

# THE PYLON

THAT CARRIES THE LIGHT TO AFRICA

VOL. XXV No. 2.

SUMMER 1963

## CONTENTS

	PAGE
WORKING A GARDEN . . . . .	1
MAYFIELD, SUSSEX - HISTORY <i>MINUS</i> LEGEND <i>Leonard Whatmore, M.A., F.R., Hist. S.</i>	4
THE DUCHESS TRIUMPHANT <i>Mother Marie Thérèse, S.H.C.J.</i> <i>Paolo Molinari, S.J.</i>	8
REVIEW OF "CORNELIA CONNELLY" (1963) . . . . .	16
"THE UNDIVIDED HEART" . . . . .	19
THE FIRST HOLY CHILD MISSIONARY TO GO HOME . . . . .	20
ETCHED ABOVE ST. PETER'S . . . . .	21
HOLY CHILD MISSIONS - THE BEGINNING . . . . . <i>M.T.K.</i>	22
SINCE 1955 . . . . .	25
<i>Rev. Mother Mary Joachim</i>	
AND SO I CAME TO GHANA . . . . .	29
<i>Roselyne de Nadaitlac</i>	
INSTALLATION OF BISHOP EKANDEM, IFUHO . . . . .	32
IFUHO, 1937-1962 - IMPRESSIONS OF A LAY MISSIONARY . . . . . <i>Patricia Regan</i>	33
MESSAGE FROM AFRICA . . . . .	39
<i>Rev. Mother Teresa Xavier</i>	
THE BURSSES . . . . .	40
THE SPARK . . . . .	41
<i>Electra</i>	
BOOK REVIEWS . . . . .	46
<i>M.M.U., M.M.B., L.S.M.</i>	
PYLON PHILATELIC ASSOCIATION AND VARIA . . . . .	48

Our subscription rate had been \$ 1 per annum ever since the first issue of THE PYLON in 1934. This can no longer cover costs. Therefore, from MAY 1, 1963, we were obliged to raise the annual subscription as follows: America, \$ 2; Italy, 1000 lire; Germany, 7 DM; France, 7 NF; Sterling Area, 10 shillings. Subscriptions received before May 1, 1963, were accepted at the previous rates (No increase is being made in school rates for 100 or more copies sent to the same address.)

All communications to be addressed to The Editor, 10 Via Boncompagni, Rome,  
Cheques to be made payable to THE PYLON

Those resident in Gt. Britain may subscribe to The Pylon  
c/o The Old Palace, Mayfield, Sussex



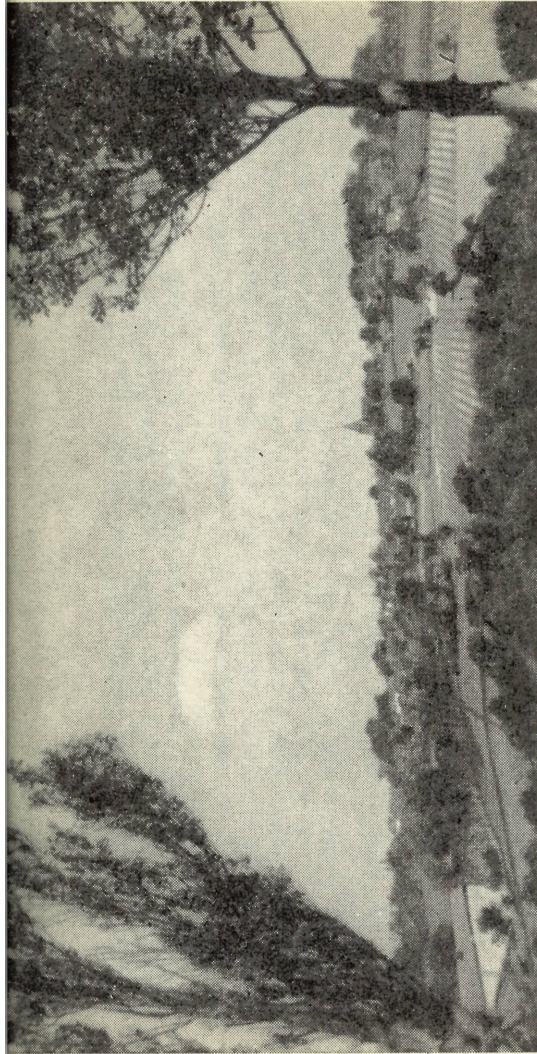
# THE PYLON

THAT CARRIES THE LIGHT TO AFRICA

VOL. XXV, No. 2

Summer 1963





## MAYFIELD, SUSSEX — History minus Legend.

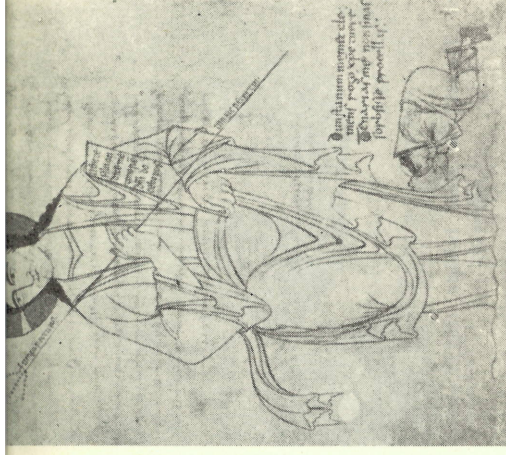
By  
Leonard Whatmore M.A., F.R. Hist. Soc.

The main thread which runs through Mayfield's history from the ninth century until 1545 is its close connection with the See of Canterbury. Owing, however, to the fact that the archiepiscopal registers do not survive before the time of Archbishop Peckham (1279-1292) there is little by way of chapter and verse that can be quoted concerning the actual visits of the earlier archbishops to this manor. It is extremely improbable that St. Anselm, St. Thomas, and St. Edmund did not stay here, though the *genius loci*, at least until the nineteenth century, is, of course, that great figure of the tenth century, St. Dunstan. Eadmer, monk of Canterbury, afterwards Archbishop of St. Andrews, the companion and biographer of St. Anselm, tells us in his life of St. Dunstan, written about 1120, that he built a wooden church at Mayfield as in other villages remote from Canterbury where he had residences. The dedication of the parish church

ability he discerned the false from the true in judging between man and man: or with quiet word he set the implacable and the struggling at one. He gave kindly assistance to widows, orphans, pilgrims and strangers in their necessities or parted those foolishly and irregularly married with a just separation . . .

