

ST. MARY'S, CLAPHAM,
S.W. 4.



The Parish and
its History,
1852-1922.

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S.W. 4.



ST. ALPHONSUS LIGOURI,
Founder of the Congregation of the Most Holy Redeemer.

The Parish and its History, 1852-1922.

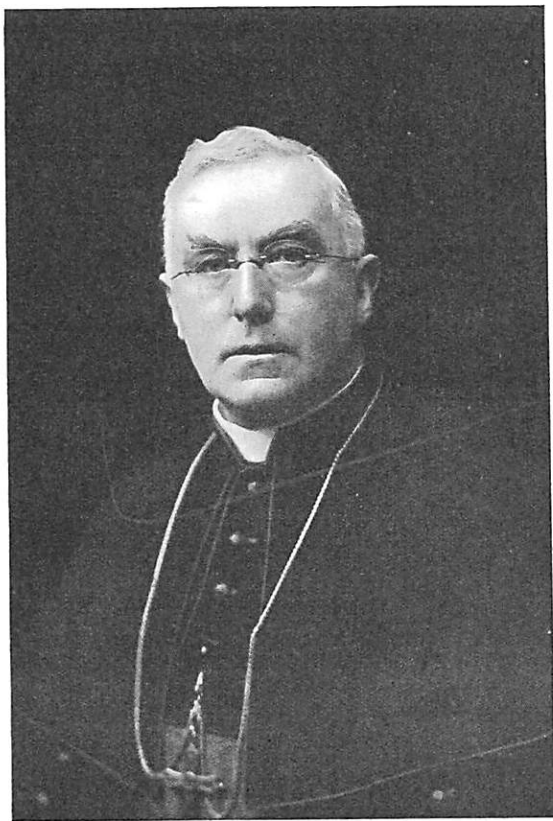


Photo reproduced by kind permission of "The Tablet."

HIS EMINENCE THE MOST REV. CARDINAL FRANCIS BOURNE,
ARCHBISHOP OF WESTMINSTER, AND METROPOLITAN.

[†] Born at Clapham, March 23rd, 1861; ordained at St. Mary's, Clapham, June 11th, 1884; cons. by Cardinal Vaughan, May 1st, 1896, as Coadjutor for Southwark; succ. April 9th, 1877; translated to Westminster, by Apostolic Brief of September 11th, 1903; received the Pallium November 13th, 1903; created Cardinal Priest of the Holy Roman Church, of the Title of St. Pudenciana, November 27th, 1911. Residence: ARCHBISHOP'S HOUSE, WESTMINSTER, S.W.

AN EXPLANATORY NOTE.

By the Lay Editor.

IN presenting this book to the Catholic public of Clapham we trust that it will prove of interest and value now and for many years to come.

When the proposal was first mentioned it was intended to produce a booklet of general interest to the parishioners of St. Mary's, and, by way of a foreword, announcing the progress of the details connected with the Bazaar which is to take place in 1923.

As soon, however, as the leaders of Catholic life in our midst were made acquainted with the project, it became apparent that the book was going to be a vastly different undertaking from the modest idea at first entertained.

Those responsible for the production welcome the enthusiasm evinced, and, as a result, this book is now in being, forming, we think, a unique record of Catholic life in Clapham, and such as has seldom been issued in connection with an individual parish.

As will be seen by perusal of the various articles, St. Mary's parochial life has always been of a progressive character—a live interest in the progress of the Faith being an outstanding feature of both clergy and people—so

that to-day the record of work done, and the devotion of the clergy to the spiritual needs of the people, stand as a real monument of zeal for God's Church and its children.

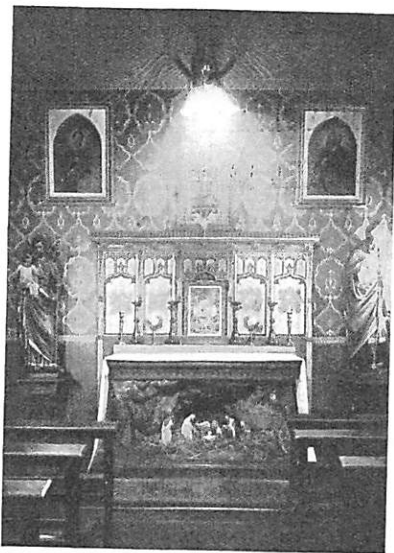
St. Mary's and its traditions are revered by all who have in any way been associated with Clapham, and those who have been allowed to take a small part in the publication of this book deem it an honour and a privilege, and trust that its issue will add to the already healthy life of the parish, and the strengthening of a strong feeling of friendship among the people.

In the Spring of next year it is proposed to issue a further book, containing much new matter of interest, with many illustrations and portraits, as well as incorporating the complete catalogue of the Bazaar.

To the advertisers we extend our best thanks for the kindly

spirit displayed in this our first attempt, and we would commend our readers to them when bestowing their patronage.

We wish also to thank Mr. Morgan for his untiring labours in the work (photography) to aid the production of so many admirable portraits and illustrations.



THE ORATORY, ST. MARY'S MONASTERY.

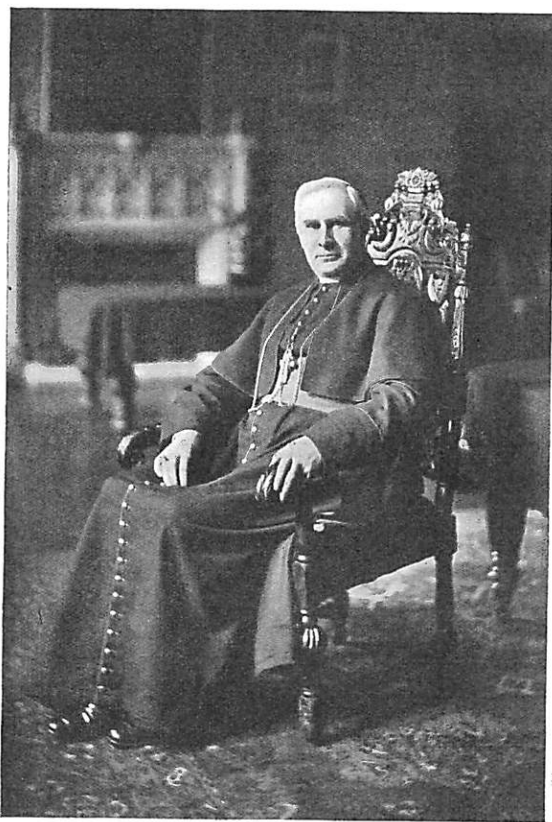


Photo reproduced by kind permission of "The Universe."

THE RIGHT REV. PETER AMIGO, D.D.,
BISHOP OF SOUTHWARK.

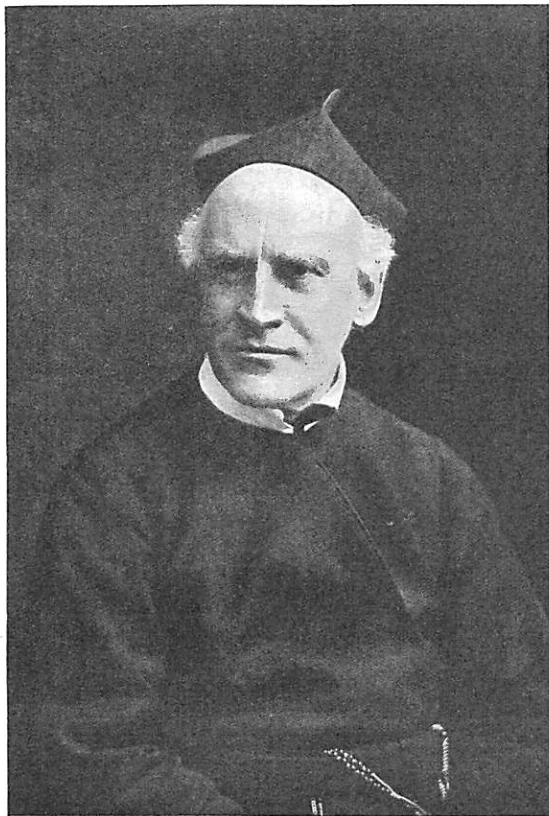
Born at Gibraltar, May 26th, 1864; ordained at Pro-Cathedral, Kensington, February 25th, 1888; cons. by Cardinal Bourne, March 25th, 1904. Residence: Bishop's House, St. George's Road, Southwark, London, S.E. 1.

THE JUBILEE GROUP.

ON October 15th of this year we celebrated the Golden Jubilee of our revered Provincial, the Very Rev. Father Bennett. On the Feast of S. Teresa, 1852, he began his life as a Redemptorist, a life blessed by God and rich in its fruits.

The Most Rev. Father Patrick Murray, Superior-General of the Redemptorists, came,

at great inconvenience, from Rome to enhance the celebration of Father Bennett's Jubilee. The Very Rev. P. Hartigan, Provincial of the Irish Province, and the Rev. Rectors of the English Province, were also present, and they, with the Community of S. Mary's and other visitors, make up the Jubilee Group photograph.



