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Fifth Row: (top) + Sampson + + Volfrid + Chad +
 Fourth Row: + Clement + + + + + + + + Augustine + + + + + Broyston
 Third Row: Damian, Jerome, Anselm, John, + + + Alphonse + + + + + +
 Second Row: Pius, Ignatius, Dunstan, Patrick, Matthias, Gregory, Brendan, Hugh, Gabriel, Aidan +
 Seated: + Bonaventura + Mark, Paul, Alexius + Thomas, Bernadine, + Gerard + + + + +
 Canon Thompson, Bishop Amigo, Aloysius Clarkson, Cyril, Marcellus, + Bede, Xavier + +

Made
 in
 England



Xaverian Centenary 1939.

English Province Southern Section.

Clapham College

5 Campion Wilfrid Chad

- 4 Sylvester ~~Crisostom~~ ~~Amiselm~~ John Crisostom
3 Aphonsus
- 2 Pius Ignatius ~~Bernardine~~ Patrick Matthias Gregory Brendan Hugh Gabriel Aidan [~~Edward~~ Edward]
1 Bonaventura ^{Mark BB} [^] Alexius Thomas Bernadine Moyses Clarkson Cyril Marcellus Bede Joseph Xavier



be associated with it. It was in truth a dark, dismal vault under the church, surrounded by a graveyard where the coffins floated in wet weather and at all times assailed the senses. For three years the heroic brothers endured this martyrdom, which was aggravated by a desperate shortage of furniture and equipment, until a new school was built. In this first year at Manchester Br. John came from Bruges to assist the small community and remained in England until 1899, when ~~their~~^{this} beloved patriarch retired to Bruges. As an example of the scanty resources of the English mission in 1850 it is recorded as a major calamity that the house in Bedford Street was broken into and £6 stolen - with the pathetic tail-piece 'The thief was never found'.

In 1852 Br. Alexius returned to Bruges and Br. Paul came to Manchester, but was summoned to Belgium two years later with Br. Ignatius to join the first colony to America. Before this however in 1851 Brothers John and Alexius had introduced the May devotions to Our Lady at St. Augustine's, whence they spread to the other parishes. It does not appear that the introduction of this now universally popular devotion is credited to these lowly strangers within the gates.

By 1854 Br. John and Br. Stanislaus were alone in Manchester and so little headway was being made that the Founder contemplated withdrawing them from England, but things were unpropitious too in America and in 1856 Br. Ignatius and Br. Vincent (soon to be the second Superior General) joined the Manchester Community. Next year saw Brothers at the Salford Cathedral School; the year following at St. Chad's; a little later two other schools were taken. As yet however the Brothers had no foothold of their own in England, but in 1862 when the Bishop was about to close a middle-class school which had declined in numbers, Br. Vincent the new Superior General with his Lordship's cordial approval undertook to purchase it. Thus came into our hands the Catholic Collegiate Institute, which enlarged in 1865 took on a new lease of life and continued its beneficent work until 1907 when it was transferred to Victoria Park and became the Xaverian College.

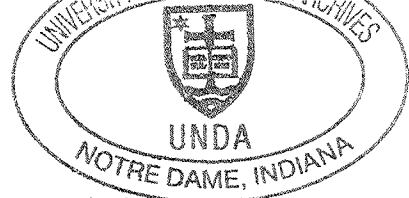


Helen's

The cotton town of Preston, which contends with St. Helen's for the honour of being the most Catholic town in England, was for nearly 40 years a stronghold of our Congregation and the source of a great number of vocations. Here in 1860 at the invitation of Fr. Cooper S.J. Br. Alphonse, the saintly pioneer and one of the first two disciples of the Founder, began what was to be known with Victorian propriety as a *Select School*; which though (as its name implied) never numerous pursued a successful career and numbered many prominent Catholics including Archbishop Goodier of Bombay amongst its pupils. Well-doing in bulk began in 1876 when Br. Aloysius Ireland and Br. Cuthbert took charge of a large parochial school, St. Ignatius's, and brought it to such a state of efficiency that the Brothers were asked to take over the other parish schools, but they could accept only one, St. Walburge's (1878).

7 Only a passing reference can be made to the early missions in the south of England. In 1860 Br. Peter, Br. Martin, and two others opened at the earnest request of Fr. Rowe of the London Oratory a night-school in Drury Lane London. The district was a vicious slum, unsafe for decent people, and the experiment lasted less than a year, the Brothers being needed elsewhere. Fr. Rowe having been appointed principal of the training college for teachers at Hammersmith in the west of London invited the Brothers to join him as lecturers, with the object of ultimately assuming the direction of the college. A practising school attached remained in our hands until 1874; but the main project was never realised, though a few Brothers stayed on in a domestic capacity long after it was evident that we had no future at Hammersmith, until, ⁱⁿ 1897 the new Provincial Br. Gabriel withdrew them.

The next mission brings us in touch with Baltimore. A daughter of Charles Carroll, one of the signatories of the Declaration of Independence, married at Baltimore an Englishman, Richard Caton. In 1825 the three daughters came to England and married into the aristocracy, one of them becoming Duchess of Leeds. This lady devoting herself in her widowhood to works of charity proposed



to found two schools for orphan children of the middle class, the boys' school at Mayfield, Sussex and ^{an} one for girls at Mark Cross a few miles away.