He endowed churches: he seasoned with the salt of his teaching the uninstructed of both sexes, men and women. The whole land of England is enlightened with his holy teaching. Whatever distractions beset him beforehand, he gave his whole mind to singing the mass of the day. On the feast of the Ascension he completed the celebration of mass, and preached three times to the people committed to him, how the Lord, having set free his people, was seen by them to return to the heaven from which he came; and on the following Saturday, which means the day of rest, the old man went to his everlasting rest in Christ." (*The Pre-Conquest Church in England* by Margaret Deanesly, 1961, pp. 236-7).

This many-sided genius was also statesman, scholar, reformer, metal-worker and musician. The tenth



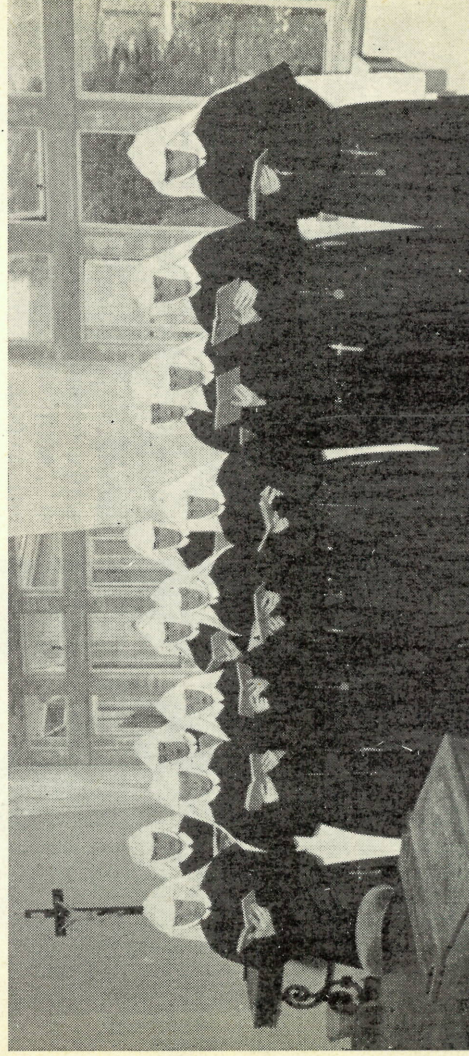
St. Dunstan prostrate at the feet of Christ, 10th century ms. Bodleian, Oxford

century Kyrie, *Rex splendens* (No. VII of our plainsong masses) is by tradition ascribed to him. St. Elphege, who was martyred by the Danes at Greenwich in 1012, is the second great Saxon archbishop who may with reasonable certainty be claimed by Mayfield.

Canterbury was territorially a small diocese. To compensate for this the archbishops exercised jurisdiction over many parishes in other dioceses (mainly where they had estates) which were exempt from the jurisdiction of the local

Mayfield Novices at Choir Practice. They sang St Dunstan's *Rex Splendens* Kyrie at the Centenary celebrations, 1963.

Arthur Wright

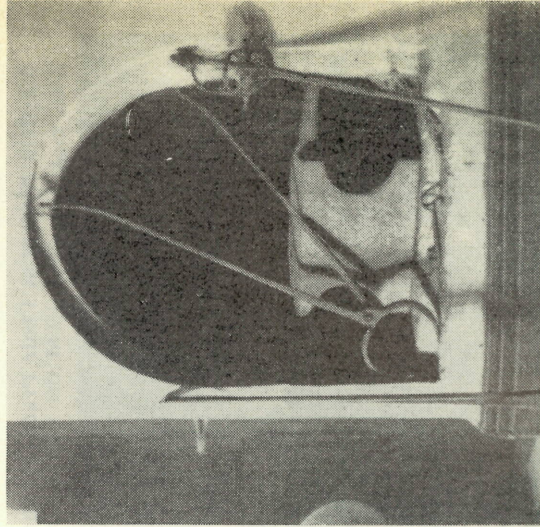




in 1366. A provincial Synod for the province of Canterbury, the *Concilium Maghfeldense* was held here in 1332. (This is not included in the list of English Church Councils in the recent *Handbook of British Chronology*, 1961, p. 555, though there is one at St. Paul's under 4 September that year). Archbishop Islip turned the wooden synod hall into the present stone one (now the chapel) and gave it the widest roof span in England after Westminster Hall. He died at Mayfield from falling asleep in wet clothes.

So much for the first period of Mayfield's History. The next three may be called the periods of spoliation, dilapidation, and restoration respectively. Queen Elizabeth (who like Edward the First was very peripatetic) visited Sir Thomas Gresham at the Old Palace in 1573, when after the Reformation it had been alienated from the See of Canterbury. Michael Baker, an early eighteenth century owner, was largely responsible for the ruin, for he dismantled the synod hall. Princess Victoria visited it in this state in 1832, shortly before her accession. On 12 October, 1863

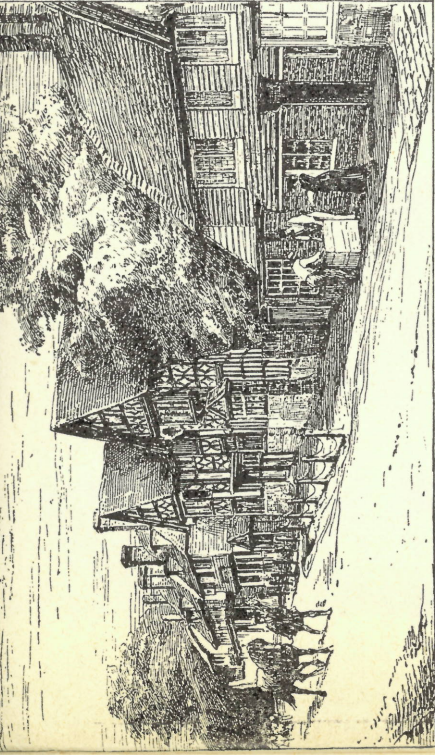
Did St Dunstan pull the Devil's nose with these tongs, and beat his altar vessels on this anvil? Legend says so.



St Dunstan's Well beside the Convent Church.

ordinary and were called "peculiar". Thus about one third of the diocese of Rochester belonged to Canterbury, called the deanery of Shoreham. The Sussex "peculiar" (of which Mayfield was one) belonged to the deanery of Malling. In Middlesex the manor of Hayes belonged to Canterbury and consequently the parish also. (It was, on his way here that St. Anselm forbade a pack of hounds to touch a hare that had run under his horse for protection.) In London itself there were twelve churches exempt from the control of the Bishop of London, the deanery of Arches, St. Mary-le Bow, or *de Arcubus* was one of these twelve; hence the name, The Court of Arches, which is familiar to friends of the Society of the Holy Child in another connection. Today the only relic of these "peculiar" is the archdeaconry of Croydon, which is a detached part of the Canterbury diocese.