THE VERY REV. JOHN BENNETT, C.S.S.R.
PROVINCIAL OF THE ENGLISH PROVINCE OF THE CONGREGATION OF THE MOST HOLY REDEEMER.

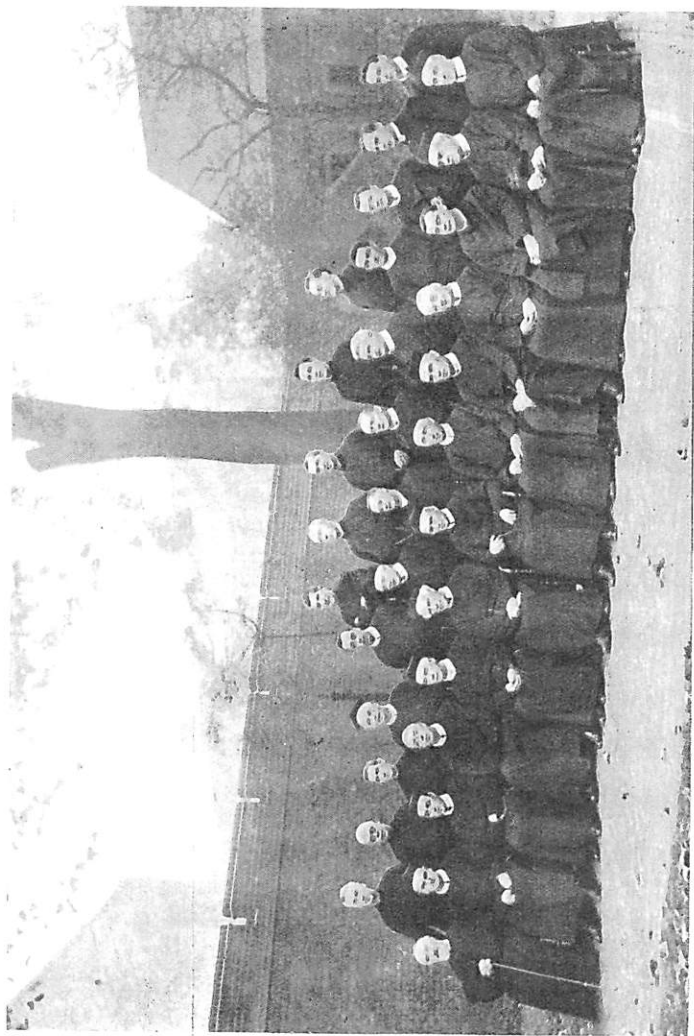


Photo by Lang Sims.

THE JUBILEE GROUP.

FROM A PHOTOGRAPH TAKEN IN ST. MARY'S MONASTERY GARDEN, SUNDAY, OCTOBER 15TH, 1922.



V.R. FF. PROVINCIAL AND RECTORS OF ENGLISH PROVINCE, C.S.S.R.



VERY REV. ROBERT ROSSALL, C.S.S.R.
RECTOR OF ST. MARY'S, CLAPHAM.

ST. MARY'S, CLAPHAM.

THE records preserved concerning Clapham in olden times are not very abundant, but we know that the pre-Reformation parish

neighbourhood; and this lasted for nearly three hundred years.

In 1847, a community of religious women, "The Filles de Marie," not living in any conventual enclosure, settled at St. Ann's House, in the Old Town, which was served by Rev. Denis Sheehan as chaplain; and thus Holy Mass began again to be offered in Clapham after three centuries' interval. In the following year, Father Frederic Von Held, Superior of the few Redemptorists then in England, became convinced that his fathers should settle in London rather than continue to work such country missions as Falkmouth and Blackmore Park; and he began to negotiate for this purpose with Bishop Wiseman, the Vicar Apostolic, who cordially welcomed the idea. Through the means of Mr. Philp, a



NAVE, ST. MARY'S, CLAPHAM.

church was dedicated to St. Mary and stood on the site now occupied by St. Paul's, Rectory Grove. It was when the new church was built on the Common in 1775 that the dedication was changed to the Holy Trinity, what remained of the old church being henceforth known as "St. Paul's." This left a free hand for the present Catholic church to carry on the mediæval dedication to St. Mary. A fairly complete list of the Catholic rectors in the Middle Ages, from Richard de Merton, in 1285, to Henry Robinson, in 1510, still exists. After the Reformation, a cloud of darkness and ignorance veils the presence of any Catholics who may have been in the



SANCTUARY GUILD.

Catholic bookseller, Father Held was given to understand that a suitable position could be acquired at Clapham; meanwhile, a large district was assigned to the fathers by the bishop as their sphere of work.

The property which seemed to promise a suitable position as a centre was a house at the corner of Acre Lane and the High Street, then in the possession of Sir William Pearson, M.D., who had purchased it from Lord Teignmouth, its former owner, or from some intermediate purchaser. A beginning was made, however, before this house could be entered. The Filles de Marie offered one wing of St. Ann's House as a temporary abode, and here Mass was said by Father Held from June 4th, 1848.

Nevertheless, the stay at St. Ann's House only lasted for two months. On July 31st, possession was taken of Sir William Pearson's house, in the parlour of which a temporary chapel was opened on St. Alphonsus Day, August 2nd, 1848, Monseigneur Talbot and Bishop Wiseman being the morning and evening preachers. But it soon became evident how inadequate the accommodation was to the needs of the faithful in the neighbourhood, and the building of a permanent church became a pressing necessity. Mainly through the generosity of Father Edward Douglas, then in the Redemptorist Novitiate, there seemed hope of the money required to build it. Hence, on August 2nd, 1849—exactly one year after the opening of the temporary chapel—the foundation stone of the present church was laid by Bishop Wiseman.

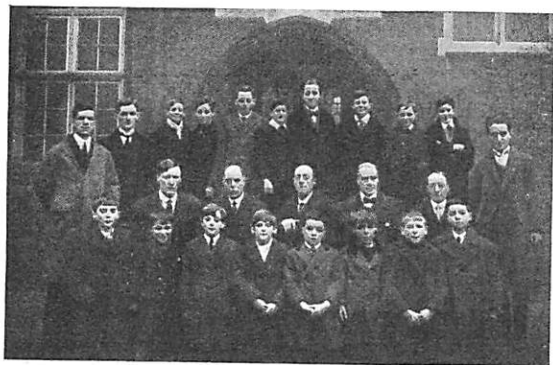
The edifice took nearly two years to complete, but on May 14th, 1851, the first Mass was sung in it for the solemn opening in the presence of Bishop (now Cardinal) Wiseman; and on October 13th, 1852, the Feast of St. Edward, it was consecrated by the same prelate amid general rejoicing. It was designed in elaborate Gothic style by the well-known architect, William Wardell,

and was 92 feet long by 46 feet wide, with an elegant broached spire over the north porch.

THE FATHERS OF ST. MARY'S.

To go back again to the first Redemptorist beginnings in Clapham, it is stated above that Father Von Held began at St. Ann's House, in June, 1848. At first he was alone, but, not being able to speak English at all well, he almost immediately called to his aid from Falmouth, where he then was, the eloquent Russian convert, Father Petcherine, who was able both to preach and hear confessions in English without difficulty. In the autumn of the same year, the abandonment of Falmouth led to Father De Buggenoms and Brother Felician coming to Clapham. The celebrated American, Father Hecker, though not ordained priest till the next year, also joined the Clapham community about the same time.

In the course of the following months, the various revolutions which burst out in the various countries of Continental Europe led to several foreign fathers seeking a refuge in their exile on the shores of England. This fostered an unusually rapid growth in the size of the community at Clapham, so that when in the year 1850, Father Held was appointed first Rector at Clapham, then constituted a fully formed house of our congregation, he became the head of a community of ten fathers and six brothers. This number has not, except for rare periods, been greatly exceeded since. Father Held was succeeded as Rector by Father Paul Reyners in 1853, and he by Father Robert Coffin in 1855. Father Robert Coffin retained the office of Rector at Clapham for the next ten years, at the end of which time the British Isles was made a separate Province, with Father Coffin as the first English Provincial. This office he held for 17 years (from 1865 to 1882), while in the same period no fewer than six fathers filled in turn the post of Rector at Clapham.



THE CHOIR.

ORGANIST AND DIRECTOR, MR. WM. SEWELL, A.R.A.M.

Since the first humble commencement until the present day nearly seventy-five years have rolled by, and, bearing in mind that no Redemptorist father has any fixity of tenure at the house or church to which he is attached, the number who have had the privilege of ministering at St. Mary's must be counted by hundreds. They have been of many nationalities, and of every variety of antecedents and of subsequent career. Some have been almost like birds of passage: scarcely known to the faithful before they have been removed to other spheres of labour; others have spent a goodly portion of their lives in St. Mary's Monastery and working in the church. Those who have died in Clapham have found the last resting-place for their mortal remains in the Catholic Cemetery at Mortlake. It would be impossible to name them all in the short space at our disposal, and to select a smaller number at random might seem invidious. It is, however, possible, and may be useful for reference, to give the list of those fathers who in turn have been appointed to govern the house or to govern the English Redemptorist Province, which from the start has ever had its headquarters at Clapham.