Fr. Faber and Fr. Rowe of the Oratory introduced the General Br. Vincent to the Duchess and it was agreed that the Brothers should take charge of the boys' school. From 1863 to 1868 while the school was building the work was carried on at Hastings, and in May 1868 Br. Alphonse the Superior with seven Brothers took their charges to Mayfield. They had endured much from the bigotry of the Hastings people; but they were to find that the possession of a great and handsome building in one of the loveliest parts of England did not exempt them from the common lot of pioneers- **misunderstanding,** hardship, and much else. After the death of the Duchess in 1874 the estate came into the hands of trustees, and ten years later the trust funds having greatly depreciated the Brothers were authorized to conduct the school as an ordinary boarding school. From this time the rise of the school was rapid, and when in later years the Brothers purchased the school outright and added the commodious and badly-needed Community wing and Chaplain's residence it became what it is to-day, one of the best-known schools in the south of England.

Because of its close connection with Mayfield, though it was acquired in the provincialship of Br. Martin only four years before the late war, we may here speak of Foxhunt Manor, a large modern house and an estate of 100 acres, about nine miles south of Mayfield and near the little Wealden village of Waldron. Now known as the School of St. Edward the Confessor it prepares boys for entrance to Mayfield and to the best Catholic schools, there being few preparatory schools (as they are called in England) offering the same amenities.

When Br. Gabriel came from Belgium to England in 1895 as Provincial he was soon convinced of the necessity of a secondary school in London south of the Thames. He acquired a mansion, erected a school building, and opened Clapham College in 1897 as a boarding and day school. The school has adapted itself to the change in the character of its environment and to the attitude of the State towards higher education, and from being a fee-paying school has after various modifications become what is called a voluntary assisted school, abolishing fees, taking its pupils from Catholic primary schools, and being in turn maintained by the London County Council.

Perhaps a few words on the relations between the State and denominational schools may not seem out of place here. Catholics build their own primary schools subject to the approval and in accordance with the building regulations of the Ministry of Education. The local education authority (L.E.A.) of the borough or county maintains the schools



5.

and pays the teachers, whose number and qualifications must be approved by the L.E.A. The Schools of course are subject to inspection by the Ministry and the L.E.A. and must be conducted in accordance with State regulations. Religion is unhampered. Under the new Act of 1944 the children are examined at the age of 11 and drafted to Modern Secondary, Technical, or Grammar Schools (ascending order of intelligence or suitability). In order to receive these pupils from primary schools and be paid for them Catholic Grammar Schools must be recognised by the Ministry as efficient. They may be of three types: (i) Independent, supported by fees paid by parents or by the L.E.A. for the pupils it sends; (ii) Voluntary Assisted, non-fee paying and subject to the L.E.A. from whose area the bulk of the pupils come; (iii) Direct Grant Grammar Schools, responsible only to the Ministry which gives a per capita grant for all pupils. A Direct Grant Grammar School contains fee-payers and scholars sent by various L.E.A.s, who pay full fees, travelling and other expenses, and even boarding costs. Parents pay from nothing at all up to full fees according to income and the number of children in the family. No fee payer is admitted without a qualifying exam. equivalent to that which the L.E.A. demands from its grammar school entrants. The Xaverian College at Manchester, our finest property, with its 600 pupils is one of these fortunate Direct Grant Grammar Schools. In the case of Voluntary Assisted Schools alone, the L.E.A. is empowered to contribute at least 50% towards the cost of new buildings.

The Xaverian College at Brighton on the Sussex coast was opened in the provincialship of Br. Cyril in 1909 as a boarding and day school. It stands on an island site high above the town and is now an independent day school.

Nothing has yet been said of that on which the very life of the province depends - the Novitiate. Within a decade or two after the first Brothers began to open schools native-born postulants were received in increasing numbers, but because of the rapid expansion in our work men were often put in schools with better academic than religious training. The result may be read in the story of our withdrawal from the primary schools in Manchester and Preston, sometimes with the unfrocked remaining in charge.

Br. John Chrysostom and Br. Bernard Gregson (both to become Generals) were at Mayfield when in 1886 Br. Cuthbert came from Preston as novice-master. After ten years Br. Cuthbert was appointed to open the school at Clapham, but his work endures as does that of Brs. Edmund and Philip at Manchester.

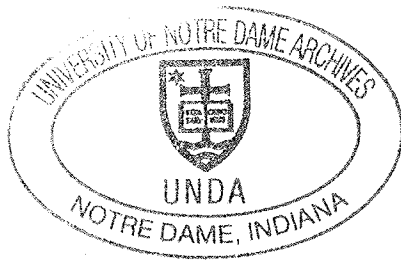
In 1919 the Manor house of Deeping St. James (a village about 90 miles from London) with its grounds of 30 acres was acquired and to this place Br. Cyril transferred the Novitiate from the seaside village of Rottingdean near Brighton. This was indeed a rebirth of the

of the province, as from Deeping has flowed a constant stream of well-trained men to carry on the work of our five schools.

The expansion of our work and the ever-rising standard of accommodation and equipment demanded by the State will in the near future involve us in heavy expenditure on building. **T**his problem is not ours alone; it has to be faced by all Orders linked to the State in the cause of Catholic education.

It is God's work we are doing, and when we reflect on His unfailing goodness to us in the past hundred years we may ^{well} ~~be~~ be encouraged to go forward in the spirit of the 'dauntless three' of 1848.

Br. Bernardine



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