After Archbishop Peckham's time the documentation of the history of Mayfield becomes abundant. Perhaps the high lights are three visits of King Edward the First, the deaths in the Old Palace of Archbishop Simon Meopham in 1333 and of Archbishop Simon de Islip



Mayfield Village as Princess Victoria saw it in 1832.

the process of restoration began with the coming of the nuns to the Old Palace.

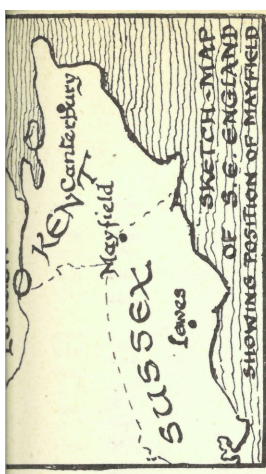
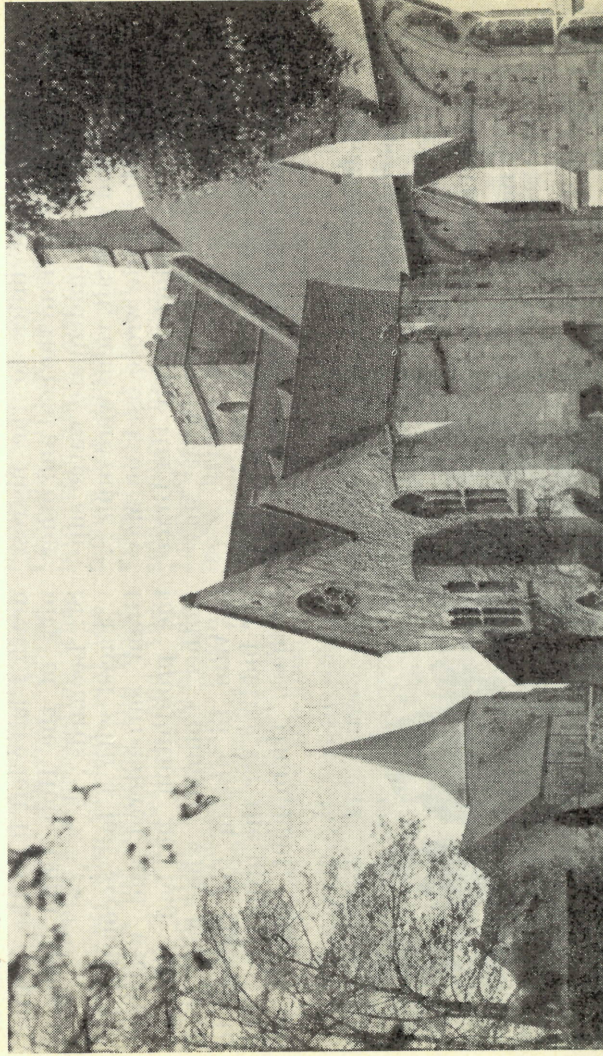
No doubt Mayfield will continue to draw visitors from the United States. For it is a historical fact that it was no English man or woman who combined the necessary dynamism, historical imagination, and good fortune to complete the first major work of rebuilding of the material ruins of England's Catholic past. Two neighbouring villages also possess associations of interest to the New

World. The founder of the city of Ottawa is buried at Frant; while in the old parish church at Heathfield is a window to the memory of Robert Hunt, a former vicar, who served as chaplain to the first permanent English settlement in North America made at Jamestown in 1607.

For further details readers may refer to the articles "The Old Palace, Mayfield" by M. M. Helena published in THE PYLON, Summer and Winter 1958, a few copies of which may still be obtained from the Editor.

St Dunstan's Parish Church beyond the Noviceship and Tower. Part of the restored Synod Hall in on the right.

Photoreportage





# THE DUCHESS TRIUMPHANT

By  
M.M. Thérèse, S.H.C.J.

The Reverend Joseph Searle, chaplain to the St. Leonards Convent wrote to Bishop Grant on April 20th, 1863, à propos of a visit to Mayfield, then an unknown village in Sussex:

"The country is strikingly beautiful... In the ruins of a palace there is a fine hall which might be directly used for a chapel, and the ruins of the banqueting hall could well take a light roof and perhaps be restored... The village is very small, about one hundred houses and very clean and pretty..."

Bishop Grant was looking for a site for a seminary, and Mr. Searle was hoping to interest the Dowager Duchess of Leeds in the project. He took the Duchess to visit Mayfield at the end of the month. She shared Mr. Searle's enthusiasm; but the Bishop who did not, pointed out the inconveniences - too far from the Railway (six and a half miles to the nearest station) and from the coal and other markets, an inadequate water supply; and after all, ruins were ruins... But Mr. Searle wrote back on May 2nd: "...unfortunately Her Grace seems much smitten with Mayfield."

So it may have been Her Grace who was the moving spirit of the

The famous picnic, as portrayed in the current Centenary play, "The Undivided Heart."

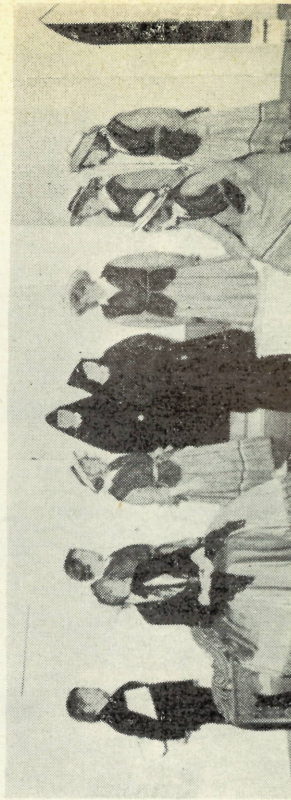


Louise Catherine, Duchess of Leeds, grand-daughter of Charles Carroll of Carrollton, Md.

decision to make Mayfield the venue of the epoch-making picnic at Whiteside that year. Whoever it was, the picnic was a tremendous success and the Duchess was more than ever determined to secure the property, which conveniently happened to be on the market. The upshot was announced in a letter from her to the Bishop on October 4th:

"My dear Lord, I have purchased Mayfield Palace Farm... At my death I have left it to the Community of the Holy Child Jesus at St. Leonards..."