Provincials of the English Province, C.S.S.R.

Very Rev. Fathers:

- ROBERT COFFIN (1865-1882)
(afterwards Bishop of Southwark)
HUGH MACDONALD (1882-1890)
(afterwards Bishop of Aberdeen)
JOHN BENNETT (1890-1894)
EDMUND VAUGHAN (1894-1898)
JOHN BENNETT (1898-1904)
GEORGE STEBBING (1904-1909)
BASIL GAISFORD (1909-1912)
JOSEPH HULL (1912-1915)
JOHN CHARLTON (1915-1921)
JOHN BENNETT (1921)

Rectors of St. Mary's, Clapham.

Very Rev. Fathers:

- FREDERIC HELD (1848-1853)
PAUL REYNERS (1853-1855)
ROBERT A. COFFIN (1855-1865)
THOMAS DOYLE (1865-1868)
WILLIAM PLUNKETT (1868-1871)
THOMAS ED. BRIDGETT (1871-1874)
GEORGE CORBISHLEY (1874-1875)
WILLIAM PLUNKETT (1875-1877)
RICHARD CROFTS (1877-1880)
JOHN O'CONNELL (1880-1884)
TIMOTHY POWER (1884-1887)
EDWARD O'LAVERY (1887-1894)
JOHN STEVENS (1894-1898)
CYRIL RYDER (1898-1900)
PHILIP LASSETTER (1900-1904)
JOHN BENNETT (1904-1907)
JOSEPH HULL (1907-1909)
GEORGE STEBBING (1909-1912)
WILLIAM HAIG (1912-1915)
CHARLES BOYLE (1915-1918)
HENRY CAMPBELL (1918-1921)
ROBERT ROSSALL (1921)

Our Immaculate Lady of Victories, CLAPHAM PARK ROAD, S.W.

Community :

VERY REV. JOHN BENNETT (Provincial).

" ROBERT ROSSALL (Rector).

REV. GEORGE YEATS.

" THEODORE HELSEN.

" GEORGE STEBBING.

" JOHN McMULLAN.

REV. MICHAEL BOYLE.

" STEPHEN SPROULE.

" JOHN CHEESEMAN.

" JAMES LOUGHMAN.

" PETER DEERY.

" JOSEPH ORD.

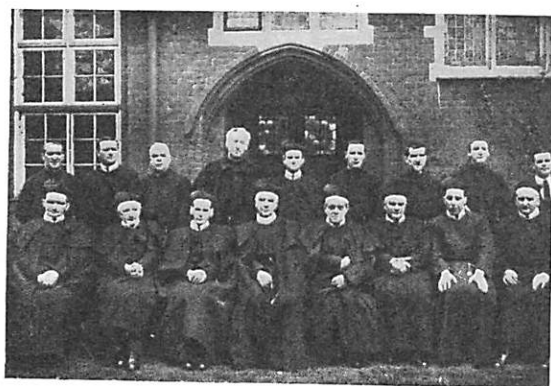
Order of Services.

SUNDAYS—Mass, 7, 8, 9, 10.30 and 11.30. Instruction and Benediction, 3.30. Rosary, Sermon and Benediction, 7.

HOLIDAYS OF OBLIGATION—Mass, 6.30, 7.30, 8.30, 9.30 and 11. Rosary, Sermon and Benediction, 8.

WEEKDAYS—Mass 6.30, 7.30 and 9.30. Wednesday Evenings—Devotions and Benediction, 8. Saturdays—Devotions and Benediction, 7. Confraternities—Holy Family, Tuesday at 8. Our Lady of Perpetual Succour. Guild of the Blessed Sacrament. Children of Mary. S.V.P.

CONFESSIONS (French, German and Dutch)—Daily 6.30 to 12.30; 4 to 7.45; Saturday and Eves of Holidays, 3.30 to 9.45.



ST. MARY'S COMMUNITY.

NOTRE DAME.

THE Institute of the Sisters of Notre Dame of Namur was founded in the beginning of the nineteenth century by Blessed Julie

years. So many insurmountable difficulties arose that the foundresses decided to transfer their labours to Namur, in Belgium, where they had already a convent, and were warmly welcomed by the Bishop of the Diocese in 1809. The convent in Namur is still the Mother-house of the Institute.

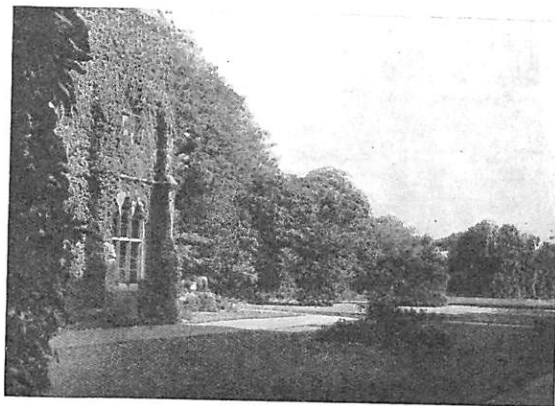
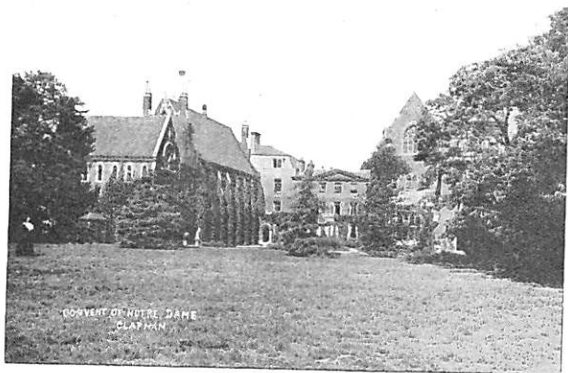
When the troubles caused by the French Revolution subsided, the number of sisters increased very rapidly, so that Blessed Julie was able to found convents in several towns; and at the time of her holy death, in 1816, she had already established eight houses of her Order in Belgium.

The Redemptorist Fathers in Belgium had been asked by the Right Rev. Dr. Baggs (Bishop of Bath) to take charge of a mission in Falmouth, a small seaport in Cornwall. They had been there about two years when

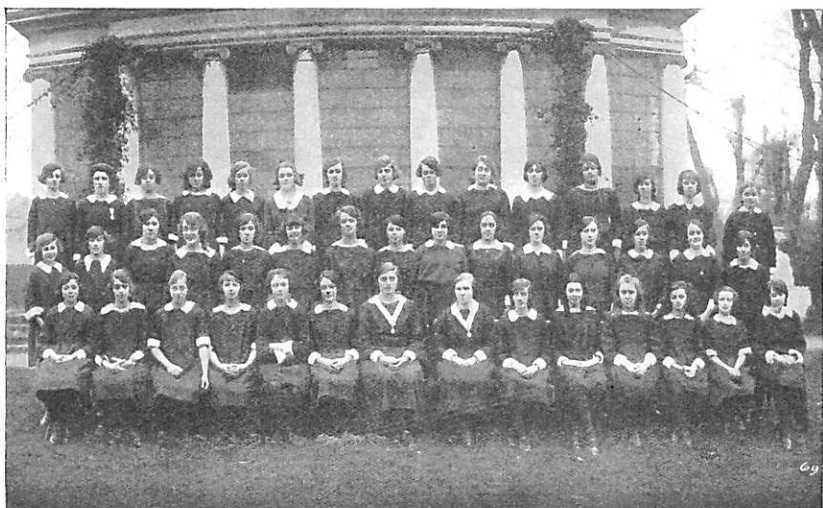
Billiard and her co-foundress, the Viscountess Blin de Bourdon, in the City of Amiens and the Diocese of Beauvais.

The object of the Institute is to promote the glory of God by the education of children of all classes. Another very important work of the Institute is the forming and training of schoolmistresses to teach in the Catholic Elementary and Secondary Schools. For this purpose they have two very large and flourishing establishments — Our Lady's Training College, Mount Pleasant, Liverpool, and Notre Dame Training College, Dowanhill, Glasgow, as well as others in Belgium and America.

