise of the American Government, started in 1816 for the purpose of enabling free Negroes living in the States to make a national home for themselves on the West Coast of Africa. These first settlers had for the most part received the Faith in America and were followed up by Missions from their Church.<sup>1</sup> Their descendants are found in the coast towns where is the seat of government. But further inland, in the Liberian Hinterland, were native tribes, untouched alike by slave-raiders and Christian missionaries. It was to these more primitive Africans that the Fathers of the Order of the Holy Cross came from New York in 1922, and made the village of Bolahun their headquarters for evangelistic work amongst the Bande, Kisi and Busi tribes. By means of their mission school, their hospital and teaching expeditions, the work made progress amongst the men; but where were the women who might become Christian wives and play their part in bringing up Christian families? No women came to the "God-palavers" (mission-preaching) or if any were seen in the back-ground, they fled when the Fathers tried to approach them. White

devils, they had always understood, were the worst kind of devils! (The word has sinister associations for the primitive African as for us, though not of the same kind!)

It was for this cause that the Order of the Holy Cross had asked for our help; and in April 1931 five of our Sisters landed at Freetown in Sierra Leone and began a three-days' journey through the Bush into the Hinterland of Liberia. One of the O.H.C. Fathers was able to arrange his return from furlough so as to accompany them. Two days were spent in the train, stopping for nights at "Rest-houses"—which were not found restful! On the third morning, after breakfasting on bananas—rats during the night had eaten their bread—an early start was made in an old Ford car which took them to a point where they were joyously met by an army of Mission porters, who were to carry the Sisters in hammocks, and their belongings, for the last ten hours of the journey.

In this manner, then, at night-fall, the Sisters reached Bolahun, where they were met on the trail by Father Prior, and after thanksgiving in the Church, took possession of the new Convent of the Holy Name which had been built and prepared for them.

Their work has developed on the lines already laid down—school, hospital and mission journeys. But time had to be spent in taking their bearings in the new life, in making friends with the women and overcoming their fears, and it was not until the following year that the Sisters were able to make a start with a little school in a round native-built hut, with four girl-pupils and an old African woman to prepare their meals and sleep in the hut at night. This was the

<sup>1</sup> See *The Green Wall of Mystery* by S. C. Hughson, O.H.C., pp. 21-23.

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beginning of St. Agnes' School which now has between seventy and eighty girls, besides primary boys.

The Mission Hospital is now the special charge of a Sister. For the last six years there has been no doctor, but two African helpers, trained by a former German doctor, can do minor operations under the Sister's supervision, and two others have received training in Sierra Leone in microscopic work for the diagnosis of sleeping sickness and many other complaints.

Certain Sisters make monthly treks for "God-palaver" into villages of the Bande, Kisi and Busi tribes, each going to the country assigned to her, accompanied by an African catechist, and taking with her everything needed for preparing meals and sleeping one or two nights. An empty hut is put at her disposal. Two years' instruction is given to "hearers" before they receive the cross and become catechumens, and two more years of perseverance in keeping promises to renounce certain heathen customs are required before Baptism. For those brought up in Mission Schools the time can be shortened.

This brings us back to the educational work which the Fathers have greatly developed. For the boys in St. Agnes' School the next stage is the Monastery School, St. Philip's; and recently St. Augustine's High School was started, taking the boys some grades further. There are also eight out-station Schools each in the charge of a trained African teacher. Altogether it is estimated that nearly five hundred children are in the care of the Mission. At the present time two of our young men, after special instruction from the Fathers, are being trained for the diaconate at Cuttington Theological College, near the coast.

It is always a privilege and pleasure for us when Fathers of the O.H.C., going or returning, are able to visit the Convent on furlough and give us their experiences to add to what we hear from our Sisters. Lately the Father Prior was with us for a Sunday Mass, giving us as a chief subject of prayer for the Mission that the Gospel-seed may fall on good ground, on hearts desiring God, and not, principally, any advantage of civilization that the Mission may bring. There is the danger which must always attend evangelistic work amongst primitive people, that with the advance of education, and contact with the rest of the world, the right simplicity of outlook may be marred or lost.