Faced with a fait accompli, Dr. Grant surrendered and withdrew the prohibition he had laid on Mother Connelly who had tried in vain to obtain his consent to her bidding for the property. The Duchess, triumphant, signed the

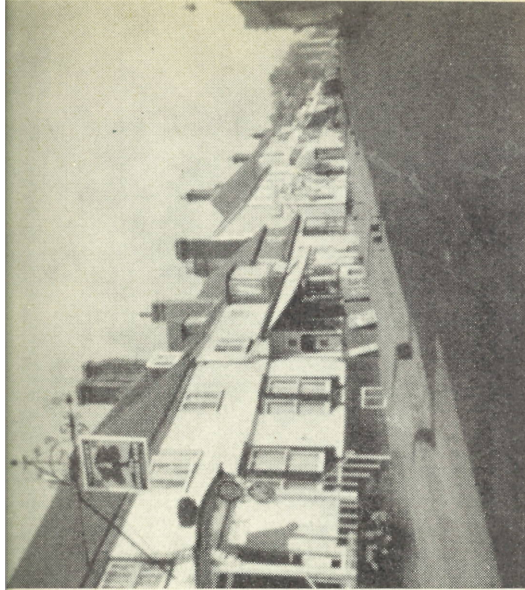


Purchase Deed on August 18th, and made an indenture between herself on the one part and four nominees of hers on the other, handing over the "Freehold Hereditaments at Mayfield in the County of Sussex... for ever and to the absolute benefit... of the Roman Catholic Community of Women called the Congregation of the Holy Child Jesus."

The property on the hill-top contained, besides the habitable part of the ruined palace, in use as a farmhouse, a ten-roomed villa with a walled garden, which became temporarily the Convent of the Holy Child Jesus. The nuns moved in at the beginning of October, the house and the ruins were ceremoniously blessed by the Bishop on November 18th, and Mr. Searle achieved his ambition by saying next day in the Convent the first Mass to be offered in Mayfield since the sixteenth century.

## Actions not Words

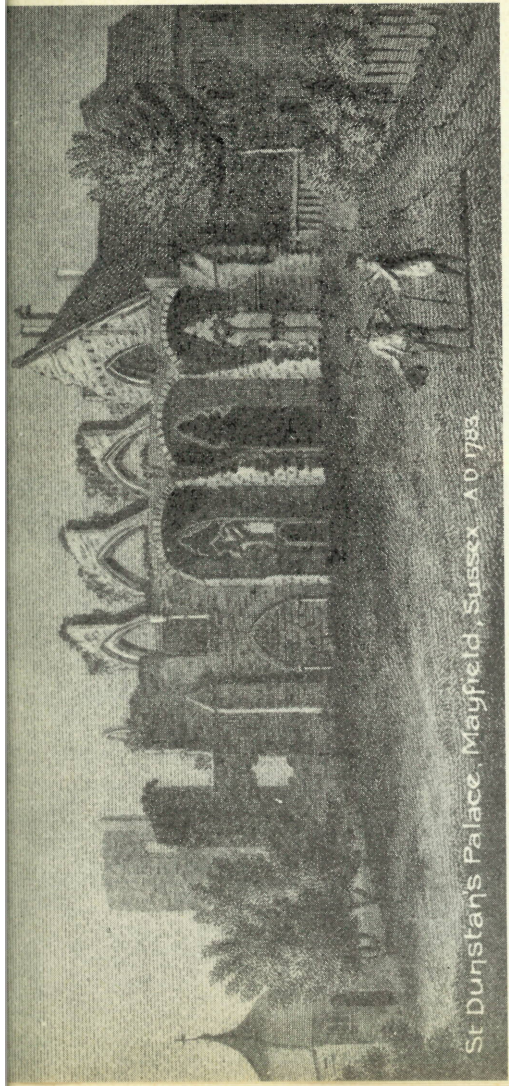
Grass was never allowed to grow under Mother Connelly's feet. On December 14th the house diary tells us that "Pugin inspected the ruins and was enchanted." Mr. Searle and Provost Doyle of St. George's representing the Bishop, were also present, and the commission for restoring the West End for a Noviceship, and the Banqueting Hall for a chapel, was entrusted to Edward Welby Pugin, son of the great Augustus. It was a venture of faith on both sides, as no one knew where the money could come from. It was no doubt this uncertainty that curbed the architect's plans for a campanile on top of the fourteenth century porch of the Hall and a large number of fussy little Decorated windows all over the South front. So altogether it was just as well.



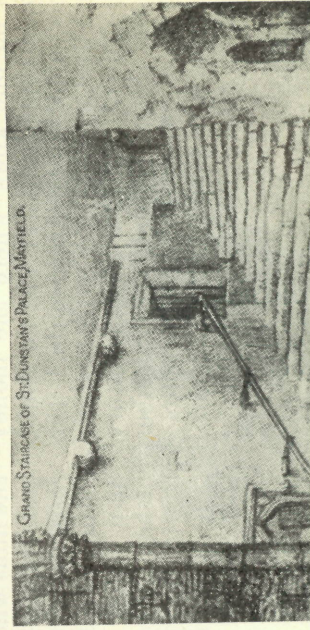
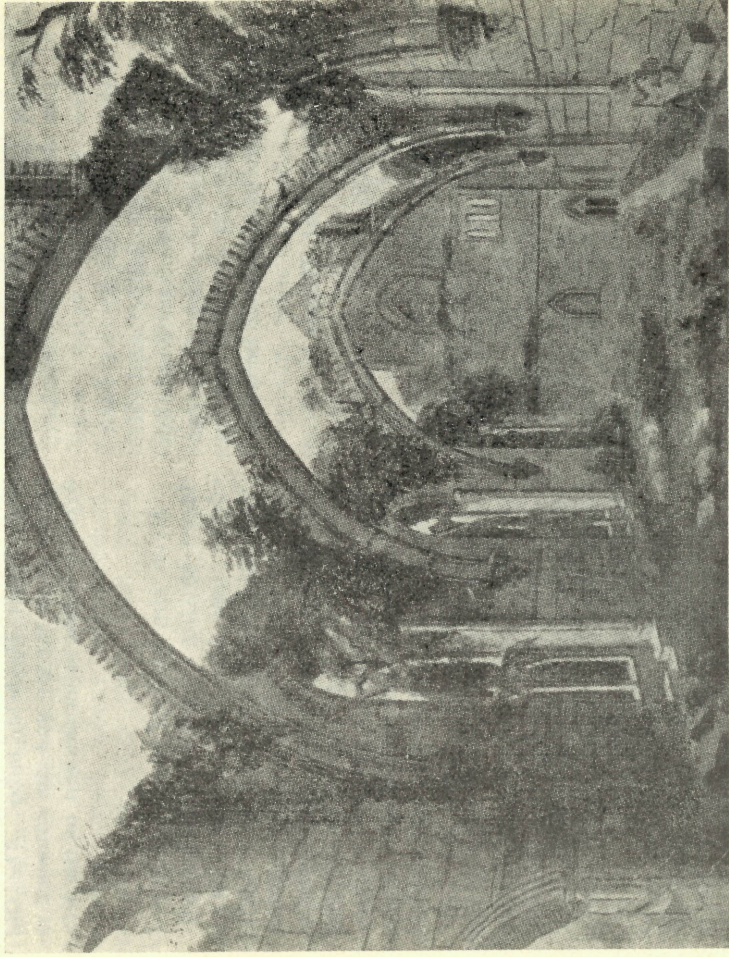
High Street, Mayfield, today. The Old Palace is at the top and the entrance to Aylwins is just below the inn on the left.