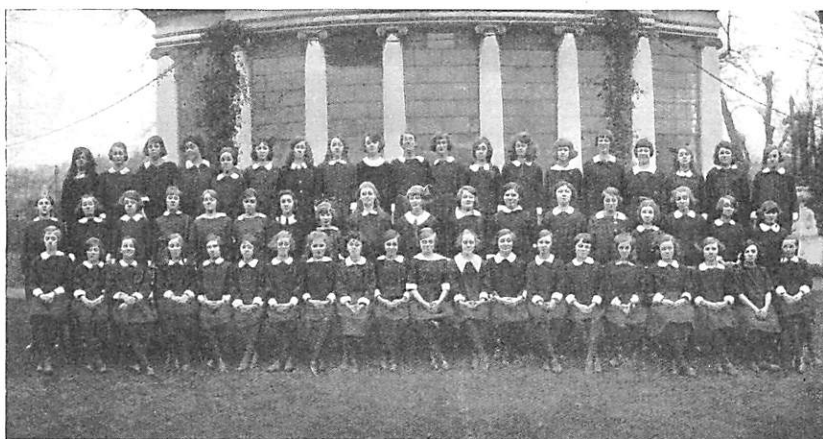
Although the Institute was founded in France, it did not subsist there more than a few



CONVENT GARDEN.



NOTRE DAME HIGH SCHOOL.



NOTRE DAME HIGH SCHOOL

they invited the sisters of Notre Dame to come to England to assist them in their Apostolic labours. The Rev. Mother General gladly accepted the invitation, and accordingly she sent six sisters in November, 1845. They were accompanied on their journey by the Rev. Father de Buggonoms, Superior of Falmouth. The sisters bought a house in Penryn, a small town near Falmouth, on the sea coast, but soon discovered that this mission was to be a source of great anxiety and suffering. There were very few Catholics in the district; the majority of the inhabitants being Methodists of an extreme and anti-Catholic type, whose ministers, by lectures and leaflets, circulated most weird and frightening stories about religious to prevent the children going to the sisters' school and the people from having any communication with the nuns. As time went on, the persecutions increased; no more converts were received by the fathers; the sisters' schools were almost empty, and they had very few boarders. The Rev. Mother General contemplated taking the sisters back to Belgium, but Divine Providence ordained otherwise.

In 1848, the ex-Provincial of the Redemptorists, Very Rev. Father de Held (as Superior), with Father Petcherine, from Falmouth, began a mission in Clapham (in Clapham Park Road), and before long saw the necessity of opening a school for the children of the parish. They applied to the Rev. Mother General for sisters of Notre Dame to take charge of it, and at last it was arranged to ask the sisters to remove from Penryn to Clapham.

Through the medium of friends, a large house and garden were secured for them in Bedford Road, and the sisters, with eight boarders from Penryn, took possession in September, 1848. On the second day after their arrival in Clapham, Dr. Wiseman, Monseigneur Talbot and two priests visited the sisters in Bedford Road, and expressed much delight at their coming into the diocese.

Two sisters took charge of the parish school in Park Road (the old boys' school), and soon more boarders were received. The only difficulty now was the payment of the rent—£230 a year. The Rev. Father de Buggonoms, from Falmouth was now stationed in Clapham, and nothing could exceed his thoughtful kindness and devotedness in helping the sisters at this time. In fact, he was a true and sincere friend to the end of his life.

It was through him that a very holy and charitable widow-lady, the Hon. Mrs. Edward Peter, daughter of Lord Stafford, became acquainted with the Superior, and visited the convent several times. After her husband's death, she devoted herself to all kinds of charitable works, and was particularly interested in the Catholic Poor School Committee, then beginning its first labours in London. The one great desire of this noble lady's heart was to consecrate the rest of her life to the service of God in holy religion, and her large fortune to the education of Catholic children. After studying carefully the spirit and work of the sisters of Notre Dame, she found that, by the extension of the Institute, she could fulfil her most cherished wishes, and resolved to ask to be admitted into the Order. She generously assisted the sisters in their pecuniary difficulties, purchased for them the large house (40 South Side, Clapham Common), with its beautiful and extensive grounds, formerly belonging to R. Thornton, Esq.; and after having arranged her domestic affairs in England, she went to Namur in August, 1850, received the holy habit, and was named "Sister Mary of St. Francis." She was professed in September, 1852. Very soon she showed a remarkable talent for business matters, especially legal, and from that time till her death she directed all affairs of that kind for the English houses.

In 1851, the community and boarders removed from Bedford Road to their new home on Clapham Common, and very soon opened a high-class boarding school. They

received so many new pupils that they were obliged to increase their accommodation, and built a wing in the garden, three storeys high, in 1856, to provide a refectory, large recreation-room, and dormitories for the boarders, costing £3,464. The top storey was used for a chapel for some years.

In 1860, the girls' school, still in Park Road, was put under Government inspection. The sisters intended building a new girls' school, and for that purpose gave a part of their kitchen garden adjoining the Green Lane.

In May, 1861, the foundation-stone was laid by the Right Rev. Dr. Grant, assisted by the Provincial the Very Rev Father Coffin, who was then, and for many years afterwards, sole manager of the school.

The building was completed in December, and the children left Park Road in January, 1862. Speaking of the schools in the first

official report, H.M. Inspector says: "The girls occupy admirable premises, elegantly furnished." The infants' report was: "The infants are now in excellent premises, and receive every care and attention."

The agreement now made was that the sisters should keep the Government grant and school fees; that they should pay the stipends of the pupil teachers and assistants (if any); provide the schools with fuel, light, water, books and apparatus, and bear the expense of cleaning, repairs, etc. A certificated sister was always employed in the girls' and infants' departments. The sisters taught the school without salary for 44 years—from 1848 to 1902—and during that period the Fathers faithfully and cordially gave their spiritual ministrations to the community and boarders.

In 1871, another wing was built parallel to the first. It supplied new classrooms for the boarders and a large, beautiful chapel and



ST. MARY'S GIRLS' SCHOOL.

sacristies above them. This building enabled the sisters to begin another work for the salvation of souls. They opened a day school for boys and girls under ten years of age in 41 Clapham Common, just vacated by the boarders.

The number of pupils increased so rapidly that, after a few years, the sisters were obliged to rent a house in Crescent Grove, and the children were taught there for several years.

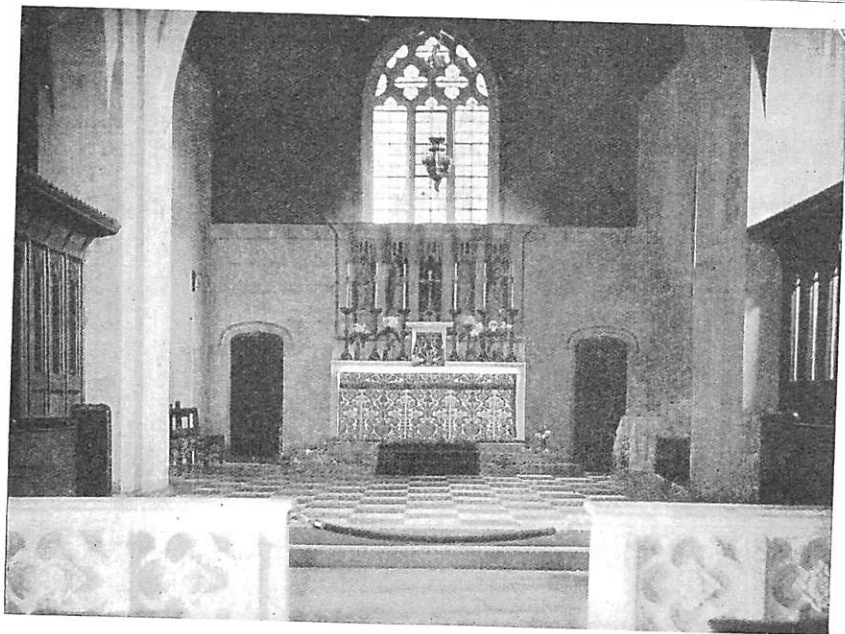
In 1884, the two wings above mentioned were extended. New music rooms, with an oratory above them, were built on the chapel side, and a cloak room and turret, stone staircase, to make a second exit from the boarders' dormitories, on the other side.

In 1895, the elementary schools became overcrowded and were enlarged, at the suggestion of H.M. Inspector; and a stone staircase was built outside.

In 1896, the day scholars left Crescent Grove and, to their great joy, came back to the convent to their present premises.

Twenty-six sisters are engaged in teaching in the three schools, and two sisters go daily to teach in the schools in Upper Tooting.

There have been some converts in each of the schools, but the majority of the persons instructed by the sisters for reception into the Catholic Church have been adults, sent by the Fathers. Several sisters devote a part of their time to this glorious and consoling occupation.



THE SANCTUARY, REDemptORIST CHURCH, LOWER EDMONTON.

THE COMING OF THE REDEMPTORISTINES TO CLAPHAM.

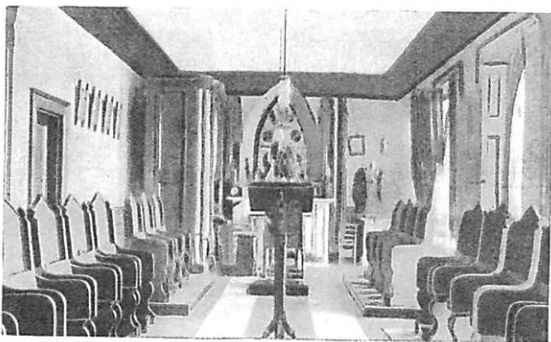
IN the month of July, 1897, the first Convent of the Redemptoristine Nuns was founded in England—in the Parish of St. Mary's, Clapham.