## CHAPTER X

## THE COMMUNITY IN 1950

IN the long record of Time, eighty-five years form an inset only. But that is not the family view-point and we are writing of a Religious Family. To-day, we look back with great thanksgiving to God for all that has come from small and lowly beginnings, and forward with hope that He will still deign to use weak instruments for the spread of His Kingdom.

Reviewing the past, it plainly appears that behind the first purpose of Father Founder, and in spite of unstable conditions, the Divine intention prevailed, and the Holy Spirit guided our spiritual forebears. Several Communities, earlier formed, soon grew to maturity, for each was the outcome of *one* man's inspiration—with a definite form and plan from the first. In our case this was not so. Rule, Constitution and Custom very slowly developed as Founder and Sisters went forward together. For years we remained obscure, a most wholesome condition! Only when Sister Frances Mary, our Foundress, was Mother, did true conventual life become firmly established; she brought to her work outstanding gifts, full training, and great power for ruling and organization. From 1878 onward our Community has had its acknowledged place among others, though hiddenness still is a definite mark—as it was in the lives of both Founders.

In 1897-1898 Father Page, S.S.J.E., and Father Osborne, S.S.J.E., revised and re-shaped our Statutes and Rule. They took very great pains however to embody the chief parts of what already existed. Father Herbert had only died four years before and we find again and again his actual wording and latest decisions. Although changing circumstances have necessitated alterations in Constitutions, the 1928 Rule is substantially as we now have it.

A former Warden reminded the Sisters that the Religious Life is, and must be, heavily marked with the Cross. We have had troubles, internal and external, though not very frequently. Diocesan Bishops have at times been unfriendly and on one occasion the Archbishop of Canterbury intervened in our favour. Bishop Gore, though never our Visitor, as sometimes supposed, gave every help and encouragement; Bishop Yeatman-Biggs, as Diocesan and also our Visitor, was a very real Father-in-God. The present Bishop of Worcester is kindly disposed to us and not only has visited our Convent but has also confirmed girls of our Home in the Convent Chapel. The Visitors who succeeded Bishop Yeatman-Biggs—Bishop Chandler, Bishop King, and (now) Bishop Roxborough Smith, all have been our very good friends. The debt we owe corporately and as individuals to every Chaplain General can never be paid; that relationship belongs to our inner, intimate life.

The Community is indeed rich in friends. Our Associates, Companions and Priests Associate living now number about three hundred. From the first, Associates joined us, and their prayers, alms and interest are a great support and encouragement.

Apart from these matters, there is at the present time much food for thought and anxiety for those in authority as to the future of Communities like our own. The fundamental and rapid changes in life and society, the gradual encroachment of the State in affairs once the special concern of the Church are having their effect on Religious Life—particularly that of “Mixed” Communities. As a recent writer puts it: “The Church has historically over and over again supplemented the task of the State. But to-day the State is of age and will no longer agree to have its deficiencies supplied from outside.” Our methods perforce, are changing, for much that was true Christian charity, mission work rightly understood, is being taken out of our hands, and our efforts are seriously hampered. There are evident gains in efficiency, but there are losses less easily reckoned. A homely incident in a city slum, twenty-five years ago, expresses a part of the change. A little ragamuffin deserted the weekly Play Hour in the Parish room for the much better equipped one at the Council School. In a very short time he returned, and when asked the reason he briefly replied, “No Priest, no Sisters, no prayers!”

The shifting of classes and incomes; better housing, and so on, present new problems. Contacts were readily made when people chatted on door-steps—the smart, self-contained flat with its tightly-shut door is another matter. Moreover, so many women work out all the week, while cinemas, cars and other amusements fill up the Sunday.