Even the lack of money did not daunt Mother Connelly. She intended to use the Old Palace as a Noviciate in place of St. Leonards and as an orphanage for girls. (By 1866 there were 36 orphans there, but that project was merged into the Duchess of Leeds' Orphanage built in 1868 at Mark Cross, a few miles away across the fields.) The Novices came from St. Leonards in 1868. Meantime Mother Connelly threw all her energies into the usual means of making money for charity. Bazaars were vetoed by Dr. Grant, after three small ones had been held at St. Leonards and London. He was more helpful about the plan of questing for alms, and gave a warm letter of recommendation to the nuns who went out over England and the Continent to beg for the restoration of one of the Catholic shrines of England. Cardinal Wiseman and his successor Archbishop Manning were also sympathetic towards the venture. But nobody seems to have warned Mother Connelly against burning her



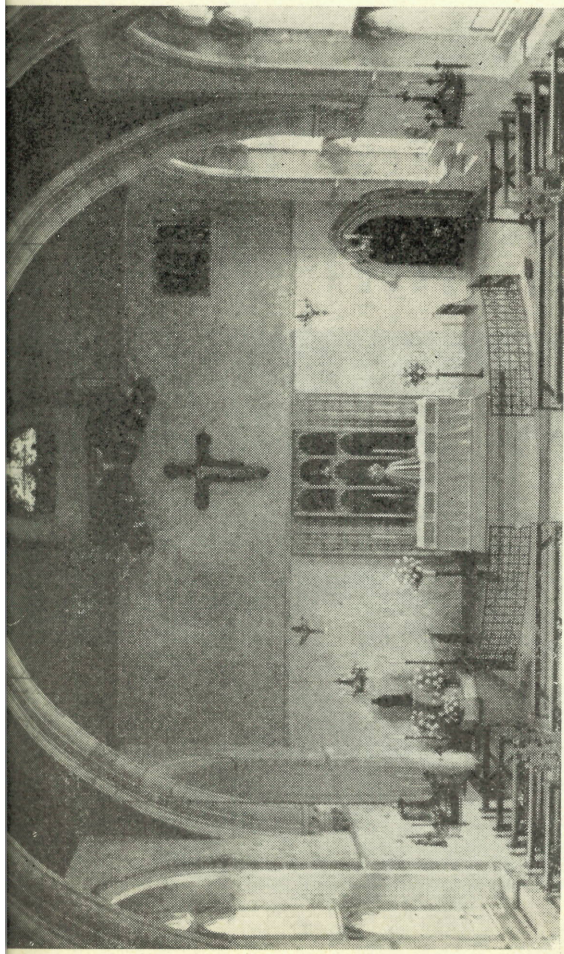


St Dunstan's Palace, Mayfield, Sussex. A.D. 1788.



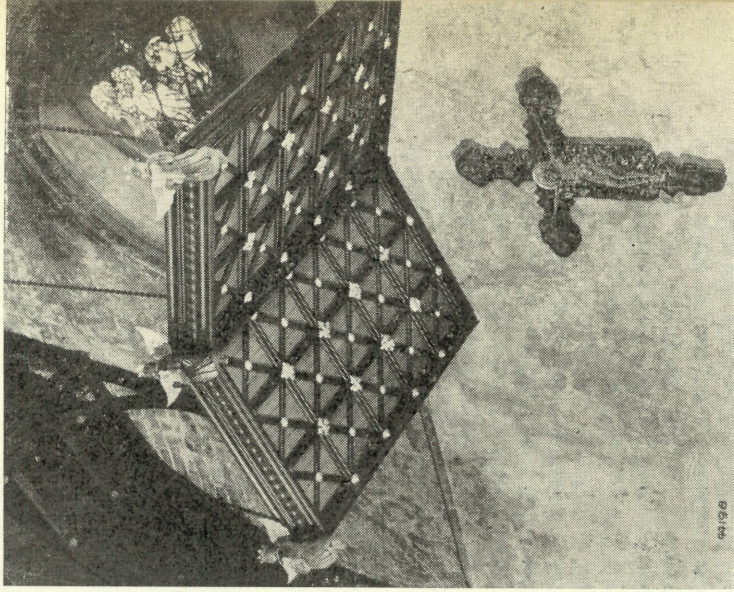
Ground Structures of St Dunstan's Palace, Mayfield.

1863



Arthur Wright

Archbishop Islip's Fourteenth Century Synod Hall, now the Chapel of the Sacred Heart



1919

C. K. Bowers

1963



The ruins went but the countryside remained. There are still "the woods awash with the blue mist of bluebells" and other landscapes that have their place in sketching classes with Mother Mary Prisca today.

fingers in a monster Drawing of Prizes which she launched in 1864 to raise funds for "the restoration of the beautiful Archiepiscopal Hall . . . as a Chapel shortly to be settled at Mayfield with an Orphanage and Poor School." Tickets were 6d each; eighty thousand books of them were disposed of throughout the British Isles, the U.S.A., Canada, Australia and India. She had some very notable subscribers among foreign royalty and British aristocracy, and some most expensive and intriguing presents — an "exquisitely beautiful Roman Mosaic Brooch mounted in Fine Gold accompanied by a special blessing from the Holy Father (Pius IX) for all contributors to this work" topping the list. Also gold watches, "handsome silk and brocade dresses," a Brougham worth £ 50, an Alderney Cow and Calf (or £ 20 if preferred), a True Irish Retriever one year old, a Walnut Chiffonier with Plate Glass Back and Marble Top (reminiscent of the Great Exhibition of 1851). But all these glowing expectations were dashed at the last minute by two unimaginative letters, one from the Home Office, the other from the Legal Dept. of the Treasury, warning Mr. (or Mrs., as the case might be) Frankish and Bryd-

ges (Mother Aloysia and Mother M. Ignatia, the organizing secretaries) that their activities were illegal and they were exposing themselves to the rigour of the Law. Sir George Bowyer, Mother Connelly's lawyer friend, got them out of the scrape by devising an Arithmetical Principle of distributing the prizes by numbers instead of drawing for them, so the situation was saved. Who, one wonders, was the lucky recipient of the Alderney Cow and Calf?