The sisters who formed the little community were mostly Irish, from the beautiful Monastery of St. Alphonsus, at Drumcondra, Dublin. One, however, of their number belonged to a family long resident and highly esteemed in this town.

The convent was opened by the Very Rev. Father Vaughan (then Provincial), on Sunday, July 18th, Feast of the Most Holy Redeemer,

The Order of the Most Holy Redeemer was founded at Scala, near Naples, by St. Alphonsus, in 1723, and the work of the nuns is to be prayer for the most abandoned souls. While the Redemptorist Fathers are spending their strength and energies in fighting God's battles in the world, the sisters are to seek, by their prayers and sacrifices, to draw down blessings on their work.

The convent at Clapham has been founded, moreover, for the special work of praying for the conversion of England. For this object there is Exposition of the Most



CHOIR: REDEMPTORISTINE CONVENT, CLAPHAM.

and on the following Sunday Rev. Father Bridgett preached an eloquent sermon (that was afterwards printed) on the "Use of Prayer without Impediment, or Enclosure from the World." At the same time, the present Cardinal Archbishop of Westminster (then Bishop of Southwark) solemnly blessed the convent and established the enclosure.

The first home of the nuns was in Rectory Grove, but the increasing number of subjects, and inability to find sufficient land on which to build in the Old Town, obliged the community to migrate, in August, 1900, to their present house in Clarence Road, Clapham Park. Their chapel is much frequented at the daily Mass at 7 a.m., and Benediction of the Most Blessed Sacrament at 4.45 p.m.

Blessed Sacrament on the first Friday of each month, and special prayers and Masses are offered for the same intention.

But the nuns do not for that reason put aside the general work of interceding for souls, which they share with their sisters all over the world.

Since the year 1830, when the Venerable Father Passerat called the Redemptoristines out of Italy and founded the first convent north of the Alps, in Vienna, houses have been established in Belgium, France, Spain, Holland, the Tyrol, Canada and Brazil, besides three other houses in Austria and the two we have already mentioned. There are three houses in Italy, making a total of twenty-five houses, peopled by between seven and eight hundred nuns.

THE CONFRATERNITY OF THE HOLY FAMILY.

THE end of the Confraternity is to honour the Holy Family—Jesus, Mary and Joseph—and to give to the faithful a powerful means of advancing securely in the way of salvation. It was first established as a men's confraternity in our parish as far back as February 19th, 1855, and affiliated to the Archconfraternity in May of the same year. Seventeen years later a woman's branch was formed, and that has continued in full vigour through its fifty years of existence: an unfailing source of spiritual strength and edification to the parish down to the present day.

Speaking of the means of overcoming the spirit of the world, Leo XIII., of happy memory, declared, in a letter to the Director of the Confraternity at Limerick: "Nothing more opportune could have been devised than the special Devotion of the Holy Family, which some years ago was introduced with so much fruit amongst the Belgians, and which has been recommended in the strongest terms

by the bishops and by the Holy See itself; and, indeed, whilst in the Most Holy Family you see shining in a wonderful manner the pattern of all those virtues which are directly opposed to the awful disorder of our age, at the same time, by its special worship, you draw near the very fountain of all power and order: and do so precisely by means of these, to whom, as being the most cherished of all the heavenly inhabitants, God has chiefly entrusted the treasures of His mercy."

In this years of its Golden Jubilee (1922), the Confraternity has upon its books the names of 175 active members, divided into nine sections, each section having its prefect and sub-prefect; and Mrs. Murphy, of 19 Voltaire Road, is the President. Every Tuesday evening at 8 o'clock they meet in the church for an hour's devotion, which includes a short sermon and benediction; and on the second Sunday of the month at the 8 o'clock Mass, which is offered for their intention, they make their General Communion.



HOLY FAMILY CONFRATERNITY.

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Every Description.****ESTIMATES FREE.****PHONE . . . CENTRAL 10062.**

THE SODALITY OF THE CHILDREN OF MARY.

MEETINGS—

First Sunday of the month, 3.30 p.m., in the Convent.

Monday before the fourth Sunday, 8 p.m., in Church.

THE Sodality was established in St. Mary's in February, 1891, by the Very Rev. Father Bennett, C.S.S.R., then Provincial, who undertook himself the office of Director. The first President was Miss L. Rusher. It was an immediate success, and very soon there were about one hundred and fifty members.

After a few years, Father E. Howell succeeded Father Bennett as Director, and Miss Ada Ashe was elected President. She was succeeded by Miss Galliano, who held office for twenty years, and to her zeal and devotion the Sodality owes, in large measure, its prosperity. Her successor, Miss Agnes Rowney, and the present President, Miss

Riorden, have carried on her good work, and can fairly claim to have kept it at a high level. Very much is also due to the kind care of the Sisters of Notre Dame in many ways; and especially in giving the hospitality of the convent for monthly and social meetings. Naturally, such an institution has its vicissitudes, but numbers generally have been well kept up, though "quality rather than quantity" has been the aim. During its thirty years of existence, six or seven hundred must have been members. Several have passed from its ranks to become religious; others are presiding over Christian homes; and some of the original members are still with us. Amongst the fathers who have been Directors may be named: Fathers Graham, Burke, Stebbing, C. Boyle, H. Campbell and Hull. At present there are about one hundred and forty working members on the register.



**THE FINEST STOUT
WITHOUT A DOUBT**

HAMMERTON'S

**ORIGINAL LONDON
OATMEAL STOUT.**



G.B.S. OUTING: THE MONASTERY GARDEN, BISHOP'S STORTFORD,
SEPTEMBER 24TH, 1922.

THE MEN'S GUILD OF THE BLESSED SACRAMENT.

THE Guild was formed in 1908—the year of the Eucharistic Congress in London—following a Retreat to the men of the parish given by the Rev. Charles Boyle, C.S.S.R.

An annual Retreat to the G.B.S. is one of the chief privileges enjoyed by its members, and this year's Retreat showed, by the number

the month, and the Solemn Procession of the Blessed Sacrament on the third Sunday.

A very enjoyable day was spent at Bishop's Stortford on Sunday, September 24th, on the occasion of the first annual outing in connection with the Guild. The outing was a great success.



GUILD OF THE BLESSED SACRAMENT.

of men who took part in it, that the Guild is once more becoming a thoroughly representative confraternity of the parish.

It was to be expected that the Men's Guild would suffer reduction in its membership, and a curtailment of its activities during the years 1914 to 1918, and even later; but the work of re-organization is at last being rewarded with evident success.

Recently a weekly meeting of the Guild has been tried, and is obviously popular with the members. In addition, there is the General Communion on the first Sunday of

In many ways the G.B.S. is enterprising in contributing to the social life of the parish, and hope is abundant that social life, now so enthusiastic in our midst, will continue to grow and develop amongst us.

The number of names on the Guild register is approaching two hundred: relatively a satisfactory number, but one that must be considerably increased as time goes on and years multiply.

Mr. T. Wood is Warden of the Guild; and Mr. J. Bulbeck, Secretary.

St. Mary's, Clapham, S.W. 4.

In connection with the GREAT BAZAAR to be held in 1923, in aid of the Church Extension Fund, there are many items to which we would draw our readers' attention.

1. **THE GREAT XMAS DRAW**, with many valuable prizes.

St. Mary's, Clapham Park, S.W. 4.

EXTENSION FUND GRAND XMAS DRAW.

- 1st Prize—Turkey, Ham, 1 Bottle each of Brandy, Whiskey, Gin and Port, and 25 Cigars.
 2nd „ Turkey, Ham, 1 Bottle each of Whiskey, Gin and Port, and 25 Cigars.
 3rd „ Turkey, 1 Bottle each of Whiskey and Gin, and 25 Cigars.
 4th „ 1 Ton of Coals.
 5th „ 2 Fowls, 1 Bottle of Whiskey and 2 Bottles of Port.
 6th „ 2 Fowls, 1 Bottle of Port.
 7th „ 1 Gallon of Madeira Wine in Ornamental Cask.
 8th „ Stilton Cheese and 1 Bottle of Port.
 9th „ Handsome Xmas Cake.

Numerous other Seasonable Prizes.

Tickets to be obtained from:—Miss Rusher, The Repository, Clapham Park Road, S.W. 4; The Bro. Sacristan, St. Mary's, Clapham; Mr. W. S. Bishop, 26 Solon New Road, S.W. 4; Mr. W. Donovan, 121 Elms Road, S.W. 4.