It is impossible to predict what new forms of active mission work may replace the old ones. At least we

are learning to widen the meaning of the phrase “Mission Work” and to see more clearly that every life surrendered to God under Vows is called to bring souls to Our Lord, by life and prayer in union with Him, the great Intercessor, and by definite intercession for sinners.

In fifteen years the Community will keep its centenary, and Sisters then living may have some novel chapters to add to our little history. Yet the two great objects will remain:

- (1) To honour the Holy Name by a dedicated life.
- (2) To strive to bring souls into personal union with Jesus.

A.M.D.G.

June 30th, 1950

## APPENDIX

*Mothers Superior*

Sister Charlotte	1867-1875
Sister Ellen (Acting Superior)	1875-1878
Mother Frances Mary (Foundress)	1878-1888
Sister Emma	1888-1897
Sister Agatha	1897-1915
Sister Vera	1915-1925
Sister Agnes Mary	1925-1945
Sister Elfrieda	1945-

## APPENDIX

*Visitors*

No Visitor during Father Founder's lifetime. The Rev. G. Cosby White advised, for a time, having a Priest-Religious, and Father Page, Superior S.S.J.E., was consulted.

Father Elwin S.S.J.E.	1896-1897
Father Page S.S.J.E.	1897-1908
The Rt. Rev. Bishop Yeatman-Biggs	1908-1922
The Rt. Rev. Bishop Chandler	1922-1933
The Rt. Rev. Bishop King	1933-1941
The Rt. Rev. Bishop Roxborough Smith	1941-

*Wardens*

The Rev. George Herbert (Founder)	1865-1894
The Rev. G. Cosby White	1894-1898

*Chaplains General*

The Rev. George Custance	1898-1911
The Rev. Cecil Jones	1911-1938
The Rev. L. D. Heppenstall	1938-

(The Founder of course had exceptional powers; otherwise Warden and Chaplain General denote the same office.)

Auxiliary Chaplains are appointed by the Chaplain General and Mother acting conjointly.

*Mission Houses of the Community*

1865-1950	St. Peter's, Vauxhall.
	First Houses { Tyers St., S.E. <sup>1</sup>
	{ 171 Upper Kennington Lane
	1874-1950 331 Kennington Lane
1875-1877	St. Andrew's, Wolverhampton
	All Saints, Emscote, Warwickshire
1877-1911	St. James', Wednesbury, Staffordshire
*1888-	St. Alban's, Birmingham
1889-1894	St. Paul's, Walden, Hertfordshire
1893-1901	St. John Baptist, New Brunswick, Canada
1898-1899	St. Mary's, Tewkesbury, Gloucestershire
1898-1943	St. Patrick's, Birmingham
1899-1906	Christ Church, Lisson Grove, London
1899-1916	St. Paul's, Balsall Heath, Birmingham
1900-1926	St. Barnabas', Hove, Sussex
1902-1945	St. Aidan's, Birmingham
1906-1934	<sup>2</sup> St. John Baptist, Coventry

<sup>1</sup> Actually the work was begun by the first Sister, before her Profession, in Brunel Street.

<sup>2</sup> In 1934 this house was closed but the Community opened the present house in Coventry in 1948.

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- 1907-1918 St. Mary's, Wimbledon  
 1909-1912 St. Peter's, Spring Hill, Birmingham  
 1910-1916 St. Mary's, Worksop  
 1926-1930 Christ Church, Wolverhampton  
 \*1934- St. John Baptist, Staveley, Derbyshire  
 1940-1943 Holy Trinity, Reading  
 \*1948- St. John Baptist, Coventry  
 \*1950- <sup>1</sup>St. Saviour's, Pimlico, London S.W.  
 \*1950- All Hallows, All Saints and St. Mary's,  
 Wellingborough