The contract for the restoration was signed with Mr. Pugin on May 13th, 1864; the diary of August 16th laconically mentions "Accident at Mayfield — one of the arches fell in . . ." the mild (legal) money-making activities continued. The Convent may be said to have been founded on March 14th, 1864, when Mother Aloysia Frankish and Sister

Dorothea went to the Villa to form a "settled mission" with a community of two. The first Mass in the restored Hall was said on July 21st, 1865.

In the meantime the nuns settled down to farming in real earnest. It was a farming countryside, with the arable perhaps not so meticulously wired off as at present, and woods that were then full of game and awash with blue the mist of bluebells in May. Before long Mother Connelly realized the necessity of rebuilding the East End of the Old Palace which up till then had been used as a farmhouse for the bailiff, and in which, as the Duchess of Leeds remarked to Dr. Grant, some of the rooms were "long and very handsome."

For this she commissioned George Goldie as the architect. Work began in 1872. The apartments of the archiepiscopal residence around the inner quadrangle were restored, including Queen Elizabeth's Chamber; but one sad loss in Goldie's plan was the demolition of the Grand Staircase, seventeen very broad stone steps leading up to the Presence Chamber on the first floor. The architect condemned it as unsafe, and used the space thus obtained for an entrance hall with heavy pillars, on seeing which old Sister Austin remarked, "Well, it ain't palatial!" Mother Connelly's disappointment found expression in a note to the builder:

"The (new) staircase is very mean in its width and I think you will remember my specially calling your attention to the necessity of a wide staircase . . . Please to let me have an estimate of the cost of stone up to the first floor about 1 1/2 feet wider than the present one."

### The School

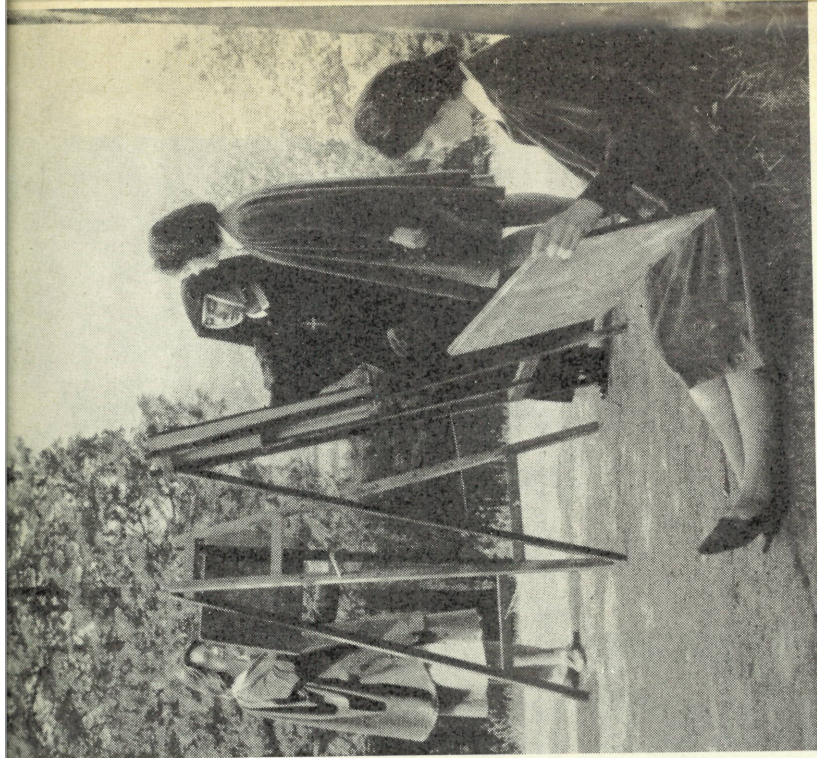
The "long, handsome rooms" in the quadrangle, some of them

"Our Lady of Mayfield". The medieval statue of unknown origin which stands in front of the carved stonework of the archiepiscopal throne.

very much divided into smaller ones, were given over to the Community when the school was housed in a ponderous Tudor-style redbrick building that arose on the site of the Villa in 1898. Ten years previously as a result of an advertisement for lady-boarders, Mrs. Anne Doyle had taken up her permanent abode at the Villa.

At her death in the 'nineties she left all her money to the Society, and Rev. Mother Angelica Croft, then Superior General, used it to build a new school, which she dedicated to Our Lady of the Angels. The design, rather erratic in parts, was Peter Paul Pugin's, who found it convenient to stop the down-train on coming out of the tunnel, pay the £ 5 fine for unauthorized pulling of the communication-cord, and walk up across the Convent fields to the building site. He also reopened the arches of the old Gatehouse and made an imposing entrance to the grounds. On either side he built a presbytery for the chaplain and a schoolroom, St. Dunstan's, for the village children, in which the nuns and novices taught until 1947. Since then, by an amicable arrangement with the Headmaster of the village school, the few Catholic children come across the road for religious instruction.

Since it moved into its new premises in 1898, the boarding school has gone from strength to strength. It has survived two



Alan Meek



world wars without evacuation, although in the first war the guns in Flanders were terribly audible on fine still days in the woods and fields. In the second war, danger came nearer. The Noviciate was evacuated to the Lancashire countryside for two or three years; but the school, though diminished in numbers during the invasion scare, still carried on, through nightly air-raid warnings and the roar of overhead enemy bombers. In 1944, the worst ordeal of all began. Mayfield is only twenty miles from the coast and Hitler's last desperate throw, the V-bombs, filled the countryside and the "innocent, broken villages" with destruction and, only too often, death. But the Angels watched over their school, and though glass was shattered and the buildings badly shaken, the Old Palace stood up to it without a single casualty.

After the war, Mayfield was caught up in the swiftly flowing current of "progress" that is carrying all institutions along with it. Reverend Mother Connelly has bid us to "meet the wants of the age" and a bold step forward was taken in 1951 when it was decided to amalgamate the two schools of Mayfield and St. Leonards. The scheme has justified itself in the event, as is proved by its record of examination successes and the pressure on accommodation. To ease the latter, in 1960, a large house, "Aylwins," with a beautiful garden was acquired in the village and became the nucleus of the House system in the school.