All sold counterfoils and unsold tickets with cash to be returned to any of above on or before December 15th, 1922. The Draw will take place in St. Mary's Guildhall, Clapham, S.W. 4, on Tuesday, December 19th, and prizewinners notified by December 21st.

TICKETS - ONE SHILLING EACH.

2. **THE STOP WATCH COMPETITION**, having for its prize a Handsome Gold Watch.
3. **CASH VOUCHERS of 1/- and 6d.**, which are exchangeable at face value for purchases at the Bazaar. These are sold singly at their respective values or in books of 21 1/- vouchers for £1, or 21 6d. vouchers for 10/-. An easy and effective way of saving up for the Bazaar.

Particulars and tickets for any of the above from the following:—

Miss RUSHER, Catholic Repository, Clapham Park Road.
 Mr. W. P. DONOVAN, 121 Elms Road, Clapham, S.W. 4.
 Mr. W. S. BISHOP, 26 Solon New Road, Clapham, S.W. 4.



GUILD OF THE BLESSED SACRAMENT.



GUILD OF THE BLESSED SACRAMENT.

GUILD OF OUR LADY OF RANSOM.

THE Guild was founded in 1887 by the Rev. Father Philip Fletcher, M.A., and Mr. Leslie Drummond, K.S.G. His Holiness Pius XI., in a letter of sincere admiration for the work of the Guild, has been graciously pleased to signify his grateful acceptance of the title of "President of the Guild of Ransom." The members are divided into three classes: (1) Priests, who offer Mass for the Guild (White Cross Ransomers); (2) lay-folks who pray (Blue Cross Ransomers); and (3) lay-folks who pray and work (Red Cross Ransomers).

direction of Mr. John Pearson, who was Chairman of the South London League in 1901, and President of the Bermondsey Conference S.V.P."

Greater publicity and a stirring impulse was given to the work of this able and devoted director by the visit which the Bishop of the Diocese paid to the parish on January 26th, 1922, and when, in response to the appeal of His Lordship, an advanced study class was formally established in the parish, with one of the Fathers of the Community as its spiritual adviser.



GUILD OF RANSOM.

To this third class has been of late years assigned the glorious work of the lay-Apostolate. By public processions; by pilgrimages; by constant preaching in parks and open spaces and street corners they have brought back to the minds of their fellow-countrymen the truths of the Faith which their fathers have rejected, and teaching of the martyrs whom their fathers have persecuted. It is one of the glories of our parish that we have in our midst one of the first band of these lay Apostles. Father Browne, S.J., in his work, "The Catholic Evidence Movement," has this little note under the heading, "Pioneers of the Movement": "A pitch has been opened at Clapham Road under the

In the "Second Spring" of April, 1922, appears this note:—

"*Clapham.*—Another advanced study class is being formed. A good omen this. Clapham has produced more speakers than any other class, even in its infancy. The system of lectures seems to work well. Two platforms are kept going throughout the year. So there you are! If you like work, go to Clapham."

MEETINGS.—Guildhall, Sundays after service; Advanced Class, the Monastery, Mondays at 8.30 p.m.

Hon. Secretary, Miss Preston.

THE SANCTUARY GUILD.

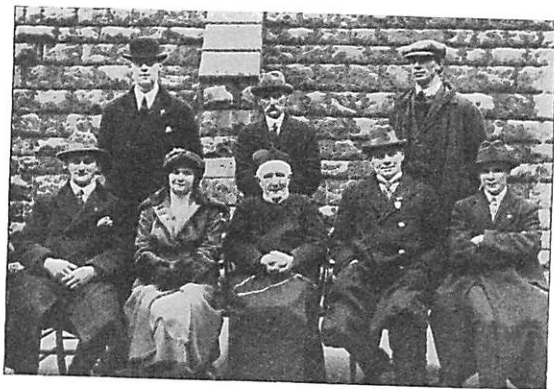
(Photo on page 9.)

THE Sanctuary Guild, as such, dates from the summer of 1920. With its formation, several young men, whose willing service in the Church had been interrupted during their absence from the parish in the years of the War, returned to the Sanctuary; these, together with their younger associates, now form the Guild. It counts about twenty-four members, who, by their devout bearing

and their interest in the sacred Ritual, are a worthy band of officials and helpers in the most privileged of all services laymen can render to the Church.

The Guild Communion Mass is that at 9 o'clock on the first Sunday of the month, at which the members assist within the Sanctuary.

P. Toole and L. Donovan are M.C.'s, and D. Clark, Secretary.



GENERAL COMMITTEE OF THE GUILD OF RANSOM.



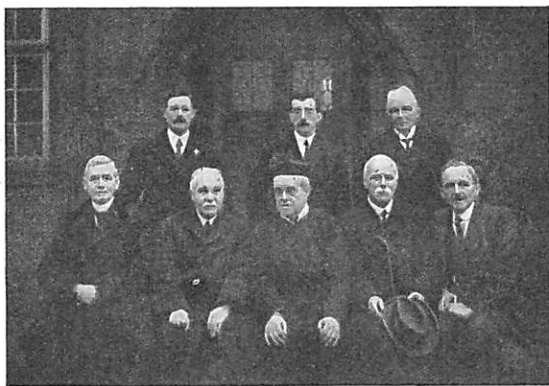
ST. GERARD'S GUILD.

SOCIETY OF ST. VINCENT DE PAUL.

THIS Society, for the relief of the poor, has its headquarters in Paris, with conferences in all parts of the world.

The local Conference of St. Mary's, Clapham, was founded in 1851, and has been in active work ever since. During this time, several thousands of pounds have been collected through the generosity of the congregation of the church, honorary members, donations and other sources; and these funds have been distributed to the poor in material relief of food, clothes and other necessities by the visiting brothers, whilst children have been helped to enter schools and homes.

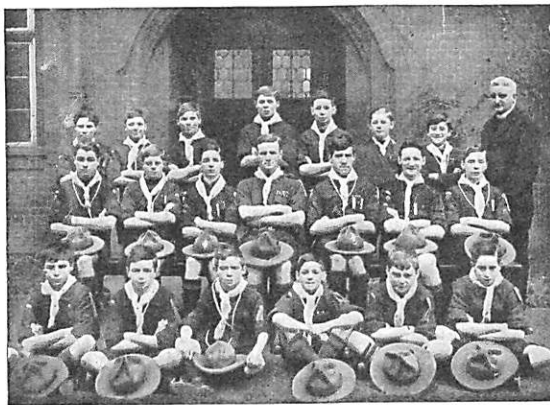
The local conference comprises the officers and 13 active brothers, who meet weekly at



CLAPHAM CONFERENCE ST. VINCENT DE PAUL.

the Monastery, the Particular Council meeting monthly.

The Rev. Father Stebbing is Chaplain to St. Mary's Conference; Mr. T. R. Westmacott, President; and Mr. T. Byrne, Secretary.



ST. MARY'S TROOP—19TH CLAPHAM B.P. BOY SCOUTS.

THE BOY SCOUTS.

OUR Troop of B.P. Boy Scouts was formed in the summer of 1920. Mr. Hubert Derrington is Scoutmaster, and in the face of every imaginable difficulty he has brought the Troop up to a high standard of efficiency.

Glorious summer camps have been held at Brighton, West Grinstead and Wornersh.

The Troop numbers 32 Scouts and over 50 prospective Wolf Cubs, members of the Junior Boys' Club.

ST. MARY'S CHORAL SOCIETY.

ST. Mary's Choral Society was established, under the conductorship of Mr. William Sewell, A.R.A.M., in the autumn of 1920. An enthusiastic membership was then gathered together, which has steadily increased in numbers until the Society now possesses a roll-call of nearly eighty singers.

Its first concert took place in May, 1921, when Coleridge Taylor's "Hiawatha's Wedding Feast" and a miscellaneous selection were given. This year, Mendelssohn's "Hymn of Praise" and "Hiawatha's Departure" (Coleridge Taylor) formed the programme. During the present season, Stanford's "Revenge," Mendelssohn's "Hear my Prayer," Gounod's "Gallia," and a motett of Bach are in rehearsal with a view to

public performance next April, the earliest opportunity of getting a suitable hall.

The social aspect of the Society has been kept in sight; an enjoyable conversation has been a feature of Christmastide, and pleasant outings to Reigate, Windsor, etc., have been successfully organized.

For some reason or other, choral singing has never spread so widely in London as it has in the North of England or the Midlands. There are signs, however, of improvement in this respect, and it is hoped that St. Mary's society may long continue its prosperous course. Membership is not restricted to our own parish, and the Secretary, Miss A. C. Roberts, 22 Solon New Road, Clapham, is always pleased to hear of recruits.



THE SOCIETY OF ST. ELIZABETH OF HUNGARY.

THIS Society was established at St. Mary's in January, 1883, by the Very Rev. John O'Connell, C.S.S.R., with the object (1) of visiting, at the homes of the poor, maternity cases, young widows, young single women, and such other persons as are not visited by the Society of St. Vincent of Paul; (2) of befriending young servants; (3) of collecting cast-off linen and clothing for the use of the poor; and (4) of making and repairing clothing for the poor.