*Branch Houses of the Community*

- \*1879- The Home of the Good Shepherd,  
 Malvern Link  
 1880-1933 Worcester Diocesan Refuge and Home  
 1890-1896 The Holy Name Home for Incurables,  
 Parkstone  
 1891-1898 Girls' Orphanage, Springfield, Ranelagh  
 Road, Malvern Link  
 1904-1911 Maternity Home, St. Monica's, Ranelagh  
 Road

*For Overseas Work*

- \*1931- The Convent of the Holy Name, the  
 Holy Cross Liberian Mission, Bolehun,  
 Liberia

<sup>1</sup> Work was begun in St. Saviour's Parish in 1945 but the Sisters lived at Vauxhall until a house was obtained for them in Pimlico, now the London Mission House of the Community.

APPENDIX

*Guest Houses*

- 1917-1927 St. Mary's, Hartfield, Sussex  
 1927-1940 The Wilderness, Mayfield, Sussex  
 1924-1945 St. Catherine's House, Malvern Link,  
 removed in 1945 to  
 \*1945- St. Edward's House, West Malvern  
 \*1945- St. Catherine's House became in 1945 a  
 Moral Welfare Home for unmarried  
 mothers and their babies  
 1919-1925 Headquarters of the Daughters of the  
 Holy Name at 17, Queensberry  
 Place, London S.W.  
 a work amongst educated women  
 \*1947- The Howsells, Malvern Link, a Home  
 for old gentlewomen

*Principal Additions to the Chapel*

The Altar was enlarged and the Reredos in stone and alabaster was added in 1906, to the memory of our Father Founder.

In 1909 the Reredos was gilded and coloured, the gift of the Rev. George Herbert, the Founder's son.

About the same date the Sisters' Stalls were completed; those in the upper rows were in position a few years earlier.

The Hanging Pyx for the Blessed Sacrament over the High Altar was the gift of our Associate, Miss Kingdon, in 1924. Since 1908 Reservation has been permitted by the Bishop of Worcester and was either in the Lady Chapel or in an Aumbry.

\* Houses open at the present time.

The Stained Glass East Window was given, and the Chapel whitened, by a legacy from the aunt of one of our Sisters. At the same time the Sanctuary roof was decorated as two memorials, to Thomas Kimber, and Francis and Katherine Isabella Adams, relatives of two of our Sisters, by members of their respective families.

The Window on the South side of the Sanctuary (St. Teresa and St. Agnes) was given in 1925 by Sir Charles and Lady Ellis, in memory of their daughter who died as our Novice Inez.

In 1928, the Window representing St. Edmund of Canterbury and St. Cecilia was given by Miss Gertrude Glennie, as a memorial to her uncle, Dr. G. H. Bourne.

Earlier than these, the smaller Window in the Lady Chapel was put in by the Community. It bears a Latin inscription, of which the translation is "Pray for the good estate of the Sisters of this Community who caused this window to be made in the year of Salvation, 1900."

The Statue of Our Lady and the Holy Child over the outer door of the Cloister was given by Mr. and Mrs. Wyndowe in memory of their daughter, our Novice Miriam, who died in 1903.

The Chapel Bell was replaced by one larger and of deeper tone in 1928, by means of legacies left to two of our Sisters.

In 1933, a new Paschal Candlestick, designed and coloured by a Sister, was the gift of Miss Maud Huskisson, in memory of our Sister Bertha, who was her sister.

The Statue of Our Lady and the Holy Child was

placed in the Sanctuary in 1935, in memory of Canon Marcus Ethelbert Atlay, given by the Hon. Mrs. Atlay and many other subscribers.

In 1939 the Sacristy was enlarged and improved as a memorial to the Rev. Cecil Joseph Jones, our late Chaplain General.

In the same year, Oak Canopies were placed over the Sisters' Stalls in the two West Bays, by means of legacies, in memory of Miss Maud Huskisson, our Associate, and the husband of our Associate Mrs. Kingham.

The most recent gift is a small window in the Cloister, a thank offering for the preservation of the Community in war-time, given by Associates, Companions and friends, June 1950.