The 'hammerponds' and woods and fields keep the Biology Laboratory humming

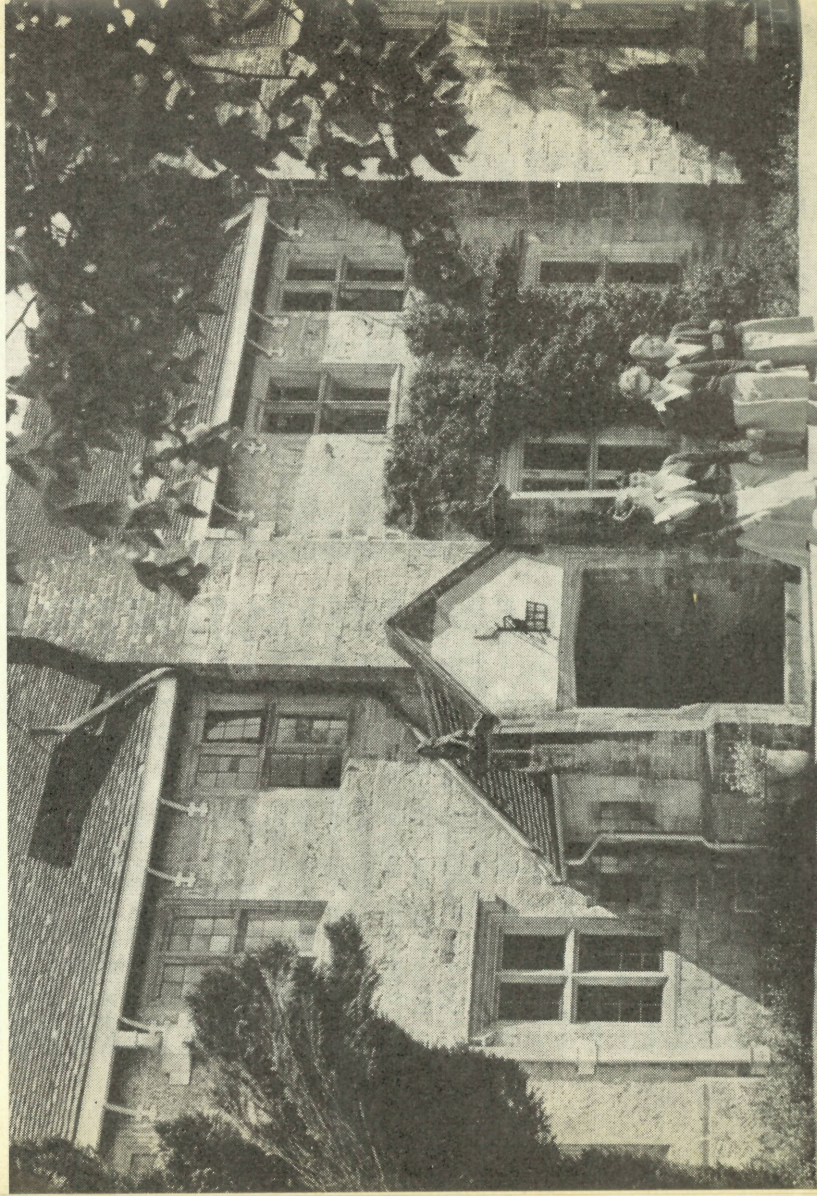
Aylwins is a seventeenth century ironmaster's house, built on a property which, from the fifteenth century on, was the site of a flourishing iron founding industry. In fact, Mayfield was once a prosperous industrial area owing to the iron ore in the soil and rocks and the almost inexhaustible amount of hard timber in the Sussex forests. There were forges and hammerponds (still to be seen) on the Old Palace lands and at Aylwins, both of which belonged in the early eighteenth century to Squire Baker.

Now the connection has been again re-established and the members of St. Raphael's House who live at Aylwins come across the fields morning and evening to their classes in the modern buildings of the School of Our Lady of the Angels.

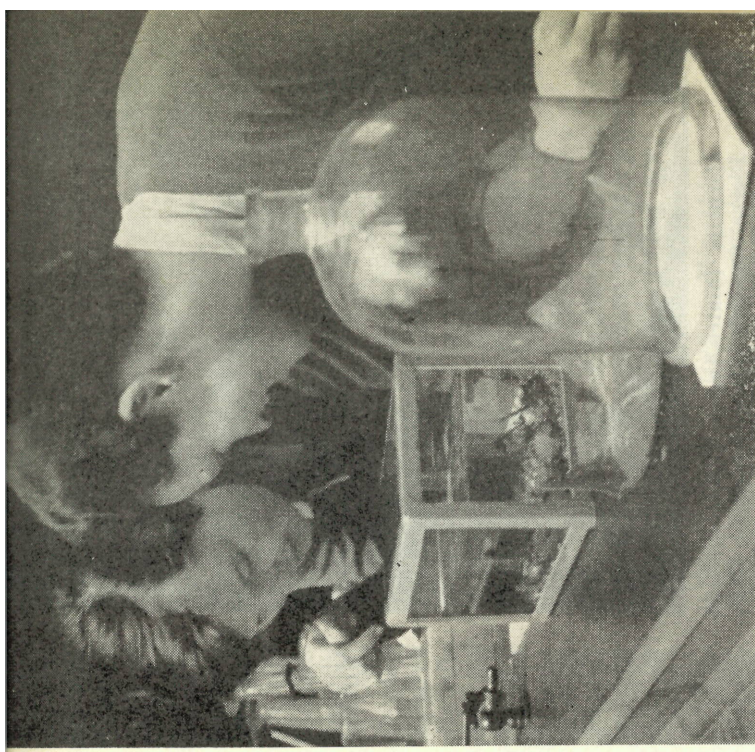
The centenary of the acquisition by the Society of the Holy Child Jesus of the Old Palace has just occurred this month of May, and the children drove across from St. Leonards in the spirit of pilgrimage (but in modern buses, not in the waggonettes of a hundred years ago,) to join the Upper School at Mayfield on a beautiful day in late spring. They had a picnic with the characters of the play, *The Undivided Heart*—Mr. Searle, the Duchess of Leeds

'Mother Connelly,' 'The Duchess' and 'The Rev. Mr. Searle' add historical colour to the 1963 Centenary Picnic

Members of St Raphael's House, outside Aylwins

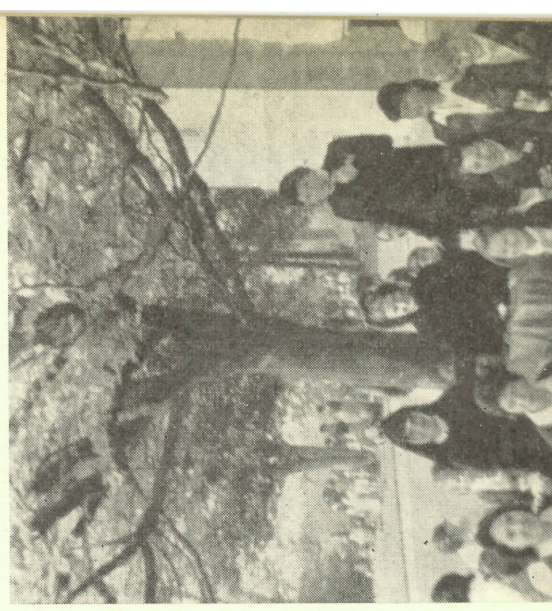


Alan Meek



and the rest, who were to perform for them later in the Concert Hall. It was a hundred years to the day since the famous picnic from St. Leonards on May 26th, 1863.