The first of these aims has been constantly carried out during the forty years of the Society's existence, the average number of cases annually relieved being forty-two, in addition to a considerable number which have received special aid at Christmas. The work of befriending young servants, for whom a home was kept from 1884 to 1888, was ultimately relinquished.

The Society started with 42 members, Mrs. Well (R.I.P.) being its first President.

Miss Lambert (R.I.P.) was President from 1885 until her death in 1899. Other Presidents were: Mrs. Searle (R.I.P.), Miss Fagan, Miss Gibson-Humble (R.I.P.), Mrs. Wood and Miss Walsh. Mrs. Gibson is now President, and the Society confines itself to the work of relieving cases, as detailed above, which are not helped by the Society of St. Vincent of Paul. This includes not only relief in food, but money grants are also made when deemed advisable. The sick have regained health by being sent to convalescent homes; unmarried mothers have been helped to make a fresh start in life; the aged poor women of the parish have some small comfort added to their lives. The Society has occasionally helped to bury the dead, and does not cease its services to the poor at death, but continues to assist beyond the grave those whom it has helped in life by having Mass offered for the repose of their souls.

May this notice induce many more ladies in the parish to join in its good work.

BROTHERS OF ST. GABRIEL.

THE Brothers of St. Gabriel were founded by Blessed Grignon de Montford in the early years of the eighteenth century. The chief work of the Order is to send the brothers to India and Siam for the teaching of English.

In 1906, the house in Elms Road was opened for the training in English of members of the community and young gentlemen from abroad.



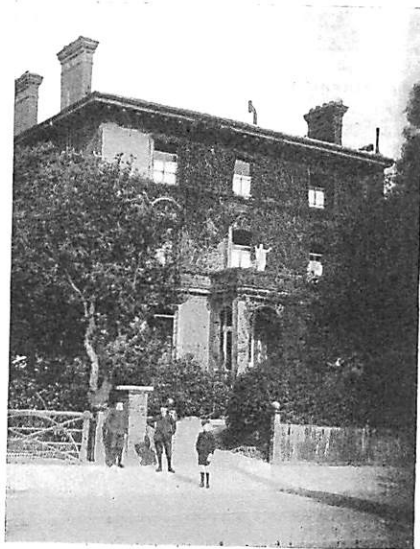
St. Gabriel's Institution. 16, Elms Road,
Clapham, London.

LITTLE SISTERS OF THE ASSUMPTION.

THE Congregation of the Little Sisters of the Assumption was founded in Paris in 1865 by Perè Etienne Pernet, a religious of the Order of the Augustinians of the Assumption, and Mademoiselle Antoinette Fage, to whom the founder afterwards gave the name of Merè Marie de Jesus.

Two years later they were called to Cork, where a beautiful new convent was erected for them by the city.

Under the protection of Cardinal Vaughan a third house in London was opened in 1902, and in the month of August, 1915, the Right Rev. Bishop Amigo encouraged them to begin



CONVENT LITTLE SISTERS OF THE ASSUMPTION,
CEDARS ROAD, CLAPHAM.

The first Foundation in the British Isles was made in 1880 at Bow Road, London, and some years later a second house was opened in the Parish of St. Francis at Notting Hill.

In 1904 the Sisters established themselves in Norwich, and again in 1911 in Chester, where a fine convent was built for them.

Already in 1901 they had begun their work in the diocese of Dublin, and in 1907 Kings-town became another centre for their labour.

work at Clapham, where a community of fourteen Sisters was established at 19 Cedars Road.

A house for the reception of Postulants has recently been opened at Mycenæ Road, Blackheath.

The work of the Sisters is to nurse the poor in their own homes, without pay or any kind of remuneration; the poorer the home, the more welcome is the nursing.

Salesian School, HIGHFIELD, CHERTSEY, SURREY.

Directed and taught by the Salesian Fathers.

This School is situated in a beautiful and healthful position, surrounded by large playgrounds and playing fields.

The Course of Studies is the same at the Salesian Schools at Battersea and Farnborough.

For particulars, apply to the Principal.

St. Mary's Convent, BISHOP'S STORTFORD, HERTS.

(45 minutes from Liverpool Street Station).

Pupils prepared for Oxford Senior, London Matriculation, Associated Board, National Society of Art Masters Examinations.

*HEALTHY SITUATION. LARGE GROUNDS.
SEPARATE JUNIOR SCHOOL.*

Preparatory Classes for Little Boys, 20 KENSINGTON SQUARE, LONDON, W. 8.

Preparatory Classes for Little Boys, on Montessori Lines, opened at No. 20 Kensington Square, under qualified and experienced Teachers. Boys admitted from 3 to 9 years of age.

*For all particulars apply to the Secretary,
20 Kensington Square, London, W. 8.*

St. George's College, WOBBURN PARK, WEYBRIDGE.

(Nearest Station, Addlestone; 45 mins. from Waterloo.)

Conducted by the JOSEPHITE FATHERS.

Classical, Commercial and Preparatory Course.
Science in all Upper Forms.

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Apply to the Very REV. PRESIDENT.

"Montclair,"

WOODFORD GREEN, ESSEX.

(On the borders of Epping Forest).

*PREPARATORY SCHOOL FOR THE SONS OF
GENTLEMEN.*

Under the Patronage of His Lordship the Bishop of Brentwood.

This School, conducted by Catholic Graduates of Oxford, is within 10 miles of London, and offers every educational and social advantage, amid charming and home-like surroundings. Ages 7-14 inclusive.

Entire charge undertaken of pupils whose parents live abroad. Fees moderate.

For Prospectus apply to R. P. O'FARRELL, Head Master

St. Joseph's Academy, LEE TERRACE, BLACKHEATH, S.E.3

*A High Class Secondary School conducted
and taught by the Christian Brothers.*

Splendid position, convenient and healthy. Boarders and Day Students. Up-to-date Religious and General Education. Physical Culture, Games, Singing, Music, etc. Preparation for all Public Examinations. Centre for Oxford Locals and Royal College of Preceptors. Vacancies filled in order of application.

For Prospectus apply to THE PRINCIPAL.

WM. DEMPSEY & CO.,

*69 South Side,
Clapham Common.*

**THE SCHOOL AND COLLEGE
SPORTS OUTFITTER**

THE PRESENT POSITION OF EDUCATION,

by The Right Rev. Monsignor Provost W. F. BROWN, V.G., D.D.

MOST people are aware of the great changes in education law which took place in 1902 and 1918. Before 1902 all the voluntary schools, whether belonging to the Church of England or the Catholic Church, or other religious bodies like the Wesleyans, were dependent for their support upon a limited Government grant, amounting to about thirtyshillings per scholar, and subscriptions which they could secure from benevolent persons. The 1902 Act, which Mr. Balfour carried through Parliament, put the voluntary schools on an equality with the then Board Schools as regards the cost of education in them, but left the burden of providing the school buildings and their external upkeep upon the supporters of these schools. This was an enormous advance upon the old position, as it enabled the Catholic schools to improve their staffing, and obtain for their teachers salaries on the same scale as those paid in the old Board Schools or, as they are now termed, Council Schools. Various attempts were made from 1906 onwards to upset the Balfour settlement, but without success, and it stands to the present day. In 1918, a very comprehensive Act was passed,

under the direction of Mr. Fisher (the President of the Board of Education). Although this Act did not deal directly with the voluntary schools as regards their religious position, certain provisions affect them very closely, and may even, if hardly pressed, lead to their

abolition. The Fisher Act makes it lawful, under certain conditions, for children to be refused admission to school up to the age of six; whereas under the Act of 1870 and 1876 children could be admitted as early as three, and were required to attend when they reached the age of five. It is true that some local authorities still allow children to be admitted at three, particularly in the poorer districts of London and great towns; but, broadly speaking, the tendency is to exclude children under five, and thus very materially reduce the size of the infants' schools. The 1918 Act goes further, and lays down as a

general principle that children selected for their ability should leave the ordinary elementary school about the age of eleven, and enter, either a central school with a curriculum up to about sixteen, or a secondary school with a curriculum up to eighteen. The Act also gives power to local authorities to



THE RT. REV.
MONS. PROVOST W. F. BROWN, V.G., D.D.

group schools of the same denomination in any area as they may find most advantageous for the purposes of education. This is a very important provision, as, if unfairly worked, it might lead to the disappearance of one or two schools of a group because the children, owing to the reduction in numbers due to the new methods, could be accommodated in fewer school buildings. There is actually a case in point at Chester where one Church of England school would be abolished under a grouping scheme, and the managers are appealing to the Board of Education against the proposal of the local authority.

While Catholics are anxious for progress in the work of education, and certainly to secure for their children all the advantages that can be obtained from the national system, they are not prepared to allow the settlement of 1902, with this dual system of schools, to be destroyed or weakened by administrative methods. I do not say there is any immediate danger to the Catholic schools, although in some towns, where these schools are very small, application of the provisions of the Fisher Act would reduce them to a very small educational unit, and raise against them prejudice on account of the high cost of maintaining a small separate school, on religious grounds. It is necessary for all to be on the alert, and at Parliamentary elections particularly, to assert the Catholic demand for Catholic schools for Catholic children. Vigilant watch should be

kept over the proceedings of local educational authorities, so as to resist any encroachment upon the Catholic position, urged for economy or other reasons. For this purpose, among others, there exist in various districts Catholic organizations which Catholics should support by their membership and interest.

In this diocese there is the old-established Catholic League of South London, working under the authority of His Lordship the Bishop.

This was founded primarily to organize Catholics in South London, so as to secure representation of our interests on the various governing bodies, particularly those dealing with educational matters.

During the recent General Election the League was the channel selected by the Bishop to circulate the questionnaire on Catholic education to the candidates for Parliament in the whole of the constituencies of the Diocese of Southwark, which includes the County of London south of the Thames, as well as Kent, Surrey and Sussex. The result was eminently satisfactory, and furnishes an excellent example of what can be done by an efficient Catholic organized body.

The League meets on the second Monday in the month, at 8 p.m., in the Settlement Hall, The Grove, Harleyford Road, Vauxhall, and all Catholics—ladies as well as gentlemen—will be welcomed at its meetings.

GRAND BAZAAR



IN AID OF THE

Rebuilding & Extension of S. Gerard's Chapel.

In the early
part of 1923

"FIFTY YEARS' INCREASE IN THE CLAPHAM MISSION."

A Jubilee Sermon preached by the Rev. George Stebbing, C.S.S.R.,
on January 8th, 1899.

IT is a long stretch of memory to look back fifty years; and human life is so short that it is given to comparatively few to be able to do so. "Fifty years" fills up the whole space from our first reaching the years of manhood to that term of "threescore years and ten," which David declared to be the limit of man's life. A host of recollections must be enshrined in the most hallowed and sacred recess of the minds of those who remember those first days in Clapham—and though there can be but few who go back so far, yet, I do not think the history could be without interest to the congregation even of to-day. For new generations that have since sprung up, too, have also learnt to love these sacred walls and these holy services; and they too must love to hear the history of those days when the first seeds, that have blossomed so abundantly, were sown in humility, in anxiety, and almost in persecution.

But now our task is rather with the present than with the past; or, at least, we have to bring that record of events, now far off, into comparison with what we see around us to-day, for our subject is the increase of Catholics in Clapham since the foundation was made fifty years ago. The mustard seed has grown into a comely tree. The work done in this church and in this neighbourhood has been since then a record of religious progress, tempered, indeed, with occasional losses and regrets.

When the Fathers first came to Clapham, there were to be found but a handful of the children of Holy Church; about twenty or thirty, so that the parlour of our then existing house was a temple quite spacious enough for their worship; and when this church, long since found too narrow, was planned and built, there was mockery from those outside at the idea that it could ever be filled. And now what a change do we not see! There are now 2,000 or 3,000 faithful to whom this church and the services here are the centre of their souls' life, and for the scattered sprinkling of those days, overflowing crowds come to keep festival and Lord's Day, and find the dimensions of this edifice still all too small.

Think of it! From 20 or 30 to 2,000 or 3,000. There is the hundred-fold realised to the letter! And more than realised, because while the numbers have been growing the boundaries have been shrinking. New missions have sprung up all around us, and each time that this has happened a flock has been provided for the new sheep-fold out of the one that hitherto gathered undivided here, so that Battersea, and Balham, and Tooting, and Streatham, and Brixton, have one after another sprung into being, and each has now its own congregation, its own pastors, its own life. Oh! if all these thousands which stand where that handful then stood, which have a share in the Clapham Mission of those days were still centred here, the hundred-fold would be doubled and quadrupled, "pressed down and heaped up and running over and shaken together" as the Holy Scripture says. Of course this is not all due to the increase of the Catholic religion.

The great world of London life has rolled out in this direction in all its bewildering multitudes. Green fields and hedge-rows, and country lanes are gone, and the busy life of a city is now around us, with electric trains and thronging crowds and a forest of chimney stacks—a labyrinth of streets. So that with the children of the world have come also the sons of Holy Church to find for themselves a home. The children of Ireland have crossed over from the Green Isle of the West, and the Catholics of other parts of England have alighted here; from the crowded parts of older London, from God's own county, Lancashire, have they come, so that doubtless it was God's Providence that provided here for the use of other neighbourhoods a house of God that was a light to those who knew not of it, and an attraction to those who, in migrating from place to place, are drawn there where the altar is at hand and the Holy Mass is offered. "Where the body is there also shall the eagles be gathered together."

But, thank God, besides the mere shifting of population, there is another cause of growth that cannot fail to be a consolation and joy.

Since the Fathers of the Most Holy Redeemer settled in Clapham in 1848, 1,806 persons have been received into the Church—a

congregation in themselves. And the flood gathers strength as it goes.

These numbers, by the blessing of God, are quite enough in themselves to show that all those acts of Catholic life of which a Catholic Church is the scene, must have been multiplying and fructifying as the seasons have passed.

First, there has been the constant ministry of the preaching of the Word of God. In season and out of season—not in the persuasive words of human eloquence, but in the simplicity of the apostolic ministry—the Fathers have, week after week, broken the Bread of God's Word to all alike. There are those among us who must now be able to look back on long years when several times each week their souls have been fed with the simple words of the Gospel from this pulpit, and oft has the timid enquirer after Truth, when the congregation is all seated, glided just within the doorway, and there, half-hidden, half afraid, has received the first rays of the Sun of Truth. Who can tell the good done these 50 years from this pulpit!

And who but must recall with humble thanks to God that other unseen work that has been so silently done in the Holy Confessional. The flocks of faithful Christians who have been there guided and kept faithful to their God, the poor sinners who have laid aside their burdens to begin a new life, the newly received converts, who in the words of their confessor, have recognised the one staff that God has provided to steady their faltering steps in a new path of life. These things and this growth is one that can only be known to God's angels, and as the Confessional work has grown, so has grown also the blessed priestly work of distributing at the Altar rails the Bread of Life, until at present, nearly 400 persons every week, or over 20,000 a year, receive Communion in this church.

And as greater numbers approach not only to receive Communion, but still more to be present at Sunday Mass—one Mass after another has had to be added until now every hour from the earliest, even until the mid-day is long past, the Holy Sacrifice is here offered every Sunday, and each Mass is attended by large congregations. How few were the infants occasionally brought to the baptismal font in the years of 1848 and 1849, compared with the more than a hundred that now each year are washed in the Sacramental Waters.

Nor is this all, for Confraternities have been established and have done their work—the Holy Family, the Confraternity of Our Lady of Perpetual Succour, the Confraternity of Our Lady of Compassion.

But wherever our Fathers find a home and serve a Church, their work must ever be more than a merely parochial one. They do, indeed, parochial work, but they do it in the spirit of missionaries, so that the missionary stamp is upon them when they preach or hear Confessions, and labour for the people of God. When they look out over the face of the country, they behold not only the square mile around this church, but they look out to those hundreds of parishes and towns and cities where they long to preach the Word of God, and they remember the words of Our Lord: "For to them also, I must preach the good tidings of the Kingdom"; and when opportunity offers, they sally forth in twos and threes to give Missions in the slums of Eastern London, in the quiet villages of Sussex and Kent, and even farther afield, in the busy human hives of the North. I do not know whether you realise that, besides the work done here, the Fathers, whom you see living amongst you, are constantly giving numerous Missions in various other towns and parishes of England, Scotland, and Ireland.

And again, even if all his mental view is restricted to this immediate neighbourhood, the missionary will not see it merely as pastor of the faithful few who are in possession of the true Faith. He will not need to stir more than a few yards from his peaceful monastery to see even crowding round the very church walls an ever-growing multitude whom no priest tends, no sacraments enliven, no sacrifice unites, "lying like sheep that have no shepherd," and his missionary soul must be stirred, and long to stand face to face with the masses around him, and tell them of the peace, and healing, and light, and safety, that Catholic Truth alone can give them.

It is, too, a source of great consolation and strength in the rush and hurry of the present age to know that we have amongst us some souls given up to a life of contemplation and prayer, gaining graces, and drawing down blessings, not for themselves alone, but for us, too, who are bearing the burden and heat of the day, and it is our special joy to know that we have this help from the children of our Holy Founder and Father S. Alphonsus, the Community of the Redemptorist Convent.

This then is the story of progress that the fifty years unfolds to us. A history surely fitted to move our hearts to high and holy feelings and gratitude to God, for this is not a human work, but has had its efficacy in His Holy grace, whence come its supernatural results, such as genuine repentance and conversion, the salvation and sanctification of souls.

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