Approved for publication by the Reverend Desmond McCarthy, Promotor Fidei.





written a number of beautiful and moving passages on the spiritual life of Mother Connelly; she has revealed many traits which allow the thoughtful reader to glimpse the riches of this woman's soul. However, we think that a little more information might have been given on this most intimate aspect of Cornelia's life for indeed there is relatively little on her life of prayer, little on the structure and essence of the *Rules* which she composed with so much love and care, very little finally about her death.

We have no illusions about the arduousness of this task; we know in fact how difficult and delicate it is first to uncover and then to present this intimate aspect of the lives of the saints, which they themselves often enough carefully try to hide. (This was certainly true of Mother Connelly who - as the Author points out - was reticent about her soul and shy about allowing anyone even a little glimpse of her intimate relationship with God. She has, accordingly, left only very few writings which refer to herself.)

However, whilst taking all this into consideration, we still think that her correspondence and the documents referring to the spirit of the Society that she established could have been used further to illumine her interior life and thus help the reader to an even deeper knowledge and greater appreciation of the wealth of her Christian personality.

Neither is this remark a criticism of the Author: It is only meant to point out the necessity of further essays and studies on what is obviously the deepest and most vital aspect of Cornelia Connelly's life to which experts in spiritual theology must make their contribution. Rather, we wish to express

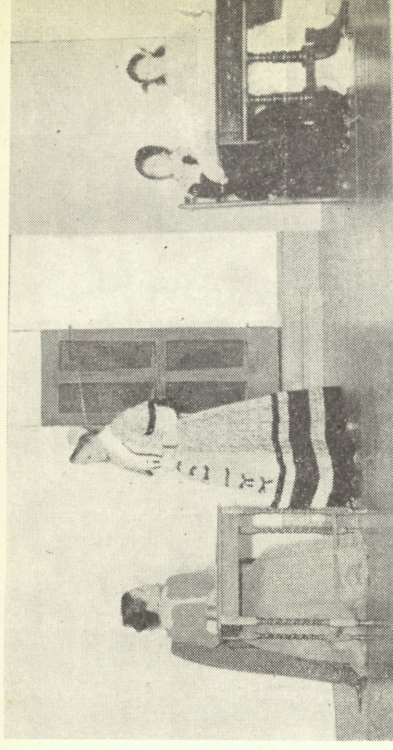
our approval of the Author's line of approach. If Mother Marie Thérèse has not written at length on this subject, she may have wanted to adopt an attitude of reserve in so difficult an enterprise rather than to risk falling into the deplorable danger where many saints' biographers succumb: that of giving superficial descriptions and hasty judgements on the interior life. Mother Marie Thérèse has in fact wisely preferred to provide us with a sound historical biography and this is a further sign of the seriousness of the work.

We may, therefore, say that the Author has kept in step with those working on the Cause and has made a valid contribution to it, whilst aware that the definitive work on Mother Connelly's life and spirituality can only follow upon the scientific scrutiny to which she will be subjected during the evolution of her Cause.

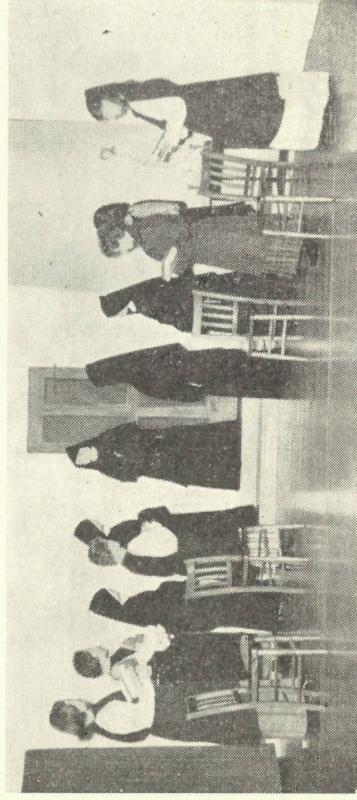
To sum up. This is a splendid biography in which page by page the principal figure comes into better focus. We can follow her, almost see her, and love her with ever deepening admiration, that admiration which is called forth by one who is unreservedly open to grace and to the action of God's Providence.

No one who reads this book can fail to see, in the unfolding of tragic and truly mysterious events, how God, who foresees the needs of His Church as man cannot do, has used this wife and mother of an undivided heart to fill an imperative need: Through Mother Connelly and the Holy Child nuns who have followed her, countless girls in the English-speaking world have not only received a Catholic education but have grown up in the atmosphere of love that has its source in the eternal "motherhood" of God.

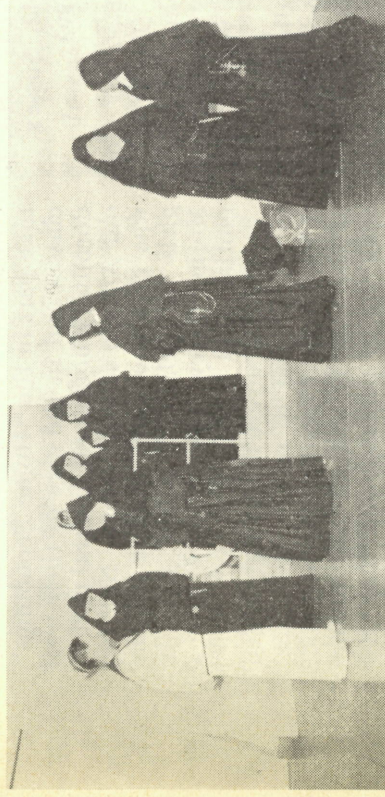
Pierce Connelly: 'You will say yes, won't you - if it, proves to be God's will?' (1840).



Emily Bowles constrains Cornelia to send her little boy, Frank, away to school. (1846)



A crisis at St Leonards when it seems as though the Community will soon be homeless. (1851)



America bound, aboard *The Scotia*. (1862)

## Scenes from "THE UNDIVIDED HEART" Mayfield Centenary Play

Mother Connelly: 'Doing the will of God is the only happiness, the only thing worth living for.' (1879)

